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EVANGELICAL MAGAZINE



J. J. KICHERER

Missionary to the Boschemen

Pub. by T. Chapman 151, Fleet Street Jan. 1, 1801.

THE Evangelical Magazine for 1801.

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

Volume IX.

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PREFACE.

WE are now entering upon the ninth volume of our work, under circumſtances peculiarly encouraging. At its commencement, there was no publication of the kind in exiſtence, except among the Weſleyan Methodiſts. The Goſpel Magazine had expired, and the ſucceſſive attempts of individuals to eſtabliſh another had failed, for reaſons that were obvious.

It appeared to us, however, that the attempt to eſtabliſh a periodical pamphlet, among the vaſt body of Calviniſts, ought by no means to be relinquiſhed. For it required little penetration to diſcover, that no other ſpecies of publication could be of equal utility, in diffuſing religious knowledge, or in exciting miniſters and people to exert themſelves in the ſervice of Chriſt: becauſe here the moſt important truths of the Goſpel might be repreſented and enforced in a great variety of forms, the beſt means of doing good ſuggeſted, as times and circumſtances might require, and thoſe ſuggeſtions ſtrengthened by all the influence of eminent examples. We were perſuaded alſo, that a work of this kind would be likely to obtain extenſive circulation, if conducted in a ſpirit of Chriſtian love and meekneſs, and made ſubſervient to the general intereſts of Religion alone; inſtead of debaſing it with the fermentation of worldly politics, and party-diſputations. Theſe views we communicated to our abler brethren, and earneſtly ſolicited them to undertake it: but as they all declined, we at length came forward, and determined to conſecrate our labours to the churches of Chriſt, and the profits of them to the pious widows of his faithful ſervants. But ſo diffident were we of our own ability, that we can truly affirm, had the field been occupied by any denomination of our Calviniſtic brethren, or had they even intimated a wiſh to engage in it, we would gladly have left the work in their hands, and not obtruded

ourſelves on the Public under the character of *rivals*.

With what ſucceſs we have hitherto laboured, our readers are the beſt judges. Many teſtimonies have been received of the benefit individuals have derived from our efforts: nor can it be concealed, that the *Evangelical Magazine* has in ſome degree contributed to the formation of ſeveral uſeful ſocieties at home and abroad, and prepared the way for an intereſting correſpondence with almoſt every part of the Chriſtian world. To God alone be the praiſe! His mercy we thankfully acknowledge, in making us the humble inſtruments of promoting his glory; and, having no other end in view, we confidently look up to him for the continuance of his bleſſing.

We ſincerely thank our Readers and Correſpondents for their paſt kindneſs: and, while we requeſt their future patronage, we have the ſatisfaction to inform them, that, notwithſtanding the enormous advance in the price of paper and printing, our circulation has been ſuch as will enable us to continue our uſual quantity of *forty-four pages* each number, on paper of a ſuperior quality, and with other conſiderable improvements.

We alſo renew our addreſs to our evangelical brethren in the miniſtry *of all denominations*, to favour us with their communications, and to recommend proper objects to receive the profits: and this we do with the utmoſt confidence in their candour, as we have no excluſive intereſt in the ſucceſs of our endeavours. All who love our Lord Jeſus Chriſt in ſincerity may cordially adopt this pamphlet as their own. It is the vehicle of no party. It originated in no reſentment. It has no deſign but what it openly avows. It diſſeminates no abuſe. It wanders not into political diſcuſſion. It never riſes nor falls its doctrine as ſelf-intereſt requires, but is invariably and conſcientiouſly regulated, to the beſt of our judgment, by the unerring ſtandard of the word of God.

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Evangelical Magazine,

FOR JANUARY, 1801.

BIOGRAPHY.

MEMOIR OF THE LATE REV. S. MEDLEY.

RELIGIOUS Biography has this additional excellence above that of biography in general, that while it preſents worthy examples for imitation, and powerful motives to copy them, it alſo brings a revenue of glory to the Saviour—an offering more precious than gold, frankincenſe, and myrrh. This remark applies particularly to thoſe inſtances, in which Providence has formed inſtruments of eminent uſefulneſs from characters the leaſt promiſing—as when he made fiſhermen apoſtles, and ſeamen preachers of the goſpel. Such inſtances we have had the pleaſure repeatedly to lay before our Readers, and the preſent Memoir will add another to their number.

Mr. SAMUEL MEDLEY was born at Cheſhunt, Herts, June 23d, 1738. His father and grandfather had been monuments of grace, and filled reſpectable ſituations in life. The former, whoſe name was alſo *Samuel*, attended Lord Kinnoul, Ambaſſador to Conſtantinople about 1730, and appears to have been remarkable for chearful piety and good temper. Mr. Guy Medley, our author's father, was early diſtinguiſhed by his ſkill in claſſical and polite literature, which procured him the appointment of private tutor to the late Duke of Montague, whom he alſo accompanied on the tour of Europe, and reſided with him ſome time afterward. Through the patronage of this nobleman he was appointed Attorney-general of the iſland of St. Vincent's, but not continuing long there, it pleaſed God to animate him with higher proſpects, and he turned his back at once on the gay and faſhionable world.

He now opened a boarding-ſchool at Cheſhunt, and about the ſame time married a daughter of Mr. W. Tonge, who was maſter of a reſpectable academy at Enfield. This union produced three ſons, of whom the eldeſt is the ſub-

ject

ject of this memoir. Of the father we ſhall only ſubjoin, that he was honoured with the friendſhip of Sir Iſaac Newton and Mr. Harvey, whom he aſſiſted in reviſing his celebrated Dialogues; and that he had the happineſs to witneſs the converſion of his ſon Samuel, juſt before his departure to a better world in 1760.

This ſon was educated by Mr. Tonge, above-mentioned, and apprenticed to an oilman in London; but his temper being too lively for that ſituation, and ill agreeing with the family in which he was placed, in the war of 1755 he took advantage of the encouragement then given to apprentices to enter into the navy; and, notwithſtanding the pious remonſtrances of his parents, entered as a midſhipman on board a man of war. Here he was much eſteemed, and ſome time after, being appointed maſter's mate on board another 74 gun ſhip, he ſailed for the Mediterranean in the ſquadron of Admiral Boſcawen. Here Mr. M. had the opportunity to ſee a good deal of the world, and was not deficient in his obſervations on men or things; though at the ſame time he was very deficient in the knowledge of himſelf, and totally inattentive to religion. He found, however, no comfort nor ſatisfaction in a life of vice; and, notwithſtanding the careſſes of his wicked companions, was miſerable in the midſt of all; ſo much ſo, that in one inſtance, caſting his eyes on a favourite dog that lay by him, he wiſhed himſelf that dog, that he might have no ſoul to be either ſaved or loſt. The like circumſtance is related of Lord Rocheſter, and completely demonſtrates that happineſs is not to be found in the ways of ſin.

During Mr. M's continuance in this ſtation, which was about three years, he was in ſeveral actions, the laſt of which was fought off Cape Lagos in 1759, and was very ſanguinary. In this action he was ſtationed on the ſhip's poop to take obſervations; and, though ſurrounded on every ſide with death, he appeared totally inſenſible of danger, till he was himſelf wounded. This he did not immediately perceive, but being informed of it by the maſter, he looked down, and ſeeing a quantity of blood, and the muſcles of his leg torn, his ſpirits were for the firſt time damped. His wound requiring immediate aſſiſtance, he went below to the ſurgeon in the midſt of the action, which terminated in a ſignal victory. After this he was for ſome time compelled to keep his bed, his wound growing worſe inſtead of better, till at length he was told, that if a ſudden change did not take place, he muſt, the next morning, ſubmit

mit to amputation. This exceedingly alarmed him, and led to reflections on his profane courſe of life, which ſtruck him with horror, particularly on comparing it with his religious education, and the pious admonitions of his father and grandfather, with the many prayers they had offered on his account. Deſperate as his caſe ſeemed, he remembered having often heard his parents ſpeak of the Lord, as "a God hearing prayer;" and recollecting ſome of his friends had put a Bible into his cheſt, for which he had hitherto found no uſe, he called for it, and began to read for a conſiderable time the book of Pſalms. The agitation of his mind not ſuffering him to reſt, he ſpent the ſucceeding night alſo in fervent petitions, not indeed for the ſalvation of his ſoul, but for the preſervation of his life and limb.

In the morning he received the viſit of his ſurgeon with a trembling heart; but to their mutual aſtoniſhment and ſatisfaction, the appearance of the wound was ſo much improved, as to ſeem little leſs than miraculous. This led him to believe that God indeed had heard his prayers, and that there was more in religion than he had been habituated to ſuppoſe.

When the fleet returned, he was permitted to come on ſhore till perfectly recovered; though he was not then at all diſpoſed to quit the ſervice, eſpecially after ſharing the glory of ſuch a victory. On his arrival in town, he was carried to the houſe of his grandfather, Mr. Tonge, who had left Enfield, and was now a deacon of Dr. Gifford's church. Here he was long confined, and had again the advantage of the religious admonitions of Mr. Tonge, who uſed to read to him a ſermon, or religious tract, generally on the Lord's-day evening: a ſervice which Mr. M. would very readily have excuſed. But one evening Mr. T. ſelected a M S. ſermon by Dr. Watts, upon Iſaiah xlii. 6, 7. He heard at firſt with his uſual indifference, but his attention was gradually raiſed; and when the diſcourſe treated of *opening blind eyes*, and bringing out *priſoners from the priſon*, he felt his own caſe deſcribed, and the words pierced his conſcience. So that, as ſoon as he was left alone, he fell upon his knees in prayer, and poured out his very ſoul before the Lord.

Being now able to go abroad, and attending, with his grandfather, the miniſtry of Mr. Whitefield and Dr. Gifford, it pleaſed God ſoon to pour the balm of Gilead into his bleeding heart; and in the cloſe of that year, 1760, he became a zealous, lively member of the Doctor's Church.

During the long confinement he had ſuffered through his wound, Mr. M. had employed many of his hours in recollecting and improving his knowledge of the claſſics; and after he became ſerious, particularly applied himſelf to the ſtudy of ſacred literature, in which he was aſſiſted by Mr. Tonge.

His converſion having wholly weaned him from the navy, though he had good aſſurances of promotion, he commenced a ſchool near the Seven Dials, and very happily ſucceeded, till in 1762 he married, and removed to King-Street, Soho.

Good Dr. Gifford, conceiving Mr. M. to poſſeſs promiſing miniſterial abilities, adviſed him to exerciſe before the church, by whom he was called to the work of the miniſtry in public. This was in Auguſt 1766. For ſome time he engaged only occaſionally, but became very popular, and the year following received a call from the Baptiſt church at Watford, over which he was ordained in July, 1768. In this town alſo he opened a ſchool, but the fatigues of that, together with his public labours, being too much for his conſtitution, and his ſituation there, in other reſpects, not very comfortable, he was eaſily perſuaded to remove to Liverpool in 1772. Here he laboured with acceptance and uſefulneſs till his death, only that he uſed annually to viſit London, being one of the regular ſupplies at Tabernacle and Tottenham Court Chapel, where his miniſtry was much eſteemed and greatly owned.

Thus Mr. M. unweariedly perſevered in his beloved work till October, 1798, when, while in London, he was attacked by the jaundice, which for ſome time diſabled him from preaching, and ſo weakened his frame, that he with difficulty returned home, among the people of his beloved charge. He arrived at Liverpool in January 1799, and the next day, being the Sabbath, finding himſelf much revived, he exerted himſelf to preach twice. This proved too much for his ſtrength, and again laid him by till Eaſter, when, for the laſt time, he addreſſed his congregation from Deut. viii. 2.

Infirmity and diſeaſe now daily encreaſed upon him till his diſorder terminated in a confirmed dropſy. For ſome time his mind was ſubject to dejection, and the thoughts of parting with his family, his friends, and his church, were very painful. It was, he ſaid, "like tearing up an old tree by the roots: none knew how far they extended, or how

firmly

ſtrongly they graſped the earth, till they were likely to be torn up."

As his diſorder encreaſed, however, his frame of mind was more compoſed and comfortable; his views brightened, and his confidence in God was fixed. But little before his end, his phyſicians perſuaded him to make an excurſion into Wales, which he accompliſhed with difficulty, returning in about ten days. Only four days before his death, ſeveral punctures were made with a lancet in one of his feet, which procured him temporary eaſe, as he mentions in a letter written on this day, though it gave him no hopes of a recovery. This letter ſhews his mind to have been perfectly ſerene, as it appears to have continued to the end.

July 15th ſymptoms of immediate diſſolution firſt appeared: then he expreſſed himſelf, "calm, reſigned, and happy in his ſoul," and with great affection took leave of many of his friends. On the 16th he was very ill, but very happy, and expreſſed himſelf in the language of full aſſurance, and triumphant faith. To ſome friends who now viſited him, he ſaid, "You ſee me on my dying bed, and a ſweet bed it is to me. What mercies am I now enjoying in it! Thanks be to God, I have little or no pain. What bleſſings I have in my family! all my eight children a comfort to me, and ſo affectionate, they would, if it were poſſible, lay down their lives for me. With reſpect to myſelf, I am full of comfort and conſolation, and able yet to recollect God's precious word.—I never ſaw ſo much of my own unworthineſs, or ſo much of the excellency, glory, and ſuitableneſs of Chriſt, as an all-ſufficient Saviour. I would wiſh, had I ſtrength, to ſpeak of him till I die, particularly to my young friends; whom I always loved to addreſs. As to my ſentiments," he continued, "I am no ways altered. The doctrines I have preached, I am fully perſuaded are of the truth. They are now the ſupport and conſolation of my mind. That Jeſus, whom I have ſo long recommended to poor ſinners, is my only comfort in my dying hours. His ſalvation is every way perfect and complete." After recovering from a fit, he ſaid, "I am thinking on the laws of gravitation: the nearer a body approaches to its centre, with the more force it is impelled; and the nearer I approach my diſſolution, with greater velocity I move towards it." A friend who ſtood by, ſaid, "Dear Sir, Chriſt is your centre." "Yes, yes," he replied, "he is, he is."

This evening an evident change took place, and he lay ſeveral hours in a ſtupor. But at two o'clock on Wedneſday morning, the 17th, he revived, and with a ſerene and ſmiling countenance, ſaid, "Look up, my ſoul, and rejoice, for thy redemption draweth nigh." He then added, "I am looking up to Jeſus—but a point or two more,* and I ſhall be at my heavenly Father's houſe." His children now aſked, "Do you know us, dear father?" With great earneſtneſs he replied, "Know you! yes, ſure I do." He then took a moſt affectionate leave of them all, and ſeveral friends, who ſurrounded his dying bed; being aſked, What ſhall we ſay from you to the abſent part of the family, mentioning their names; he replied, "Say, my dear love to them; and tell them, I am going home in peace to my dear Jeſus." He was ſoon after very reſtleſs, and frequently cried out, "Help, help me! One grain of creature mercy, Lord!" His friends tried to help him, and ſaid with tears, "We cannot help you." "No," ſaid he, "help is from above!" He now felt the ſtruggles of diſſolving nature, and at times ſuffered extreme agony, which occaſioned him to pray earneſtly, but not to murmur. No farther alteration took place till about half an hour before his departure, none of his family expecting to hear his voice again, when he opened his eyes, and with a ſmiling countenance, ſaying, "Dying is ſweet work! ſweet work! my Father! my heavenly Father! I am looking up, I am looking up to my dear Jeſus, my God! my portion, my all in all; then with a dying accent he continued, "Glory, glory! Home, home!" till his voice failed, and between ſix and ſeven o'clock in the evening he cheerfully yielded up his ſpirit into the hands of God, without a ſtruggle or a groan.

Thus died this eminent ſervant of Chriſt, juſt upon the completion of his 61ſt year; having been thirty-three years a preacher of the Goſpel, and twenty-ſeven years paſtor of the Baptiſt Church at Liverpool. On Wedneſday, July 24, 1799, he was buried in the moſt reſpectful manner, on which occaſion a ſermon was preached by Mr. Smith, of Mancheſter; and on the following Sabbath afternoon, another funeral diſcourſe was delivered by Mr. Hindle, of the ſame place.

Thoſe who knew Mr. Medley will not eaſily forget the impreſſion which his ſingular talents always made upon his hearers; and to others it will not be eaſy to convey an ade-

* Alluding to the compaſs.

quate

quate idea. Mr. M. poſſeſſed a deep knowledge of men and things, and an extenſive acquaintance with the Scripture. His doctrines were pure Calviniſm; but his ſermons were always ſavoury and practical. He had a ready invention and a retentive memory: a great command of language, a ready elocution, a good voice, and a very affectionate manner of addreſs, eſpecially to young people. We do not mean, however, to exhibit any man as a model of perfection. Had the Lord choſen perfect miniſters, he might have employed angels; but in the preſent ſtate, with the moſt ſuperior talents, we ſhall always find a ſufficient number of defects to ſecure the glory to himſelf: and it is wrong for the partiality of a biographer or of a friend to diminiſh it, by flattering a creature. It ſhould not therefore be concealed, that this character admits of ſome abatements. The playfulneſs of his imagination betrayed him into puerilities. His texts were often quaint, ſometimes conſiſting only of a ſingle word, as a *him*, a *but*, a *not*; his diviſions and ſubdiviſions burthenſome to the memory; he would heap a number of ſynonymous epithets upon one another, and this made his diſcourſes commonly prolix, though ſeldom tireſome.

Though Mr. M. did not aſpire to the character of a poet, he had an uncommon facility in compoſing verſes; and very frequently made a hymn on the ſubject of his text. A volume of theſe pieces are already before the world; and one of his ſons, with filial affection, has lately preſented the public with another volume, containing memoirs of his life, two of his ſermons, and ſome ſelect pieces of metrical compoſition, the amuſement of his leiſure hours.

REFLECTIONS ON THE COMMENCEMENT OF THE NINETEENTH CENTURY.

WHEN God created man, he was pleaſed to provide for the meaſurement of his time: He appointed the luminaries of heaven "for ſigns, and for ſeaſons, and for days, and for years." If this proviſion was needful when man was holy, happy and long-lived, how much more neceſſary is it now, when the children of Adam are totally corrupt, and the duration of life contracted to ſo ſmall a ſpace!

"We take no note of time but from its loſs."

So

So ſaid one of our poets—and he ſaid truly. It is therefore "wiſe in man" to notice carefully thoſe diviſions of his life, which may remind him of its brevity and its vanity. How many mile-ſtones hath God ſet up to enable us to mark the progreſs of our journey! The pulſe, the dial, the watch or clock, the riſing and the ſetting ſun, the waxing and the waning moon, and the ſucceſſive ſeaſons, all, all conſpire to remind us that every thing beneath the ſun is vain and tranſitory. Our moments imperceptibly glide into minutes, our minutes into hours, our hours into days, and our days into weeks, months, and years.

A *year*—another *year* gone! There is ſomething ſolemn in the ſound. Our *days* are too often ſquandered, like looſe pence in our pockets; but the lapſe, eſpecially the *loſs*, of a *year*, is a ſerious thought indeed. It is ſo large a portion of human life, eſpecially of adult life, that it muſt not paſs away unnoticed. As careful tradeſmen uſually take ſtock once in the year, and accurately calculate their profits and loſſes, ſo will the man of God, ſeriouſly examine how he has ſpent the twelve preceding months, and whether he be upon the whole a gainer or a loſer in his ſpiritual concerns.

Chriſtian! review the year paſt. Set down the Sabbaths you have enjoyed; the ſermons you have heard; the prayers you have offered; the company you have kept; the miſeries you have eſcaped; the temptations you have conquered: the opportunities you have poſſeſſed and improved of gaining and of doing good: the account—but the account would ſoon become incalculable.

If ſuch reflections as theſe ariſe from the retroſpect of a ſingle year, what an ample field does a century of years afford? Perhaps no one who peruſes this page, can perſonally look back to the commencement of the eighteenth century; yet it may be profitable to take a general hiſtorical ſurvey of it.

What multitudes have been born during that period? If the world contain, as is ſuppoſed, a thouſand millions of inhabitants, we may conclude that, at leaſt, thrice that number have been born; and probably, as many have died. What vaſt acceſſions have been made to the myriads of the glorified, and of the damned! In what proportion, it is not for us to ſay: but we know who hath ſaid, that "broad is the way that leadeth to deſtruction, and many there be which go in thereat; and that narrow is the way which leadeth to life, and few there be which find it."

Oh!

Oh! what avails it now to the generation that flouriſhed in the year 1701, the wealth, the plenty, the gaiety, the ſplendor, the popularity they then enjoyed! They all *now* know that the world is vanity; they all *now* know that "one thing is needful." O that they had all known it *then!*

Many are the *changes* which *this* nation, not to mention others, has experienced in the century paſt. No violent convulſion, bleſſed be God, has rent our favoured country, as in ſome neighbouring nations; but the ordinary viciſſitudes of human affairs have ſucceeded each other. Many royal heads have been laid low in the ſilent tomb.---King William III. Queen Anne, George I. and George II. have been peacefully gathered to their fathers. Many ſagacious ſtateſmen, crafty politicians, ſubtle philoſophers, elegant poets, ingenious artiſts, enterpriſing merchants, eloquent orators, and courageous ſoldiers and ſailors, have appeared on the ſtage of action, performed their parts, and made their exit. Several ſanguinary and expenſive wars have diſtreſſed and deſolated various parts of the continent; while England, though a party in the conteſt, has been exempted from being the afflicted ſeat of war, except for ſhort ſeaſons, in the rebellion of 1715 and 1745. Many great men have flouriſhed in Britain, whoſe names will be long revered. In the literary circle a Newton, a Boyle, a Locke, an Addiſon, a Pope, a Young, a Johnſon, a Cowper, and many others crowd immediately on our recollection. One man ſtands almoſt alone—Howard, the martyr of benevolence.

The religious world ought with thankfulneſs to remember that England has enjoyed religious liberty for more than an hundred years. Individuals, moved by envy and ignorance, have in the contracted circle of their influence; laboured to prevent the free courſe of the Goſpel; but, under the protection of the preſent illuſtrious royal family, and the Toleration act, as much freedom has been enjoyed in the exerciſe of the rights of conſcience, as can reaſonably be expected; perhaps more than almoſt any other people have poſſeſſed for ſo great a length of time. The names of Watts, Doddridge, Henry, Gill, Hervey, Berridge, Romaine, &c. will long ſurvive in the memory of pious Britons. But a *Whitfield* and a *Weſley* will be held in everlaſting remembrance. By their extenſive and eccentric labours, together with the remote influence of them, a kind of evangelical revolution

revolution has taken place among us. The doctrines of the Goſpel are revived. Vital religion has ſucceeded the empty form. A more uſeful and animated mode of preaching has been introduced. There are many more itinerant labourers. The partition wall of bigotry is ſhaken to its baſe. Miſſionary Societies are eſtabliſhed; and many uſeful inſtitutions framed for the diffuſion of knowledge. Theſe are events which demand our warmeſt gratitude. Theſe are events for which thouſands will have cauſe to adore our Saviour to eternity.

In reſpect of temporal affairs, the late century has ſet in a cloud. Our own nation has been long engaged with its allies, in an obſtinate conflict, the progreſs of which has aſtoniſhed the whole world. What its iſſue may be, it is not for us to conjecture. We diſclaim all political diſquiſitions. But we may be permitted to obſerve, that though we have witneſſed great events, it is probable that we are on the eve of events far greater ſtill. The obſcure leaves of prophecy appear to be unfolding. The deſtruction of the Papal Babylon ſeems to approach; and, connected with that cataſtrophe, we have reaſon to hope that "the glorious Goſpel of the bleſſed God" will extend its heavenly influence to the ends of the earth. We have lived to ſee the Spirit of grace and of ſupplication poured upon Chriſtian churches, which, though ſeparated by ſeas and oceans, or diverſified by forms and modes, are cheerfully concurring in one petition—"Thy kingdom come!" The people of God, now awake and alive to the intereſt of immortal ſouls, ceaſe not, day or night their fervent addreſſes to heaven; nor will they give the Lord "reſt till he eſtabliſh and make Jeruſalem a praiſe in the whole earth."

This is our hope. But neither time paſt, nor to come, ſo much demands our attention as the preſent. It is the weakneſs of our nature almoſt always "to employ ourſelves about the time paſt, or to come; the preſent is never the mark of our deſigns. Thus we never live, but we ever hope to live." Let us be wiſer. "Dum vivimus, vivamus." Let us live to God, then ſhall we live to purpoſe; and then, whatever events may chequer the new century, or that portion of it which we ſhall occupy, it is enough for us to know—"It ſhall be well with the righteous;" it ſhall be well with us.

G. B.

THE

THE TWO APPRENTICES:

A NARRATIVE AND CONVERSATION.

Written to ſhew the Excellency and Uſe of Scripture.

JOHN SMART and Thomas Steady were fellow apprentices to a reſpectable tradeſman in a conſiderable country town. Thomas was a ſerious, intelligent and amiable youth, who had been religiouſly educated under a pious uncle. John had more vivacity and quickneſs both of wit and temper, and was too much diſpoſed to be what is called unlucky, but which is in fact wicked; he had ſeen nothing at his father's houſe, (who was a wealthy farmer) but a jovial and merry life.

Their maſter was a worthy man in his dealings, and ſometimes went to church; but did not concern himſelf about the religion of his family. He had no objection to the ſerioufneſs of Thomas nor the levity of John, ſo that they attended diligently to their buſineſs.

Every Sunday both the boys went home to their reſpective friends, and ſpent the day as they had been accuſtomed. Thomas went to church with his uncle, attended very ſeriouſly to the miniſter, and when they returned, he read the Scriptures and other religious books. On the other hand, John generally ſpent the Sunday mornings in rambling about the fields; ſometimes maying or birds-neſting, blackberrying or fiſhing, as opportunity ſerved; and his afternoons and evenings were commonly ſpent in indolence and ſport, or in fooliſh talking and jeſting in his father's family.

As they both ſerved in their maſter's ſhop, and he was much abſent, they had many opportunities for converſation, and the different manner in which they ſpent the Sabbath was often the ſubject. John was proud to relate his exploits and adventures: and Thomas, to whom they were always diſagreeable, ſeldom failed to reprove or to admoniſh him. Theſe reproofs, though adminiſtered with temper and affection, would ſometimes pierce his mind like a dagger; but the wounds were not deep, and therefore ſoon cloſed, and were forgotten; and not unfrequently the ſtroke was warded off by a kind of levity, which ſteels the mind againſt conviction, and renders it inſenſible to its own beſt intereſts.

On one occaſion, however, their converſation became

more ſerious, and its effects more important. On the preceding Sunday John had been at home as uſual, and was highly entertained by a ſtrolling player, who had gained admiſſion to his father's table, and greatly diverted them with jeſting upon the Bible; turning many of its hiſtories into ridicule, and particularly that of the prophet Jonah, who, by the miraculous power of God, was preſerved three days alive in the belly of a whale. This profane ridicule John miſtook for wit, as young people are too apt to do, and thought it would furniſh him with excellent weapons to attack Thomas, and overturn his principles. Monday came, and John ſoon found an opportunity to commence his aſſault, which he did as follows:

John. Well, Thomas, what was the parſon's text yeſterday?—Was it about Jonah and his whale?

Thomas. No, John: his text was, "Good is the word of the Lord which he hath ſpoken." What think you of it?

J. Think! Why, I wonder at your believing ſuch ſtories as your Bible contains to be the word of God. If inſtead of the whale ſwallowing Jonah, it had been ſaid Jonah ſwallowed the whale, you'd believe it?

T. It is time enough to ſay ſo when I do. Yet, I confeſs, I would as ſoon believe that as ſome things you do.

J. How ſo?—Sure I don't believe too much.

T. I mean, you believe things much more abſurd than I do, after all your ridicule.

J. What things?

T. What do you think of the Bible?

J. That it is a groſs impoſition on mankind: the contrivance of knaves and hypocrites.

T. What does it teach?

J. You beſt know that.

T. Does it teach wickedneſs or goodneſs?

J. Oh, it teaches many good things, to be ſure.

T. Does it teach any evil ones?

J. Not that I know of.

T. Did you ever know any perſon made wicked by reading and ſtudying the Bible?

J. No. But did you ever know of any made better by it?

T. Yes, ſurely: Farmer Newman uſed to ſwear, and lie, and cheat his neighbours; but now he prays, and reads and loves his Bible, every body admires the alteration. So Ralph the waggoner uſed to get drunk, and quarrel, and beat his wife, and ſtarve his children; but now he is one of the

ſhe beſt of huſbands and of fathers, and a very ſober good man. I could tell you of many other inſtances. Can you deny them?

J. I have heard ſuch things; but what have they to do with the ſubject we were talking of?

T. I'll tell you, John. You ſay the Bible was written by bad men—knaves and hypocrites: now then you believe that knaves and hypocrites conſpired to write a book full of good things, and calculated to make men good and honeſt.

J. Suppoſe I allow them to be good men?

T. Then you muſt allow the Bible to be good and true; or elſe you believe that good men united to cheat the world in matters of the greateſt importance. But this is not all. In rejecting Chriſtianity you muſt ſuppoſe that twelve plain countrymen, the greateſt part of whom were fiſhers, undertook to cheat the world with a new religion; not to obtain wealth, or honour, or eaſe, or power; but hatred and perſecution, diſgrace and contempt, poverty and ſtripes, impriſonment and death: that theſe men travelled over great part of Aſia and of Europe, and in ſpite of the wiſdom of philoſophers, the influence of prieſts, and the power of princes, made innumerable converts, hundreds and thouſands of whom gave up every thing, even life itſelf, with joy and ſatisfaction to preſerve a good conſcience and the favour of God; and yet, all the while were knaves, and hypocrites, and impoſtors. Now tell me, John, is not this as bad as Jonah ſwallowing the whale?

John was a little confounded with theſe queſtions, for he did not expect the tables to be turned upon him thus. However after a little recollection he proceeded.

J. Truly Thomas, I did not think you could have preached ſo: but tell me now, how is it you aſcribe ſuch wonderful effects and influence to the Bible? I have read ſome of the morals of Seneca, and Plutarch, and other Heathen Philoſophers; now are not theſe books as good as the Bible, without its ſtrange unaccountable ſtories?

T. Dear John, did you ever know any body reformed by them? What good effect have they had on you?

J. Truly not much, I believe: but how is that?

T. I will tell you, John; it is the moſt ſtrange of all theſe ſtrange ſtories, as you call them, that does the buſineſs: I mean that of the birth, life, ſufferings and death, reſurrection and aſcenſion of the Son of God.

J. How ſo?

T. In many reſpects the heathen taught the ſame moral duties as the Bible, though not ſo clearly nor ſo perfectly; but they wanted the motives to virtue which the Bible alone can furniſh

J. Explain yourſelf, Thomas.

T. You know maſter has got two watches; one goes, the other does not; now what is the reaſon? have they not both the ſame wheels?

J. Aye; but the main ſpring is broken in one of them.

T. You are right, John: and this is the caſe here. It is the love of God which is the main ſpring of virtue and morality, and that is revealed only in the Bible. Here we learn that God loved the world ſo as to give his Son for them: that Jeſus Chriſt loved ſinners ſo as to die for them: and ſo we learn to love him becauſe he firſt loved us. Nor is this all. The heathen had a faint hope indeed of a better world hereafter; but it was all conjecture and uncertainty. Now by the Goſpel, "life and immortality are brought to light:" and we know that "the ſufferings of this life are not worthy to be compared with the glory which hereafter ſhall be revealed."

John was all attention to this diſcourſe, and forgot his infidel raillery. Thomas ſaw he had gained ground and wiſhed to puſh his advantage farther. My dear John (ſaid he) do you ever think of theſe things? You know that you muſt die—is it not very deſirable to die happy?

J. Truly: but is that poſſible? How can there be happineſs in death?

T. I wiſh you had ſeen my father die! I was very young, but I never ſhall forget his departing words.

J. What were they?

T. Oh, I never ſhall forget them! "Thomas," ſaid he, taking me by the hand, while we all ſtood weeping around his bed, the cold ſweat of death was upon him, yet joy and happineſs gliſtened in his countenance "Thomas," ſaid he, "love the Bible; ſtudy, and revere, and practiſe it: then will you live happy, and die joyfully, as I do."

Here a pauſe enſued. A tear ſtole down the cheek of Thomas, and another ſtarted in the eye of John. As ſoon as he could recover himſelf, Thomas ſaid, "I wiſh you would go with me to hear our miniſter on Sunday next. John made no objection, and it was ſoon agreed. Little paſſed in the week, only John was much more ſerious than common. Sunday came, and John went. He had ſeldom been at church, and the ſcene was almoſt new to him. The congregation

congregation was large and attentive: the minister animated and solemn. John was all eye and ear. The preacher named for his text, "How shall we escape if we neglect so great salvation?" He described the danger of the sinner; John trembled. He opened the salvation of the Gospel: he wept and hid his face. After service John went home to his father's house; but it was with an arrow in his heart. His father thought him unwell, but he could not tell what ailed him. After dinner the usual jests and sports began: he tried to smile, to please and pacify his friends; but he tried in vain. He was like a wounded bird that chirps and flutters, but can neither fly nor sing. He returned sooner than common to his master's, in order to meet with Thomas, and unbosom his mind to him. Thomas had a sympathizing heart, and while he rejoiced in the conviction of his companion, endeavoured to soothe his troubled soul. John could jest with religion now no more. The infidel prejudices he had acquired at home vanished like the vapours before the rising sun. He could no more question the character of Christ, because he loved him: he could no more despise the scriptures, because they were his daily food. In short, he became an eminent instance of converting grace. Through the remaining period of their apprenticeship, they took sweet counsel together, and walked to the house of God in company. PARVALUS.

The following is an EXACT * Copy of a genuine Letter, without date, and without a superscription, (which is lost) from the eminently holy and pious Mr. RICHARD BAXTER, all of his own hand-writing, from which this copy is taken: hoping it may not only be entertaining but instructive to many of your Readers, I send it you, to be inserted in your useful Magazine.

Taunton. J. H. B.

SIR,

IT hath pleased the Lord, whose I am, to give me a sharp and plain summons to come forth of his vineyard, and leave his work. I confess I understood not that voice of the rod a while; but it hath now spoken louder. Little cause have I to murmur as most men breathing, so long and frequent have his warnings for preparation been, so

* Except that, for the ease of our readers, we have modernized the spelling.

long

long and frequent mine opportunities of doing and receiving good, and all this ten years ago, so unexpected, that I may conclude I have had a competent share: and indeed, though unwillingness to die has all this while been my sin, my great sin, yet God hath made me somewhat more willing, though alas! but somewhat. I confess, when I think of poor Kidderminster, my heart bleeds, and I could gladly yet live: but the Lord must dispose. It hath been long my observation, when men, after trouble and unsettledness, begin to think of quiet and rest, they are near death, yet did not I promise my soul much ease in settling. Oh, that you could help to quiet and comfort my dear friends of Kidderminster. I pray you, Sir, write one word to that purpose to my father, who, I fear, will bear my death with too little patience. Oh, Sir, if you will die comfortably, be much with God, suffer not estrangedness easily, have promises at hand, be daily in Heaven; bring faith by daily exercise to real affecting apprehensions: be industrious privately as well as publicly for the recovery of souls; let slip no opportunity; let nothing silence you; but let Christ when he comes find you so doing: be tender of the godly that differ in questionable things, without favouring their sin, or countenancing a toleration of open evil. In all these I have too much failed. All my friends have left me, and here I am worse than alone, but that God is with me. I had so much sudden ease on the fast-day, that I was sensible of the benefit of prayers. I pray set one day apart privately for me with your godly friends. There is no other hope left: physicians, nature, flesh, blood, spirit, heart, friends, all fail: but God is the strength of my heart, and my portion for ever. Yet I know the God whom I serve is able to deliver, and hath delivered; but if he will not deliver, though he kill me, yet will I trust in him, and I know whom I have trusted.

I confess I was never yet near so low; but I trust in him who raiseth the dead. I know my Redeemer liveth, and as he hath not died in vain, so neither have I run or laboured in vain. Though mine iniquities sometimes lie heavy on me, yet I have fought a good fight, &c.; and if I see your faces no more in the flesh, farewel till eternity; and the spirit and grace of Christ Jesus our Lord, preserve your souls to himself for ever.

Your languishing, decaying,
Yet believing, hoping friend,
RICHARD BAXTER.

ON RELIGIOUS AND CHARITABLE FUNDS.

AS many of the Readers of this Magazine may be interested in truſts of money, in the public funds, for public religious uſes, the following ſuggeſtions and regulations, reſpecting the nature and management of ſuch concerns, may prove acceptable and uſeful.

1ſt. Reſpecting Money inveſted in the Funds in certain Names, and for public or private Uſes.

The Bank admits of only four names in our account; money may be purchaſed in the ſame names, in every exiſting ſtock; but the particular purpoſe for which it is inveſted is not noticed by the Bank; the obligations of the truſtees are not recognized: and the ſtock, thus purchaſed, is abſolutely at their joint diſpoſal. On transfers of ſtock being accepted by the parties, in whoſe names it has been purchaſed, the dividends, as they ſeverally become due, may be received by any one of them. If diſtance from London makes perſonal acceptance and receipt of dividends inconvenient to the parties, they may grant a power of attorney to an agent or agents, to tranſact this buſineſs for them. If either of the parties accepts any ſubſequent purchaſes of ſtock, added to the joint account, or receives any dividends, or is deceaſed, the power of the agent or agents is made void. No transfer, or ſale of any part of the ſtock, thus inveſted, can be made, but by the concurrence of all the perſons in the truſt. Transfers or ſales, however, may be effected by power of attorney to agents, in like manner as the acceptance of ſtock and receipt of dividends are authoriſed. On the death of a truſtee no more ſtock can be placed to the joint account in which his name ſtood; nor can a transfer of the ſtock be made by the ſurvivors, into their names, joined with any other that may be agreed on, till the probate of the will of the deceaſed is exhibited in the proper office at the Bank; or a certificate of the burial of the deceaſed, extracted verbatim, from the pariſh or other regiſters, with an affidavit annexed, purporting that the ſaid extract is a true copy from the regiſter of the burials, and that the perſon mentioned in it was one and the ſame perſon included in ſuch joint account, deſcribing the ſtock, ſum, and names. After theſe papers are regiſtered, the ſurvivors may transfer or ſell the ſtock; the ſame proceſs is to be attended to in the event of the deceaſe of more than one of the truſtees; but in caſe the ſtock ſhould be ſuf-

fered

fered to lapſe to one truſtee only, and he ſhould die; no transfer or ſale is permitted till the probate of his will is exhibited; or if he died inteſtate, till adminiſtration is granted at Doctors' Commons. After which the ſaid ſtock is at the diſpoſal of the executors and adminiſtrators of the deceaſed, exactly as if it had been a part of his private property.

From the above regulations and conditions it may be obſerved, that thoſe who are choſen to be truſtees of ſtock for any concern, public or private, ſhould be perſons of reſpectability and integrity; that they ſhould be agreed among themſelves, and have confidence in each other, in the matters of their joint participation; that on the deceaſe of a truſtee, if the full truſt is intended to be continued, another perſon ſhould be choſen to ſupply his place, and the ſtock be transferred to him jointly with the ſurvivors. That the lapſe of the ſtock in truſt to the name of one truſtee (or the purchaſe of ſtock in truſt in one name only) is to be carefully guarded againſt; as, ſo far as the Bank is concerned, it is thus abſolutely at the diſpoſal of ſuch ſole ſurvivor or only truſtee; and in caſe of their death is at the diſpoſal of their executors or adminiſtrators. This proceeding places the property or truſt in ſome danger; ſubjects the parties intereſted in it to much trouble, and incurs a heavy expence to them, if it ſhould be required to prove the will of the deceaſed out of the dioceſe in which he died; or, (in the caſe of the deceaſed dying inteſtate) of there exiſting no other neceſſity to take out letters of adminiſtration, but on account of the ſtock ſtanding in his name.

The parties in the truſt, and alſo thoſe who are intereſted in the concern, ſhould keep an exact account of the names and deſcriptions of the ſeveral perſons in the truſt, as they are inſerted in the books of the Bank. The forms of ſuch affidavits, as may be wanted on the death of any of the truſt, together with ſuch powers of attorney for acceptance, dividend or ſale, as may be neceſſary, are beſt obtained from the reſpective offices in which the inveſtments are made; and particular care ſhould be uſed in the execution of them, according to the preſcribed inſtructions.

2d. Reſpecting Stock bequeathed by Will to a Perſon or Perſons in Truſt, for private or public Uſes.

It has been before obſerved, that the Bank admit of only four names in one account; and what has been ſaid reſpecting making acceptances, receiving or granting powers to receive dividends; the forms that are to be obſerved on the

the deceaſe of any of the truſt, and ſupplying the deficiencies thereby occaſioned, apply equally to the preſent caſe of truſts, created by will. It is, however, neceſſary to remark, that if a perſon intends to create, by his will, ſuch a truſt of ſtock as ſhall be recognized and guarded by the Bank, he muſt mention, ſpecifically, the ſum which he bequeaths, the ſtock in which it is inveſted, the name or names of the perſons who are to be truſtees, and the purpoſes for which they are to act. If a perſon in ſuch a caſe intend that the truſt which he creates ſhall always be continued in the ſame number of names as he at firſt makes it to conſiſt of, he will do well to authorize and direct the ſurvivors, to fill up the truſt immediately on the deceaſe of either or any of the parties. If he fail to do this, it will lapſe into the name of the ſole ſurvivor, after whoſe deceaſe, (or in caſe of the deceaſe of a perſon *ſolely* appointed a truſtee, as mentioned above) the dividends will be at the diſpoſal of the executors or adminiſtrators; but the ſtock, in the common courſe of buſineſs, will not be permitted to be ſold, or transferred to any other names.

ON CALVINISM.

MR. EDITOR,

The following thoughts have been occaſioned by ſome unpleaſant diſputes upon this ſubject, in a country village where your Magazine is read, and are therefore ſubmitted to you for inſertion. Both parties have, I hope, taſted that the Lord is gracious, and will both, I truſt, ſtudy the ſubject in the fitteſt place—upon their knees.

Yours, &c.

CANDIDUS.

IT has been often remarked that true chriſtians being all taught by the ſame Spirit, their differences in point of doctrine, muſt needs be rather in expreſſion than in reality: and I am the more perſuaded of this fact from obſerving, that thoſe who appear to differ moſt in explaining the doctrines of the goſpel in their diſcourſes, are perfectly agreed when they addreſs the throne of grace; and this I have noticed particularly in the points which belong to the Calviniſtic controverſy. The reaſon I ſuppoſe to be, that at ſuch ſeaſons the heart is more ſenſible of its own depravity, and the mind is more diſpoſed to acquieſce in the will of God, and in

the ſimple declarations of his word, without indulging abſtruſe and curious ſpeculations.

As to the Calviniſtic ſyſtem, I have been long ſatisfied that it is, in its great outlines, the ſyſtem of the ſcriptures; notwithſtanding I ſuſpect that ſome of its advocates, by attempting to be wiſe above what is written, have been guilty of temerity, and injured the cauſe which they certainly meant to ſerve.

That God alone is the ſource of all good, whether natural or ſpiritual, is a propoſition to which every true Chriſtian will readily ſubſcribe. From him cometh "every good and every perfect gift," and he that knows his own heart will never look for the fountain of goodneſs there.

It is no leſs clear that all evil, eſpecially moral evil, is chargeable only on the creature; and originates in the abuſe of free-will in rational intelligences. "Is God unrighteous that taketh vengeance?" ſays the Apoſtle; God forbid! "for then how ſhould he judge the world?" The thought is held in abhorrence by all good men; and not more ſo by Arminians than by Calviniſts. On theſe two propoſitions I conceive depends the whole of the Calviniſtic ſyſtem.

The pious Arminian will readily acknowledge himſelf wholly indebted to the Lord for converting grace, as well as for all other bleſſings: and did He not know beforehand the objects on whom he would beſtow his grace? If he did, he knew them from eternity; for he doth not grow wiſer from day to day, as we do. Now if we admit the foreknowledge of God, as to the ſubjects of grace, does not this imply *election?* "For whom he did foreknow, them he alſo did predeſtinate to be conformed to the image of his Son." And the foreknowledge of an event implies as clearly and as fully the certainty of it, as any decree can be ſuppoſed to do. No event can be *certainly* foreknown and yet remain *un*certain.

Again—If God foreknew on whom he would beſtow his grace, did he not alſo foreknow on whom he would *not* beſtow it? And does not this imply all that judicious Calviniſts mean by the doctrine of *Reprobation?*—The ſuppoſition that God made men to make them miſerable, or that he dooms innocent creatures to everlaſting puniſhment, are as abhorrent to Calviniſm as they are to human nature.

To ſay that God gives the *ſame* grace to *all* men, is to make the difference originate, not with him, but with ourſelves,

ſelves, contrary to the fundamental principle we ſet out with. But my fellow Chriſtian, lay thine hand upon thine heart and aſk thyſelf this ſcriptural queſtion, "Who maketh thee to differ" from thy profane neighbour? Was thine heart ſofter, or better, or more intelligent than theirs? "No, in no wiſe." It is the Phariſee only who will boaſt, "God be thanked I am not as other men."

Does any reader object, "Suppoſe I ſhould not be among the elect?"—Suppoſe, my dear fellow-ſinner, nothing of the kind. Let us "give all diligence to make our calling ſure," and that, and that only is the way to make ſure alſo our election. When we are ſick we do not ſay, "Suppoſe I ſhould not be ordained to live, (and "yet there is an appointed time for man upon the earth") but we apply to the phyſician. Let us be as wiſe then for the ſoul as for the body. Go to Jeſus, who rejecteth none that come, and make no enquiries about election till you through grace believe, and then no queſtion can be made about it.

CANDIDUS.

CRITICAL REMARKS ON PHIL. ii. 5, 6.

To the Editor of the Evangelical Magazine.

REV. SIR,

LOOKING into Biſhop Newcome's attempt at "An improved verſion of the New Teſtament," it appears to me, in general, to poſſeſs conſiderable merit, particularly in the neatneſs and ſimplicity of the language; but I am much diſappointed to find his Lordſhip has adopted the Arian tranſlation of Phil. ii. 5, 6. I ſhall place the primate's verſion and our own in oppoſite columns, and then take the liberty to make a few remarks.

Common Verſion.	*Biſhop Newcome's Verſion.*
Let this mind be in you which was alſo in Chriſt Jeſus: who, being in the form of God, *thought it not robbery* to be *equal with* God: but made himſelf of no reputation, &c.	[For] let this mind be in you which was in Chriſt Jeſus alſo: who, being in the form of God, *did not eſteem it a prey* to be *like* God; but made himſelf of none account, &c.

Upon a compariſon of theſe verſions I obſerve,

1. That his Lordſhip's phraſeology appears very ſingular, and diſſimilar to any other paſſage in the ſacred writings---

he

he did not *eſteem it a prey* to be like God---where ſhall we find a parallel text to this?

2. That though it ſhould be admitted the words might *bear* the rendering adopted by the Biſhop, they by no means *require* it. The verb (ἁρπαζειν) in the New Teſtament means to *pluck, tear, raven*, as a wild beaſt (See Matt. xiii. 19, John x. 12, 28, 29.) and this by Euſtathius [on Homer] is thought to be the primitive idea of the word. The kindred adjective [ἁρπαξ] is ſometimes rendered *ravening*, (See Matt. vii. 15.) In this view the noun ſhould ſignify violence, robbery, rapine; he thought it not *robbery*, [violence, injuſtice] to be equal with God!

The like remark applies to the particle [ισα] which is uſed for equality in the New Teſtament (Luke vi. 34.) though it muſt be confeſſed, that to be *like* and *equal* to, are terms frequently ſynonymous.

3. The common tranſlation is well ſupported by parallel paſſages of Scripture. It is certain that Jeſus did *not* think it *robbery* to be *equal* with God, becauſe "he ſaid that God was his father, making himſelf equal with God." John v. 18.

In the Old Teſtament, though Jehovah ſays, "to whom will ye compare me that I ſhall be *like*," yet he calls Meſſiah the man that was "*his fellow*," or companion. Zach. xiii. 7. In the New Teſtament he is called the, "brightneſs of his Father's glory and the expreſs image of his perſon." Heb. i. 3. A *perfect* reſemblance muſt be equal to the original.

But there are paſſages of Scripture ſtill more parallel; as, for inſtance, (2 Cor. viii. 9.) "He who was rich for your ſakes became poor, that ye through his poverty might be made rich;" where being *rich* anſwers to being in the *form of God*, and making himſelf *poor* to (εκενωσε) *emptying* himſelf—making himſelf of no reputation—of no account. A ſimilar expreſſion occur alſo in the firſt epiſtle of Clemens Romanus, and may throw ſome degree of light on this paſſage. "The ſceptre of the Majeſty of God," [i.e. the image of his glory] our Lord Jeſus Chriſt, came not in the ſhew of pride, though he was able [καιπερ δυναμενος] but with humility (Sect xvi. Ed. Wake.)

4. As I eſteem one grain of common ſenſe before an ounce of criticiſm, I confeſs I am the more averſe to exchange a clear, intelligible verſion for one to which I can affix

affix no certain or perſpicuous idea: for what can be the meaning of this phraſe, he "did not eſteem it a *prey* to be like God?"—or, as Dr. Clark ſays, "Was not *greedy* to be honoured as God?" If it mean that Jeſus did not deſire to be honoured as God, it contradicts his own words. "That all men ſhould honour the Son, even as they honour the Father." Yet what elſe can it mean, or what virtue can it be intended to exhibit to the Philippians as a model for them to copy? for certainly it could be no inſtance of humility in Jeſus not to aſſume honours to which he had no claim.

PHILOLOGUS.

QUERY ON MARRIAGE.

THE judicious anſwer given in your December Magazine to the enquiry of Chriſtiana, emboldens me to requeſt a ſimilar favour through the ſame medium.

Though Providence has bereaved me of an invaluable huſband, I am nevertheleſs greatly bleſſed in ſeveral amiable children, and a property favourable to their reſpectable entrance into life. My eldeſt ſon has recently formed a promiſing connection in trade, and ſometimes intimates his wiſh to be united in a more cloſe and endearing relation, when a ſuitable object preſents.

From early youth he has been accuſtomed to hear the Goſpel, which he alſo approves: his morals, I believe, are as untainted as any young man's within the circle of my acquaintance: nor do I conceive he could be induced by any conſideration to utter an untruth; but I fear he is ſtill a ſtranger to renovating grace.

Two ladies have been mentioned to me by friends, nor have they eſcaped my ſerious thoughts. Lucretia, like himſelf, attends the Goſpel, and is a young lady of ſedate and engaging manners; but Theodoſia is an honourable member of a Chriſtian church. Now I am free to confeſs that I feel a decided preference to one of them; but what *ought* to be my conduct, irreſpective of my feelings, forms my principal, if not my only difficulty. Should any of your numerous correſpondents point out which Lady I *ought* to recommend to my ſon, it might remove a perplexity from the mind of

Dec. 4, 1800. A FOND MOTHER.

PER-

PERSEVERANCE IN PRAYER,

An Anecdote of the late Rev. J. JONES, *of Newfoundland.*

MR. JONES was a man of much prayer; few Chriſtians have been ſo frequent, or ſo perſevering at a throne of grace. When the church of Chriſt was firſt planted at St. John's under great perſecution, he told me that more than once he found his mind ſo unuſually drawn out in prayer for the converſion of individuals, then his bittereſt perſecutors, that he could not reſt till he had called the Church together, and appointed a day of prayer and faſting to ſolicit a throne of grace for their converſion, which he never failed of obtaining. An inſtance of his perſeverance in prayer I was witneſs to, while I had the pleaſure of enjoying his company at St. John's. A member of his church, maſter of a ſloop that traded to America, in company with ſeveral others, was overtaken in a dreadful ſtorm, in which ſome of them foundered, and were never more heard of; among this unhappy number it was univerſally concluded Mr. Jones's friend had ſuffered; notwithſtanding this, the good man continued in public, in the family, and in private, to pray fervently for his ſafe return. About this time I arrived in the iſland, and found my old friend engaged in this pious work; at which he continued for a month or ſix weeks longer, after the owners had given the veſſel entirely up for loſt. The widow had put on mourning, and not a ſingle perſon in the harbour believed the veſſel ſafe, or one of the crew alive, except Mr. Jones, who never ceaſed his earneſt interceſſion at a throne of grace for him. One Sunday morning I took the liberty to aſk him if he did not think it improper, if not preſumptuous, to pray for a man, who, in all probability, was ſafe in glory? "He'll get there ſoon," replied he, "I make no doubt; but I cannot believe he is there yet." That forenoon, in his concluding prayer, he renewed with great fervour the uſual requeſt for his Chriſtian brother, and juſt as the congregation were coming out of the Meeting, which ſtands on the brow of the hill, the veſſel was eſpied entering the harbour, known by the ſignal ſhe made. The joy expreſſed by the pious paſtor and his flock at this happy ſight can better be conceived than expreſſed. When we had learned that all were ſafe on board, and were come into the houſe, Mr. Jones ſaid to me, "Did not I tell you he was alive? I knew it by a ſure token that never once deceived me; my ſoul was ſo drawn out in prayer, and enjoyed ſuch unuſual liberty while addreſſing

addreſſing a throne of grace in his behalf, that it was impoſſible for me to ceaſe praying."

The veſſel it ſeems was diſmaſted in the ſtorm, and drove into an unfrequented river in Nova Scotia, where they were long detained for want of proper hands to make a new maſt, and having no communication of any kind with Halifax, they had no poſſible means of informing their friends of their diſtreſſed ſituation.

NAUTICUS.

ANECDOTE ON CARD-PLAYING.

ALTHOUGH Major Cartwright has been married nearly twenty years, he has never yet poſſeſſed ſuch a piece of furniture as a card-table. His rejection of cards is not accompanied with any thing cynical, but from ſeeing and knowing the ill effects of habit. He was particularly pleaſed with a paſſage in a ſermon of his friend George Walker, obſerving, that "Cards were invented for the amuſement of a royal ideot, and they bid fair to make ideots of us all." He was alſo much diverted with an inſane nobleman he once ſat down with to cards, in company with the relation who had the care of him. My Lord played very gravely until *tired*, which happening to be in the middle of a deal, he threw down his cards, and took his walk; and this the Major frequently calls the *moſt rational* game at cards he ever played."

Memoirs of Public Characters for 1799.

To the Editor of the Evangelical Magazine.

SIR,

Confident that the following Query is at leaſt *ſeaſonable*, I beg leave, through the medium of your Magazine, to invite an impartial diſcuſſion of it. With ſentiments of reſpect, I remain, your's,

Bonner's Hall, MINIMUS.
Dec. 11*th*, 1800.

ARE Chriſtians juſtifiable, and if ſo, on what grounds, in dining expenſively in public, while the labouring poor are groaning under comparative famine?

ANEC-

ANECDOTES.

MRS. S——, of Wendover, ſaid to a lady who objected to her religious profeſſion, "I truſt, Madam, I am not led by *men* as teachers, but by the Spirit of God."—"Spirit of God!" exclaimed the lady, "Oh we ſhould not meddle with things ſo deep."—He who never meddles with things ſo deep, muſt needs be a *ſhallow* Chriſtian. "For if any man have not the Spirit of Chriſt, he is none of his."

When J— S—, a young man at Alfriſton, embraced the Goſpel, and made open profeſſion of it, his father, not a little offended at his conduct herein, gave him this ſage advice.—"James, you ſhould *firſt* get yourſelf eſtabliſhed in a good trade, and then think of and determine about *religion*." "Father," replied James, "Chriſt adviſes me very differently. He ſays, 'Seek ye firſt the kingdom of Heaven and the righteouſneſs thereof, and all theſe things ſhall be added unto you." How many fathers differ from Jeſus Chriſt in their judgment about religion and its importance! Chriſt ſays *firſt*, but many ſay *laſt*.

SELECT SENTENCES.

THE Scripture is unto us, what the ſtar was to the wiſe men. But if we ſpend all our time in gazing upon it, obſerving its motions and admiring its ſplendor, without being led to Chriſt by it, the uſe of it will be loſt to us.

Rev. T. Adam.

If I pleaſed God, I am ſure he would pleaſe me. *Ibid.*

Human nature is like a bad clock. It may go right now and then, or be made to ſtrike the hour; but its inward frame is to go wrong. *Ibid.*

Whenever I ſpy a fault in another, I am determined to look for two in myſelf, and they will not be far to ſeek.—*Ibid.*

Deſire is love in motion, as a bird upon the wing; delight is love at reſt, as a bird upon the neſt. *Rev. M. Henry.*

As the plain man only got up and walked to prove there was ſuch a thing as motion, in anſwer to the philoſopher who denied it: ſo the plain Chriſtian, when he is borne down with the aſſurance that there is no efficacy in prayer, requires no better argument to repel the aſſertion, than the good he finds in prayer itſelf. *Mrs. H. More.*

The ſummer ſhowers of mere ſenſibility ſoon dry up, while the living ſpring of Chriſtian charity flows alike in all ſeaſons. *Ibid.*

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Account of a late revival of Religion in a part of the Highlands of Scotland; by ALEX. STEWART, *Miniſter of Moulin, in a Letter to the Rev. D. Black, of Edinburgh*, p. 38. 1s. 6d. Ogle. 1800.

WE have read this narrative with peculiar pleaſure, and warmly recommend it to every lover of Jeſus and of ſouls. It contains an account of a remarkable train of ſucceſs which has for two years paſt accompanied the miniſtry of the word in a pariſh in the Highlands of Scotland. Mr. Stewart, the highly honoured inſtrument in this work, ſpeaks of himſelf, at his entrance on the paſtoral office, in the following terms: "I was ſettled miniſter of this pariſh in the year 1786, at the age of 22. Although I was not a deſpiſer of what was ſacred, I felt nothing of the power of religion on my ſoul. I had no reliſh for its exerciſes, nor any enjoyment in the duties of my office, either public or private." By the kindneſs of chriſtian friends, who put good books into his hands, he received much benefit. He ſpeaks of the works of Mr. Newton, and Mr. Scott, as being made eminently uſeful to him, and he adds: "The Biographical Sketches of the Evangelical Magazine were principal means of impreſſing my heart, of opening my eyes to perceive the truth, of exciting a love to godlineſs and a deſire after uſefulneſs." A viſit from Mr. Simeon of Cambridge was greatly bleſſed to his ſoul. Through theſe means by the grace of God his views were altered, his preaching became entirely different: and the Spirit of God has been pleaſed to bleſs his labours with remarkable ſucceſs to the preſent hour. A more particular account of this will be found in our article of Religious Intelligence.

The Narrative is well written: and is drawn up in a very judicious manner. We wiſh it were generally known, and that there were a cheap edition for giving away, as it is calculated to do extenſive good. We cannot help adding one remark, namely, that the pouring out of the Spirit of God on the labours of a miniſter of the Eſtabliſhed Church of Scotland, teaches chriſtians of all denominations, that God does not make ſo much account of their differences in modes and forms, as they do themſelves: that the true diſciples of Chriſt ſhould highly value good men, and eſpecially good miniſters of every name, who hold the Head, and ſpeak the truth in love; and that, caſting away for ever the rotten bones and putrid fleſh of *buried bigotry*, they ſhould all unite in the cloſeſt bands of endearing friendſhip, and chriſtian affection. The church of Chriſt would then appear in the eyes of all around, "Fair as the moon, clear as the ſun, and terrible as an army with banners."

A familiar SURVEY *of the Chriſtian Religion, and of Hiſtory as connected with the Introduction of Chriſtianity, and with its Progreſs to the Preſent Time. By* THOMAS GISBORNE, *A. M.* 8vo. pages 586, price 8s. Cadell, 1799.

THE contents, and the plan of this work, bear a conſiderable reſemblance to thoſe of the Biſhop of Lincoln's Elements of Theology, which preceded it a ſhort time; but the two productions differ in their aim, and in their ſtyle; the latter being deſigned for the uſe of candidates, while Mr. G. addreſſes himſelf in a familiar, ſerious, and impreſſive manner, to young perſons of either ſex, during their courſe of education; wiſhing to

furnish them with a treatise adapted to a more advanced age, than that for the use of which several excellent elementary treatises on subjects partly similar have been furnished.

This single volume embraces a very ample extent of matter. It comprizes a history of the Old and New Testament; and of the Jewish nation, and the Christian Church, to the present time: a view of the authenticity, and inspiration of the several books of scripture; of the collateral evidences of christianity; of its leading doctrines; and of forms of ecclesiastical government. To render such a compendium familiar, interesting, and instructive, we deem no small merit; but we are happy to ascribe to the author, likewise, the higher commendation, of aiming throughout at the best interests of his young readers, in a manner that is, for the greater part, well adapted to direct their judgement, and excite their concern, respecting objects of eternal importance.

We should have been surprised to see a work of this kind, at its first appearance, free from inaccuracies, in the various branches of its contents. We regret, however, that *many* are to be found in this work; and while we point out some of them, it is with the hope of inducing the worthy author to give the *whole* a careful revision; as we expect that his present performance, like all the others with which he has favoured the public, will attract general attention.

Mr. G. (although an advocate for the necessity and freedom of the grace of God) speaks, in p. 16, of Abel's *righteousness* as "procuring from Heaven the acceptance of his sacrifice." The apostle Paul, on the contrary, ascribes its acceptance to his *faith*, Hebrews xi. 4.—We apprehend that the author's suggestion (p. 28) that the age of man was reduced, at, or prior to the Exodus, nearly or altogether to its present boundary, is inconsistent with many of the dates recorded in Scripture of the age of persons who lived nearly at that period.—Mr. G. says nothing absolutely of Abram's descent; but expresses himself (p. 17, 35) as if that Patriarch had been of the posterity of Ham, instead of Shem.—The inheritance of the priesthood is assigned (p. 61) to Phineas, without any intimation that he was related to Aaron and Eleazar.—The altar of burnt-offering is represented (p. 81) as being *in* the Temple, instead of in the court surrounding it.—In p. 82, it is said at the revolt of the ten tribes, "Jeroboam became their king, and *Samaria* their capital;" whereas *Tirza* was their capital, till the reign of Omri, 53 years afterward.—Omitting animadversions upon the rest of the Jewish history, we observe on p. 122, that Mr. G. (without meaning to give his sanction to the Apocrypha) speaks of it as a part of the Old Testament; on p. 140, that the style of the Book of Ruth is so different from that of Judges, as plainly to evince the hands of distinct authors; and on p. 143, that Mr. G's supposition, that the Books of Kings, and those of Chronicles, were compiled by the same person, appears to us as improbable as that the Gospels of Matthew and Mark came from the same hand. We believe that Ezra never was *governor* of Judea, being only sent to *instruct* his countrymen. p. 145. Passing over the remaining books of the Old Testament, we are sorry to see such doubtful authorities as the writings ascribed to Barnabas and Hermas, standing in front of the witnesses to the *New Testament*, p. 190, 191. In p. 219, Mr. G. adopts, what we apprehend to be a mistake, (though a very common one) that the Epistles of Peter were addressed to *Jewish* converts, either separately, or jointly with believing *Gentiles*: but ch. ii. 10. of the first Epistle, plainly shews them to have been addressed peculiarly to the latter. That of Jude was probably

probably ſent to the believing Jews, by the ſame meſſenger who delivered the Second Epiſtle of Peter to the Gentile members of the churches.

In addition to the arguments, ariſing from the authenticity and inſpiration of the books of Scripture, in *evidence* of the divine origin of Chriſtianity; the author proceeds to adduce—the need of a farther revelation from God at the time when Chriſt appeared;—the reaſonableneſs of the doctrines and precepts of the New Teſtament;---the excellence of the character of Chriſt;---the confirmation to be drawn from Pagan hiſtorians in ſupport of facts related in the New Teſtament;---the impoſſibility that the Apoſtles ſhould be deceived;---or that they ſhould have aimed to deceive others;---the prevalence of the Goſpel over difficulties, only to be ſurmounted by the force of truth;---the fulfilment of prophecies delivered in the New Teſtament; and the coincidences ſubſiſting between the writings of its ſeveral authors. In this part of his work, as in the preceding parts, Mr. G. chiefly refers to the authorities of publications within the reach of the perſons whoſe advantage he has in view; and his references are uſually made to the productions of Dignitaries in the Eſtabliſhed Church. We truſt that, whatever was his reaſon for omitting the name of Dr. Doddridge, whoſe arguments in evidence of Chriſtianity are remarkably ſimilar to ſome of Mr. G's, that circumſtance is not to be aſcribed to prejudice. His predeceſſor, Biſhop Prettyman, has ſhewn a noble example of the reverſe; in adopting, as expreſſive of his own ſentiments, ſeveral pages from a work of Mr. Parry, the preſent tutor of the Academy which was formerly under the care of Dr. Doddridge.

The view which Mr. G. has taken of the leading *Doctrines* of Chriſtianity, relates to the being and attributes of God;---the depravity of human nature (on which we think his remarks are excellent);---the future exiſtence of man;—the perſon and work of Chriſt;—and of the Holy Spirit. A chapter is added, on the human *character of Chriſt*. The whole of this part we have read with pleaſure; on account of its conformity to the eſſential truths of the Goſpel (ſo far as it goes) and the ſeriouſneſs with which the author applies them to the advancement of practical godlineſs. The only deficiency we have noticed, will occur in the proceſs of our Remarks.

The remaining part of the work (nearly a third of the whole) is chiefly occupied with a rapid ſurvey of *Eccleſiaſtical Hiſtory*. Having been preceded by the evidences of Chriſtianity, it neceſſarily includes repetitions of ſeveral facts; and ſome others are repeated, through defect of method. Some miſtakes alſo appear, which we ſhould not have expected from the author. In p. 479, he aſſerts, that in the 14th century, Chriſtianity was extirpated in China, by *Timur*, commonly called Tamerlane; whereas that conqueror never entered China. He alſo ſays, (p. 519) that *Chriſtianity* was ſuppreſſed in Abyſſinia, by political ſuſpicion; implying that it had been firſt introduced into that country by the Papal Miſſionaries, and had been excluded with them, in the 17th century. Could Mr. G. be unaware, that Chriſtianity, though in a very corrupt form, is ſtill profeſſed in Abyſſinia, and that it has been from a very early period?—The principal fault of this part of the work, however, we think to be a want of fhirneſs in what relates to the ſyſtem generally called *Calviniſm*. By a total omiſſion of the divine foreknowledge, and choice, of thoſe ſinners who believe unto ſalvation, in ſtating the principal doctrines of the Goſpel, the author has left his young readers to ſuppoſe, either that all mankind are finally ſaved from guilt and miſery; or that, if there be a difference in favour of any, it muſt ariſe, not from God, but from themſelves. And when the ſcriptural truths alluded to (which we receive only as they

are revealed by the Spirit of God, not as they have been perverted by the preſumption of men) obtain Mr. G's notice, as an eccleſiaſtical hiſtorian, they are treated in a manner that we think unworthy of his uſual candour. He ſays, (p. 404) "The Predeſtinarian opinions attributed to Auguſtine, were alſo the ſource of warm diſcuſſion:" and (p. 528) that the term Arminian is with juſtice applied to the Church of England, "as far as it indicates the rejection of the Calviniſtic doctrines of predeſtination and reprobation by moſt of its members." Will not this miſlead his youthful readers to ſuppoſe, that predeſtination is *not* an article of faith adopted by the Church of England; eſpecially as the author afterward defends her Articles of Faith, as a fence that is indiſpenſable to her preſervation? Mr. G. could obſerve, that the *Mahometans* "believe in the moſt rigid predeſtination;" but he has no where intimated, that election and predeſtination were doctrines generally believed, and zealouſly maintained, by the *Reformers* from Popery. In this reſpect, therefore, his outline of Church Hiſtory forms a ſtriking contraſt with thoſe of Mr. Milner and Dr. Haweis. His object indeed is not, like theirs, to trace the progreſs of the ſpiritual and true Church of Chriſt. Of its external changes, he has given in general an impartial ſketch; which may yield information, without cauſing wearineſs to juvenile minds. Of the ſtate of religion in England during the century now cloſing, next to nothing is ſaid; but it is remarkable that, in the few ſentences relative to religious denominations at preſent exiſting among us, the moſt numerous party, the Independents, ſhould be entirely omitted.

On Eccleſiaſtical *Eſtabliſhments*, Mr. G. unlike his dignified prececeſſor, is as conciſe as on other ſubjects. If his arguments do not appear to gainſayers ſo forcible as to carry conviction, we think them ſo temperate, that they ought not to offend any one.

In addition to the preceding remarks, we judge it neceſſary to obſerve, on a book, the ſtyle of which may be imitated, as well as its contents remembered by youth, that by ſeparating the nominative and the verb to an unuſual diſtance, ſome paragraphs become prolix and embarraſſed: that the term "*co*temporary," which very often occurs, is not *con*genial to the analogy of the Engliſh language; and that the title, "Supreme Being," ſhould not almoſt conſtantly be uſed for God.

With the exceptions we have mentioned (in the hope that they may be removed, and, if not, may be guarded againſt) we cordially recommend to our readers this laborious and uſeful performance; which, on the whole, impreſſes us with a high eſteem and affectionate regard for its pious, benevolent, and ingenious author. We heartily wiſh that his laudable purpoſes, of preſerving youthful minds from ſcepticiſm, and impreſſing them with the knowledge, the fear, and the love of God, may be abundantly ſucceeded, through the divine bleſſing upon his endeavours.

OBITUARY.

MR. THOMAS FITCHETT, MERCHANT, OF FAREHAM.

IN the earlier part of his life catechiſtical exerciſes, the Hymns of Dr. Watts, and a ſtrict attention to the obſervance of the Sabbath were ſanctified to preſerve him from the groſſer vices, while a gradual advancement in the knowledge of Chriſt and Him crucified, captivated his heart, and

and fitted him for an abundant entrance into the joy of his Lord, in the thirty-fourth year of his age.

During his confinement, being aſked reſpecting his health, he anſwered, "weak in body, but ſtrong in faith," he gave no time or reply, but exclaimed, "joy! joy! joy!" His friend ſaid, "Theſe are glorious words, Mr. F." He pauſed, and in a milder yet animated tone of voice, ſaid, "Sweet Jeſus!" it was anſwered, "Yes, Sir," he is precious to them who believe:" then turning himſelf to the perſon ſpeaking, he ſaid, "O Sir, what ſhould I do here if I had a wounded conſcience, but this affair is ſettled; I have not a God to look for now." Obſerving his wife agitated, he ſaid, "My dear, do not grieve, you have no cauſe: I am happy." We now mingled our ſupplications for the laſt time, and parted.

The next evening was painful. Sleep refuſed aſſiſtance, but God was gracious; he ſpent the greater part of the night in ſpiritual converſation. He lamented his imperfections. "Once (ſaid he) I could not ſpeak for God; but now he has looſed my tongue—

"Bleſs'd Jeſus, what delicious fare!
"How kind thine entertainments are!
"Never did angels taſte above
"Redeeming grace and dying love."

His morals were exemplary, his temper mild and even; his attention to the ordinances of God regular; but on the merit of good works he ſaid, "I have no good works of my own to plead with God: but the glorious imputed righteouſneſs of Jeſus Chriſt!" How tenacious is the memory in the proſpect of eternity! After this, "He remembered his ſins and was troubled." It was repeated to him, "When my heart and my fleſh ſhall faint and fail, God will be the ſtrength of my heart and my portion for ever." He anſwered, "I could ſay that once: God hath left me to wander." It was replied, "The ſoul whom God has enlightened will never be left in total darkneſs;" and a reference to encourage him was made to the prophetic words of Jacob; "Gad, a troop ſhall overcome him; but he ſhall overcome at laſt." He felt this encouragement, and replied, "I will not let him go, except he bleſs me."—I hope, Sir, you can ſay, "Though he ſlay me yet will I truſt in him." "I can." "As you are not ſo happy, are you afraid to die?" "No. I have built my faith on a rock:" It was added, by the perſon with whom he converſed, "againſt which the gates of hell ſhall not prevail." He replied, "they ſhall not; they ſhall not." Then pauſing ſome minutes, apparently engaged in prayer, his ſoul was comforted: and he broke the ſilence by ſaying, "I have ſaid to God, Lord, if I have deceived myſelf, now undeceive me; and he has replied by his Spirit, I have led thee in a way that is right." Heavenly conſolations ſprung up in his breaſt, and the clouds of deſpondency vaniſhed. Amidſt a multitude of expreſſions the following are preſerved: "I have many temporal bleſſings; but no one knows the bliſs of my ſoul." A friend quoted,

"There ſhall I bathe my weary ſoul
"In ſeas of heavenly reſt:"

He caught the two following lines:

"And not a wave of trouble roll
"Acroſs my peaceful breaſt."

And then repeated, what was often heard from his lips during his illneſs;

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

His laſt words were, " I rejoice with joy unſpeakable and full of glory." When deprived of the powers of ſpeech, he gave ſigns of his felicity. A violent attack of the fever then exhauſted his once athletic frame: he fell aſleep for a few hours, and awoke in Heaven. " Bleſſed are the dead who die in the Lord; they reſt from their labours. The paſtor of the Church of which he was a member improved his death in the illuſtration of John xi. 16. " Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, let us alſo go that we may die with him."

D. B.

MRS. MANDEL.

Mrs. Mandel, early called to the knowledge of Chriſt her Saviour, in a long courſe of faithful ſervices, was eminent and exemplary. Her gifts were ſingular, as her addreſs was engaging; her delight was to viſit the ſick, and to relieve the wretchedneſs of the poor. During more than twenty years I knew her indefatigable zeal and induſtry; in her ſhop her converſation was uncommon; not aſhamed to make mention of the importance of eternal things, to the greateſt who reſorted to her: Her houſe was a Bethel: few had gifts of prayer, and converſe equal to her: many are witneſſes of the bleſſings attending her fidelity. She was exerciſed with acute ſufferings, and a lingering illneſs. I have ſeen her apparently dying, and expecting to ſee her no more chearful, happy, and repoſing her confidence in a faithful Redeemer.

However ill ſhe found herſelf, ſhe was very particular, in not leaving the family before the time of prayer, ſaying " the word of God is precious." Speaking of a friend, whom ſhe expected to ſee, ſhe ſaid " Give my love to Mr. H, and tell him, my ſpirit meets his; but I am not anxious to ſee him; we ſhall meet above".

The laſt night but one of her life, was the laſt time ſhe prayed with the family; and while they were reading the Scripture, ſhe was in ſuch an agony of prayer, that they ſuppoſed her to be taken very ill; but on enquiry found it to be fervour of prayer to God for them. After ſhe went up ſtairs, ſhe was overpowered with a ſenſe of the divine goodneſs, crying out " Heaven! ſhall I be there! ſhall I be there! a ſinner ſaved by grace alone."

The laſt night, after having left the family, ſhe returned again to the door ſaying, " The Lord bleſs you all, the Lord bleſs you all, if I ſhould never ſee you again".

During the night ſhe compared herſelf to Job, her ſufferings were ſo great, ſaying to her daughter " but I muſt ſuffer a great deal more yet." Nevertheleſs her ſufferings were well nigh ended.

The laſt morning ſhe ſaid, oh! how I long to be gone; ſoon after, when ſurrounded by her family and children, ſhe unexpectedly entered into the joy of her Lord.

On the Sunday before her departure, ſhe was remarkably happy and joyful in ſpirit; a friend ſaying, you are ripe for glory, ſhe ſaid " not ripe " but reſigned." She uſed frequently to repeat the following verſe.

" O

" O Jesus, if this be thy will,
" That suddenly I should depart,
" Thy council of Mercy reveal,
" And whisper the call to my heart. T. H.

RECENT DEATHS.

On Lord's day December 7th, died the Rev. PHILIP GIBBS, Pastor of the Baptist Church in Plymouth. He had arrived at the 72nd year of his age, and his illness was but of a few days. He had preached twice on the Lord's day preceding, and then seemed to possess as much strength of body and energy of mind as for several years past. He entered on the work of the Ministry at 16 years of age, and the Pastoral office at 18; so that he was 56 years the Pastor of that Church.

His whole deportment prov'd him to be an affectionate husband, a sincere friend, an ornament to Society, and an able and useful Minister of the Gospel of Christ; so that in his death, the world has lost a *good man*, the Christian hemisphere, a bright luminary, and the firmament of Heaven has gain'd another star.

The remains of mortality were brought to the Meeting, on Friday the 12th, which was thronged on the mournful occasion. Mr. Mends introduced the solemn services, by prayer and reading the Scriptures; Mr. Birt, Pastor of the Baptist Church in Dock, delivered an oration; and Mr. Penn of Kingsbridge closed.

The body was then conveyed to the Baptist burying yard, and deposited in the family Vault. The Pall was supported by eight of the members of the Church, and eight Ministers, two of whom were of the established Church; many other Ministers attended, to pay their last tribute of respect to the venerable deceased.

Last month died the Rev. Mr. MABBOTT, pastor of the Baptist Church at Biggleswade, Bedfordshire. This worthy man has been many years in the Ministry, and in the exercise of his office was much respected, both as a Christian and Minister.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE great encouragement with which Providence has favoured this Mission has induced the Directors to send additional assistance to that quarter. Messrs. Bekkar and Manenberg, having been previously set apart for missionary work, and Mr. Foster, designed for a catechist, with their families, embarked on board the Eliza, Capt. Holman, 5th November, 1800, destined for the Cape of Good Hope. Mr. Bekkar is to resume his station at Stellenbosch, in which, for some time before his visiting Europe, he had been labouring among the slaves and native Hottentots. Mr. Manenberg is designed, either to join Dr. Vanderkemp in Caffraria, if the circumstances attending him be encouraging; otherwise he will be fixed within the boundaries of the colony, where there is abundant scope for useful exertion. Mr. Foster is recommended by the Society of Rotterdam, to assist the Rev. Mr. Vos in that extensive sphere of usefulness, in which we understand he so honourably and successfully labours.

Account

Account of the STATE *of* RELIGION *in the Country of Waaveren, Cape of Good Hope. Communicated in a Letter from the Miſſionary Society at the Cape. (Tranſlated from the Dutch.)*

RODESAND.

THE Director Vos, our worthy miniſter, doth not only zealouſly labour to inſtruct the Heathens and Chriſtians in his preaching, catechizing, viſiting, &c. at that place; but ſeveral other friends of religion being excited thereto by that gentleman, are alſo uſing their utmoſt endeavours to teach the Heathen in their own families, and thoſe of their neighbours, the way of ſalvation: and this has been attended with ſuch ſucceſs, that not only is the Chriſtian Society in a very flouriſhing ſtate, ſeveral of them having been, as we truſt, converted unto the Lord ſome years ago; but alſo, from the Heathen ſome converts are gained for the Lord. Among theſe are two ſlaves, belonging to the Rev. Mr. Vos, the one named Toontje, being a native of this country, and the other Maart, born at Moſambique; as alſo one belonging to W. du Pleſſis, called Sedras, likewiſe from Moſambique. Theſe trees are known by their fruits, and are ſuch, in whoſe hearts is rooted the love of God and of the Lord Jeſus. There are others of the Heathen, on whom the Lord appears to have begun a work of grace.

BOKKEVELDEN.

The endeavours of our worthy miniſter ſome time ago, and of late thoſe of our worthy member and warden, P. Vander Merwe, have at that place been attended with ſuch ſucceſs, that divine worſhip is with all ſolemnity performed in the houſes of many families, and 317 Heathen are under inſtruction, among whom there are three, of whom we hope that grace is poured into their hearts.

ROGGEVELD.

Divine worſhip is alſo performed in ſome families at this place, and ſeveral of the Heathen are inſtructed, particularly by our worthy brother, C. F. N. Heerop, who, by appointment of our miniſter, holds godly exerciſes on Sundays, firſt for the Chriſtians, and afterward for the Heathen; among the latter of whom there are three or four, who appear to have a work of grace begun in their hearts.

AT THE TWENTY FOUR RIVERS.

The Heathen women of this place are, in moſt families, already inſtructed by one of our young ſiſters, Cloje Burger.

ELEPHANTS' RIVER AND SEEDERBERGEN.

The Heathens at the Elephants' River under inſtruction are as yet only in a few families; but our zealous brother, Jan. M. Kok, at the Seederbergen, whoſe heart is burning with love for Jeſus, diſcovers ſo much zeal, that he not only exerts himſelf with great ſucceſs among the Baſtars and Hottentots, but alſo among the Chriſtians; inſomuch, that he hopes there are already ſeven among the Heathen and five among the Chriſtians, who certainly are concerned for their ſalvation; and the like exertions are alſo made by others in their families.

HAUTEN AND BOKKELAND.

With reſpect to divine worſhip in theſe remote diſtricts, they were in a deplorable ſtate, a few perſons excepted, who occupied themſelves with the concerns

concerns of their immortal ſouls; but viſits performed from houſe to houſe, during two months by our paſtor, aſſiſted by the worthy warden, P. Van der Merwe, have been attended with ſuch effects, that matters are expected to take a more favourable turn, and the Heathen are at this time already inſtructed in four or five families.

On the other Side of the BROAD RIVER.

There are ſeveral Chriſtians in this part of the country, who fear the Lord in truth; and the Heathens are in moſt of the families inſtructed in the doctrine of ſalvation, of whom ſome ſhow by their conduct, that the Goſpel has had ſome effect on their hearts: amongſt others one girl has ometimes prayed with a ſick young woman in a certain family, in whom a work of grace was begun.

HEX-RIVER.

The divine worſhip in houſes is tolerably well performed in this part of the country: the Heathen are moſtly inſtructed, chiefly by our young brother Jan Jordaan, and the young man P. de Vos, though no news of any particular progreſs has as yet tranſpired.

BOSIES VELDEN.

There is yet nothing particular to be reported from this place, I not having had the opportunity to receive a proper account from thence. Monthly prayer-meetings are kept in our part of the country.

(Signed) PR. FR. THERON.

Jan. 1, 1800.

Account of the Inſtruction given to the Heathen of CAPE-TOWN, by brother Petrus Joh. Le Roux, at the houſe of brother William Wydeman, commenced the 9th of February 1798.

The number of hearers, belonging to this Houſe of Inſtruction, amounts to ninety five perſons, Men, Women, and Children; whereof eight, according to their own declarations, are enquiring after the Lord Jeſus, and twelve advanced in the knowledge of the Truth.

Inſtructions given to the Heathen of this place, by ſiſter C. M. Heyſſe, born Koning, commenced about eleven months ago.

On Sundays in the afternoon, there are generally thirty or forty perſons, both free and ſlaves, aſſembled at this houſe; among them is a ſlave-girl called Eva, to whom the Lord, according to her own confeſſion, has ſome time paſt, by means of his Spirit, revealed that ſhe is a poor ſinner; that neither herſelf, nor any one elſe, is able to ſave her out of her miſery, except the Lord Jeſus alone; and ſhe, therefore, daily applies for refuge to that Saviour by means of prayers and ſighs; and her actions, as far as I know, are correſponding with the confeſſions of her mouth. An other ſlave-girl, named Tiny, makes alſo nearly the ſame declaration, and there are beſides theſe, four or five others, in whom there ſeems to be a deſire, and who appear to be hungering and thirſting after the true and pure milk of God's word. Among the men-ſlaves are alſo two perſons, of the names of Adrie, in whom, I believe, the Lord has begun a good work. There are alſo, among the hearers, five or ſix who pretty well underſtand to read; four or five who ſpell, and ſhew a great deſire to be inſtructed therein. When any one aſks them, why they are ſo fond of reading, their anſwer is, that they wiſh to be able to ſearch after what the Lord ſpeaks to them in his word.

Inſtruction given to the Heathen at this place of Cape-Town, by ſiſter, the Widow Moller, born Hynings at the Loue of brother Schoonberg.

The number of Heathen, who now and then aſſemble at this Houſe of Inſtruction, amounts to forty perſons: A certain man-ſlave, by the name of Robyn, is moſtly known by his fruits of faith; and the Spirit of Chriſt has diſcovered to him what a great ſinner he is, ſo that he inceſſantly bows himſelf before the Throne of Mercy; and ſubmits himſelf like a child, to be led and conducted by the Lord. Two ſlave-girls, the one called old Roſette, and the other Salatie, give likewiſe continual proofs of their hunger and thirſt after juſtification by faith in Chriſt, without which they are perſuaded there is no ſalvation for them. There are many more who have begun to lend an attentive ear; but cannot expreſs what rays of grace the Lord has diffuſed in their *hearts*.

In the diſtrict of the village of STELLENBOSCH, the work of the Lord ſeems outwardly to make daily progreſs both among the unenlightened and the heathen, and the godly exerciſes, afforded the ſlaves, are uninterruptedly continued, as well as the inſtruction of the children of the Heathen, in the ſpelling-book. In a diſtrict of *old Nimaquay's* country, the inſtruction of the unenlightened and Heathens, is continued with much zeal. In another certain diſtrict, called the *Wagemaker's Valley*, ſituate a few miles from hence, the labour is zealouſly and with much bleſſing continued, by means of Godly exerciſes, both among the Chriſtians and Heathens; and there the number of the latter, belonging to that place of Inſtruction, is actually great. Brother J. I. Van Zulch, who labours there, and whoſe conſtitution is very much enfeebled, ſo that according to human appearances, no hopes remain of his recovery, is very anxious for his beloved flock; and is alſo one of thoſe, who heartily wiſh, that, in caſe there ſhould be any miſſionaries ſent out to this promontory, his diſtrict may not be left unprovided.

REVIVAL OF RELIGION IN SCOTLAND.

WE rejoice in every thing which has a tendency to promote the cauſe of the glorious Redeemer, though in a remote degree; but when we hear of the pouring out of the Spirit of God on a miniſter's labours from week to week, and behold the deſert bloſſom as the roſe, we are filled with peculiar delight. A pleaſing inſtance of this is recorded in a letter from Mr. Stewart, of Moulin (See above our Review of the Narrative) giving an account of the revival of religion in his pariſh for two years paſt. A few extracts we ſubjoin, not doubting but they will cauſe much thankſgiving, and raiſe many a heart in prayer to God for the continuance and encreaſe of the glorious work. We hope they will likewiſe draw forth the moſt fervent ſupplications both of miniſters and private Chriſtians for the ſhedding abroad of the Spirit in a like abundant degree, in the place where they dwell.

"In March, 1799, I began a courſe of practical ſermons on regeneration, which I continued to the beginning of July following. Theſe were attended with a more general awakening than had yet appeared among us. Seldom a week paſſed, in which we did not ſee or hear of one, two, or three perſons brought under deep concern about their ſouls, accompanied with ſtrong convictions of ſin, and earneſt enquiries after a Saviour. It is obſervable that the work of converſion among us has been begun and carried on in a quiet manner, without any confuſion, and without any of thoſe agitations of mind, or convulſions of the body, or ſhriekings or faintings, which have often accompanied a general awakening in other places.

"Having

"Having lately made an enumeration of thoſe of our congregation whom, to the beſt of my judgment, I truſt I can reckon truly enlightened with the ſaving knowledge of Chriſt, I find their number about ſeventy. The greater part of theſe are under thirty years of age; ſeveral are above forty; ſix or ſeven above fifty; one ſixty-ſix, and one above ſeventy. Of children under twelve or fourteen, there are a good many who ſeem to have a liking to religion; but we find it difficult to form a decided opinion of their caſe. Of thoſe who have died within theſe twelve months, three, we are perſuaded, and we hope two or three others, have ſlept in Jeſus. I obſerve among four young converts a conſiderable variety of frames, but a ſtriking uniformity of character. They are dejected or elevated according as their attention is more fixed on their own deficiencies and corruptions, or on the glorious ſufficiency of Chriſt; but all of them are characterized by lowlineſs of mind, by a warm attachment to each other, and to all who love the Lord Jeſus, and by the affections ſet on things above.

"We have not yet to lament any great falling off in thoſe who have once undergone a ſaving change. There may be perſons who were ſome time enquiring with ſome earneſtneſs, and afterwards fell back to their former unconcern. But all, ſo far as I know, who ſeemed to have been truly humbled for their ſins, and made to feel in their hearts the grace of God in the Goſpel, continue thus far to maintain a humble, ſpiritual, conſcientious walk. They have a conſtant appetite for the ſincere milk of the word, and for Chriſtian fellowſhip with one another. The younger ſort have loſt their former levity of ſpeech and behaviour, and are become devout and ſober-minded: thoſe more advanced in life have laid aſide their ſelfiſhneſs and worldly-mindedneſs, and are grown humble, contented, and thankful.

"We have no inſtances of perſons among us remarkable for profligacy of manners or profaneneſs of ſpeech, who have been reſtrained from ſuch enormities, becauſe there were none of that deſcription to be found in our ſociety. The changes have been from ignorance and indifference, and diſreliſh of divine things, to knowledge and concern, and ſpiritual enjoyment. Neither are there among us inſtances of perſons ſuddenly ſtruck or impreſſed by ſome alarming event, or ſingular diſpenſation of Providence. The word of truth proclaimed in public, or ſpoken in private, has been almoſt the only outward means of producing conviction of ſin, and confidence in the Saviour. We have ſtill the happineſs to find, from week to week, that the ſame concern and awakening is ſpreading around, and extending to ſome neighbouring congregations. Within theſe few weeks, perſons from ſix and ſeven miles diſtance have called here on a Sabbath morning, under evident concern about their ſouls. On the ſucceeding Sabbath the ſame perſons have called again, introducing a relation or fellow-ſervant under ſimilar concern. All of theſe, ſo far as can be judged from preſent appearances, are in a hopeful way. Such is the manifold grace and loving kindneſs with which it has pleaſed the Lord to viſit this corner of his vineyard. I truſt that all our Chriſtian brethren who may receive the joyful intelligence, will join us in prayer that God may continue to water with ſhowers of bleſſings this vine, which his own right hand hath planted; and that no boar from the wood may be allowed to waſte it, nor worm at the root to ſmite it that it wither."

RELIGIOUS TRACT SOCIETY.

[*Circular Letter.*]

To Societies formed for the Extenſion of the Knowledge of the Goſpel;
The Committee of the Religious Tract Society ſend Chriſtian Salutation.

BELOVED BRETHREN,

We feel ourſelves exceedingly happy to ſee your numbers increaſing, your exertions enlarging, and your proſpects of ſucceſs brightening on every ſide. The grand object which you endeavour to keep in view, is the ſame with ours. We claim the honour of being your fellow-labourers in a very extenſive vineyard. We requeſt your cordial co-operation. While the various Miſſionary Societies are laudably aiming to promote the ſalvation of the Heathen abroad, our particular object is to watch for the ſouls of our fellow ſinners at home. Alas! what multitudes in the towns and villages of our own country are even now periſhing for lack of knowledge! Hundreds and thouſands of the inhabitants of Great Britain are ſtill immerſed in ignorance, wickedneſs, and miſery. Do not our bowels yearn over them? Rivers of waters might run down our eyes—they keep not God's law—they ſee not the beauty, nor taſte the ſweetneſs, nor feel the power of the glorious Goſpel of Chriſt. Should we not be willing to impart unto them the Goſpel of God, becauſe they are dear unto unto us? Is it not daily our heart's deſire and prayer for them, that they may be ſaved in the Lord, with an everlaſting ſalvation? O may the Spirit be poured out from on high—then ſhall every wilderneſs become a fruitful field!

When your Preachers enter a dark village, they find the people, in many inſtances, ſtrangers even to the language of the Bible. And are they not ſometimes almoſt at a loſs for words ſimple and plain enough to convey to the uncultivated mind neceſſary inſtruction? Would it not facilitate their labour, to have with them a variety of ſmall, cheap, plain, Religious Tracts, which the cottagers may read at their leiſure, or hear their children read? It has appeared to us, that the object of our Society may be greatly aſſiſted by your local knowledge, your active zeal, your diligent and prudent care.—A copious flood is poured out—but we wiſh to have the ſtreams regularly flowing in the channels which you have cut ---that ſome little rills, at leaſt, may beautify, and refreſh, and fructify, every part of the land. The kind Providence of God has hitherto ſmiled upon our Plan. Pleaſing intelligence has reached us of the uſefulneſs of our little publications in the converſion of ſinners, and our friends increaſe.

But notwithſtanding the firſt Addreſs, and many ſubſequent advertiſements---notwithſtanding the pains we have taken to circulate No. I. of our Tracts, in which our object is fully explained and forcibly urged, we have reaſon to think, that in many parts of the country it is yet utterly unknown. Our eſteemed brother, Mr. Bogue, has juſt publiſhed, at our requeſt a ſermon, preached in London before the Society, May 18, 1800, intituled, "THE DIFFUSION OF DIVINE TRUTH." We indulge an aſſured hope that his Sermon will be generally read by the friends of Chriſt.

The preſent Addreſs was occaſioned by an application from ſome of the Country Aſſociations, who ſuggeſted the propriety of a correſpondence and co-operation with our Society, as they rightly judged we could furniſh them with Tracts on eaſier terms than they could print themſelves; with this view we have adopted "The Warning Voice," a valuable

luable Tract recommended by the Eſſex Aſſociation; and though we dare not pledge ourſelves to publiſh all we receive from different quarters, if you can ſupply us with a good Tract, old or new, written on the principles ſpecified in our No. I. it will always be acceptable.

Our earneſt deſire to ſee this whole country as a well-watered garden.—If that can be effected, the great ſum of miſery will be diminiſhed—the ſmall ſum of happineſs will be enlarged: trade, manufactures, and commerce—domeſtic union—public order—the comforts of the poor—the nation's welfare—all will flouriſh. Satan will be bruiſed under our feet—infidelity will hide its head—good men of every name will unite their ſongs of praiſe—new joy will ariſe in Heaven, and God will be more abundantly glorified through our Lord Jeſus Chriſt.

Signed by order of the Committee,

Batterſea. J. HUGHES, Sec.

SOCIETY FOR PROMOTING THE RELIGIOUS INSTRUCTION OF YOUTH.

THE very great advantages already gained to the intereſt of religion and good order, by the Introduction of Sunday Schools, has been admitted among all deſcriptions of people. Uſeful and excellent, however, as theſe inſtitutions have proved, ſo far as the poor of the land are taught to read; yet while the public have gained ſo conſiderable an advantage by them, it is thought, that further ſteps may be taken of a ſtill ſuperior kind. Many of the youth who attend the Schools have already ſufficiently accompliſhed that humble part of their neceſſary education, and ſeem to pant for further knowledge, that they may "*underſtand* what they read." A ſociety therefore engrafted on the general idea of Sunday Schools has been a matter of ſerious prayer and conſideration. The perſons engaged in this deſign have already preſented their views to the public in an Addreſs on the Inſtruction of the Riſing Generation in the principles of the Chriſtian Religion*, which has been circulated through many parts of the kingdom. To that publication we beg leave to refer our readers and religious friends, for thoſe arguments, which produced upon our minds the neceſſity of propoſing to the patronage of the public the ſubſequent Plan.

1. That this Society be called "The Society for promoting the Religious Inſtruction of Youth."

2. That this Society be eſtabliſhed on the moſt Catholic baſis of general religious inſtruction among all denominations of Chriſtians, leaving each to adopt whatever Catechiſms, or other books, they may eſteem moſt conducive to the purpoſes of Edification.

3. That this Society will occaſionally furniſh ſchools with ſuch catechiſms and ſmall Religious Tracts as the neceſſities of the ſchools may require, and the funds of the Society may admit.

4. That this Society do recommend that, at all times ſocial and relative duties ſhall be ſeriouſly impreſſed upon the minds of youth, as alſo all due obedience to the laws and government of this country.

* This excellent Tract has been adopted by the Religious Tract Society. See No. 34.

6. That

6. That R. Cowie, Esq. be the Treasurer, and the Rev. Rowland Hill Secretary to this Society, who will receive subscriptions and donations.

ORDINATIONS.

ON Wednesday September 17, 1800, the Rev. SAMUEL BRADLEY, late student at the Rotherham academy, was set apart to the pastoral office of the independent church at Doncaster. Mr. Boden of Sheffield, began the service with prayer and reading the Scriptures; Mr. Phillips, classical tutor at the above seminary, and pastor of the church at Attercliffe, delivered an introductory discourse, on the "nature of a Christian church," proposed the questions, and received the confession of faith, &c. Mr. Boden offered up the ordination prayer, with the laying on of hands; Dr. Williams gave the charge, on "consideration, and divine teaching," from 2 Tim. ii. 7; Mr. Parsons, of Leeds, addressed the people, on "the nature and present effects of a regular and careless walk, in professors of religion," from Ephes. v. 15.

In the evening Mr. Taylor, of Osset, preached from Ephes. v. i. It was a day that will be long remembered. The extraordinary circumstances of the unexpected rise and progress of this *infant* cause, rendered it peculiarly interesting. Doncaster and its neighbourhood were not favoured with evangelical preaching, before the year 1798; yet already the chapel is much too small to contain all who would attend; which prevents an increase of hearers.

We understand, the ordination service, containing an account of the origin and progress of this Society, is just published.

On Tuesday, November 27, 1800, the Rev. JOHN THORNTON, late Student in Hoxton Academy, was set apart to the Pastoral office of the independent Church at Billericay, Essex. Mr. Strachan, of Rumford, began the service, with prayer and reading the Scriptures; Mr. Douglas, of Chelmsford, spoke of the nature of a Gospel Church, and asked the questions; Mr. Stevenson, of Castle Hedingham, prayed the ordination prayer; Mr. Simpson, of London, gave the charge from 2 Tim, ii, 15. "Study to shew thyself, &c." Mr. Newton, of Witham, preached to the people from Phil. i. 9. 10. 11. Mr. Cooper, of Chelmsford, concluded with prayer.

Mr. Foster, of Malden, preached in the evening to a full Congregation from Deut xxxii. 31. "Their Rock is not like our Rock &c." The Services were well attended, and with apparent evidence of great pleasure, both among Ministers and People.

The account given in our last, of the Ministers engaged at the Ordination of the late venerable Mr. Winter, of New-Court, Cary-Street, not being correct—the Rev. Mr. Maurice has sent us the following exact particulars.

Order of the Service of Mr. Winter's Ordination, June 14, 1759.

The Introductory Discourse, by the Rev. T. Hall;

A Discourse on "Imposition of hands," by the Rev. T. Bradberry.

The Sermon to the Church, by the Rev. John Olding; and the Exhortation (or charge) to Mr. Winter, by the Rev. John Conder.

POETRY.

POETRY.

HYMN FOR CHRISTMAS DAY.

ARISE, my soul, thy tribute bring,
With joy address thine infant King;
He makes his entrance here to day,
Arise, and now thy homage pay.

No worldly pomp thy King assumes;
In great humility He comes;
A manger for his cradle stands,
Tho' worlds were fashion'd by his hands.

Fall prostate at his sacred feet,
And there thy Lord, thy Saviour greet;
Say "Thou art worthy all renown,
"Thy head to wear the richest crown.

"How great that pity and that love
"Which brought thee from thy seat above!
"Thy condescension did not scorn
"Of a poor virgin to be born.

"What shall I render, Lord, to thee,
"For all thy love and grace to me?
"O draw my heart from self and sin,
"And a new life in me begin.

"Born of thy Spirit may I grow
"In thy dear likeness here below;
"May all my thoughts, and all my ways,
"From day to day bespeak thy praise.

"Rejoice, my soul, at Jesu's birth,
"And sing with angels, peace on earth!
"Glory to God who reigns on high,
"And pours his blessings from the sky!

Horsleydown. R. C.

ON THE NEW YEAR.

REVOLVING Time has brought another year;
Swift as the light'ning's glance our moments fly:
Reflections on the past provoke a tear,
Our crimes demand the deep repentant sigh!

Our days are all appointed by that pow'r
Whose awful voice can shake the steady pole;
And ev'ry moment's number'd—to that hour,
Which from the body parts th' immortal soul.

Oft have our sins requir'd the fatal stroke,
And oft stern Justice cry'd—"Now cut them down!"
But while he threaten'd, gentle Mercy spoke,
"Yet spare them *one* more year," and smooth'd his frown!

And lo! our eyes behold *another* year,
Our joyful *Ebenezer* now we raise;
His loving kindness claims our filial fear,
To Him we yield the remnant of our days.

When fleeting years their circling course have roll'd,
And the dread trumpet's blast shall rend the sky:
When Time shall all his transient hours have told,
And stern, relentless Death himself shall die;

When yon bright Sun shall veil his shining face,
And the wide world shall wear a midnight gloom;
When Earth and Seas shall flee, nor leave a trace,
And the cold dead shall leave the silent tomb;

When the pale Moon shall turn to fiery red,
And wax, and wane, and fill her orb no more;
When all creation shall be fill'd with dread,
And sinking Nature shall her end deplore;

When those bright lamps which gild th' etherial scene,
Shall quench their flames, and quit their native skies;
When Christ, the Judge, on awful clouds is seen,
And the last dreadful tempest shall arise;

When, while in vain, th'unthinking world shall mourn,
And call on rocks to hide them from the Lamb;
May we ascend, on angels' wings upborne,
And shout eternal praises to his name!

H——. C.

REFLECTIONS ON THE CLOSE OF THE CENTURY.

A CENTURY—how great appears
The circle of an hundred years
To mortals' scanty view!
But with eternity in sight,
'Tis fleeting as a dream of night,
And ah! as empty too.

As waters track the mountain's side,
And rivers swiftly onward glide
To mingle with the sea;
So hours, and days, and months are gone,
And years and centuries roll on
To vast eternity.

Where are the men of deeds renown'd,
The faces where for beauty crown'd,
When first the century rose?
All thrust from their once envied place,
Succeeded by another race,
And these shall follow those.

Yet swift as time or life proceeds,
Man fills the space with dreadful deeds,
And threaten'd Justice dares;
Oh wond'rous patience! boundless skill!
That holds and guides all nature still,
And guilty rebels spares!

Thro' ages past, great God, we trace
Thy power, thy wisdom, and thy grace,
Unwearied and the same;
And ev'ry age alike doth show
Sad scenes of human guilt and woe,
Of mingled pride and shame.

Vain boast of wisdom, deep and new,
Beyond what our forefathers knew,
The age of reason this!
Ah! when did Atheists more blaspheme,
Or science more bewilder'd dream,
With morals more amiss?

Ah! when did luxury more abound
Midst squalid wretchedness around,
Mad pomp, and pale despair?
When did pretence, for homage ask,
With bolder face, or broader mask,
Than hypocrites now wear?

When did stern war more cruel rage
Than in this civilized age,
Or urge its victims more
To quit in bitter pangs their breath,
And glut the greedy jaws of death,
And drench the earth with gore?

Oh God, in Thee alone we find
A solace for the anxious mind;
Thy people's constant friend!
Through ev'ry age thy church doth prove
Thy watchful care, thy tender love,
And shall till time shall end.

'Till thy vast purposes are done
The mighty wheels of time shall run,
To bring thy ransom'd home;
Then shall thy judgment seat appear,
And sin, and death, and hell draw near,
To meet eternal doom.

ALIQUIS.

EPITAPH,
Written for an Aged Friend.

A LIFE of usefulness she spent below,
She lives, we trust, a life of glory now!
Her hope in Christ was fixt in life's decay,
From which the spirit rose to endless day!

Westminster. S.

LINES TO A FRIEND.

If o'er our visionary day
The Sun of Righteousness should rise,
And cheer us on our weary way,
Toward our mansions in the skies;
How should our grateful voices sound,
And praises dwell upon our tongue;
Whilst all the sons of earth around
Do weep, with sin and sorrow wrung!
And farther on the embattled plain,
What mis'ries reach the little ear,
And pale and sad, their souls retain
The memory of their happier lot!
Ah, now of ev'ry hope devoid,
No Saviour's name consoles their heart;
O! might his name spread far and wide,
And grace, and love, and peace impart!
Whilst we adore the gen'rous hand
Which bids our cup with bounty flow,
And leads us singing thro' the land,
Fill'd with impiety and woe!

SERENA.

LINES

Inscribed on the Leaf of a Pocket Book given by the late Hon. and Rev. Mr. SHIRLEY to Master J— L----, Bath.

THE tablet's pencil'd stains we soon efface,
And varied matter fills the vacant place;
So pass, dear youth, from thy renewed mind
Sin's blacker stains, nor leave one trace behind!
Then Truth shall stand by God's own hand impress't,
In lasting characters upon thy breast.

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BIOGRAPHY.

SOME ACCOUNT OF THE REV. ALEX. SHANKS,

Late Miniſter to the Aſſociate Congregation in Jedburgh;

From the Concluſion of a Sermon, on Pſ. xxxi. 5, delivered by the Rev. Mr. Hill, to his Congregation at Kelſo.

AFTER what has been ſaid in illuſtration of this important truth, "that the laſt work of the Chriſtian is the fiducial reſignation of his ſoul into the hands of his heavenly Father," your minds muſt naturally have turned towards that intereſting event, which has given occaſion to the train of theſe our preſent meditations. Upon ſuch an occaſion, I know this congregation will indulge me in paying the laſt tribute of reſpect to the memory of that great and good man, in whoſe removal, by death, the Church has been deprived of one of her brighteſt ornaments. Praiſes, I know, avail not the dead; but when beſtowed with judgment on the memory of thoſe who deſerve them, may be of ſervice to the living. I confeſs I am not fond of obtruding upon the public attention every friend whom I love and honour; but when I reflect upon that uncommon aſſemblage of qualities which formed the character of that great and good man, I feel that his duſt ought not to be depoſited as common duſt, nor his monument inſcribed with common characters. It is ſurely no unreaſonable demand we make in behalf of his memory, when we ſay, "Give him of the fruit of his hands, and let his own works praiſe him in the gates." In attempting to do juſtice to the memory of our worthy father, I feel myſelf embarraſſed, from an apprehenſion that thoſe who did not know him may think I have ſaid too much, and that thoſe who did know him, may think I have ſaid too little.

With regard to his parentage, I know but little. All that I have heard is, that his father was a peaſant; a man of

great primitive ſimplicity of character, and who poſſeſſed an uncommon ſhare of the public eſteem. For piety and uſefulneſs in the humble ſphere in which he moved, his eminence in the diſtrict where he lived, was felt and acknowledged by all. With regard to our worthy father himſelf, ſo ſoon as his mind received a determination in favour of the miniſtry, he gave himſelf wholly to ſtudy. So intenſe was his application in preparing himſelf for the ſervice of the church, that it proved the occaſion, as I am well informed, of bringing upon him that paralytic diſorder under which he laboured during the ſubſequent period of his life.* Upon his obtaining licenſe, his gifts as a preacher were highly acceptable to the church; and immediately he received a call to the aſſociate congregation in Jedburgh, where he was ordained, and exerciſed his miniſtry for thirty-nine years.

A grave and dignified compoſure characterized his countenance. His deportment was modeſt and unaſſuming, yet there was that in it which always commanded reſpect. His paſſions, originally ſtrong, were brought under remarkable government. In council, he was wiſe; in reproof, gentle; in friendſhip, ſincere: in every thing virtuous, exemplary and praiſe-worthy. His manner of life was plain, altogether removed from every thing that looked like oſtentation. Simple in his manners, ſimple in his taſte of living, he moved through life little ſolicitous about the advantages of worldly fortune. When Mr. Dundas, Secretary of State, wrote him in his Majeſty's name, a letter of thanks for the ſermon he had publiſhed upon PEACE and ORDER, and ſignified his intention of procuring for him ſome conſiderable emolument, he thanked him for his offer, and humbly declined accepting it. A little before his death, he ſent a donation to the London Miſſionary Society. † In his charity to the poor on all occaſions he was liberal: and when it is conſidered, that he poſſeſſed but a ſlender in-

* For about fifteen years before the cloſe of his miniſtry, this diſorder made the performance of his duty very difficult to him. Yet he continued carefully to commit his diſcourſes to writing, while he was obliged with the one hand to hold firm the other, to prevent it from ſhaking; and frequently while thus employed, to lie at full length on his ſtudy floor.

† When he gave the money, five pounds, to Mr. Young, his ſucceſſor, he ſaid, "it is the laſt they will receive from me, and, although I cannot go all their length, yet I ſee it my duty to countenance the ſcheme, perceiving that were I to ſtay till all were of *my* way of thinking, nothing would be done at all."

come,

come, there is nothing wonderful in his having died without wealth, yet without debt.

The character of his mind was ſtrong and maſculine. His underſtanding was ſound and juſt; his memory retentive, his imagination bold. His thoughts were ſublime, his language correct, forcible, and expreſſive. The natural endowments with which he was favoured, he mightily improved by a cloſe application to ſtudy. It has been obſerved, as ſomething peculiar to himſelf, that he did not conſider ſtudy as his labour, but as his recreation. Even when advanced in life, he was as aſſiduous in adding to the treaſures of uſeful knowledge, with which his mind was enriched, as if he had been but beginning to prepare himſelf for the miniſtry.* Prudence formed a diſtinguiſhing feature in his character. So much was the whole of his public and private life characterized by prudence, that very few have paſſed through a world, unhappily too much inclined to be malevolent and cenſorious, with their character ſo entire, as we all know it was his happineſs to have done.

In his religious principles, he was firm, but not bigotted; conſcientious, but not preſuming to any domination over the conſciences of others. He was a lover of all good men. His clear and extenſive knowledge of religion enabled him to diſcern where the main ſtreſs ſhould be laid, and his zeal was proportioned accordingly. He did not conſider the viſible kingdom of Chriſt as confined to this or that particular denomination; nor ſuppoſe that the cauſe of Chriſt and truth was to be found only in the hands of that church, with which he was more particularly connected. Hence he gloried more in being a Chriſtian than in being a Preſbyterian and Seceder, though he was both from principle.——He loved the peace and the truth. He never

* His conviction of the value of time led him to abridge the hours of converſation, even with his moſt intimate friends. During the three laſt years of his life, after, on account of his bodily infirmities, he had reſigned his charge, and ſeldom preached, he continued to compoſe ſermons, becauſe it afforded an agreeable exerciſe to his mind. There are as many of his ſermons written out for the preſs, as will make three volumes. The firſt volume may be expected in a ſhort time; beſides a ſmall volume of nine ſermons, on Acts xv. 11. and Titus ii. 11, 12. entitled, "Salvation through the grace of our Saviour diſplayed—the Doctrine of grace illuſtrated—and righteouſneſs in all manner of converſation recommended," publiſhed at Edinburgh in 1788. He afterwards publiſhed, on occaſion of the political ferment among the lower ranks of people in the country, two ſermons, the one on "Peace and Order in the Society," from Jer. xxxiii. 7, the other, on "Curſing the King and the Rich," from Eccl. x. 20.

put

put his finger into the fire of contention. Animoſity and diſcord he conſidered as the bane of the Church. And, under a conviction of this, he uniformly "followed the things which made for peace, and things whereby one might edify another."—His piety was genuine and exemplary. He reflected a luſtre on the Chriſtian character. He was much given to prayer. He lived much above the ſenſible world, and in ſolitude and ſilence converſed much with God. His life ſhone bright with the ſplendour of holineſs. He lived like a ſtranger on the earth, and a citizen of heaven. The people that were of his charge are witneſſes, and you, my friends, are witneſſes, and all the country are witneſſes, and God alſo is witneſs, how holily, and juſtly, and unblameably, he behaved himſelf in the world.

As a Miniſter, his eminence in the pulpit was conſpicuous to all. The great and ſubſtantial doctrines of the Goſpel; the unſpeakable intereſt men have in believing theſe doctrines; their bleſſed influence upon the holineſs and conſolation of believers in this world, and in preparing them for everlaſting felicity in the world to come.—Theſe were the themes of his public miniſtry, and upon theſe he dwelt with unwearied delight. A peculiar dignity in ſentiment and language, a venerable preſence, a commanding voice, together with a grave, firm, and impreſſive delivery, characterized him as a preacher. Like Apollos, he was eloquent and mighty in the Scriptures; and his ſuperior knowledge in thoſe ſacred books enabled him to exhibit divine truths with ſuch light, and evidence, and energy, as at once delighted, aſtoniſhed, and inſtructed his hearers. His language, his voice, his manner of addreſs, were altogether peculiar to himſelf, and accorded with the majeſty and grandeur of the truths he delivered. Even the moſt common and obvious truths, delivered by him, rouſed the attention, and produced an effect which they ceaſed to do when coming from the mouth of another perſon. His diſcourſes afforded ſubſtantial food to the ſoul with delight; ſo plain, that perſons of the loweſt capacity eaſily underſtood, and withal ſo excellent, that the moſt faſtidious mind could not but reliſh. He dipt his words in his ſoul, and breathed an holy fire into the breaſts of his hearers. His diſcourſes had in them a great deal of what has been termed *Unction*, which rendered them peculiarly grateful and ſavoury to the taſte of the renewed ſoul.—Were I, in a ſingle ſentence, to point out his characteriſtic

teriſtic excellence as a preacher, I would ſay, that it lay in his being maſter of Scripture ſentiment and Scripture imagery; with which he illuminated, enlivened, and enriched his diſcourſes, which, being delivered with a grave, forcible, dignified, and impreſſive utterance, peculiar to himſelf, never failed to make a deep and ſolemn impreſſion upon the minds of his audience. You, my friends, can bear teſtimony to the truth of what I ſay. You have yet freſh in your minds many of the diſcourſes he delivered in your preſence. And you well remember with what attention and eagerneſs you would have hung upon his lips. But his majeſtic voice you will hear no more. He is removed far from mortals, has taken his departure from our world, and left us to lament that a great man is fallen in Iſrael. Truly we may ſay of him, what our Lord ſaid of John the Baptiſt: "He was a burning and a ſhining light." He burned remarkably in the law, and ſhone conſpicuouſly in the Goſpel. He burned in ſeverity againſt ſin, and ſhone in compaſſion toward ſinners. He burned in love to and zeal for God, and ſhone in evidence and perſpicuity of diſcourſe. He was a burning and a ſhining light; and as often as you, my friends, of this congregation, were favoured with his occaſional miniſtrations, ye rejoiced in his light.

This great and good man paſſed through a lengthened ſeries of years, increaſing in knowledge and in piety, in zeal and uſefulneſs, beloved and reſpected by perſons of every rank and every deſcription. As the evening of life advanced, he advanced in Chriſtian and miniſterial improvement. This luminous weſtern ſtar continued to ſhine with increaſing luſtre, even to the laſt. It was but a ſhort time he was incapacitated for public uſefulneſs. When he felt himſelf declining under the preſſure of the infirmities of age, and that he muſt put off this tabernacle, as the Lord had ſhewed him, he exemplified an holy truſt in God, and patience under his ſufferings. When the harbingers of death were encamping around him, with ſerenity of mind he compoſed himſelf for his dying work. During his whole life he was a man given to prayer, but his two laſt days in this world were ſpent in almoſt nothing elſe.

When aſked by one with reſpect to his hope, he replied, "My hope is the hope ſet before me in the Goſpel, and I rejoice in hope of the glory of God." He was uncommonly freſh and recollected upon the laſt day of his life. He was in a poſture of waiting for the coming of his Lord.

At different times he was heard to ſay, "When will Chriſt come in? when will Chriſt come in?" Theſe are ſome of the detached ſentences in his prayers, which were overheard by his friends who attended him. "O Lord! let patience in me have its perfect work, for the ſake of Jeſus Chriſt. Amen."—"Lord! ſtrengthen me with all might, according to thy glorious power, unto all patience and long-ſuffering, with joyfulneſs, for the ſake of Jeſus Chriſt! Amen."—"O Lord! enable me to leave all, and give up all, and come to thee, through Jeſus Chriſt! Amen."—"Into thine hand I commit my ſpirit. Thou haſt redeemed me, O Jehovah, God of truth!"—"O Lord! raiſe me above all my infirmities, for the ſake of Jeſus Chriſt! Amen." * The next morning, at four o'clock, his prayer was heard. He was then taken to be with God, to ſee and enjoy for himſelf what he had all his life been preaching and recommending to others. "*Mark* the perfect man: and *behold* the upright: for the end of that man is *peace*."

When the Apoſtle Paul took his final farewell of the Church of Epheſus, I remember it is recorded in the Acts, that they all wept ſore, and fell upon his neck, and kiſſed him, ſorrowing, moſt of all for the words which he ſpake, —that they ſhould ſee his face no more. Well, my friends, are we to ſee the face of our worthy father in this world no more? Then, let us give thanks to God for preſerving him to be ſo long and ſo eminently uſeful in the ſervice of the Church.---Are we to ſee his face no more? Then let us pray to God that he may raiſe up many ſuch eminent men, many ſuch burning and ſhining lights, for a bleſſing

* It was truly moving, ſays Mr. Young, to ſee this faithful ſervant of God, in his laſt ſtruggles, when to uſe his own expreſſion, "hands and feet and faith were all at work." But in the language of Scripture, "this poor man cried," "And the Lord heard him and ſaved him out of all his troubles." "Some days before his death," ſays Mr. Y. "while I was ſupporting him in walking acroſs the room, the day being uncommonly dark, and the rain deſcending in torrents, making the harveſt an heap in the day of grief and deſperate ſorrow, having looked out at the window, he turned to me, and ſaid with an energy and expreſſion of countenance, I can never forget: "O what a day! It is enough to turn melancholy into mourning. My mind would now be completely without ſupport, but for the peace of God that paſſeth all underſtanding."—"I recollect," ſays Mr. Y. "to have aſked him one evening, What he thought of Maſſillon's Sermons?" "They are," replied he, "full of French declamation, and are dry bones to hungry ſouls." But he added, "I admire that which is ſaid of him; that he died as all good biſhops ought to die, without wealth and without debt."

to

to the Church and to the world.---Are we to ſee his face no more? Then let us recollect what we have heard from him, and ſeen in him, for our edification. Thoſe things which you have both learned, and received, and heard, and ſeen in him, do, and the God of peace ſhall be with you.---Are we to ſee his face no more? Let us take occaſion to reflect, that the time is faſt approaching when we too ſhall ſee one another's faces in this world no more. And let all of us be concerned to be making ready for taking our departure into the world of ſpirits.---Are we to ſee his face no more? Then, finally, let us be followers of him, and of them, who, through faith and patience, are now inheriting the promiſes: God grant that we, when dying, may be enabled, in the exerciſe of a true and lively faith, to reſign our departing ſoul into the hand of our heavenly Father, ſaying, like *Him*, "Into thine hand I commit my Spirit! thou haſt redeemed me, O Lord God of truth." Then ſhall it be our felicity to meet him in heaven, and to be with Chriſt, which is far better.

To the Editor.

REV. SIR,

THE encloſed letter breathes ſuch an unaffected ſtrain of piety and ſubmiſſion to the divine will under very trying circumſtances, that it much impreſſes my heart; and ſhould it excite gratitude in our ſouls for more abundant mercies in Providence, or teach thoſe who are in ſimilar circumſtances with the author, to caſt their burdens upon the ſame Almighty, and never-failing Friend, you will not regret its inſertion in your Magazine.—I am ſure you will be glad to hear, that a few Chriſtian friends, into whoſe hands the letter unexpectedly came, have generouſly diſcharged the good man's debts, and ſent him a few pounds, and an ample ſupply of cloathing for himſelf and family. *—So true is that word, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Pſalm xxxiv. 17. Your's,

PHILEMON.

* Having often thought of calling the attention of the public to the ſtate of poor Evangelical Miniſters in the country, whoſe incomes, through the diſtreſſes of their hearers, diminiſh, as their expences increaſe, we are happy to avail ourſelves of this communication, which will ſpeak more forcibly to the feelings of our readers than any thing we could offer.

EDITOR.

L—— H——, *Nov. 26th*, 1800.

MY dear and Chriſtian friend in the Lord, but to me unknown, I received your kind, loving, and welcome letter, Nov. 24. Being ſo loſt in wonder and ſurprize, that I know not how to expreſs myſelf, or form my letter to you as God's diſtributor to the poor of his flock with all your Chriſtian helpers: the Lord the Spirit help me to indite, and guide my poor hand in truth.—I have an enemy ſtands at my back, whoſe name is Mr. Pride, and aſks me how I can for ſhame, as a Chriſtian Miniſter, ſtate my caſe (it being ſo unknown and deplorable) to the Church or Chriſtian friends abroad: but as God reſiſts the proud, and gives grace unto the humble, I bid him, in the Lord's name, begone; for the Lord will have mercy on the afflicted, and I am perſuaded my dear friends will not ſcorn me becauſe of my poverty.

My dear Sir, had you brought in your kind letter to me, I ſuppoſe your breaſt would have heaved, your cheeks bluſhed, your eyes dropped, whilſt you would have exclaimed, "Alas! my brother!"—I have a poor ſick and weak wife, who has been ill for almoſt fourteen years of the rheumatiſm in the ſtomach, windy cholic in her breaſt, dropſy in her legs, and ſometimes with hyſteric fits; and we have nothing to put in her mouth beſide a little water; but the water of life is very refreſhing. I have a daughter, my oldeſt child, who has been ill almoſt four years in a decline, and I am able to get very little or nothing for her; but cry to the heavenly Phyſician for help.—I have a poor ragged boy turned thirteen years, and the country is ſo poor, I cannot get any work for him; (even farmers pay off their ſervants, proviſions are ſo dear;) and to put him apprentice is out of my power: I muſt hope the Lord will hear my prayers in his behalf.—I have another boy, who is eighteen, at ſervice in a farmer's place, but his wages are ſo low, he cannot as yet do for himſelf.---My income in all is only ſixteen pounds per annum, (the London Exhibition, and his Majeſty's royal gift included) and the people are ſo poor, whom I ſerve, that they can afford me little or nothing, as they are loaded with large families, and ſome of them on the pariſh, and their children half naked; ſo that I can expect but little from them, poor dear things! As for our linen, both for back and bed, to ſay I have *none* would be falſe; but to ſay you would not thank me for it, would be true, for we are exceedingly bare of that article: yet we are happy to be clothed with the clean linen, the righteouſ-

righteouſneſs of the ſaints. O moſt bleſſed priviledge! God make me humble, and thankful!—As for my bedding, my dear friend, I muſt beg to be excuſed; but this I can ſay, through divine grace, the chamber is peace, the pillow is ſovereign love, the protector is God and his angels, the canopy his Almighty goodneſs and providence: but I have a bed, homely as it is, and my dear Lord was pleaſed to go without one for it.---O! for more love and thanks to my dear Jeſus, who procured all my favours with his precious blood!—My family, as to clothing, are but very middling, but bleſſed be God for what they have.---As for our yearly fare; breakfaſt and ſupper are chiefly on a little tea, if we can get it; if not, on mint tea and bread, and a little cheeſe or butter, if it can be had: but very ſeldom are we favoured with it. Our dinner in the Spring and Summer is chiefly on creſſes, ſalt, and bread; cabbage and ſalt, and a little butter, when it can be had; yet a dinner of herbs where the love of God is, is better than a ſtalled ox with hatred and ſtrife therewith. But my friend, the Paſchal Lamb, though eaten with bitter herbs, ſweetens every thing we enjoy, bleſſed be my God! Sometimes in the Summer we have garden beans and ſalt, carrots and ſalt, but little meat; for I think I can ſafely ſay, we have not had four joints of meat in our houſe theſe ten months; for, my friend, where muſt it come from? My firing ſtands me in almoſt four pounds per annum, and my houſe and garden two pounds per annum; coals and every thing is ſo very dear in this poor bare county. In the Winter, our dinner is potatoes and ſalt; on that I have dined this day with my family. This is our yearly living, and bleſſed be God for this! O, my friend, although I am often ſtraitened for bread on earth, I hope, through grace, I ſhall never want water in hell; O, the happy thought!—As to my affairs they are too bad to ſpeak of, but I cannot help it, and what I am going to ſpeak is true. I am behind hand in the world almoſt eighteen pounds, and moſt of it for bread, ſome of it for other things; but the farmer that ſerves me, ſees when I receive two or three guineas I take it him, and ſo he bears with me. This is the Lord's doing, O! may it be ever marvellous in my eyes!---I am almoſt ſeventy-four years old, in health pretty well, but exceedingly weak; my wife is fifty-eight years; but ſhe, poor thing! enjoys but a very poor ſtate of health. The Lord prepare us both for a happy end! Amen. Sir, I muſt now tell you the price of proviſions in our county, and

and then you will not be ſurprized at my debt. Wheat before harveſt was 1l. 7s. and 1l. 8s. per buſhel. Barley 15s. and 16s. per buſhel: and *now* wheat is at 1l. 3s. and 1l. 4s. per buſhel; barley at 14s. and 15s. per buſhel; butter in the market, 19d. and 20d. per pound; ſalt butter in the ſhops at 14d. and 15d. per pound; cheeſe in the market at 8d. and 9d. per pound, and in the ſhops at 11d. and 12d. per pound; potatoes 7s. and 8s. per buſhel.---- The Lord have mercy on the poor, and take away all our ſins, which are the cauſe of all our ſorrows!---Dear friend, the poor are famiſhing to death! and now its no wonder I am ſo much behind hand in the world; "but I hope the Lord will deliver me." Pſalm xxxiv, and xxxvii, ver. 3. and two laſt, with many more of the Lord's bank-notes, he will ſurely accompliſh. Now, my dear friend, I have given you a true ſtate of all my affairs, and the Lord knows it is true.

My wife and children join in love and thanks to you and all our dear friends in the Lord, praying God to bleſs you in all things and reward you. Such is the earneſt prayer of your's, dear Sir, in the bonds of eternal grace.

Signed C. and A.——

ŒCONOMY OF CHARITY.

To the Editor.

SIR,

PERHAPS it may not be thought unſuitable to the ſubject propoſed in the Supplement of your laſt volume, under the title of "The Œconomy of Charity," to ſuggeſt a hint reſpecting what are commonly called "The Ways and Means;" the raiſing of which, at the preſent time, will undoubtedly require every aid. In the beſt times, it muſt be confeſſed, Œconomy well becomes the profeſſors of religion; but in theſe, to us unexampled days of diſtreſs, it will not, I hope, be deemed unreaſonable, if they be expected to deny and reſtrict themſelves the uſe, not only of what are uſually eſteemed ſuperfluities, but alſo of conveniencies, and even neceſſaries; that they may thus "bear each other's burdens, and weep with them that weep:" it is preſumed, that even to thoſe who only make pretenſions to humanity, it will be more gratifying to feed the hungry, to cloathe the naked, and to viſit the ſick and diſtreſſed in their afflictions, than to indulge themſelves with

with any thing that may be diſpenſed with; and a benevolent mind will, no doubt, chearfully attend to every hint that may tend to anſwer ſuch an end.---Suppoſe then, by way of outline, that, *excluſive* of their uſual beneficence, to meet the preſent exigencies of the poor, thoſe perſons who drink wine were to abridge themſelves of only one glaſs each day, which is equal to a pint a week, and if rated at only one ſhilling and ſixpence the pint, the amount of the ſame for the year is 3l. 18s.----Perhaps ſome retrenchment may be alſo made in the ſupplies of their tables, ſay only to the amount of two guineas for the year, and by wearing their apparel rather longer than uſual, probably a ſaving of another guinea might be added: and in further aid (as it could not be injurious here to look forward) might not a few journies to the country, and eſpecially the intended excurſions in the enſuing ſeaſon to watering-places, *be put off at leaſt one year*, or till the times bear a more favourable aſpect; it is likely that, upon the loweſt eſtimate, we might add to the account in that particular, five guineas for each perſon. The liberal will eaſily improve ſuch hints, while another deſcription will endeavour to object, perhaps, that it is impracticable, and particularly as it relates to cloathing, that it would defeat the purpoſe by injuring trade, and eventually the poor manufacturer: but let it be recollected, it is not propoſed to make theſe ſavings that they may be hoarded in a coffer, or lent upon uſury: in fact, a *tranſfer* only is propoſed, and trade upon the whole will be as much, if not more promoted, by ſupplying the poor from ſuch ſavings, with coarſe garments to wear, or blankets to cover them, as by manufacturing for the higher ranks in life a ſuperfine coat, a ſuperb carpet, elegant ſilks or muſlins, and expenſive lace.

Poſſibly it might help the generous in the diſpoſition of what they devote to charitable purpoſes if they had a ſpecific plan, which in moſt caſes is very uſeful, if not neceſſary to the proper performance of any deſign; by it they could act with more certainty, and perhaps it might be adopted with utility to their general benevolence. What is here offered is intended only as an example, as it reſpects what, it is hoped, will be the *extraordinaries of the year*, it has in ſome meaſure been tried and acted upon, and, is now ſubmitted by a friend to the poor, and,

Your humble ſervant,

PHILADELPHIA.

ŒCONOMY OF CHARITY.

1801.	£.	s.	d.	Dec. 20. 1800.	£.	s.	d.
To proposed savings of wine as above, 52 pints at 1s. 6d.	3	18	0	By *increase* of subscriptions to Soup Societies, &c.	2	2	0
To ditto supplies of the table	2	2	0	25. By relief to a poor minister; wife ill; 7 children; salary under 60l. per ann.	1	1	0
To ditto of wearing apparel	1	1	0	26. By two families almost starving	0	14	0
To ditto, for two persons, by deferring an excursion to a watering place, including pocket expences, carriage &c. but exclusive of loss to business therefrom, waste at home, &c.	10	10	0	28. By two ditto.	1	1	0
				Jan. 1. 1801. By a poor man very ill, aged 74.	0	2	6
					5	0	6
				By balance remaining to be disposed of.	12	10	6
	17	11	0		17	11	0

*** Our Correspondent has been very moderate in his estimate, or we conceive he might have added several *items* to his savings; as for instance, in excursions of pleasure, public dinners, entertainments for company, coach-hire, &c. &c. and among his articles of charity, he might have included benevolent societies for visiting the sick, Sunday schools, religious tract society, &c.——EDITOR.

To the Editor of the Evangelical Magazine.

DEAR SIR,

The enclosed letters were written to a member of the church, which I have the happiness to serve. It having pleased the Lord to make them useful to his soul, he has deliberately renounced the erroneous sentiments which he had imbibed, and solemnly declared his belief of the truth herein pleaded for. If you judge them calculated to promote the glory of Christ, and the good of his people, and are willing to publish them in your Magazine, they are at your service. I sincerely pray that the Lord may crown your labours with his blessing,

and remain yours affectionately,

JAMES UPTON.

Dec. 29, 1800. *No*, 3. *Brunswick-street.*

LETTER I.—ON THE DIVINITY OF CHRIST.

MY DEAR FRIEND,

I Have attentively read, and seriously considered, the contents of your letter: yea, I have mourned over it, and prayed earnestly in secret, that the Lord would enable me to

to write in reply, what is agreeable to his ſacred word, and what may, through a divine bleſſing, be for the preſent, and everlaſting good of your ſoul.

I deſire to addreſs you in a ſpirit of love, and with meekneſs, "if God peradventure, will give you repentance, to the acknowledging of the truth." * The ſubject appears to me to be of the moſt intereſting nature; it relates to the *object* of our worſhip, the *foundation* of our hope, and the *ſource* of all our happineſs.

I would juſt premiſe, that I firmly believe there is but "one only living and true God;" for though I believe, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt," yet "theſe three are one." † And you and I were baptiſed "in the *name*," not names, "of the Father, Son, and Holy Ghoſt." Nor do I attempt to deny that Jeſus Chriſt, who really became man, and took upon him the form of a ſervant, is, in *this view*, inferior to his divine Father. He ſaid "My Father is greater than I." ‡ But remember he *became* man, was *made* under the law, and died for his people, as the effect of his amazing love. § Shall we then think leſs of his dignity on that account? the Lord forbid! the queſtion therefore now to be conſidered, is not, "is Jeſus Chriſt the mediator? is he the ſervant of God? is he as *ſuch* inferior to the Father? has he a glory which was *given* to him?" All theſe things, I very readily grant.

But the important queſtion is, whether he who was manifeſt in the fleſh, was a divine perſon, and as ſuch equal with his eternal Father? and this queſtion ſtrikes my mind with deep ſolemnity. If he be really God, he is the object of divine worſhip; if not, it muſt be idolatry to treat him as ſuch. ‖ You expreſsly ſay, you do not believe that he is the *true God*. Let me beſeech you attentively to conſider the following paſſages of the ſacred word. Conſider the *names* which Jeſus Chriſt bears. ¶ "Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace." It appears to me alſo, that he is expreſsly called the *true God*. ** "We know that

* ii Tim. ii, 25. † i. John. v, 7. ‡ John. xiv. 28. § Gal. ii. 20. ‖ ii Theſ. ii, 4. Rev. xxii. 9. ¶ Iſaiah. ix. 6. ** i John. v, 20.

the ſon of God is come, and hath given us an underſtanding, that we may know him that is true: and we are in him that is true, even in his ſon, Jeſus Chriſt. This is the *true* God, and eternal life." Seriouſly reflect on this verſe, and compare chap. i. 2. where he is expreſsly called "that *eternal life*, which was with the Father," becauſe he beſtows that greateſt of all bleſſings on his people. "My ſheep hear my voice, and I know them, and they follow me, and I give unto them *eternal life*, &c. * And I preſume, he who beſtows this muſt be the true God. † Again, he, who is ſaid, as concerning the fleſh, to be of the Jews, is alſo ſaid to be "over all, God bleſſed for ever." ‡ Now can you, my dear friend, in the face of all theſe paſſages of God's moſt holy word, ſay, that Jeſus Chriſt is not repreſented as the *true God?*

Farther, is not the bleſſed Redeemer repreſented as poſſeſſing divine *attributes?* Is not *eternity* aſcribed to him, where he is called the *firſt*, and the *laſt*.§ Is not he *almighty* who is able to ſubdue all things unto himſelf. ‖ Is he not repreſented as *omniſcient*, and is not *omniſcience* peculiar to the true God? Conſider theſe words of Solomon: "Thou, even *thou only* knoweſt the hearts of the children of men!"¶ yet doth not the Son of God ſay: "All the churches ſhall know that I am He, which ſearcheth the reins and hearts?" ** Once more, Is not Jeſus Chriſt ſpoken of as *immutable*, and his love as unchangeable; and is not immutability, or unchangeableneſs, peculiar to Jehovah, the true God, the God of Iſrael? "I am the Lord, I change not." †† Alſo the Pſalmiſt, when ſpeaking of the changing nature of all things here below, ſays "But thou art the ſame, and thy years ſhall not fail." ‡‡ Yet theſe words, when quoted by the Apoſtle, are applied to Jeſus, the Son of God. "*Thou* Lord in the beginning haſt laid the foundation of the earth, and the heavens are the work of thy hands. They ſhall periſh; but *thou* remaineſt: and they all ſhall wax old, as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but *thou* art the ſame, and *thy* years ſhall not fail. §§ Again he declares "Jeſus Chriſt, is the ſame yeſterday, to day, and for ever." ‖‖

* John. x, 27, 28. † Rom. vi, 23. ‡ Rom. ix, 5.
§ Rev. i. 11, 7. ‖ Phil. iii, 20. Rev. i, 8. ¶ 1 Kings, viii, 39.
** Rev. ii, 23. See verſe 18. †† Mal. iii, 6. ‡‡ Pſal. cii. 27.
§§ Heb. i. 10, 11, 12. ‖‖ Heb. xiii. 8.

My

My dear friend, I can proceed no further at preſent, though the evidences of the adorable Saviour's divinity, pour in abundantly upon my mind; and I have in view thoſe very encouraging words, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins." *——Let me beſeech you to compare what I have written with the ſacred word of God, and let me know what effect it has upon your mind. If you are diſpoſed to attend with ſerioufneſs, I have much more to offer in defence of what I conſider a moſt important, though myſterious truth.

"Where reaſon fails, with all her pow'rs,
"There faith prevails, and love adores."

I expect, if the Lord permit, to preach at the Tabernacle at Greenwich, on Friday week, in the evening, when I ſhall be glad to have ſome ſerious converſation with you upon the ſubject. In the mean time I earneſtly pray that you may be taught by the Spirit of truth.

I remain, your ſoul's affectionate friend,

J. U.

Nov. 29. 1799.

CRITICAL REMARKS ON 1 THESS. v. 23.†

To the Editor.

SIR,

BEING ſomewhat intereſted in the criticiſm on 1 Theſſ. v. 23, propoſed by Rev. Mr. Maurice in p. 510, of volume viii. and judging that the ſubject is of *ſome* importance, I beg leave to ſubmit to that gentleman, and to your correſpondents in general, a few remarks on his ſtatement.

But I would previouſly obſerve, 1. That words uſed in a *tranſlation* ſhould always be received with caution in critical enquiries, and ſometimes not at all.

2. That the Hebrew ſenſe of words, which we may gather from the Old Teſtament, appears to have frequently influenced the writers of the New Teſtament.

* James. v. 19, 20.

† The remarks of this Correſpondent may be ſtrengthened by the following more literal tranſlation of the paſſage. "And the God of peace himſelf ſanctify you entirely, and may *every part of you* (ολοκληρον υμων) the ſpirit, the ſoul, and the body be preſerved blameleſs, &c.—EDITOR.

To apply these principles to the texts produced by Mr. M. I remark, it is usually supposed by the learned, that Mathew wrote his Gospel in Syriac; and I see CALMET, in his DICTIONARY of the Bible, admits that our present Greek copy is a translation, though now, to us, equal to an original.*. Mr. M. produces *four* texts: his first is Math. x. 38. "Fear not them who are not able to kill *the soul*." But if this be a translation, then we are unable to determine what was the original word used by the writer: and this remark applies undeniably to his fourth instance, "Mary said my *soul* doth magnify; my *spirit* rejoiceth:" for the Virgin Mary most certainly did not speak in Greek, but in Syriac; and the Evangelist Luke has, happily for us, preserved a *transcription* of her words. Mr. M.'s third instance is not decisive. 1 Pet. ii. 11. "Abstain from *fleshly* lusts which war against the *soul*;" for certainly *fleshly* lusts war against the whole person, body as well as soul. As the Apostle Paul reasons, 1 Cor. vi. 18, or if we say they war against the animal life, the fact is established by too many melancholy daily proofs. Thus, I think, I have invalidated three of the passages produced out of four. The second I admit, in some degree; but with this notice, that the criticism would be too long for insertion, by which I am withheld from admitting it altogether.

I confirm what I have said by remarking that, as in the New Testament we have two distinct words for *spirit* and *soul*, in the Greek language; so in the Old Testament we have two distinct words also to the same effect. It is every way credible therefore, that when the word *soul* is used in the New Testament, it should refer to the "soul" (nephesh) of the Old Testament, and *spirit* should refer to the "spirit" [ruah] of the Old Testament. Now since these words are not *exegetical* of each other in the Old Testament, there seems to be sufficient cause for doubting whether they are exegetical of each other in the New Testament. David might have said, "My soul [nephesh] doth magnify the Lord, and my spirit [ruah] doth rejoice," &c. Yet we should have supposed these different words referred to different *things*. Should this communication be favoured with notice, I would beg an answer to the following hints.

1. In Heb. iv. 12. we are told the word of God divides

* Sp Michaelis, Lectures, Sect. V.

asunder

aſunder ſoul and ſpirit. Now when theſe are thus ſeparated they cannot be the ſame thing.

2. In 2 Cor. xii. 2. the Apoſtle ſays, that whether he was in or out of the body he could not tell. Doubtleſs he knew that the animal functions of life were continued in the body; but he ſeems alſo to ſuppoſe the abſence of ſomewhat from the body, during which abſence the body continued to live. Was not this his ſpirit, the *poſſibility* of whoſe abſence he implies? for had his ſoul or animal life been abſent, his body had been *dead*.

3. In Acts xv. 26, we read of men who had hazarded their lives [*pſychas*] for the name of Chriſt. Now it would be very inconvenient to read here "men who had hazarded their *immortal* ſpirits," on behalf of Chriſt.

4. In Cor. xv. 45. we read, "The firſt Adam was a living ſoul; the ſecond Adam was a quickening ſpirit." It is evidently the Apoſtle's deſign to deſcribe the ſecond Adam as *ſuperior* to the firſt.

5. In ſhort, the word *pſyche* is applied to the dead body of Jeſus, of which Peter tells us, Acts ii. 31, his dead body was not left in the ſtate of the dead, neither did his fleſh ſee corruption." If this be referred to his animal life, it ſtill marks very diſtinctly the difference between ſoul and ſpirit. I believe it is not poſſible to produce any paſſage in which [*pneuma*] ſpirit is uſed in this degraded ſenſe; neither would it be convenient to ſubſtitute the word *ſpirit* for *ſoul* in this paſſage.

Perhaps the attempt is not requiſite "to bring the Apoſtle out of heathen philoſophy;" ſince 1, If the principle be juſt, it is not the worſe for having been held by any philoſophers whatever. 2. It appears in the Rabbins, with whoſe opinions St. Paul was well acquainted. 3. As neither of theſe notions is, in my opinion, very honourable to St. Paul, ſuppoſing we rightly underſtand his words, why not ſay, in this principle he was guided by the ſame divine Spirit, as in every other part of his writings? He does not ſpeak of this as of a new diſcovery; but ſuppoſes the foundation of it, at leaſt, not unknown by thoſe to whom he he wrote; i. e. it was a general idea, but applied by him under the direction of the Holy Spirit.

I fear, Mr. Editor, that I may treſpaſs too much on your pages, and therefore I conclude theſe remarks. Where I live, I often do not ſee your Magazine till the end of the month. If any of your correſpondents have already anſwered

swered Mr. M., I have only to beg your excuse for this intrusion, as I dare say they have done it in a manner superior to these hints of yours, &c.

Dec. 30, 1800. S. R.

TO CANDIDUS.

SIR,

I Confess myself pleased, and in some measure satisfied, with your observations in the last number of this Magazine. I dare not quarrel with the Lord for not electing *all* the human race, because I feel that I have myself no claim upon his mercy; and it seems to me indisputable that if *some* only be chosen, others must be left. I am, therefore, at a loss to know what a minister, whom I lately heard, could mean, when he repeatedly said, he firmly believed the doctrine of election, but abhorred that of reprobation.

But though I would not reject any part of God's revealed will, nor question the equity of his conduct, yet, as I am frequently liable to fall into conversation with those that do, I should feel myself much obliged by your farther reflections on this subject, and particularly to know with what train of argument you would oppose an objector, who *abhors* this doctrine. An early reply will oblige,

DIFFIDENS.

QUERY ON HEB. VI. 5—6.

To the Editor.

SIR,

SOME of your correspondents having lately attended to a query on 1 Tim. iv. 19, 20.; I should be much obliged by a similar attention to Heb. vi. 1---6, which has always appeared to me a much stronger objection to the doctrine of final perseverance; though I confess at the same time I see so much scriptural evidence of its truth, that I am not disposed to give it up for a difficulty or two, which perhaps may be occasioned only by my ignorance.

I am your constant reader,

I.

ANECDOTE OF DR. DODDRIDGE.

To the Editor.

SIR,

Perſuaded that the name of Doddridge will create no common degree of intereſt in the minds of thoſe who foſter the orphan memory of departed worth; I have ſelected, for the gratification of your numerous readers, the following intereſting Anecdote, recorded by the Rev. Job Orton, in his "Memoirs of the late Rev. Philip Doddridge, D. D." The early inſertion of it will oblige,

Your's reſpectfully,

Bonner's Hall, MINIMUS.
Jan. 2d, 1801.

AN event of a public uncommon nature, (ſays Mr. Orton,) in which he was particularly concerned, deſerves to be related, as an evidence of his great benevolence, and for the ſake of the uſeful reflections he makes upon it:—"April 5th, 1741. At our aſſize laſt month, one Bryan Connell, an *Iriſh Papiſt* was convicted of the murder of Richard Brymley, of Weedon, about two years ago. The evidence againſt him at his trial ſeemed full and ſtrong; but it chiefly depended on the credit of an infamous woman, who owned ſhe had lived with him in adultery ſome years. There were ſome remarkable circumſtances in the courſe of the trial, in which I thought the *Providence of GOD* wonderfully appeared. The priſoner told a long ſtory of himſelf; but it was ſo ill ſupported, that I imagine no one perſon in court believed it. I viſited him after his conviction, with a compaſſionate view to his eternal concerns; but inſtead of being able, by any remonſtrances, to perſuade him to confeſs the fact, I found him fixed in a moſt reſolute denial of it. He continued to deny it the next day with ſuch ſolemn, calm, but earneſt appeals to heaven, and fervent cries that GOD would inſpire ſome with the belief of his innocence, that I was much impreſſed. As he deſired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the perſons with whom he was, when the murder was committed, I was ſo ſtruck with the affair, that I obtained time of the *Under-Sheriff* to make enquiry into the truth of what he had told me.

me. Having ſent a wiſe and faithful friend to Whitchurch and Cheſter, to examine the evidence he appealed to, I found every circumſtance which the convict had aſſerted, proved; and the concurrent teſtimony of *five* credible perſons atteſted, that he was in Cheſhire, when the murder was committed. Theſe teſtimonies I laid before the *Judge* by whom he was condemned, for the deliverance of what, in my conſcience I believed, and do ſtill believe, to be *innocent blood*. But the *Judge* did not think himſelf warranted to reprieve him; as the evidence given againſt him by the wicked woman was materially confirmed by two other witneſſes; and becauſe he thought the moſt dangerous conſequences might attend ſuch an examination of the affair as I propoſed. The *Convict* was accordingly executed! I had laboured with unwearied pains and zeal, both for the deliverance of his life and the ſalvation of his ſoul. What made the caſe more affecting to me was, that nothing could be more tender than his expreſſions of gratitude, and nothing more chearful than his hope of deliverance had been. Among other other things I remember he ſaid, 'Every drop of my blood thanks you.' He wiſhed he might, before he died, have leave to kneel at the threſhold of my door, to pray for me and mine. "You," ſaith he, "are my *Redeemer* in one ſenſe, (a poor, impotent redeemer!) and you have a right to me. If I live I am your *property*, and I will be a faithful ſubject." The manner in which he ſpoke of what he promiſed himſelf from my friendſhip, if he had been ſpared, was exceeding natural and touching. Upon the whole, I never paſſed through a more ſtriking ſcene. I deſire it may teach me the following leſſons: 1ſt, to adore the awful *juſtice of GOD* in cauſing this unhappy creature thus infamouſly to fall by her whom he had ſo ſcandalouſly ſinned, to the ruin of a very loving and virtuous wife. Thus GOD made his own law effectual, that the *adulterer ſhould die*. 2dly, To acknowledge the *depths* of the divine counſels; which in this affair, when I think on all the circumſtances of it, are to me impenetrable. 3dly, To continue reſolute in well-doing, though I ſhould be, as in this inſtance, I have been, reproached and reviled for it. Some have ſaid, that I am an *Iriſh Papiſt*; others have uſed very contemptuous language, and thrown out baſe cenſures for my interpoſing in this affair; though I am in my conſcience perſuaded, that to have neglected that interpoſition, in the view I then had of things, would have been the moſt criminal part in my whole

whole life. 4thly, May I not learn from it *gratitude* to Him, who hath redeemed and delivered me? In which, alas! how far ſhort do I fall of this poor creature! How eagerly did he receive the news of a reprieve for a few days! How tenderly did he expreſs his gratitude; that he ſhould be *mine*; that I might do what I pleaſed with him; that I had *bought* him; ſpoke of the delight with which he ſhould ſee and ſerve me: that he would come once a year from one end of the kingdom to the other, to ſee and thank me, and ſhould be glad never to go out of my ſight. O why do not our hearts overflow with ſuch ſentiments on an occaſion infinitely greater! We are all *dead men*. *Execution* would ſoon have been done upon us: But *Chriſt has redeemed us to God by his blood*. We are not merely *reprieved* but *pardoned*; not merely pardoned but *adopted*; made heirs of eternal glory and near the borders of it. In conſequence of all this we are not *our own*, but *bought with a price*. May we glorify God in our bodies and ſpirits which are his!

VILLAGE DIALOGUES.

DIALOGUE I. *Between Farmer* LITTLEWORTH *and his Servant* THOMAS NEWMAN.

The Farmer goes after his labourers, and finds THOMAS *at his work, ſinging.*

Farmer.

WELL, Thomas, you ſeem very merry, what are you ſinging?

Thomas. Why I am ſinging one of the ſongs of Zion.

F. What ſort of ſongs are they?

T. I am ſinging his praiſes, who hath redeemed me by his blood, ſanctified me by his Spirit, and leads me to his glory; and while I am ſinging I am chearful, and then I can work the better; beſides, theſe good ſongs keep bad thoughts out of my heart; and you know, maſter, bad thoughts are bad things, and bring about bad actions.

F. Why, Thomas, I wonder how you can be ſo happy in theſe hard times.

T. Hard! maſter, why we never mind hard times, while we can but live with a joyful hope of a happy eternity. "We need be careful for nothing, while with prayer and thankſgiving we make our requeſts known unto God."

F. I am ſure my wife and I have care enough, what between my ſon, who is lately gone to ſea, and my three

daughters, whom I can never keep at home, unleſs they have twenty goſſips, and fine miſſes with them. Though I have ſuch a good farm, yet it all goes as faſt as it comes in.

T. Oh, maſter! you want a proper houſe-keeper.

F. Nay, Thomas, you ſhould not ſay ſo; for my old dame is as good a houſe-keeper as any in the pariſh, if my children did not turn out ſo untowardly.

T. The houſe-keeper I mean is Mr. Godlyfear: and I truſt, by the bleſſing of God, I know the worth of that gentleman very well; he has lived in my houſe almoſt ever ſince Mr. Lovegood has been Vicar of our pariſh: and Mr. Godlyfear charges nothing for his wages, though he provides us with more bread and cheeſe in theſe hard times, than ever we had when times were better: and maſter, if ſo be I may be plain with you, had you and madam had the ſame houſe-keeper, he might have kept your ſon from running into wickedneſs, and then he need not have gone to ſea; and he would have made your daughters keep at home, and mind the buſineſs of the houſe.

F. Why, Thomas, you are not the worſe for hearing your parſon; I confeſs he has made you a better man, than when you came home drunk with me from Mapleton fair.

T. A thouſand, and a thouſand times, I have thought that we were worſe than the hogs we went to buy, and which I drove home the next day.

F. Ah! Thomas, that was partly my fault.

T. But, maſter, if you think I am the better for hearing our miniſter, why won't you come and hear him too.

F. Why if I did, I ſhould be *jeer'd* at all the market over; you know, Thomas, your cottage is not in our pariſh, and what would our Rector ſay, if I was to leave our church to hear Mr. Lovegood; for you know he hates him *mortally*; calls him all ſorts of names; ſays he is a *Thuſiaſt*; but what he means by it I cannot tell: and I ſhould have as good a peal about my ears from my wife and daughters, as ever I ſhould have from the parſon.

T. And what of all that, maſter, if you can but get good to your ſoul? for there is no good like it.

F. Ah! Thomas this is fine talk; for if I was to quarrel with our parſon, I ſhould never have any peace in the pariſh, and he would raiſe my tithes directly.

T. Why ſince I have been bleſs'd with the fear of God, I have been kept from the fear of man; and it has been a thouſand times better with me ever ſince. Now I am a poor man, and had need fear every body; and you have a good

good farm, and need fear nobody. If Mr. Godlyfear had lived in your houſe, he would have kept from you, far enough, ſuch fears as theſe.

F. I confeſs at times, I ſhould be glad of ſuch a gueſt; for he ſeems to have kept your houſe very well. How many children have you?

T. Thank God I have ſix, and another a coming.

F. Why, how do you provide for them all?

T. By prayer and patience.

F. I am ſure you muſt have ſomething better than that.

T. Better! maſter, I am directed to pray for my daily bread, and wait with patience 'till it comes; and the Lord is as good as his promiſe; for if we "ſeek firſt the kingdom of God and his righteouſneſs, all theſe things ſhall be added unto us." If I am poor, and a little pinched at one time, I have plenty at another. To be ſure, it was to admiration what a *fight* of things were ſent us, when my wife, the fourth time ſhe lay in, was brought to bed of twins. Juſt as we began to miſtruſt what we ſhould do when the children came ſo faſt, in came Madam Truſty, Squire Worthy's houſe-keeper, with ſuch a nice bundle of baby-linnen, and other things for my wife, that ſhe and the children were ſoon dreſſed like gentlefolks; and I am told the Miſs Worthys made theſe nice clothes with their own hands; and two days afterwards, two of the young ladies came themſelves to our cottage, and gave my wife half a crown a-piece; and then the ſame day, Mrs. Traffick, of the ſhop, ſent her ſuch a large pitcher-full of nice ſmoaking-hot caudle, it would have done your heart good only to have ſmelt it; and ſaid that when the pitcher was empty, we were to ſend it back, and ſhe would fill it again; and our dear miniſter went about and got us money enough to buy coals to ſerve us all the winter; and at the chriſtening he gave us five ſhillings to help us on: ſo that I was never better off in all my life; for the faſter the children came, the better we were provided for. I'll promiſe you maſter, we had enough, and enough to do, to praiſe God for his mercies on this occaſion: and, tho' I ſay it that ſhould not, our poor children look as decent, and as healthy as any children in our pariſh, or the next to it.

F. Well, Thomas, you had need *mind your bits* to breed them all up.

T. Why, maſter, you know the old proverb, God helps them that help themſelves; for firſt, I always put the children to work as ſoon as they are able: they either ſpin or

knit; and my ſecond ſon, Billy, has got a loom, which our worthy 'Squire gave him, and weaves very *tidily*; and my wife always keeps us well mended: ſhe can put on many a patch, but ſhe will never let us appear ragged; but then, maſter, we get all this by living in the fear of God.

F. Why, Thomas, you live ſo orderly, I ſhould be glad to ſtop a little longer, that I might hear more of your way of living.

T. Why, maſter, it would look ſo much like bragging and boaſting, were I to tell you about our poor way of ſerving God in our cottage, ſince he has changed my heart, that I ſhould be quite aſhamed of myſelf.

F. Nay, but I muſt hear it, that I may tell it to my wife and daughters: perhaps they may mend their ways, if I tell them of yours.

T. Well maſter, if Madam Littleworth and your daughters can get any good by it, as you inſiſt upon it, I will tell you how we live, both on week days and on Sundays. When I am call'd to labour, as ſoon as my wife and I are out of bed, I kneel down and go to prayer by the bed-ſide; then I go to work; ſhe dreſſes the children and ſets the houſe in order: when I come home to breakfaſt, the milk-porridge, or what my wife can get for us, is all ready, we never have any tea, but on Sundays, for it won't do for a hard-working family, and many of our neighbours call it *ſcandal broth.*

F. Ah! Thomas, I fear you are right there, for when my wife and daughters have their goſſips, and our little Sam, the plow-boy, puts on his livery, that we may look like *gentlefolks*, I hear nothing elſe.

T. Well, maſter, then I make my eldeſt boy aſk a bleſſing, and then the victuals goes down with a bleſſing. Next I make the children ſay a hymn, or ſome other good leſſon out of the books that our Miniſter gives us, and one of the other children returns thanks. After that my wife takes down the Bible, and reads a chapter, and I go to prayer: then I go to work; and, as you know, maſter, take my eldeſt ſon Thomas with me; and he helps me wonderfully; and I do think I can do almoſt double the work ſince I have had him with me. I really think, maſter, your daughters would not be able to ſpend ſo faſt, if I and my ſon did not work ſo hard; but I love to work for a good maſter.

F. Well,

F. Well, Thomas, I ſhall have no objection againſt raiſing your ſon's wages, for he is a good lad.

T. Thank you kindly, maſter, for the times are very ſharp, and my ſon is a growing hungry boy.—But I will tell you what we do next; I come home to dinner. Now you know, maſter, as we have a bit of a garden, which I dig up at odd times, and we keep a pig, which we kill in the winter; what between the pickings out of the garden, and the acorns the children pick up out of the 'Squire's park, and a little barley meal, it does not coſt us much to keep it; ſo that we can get a ſlice of bacon, and that reliſhes the potatoes, and garden-ſtuff: and I really think we are as thankful for that as many a lord is for twenty times as much; then I make one of the children read a bit of the Pilgrim's Progreſs, or ſome other good book that Mr. Lovegood gives us; and then I go to my work; and maſter, if you pleaſe, I'll tell you the thankſgiving hymn I ſing as I walk along.

F. Well, Thomas, let us hear it, for I am told you could ſing as merry a ſong as any of us before Mr. Lovegood came into your pariſh.

T. Well, then, maſter, this is my ſong:

My heart and my tongue ſhall unite in the praiſe
Of Jeſus, my Saviour, for mercy and grace;
He purchas'd my pardon by ſhedding his blood,
And bids me inherit the peace of my God.

My lot may be lowly, my parentage mean,
Yet born of my God, there are glories unſeen;
Surpaſſing all joys among ſinners on earth,
Prepared for ſouls of a heavenly birth.

Redeem'd from a thouſand allurements to ſin,
I find in my cottage my heaven begin;
And ſoon ſhall I lay all my poverty by,
Then manſions of glory for ever enjoy.

By the ſweat of my brow, while I labour for bread,
Yet guarded by Him not an evil I dread;
And while I'm poſſeſs'd of all riches in Thee,
My poverty comes with a bleſſing to me.

My labouring dreſs I ſhall ſoon lay aſide,
For a robe bright and ſplendid, a dreſs for a bride;
A bride that is married to Jeſus the Lamb,
Shall be clad in the robe which is ever the ſame.

If my fare ſhould be ſcant while I travel below,
Yet a feaſt that's eternal ſhall Jeſus beſtow;
No ſorrow, no ſighing ſhall ever annoy,
The heavenly banquet I there ſhall enjoy.

If my labouring body goes weary to reſt,
Yet ſav'd by the mercy of Jeſus I'm bleſs'd;
Freſh ſtrength for my labour on earth he beſtows,
And above I ſhall baſk in eternal repoſe.

F. I confeſs, Thomas, you ſing better ſort of ſongs than we ſing at our Chriſtmas merry-makings; but let us hear how you end the day?

T. After my work I return home. Down I ſit, and all my children come round me. I muſt confeſs, maſter, I am a little too fond of the twins, they are a pair of brave children! So I put one on the one knee, and the other on the other; then I give them all a kiſs, and my hearty bleſſing, for I love them dearly, and could work my ſkin to my bones to ſupport them; then I aſk them what work they have done, how they have behaved to their mother, and to each other; then I make the children read out of ſome good book, and I tell them what it means, and inſtruct them as well as I am able. Next we have a bit of ſupper, as the times will afford, and then my wife reaches down the Bible, and reads a chapter; next we ſing an evening, or ſome other good hymn, and I go to prayer after my poor faſhion; and then our beds feel ſweet to us; for, the Lord be praiſed! we have nothing to fear, for poverty keeps the door from thieves, and a peaceable mind ſoon ſets us all aſleep.

F. You have told me how you live, I confeſs I ſhould be aſhamed to tell you how we live; but Thomas, I don't pretend to be a *Saint*; but the houſe would be all in an uproar if I was to call my family *to ſay their prayers* as often as you do.

T. Many and many a man may *ſay prayers* and never *pray*.

F. Ah! true, Thomas, and ſo I thought when Mr. Doolittle came to our houſe, while our daughter Polly was likely to die of a brain fever; I thought it was ſhocking when he came to *ſay his prayers to her*, that the man who could come with Madam Doolittle and his children to our houſe two or three times a year to ſupper, and cards, (what games and rackets we uſed to have!) and now he was *to ſay his prayers*, which I am ſure he would not have done, if Polly had not been ſick; but oh! how it ſhocked me to hear her aſk, for ſhe was out of her mind, after he had done: *If they might not have a game at Whiſt?* Thomas, I think I muſt have your parſon with me when I die, if I do not like him ſo well as I ſhould while I live.

T. But, maſter, if I may be ſo bold, what came of it when Miſs Polly recovered? If you ſent for Mr. Doolittle to pray with her, did you not ſend for him when ſhe got better, to return thanks?

F. Oh!

F. Oh! no; we forgot all that: but the parſon ſent a card, as my daughters call it, to tell them that he and his family would come and ſee them upon Polly's recovery: and ſuch a piece of work there was to make out a proper card in return, how they ſhould word it, and how they ſhould ſpell it; for my daughters having been bred up in a farmer's houſe, and then ſent to a boarding-ſchool, are neither farmer's daughters nor gentlefolks; but, however, religion was never thought of then.

T. Well, maſter, I muſt not find fault with your parſon, and I think you cannot find fault with mine; but by your deſire, I am next to tell you how we ſpend the Sunday.

F. Why every day ſeems to be a Sunday with you, but as you do not then go to work.

T. But, maſter, we have ſomething better ſtill on the Sunday.

F. (*Taking out his watch*) I can't walk very faſt, and I muſt not ſtop any longer, as it is dinner-time; but I'll be here again to-morrow, and then you ſhall tell me how you ſpend your Sundays, and here is a ſhilling for your boy.

T.'s Son. I thank you, maſter, and be ſo good as to thank young miſtreſſes for the ſix pence they gave me when I brought the band-boxes from Madam Flirt, the milliner's.

F. Ah! band-boxes! ſince my daughters have come home from boarding-ſchool, they have all turned out ſuch fine miſſes, that the family is all in an uproar. Such new-fangled faſhions and cuſtoms I never ſaw before. I rue the day I ever ſent my daughters to that boarding-ſchool: but I muſt go—good day, Thomas!

T. Your ſervant, maſter.—

R. HILL.

Surry Chapel.

[*The Second Dialogue in our next.*]

*** Theſe Dialogues will be printed alſo for *The Religious Tract Society*, and ſold at their Depoſitory.

ON DEEDS OF TRUST.

MR. EDITOR,

A Correſpondent in your laſt Number, favoured your readers with information upon the forms of truſts for money appropriated to religious purpoſes, which there is reaſon to believe will be a uſeful directory in future caſes, and it appears to me that it might be equally acceptable,

to

to many country congregations, if ſome profeſſional or other gentlemen, were to furniſh, through the ſame channel, a ſketch of the moſt eligible form of a *truſt-deed for ſecuring places of* worſhip, to the uninterrupted uſe of their reſpective congregations.

CONGREGATIONALIST.

LEARN TO STOOP;

An Anecdote. *

The celebrated Dr. Franklin, of America, once received a very uſeful leſſon from the excellent Dr. Cotton Mather, which he thus relates in a letter to his ſon, Dr. Samuel Mather, dated Paſſy, 12th May, 1781.

"THE laſt time I ſaw your father was in 1724. On taking my leave, he ſhewed me a ſhorter way out of the houſe, through a narrow paſſage, which was croſſed by a beam over head. We were ſtill talking as I withdrew, he accompanying me behind, and I turning towards him; when he ſaid haſtily—STOOP—STOOP! I did not underſtand him till I felt my head hit againſt the beam. He was a man who never miſſed an occaſion of giving inſtruction; and upon this he ſaid to me—*You are young, and have the world before you:* STOOP, *as you go through it, and you will miſs many hard thumps.* This advice, thus beat into my heart, has frequently been of uſe to me: and I often think of it, when I ſee pride mortified, and misfortunes brought upon people, by their carrying their heads too high."

Dr. Franklin, in the ſame letter, obſerves that he was firſt ſtimulated to the improving his time and talents by reading an eſſay of Dr. Cotton Mather's, *On doing good.* The writer of this article has often heard of this book, but could never obtain it. Would it not be a public benefit to re-print it? The times require every exertion of this kind, and the public mind ſeems diſpoſed to beneficence.

G. B.

* Extracted from a note annexed to "The Agency of God in Human Greatneſs," one of the Sermons in a volume of excellent Diſcourſes, by Dr. John Erſkine, of Edinburgh. 1798.

RELIGIOUS

REVIEW OF RELIGIOUS PUBLICATIONS.

An Eſſay on the Inſpiration of the Holy Scriptures of the Old and New Teſtament, by JOHN DICK, A. M. *Miniſter of the Goſpel, Slateford.* Duodecimo, 300 pp. price 3s. 6d. Ogle, 1800.

SOME ſubjects, though of themſelves not high in the ſcale of worth, acquire importance from particular circumſtances and occaſions, and ſtrongly arreſt the public attention. There are others that poſſeſs a ſterling worth of themſelves, independent of circumſtances and occaſions, and have an undoubted claim to the moſt ſerious conſideration of mankind; where, in addition to their intrinſic worth, the ſtate of the world, and the purſuits and ſentiments of men draw them forth into public view, and call for the inveſtigation of their merits, they acquire a twofold claim to general value and conſideration. This is, in an eminent degree, the caſe with reſpect to the publication which we now review. Mr. Dick has choſen a moſt intereſting topic, and one which, at the preſent time, is remarkably ſeaſonable. The adverſaries of Divine Revelation have, of late years, been at amazing pains to propagate their gloomy tenets; and may have ſucceeded in drawing away many, whoſe underſtandings were not illuminated with the knowledge of Chriſtianity, nor their hearts purified nor eſtabliſhed by its truths. How neceſſary and expedient is it that the friends of Jeſus ſhould ſtep forth, and diſplay to the world the reaſon of their faith and hope, and demonſtrate that they have not followed cunningly deviſed fables! This Mr. Dick has done.

But it is eaſier to chooſe a ſubject happily than to treat it well; and too frequently the feeble advocate of a good cauſe injures, inſtead of promoting, its ſucceſs. But with heartfelt pleaſure we ſay, this charge cannot be brought againſt our author. He has preſented to the public an admirable eſſay on the inſpiration of the Sacred Scriptures. We do not recollect to have met with any thing on the ſubject which contains ſo much matter in ſo ſmall a compaſs. He has not given to the world what coſt him nought. It is a work of labour, and diſcovers extenſive reading, patient and cloſe thinking, and a judicious ſelection of the beſt ideas by an intelligent, acute, and diſcriminating mind. The compoſition too ſmells of the lamp, and the oil was well ſpent.

The plan of the work is as follows: After a brief Introduction, Chap. I. is on the nature of inſpiration, or the ſenſe in which we believe the Scriptures to be inſpired. Chap. II. on inſpired books.—Apocryphal books. Chap. III. and IV. On the Inſpiration of the New Teſtament. Chap. V. On the Inſpiration of the Old Teſtament. Chap. VI. Proofs of the Inſpiration of the Scriptures in general. Chap. VII. Objections againſt the Inſpiration of the Scriptures. Chap. VIII. Concluſion.

All theſe topics Mr. Dick treats in a very able and ſatisfactory manner. He has introduced a wider range of arguments than is common among divines on this topic, and he has made them bear on the point in diſcuſſion with great force and remarkable ſkill.

Mr. Dick is, we underſtand, a Burgher (one of the ſects of ſeceders) miniſter in Scotland. But his work would not have diſgraced a Biſhop of England. We rejoice to think that there are ſuch able men ſettled in country places ſo very obſcure, that we never have even heard of their names, till, like Slateford, they appear in the title page of a book. We moſt earneſtly recommend this work to young people, who would underſtand the evidences for the inſpiration of the Old and New Teſtament, and beg leave to ſuggeſt that it will form a very uſeful addition to a family library.

MEMOIRS *of the late Rev.* S. PEARCE, A. M. *with Extracts from his Letters. Compiled by* A. Fuller. 8*vo.* 230 *p.* 3*s.* 6*d.* Button, &c.

IT is the character of a good ſermon, to withdraw the hearer's attention from the preacher, and to fix it on the ſubject of diſcourſe; if the like characteriſtic belong to a good memoir, Mr. F. is certainly a judicious Biographer, for he has contrived to throw himſelf completely in the back-ground, and exhibit only the ſubject of his narrative, which he does in various beautiful points of view. Thoſe, however, acquainted with Mr. F.'s talent of judicious and appoſite remark will ſtill regret he has been ſo ſparing of his own reflections; this work conſiſting almoſt entirely of extracts from Mr. P.'s diary, letters, and poetical effuſions.

As we gave a Memoir of this amiable man in our laſt year's Magazine we ſhall not think it neceſſary to repeat the particulars of his life: we ſhall, however, embrace the opportunity of correcting a few ſlight circumſtantial errors in our Biography, and ſupply ſome defects.

Mr. P.'s firſt eight or nine years were ſpent with his grandfather; after which he was taken to his father's buſineſs. For ſeveral years after this he diſcovered no marks of true ſeriouſneſs (though he had at times ſtrong conviction) till it pleaſed God effectually to convert him by the miniſtry of Mr. Birt, then *co-paſtor* of Mr. Gibbs, of *Plymouth*, recently deceaſed.

In the warmth of his firſt impreſſion he not only drew up a form of covenant with God (which he copied from Doddridge's "Riſe and Progreſs") but ſolemnly *ſigned it with his blood*: yet afterwards, when he found the weakneſs of his reſolutions, and his proneneſs to depend on them, he tore this engagement into a thouſand pieces—ſcattered them in the wind—and placed all his future confidence in the *blood of the croſs*.

His commencement at Briſtol Academy was under Dr. Evans, who alſo gave the charge at his Ordination at Birmingham, in Auguſt, 1790; and the next year (1791) he married Miſs Hopkins, of Alceſter, with whom he lived in much affection and connubial happineſs during the remainder of his ſhort pilgrimage on earth.

Mr. P. was one of the firſt and moſt active friends of the Baptiſt Miſſion to India; and when he heard of the ſafe arrival of the brethren (Carey and Thomas) in that country, he ſo ardently deſired to follow them, that he was with difficulty diſſuaded, on the ground of the important ſphere of uſefulneſs in which he moved at home. In 1796, however, he made a ſhort miſſionary excurſion to Ireland, where he had preſſing intreaties to remain.

October 10, 1799, was the happy day of Mr. P.'s triumphant departure to glory, and not of his funeral as we had aſſerted, through an error of the preſs.

Having made theſe few obſervations and corrections, we diſmiſs this article, with obſerving, that theſe memoirs exhibit one of the brighteſt examples of genuine evangelical piety and ſimplicity, united to very conſiderable talents, we ever remember to have met with, and we are encouraged to hope they may be bleſſed to form a ſimilar character in the readers.

N. B. Theſe Memoirs are ſo paged, that Dr. Ryland's Funeral Sermon for Mr. P. muſt be prefixed to make a complete volume.

MEMOIRS *of the late Rev.* S. MEDLEY, *compiled by his Son: to which are annexed, Two Sermons, and a variety of Miſcellaneous Pieces in verſe.* 8*vo.* 350 *pp.* 6*s.* Johnſon.

THESE Memoirs demand reſpectful notice as a monument of filial gratitude, independent of the inſtruction and entertainment they afford. The writer has indeed declined to ſketch a character of the ſubject of his memoir, as a taſk too delicate for a ſon to undertake, and left it to be inferred from his remains; which perfectly confirm the ſentiments we expreſſed in the Biography of our laſt Number; to which, for brevity, our readers are referred.

NEW

NEW PUBLICATIONS IN DIVINITY,
For January, 1801.

THE Works of Dr. Iſaac Watts, D.D. to be completed in 7 vols. 8vo. vol. ii. 6s. 6d. Fine copies, 8s. Conder, &c.

Exodus of the Septuagint Verſion, with various Readings of MSS.—By R. Holmes, D. D. Rivingtons.

Diſſertations on the Prophecies of the Old Teſtament. By David Levi. Vol. iii. 6s. Johnſon.

Critical Remarks on the Hebrew Scriptures, with references to a new Tranſlation. By the Rev. A. Geddes, D. D. 4to. 1l. 11s. 6d. Johnſon.

Lectures on the prophecies of Iſaiah, by the Rev. R. Mc. Culloch. vol. 3. 8vo. 7s. 6d. Ogle.

The Publications of the Religious Tract Society, vol. 2, containing from No. 28 to 54 inclusive, 12mo. 1s. 9d. boards. Williams.

A Preſent for your Neighbour. By Sir R. Hill, Bart. A new edit. 12mo. price 3d. Champante and Whitrow.

Memoirs of the Life and Dying Experience of the Right Hon. Jane, Counteſs of Burford, 8vo. 6d. Rivington.

Congratulatory Epiſtle from a true Churchman to the Rev. J. Martin, occaſioned by his Letters on Nonconformity, 8vo. 6d.—Button and Son.

Animadverſions upon a Pamphlet, lately publiſhed, entitled "Plain Thoughts," ſubmitted to plain underſtandings. By a Retailer of the Goſpel. 1s. Williams.

Animadverſions on Dr. Haweis's Hiſtory of the Church. By the Rev. J. Milner, D. D. Dean of Carliſle, &c. Being the Preface to the 2d edit. of vol. 1. of the late Rev. J. Milner's Hiſtory of the Church of Chriſt. 8vo. 1s. Matthews.

Familiar Compoſitions in Verſe. By the late Mr. Pearce. 12mo. 6d. Button and Son.

Hiſtories of the lives of Young Perſons, intended as a monitor for youth. 6d. Ogle.

Obſervations on Sunday Schools, and Itinerant Preaching, in a letter to the Biſhop of Rocheſter. By J. Townſend. 8vo. 2s. Matthews.

SINGLE SERMONS.

THE Duty of Patience under Public Suffering. By the Rev. S. Butler. 8vo. 6d. fine 1s. Longman and Rees.

AN Introductory Diſcourſe on the Nature of a Chriſtian Church, by the Rev. M. Phillips; a Charge, by the Rev. E. Williams, D. D.; a Sermon, by the Rev. E. Parſons; with a Confeſſion of Faith, &c. delivered Sept. 17, 1800, at the Independent Chapel, Doncaſter; at the public ſeparation of the Rev. Samuel Bradley to the Paſtoral Office. 8vo. 1s. 6d. Williams.

The Fall of Antichriſt, the Triumph of the Chriſtian Church. By C. E. Decoetlogon, A. M. 8vo. 1s. Rivington.

On the Difference between the Deaths of the Righteous and the Wicked. Illuſtrated in the inſtance of Dr. S. Johnſon, and David Hume, Eſq. A Sermon preached before the Univerſity of Oxford. By the Rev. Wm. Agutter, A. M. 12mo. 1s. Rivington.

A ſerious caution againſt Popular Errors. A Sermon at the Unitarian meeting, Hackney, by T. Belſham. 8vo. 1s. Johnſon.

The Exerciſe of Reaſon and Liberty of Conſcience, a diſcourſe at Bridport. By R. Fry. Johnſon.

ERRATUM.

In the Review of our laſt Number, page 29, the price of Mr. Stewart's Account of the late Revival of Religion in the Highlands ſhould be *only* 6d.

OBITUARY.

EBENEZER KEMP

DIED, Dec. 2. 1800, aged 17 years. The natural diſpoſition of this youth was mild and obliging: his education in the knowledge of the Scriptures, and the religious inſtruction he had received from his parents, had ſo far influenced his conduct, as to render him orderly and moral.

In April, 1799, he was placed in a merchant's houſe in the city, where his aſſiduity, and attachment to his employer, afforded a fair promiſe of his becoming a valuable member of ſociety.

His illneſs is ſuppoſed to have firſt proceeded from ſitting ſome hours with but little food on his ſtomach, in a recently painted room. It preſently ſhewed itſelf in ſevere pains in his bones. In the autumn of the year, he was obliged to relinquiſh his employment, in conſequence of a ſwelling on his hip, which, after many attempts to diſperſe it, terminated in a confirmed *abſceſs*.

During this part of his illneſs, he ſuffered ſevere, and often excruciating pain; but entertaining hopes of recovery, his ſpirits were but little depreſſed; at length his conſtitution appearing to fail under the preſſure of his diſorder, and his own hopes and thoſe of his friends declining, his ſpirits ſunk under his affliction—he began to judge hardly of God's conduct towards him; would ſometimes murmur very much, envying the health of others, and at laſt fell into a ſtate of mental deſpair and rebellion.

This is the way which it pleaſed God to take at once to wean him from the world, to ſhew him the true ſtate of his own heart, to acquaint him with his fallen condition, that he might make himſelf known to him.

One Lord's-day morning, June 29, as the family was going to worſhip,* he complained much of being left behind in a ſuffering ſtate, intimating, that he ſeemed to be forſaken of God, to end his life in pain and miſery. His mother affectionately told him, that the great end of his afflictions was not anſwered, that he muſt humble himſelf under the mighty hand of God, and ſeek him by earneſt prayer, and by reading the Scriptures; to this he anſwered "I cannot read the word of God, nor any thing elſe." Before ſhe went, however, ſhe placed on his table the Bible, and the Rev. Mr. Brown's (of Haddington) *Select Remains*; when he opened the latter, he turned happily, to that part entitled "*An Addreſs to a Sore-vexed Soul delivered.*" Here he found the workings of his own mind ſo juſtly deſcribed, as to aſtoniſh him; the door of hope appeared, and he immediately applied himſelf to examine Mr. Brown's quotations from Scripture, which he found ſuited to his caſe; "How I was enabled ſaid he to take hold of them I cannot tell, but I was enabled to apply *all the promiſes* to myſelf, *as yea, and amen in Chriſt Jeſus.*" The tranſports of joy which he felt on this occaſion, were, doubtleſs, inexpreſſible. His friends had left him gloomy and deſponding; they found him, oh! how changed, enlivened with a hope for eternity. He ſoon afforded them the cheering intelligence, that life was no longer coveted, and death no longer dreaded—"I would rather die than live (ſaid he) for I believe that I have obtained mercy of God, and that I have an intereſt in the Bleſſed Redeemer." Though not forward to enter into converſation with thoſe who were older than himſelf, he ſoon evinced that he had no fear nor reluctance in ſimply relating what

* At the Academy Chapel, Hoxton.

he

he experienced of the grace of God. He had often wondered when religious people met, that their converſation was ſo much about the love of God, but now, he was ſurpriſed that they did not talk much more about it. During the remainder of his life, he enjoyed great peace, ſometimes experiencing even tranſports of joy, though at other times, but not often, or for a long continuance, he was aſſailed with temptations, and troubled with doubts. His body waſted by ſlow degrees, being confined 19 weeks to a bed, from which he never roſe; and in which he could ſcarcely be in the leaſt moved, without ſuch an agony of pain, as would extort the ſweat from his face, yet under ſuch circumſtances he would contemplate and rejoice in the manifold love of God. He was fearful of deluding himſelf, particularly when, owing to the greatneſs of his pain, he could not meditate on the promiſes; at ſuch a moment he found relief from the words of the Pſalmiſt, "Thou wilt keep him in perfect peace, whoſe mind is ſtayed upon thee, becauſe he truſteth in thee." I know, ſaid he, "I am truſting in him."

When his friends were reading the 51ſt of Iſaiah, he remarked on *the 22nd verſe*, "Death, judgment and eternity, and the thoughts of the reunion of ſoul and body, were a cup of trembling to me; but God has for ever taken it out of my hands, and I can ſay with Dr. Watts,

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

He rejoiced in the goodneſs of God as manifeſted even, in his ſevere affliction—"I know that this light affliction which is but for a moment, ſhall work out for me a far more exceeding and eternal weight of glory. Health and many religious privileges," ſaid he "did not *allure* me, therefore, God was obliged to work by his *rod*."

He was anxiouſly concerned for the happineſs of others, and moſt affectionately warned his young relations and friends to ſeek early the ſalvation of their ſouls, and not defer it till they came on their death-bed; telling them "that it might be with them as it *had* been with himſelf, their hearts might be full of rebellion againſt God; and though he had experienced mercy from God, it was not the caſe with all."

To one of his young acquaintances ſtanding by him whilſt his abſceſs was dreſſed, he ſaid "You may think this is a hard way, but it is a right way: ſhall not the Judge of all the earth do right?" He attempted to impreſs upon the mind of this youth, the uncertainty of life, and the wiſdom of devoting himſelf early to the ſervice of God.

A perſon calling to ſee him, who had formerly made a profeſſion of religion, but had then drank into the pernicious ſentiments of infidelity from Paine's Age of Reaſon, was ſo ſtruck with the arguments he adduced for divine truth from its internal evidences, and with the happineſs he evidently enjoyed, that he had not a word to ſay in his own defence, although requeſted by a relation of the deceaſed to anſwer the youth if he could.

Suſpecting his end to be near, he took an affectionate and ſolemn leave of his family, giving up himſelf and them by prayer to God.

At another time, in ſimilar circumſtances, when his father aſked him the ſtate of his mind, he ſaid "I am relying on the all-ſufficiency of a Redeemer's merit; I am looking to him as my ſaviour, friend, and judge, who having redeemed me by his blood, will not condemn me at his bar. For who ſhall lay any thing to the charge of God's elect, &c."

About three weeks before his diſſolution, his diſorder had ſo encreaſed, that he laboured under the conſtant diſcharge of ſeven abſceſſes; another

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was formed; his thigh bone wafted away in the ſocket; to which was added a cough, which very much troubled him.

In the midſt of ſuch trials he ſaid, "I find my mind ſo perfectly reconciled to the will of God, that if he chooſes to continue me longer in this ſuffering ſtate, I am willing to ſtay his time—I am perfectly reconciled—I truſt I feel what the apoſtle did when he ſaid, For me to live is Chriſt, but to die is gain."

After this he was ſeveral days under a gloomy fear that he ſhould be left to murmur and diſhonour God. In the adjoining room to that in which he lay, was the Sunday ſchool, and hearing on the Sabbath morning the Bible claſs read in the 7th chap. of Micah, "Therefore I will look unto the Lord. I will look unto the God of my ſalvation! My God will hear me; rejoice not againſt me, O mine enemy, when I fall I ſhall ariſe! when I ſet in darkneſs, the Lord ſhall be a light unto me:" theſe words were accompanied with ſuch a divine bleſſing to his mind, as brought him into perfect peace and liberty of ſoul; from which time he never appeared to have a cloud upon his mind.

Thus the Lord gave him deliverance from the powers of darkneſs, by means of the inſtitution in the ſervice of which he had conſtantly employed the laſt four years of his health.

In the midſt of his afflictions, he was heard to rejoice in the diſtinguiſhing goodneſs of God; and ſaid that he would gladly undergo all his ſufferings again, for ſuch a glorious hope as he enjoyed; and eternity of glory, after twenty months pain.

A few days before he died, he ſaid what ſhould I do now without the Bible; my afflicted body; and my food afford me no enjoyment; they all fail me, but the word of the Lord endureth for ever. Then quoted from Dr. Watts:

"What empty things are all the ſkies,
"And this inferior clod;
"There's nothing here deſerves my joys,
"There's nothing like my God."

"I have been thinking, ſays he, on Chriſt as a brother; a brother born for adverſity; the longer I live, the more I ſee my need of him, and the more I love him; I long to be with him; I am ready to ſay, why are thy chariot wheels ſo long in coming? Come Lord Jeſus, come quickly. Chriſt, ſays he, has kept his hold on me, and not I on him; his love is an everlaſting love; I might have been looking at death with a troubled conſcience, but now peace of conſcience and joy in the Holy Ghoſt!

The Friday before he died, his ſoul being in cloſe communion with God, he declined much company or converſation; but being aſked whether his mind was happy, he anſwered, "Yes, happy, very happy."

He expreſſed a concern that he might retain his ſenſes till the laſt, and refuſed to receive any thing to ſtill his pain, that might ſuſpend, or even blunt the exerciſe of his reaſon.

Finding his ſight fail him, he deſired to take his laſt leave of the family, which he did, affectionately embracing them all, and particularly his mother, thanking her for the great trouble ſhe had taken with him.

"I have ſaid to you all I can ſay; I never thought I could have parted with you all with ſo much pleaſure, but it is in hope to meet you around the throne.

"I am dying, ſays he, not in an ecſtacy; for my weak frame could not ſupport me under what I have felt; but I am dying ſafe, for I know him in whom I have believed. I hope your minds are ſatisfied concerning me, for I have not the ſhadow of a doubt on my own mind".

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He begged that the Lord would make his afflictions and death the means of the salvation of others.

One of his relations, wiping his eyes, obſerved, Theſe are weary eyes; "Yes, replied he, they belong to a weary traveller, but they are within ſight of home"—thoſe words of Dr. Watts, have made a deep impreſſion on my mind:

"He that hath lov'd us bears us through,
"And makes us more than conquerors too."

The end of all his ſufferings was now come. His ſpeech was hard to be underſtood, and his ſight apparently gone. The evening on which he died, his father went into the room, and taking him by the hand, told him he would ſhortly be with thoſe "who had come out of great tribulation, and waſhed their robes and made them white in the blood of the Lamb." Upon this, to the aſtoniſhment of all who were preſent, he lifted up his left arm, which he had not uſed for ſome weeks, and claſping him round the neck, held him faſt for a conſiderable time; his father repeated to him from the Scriptures, and from Dr. Watts's hymns, ſeveral paſſages, referring to the glory of the heavenly ſtate. He endeavoured, to ſpeak, and frequently embraced him, and on his father's reminding him, that he was going "to Mount Zion, the city of the living God, the heavenly Jeruſalem; to an innumerable company of angels, and to the ſpirits of the juſt made perfect;" he uttered with evident marks of rapture, *It is now! It is now! It is now!*

Such were the joys of his dying moments, and ſuch the ſource of conſolation which he left to his affectionate parents.

Shortly after this, he appeared to endure ſharp pain, at, or near his heart. On his beckoning with his hand, his father read the 60th chapter of Iſaiah, and committed him to the Lord in prayer; immediately afterwards, lifting up his right hand, and waving it round, he laid it gently acroſs his breaſt, and almoſt imperceptibly expired.

He was buried on Monday, Dec. 8. when an oration was delivered at the grave, by the Rev. R. Simpſon, Hoxton; and on the following Lord's Day evening, the funeral ſermon was preached at the Academy Chapel, to a very crouded and attentive audience, by the Rev. G. Colliſon, from Lam. iii. 27. *It is* good for a man, that he bear the yoke in his youth.

G. C.

REV. JOHN REECE.

ON Thurſday the 8th of January, died of a putrid fever, the Rev. John Reece, independent Miniſter of Haward Street. Chapel, *Sheffield*.

At this place Mr. Reece had not reſided more than three years, where, with the bleſſing of God upon his labours, the congregation had greatly increaſed. By this unexpected bereavement, his people are deprived of a uſeful and much loved paſtor, and a widow and ſix children, the oldeſt under nine years of age, and the youngeſt only ſix weeks, are left deſtitute of the ſmalleſt ſupport, except what ſhall be afforded them from a generous public, which it is hoped will not be wanting in that lively ſympathy ſo often ſhewn to the widows and orphans of God's faithful miniſters. Any ſubſcriptions towards raiſing a fund for their future ſubſiſtence, will be thankfully received and faithfully applied, by the Rev. John Eyre, Hackney, the Rev. Mr. Wilks, Old-ſtreet road, or the Rev. Joſeph Boden Sheffield.

On Monday January 12, died in the 65th year of his age, the Rev. James Illingworth, D. D. formerly curate to that excellent miniſter, Dr. Conyers, then of Helmsley in Yorkſhire. After the removal of Dr. Conyers to Deptford,

Deptford, Dr. Illingworth reſided for ſome time in London; but being preſented to the rectory of Fickingley in Warwickſhire, he went to reſide on it, where he preached the unadulterated goſpel of Chriſt, and recommended it by a correſpondent life.

We are concerned alſo to announce the recent Death of the Rev. Mr. Maiall, who has been many years a laborious and ſucceſsful preacher in North Wilts, and who has left a pregnant widow and three children, in diſtreſſed circumſtances.

While the Lord is thus removing his faithful miniſters of different denominations, we rejoice that he is alſo raiſing up others to ſupply their place, and bear an honourable teſtimony to the goſpel.

RELIGIOUS INTELLIGENCE

MISSIONARY SOCIETY.

The Directors have at length had the ſatisfaction to hear from the Miſſionaries, who after a ſeries of uncommon trials, and the loſs of Mr. Turner, Surgeon, (late one of the Miſſionaries on board the ſhip Duff;) are ſafe arrived at Rio-de-Janiero. We have reaſon to hope, that their labours have been already ſucceeded in the converſion of ſome of the convicts that ſailed with them, but who died on the paſſage.

Letters have been received from Dr. Vanderkemp, the laſt of as late date as Auguſt 1800, when he was ſtill in Caffraria, rejoicing in having eſcaped a thouſand dangers, and having begun to reap the fruits of his labours, in the converſion of, at leaſt, one heathen native. This letter we are obliged, with many others, to defer to our next number.

A Letter has alſo been received from Mr. Hillyard, Miſſionary at Twillingate, Newfoundland, dated the 4th of laſt November, by which it appears, that an epidemic fever has prevailed, which has employed almoſt his whole time in viſiting the ſick, and induced among the people an uncommon ſerioufneſs and attention on the word.

On the whole we have much reaſon to acknowledge the good hand of God upon us, as it reſpects the various miſſionary objects; and to be encouraged to go forward under his gracious protection, who in his own time and way, will certainly fulfill "the word in which he hath cauſed us to hope."

Letters from the Miſſionaries, on board the Royal Admiral, bound to the South Seas.

To the Directors of the Miſſionary Society.

Rio-de-Janeiro, Brazils, South America.

Dear and honoured Fathers,

WE think it our duty to inform you, that we have arrived ſafe in the harbour of Rio-de-Janeiro the 12th of Auguſt, after a tedious paſſage of 89 days. When we recollect the way the Lord hath led us thro', and the circumſtances we have been in, we can join with the Pſalmiſt and "ſing of mercy and judgment." In the days of old; God did not lead his people the neareſt and moſt direct way to Canaan, but thro' the midſt of the Red Sea, and the howling wilderneſs of Arabia. He brought them into trials and difficulties, that his mercy, power, and wiſdom, might be glorioufly diſplayed in their wonderful deliverances: and that his great name might be magnified. So, in ſome reſpects, it hath been with us; we have been brought into ſtraits and difficulties, yet in the midſt of them all, we are now living monuments of the great goodneſs of our heavenly Father

Father, and witneſſes of his providential protection and tender mercy.—We ſet ſail from Spithead on the 15th of May, but contrary winds obliged us to return to St. Helen's; and, on the ſecond attempt, we were obliged to put into Torbay, from whence we ſailed on the 27th, in company with 18 ſail, under convoy of the Belliqueux of 64 guns. Soon after our departure from our native ſhore, we diſcovered that the unhappy convicts brought with them, not only impaired conſtitutions, (reduced by long confinement in the priſons of England,) but alſo the ſeeds of almoſt every diſeaſe; and now, when ſo great a number as three hundred were cloſely confined, the air being infected, the priſon ſoon became the nurſery of diſeaſes. A dangerous fever broke out, and ſpread alarmingly among the priſoners, and we are ſorry to obſerve, that the ſurgeon, Mr. Turner, fell a ſacrifice. After an illneſs of fourteen days, he died on the ſecond of June.

The fever daily encreaſed as we approached a hotter climate; and as we have been detained a long time in the calm latitudes, on both ſides of the equator, inſomuch that we have ſpent no leſs than fifty-three days in our paſſage through the torrid zone, and being under the ſcorching rays of the ſun, almoſt every body on board felt the effects of this unwholeſome climate, and eſpecially the ſick. But when we got into the ſouthern trade-wind, and the climate gradually cooled, the fever abated. During the paſſage no leſs than 140 were taken ill of the fever, and of theſe 32 died. Moſt of the others are in a fair way of recovery. All that have died during our paſſage to this place are 40 perſons.

Neither have all of *us* eſcaped the common calamity. William Read was taken ill of the ſame fever, and was brought, in appearance, to the very gates of death; but the Lord diſappointed our fears, and he is reſtored to his uſual health again. Soon after, William Walters was taken ill alſo, had every ſymptom of a putrid fever, and for three days we had not the leaſt hope of his recovery; but the Lord otherwiſe determined, and we have the ſatisfaction of ſeeing him daily getting better.

When the ſituation of the ſhip is conſidered, it is evident that we were in a dangerous and unpleaſant ſituation. At the ſame time, the miſerable ſtate of the unhappy convicts, cried loudly for our compaſſion and aſſiſtance. After the death of Dr. Turner, no ſurgeon being on board, J. Elder took the charge of the ſick, and has been much employed in adminiſtering to their complaints. The brethren have alſo embraced every convenient and prudent opportunity of reading and exhorting, &c. &c. but after all the means uſed, we have been ready many times to cry out with the prophet "Who hath believed our report?" Yet we have reaſon to hope, that the Lord in ſome meaſure hath bleſt our feeble efforts, and that our labours have *not wholly* been in vain.

One in particular of the name of Willouway, a convict, (formerly of Briſtol) had been for ſome time an attendant on the goſpel there, and experienced ſome pleaſure in religion; but had awfully backſliden, and was at laſt brought to this unhappy ſituation: ſince we came on board, the Lord has been pleaſed to bleſs his word to the reſtoration of this prodigal. But ſoon after he was taken ill of the fever, and died. Previous to his death, we had much ſatisfaction that he was a true penitent, relying on the obedience and ſufferings of Chriſt for pardon and ſalvation. Some others ſeemed to be under conviction that their ſtate was not well, that they ſinned againſt God, and that they needed pardon: but moſt of them are now among the dead. As to the generality, they will hear us ſeemingly with attention; but when worſhip is over, all is over. Oh! that the Lord may be pleaſed to awaken theſe miſerable mortals, to ſee their awful and dan-

gerous condition. The frequent inſtances of mortality, diſeaſe, and affliction, the threatenings of the law, and the invitations of the goſpel, all the means and ordinances, will leave the ſinner in the ſame ſtate, "dead in treſpaſſes and ſins" 'till the day of God's power comes. We ſee daily proofs of this. Among numerous circumſtances that call loudly for thankfulneſs and acknowledgment of the Lord's goodneſs towards us, one was our deliverance on the 4th of Auguſt. God, in his providence, inclined the mind of the commodore, and ſome of the ſhips to accompany us, and touch at Rio-Janeiro; and by that means (in all probability) we have been delivered from being taken priſoners; for near the latitude where the Duff was captured, we fell in with three French frigates, and an American brig their prize; after a long chace, and running fight, two of the frigates, named La Concorde of 44 guns, and Le Medie of 40 guns, were captured, the other with the American eſcaped.

We now conclude, deſiring your fervent prayers in our behalf; and we hope our friends and relations will not be alarmed in reſpect to our ſituation, as we are under the protection of a compaſſionate Father, who alſo is the great and wiſe governor, and ſovereign of the whole univerſe; and we truſt that we are in the path of duty; therefore, in humble reliance on his promiſes we deſire to go forward, deſiring his gracious preſence to be with us, and that he would make us the inſtruments of bringing many, in the dark corners of the earth, to a ſaving knowledge of the only true God, and Jeſus Chriſt whom he hath ſent; and while we deſire this for ourſelves, we ſincerely wiſh a divine bleſſing on all your efforts, to ſpread the knowledge of a crucified Saviour; may the Lord haſten the time, when Sion ſhall be the praiſe of the whole earth!

This, Honoured Fathers, is the ſincere and earneſt deſire, of your devoted ſervants, the whole body of the Miſſionaries,

JOHN YOUL, Sec.

Ship, Royal Admiral, Auguſt 27, 1800.

LETTER FROM DR. VANDERKEMP TO DR. HAWEIS.

River Debe, in Caffraria, May 14, 1800.

Dear Doctor, and much reſpected Friend.

I EMBRACE the unexpected opportunity which Providence offers me, to ſend my Journal of the firſt quarter of 1800 to the Colony, in hopes that my friends there will find means to forward it to the Cape, and from thence to England. In this letter I will ſubjoin ſome general remarks on the ſtate of the Miſſion.

If we look upon external appearances only, hopes for the ſucceſs of miſſionary attempts would be very faint, as things in this country bear a gloomy aſpect. My dear, and always faithful companion, Edmond, has at length left me alone, from an irreſiſtible averſion to this nation, which is indeed extremely ſavage; and has returned to the Cape with a view to proceed to Bengal. I have very little proſpect that another ſervant of God will be called to ſupply this, in ſome meaſure, irreparable loſs, or be diſpoſed to aſſociate himſelf with me, as his reſidence in this country would be attended with conſiderable danger and difficulties, partly from the diſpoſition of the natives, and partly from the difficulty of correſponding, and communicating with the Colony. The turbulent ſtate of the political connections between the Engliſh, Coloniſts, and Caffres, ſeems to have rendered

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it neceſſary to denounce the penalty of death againſt every Coloniſt, who ſhall attempt to paſs over the limits into Caffreland. Hitherto the nation ſhews no deſire for inſtruction, two or three inſtances excepted; nor have I been able to give them any, eſpecially with reſpect to the knowledge of Chriſt, the chief object of my miſſion; for want of knowledge of their language, which I find extremely difficult to learn, and ill calculated to explain the myſteries of the Goſpel.

The Lord has ſhewn me, in the courſe of eight months, which I have now lived among this people, in the moſt ſignificant manner, that I am not able to do any thing, unleſs it be according to his ſovereign pleaſure, not only in converting the hearts of men, but even not to move a foot or finger. He has barred up my ways, and baffled all my ſelfiſh ſchemes, that he may have the honour to open the door himſelf, and to point out in his time what I muſt do. Herein is my hope, and confident I am, that if I believe I ſhall ſee the glory of God. I can form no other plan, nor have I any farther proſpect. Laſt Friday I was again in great danger of being murdered with the emigrated Coloniſts, with whom I live. The king being falſely informed that we prepared for our retreat into the Colony againſt his prohibition, came to us, accompanied with about fifty Caffres and Hottentots, dreſſed in their uſual way, having only a club, or aſſagag, or ſtick in their hands; but he had ſurrounded us with about 200 more, armed with ſhields and darts, and completely prepared for an engagement. I cannot ſay whether they intended to kill me with the reſt or not; but entering into my tent they behaved friendly, and ſaluted me with their uſual Tinkhànna, Goboorſi! Tábeka! Kelèſe! which are four of my moſt common names, which they repeat often in this order, when they intend to ſhow their affection towards me. The king perceiving that he was miſinformed ordered his men to withdraw, and we were ſpared.

There exiſts in this country a horde of Hottentots, who lately declared to me their willingneſs to receive inſtruction; but they were then at a diſtance too great to viſit them. Unexpectedly they are now brought nearer to the place, where at preſent we live. As it ſeemed now very unſafe to ſtay any longer with the Coloniſts, I took into ſerious conſideration to ſettle with theſe Hottentots: but aſking the Lord for his direction before I rode to them, Prov. xx. 22. "Wait on the Lord, and he ſhall ſave thee!" made ſuch a ſtrong impreſſion on my mind, that I deſiſted. The place where we now are encamped is about 20 miles S. W. from the mountains where I had built my houſe. In my miſſionary labours I am yet confined to the families of the Coloniſts and their heathen ſervants; but the only fruit that I can perceive from them is, that a few heathen children have imbibed the firſt lines of the Chriſtian doctrine, and begin to ſpell the Dutch and Caffre languages. In catechizing them, they are chiefly informed of the particulars of the creation and origin of the human race, the diſobedience of our firſt parents; of the reaſon why their children die as well as they, even before they commit actual ſins, and the juſtice of God's proceedings in this reſpect. Who they are that ſhall be pardoned and delivered from ſin, and eternal death, viz. thoſe who truſt in the Lord Jeſus from a deſire, and with for this deliverance: of ſome particulars reſpecting the perſon and hiſtory of our Saviour, and the reaſon why he, though not diſobedient to God, died. I endeavoured to reſolve theſe important doctrines into hiſtorical facts, derived from ſcripture, and by this means to adapt them to the capacity of my little pupils, who ſeem, in ſome meaſure, to underſtand them.

Hitherto I have received no letters from Europe (though I am informed there are ſome arrived at the Cape) nor from my dear brothers, Kicherer

and Edwards; but Mr. Vos, minister at Roodezand, informs me that they succeed in their attempts beyond every expectation. He also mentions, that between seventy and eighty members for the South African Society are inscribed, and a thousand Heathens instructed in the Christian religion, in his parish alone; many of whom seem to have experienced the power of it in their hearts. How the missionaries to the Bo'chemen go on, and how they are maintained I cannot tell; but lately I have sent to brother Kicherer an order to draw at the Cape for 100l. in case of necessity. This quarter I have no expences to the charge of the Missionary Society, except a couple of rix-dollars, which I paid the man who conducted our Hottentot from the Colony into Caffreland in July 1799. This I will put into a following account. My subsistence in Caffreland requires hitherto no money, as we are sufficiently provided with necessary food.

I have before my eyes an amphitheatre formed of rock stones, and adorned with most beautiful plants. Among these is a species of aloe, the leaves of which, when cut, yield a juice, which at first is transparent as the common aloe, but soon turns opaque and solid, and resembles, in every respect, the true gamboge. I think that our *Materia Medica* writers commonly derive the gamboge from a certain tree in the East Indies. I should wish to be occasionally informed, what the best of them say about its origin, and the method by which it is extracted, whether by bleeding the tree, or by elixation or pressure? The plant which I found is certainly not a tree, but of the aloe kind, though I cannot at present give you the botanical character, as it is not now in flower. The leaves are of a pale green colour, reddish towards the point, which is sharp; they are flat, not so thick as other species, and they are not armed with aculei. It grows upon the bare stones.

As there are several nations spread along the East coast of Africa, between the Caffres and the Portugueze settlements, and some of them more inland, which seem to be of a milder and more docile nature than the Caffres, I would recommend to the serious deliberations of the society the plan of sending out some faithful missionaries to them (four or five in number). This I think is more eligible than to send them by land from the Cape; not only because this voyage is tedious, dangerous, and expensive; but chiefly on account of the political connexions of the Caffres with the adjacent Colonists, through whose countries they must penetrate, which are extremely unfavourable for missionary undertakings. The Tambouchis are the next nation to the Caffres: they call themselves by the name of Mathimbas. After them follow the Mambouchies, then the Malauni, and Mahaujanis. In a second row are placed more inland the Madouanas (who separate on the land side the Tambouchies from the Mambouchis) the Imbo and Matolas. O! pray the Lord of the harvest for labourers!—I could, if this plan should be executed, find means to prepare the Tambouchies for the reception of their teacher, as they sometimes come into Caffreland, and T'Geika's mother herself is a Tambouchian woman. I hope and pray that the Lord may direct the steps of the Society as well as mine. I recommend myself to your prayers and brotherly affection,

Dear Doctor, and much-esteemed Friend,

Your faithful Servant, and Brother in Christ,

J. T. VANDERKEMP.

MISSIONARY COLLECTIONS.

From 25 Dec. to 25 Jan.

Rev. Thomas White and friends, Mablethorpe	1	1	0
Rev. W. Smelle and friends, Great Grimsby	2	2	0
Friends at Melton	2	2	0
Rev. Mr. Moody and Congregation, Warwick.	12	0	0

LONDON ITINERANT SOCIETY.

We understand, that the annual sermon, before the members of that useful institution, will be preached by the Rev. John Eyre, at the Rev. E. L. Jones's Chapel, Islington, on Tuesday the 24th Inst.

ORDINATIONS.

AUGUST 14, 1800. The Rev. R. DAVIS, late of Thorn near Dunstable, was ordained to the pastoral charge, over the Baptist Church at Liverpool, formerly under the care of the late Mr. Medley. Mr. Bruce, of the same town, introduced the solemnities with prayer and reading the scriptures: Mr. Littlewood, of Rochdale, proposed the usual enquiries, and received Mr. Davis's confession of faith. Mr. Fawcett, of Ewood Hall, offered the ordination prayer, with imposition of hands: and afterwards delivered the charge founded upon the example of John, as testified by our Lord, John v. 35. Mr. Littlewood preached to the people, from Phil. i. 27. Mr. Pilling, of Good Shaw-Chapel, gave out the hymns, and concluded with prayer.

Dec. 10, 1800. The Rev. M. CASTLEDEN, late of Aylesbury, was settled pastor of the independent church, Wooburn, Beds. Mr. Hunt, of Rigmont, begun with prayer. Mr. Sutcliffe, of Olney, delivered an introductory discourse on the nature of a Gospel Church. Mr. Hilyard, of Olney, preached from 1. Cor. 3. 9. Mr. Wake of Leighton, concluded in prayer, and Mr. Claypole, of Thorn, gave out the hymns.

On the afternoon of the same day, Mr. R. CAREY, of Wooburn, was ordained Minister of the Gospel, by imposition of hands. Mr. Tilt, of Wooborn began with prayer. Mr. Hilyard delivered the introductory discourse. Mr. Wake asked the questions, and received Mr. Carey's confession. Mr. Hilyard of Olney engaged in the ordination prayer. Mr. Coles, of Ampthill, delivered the charge from 2. Tim. 4. 5. Mr. T. P. Bull, concluded in prayer. Mr. Cox, of Leighton, gave out the hymns.

Dec. 31, 1800, the Rev. BEN. GAFFEE, late of Homerton Academy, was ordained to the pastoral office over the church in New Broad Street, lately under the care of the Rev. Dr. Stafford, deceased. The Rev. Joseph Brookbank began with prayer, and reading the Scriptures. Dr. Fisher explained the nature of a Gospel Church, and asked the questions. Mr. Child, a deacon of the church, declared the proceedings of the church, since the death of their pastor. Mr. Gaffee delivered his confession of faith. Mr. Gaffee of Hatfield Heath, prayed the ordination prayer. Mr. Goode delivered the charge, from Acts xviii. 25. Mr. Barber offered the general prayer. Mr. Knight, of Southwark, preached to the people, from 2 Chron. xv. 2. and Mr. Ford of Stepney concluded with prayer. Mr. Wall, gave out the hymns. A very large auditory attended, and the whole service was conducted with much solemnity.

This place of worship was built in 1727, and from that time to the present, a space of 73 years, it is worthy of remark, that the church has had but two pastors, Dr. Guise, and Dr. Stafford.

Jan. 1, 1801. The Rev. W. WINTERBOTHAM, was set apart to the pastoral office of the Baptist Church at Plymouth, in the room of the Rev. P. Gibbs. Mr. Sprague, of Bovey, began the service with reading the scriptures and prayer. Mr. Redding, of Truro, delivered the introductory discourse,

courſe, aſked the uſual queſtions &c. Mr. Steadman, of Dock, prayed the ordination prayer; with the laying on of hands. Mr. Birt, of Dock, gave the charge, from Rev. ii. 10. Mr. Sharp, of Briſtol, preached from Gal. iii. 16, and Mr. Redding concluded with prayer; and preached in the evening, from 1 Pet. 4. 17.

Jan. 8. Rev. W. FRIEND, for three years paſt, ſtated preacher at Highworth and Farringdon, was at the laſt mentioned place, ſolemnly ſet apart to the paſtoral office.

After a ſhort prayer, and reading the ſcriptures, Mr. Robert Sloper, of Devizes, delivered the introductory diſcourſe, and aſked the queſtions, Mr. Muſton, late of Aſton, engaged in the ordination prayer. Mr. Threſher, of Abingdon, gave the charge, from Mat. xxi. 28. Mr. Griffiths of Abingdon, preached from v. Theſ. 12, 13; and Mr. Kent, of Abingdon, concluded.

DISTRIBUTION OF PROFITS.

At a meeting of the Editors of this Magazine, on Monday Jan. 19, for the diſtribution of profits, the following thirty-two caſes, being properly recommended, were relieved:

Widows.	Denominations.	Recommended by	£.
A. W.	Baptiſt.	Dr. Ryland.	5
J. F.	ditto.	M. Wilks.	5
E. M.	ditto.	D. Bogue.	5
J. H.	ditto.	S. Greatheed.	5
E. J.	ditto	ditto.	5
M. T.	ditto.	A. Fuller.	5
M. G.	ditto.	ditto.	5
E. B.	ditto.	ditto.	5
M. H.	ditto.	W. Kingſbury.	5
J. B	ditto.	J. Townſend	5
A. G.	ditto.	ditto.	5
S.	ditto.	W. F. Platt.	5
R.	ditto.	Simpſon.	2
A. M.	Independent	A. Fuller.	5
M. H. D.	ditto.	J. Townſend.	5
L.	ditto.	D. Bogue.	5
E. M.	ditto.	W. Kingſbury.	5
M. W.	ditto.	ditto.	5
M. T.	ditto.	W. Roby	5
A. A.	ditto.	M. Wilks.	5
S.	ditto.	J. Cockin.	5
P. C.	ditto.	G. Lambert.	5
S.	ditto.	J. Eyre	5
S.	ditto.	G. Burder.	5
H. D.	Preſbyterian.	A. Waugh.	5
J. A	ditto.	ditto.	5
H.	ditto.	Duncaſnon.	5
C.	Methodiſt.	Dr. Haweis.	5
S.	ditto.	ditto.	5
J. M.	ditto.	J. Eyre.	5
M. A. B	ditto.	J. Townſend.	5
G.	ditto.	J. Eyre.	5

*** The opening of Chapels, with various other articles of intelligence, are neceſſarily deferred.

POETRY.

POETRY.

AN ELEGY ON THE DEATH OF W. COWPER, Esq.

OH! Cowper, hadst thou left behind
The mantle of the Muse;
Could I the sacred relic find,
Or couldst thou through my darksome mind
One ray like thine diffuse,
Then should my pensive numbers tell
In Thee how great a poet fell.

Thy genius, fraught with classic lore,
Could Wisdom's fountain-head explore,
Rich streams of ancient song to pour. *
Thy Spirit warm'd with sacred fire,
Attun'd in sweetest strains thy lyre,
To themes that holy love inspire: †
Yet oft would condescend
In humbler mirthful sounds to play
To chase black-boding gloom away,
Or gratify a friend. ‡

Oh fatal stroke to human pride!
That such a soul should be ally'd
To such a feeble frame:
That he who felt such heav'nly glow
Should sink so melancholy low;
Should vindicate the ways of God,
Yet tremble at his vengeful rod;
Should sing so sweet of pard'ning grace,
Yet dread to meet his Saviour's face;
Should sooth so soft another's care,
Yet doom himself to dark despair;
Should taste and feel that God is good,
Yet doubt the Saviour's cleansing blood:
Should lash an atheistic age,
Yet half reject the cheering page,
Nor dare the promise claim.

Let not the world in malice boast
A saint of God forsook and lost;—
Religion, cheering balm, divine,
Sweet peace, and sacred joy are thine.
Yet may the soul that owns thy sway,
Imprison'd in its house of clay,
Its shatter'd, crazy organs find
Too little for a mighty mind;
Or through disorder'd senses trace
All things deform'd and out of place.
So Gallileo, dungeon bound,
No longer stars or planets found
To cheer his dreary cell:
Ah! what avail'd his curious art!
His tubes nor light nor hope impart,
In Superstition's hell.

Religion never gave the wound
Which Cowper felt within;
'Twas in corrupted nature found,
Th' effect of Adam's sin:
In bitter streams this fountain flows
Throughout this vale beneath;
And all Creation heaves and throes
With sorrow, sin, and death.

Distressing care and tort'ring pain,
The palsy'd limb, the frenzied brain,
To this dire cause we trace;
Yet He, who by his healing word
The limb, the sight, the life restor'd,
Whose mighty voice from demons saves
The maniac wand'ring 'mong the graves;
He makes e'en sharp affliction prove
The wholesome medicine of love,
The furnace of his grace.

Ye mourning saints thro' thickest darkness led,
Let not tormenting unbelief prevail;
Shall the sheep die for whom the Shepherd bled?
Shall God's almighty pow'r and promise fail?
Ah no; e'en Cowper of all hope bereft—
Bereft of reason—deeming God his foe,
Was not to dreadful self-destruction left,
Nor left to sin, or murmur 'midst his woe.
The conflict past, his happy spirit flies
To worlds of joy, on angels' pinions borne:
So sets the sun in darkness—soon to rise
In lustre fresh with the returning morn.

ALIQUIS.

Verses written at the close of the year 1793.

By W. COWPER, Esq.

THANKLESS for favours from on high,
Man thinks he fades too soon!
Tho' 'tis his privilege to die,
Would he improve the boon.

* Translation of Homer. † Olney Hymns. ‡ The Task and other lighter poems.

But he, not wise enough to scan
His best concerns aright,
Would gladly stretch life's little span
To ages—if he might.

To ages! in a world of pain,
To ages! where he goes,
Gall'd by affliction's heavy chain,
And hopeless of repose.

Strange fondness of the human heart,
Enamour'd of its harm!
Strange world that costs it so much smart,
And yet has pow'r to charm!

Whence has the world its magic pow'r?
Why deem we death a foe?
Recoil from weary life's best hour,
And court a longer woe?—

The cause is conscience—Conscience oft
Her tale of guilt renews:
Her voice is forcible, tho' soft,
And dread of death ensues.—

Then anxious to be longer spar'd,
Man mourns his fleeting breath
All evil then seems light, compar'd
With the approach of death!

His judgment shakes him! there's the fear
That prompts his wish to stay:
He has incurr'd a long arrear,
And must despair to pay!

Pay—Follow Christ, and all is paid,
His death your peace ensures;
Think on the grave where he was laid,
And calm descend to yours.

ON THE DEATH OF AN AMIABLE YOUNG RELATION.

"STERN foe to man! grim conqueror!
Thy rage exhaust, triumphant Death,
O'erwhelming pomp, and pride, and pow'r,
The silent tomb beneath!

"Yet why, before thy dreadful shrine
Should lovely meekness, youth, and bloom,
Fall victims; and their charms confign
To more than midnight gloom?

"Did envious fury wing thy dart?
Couldst thou not brook so fair a sight?
Did peace and gentleness of heart
Move thy relentless spite?

"Ah! was she not too young to find
The grave, bedew'd with many a tear?
Too much belov'd to be resign'd,
Too bright to disappear?

"Too blooming for *thy* ghastly form?
Too meek for thy rapacious pow'r?
Too precious for the greedy worm
So shortly to devour?"—

Thus Nature murmurs, and rebels;
Thus does ungovern'd passion rave;
But Faith our rising sorrow quells,
And points beyond the grave.

There our Redemer shews his face,
Who rules the world, and hides his ways;
But them who seek and trust his grace,
With sov'reign goodness sways.

There glorious mansions he prepares,
To his meek foll'wers to be giv'n;
Why should I drown in earthly cares
A soul design'd for heav'n?

Let Faith behold her gone before,
While sorr'wing we remain below:
She must return to us no more,
But we to her shall go.

Though worms upon her beauties feed,
Soon she shall rise in heav'nly bloom,
And bright immortal joys succeed
The darkness of the tomb.

F.

A STRING OF COMPARISONS.

HOW brittle is glass, and how slipp'ry the ice;
How fleeting a shadow—a bubble how thin:
So brittle, so slipp'ry, so fled in a thrice
Are the joys of the world, and the pleasures of sin.

How glorious the sun, and how pure is the light;
How firm is the rock, and how boundless the sea:
But more full, and more firm, and more pure, and more bright,
Are the blessings, Religion, created by Thee.

ALIQUIS.

WRITTEN ON A BLANK LEAF OF WATTS's PSALMS AND HYMNS.

WHILE Watts assists the song below,
May grace the tuneful heart bestow,
To bless the Saviour's love!
How good th' employment here to praise,
While Faith her hopeful eye can raise
To nobler songs above.

Printed by T. Gillet Salisbury Square.

EVANGELICAL MAGAZINE



Mr. SAML. TURNER

late Missionary Surgeon.

Pub. by T. Chapman Fleet Street, Mar 1. 1801.

THE

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BIOGRAPHY.

MEMOIR OF MR. SAMUEL TURNER,

LATE MISSIONARY SURGEON.

Communicated by his Friend and Paſtor, the Rev. WILLIAM MAURICE.

THE ſubject of this Memoir was born in London, Oct. 21, 1774. It was his happineſs to deſcend from pious though not opulent parents. About the period of his birth his father, though in buſineſs, was an occaſional preacher of the Goſpel of Chriſt at various places in and around the metropolis. Soon after the birth of this ſon, he removed to Morpeth, in Northumberland, where he continued ſome time labouring as a ſtated Miniſter; afterwards he became aſſiſtant to the late venerable and Rev. Mr. Edwards of Leeds; and laſtly, he had his lot caſt by Providence at Gatley, near Stockport, in Cheſhire, where he continued paſtor of an Independent Congregation to his death, about 1792. He was a worthy, humble, godly, and honeſt man, as was well known to many beſide the writer of this Memoir. Previous to his death he had been very anxious about his ſon, not knowing how to procure him a ſituation in any reſpectable line of buſineſs, a premium generally being required, which, becauſe of the narrowneſs of his circumſtances, he was totally unable to give. God, however, graciouſly removed this difficulty, and through the kindneſs of friends he was placed apprentice to a Chymiſt and Druggiſt in the populous town of Bolton-le Moors, in Lancaſhire. Being of an obſervant and curious turn of mind, he improved, not only in the knowledge of his own buſineſs, but alſo in the principles of medicine in general; by which he was the better prepared for his future ſituation as Miſſionary Surgeon.

Though from the age of fifteen to twenty he made no

open profeſſion of religion, yet his deportment was ſteady and becoming. He uſed to ſpend much of his time in reading; and this circumſtance raiſed a little ſuſpicion in the minds of ſome that the books he read were of an improper tendency; but this was found, on enquiry, to be groundleſs. During a conſiderable part of the above period, the writer of this was Paſtor of the Independent Church in Bolton. Upon his miniſtry, Mr. Turner conſtantly attended, and always looked up to him as to a friend and a father; eſpecially after the loſs of his natural parents. One or two evenings in a week he generally devoted to converſations with him, which exhibited conſiderable evidence of the grace of God in his heart; yet he always ſpake of himſelf, and of what he thought or felt as to his experience, with the utmoſt modeſty and diffidence.

As the expiration of his apprenticeſhip drew near, he was much haraſſed with fears reſpecting his future lot in life. The cloud, however, moved—and Providence ſuddenly and unexpectedly fixed him at Haſlar Hoſpital, near Goſport, as an aſſiſtant ſurgeon; and alſo under the miniſtry of the Rev. Mr. Bogue.

His continuance at this place was three years. Here his knowledge in medicine and ſurgery were very conſiderably advanced. "He had an opportunity of extenſive practice at a time when many uſeful improvements, founded on experience, were introduced into ſurgery, by which he benefited much, and deſervedly raiſed himſelf eminent in his profeſſion." Would to God he had been growing in the beſt things alſo! In knowledge, faith, love, holineſs, and communion with God! It is painful here to mention a report that, during ſome part of this time, his behaviour and conduct was not ſo orderly as it had formerly been. Did the change of ſcene, and of ſociety, ſubject him to too ſtrong temptation? Was this a ſeaſon of backſliding? If it were ſo; yet, a gracious God, we truſt, reclaimed and healed him by ſovereign and efficacious grace.

Previous to the ſecond voyage of the Miſſionary Ship Duff, a ſerious perſon was wanted as a ſurgeon. Mr. Turner was perſuaded to apply to the Society. He at firſt modeſtly refuſed, not from a backwardneſs to devote himſelf to the work of a Miſſionary, but from a deep ſenſe of his own inſufficiency and unworthineſs to ſuſtain that ſacred character. Being further urged, he complied, ſaying, "The will of the Lord be done." From this period, Oct. 1798, his zeal for the glory of Chriſt, and his ſpirituality,

as

as well as liveliness in devotional exercises, abundantly encreased. He now appeared to give up all worldly prospects, and willing to live or die for his Lord in the service of the Heathen. He certainly felt a true missionary spirit, so far as his intimate friends could judge. He was now, in his own resolutions and purposes, dead to the world, he wished to live in all things to the honour of God. He was desirous, before he embarked, of joining in communion with the church of Christ in Fetter-lane, London, under the pastoral care of his friend Mr. Maurice, he was admitted the beginning of Nov. 1798. From an extract of the account he then gave to the church, we may judge of his feelings both as a Christian and as a missionary.

"When I was about eighteen years of age the Lord was pleased to take my father to himself. This so operated upon my mind, that, through the sanctifying influences of the Spirit of God, I was led to think of the uncertainty of life, and the dreadful consequences of dying without an interest in a crucified Saviour. This led me to a throne of grace to seek for pardon, and to find mercy through his atoning blood. I at that time sat under the ministry of Mr. Maurice, at Bolton, and have reason to believe I received much benefit therefrom. Since first receiving divine impressions upon my heart I have experienced a variety of difficulties, trials, doubts, and fears; but, I bless God, through the abundance of his grace, I have been enabled to come off more than a conqueror. From a sense of duty incumbent upon every Christian to promote the glory of God and the welfare of mankind, and from a belief that, owing to my profession, I shall be more useful than I can be in England, I have been led to offer myself to the service of the Missionary Society for propagating the Gospel among the Heathen; and entirely to devote myself to the glory of God, and the welfare of the poor benighted heathen in such an undertaking. I trust that herein I shall have the prayers of this church—and O may God be ever with me by his grace, to support me amidst the dangers and troubles to which I shall be exposed!"

He went on board the Duff Nov. 27, 1798. It appears by his large journal, that his feelings were very acute on parting with his pastor and his two sisters, who had accompanied him to the ship, but divine grace soon conquered the swellings of natural affection, and a sweet meditation upon the humiliation of Christ, made all calm. His journal, his numerous letters to his pastor, and to other friends whom God

God had raiſed him up, contain pleaſing marks of a gracious mind, and of a temper becoming the Goſpel of Chriſt.

Not to follow him through the trackleſs deep; nor to detail what paſſed on board the Duff, ſuffice it to ſay, that the ſhip was captured near Rio Janeiro, in South America, Feb. 20, 1799, by a French privateer. He much regretted this circumſtance, as it appeared to diſappoint his proſpects of doing good; to confound the hopes of good men, and to baffle the deſigns of the Miſſionary Society: yet it does not appear that he abandoned himſelf to deſpair, but girded up the loins of his mind, and reſerved himſelf for future events, whether of trials or of ſervice. By the good providence of God, when his miſſionary brethren were carried on board the Bonaparte, the French captain permitted Mr. Turner to continue with the women in the Duff, which created among them no little joy, as ſome of them were in a ſituation to need his profeſſional ſervices. To guard againſt ſurprize, from any of the ill-diſpoſed ſailors, Mr. Turner watched with ſome of the females, while others, after committing themſelves to God, retired to reſt. The next day after they were captured, he procured from the commander attention and comfort to the diſtreſſes of the women. "This morning," ſays he, "we took our breakfaſt in ſorrow and melancholy: yet though we were fallen into the hands of thoſe who neither feared God nor regarded man, we determined to keep up our family worſhip; at leaſt till they ſhould bid us deſiſt. But, whenever they came down for any thing, and caught us at our worſhip, they would always retire till he had done; and if they knew it before, they would not come down until we had concluded." O rare example of Chriſtian courage! O happy omen of pious perſeverance! May many profit by ſuch magnanimity! During this period his hands and his mind were fully occupied. "I am now," ſays he, "become cook, chaplain, and ſurgeon, ſo that it may be reaſonably thought I have no little upon my hands, though, thanks be to God, my charge ſtand in much greater need of me in the former character than in the latter." The firſt ſabbath after their mournful captivity he ſays, "I made a poor feeble attempt to ſpeak in the morning from Pſalm xxxiv. 19; and in the afternoon from Luke xii. 32, for the encouragement of my female aſſociates." In theſe capacities he continued till they arrived at Monte Video, in the river Plata. Perhaps it may be in the recollection of thoſe who have read the Miſſionary Intelligence upon this ſubject, that they continued there till May 9th;

9th; when they embarked in a brig engaged for the purpose of carrying them back to Rio Janeiro. This place Mr. Turner and his ſtill diſtreſſed companions did not reach, being again captured and made priſoners by a Portugueſe convoy on the 5th of June following, and carried into Liſbon; from whence he returned to London in October.

During this voyage homeward from South America, the miſſionaries were divided and put into different veſſels, ſo that a few only were in the ſhip with Mr. Turner. He found, notwithſtanding, means of conveying ſeveral letters to his friends on board the other ſhips, and of receiving letters, &c. from them. By theſe it appears that the adverſe dealings of God had been ſanctified to his ſpiritual gain. In one of them he ſays, "I hope whatever difficulties or dangers may ſtill be hid in the providence of God, I ſhall find the grace of God ſufficient for me. This is my earneſt prayer, not only for myſelf, but alſo for you and all the reſt of my dear brethren and ſiſters connected in this miſſion. With reſpect to being unfortunate in being ſent on board this ſhip, I cannot look upon it as ſuch. I have hitherto experienced but few troubles compared to what my brethren have done, and if I had got home without, in ſome meaſure, ſharing the difficulties which we have experienced as a body, I might have been puffed up above meaſure. Thus in the midſt of my affliction this is often my comfort, that it is to keep me humble. I know I am naturally high-minded, and therefore there is a *needs be* for this. May the Lord, in his infinite goodneſs and mercy, ſo purify my heart by this affliction, that when it is over I may come forth as gold out of the furnace, ſeven times purified. I bleſs God, I feel my mind much ſupported by the divine influences of his grace. O may you, and I, and all of us more and more abound in the grace of God, that we may experience the light of his countenance, and rejoice in his ſalvation evermore."

In another of later date he ſays, "I truſt we ſhall all experience a *gain* by this voyage—gain ſuch an experience as will be precious to us throughout our whole lives. I hope, though divine grace this will be the caſe for myſelf, that I may deſire to live more upon the love of Chriſt, and to live entirely for his glory. This is what every one that believes in him ought to deſire, but alas!---though, bleſſed be God, I can ſay it is my *deſire*; yet I feel my heart, at times, ſo ſet upon the vanities and trifles of time and ſenſe, that I am even doubtful whether I have any love to Chriſt or not;

but I can ſay, that at ſome times I find him precious to my ſoul: then, and then only it is that I can ſing,

"I bid farewell to every fear,
"And wipe my weeping eyes."

To know Jeſus Chriſt ſavingly, as he is ſet forth in the Goſpel, is a knowledge worth worlds. To know him as the ſurety of his people; as their Prophet, Prieſt, and King; to teach, atone, and reign; will buoy us up in all the calamities, diſtreſſes, and perils of this life: we ſhall then look forward, in the midſt of them all, to the time when we ſhall be brought to our Father's houſe in peace, where God will wipe away all our tears; then ſhall ſorrow and ſighing flee away, but joy and gladneſs ſhall endure as long as the throne of God itſelf."

In addition to theſe extracts, the miſſionaries have borne a general teſtimony to his character and behaviour, as not only good and becoming, but even as highly excellent and ornamental. To publiſh all they have ſaid might appear to ſome as over-rating him. For this reaſon many things which have come to hand are omitted. One of them ſays, in a letter lately received by his paſtor, upon the tidings of his death, "He would ſtoop in his turn to the moſt menial ſervices without reluctance. He manifeſted a pleaſure in taking part in the lot of his companions however diſtreſſing, yet would be the foremoſt to reſiſt whatever bore the reſemblance of partiality or impoſition. As a friend, he was cheerful, communicative and ſerious; not without his particular attachments, but never found of any party. As a ſurgeon, he was kind and attentive to all; ready at any time to inſtruct his brethren, who were younger ſtudents than himſelf, in the healing art. As to religious exerciſes, whether private or public, Mr. Turner was *always* preſent; and while ſome, fearing the ſtrictures of others, ſtood aloof from actual ſervice, he waited not for the ſecond application; to do his beſt and leave it, was the happy plan he adopted. Of a thorough good temper, in converſation he was pleaſant, often giving a ſerious turn to ſurrounding occurrences, and diſpoſed to cheer the mind when ſinking under diſcouragement, by leading it to the animating doctrines of the Croſs for its ſupport.

"Such, Sir, he appeared previous to the capture of the Duff. But it was after we were left, poor, ſolitary women in the hands of ſtrangers, that we knew his real worth. His tender and unremitting attentions made COMPARATIVELY

TIVELY *light* a *three-weeks* abſence from our dear huſbands. At that time he was ſervant, doctor, protector, and miniſter. So devoted to our comfort that he forgot his own. At morning and evening worſhip he preſided, and on Sabbath days he ſpake twice from a text of Scripture. But I feel, Sir, I cannot do him juſtice, I muſt ſtop.—Can I ſay more than that not one Miſſionary conducted himſelf more becoming the Chriſtian character, not one was ſo univerſally, *perhaps* ſo deſervedly eſteemed. I revere his memory. I lament his loſs."—

Upon his return from this voyage, his connection with the Miſſionary Society was diſſolved, and he was now again caſt upon the providence of God. An appointment to be Surgeon of his Majeſty's armed veſſel, *Mentor*, ſoon offered. This he accepted; and immediately repaired to its ſtation off the coaſt of Devonſhire, near Exmouth. He had opportunity, while on this duty, of attending Goſpel Ordinances in the houſe of God, which were not neglected. Even this, however, was not his reſt. The Miſſionary Society having agreed to ſend out Miſſionaries by the Royal Admiral, then bound to Botany Bay with convicts, the ſituation of Surgeon to this ſhip was procured for him, which, as his miſſionary ſpirit was not abated, drew him from his retreat and again brought him to London. His intercourſe with his brethren at Fetter-lane appeared peculiarly ſweet to him, and pleaſant to thoſe who had become intimate with him, during the whole time he was detained in town waiting for the ſhip's preparation and ſailing. Religious exerciſes ſeemed to be what he loved, and the houſe of God his home. It will not ſoon be forgotten how ardently and affectionately he was commended to God at this place. His laſt letters bore evident marks of his love to the brethren, and his ſenſe of the pleaſure he had experienced in chriſtian communion with them. He entertained hopes of returning, and of ſettling peacefully in the boſom of their friendſhip. Hopes—never to be realized!

He went on board the Royal Admiral ſome time in or about the ſecond week in April 1800, and ſailed round to Portſmouth to wait for a convoy. They left the ſhores of England about the 15th of May. It ſeems his ſpirits had been lower than uſual, while waiting for the convoy, without any reaſon aſſigned or conjectured. Some little of this had been alſo obſerved in London. Was this from dejection ariſing from parting with friends, or from a weighty preſentiment of death? Certainly, under ſome impreſſion

of the probability of his being cut off, he ſent his laſt WILL and wiſhes to his beloved paſtor, which cloſed for ever all epiſtolatory correſpondence between them.

Here private friendſhip, having done its office, in communicating the foregoing particulars, finiſhes with a ſecret ſigh relieved alone by humble hope—leaving the ſequel to be to told by extracts from the Journal of the Royal Admiral.

May 24, 1800. The Surgeon, Mr. Turner, very ill. *

26th. Dr. Turner is in a very dangerous fever; we are much alarmed at the increaſe of this epidemical diſeaſe. To-day there are fifteen convicts in the hoſpital taken ill of that fever, which is exactly deſcribed by Buchan, in his Domeſtic Medicine, p. 196.

30th. One of the births † in our ſtudy being given to Dr. Turner at the beginning of his illneſs, conſequently he was continually attended by the brethren; and for ſome nights we have ſat up with him. Now he grows delirious! but at times he enjoys his ſenſes; and laſt night at intervals expreſt an earneſt deſire to be clothed with the righteouſneſs of Chriſt.

June 1ſt. In the afternoon held a Prayer Meeting in behalf of our brother Turner, he ſeems to be conſiderably worſe ſince yeſterday forenoon.

Monday 2*d*. Since laſt Saturday morning Dr. Turner ſpoke but little. To-day he was quite ſpeechleſs. Almoſt through his illneſs he had ſome expectation of getting better, though for ſome time paſt we had not the leaſt hopes of his recovery. This day perceiving his diſſolution drawing near, ſome of the brethren engaged in prayer (as we have done ſeveral times before) on his behalf. Juſt as they concluded, about forty minutes paſt three in the afternoon, his ſoul being freed from his earthly tabernacle, departed to be with Chriſt (as we have reaſon to hope) which is far better. His body was put in a coffin, and at half paſt ſix depoſited in the great deep; till the time when "*the ſea ſhall give up its dead.*" J. Youl read the burial ſervice; then the brethren ſung four lines which

* A letter from one of the Miſſionaries ſays, Dr. Turner caught the fever from the convicts before he left England.

† Mr. Mitchell's.

Mr.

Mr. Turner repeated with peculiar delight ſome days before his death.

" Jeſus ſought me when a ſtranger,
" Wand'ring from the fold of God;
" He to reſcue me from danger,
" Interpos'd his precious blood."

J. Elder read the 14th chapter of Job, and gave an exhortation. Afterwards a ſuitable hymn was ſung with great animation. We concluded with prayer, and ſinging part of the 107th pſalm. All that were preſent behaved decently; ſome were much affected, eſpecially the brethren that had been with him in the Duff. Thus ended the life of our brother Turner, after an illneſs of fourteen days, which he bore with patience. His death was regretted by all on board, as he was much eſteemed both as a Surgeon and as a Chriſtian. Though he was moſtly delirious the latter part of his illneſs, yet, at intervals, we had much ſatisfaction as to his experience of the power of divine Truth. May 23d, he deſired to ſee the watch of one of the brethren, and when our brother enquired whether the time appeared long unto him; he ſaid, " My time will ſoon be gone, I do not expect to live many days." Next day he aſked one of the brethren to read the 53d chapter of Iſaiah: he then ſeemed to be refreſhed, and expreſſed his confidence in him who was made ſin for us, and that wherever he began a good work he would carry it on to the day of Chriſt. Another time he expreſſed his deſire of coming out of the furnace of affliction purified and fitted for his ſtation among the convicts. One evening, when we were at family worſhip, he ſtrove eagerly to ſing with us, but was ſoon overcome. One day he complained of a wandering heart, and that it was not ſo much with God as he wiſhed, repeating theſe words;

" O to grace how great a debtor
" Daily I'm conſtrain'd to be;
" May that grace now, like a fetter,
" Bind my wand'ring heart to thee."

Leaving Turner, let us each regard our own ſituation and caſe. Time is ſhort! Our ſands run faſt! The river of death is before us! We ſtand even now on its brink! Let us eagerly graſp at the hope ſet before us! Then life, then death, then eternity, then the heavenly inheritance is ours! Hallelujah, to God and the Lamb!

W. M.

ON WINTER.

——————— Fond man
Behold thy pictur'd life! paſs ſome few years
Thy flowery ſpring; thy ardent ſummer; thy
Sober autumn fading into age: And
Pale concluding winter comes at laſt
And ſhuts the ſcene!

SO ſung one of the ſweeteſt Britiſh bards: and ſhall he ſing in vain? Ah no; let us, in contemplating the preſent gloomy ſeaſon, lift up our hearts to the God of mercy, and beg his aſſiſtance to keep our ſouls from coldneſs and barrenneſs. Cheerleſs is the winter, but let not our hearts be cheerleſs; for in winter was the God of our ſalvation born: perhaps to ſhew us when in the depth of affliction, when we blindly think that all things are againſt us, and when all hope of being ſaved is loſt, that we have an all-wiſe and an almighty Saviour; but his ways are not our ways, nor his thoughts as our thoughts. The north wind blows bleak; black looks the atmoſphere; all Nature ſeems to low'r, all Nature ſeems to frown. If winter wears ſo unpleaſing an aſpect to thoſe who are in plenty, what muſt it wear to the houſeleſs child of want! What muſt be the feelings of that mother who has neither warmth nor food to impart to her children? What the ſenſations of that man who through the hardneſs of the times cannot procure bread for his family. Ah, my friends, that mother's feelings is as exquiſitely formed for maternal ſenſibility as your own: that man's heart is as affectionate as the fondeſt father's, the tendereſt huſband's: and ſhall ſuch

"Solicit the cold hand of charity?
"To ſhock us more—ſolicit it in vain!"

I know the hand of the Chriſtian is open: the heart of the philanthropiſt expands at human miſery. But O, ye ſons of feſtive mirth; ye daughters of thoughtleſs gaiety, can you exclude all feelings from your hearts as eaſily as you do the cold from your habitations! When you ſit in plenty ſurrounded by every elegance, even to luxuriance, can you wiſh to think of the poor?

You feel not the northern blaſt, you feel not the chill of poverty; but hundreds of the children of God feel it: and this commandment have we from him, "that he who loves God, love his brothers alſo." John iv. 7.

"But

" But little think the gay licentious throng
" Whom pleaſure, pomps, and affluence ſurround:
" Ah, little think they, as they dance along,
" How many feel this very moment death,
" And all the ſad variety of woe."

THOMSON.

But though they feel not the inclemency of winter ſkies, they will one day feel the chill hand of death. It will be vain then to wiſh they had their time again. With what horror will they then recollect thoſe words—For "with the ſame meaſures that ye mete withal, it ſhall be meaſured to you again!"

Then while life is lent, be emulous of the god-like virtue of diffuſing to others the bleſſings and comforts you enjoy.

This gloomy ſeaſon is a proper emblem of our natural ſtate by ſin—as the ſucceeding ſpring is of our converſion and renovation by grace divine. Then may we ſay with the Church, "The winter is paſt—the rain is over, and gone." To thoſe who have experienced this happy change, all the ſucceſſive ſeaſons are full of mercy; and they can ſee the bounteous hand of their God in all the varieties of the revolving year. The grace of Chriſt in the heart, and the blood of atonement ſprinkled on the conſcience, will give joy in the midſt of Nature's gloom, and peace amidſt all her tempeſts.

Though the preſent ſeaſon is gloomy and freezing, and Nature ſeems inanimate let not the freezing influence extend to our hearts. But O, that zeal and love may enkindle in our boſoms; and diſplay itſelf in love to God and man: remembering thoſe words of our Lord, "For as much as ye did it unto the leaſt of theſe my brethren, ye did it unto me."

God will reſtore what you reſign,
Or grant you bleſſings more divine.

January, 1801. SOPHIA T——

VILLAGE DIALOGUES.

DIALOGUE II. *Thomas is engaged in clearing ground.*

Farmer.

WELL, Thomas, you are going on with the job apace.

T. See, maſter, what a deal of weeds, and rubbiſh, we have

have got together within theſe few days. All this puts me in mind of the natural heart of man, that there can be nothing done it, till the weeds and filth of ſin are got out of it; and ſin has taken deeper root in our hearts, than theſe briars and weeds have in this ground; and when we have got them all together, we ſhall burn them out of the way. May the Lord do the ſame in all our hearts!

F. Why, Thomas, I think Mr. Lovegood will make a *parſon* of you.

T. Thank the Lord for his mercy! I hope he has made a Chriſtian of me; and that is all I want. But, maſter, I hope all is well at home, as you was not here yeſterday, according as you ſaid.

F. O yes, but I could not get away from the pariſh-meeting time enough: and there came in Dick Heedleſs for relief, becauſe his wife was brought to-bed, and though he had but two children before, he declared they were all ſtarving. So I thought I would go and ſee; and to be ſure ſuch ragged children, ſuch a dirty houſe, and bed: ſuch broken windows, and heaps of filth in every corner, I never ſaw before, in all my born days: ſo I told the veſtry, that he had better wages than you, as I always gave him talk work, otherwiſe he would not work at all; and he is a ſtrong hearty fellow, and can do a deal of work if he likes it: and when I told him to come to your houſe, and you would put him in a better way of living; he ſwore a great oath, and ſaid, he never would be of your religion, for he was not bred up to your way of thinking.

T. Ah! when poor labouring men muſt run away to every wake, horſe-race, boxing match, and cock-fight, no wonder, that there is nothing left for the family. I am glad 'Squire Worthy is determined to put them all down in our pariſh, for our miniſter, preached a trimming ſermon againſt them all; and the 'ſquire thanked him for it in the church yard, and before all the people; and promiſed him, there ſhould be no ſuch doings in that pariſh; I promiſe you, maſter, we never were ſo well off before; what between the miniſter and the 'ſquire, there is not half the wickedneſs in our pariſh, that there was a few years ago.

F. There are not many ſuch 'ſquires as 'Squire Worthy in our parts.

T. The Lord ſend more of them, maſter! for it is wonderful the good our 'ſquire does in ſetting ſuch a good example. Hail, rain, or ſhine, let who will be away from

church

church, the 'ſquire and his worthy family are ſure to be there: it does my heart good to ſee them all come in; eſpecially, when I conſider, how many poor people are relieved by them: and it is wonderful, how he takes to our miniſter, and ſays all manner of good of him wherever he goes.

F. But, Thomas, I hear, from my wife and daughters, how *deſperately* 'Squire Bluſter, of Revel-Hall, has quarrelled with your 'ſquire, becauſe he has turned out ſo religious; and how Madam Bluſter will not even ſpeak to Madam Worthy, becauſe when they went to ſee them, inſtead of having cards after tea, they had Mr. Lovegood there to *preach*, and *ſay prayers* to them; and after that they ſung pſalms.

T. Why, maſter, was there any harm in that? Why when the wind ſits that way, I hear the bell ring for family prayers every night, and when Mr. Lovegood is not there, it is *to admiration*, how the 'ſquire himſelf can exhort and go to prayer with his family.

F. But you know, Thomas, there are none of the miniſters round the country come to ſee your parſon on account of his religion.

T. Why it is an odd ſtory, if religion keeps other parſons away from Mr. Lovegood; but this is a miſtake, maſter, for there are Mr. Meek and Mr. Godliman, and other good miniſters beſide, that come to ſee our miniſter; and then we are ſure to hear the bells calling us all to a ſermon in the church after we have done our labour. I love to hear the ſound of our church bells to my heart, for whenever they ring we are ſure ſome good is going forward.

F. But, Thomas, you muſt remember your promiſe and tell us how you live on the Sunday.

T. Well then, maſter, you muſt know, my wife always contrives on the Saturday to get our clean linen ready for us, and ſomewhat a little more decent than our common working dreſs, to go to church in on a Sunday; the houſe is always done up quite neat and clean, and all our clothes got ready againſt the Sunday morning: then on the Sunday morning we all get ourſelves ready, and begin the Sabbath with a chapter out of the Bible, a hymn, or pſalm, and a prayer; then we all eat our breakfaſt, and afterwards, ſend the four eldeſt of our children to the Sunday-ſchool, which our miniſter and 'Squire Worthy have lately ſet up; then we all go to church, if we can, unleſs my wife is obliged to ſtay at home to nurſe the little ones, and then we

take it by turns; and I muſt confeſs, maſter, I ſometimes feel a little proud to ſee ſuch a nice young, growing family, and how neat and decent my wife makes us all look, and how orderly my children behave!

F. Why, to be ſure Thomas, your wife is a wonderful notable woman.

T. Ah, maſter, and ſhe is ſo loving and good, and kind, I would not part with her for the beſt dutcheſs in the land. Well, and after church we all come home; then, I aſk the children, one by one, where the text was, and what they can remember of the miniſter's ſermon, and talk with them of the good things we have been hearing. After we have had ſuch a dinner as the mercy of God provides for us, we have another prayer; then the children go again to the Sunday ſchool, and we all meet again at church in the afternoon; and I think it would do your heart good to hear what pains our dear miniſter takes with us; how nicely he expounds the chapters, and how he tries from the pulpit, to make known to us the way of ſalvation; whenever he tells us of our evil ways and evil natures, he ſeems to pity us to the very heart; and tears, again and again, have I ſeen drop down his dear cheeks, while he has warned us of thoſe things; but when he tells us of the love of our Lord Jeſus Chriſt to us poor ſinners, and what grace and mercy he can ſhew in changing our hearts, he is all alive—he ſeems to feel every word he ſays.

F. Why, the people ſay, he has it all off by rote, and that he has no book, but the Bible with him in the pulpit. —He muſt have a wonderful memory!

T. By *rote*, maſter—he has it all in his heart, and by the grace of God, he has enough in his heart for a thouſand ſermons; and as it comes from the heart, ſo it goes to the heart. Bleſſed be God, it comes to my heart! I am ſure of that. Well, after ſermon we all go home, and then we treat ourſelves, for once in the week, with a diſh of tea, and again talk over the good things we heard at church. At ſeven o'clock, we go down to the vicarage; and to ſee how lovingly Madam Lovegood ſhews it to us all when we come into the houſe, would do any one good; how ſhe helps to bring out the forms and chairs, and ſeats us all ſo comfortably in the kitchen and hall; and when we are ready, our dear miniſter comes in and repeats to us what he had been preaching before, and exhorts us, and prays, and ſings with us, ſo charmingly, and there comes ſuch a bleſſing

bleſſing with it, as makes it feel like a little heaven upon earth.

F. Ah! but maſter Thomas, our Rector ſpeaks and preaches deſperately againſt theſe private meetings, and ſays your parſon keeps a *Venticle*; but what he means by it, I can't ſay; I ſuppoſe it was ſome hard word he brought with him from Oxford.

T. Mr. Lovegood is not the firſt man that has had all *manner of evil ſpoken againſt him*, but we are ſure it is *falſely, for Chriſt's name ſake*; ſo that we can all *rejoice and be exceeding glad.*

F. Well, Thomas, it is to be hoped you have had enough of religion after all this.

T. Enough, maſter! why we are obliged to very ſharp labour through the ſix days, it would be a thouſand pities to loſe any part of the only one day given us to ſeek after our heavenly reſt: for what is the body to the ſoul! Bleſſed be God, we have a little more after all this: we have ſome more good talk at ſupper, a chapter, a pſalm, or hymn, and a prayer; and then we throw ourſelves into the arms of our dear God and Saviour, and ſleep on earth as though we were to wake in heaven

F. But, Thomas, does God Almighty require all this religion from you; would not leſs ſerve?

T. Why, maſter, theſe things are our delight; we do not ſerve as ſlaves, but as ſons; we ſerve, becauſe we love the ſervice; look into the Bible, maſter, and you will find what my wife and I find, that religion is regeneration, and that holineſs is heaven: all the Lord's "ways are ways of pleaſantneſs, and all his paths are paths of peace."

F. I will look into our great Bible when I get home; but I am aſhamed to ſay, I know more about the chriſtenings and burials that are written in the firſt leaf, than I do of the book itſelf. But how is it that you are ſo fond of talking about your wife?

T. Why ſhe is the joy of my heart, and the comfort of my life.

F. Where did you meet with her?

T. At church.

F. Why, ſurely you did not go to church to ſeek for a wife.

T. After I began to know the value of my ſoul, I only went there to ſeek for ſalvation; but a year and half after I was converted from my ſinful courſes, I uſed to ſee a mighty decent dreſſing young woman, who came from Mr. Blind-

man's parish, to our church; and I thought of it (I hope not too much, when I should have thought of something better) if I married, that the Lord might intend her for my wife; and as I used to meet her at Mr. Lovegood's house, I once plucked up courage and plainly told her, what I thought about it; but I could get nothing out of her, but that she could not think of it till she had made it a matter of prayer; then, thought I directly, this is the damsel that will do for me; for, the Lord knows, I made it a matter of prayer also, and this made me ask her the same question again and again.

F. Lord, Thomas, do your sort of people go to prayer before you are married?

T. O master, if I may be so bold, you should not '*take the Lord's name in vain*,' it is a breach of the third command; but we wish to pray upon all such occasions.

F. I confess I am apt to say words I should not; but how did the match go on?

T. Why a little after this, the young woman went and consulted Mr. Lovegood about my offer; and one evening Mr. Lovegood sent for me to his house, while she was there; and so down I went, and when I saw her there, my heart went pit-a-pat, in a manner I never felt it before; we then talked over the matter before him; and he read to us that wonderful good exhortation in the marriage-service, shewing the duties that there would be between us; then he went to prayer with us, after this we promised each other marriage: and as soon as we were out-asked we were married accordingly; they do say, matches are made in heaven, and, I verily think ours was made in heaven, for I have been as happy as a prince ever since; nothing makes us miserable, for we can praise and bless God for every thing.

F. Well, Thomas, I am sure you are a happier man since you have taken to this new religion.

T. New religion, master, why it is as old as the Bible, and, I am sure, it is as old as the Common Prayer Book, and the Articles, and Homilies of our Church.

F. Why, Thomas, you are quite a *scholard*, what do you mean by the Articles and Homilies? I never heard any thing about them in our Church.

T. Ah, but Mr. Lovegood tells us about them in a very precious manner; and I am sure, I shall ever bless the Lord for the good I have received from what he has shewn us from them, and the word of God.

F. Well, Thomas, I must have another talk with you, for I want to know why you changed your religion.

T. Master,

T. Maſter, I will tell you at any time you pleaſe, how the Chriſtian religion changed me.

F. Then I will come again as ſoon as I can, but it begins to rain, and I cannot hobble very faſt with my gouty legs: Farewell, Thomas.

T. Your ſervant, maſter. R. H.

*** We are indebted to the Committee of the Religious Tract Society for theſe Dialogues. The two firſt may be had at their Depoſitory, and in a ſhort time the remaining Dialogues.

ON DEATH.

THOUGH the certainty of Death is univerſally acknowledged, the generality of men think no more about it, than if they expected to live for ever! Were our conſciences penetrated as they ſhould be, with a ſenſe of its eventful conſequences, it would ſurely become the ſubject of our more frequent and ſerious conſideration. Every thing connected with death is calculated to impreſs our minds with an awful ſolemnity. It is the ſhipwreck of all our earthly poſſeſſions. Like buſy merchants, men toil hard upon the ſea of life, to enrich themſelves with worldly ſtores: but juſt as they enter into the port of eternity, their veſſel daſhes upon a rock, and all their goods periſh; their fortunes, their titles, their dignities are irrecoverably loſt. The inward thought of men is, that their houſes ſhall continue for ever, and their dwelling places to all generations; but ſoon they die, and leave their wealth to others. "Be not thou afraid," ſays the pſalmiſt, "when one is made rich, when the glory of his houſe is increaſed: for when he dieth, he ſhall carry nothing away; his glory ſhall not deſcend after him."

Saladine the renowned Turkiſh Emperor, when he lay upon his dying bed, commanded that a ſheet ſhould be borne before him to his grave, on the point of a ſpear, with this proclamation: "Theſe are the glorious ſpoils which Saladine carrieth away with him; of all his victories and his triumphs, of all the riches and the realms that he poſſeſſed, nothing now remains but his winding ſheet."

Death is the commencement of a new exiſtence, or rather, of a new ſtate of exiſtence. We have an immortal part that ſurvives the ſhock of diſſolution. When death has done his office, our ſouls will then exiſt in a diſembodied ſtate, with all their powers in full expanſion.

Here

Here we are ſurrounded with ſenſible objects; but Death will introduce us into a world of ſpirits. Here our ſenſations are conſiderably blunted; but there they will be exquiſitely keen indeed. Here we are ſubject to various changes; but after death, our condition will be immutable. We ſhould not forget to conſider, that Death is the meſſenger that ſummons us to appear before the bar of God. As there will be a general and public judgment at the laſt day, ſo there is likewiſe a particular and private ſentence paſſed on individuals at death.* When the ſoul is ſeparated from the body, it ſtands before its Creator, and is ſolemnly adjudged to Heaven or to Hell. Death is, in every reſpect, the moment of infinite importance. It is the point in which all the promiſes, or all the threatenings of God will meet our ſouls; the period in which we muſt plunge into unmixed miſery, or riſe to perfect bliſs; the moment that opens eternity to view, and that brings us into a ſtate of endleſs happineſs or everlaſting woe! But it is impoſſible to conceive what death is, in all its conſequences and effects. We muſt die to know it fully. But ſurely we may know ſo much of it as to teach us the wiſdom of living in the habitual expectation of it. We are too frequently promiſing ourſelves days, and months, and years to come. This is our folly. "Boaſt not thyſelf of to-morrow," ſays Solomon, "for thou knoweſt not what a day may bring forth." "What is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away." Death pays no reſpect to the regular courſe of nature. It ſeldoms waits 'till a perſon has filled up his three-ſcore years and ten. The bloom of youth and all the vigour of health, are no ſecurity againſt its ſtroke. It often aims its fatal blow at the moſt unſeaſonable and unexpected moment. Sometimes it ſurprizes the youth in ſcenes of diſſipation, as the handwriting did Belſhazzar. Sometimes it ſnatches him away as he is entering into the buſineſs of life, blaſting all his ſchemes and expectations. It demands the ſoul of one, whilſt involved in earthly cares, as it did the worldling's; and tears another, like the rich man in the goſpel, from his affluence, his pride, his gluttony and drunkenneſs.

The habitual and impreſſive expectation of approaching death, might produce many happy effects. It would ſolemnize our minds; it would moderate our deſires of worldly things; it would diſpoſe us to ſerious enquiries reſpecting

* Heb. ix. 27.

the

the way of ſalvation, and the preſent ſtate of our ſouls. A ſerious conſideration of the probable nearneſs and ſuddenneſs of death, ſuggeſts the great neceſſity of an habitual readineſs for it. It was the ſad exclamation of one upon his dying bed "I had provided, in the courſe of my life, for every thing but death; and now I muſt die, though entirely unprepared for it." 'Tis to be feared that many purſue the ſame courſe, and die in the ſame condition. Let us beware of this fatal inſenſibility. Let us be cautious, likewiſe, leſt we delude ourſelves with miſtaken hopes. We are not prepared for death, except our ſins be pardoned, and our natures changed. Our ſins cannot be pardoned, but through the blood of Chriſt. Our natures cannot be changed, but by the regenerating influences of the Spirit of Chriſt. To the blood and Spirit of Chriſt, ſhould we apply for theſe purpoſes; and whether we have already experienced them, ſhould be a matter of ſerious enquiry. If we have not, Death is our enemy; but if we have, we need not dread the monſter or its ſting. At whatever period, or in whatever form, Death meets the pardoned and renewed ſoul, it proves a bleſſing. To ſuch an one, ſudden death is nothing leſs than ſudden glory. How deſirable it is then to have a well-grounded aſſurance of victory, ſuch an aſſurance as will enable us to triumph over death! This is experienced by ſome.* When a perſon enjoys a perſuaſion of intereſt in the favour of God through Chriſt; when he is favoured with realizing views of that reſt which remaineth for the people of God; he is not only delivered from the ſlaviſh fear of death, but rejoices in the proſpect of it. This is the frame of mind, which we ſhould eſpecially covet. It is pleaſant and profitable in life; and it is eſpecially needful, invigorating, tranſporting in the hour of nature's diſſolution: bleſt with this triumphant hope, as Mr. Hervey remarks, "you ſhall enter the harbour of eternal reſt; not like a ſhipwrecked mariner, cleaving to ſome broken plank, and hardly eſcaping the raging waves; but like ſome ſtately veſſel, with all her ſails expanded, riding before a proſperous gale."

MANCUNIENSIS.

* 1 Cor. xv. 55, &c.—2 Cor. v. 1, &c.

PHYSICO-

PHYSICO-THEOLOGICAL REFLECTIONS ON THE FIRST DAY'S CREATION.

God ſaid, Let there be light, and there was light.

And God ſaw the light, that it was good: and God divided the light from the darkneſs.

And God called the light Day, and the darkneſs he called Night. And the evening and the morning were the firſt day. Gen. I. 3—5.

THE ſelf-exiſtence of the world is one of the abſurdeſt notions that was ever covered under the name of Philoſophy: human reaſon, depraved as it is, ſufficiently proves the exiſtence of a Firſt Cauſe, an eternal intelligent agent, from whom all things have originated; but *how*, or *when*, is a matter of pure Revelation; "by faith" it is, "we underſtand that the worlds were framed by the word of God:" and but for this diſcovery had been left, as the Gentile world long was, to the uncertainty of mere conjecture.

It would be raſh, however, to confine the origin of the whole univerſe to the date of our own ſyſtem. Who can tell in what immenſe and innumerable works the divine power and wiſdom may have engaged prior to that period? But not to meddle with ſuch abſtruſe ſpeculations, the Scriptures themſelves ſtrongly intimate the exiſtence of intelligent creatures, and if ſo, of worlds for their habitation, antecedent to the foundation of our globe: when "the morning ſtars ſang together, and all the ſons of God ſhouted for joy." *

Curious minds might wiſh to have a particular account of the creation of other planets and other ſyſtems; but we ſhould not thirſt to be wiſe above what is written. What God hath revealed is, we know, intended to lead us into admiration, gratitude, and obedience: what he hath concealed may check our wanton curioſity, which would probably be buſied about other worlds, to the neglect of our own, and of the great Maker of them all. Beſide numberleſs diſcoveries are reſerved, no doubt, for a future ſtate, in which we ſhall be led into ſublimer contemplations than our nature is capable of at preſent.

But let us ſtop here and admire the vaſt ſcene before us: not the building of a city, not the erection of an empire, but the creation of a world, yea, of a ſyſtem of worlds!

* Job xxxviii. 7.

Let

Let us fix at preſent on ſome point of contemplation, that our imagination may not wander and loſe itſelf in the immenſe ſcene before us.

The creation of *light*, is a work that every way demands our aſtoniſhment; but who can tell whether moſt to admire the work itſelf, or the manner in which it was wrought. Creatures in their ſeveral ſpecies, are obliged to exert a degree of labour and care in producing certain effects; and the moſt exalted cannot work without materials to act upon; but it is the glory of God to produce a world out of nothing,—and light out of darkneſs; and to effect theſe, with the ſame eaſe that a word is uttered from out lips; "He ſpake, and it was done: he commanded and it ſtood faſt."

"The divine wiſdom" (ſays a philoſophic writer) "appears, perhaps, in nothing ſo remarkable, as in the extreme ſubtilty of the particles of light: without this quality it could not pervade the pores of bodies, and ſo we could have no tranſparent ſubſtances; and every thing but the ſurface of a body would have been concealed from our ſight." This extreme ſubtilty of its particles, was farther neceſſary on account of the velocity with which it ſtrikes our eyes, for it is demonſtrable, that were a million particles of light to weigh but one grain, inſtead of enlightening it would totally blind us: for the velocity of light is many thouſand times ſwifter than that of a cannon ball. Infinite Majeſty! with what inconceivable exactneſs haſt thou weighed theſe particles, that although myriads of them are conſtantly beaming on our eye-balls, we receive pleaſure from them inſtead of pain and darkneſs!

To the exiſtence and wonderful properties of light we owe all the beauties in the fair face of Nature, which would be otherwiſe an univerſal blank. But of all the objects it diſcovers, its own glory is the moſt brilliant. "Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun."

It has been objected by Infidels, that light was created before the ſun: but would they have had the ſun exiſt before light? Is it not more natural to ſuppoſe firſt the creation of this wonderful element, and that afterwards the ſame divine hand that made it, moulded the celeſtial flame into ſuns and ſtars? But all our conjectures are in the dark. When God ſpeaks, it is our place to believe and adore in ſilence.

" And God ſaw the light that it was good;" not a weak glimmer on the ſurface of the creation, as ſome have ſuppoſed; but a glorious luſtre equal to the purpoſe of forming all the luminaries of our ſyſtem. It was *good* and ſufficient for the deſigns the creator had in view.—And " God divided the light from the darkneſs," by ſo placing it to the eaſtward of our globe as to anſwer the temporary purpoſes of a ſun, and give light to one hemiſphere only of our globe at once.

" And God called the light *day*, and the darkneſs he called *night*. And the evening and the morning were the firſt day." Time commenced then, it ſhould ſeem, before the creation of light, which formed the firſt morning: ever ſince the rotatory motion of our globe has produced the wonderful phænomena of day and night, in regular ſucceſſion; and that light might not " burſt" on us, as at firſt, " from tenfold darkneſs," infinite wiſdom has, by means of the atmoſphere, ſoftened its introduction by the gentle dawn.

---" The firſt day! Behold then, the birth of time in our ſyſtem! Now was the curtain drawn up, which ſhall not fall till every deſign of Providence reſpecting man ſhall be accompliſhed. This was the firſt day of the firſt year of the creation. Now the ſtage was preparing, (if we may uſe dramatic terms on ſuch a ſubject,) on which were to be tranſacted all the grand myſteries of man's redemption.

But what ſhould raiſe a ſong in heaven? Why ſhould the morning ſtars now ſing--Why ſhould the inhabitants of the ſuperior worlds ſhout for joy?---Let us reflect.---Prior to this we read of the fall of angels. Lucifer, that bright and morning ſtar, rebelled and left his ſtation. Sin had entered the univerſe and baniſhed the guilty legion of revolting ſpirits. Could heaven mourn? At leaſt there muſt have been ſilence there; * a ſolemn pauſe in the ſongs of angels: and, could angels weep, a tear of ſympathy and grief muſt have bedewed their golden harps. But the breach is about to be healed. The inhabitants of a new world ſhall refill the thrones of fallen ſpirits, and re-people their deſerted ſtations. Nor is this all. Let us ſuppoſe with Milton, that the inſurrection of rebellious angels aroſe from refuſing due honours to the Son of God, who thought it no robbery to be equal to his Father. Behold, the ſcenes unfolding in which he ſhall exhibit a model of condeſcenſion and humility, by " taking on him the

* Rev. viii. 1.

form

form of a ſervant," and being found in the likeneſs of a man. Yet farther, here is a theatre erected, in which is to be exhibited the moſt auguſt diſplay of all the divine perfections. Here "mercy and truth ſhall meet together, and righteouſneſs and peace kiſs each other."

The *firſt* day! important æra! Here hiſtory fixes her line, and marks all the great events, and revolutions of our Globe. Already hath ſhe extended it, to the commencement of the 59th century of the creation—eventful period! Who can predict the changes of another age? But this may ſafely be foretold, that the period is not very diſtant, which ſhall cloſe them all. The light of this world ſhall ſet for ever; and its beauty be reduced to ruins, until he that ſitteth on the throne ſhall ſay—"Behold, I create all things new!" and with his ſecond fiat produce from the aſhes of our globe, the New Jeruſalem—"like a bride adorned for her huſband." Then "ſhall the ſun no more give light by day, nor the moon by night; but Jehovah ſhall be our everlaſting light, and God himſelf our glory."

ON PUBLIC DINNERS.

To the Editor.

SIR,

IN reply to the *ſeaſonable* query of your correſpondent Minimus,* I ſubmit to your attention the following remarks intended to juſtify a decided negative. That the labouring poor are literally "groaning under comparative famine," will be admitted by all unprejudiced perſons; and can be only denied by thoſe whoſe "tender mercies are cruel." Nor will the liberal reſt without deviſing liberal things for their relief. With pleaſure I avail myſelf in this connexion, of your ſupplementary note to a paper in your laſt Magazine, entitled, "The Œconomy of Charity," (an admirable paper) in which you mention Public Dinners among the items, which might have been added to the propoſed ſavings of your correſpondent. Of the principle and extent of that charity, which is expreſſed merely by the ſurly gift of an occaſional guinea, given rather to ſave appearances, than to impart the ſympathetic aid of rational benevolence, I

* Evangelical Magazine for January laſt, p. 27.

have indeed a very low opinion. If my conception of *Chriſtian* Charity particularly, be not ſtrangely erroneous, it conſiſts chiefly in "ſorrowing with thoſe who ſorrow," and "bearing one another's burthen." The neceſſity of abridging as it reſpects ſuperfluities, with reference to our domeſtic eſtabliſhments, is pretty well underſtood. Upon what principle œconomy at home and profuſion abroad can be reconciled, I am at a loſs to apprehend. Am I to be told, that, charity upon an extenſive ſcale, is the object of all public dinners frequented by Chriſtians; and that they are neceſſary as means to the accompliſhment of that end? Periſh then the object, whoſe only attraction is conviviality, whoſe ſupport itſelf defeats the end it means to ſerve. Adverting to the expences incidental upon public dinners, who can for a moment heſitate to ſay with the diſciples, influenced by a better motive indeed, "might not this have been given to the poor?" This profuſion not of grateful love, but pitileſs indulgence.

The degree of enormity attaching to ſuperfluous entertainments muſt neceſſarily be determined by the accumulation or diminution of public affliction. What then can be ſaid of that profuſion, which, regardleſs of the multiplied tears and groans of the deſtitute, pleads their cauſe as its excuſe, and adds refined inſult to groſs barbarity? "Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon," that the avowed diſciples of Him, whoſe itinerant benevolence was ever in purſuit of miſery, and ſolicitous to counteract it, unimpreſſed by the dignity of his character, the authority of his commands, and the beauty of his example, connect publicity and ſenſuality with that part of religious duty, which ought ever to be retiring and ſelf-denying. May the conduct of profeſſing chriſtians henceforth be ſuch, as ſhall make it extenſively apparent, that, in their peruſal of the ſacred volume, they have met with the apoſtolic injunction, "Let your moderation be known unto all men." I make no reſerve for the *neceſſity* of public dinners *in any view*. I am far from thinking them abſolutely important to any inſtitution; but I believe the profuſion which has in many inſtances diſgraced them would itſelf have formed a fund, from which the wretched, who plead againſt us, might have been liberally ſupplied.

M.

Feb. 9th, 1801.

To

To the Editor of the Evangelical Magazine.

REV. SIR,

With ſincere pleaſure I ſend you another Letter from the Rev. C. B. whoſe affecting circumſtances are deſcribed in the laſt Number of your Magazine, page 52. He is one of the ſeals of the late Rev. G. Whitfield's Miniſtry, and an Evangelical Miniſter of unblemiſhed character. Tho' 74 years of age, he walked laſt year ſixty miles from his poor habitation (according to his annual cuſtom) preaching as he went, in the moſt obſcure parts of the country. Surely ſuch a labourer in the Lord's vineyard ſhall never be forſaken by Him.

I am, Sir, your's,

Feb. 5, 1801. PHILEMON.

To Mr. G.———.

L— T— H—, Jan. 27, 1801.

"*I called upon the Lord and he heard me, yea he took me out of many waters, many ſorrows have encompaſſed me about, but the Lord hath delivered me out of them all.*"

My very dear and invaluable Friend in the Lord,

BEING ſo amazed at the Lord's providence, and your goodneſs, with all your helpers, that I am at a loſs to form my poor mite of love; may the Spirit of love and truth guide my heart and pen! My dear ſir, having with tears offered my poor mite of gratitude to my dear and heavenly Father, I now offer my thanks to you and all my other friends under God, for theſe your unexpected favours. This is the Lord's doing; O may it ever be marvellous in my eyes! God give me a thankful heart! Of the box of rich bleſſings we received, I have given Miſs W. an account. Many and rich they are, and have ſupplied food for our bellies, and clothing for our backs and beds; the Lord reward both you and your helpers!

Dear Sir, I received your kind letter, dated Jan. 9, 1800, but it came not to hand till the 23d, with a demand on my worthy friend, Mr. H., for 21*l.* which we have received. But whence is this to me, that my God and his church ſhould thus look upon me, while many of our poor fellow-creatures are ſtarving for want, and I and my family might juſtly have been in the unhappy number. O Lord, why me,

me, why me! My dear friend, I have been under theſe waters for ſome years, and to all outward appearance could never have been releaſed, my place being ſo poor that the people can ſcarce make proviſion for the Lord's table, ſo I can expect but little from them; and proviſions ſo exceſſive dear for theſe five years, that fearing the Lord's name ſhould be ſlurred I have laboured in my bed with conflicts, till my ſhirt has been wet on my back; nay, ſo have I fought with the Devil and unbelief, that I have walked the floor in the night, crying, "O Lord, I beſeech thee deliver my ſoul." Theſe two texts often followed me, Pſalm xxxvii. 3. and Pſalm l. 15. with many more; but the Lord hath raiſed you up for my deliverance. Indeed, ſir, I ſcored up my dear Lord a great debt, but I little thought that he had given orders to you, and my dear friends (unknown to me) to remit it; but he knew both you and me, and my wants, and now you under him, as the executors of his goodneſs, have remitted it with honour. Bleſſed be his dear name, and thanks to you; the Lord reward you all, amen!

And now, my dear friend, I will juſt give you a little ſketch of what, under God, you and your helpers have done; you have been the means of ſtopping the mouth of an accuſing Devil, daſhing unbelief out of countenance, treading carnal reaſon under foot, ſupplying the needs of the hungry, clothing the backs and beds of the naked, croſſing the books of creditors, ſtopping the mouths of enemies, and made me a wonder to all the country. You have ſet a pearl into all your crowns, delivered me and my poor family as out of a whale's belly, and once more ſet our feet upon dry ground. Bleſſed be our God, and thanks to you, for once more my feet ſtand upon even ground. I can ſcarce write for weeping. Your favour juſt cleared me from the world—*we paid fifteen pounds for bread*, and the reſt for other things. Men's ſhoes are ten ſhillings a pair; wheat is 1l. 4s. and 1l. 5s. per buſhel; and we cannot have two pounds of bread for a ſhilling. O! for faith to truſt the promiſe of my God! I hope he will yet deliver me.—I have one favour to beg, not to nouriſh my pride, nor to pleaſe a vain fancy—no; God forbid! It is for the glory of God, to ſend me a letter with all your names that have helped me, to rear up a monument in the hiſtory of my life, of God's goodneſs by your means, to inſcribe them as in a plate, for my dear children to view when I am dead and gone; how a covenant-keeping God did deliver their poor father, and ſupported them according to Pſalm xlviii. 14.

14. "That they may tell it to them that come after." O! my dear friends, let me beg a ſhare in all your prayers for us; and now, my dear friend, ſuffer me and my poor family, as on our knees with tears in our eyes, to bleſs God for you, and that he may crown you all with every bleſſing. And now with tears farewell! the Lord bleſs you all. Amen! I am your's in the Lord,

——— C. and A. B—

To another benefactor, on the ſame occaſion, Mr. B. writes, "When the box of bleſſings came, I was ſo overwhelmed with joy, that, as our people emptied it, I could only ſtand and weep and praiſe the Lord."

ŒCONOMY OF CHARITY.

To the Editor.

SIR,

A Correſpondent in your laſt ſuggeſted a plan of œconomy by which perſons in the middle ranks of life may be enabled to do good by very moderate ſavings without an enlargement of their expences. The plan is good, and will, I hope, be acted upon by many. At the ſame time, as man is ſo perverſe a creature, as always to run into extremes, I am fearful that even this excellent idea may be abuſed, and my ſuſpicion has been encreaſed by the following circumſtance:

My neighbour, Mr. *Saveall*, is a very aſſiduous tradeſman in the watch branch, who has by œconomy and application to buſineſs, in better times than theſe, ſaved a decent property; and as the love of money commonly encreaſes with the opportunities of gain, he has grown more and more parſimonious as he has ſucceeded in buſineſs, till he has acquired the above appellation. I met with him the other night at my next door neighbour's, Mr. Goodman, who takes in your Magazine, and this piece lying on the table introduced a converſation on the importance of œconomy, as affording the means of benevolence. In the courſe of chat we learned from Mr. Saveall the following particulars of his generoſity, and the means employed, as he ſaid, to enable him honeſtly to afford it.

Mr. S. who till lately, never, I believe, indulged a thought of giving, has been excited by the good example of his neighbours to ſubſcribe to our pariſh Soup Eſtabliſhment, beſide actually giving ſome little donations in private inſtances of ſickneſs and diſtreſs which have come under his obſervation;

obſervation; but in order to do this he confeſſes he has been obliged to ſpare in other particulars. It was not in his power to ſave in wine, becauſe he did not allow himſelf any; his clothes are never more than decent; and his table admits of very little retrenchment, as you would ſoon find, Mr. Editor, if you had the misfortune to dine at it; and as for a watering-place—nothing but the bite of a mad dog would ſend him thither. His ſavings are therefore of a different nature.

	£	s.	d.
Item. By abatement in the wages of his maid ſervant - - - -	0	10	0
Item. By 6d. per week deducted from the errand-boy - - - -	1	6	0
Item. By dealing with a cheap baker, and buying bread under the aſſize - - -	1	6	0
Item. By abatements in the prices of workmen employed in buſineſs, 2s. per week	5	4	0
	£8	6	0

A little ſtruck with this new plan of œconomy, I took the liberty to enquire on what principle he could require abatements in buſineſs, or in ſervants wages, when times were ſo extremely hard, and whether he did not expect to loſe his ſervants? "Oh! no," ſaid he, very coolly, "my old woman is not every body's money now, and as ſhe cannot do ſo much work ſhe has no reaſon to expect ſo much wages.—My boy I took out of the country: he has no friends, and if he leaves me muſt ſtarve. As to work people, half a loaf is better than no bread, and our branch is ſo very dead, that people ſtrive to under-work one another, and I have a right to employ the cheapeſt."—"It may be ſo, Sir," ſaid I; "but does it not ſhock your humanity thus to oppreſs the oppreſſed, and grind the faces of the poor?" "To be ſure, Sir," ſaid Mr. Saveall, "it is not altogether the thing; and I could not be ſatisfied with myſelf, if I ſpent my money in extravagance or vice; but, Sir, as I mean to conſecrate theſe ſavings, or at leaſt the greater part of them, to charitable and pious uſes; this you know materially *alters* the caſe."—"True, Sir---it makes it ten times more—and is acceptable to the Lord, as the price of a dog, or the hire of a whore in ſacrifice."

I need hardly add, Mr. Editor, that Mr. S. and I ſoon parted;—but I fear he is not the only man that does evil that good may come;---and you know what the apoſtle ſays of ſuch characters.

HOMO.

ANECDOTE.

DURING the American war, an officer in the Britiſh army was ordered up the country with his regiment, to watch the conduct of the natives, whom they found of a peaceable diſpoſition, and willing to live on friendly terms with the Engliſh; ſo that the latter had chiefly to ſtudy how they might beguile their time, by hunting, ſhooting, and fiſhing.---One day our young hero, walking out at ſun-riſing, eſpied at a diſtance in a plain, a grey-headed old man, a *native*, taking, he ſuppoſed, aim at ſome game; and the nearer he approached to him the firmer he ſeemed fixed upon his object; when coming up to him, he took him by the arm, ſaying, "What are you about?" The old man made no reply, but waved his hand expreſſive of his deſire for him to ſtand at a diſtance. This not ſatisfying the enquirer, he repeated the queſtion, and received a ſecond time the waving of the hand: at length rouſed into aſtoniſhment, he ſaid, "*You old fool*, what are you about?" To which he anſwered, "I am worſhipping the *Great Spirit!*" The queſtion then was, "Where is he to be found?" to which the venerable man replied, "*Soldier! where is he not?*" and with ſuch energy of expreſſion in his countenance as made the officer confeſs he ſhould never forget it to his dying day.

QUERIES.

I. IN Luke ii. and laſt verſe, it is ſaid, "Jeſus encreaſed in wiſdom and in knowledge."——Query, How could Jeſus encreaſe in wiſdom and knowledge if he were the true God, and, conſequently, infinite in both?

II. A repenting backſlider enquires—What are the beſt means of preſervation againſt backſliding?

III. "Exhort a wicked man to pray! God would as ſoon be moved by the howlings of the damned!" ſaid a flaming declaimer in the pulpit ſome time ſince.—Query, Is it right to exhort a wicked man to pray?

SELECT SENTENCES.

I HAVE always known that my happineſs is in God's power, but I did not conſider enough, that he himſelf is that happineſs. Rev. T. ADAM.

The greateſt want of all is, a want of the ſenſe of our wants. This is the root of infidelity. *Ibid.*

REVIEW OF RELIGIOUS PUBLICATIONS.

The Charge of Samuel Lord Biſhop of Rocheſter to the Clergy of his Dioceſe, delivered at his ſecond general Viſitation, in the year 1800. *4to.* 36 *pp. Price* 1*s.* 6*d.* Robſon.

THE *avowed deſign* of this charge is to impreſs upon the minds of his Lordſhip's clergy "the magnitude of the danger which threatens all chriſtendom, and the aſſiduity which the dreadful criſis requires of them, in watching over the ſouls committed to their care." But the *underplot* is, we fear, to excite legiſlative vengeance and popular fury againſt ſome of the beſt inſtitutions and warmeſt friends of true Chriſtianity, perhaps in the nation. Almoſt every object exhibited to view is ſo highly coloured, and fiction is ſo often blended with truth, that we might have doubted whether the diſcourſe originated in prejudice and miſtaken zeal, or in wilful miſrepreſentation, had it not been the production of a Chriſtian biſhop.

On the authorities of the Abbé Barruel, and profeſſor Robiſon, his Lordſhip details the rife and progreſs of a conſpiracy formed in France, ſomewhat earlier than the middle of the eighteenth century, for the ſubverſion of Chriſtianity. From France it reached to Germany, and from thence it extended its ramifications to the moſt diſtant ſhores of Europe, and, he fears, into the iſlands. Its *projector* was Voltaire, whom his Lordſhip, forgetting for a moment the courtly ſtyle, and yielding to the impulſe of indignation, denominates "miſcreant, blaſphemer, crafty villain, and child of hell." The numbers of all ranks and deſcriptions drawn into it by this man's active impiety, and perſevering zeal, were, we are told, "men of letters firſt; then magiſtrates, nobles, miniſters of ſtate, ſovereign princes; laſt of all the inferior ranks, merchants, attorneys, bankers' clerks, tradeſmen, mechanics, peaſants." In this enumeration one claſs of the conſpirators is wholly omitted—we mean the clergy, who were ſome of the moſt active. According to Robiſon, the Maſonic Lodges, the hot beds of atheiſm, ſwarmed with them:* and here even a biſhop and dignitaries of the church could reſort to hear their own ſuperſtitions ſatirized, and their religion defamed.† Why his Lordſhip choſe to overlook them we cannot conceive, unleſs by ſuch omiſſion he intended to ſkreen his own order from deſerved odium; and in that caſe we wiſh he had ſhewn the ſame tenderneſs to "nobles, ſtateſmen, and ſovereign princes." But, alas! we are all too apt to forget the apoſtolic command, and look on our own things, and not alſo on the things of others.‡

The *efforts* of the conſpirators were aſtoniſhing. All laboured earneſtly under the direction of their chief, but the men of letters and ſcience played the principal part. Whatever they did for the improvement of ſcience, or the advancement of learning, was done with a view to the diſſervice of religion. Every great literary performance, every conſiderable publication in France, upon whatever ſubject, conveyed the poiſon of infidelity, and, directly or indirectly, promoted their deſign.

"The *ſucceſs* of this vaſt enterprize of impiety was beyond any thing that could have been expected by any but the firſt projector, from the littleneſs of its beginnings. "You have a hard taſk upon your hands," ſaid a worthy French magiſtrate to Voltaire, juſt returned to his own country from England in the year 1730, whatever you may write." He was then beginning to be known as a ſcribbler on the ſide of infidelity. "You will

* Robiſon, p. 96. † Robiſon, p. 52. ‡ Phil. ii. 4.

never

never carry your point of demoliſhing the Chriſtian religion." "Nous verrons," replied the crafty villain, "we ſhall ſee,"—and the aſtoniſhed world HATH SEEN! we have ſeen an open apoſtacy of one of the moſt diſtinguiſhed nations of chriſtendom, one the moſt diſtinguiſhed *as a Chriſtian nation!*"

Such is his Lordſhip's account of Voltaire's confederacy; and we confeſs, if it be accurate, the world may well be "aſtoniſhed." But we queſtion the policy of his publiſhing it in times like the preſent, when the expediency of retaining eccleſiaſtical eſtabliſhments is diſputed by many, on the ground of their unprofitableneſs. For what can be worſe calculated to preſerve veneration for an eſtabliſhed clergy, or to demonſtrate their utility, than this detail? Will people, in general, draw concluſions in their favour, by being told that a deſpicable individual, of profligate manners, effected the ſubverſion of the eſtabliſhed religion of a country, where there were no leſs than *a hundred and thirty thouſand* of them, receiving millions annually for its defence?

As to France having been "one of the moſt diſtinguiſhed nations of chriſtendom," it cannot be doubted; but if we may preſume ſo far, we would aſk this learned Prelate, how long France has been "one of the moſt diſtinguiſhed *as a chriſtian nation?*" Was it in the reign of Charles IX. when 70,000 Proteſtants were maſſacred in one week at Paris? Was it in the reign of Louis XIV. when his Proteſtant ſubjects were plundered, dragooned, and many thouſands tortured to death, while the reſt were baniſhed from the kingdom? Or was it in the reign of Louis XV. when infidelity was almoſt univerſal?"* Had his Lordſhip ſaid, that France was the moſt diſtinguiſhed of any nation in Europe for ſhedding the blood of the ſaints and martyrs of Jeſus, we believe he could not have been contradicted. "Thou art righteous, O Lord, becauſe thou haſt judged thus; for they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink, for they are worthy!"†

So much for the open apoſtacy of this pious nation, and the ſubverſion of the Gallican church, which, his Lordſhip contends, "was not the effect of any real grievance of the people, proceeding from the rapacity and ambition of their clergy, but of a plot originating in mere malice." Nor will he admit that the real object of the averſion of the conſpiracy was any thing "that is erroneous and exceptionable in popery," but aſſerts that "it was every thing that is good, amiable and holy in Chriſtianity."

But how materially does his Lordſhip's account differ in theſe reſpects from that of Profeſſor Robinſon? After ſtating that *Cardinal* Dubois had laboured by all poſſible means to corrupt the court, he adds, that before the majority of his royal pupil, Louis XV. "there was hardly a man pretending to eminence in knowledge or reflection who did not laugh at religion. Its defenders oppoſed in vain to their ſarcaſms the authority of the church in all matters of doctrine. This authority, the traditions and legends of the church were ridiculed, and all the religious acts and obſervances that were founded upon them. The former were aſſerted to be falſhoods, and the latter were called groſs ſuperſtitions; and the national religion was repreſented, both by the infidels and the ſectaries, as an endleſs round of troubleſome ceremonies, ſerving as the fund for ſupporting a ſet of domineering prieſts, who ſhewed their diſbelief of its doctrines by their own immoral lives, by the continual court-reſidence of their chiefs, and by their neglect and oppreſſive treatment of the only part of their order which ſhewed a concern about the religious ſentiments of the people, namely, the *curés*,

* Robiſon, page 33. &c. † Rev. xvi. 5, 6.

or parish-priests. These men had always been respected as faithful pastors, as pious men, kind to the poor, and the ready mediators between the lords and their vassals; a circumstance which greatly endeared them to the people. Yet these useful men were kept in slavish subjection and in indigence, by their superiors; their reiterated remonstrances were stifled, and their petitions were prevented from reaching the ear of the king. On the other hand, the higher stations in the church were appropriated by the great families. Their sons bred in the contagious habits of high life and ample fortune, had, in general, deviated greatly from the humble simplicity of a primitive bishop. Many of them, forsaking their dioceses, resided chiefly at court, where preferment was to be obtained; and here they courted the favour and dreaded the displeasure of a succession of royal mistresses. Some of them had furnished matter of scandal by their immoral behaviour. Such glaring faults, in such eminent stations, struck every eye. Religion suffered greatly by this degradation of character; and the infidels and libertines found little difficulty in persuading the people that the institution must be a cheat when its doctrines are so belied by its dignified scholars. Infidelity was almost universal."*

Here we take leave of his Lordship for the present, with observing, that if infidelity and dissatisfaction with the church, were so prevalent in France *before* the majority of Louis XV, the sources of the "open apostacy" of that nation must be traced higher than to Voltaire's malice. For Louis XV. attained his majority in 1722, whereas Voltaire was only "beginning to be known as a scribbler on the side of infidelity, in 1730." Consequently much of the declamation in this charge is destitute of solid foundation.

[To be concluded in our next.]

MONTHLY LIST OF THEOLOGICAL PUBLICATIONS,

For February.

A COLLECTION of the Hebrew and Greek Texts of the Psalms, with a prefatory Epistle to the Right Hon. W. Pitt. By J. Reeves, Esq. 8s. boards. Payne.

The Substance of the Holy Scriptures methodized and arranged on an entire new plan, with Hymns, Notes, &c. by Ed. Butcher, 4to. No. 1. 1s. (to be completed in 20 Nos.) H. D. Symonds.

The sacred Exhibitions at Worthington Hall, or select Paintings from sacred history, by S. S. 12mo. 3s. boards. Rivingtons.

Pious Reflections for every day in the month, from Abp. Fenelon, with the Author's Life and Portrait, 1s. sewed. H. D. Symonds.

Essay on Satan's Temptations, by R. Gilpin, new Edition, 8vo. 6s. boards. Ogle.

Enquiry into the knowledge of the Antient Hebrews, concerning a future state, by Jos. Priestly, L. L. D. 8vo. 2s. Johnson.

A vindication of the principles of Seceders, on occasional Communion, by the Rev. R. Culverton, 8d. Ogle.

Reply to the Animadversions of the Dean of Carlisle, on the History of the Church, by the Rev. Dr. Haweis. 8vo. 6d. Mawman.

Token of regard to the Members of the established Church of Stirling, by M. Innes, 6d. Ogle.

Questions on the Nature, Constitution, and Administration of Gospel Churches, 1s. Ogle.

Christ gracious to those that believe: a Practical Treatise on Faith and Love, by J. Fawcett, A. M. 3s. boards. Wills.

* Robison, p. 33, 34.

SINGLE

SINGLE SERMONS.

The Amen to ſocial prayer illuſtrated and improved, by A. Booth, 8vo. 1s. Button and Son.

The cloſe of the 18th Century improved—in which the moſt remarkable Religious Events of the laſt 100 years are conſidered, by C. BUCK. 8vo. 1s. Chapman.

The Character of the King, preached at Exeter, by the Rev. J. Dennis, L. L. B. 2s. Rivingtons.

The Afflictions of England a warning from God, preached before the Univerſity of Cambridge, by R. Luke, B. D. Rivingtons.

A Diſcourſe on the connection of the Prophetic Office with Poetry and Muſic—Do. on the conſideration of Evil as providentially conducted to ſome ultimate good, by T. James, D. D. 1s. 6d. Rivingtons.

The Alliance between Church and State, preached before the Univerſity of Cambridge, by R. Ramſden, M. A. 1s. Matthews.

A Sermon at St. Julian's, Shrewſbury, on the Proclamation for limiting the uſe of Bread, by S. Butler. 1s. Longman and Rees.

Sermon at Hanover Square Chapel, Newcaſtle, for the ſupport of the new College, Mancheſter, by W. Turner, 1s. Johnſon.

The Exerciſe of Reaſon and Liberty of Conſcience, the ſacred right of all, by R. Fry, of Bridport, 1s. Johnſon.

OBITUARY.

MRS. ELIZABETH JEWITT.

THE ſubject of this memoir was born at Woolwich in Kent, and married to Mr. T. Jewitt, a quarterman, in the dock yard there. She was naturally of a very amiable temper, but a ſtranger to divine things till ſhe was near 28 years of age. Till then ſhe had been accuſtomed, like thouſands around her, to live in the neglect of the means of grace; and, when the weather permitted, ſpent her ſabbaths in vanity, and in walking into the country. But a rainy day prevented her uſual Sunday rambles, and to paſs away the time, ſhe took up the Bible and read the firſt chapter of the Lamentations of Jeremiah. The 12th verſe, ("Is it nothing to you, all ye that paſs by, &c.") particularly ſtruck her mind: and ſhe was led into a ſtrain of thought about things which had never before engaged her attention. She could not tell what the Prophet meant, but the impreſſion made upon her mind never left her till ſhe found refuge in Chriſt. She began to ſee herſelf a ſinner: all the ſins ſhe had ever committed ſhe thought were brought to her recollection; and ſhe went to bed in great diſtreſs of mind, but with the hope that ſhe ſhould go to ſleep and forget it all. But ſhe found it otherwiſe; the words ſhe had read, and her numerous ſins and follies ſo preſſed upon her mind, that ſhe ſcarcely cloſed her eyes all the night; and when ſhe aroſe in the morning, her diſtreſs was as great, or rather greater, than when ſhe went to bed. She continued in this ſtate for ſome time, but determined to go to Chapel, to ſee whether ſhe could find any relief to her diſtreſſed mind there. She did ſo, but her affliction was for ſome time more increaſed than leſſened, as whatever was ſaid alarming, ſhe took to herſelf. About this time when her diſtreſs was at the height, ſhe heard the Rev. Mr. Atkinſon of Greenwich upon the ſubject of the woman who brought her daughter to Chriſt to be healed. In the courſe of this ſermon ſhe found her own caſe particularly deſcribed; the very

remedy

remedy she wanted pointed out; and she was enabled simply to cast herself upon Christ: and thus, she said, she was happily set at liberty. She now professed to follow the Lamb; and was for some time diligent in her attendance upon divine ordinances. But a family afterwards coming on, she found herself, like Martha, cumbered about many things, and grew remiss in her attendance upon the means. At this time her attention was mercifully drawn off from the world and created objects, by the application of a very gracious passage to her mind—"Return unto me, for I have redeemed thee." Isa. xliv. 22. It was a word in season, and evidently from the Lord, by the effects which it produced. She never afterwards forgot it, and the recollection was peculiarly sweet and comfortable to her in the immediate prospect of dissolution. "O! I can't forget that word," said she, "Return unto me, for I *have* redeemed thee: I am thy portion." From that time she was a steady professor; a uniform consistent character, and knew the privilege and the happiness of living by faith, and living near to God. She was a praying, Bible Christian, and prized divine ordinances. The word of the Lord was precious to her; and as she went in expectation of a blessing, having previously prayed for it, she was seldom disappointed. Like Jeremiah she could say, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. Jer. xv. 16." She had a blessed experimental evidence of the truth of that gracious declaration, "My people shall be satisfied with my goodness, saith the Lord." Jer. xxxi. 16. This she often mentioned to the writer of this article.

She had been in an indifferent state of health since October last, but no danger was apprehended; and as she was far advanced in pregnancy, it was thought that when she was delivered, she would soon recover. Her delivery was remarkably favorable; and she appeared as though nearly restored: but about three weeks before her death, very alarming symptoms appeared: after that, however, hopes were again entertained of her recovery, and she was thought to be out of danger; but her friends were soon convinced of their mistake. On the Sabbath evening, when it was not expected she would survive till morning, she expressed a desire to see the writer, who immediately went to her. The interview was affecting and satisfactory in the highest degree; no transports, nothing rapturous, but a solid, well-founded hope; a good hope through grace. Amongst other striking things which she said at the time now referred to, the following were particularly noticed. "O thou precious Christ, I cast myself on thee. I have no other hope—no other foundation—and I desire no other. O hast thou not called me by thy grace, convinced me of sin, and given me to see and feel it? O yes—thou art mine." She added

"I am no hypocrite. O no—I hope I am not. I hope I am not deceived. Dear Lord, don't let me be deceived. Lord search me—Lord try and examine me. O prove me—prove my profession—prove my experience." She then prayed earnestly for the church, and for her family.

Contrary to expectation she survived the night, and continued for more than a week. She suffered considerable pain at times, and laboured under great difficulty for breath; so that it was only at intervals she could speak, or she probably would have said much more: but a murmuring word was never heard to escape her lips. The desire of her soul was to say, Thy will be done; and to welcome all that will; because she knew, as she expressed it, that all that will was love. For some time she found it hard to part with her dear family; but she was afterwards enabled to leave them all in the hands of her gracious Lord.

It

Before she died, which was on Tuesday morning the 1st of April, in the 42d year of her age, she was asked by her husband whether she found Jesus precious now—She replied with great expression, and with her eyes lifted up to heaven, *Yes, I do—I do—I do.* And in less than three minutes without a groan or a struggle, the immortal part escaped from its prison, and took its flight to mingle with kindred spirits in the bright realms of eternal day. On the Lord's day evening after the interment, a funeral sermon was preached to a numerous auditory, from the passage in Isaiah above mentioned. May the solemnity of that evening be long remembered by survivors, and under a divine blessing be attended with the happiest consequences. J. W. P.

Woolwich.

RECENT DEATHS OF MINISTERS.

MR. W. DANIEL, Pastor of the Baptist Church in Dublin, died Dec. 22d, 1800, of a violent fever, universally regretted. He was called to the ministry by the Church at Abingdon in Berks, then under the pastoral care of the late Rev. D. Turner, and was a student in the Baptist academy at Bristol. This mournful event happened at a period when his exertions were more than ordinary; and there appeared some room to hope that Providence intended him as an honored instrument of reviving a very decaying interest, which makes the event the more afflictive. He had had in October a very dangerous illness of an inflammatory kind, from which he was apparently perfectly recovered. But he caught cold the first Lord's day in December, walking in the rain to meeting, and then preaching twice and administering the Lord's Supper, and took to his bed the Saturday following. Throughout the whole of his illness, when not delirious, he manifested the utmost resignation to the divine will, accompanied with an ardent zeal for the salvation of souls. He was calm, meek, manly and full of strong consolation to the last. Dr. M'Dowall preached his funeral sermon from Heb. vii. 23.

January 12th 1801. Died the Rev. R. GALLAND, of Holmfirth, Yorkshire. This very useful and respectable Minister had for some time resigned his charge through indisposition and infirmities, but had not been more than a week worse than usual. He was neither visited with severe pain nor sickness, but finished his course with almost as much ease and composure as if he had fallen asleep. We are very much concerned to add that his successor, a promising young Minister, was taken ill and died, while Mr. Toothill, of Hopton, was preaching Mr. Galland's funeral sermon.

We have also received the painful intelligence of the death of the Rev. Mr. GEARY, after only 8 days illness from a cold and fever. Mr. Innes of Dundee preached his funeral sermon to his afflicted congregation, by whom the loss will be severely felt.

RELIGIOUS INTELLIGENCE.

MISSIONARY INTELLIGENCE.

The religious public will learn with considerable satisfaction and pleasure, that our brethren in America are exerting themselves to spread the Gospel of our Saviour in every direction around them, and with considerable success.

We have inserted the second letter of Dr. Vanderkemp, by which we are encouraged to hope, that the persevering piety and diligence of this excellent man, is about to be crowned with the divine blessing.

LETTER

LETTER II.

From Dr. Vanderkemp to Dr. Haweis.

Reverend Doctor, and moſt eſteemed Father in Chriſt!

SOME weeks ago, I ſent you my journal from April 'till June 1800, but am informed, that it was taken from the bearer, on ſuſpicion, that it contained ſome things written with an intention to injure the people, among whom I now reſide. Ignorance of the language, in which it was written, cauſed this ſuſpicion, which will entirely diſappear, when it is examined by a perſon who underſtands Engliſh. King *Gaika*, has employed a perſon, who underſtands the Dutch language, to examine all the letters from this place, which neceſſitates me to write in the above language; notwithſtanding I am apprized that it will occaſion you the trouble of procuring a tranſlation.

I ſtill reſide with Mr. de Buys, near the river Keiſkamma, having been obliged to leave my former habitation, where I had a houſe and little garden.

The reaſon of ſo much ſtrictneſs and ſeverity in this place, is on account of ſome civil diſputes between the colony and this nation, which I am not at all acquainted with; but notwithſtanding this, they are not yet come to open war; however the conſequences are murder and rapine, which make the times very bad at preſent.

Although I have no part in theſe diſputes, my reſidence would be very precarious and diſagreeable, if the Lord did not ſtand by me, for my encouragement, with his conſoling and ſupporting grace.

The ſociety will wonder, why I do not return to a Chriſtian country 'till theſe diſturbances are paſt. My firſt reaſon is, that probably I could not obtain, at preſent, liberty from the king of this country, though he did adviſe me to it at firſt, and aſſured me, that I ſhould always have the liberty of returning; but a certain citizen who fled hither, loſt his life by attempting to go back.

My other reaſon is, that I am convinced, it is the will of the Lord, I ſhould remain for a time in this country to labour in his cauſe.

Every thing concurs to perſuade me to it, and I fear, I ſhould act againſt my duty, if I attempted to leave the work I have begun. When it is the will of the Lord, that I ſhould leave this country, nobody can prevent it, as he has the hearts of all in his hand: and I have no doubt of his being near to deliver me from all dangers, as he has already, in many inſtances, diſcovered this to me. Beſides, he has now given me ſome reaſon to hope, after having laboured during the ſpace of ten months, to all appearance without effect, that I have not preached the Goſpel in vain. One of the female heathen, who are now under my inſtruction, ſeems to be pricked to the heart;" ſo that I may perhaps be able to apply theſe words: "The winter is paſt, and the voice of the turtle is heard in our land." Oh! that I could with a grateful heart, and in a proper manner, give the glory of this to my God and king, to whom alone it entirely belongs!

Till now I have received no tidings of brothers Kicherer and Edwards, but am juſt informed by a letter from brother Edmond, at the Cape, that brother Edwards is there alſo, and intends to join me here in Caffraria (which would be very agreeable to me) but has not yet obtained the neceſſary permiſſion from the Governor. I have at preſent under my inſtruction five Hottentot women, two youths and one girl; one Caffrarian girl, one Chriſtian youth, and eight children from parents of different nations, who are here in general called *baſtards*: the whole amounts to eighteen.

That

That I may be able to write on paper more than once, I beſmear it over with the juice of a plant, which I ſuppoſe to be the *Euphorbium antiquorum verum*, and all letters wrote thereon with ink can be waſhed off with water. A ſmall drop of this juice, ſprinkled accidentally into my right eye, occaſioned a violent inflammation, which ſpread itſelf to the left eye, and did not abate till the 3d day after; but however I then found, with great aſtoniſhment, that ſome dark ſpots, which had appeared before my eyes within theſe laſt two years (and which I took to be the beginning of a cataract, as they encreaſed from time to time) totally vaniſhed away; but returned to the left eye in the courſe of a few days, though in a leſs degree; the right eye, however, remains perfectly clear. Perhaps this may be an inducement to ſurgeons to try farther experiments; I am not certain, however, whether this juice is the *Euphorbium* which is ſold in Europe, not having an author at hand who treats of the *materia medica*. The plant I allude to grows here to the height of 20 and 30 feet.

Recommending you to the mercy of God, and having prayed for the conſolations of his Holy Spirit on you, I remain with the ſincereſt eſteem,

Dear Brother in the Lord!

Your moſt obedient Servant and Fellow-Soldier,

Keiſkamma, Aug. 11, 1800. J. F. VANDERKEMP.

MISSIONARY COLLECTIONS, &c.

A north country friend - - -	£10 0
Rev. Mr. Waring, Rendham, and Friends, - -	2 2

LETTER FROM AMERICA.

Hartford, Connecticut, September 24th, 1800.

REV. SIR,

VARIOUS events, within a few years paſt, very favorable to Zion, have taken place within the American States. An union has been formed between the Preſbyterian churches, in America, and the conſociated paſtors and churches of Connecticut. Delegates from the General Aſſembly are ſent annually, and ſit and debate in the general aſſociation, and give their ſuffrages in all matters which are tranſacted, with the ſame liberty as do any of its own members; and the delegates from the General Aſſociation of Connecticut enjoy the ſame liberty and privileges in the General Aſſembly of the Preſbyterian churches. Reports are annually made in the General Aſſembly, and in the General Aſſociation, of the acts and doings of each. Agreements and arrangements are made by and between them, to prevent impoſitions from candidates for the goſpel miniſtry, and from immoral and corrupt teachers; to preſerve an orthodox and pure miniſtry; and to maintain and promote the purity, peace, and order of the churches of both denominations. A ſimilar union has lately, for the ſame purpoſes, been effected between the General Aſſociation of Connecticut and the Convention of Miniſters in the ſtate of Vermont.

The people of Connecticut are, in general, amply ſupplied with miniſters, and moral and evangelical inſtruction. In this ſmall ſtate there are about two hundred congregational churches, and nearly that number of fixed paſtors. The churches have all their own paſtors. None are vacant except, a ſhort time, in caſes of death, or on the removal of a paſtor, or in caſes of churches newly formed, until they are able to agree in the calling and ſettling of a miniſter. There are, beſides theſe, numbers of candidates for the miniſtry, who are examined and approbated by the ſeveral aſſocia-

tions, and recommended to the churches as ſuitable candidates to preach the goſpel, and for ſettlement in the work of the goſpel miniſtry. Our churches are therefore always furniſhed with preachers, and the public worſhip of God is attended twice every Lord's-day in all our churches, extraordinaries excepted. We abound in ſchools, and they are better endowed than in any other ſtate in America, and we perſuade ourſelves, that common ſchools are not more amply provided for in any part of the world. It is enacted by law, that the Bible ſhall be read in all the ſchools once every day, and that ſome orthodox catechiſm ſhall be taught in them every week; and it is alſo enacted that all maſters ſhall be examined and approved by a committee of the diſtrict appointed for that purpoſe. The ſchools alſo are all ſubject to a viſitation of the committees; and cannot, without ſubmiſſion to the laws, in theſe reſpects, receive the money appropriated to their ſupport. Theſe are late regulations made by the legiſlature of this ſtate.

In conſequence of peace, and the almoſt incredible population of our inhabitants, the new ſettlements in the northern and weſtern parts of the United States have ſpread themſelves beyond all former parallel, over a tract much more extenſive than all the old ſettlements in New England. The General Aſſociation of Connecticut, though thoſe ſettlements are all without their limits, to keep up the habits of ſanctifying the Sabbath, and of public and family worſhip and religion, to animate and aſſiſt good people in the formation of new churches, and to ſettle ſtated paſtors among them, as expeditiouſly as circumſtances will admit, have for a number of years paſt, ſent paſtors and candidates for the miniſtry, to itinerate among them, to inſtruct them in the things of the kingdom, and adminiſter the ordinances as occaſion might require. The legiſlature of the ſtate have been pleaſed to countenance this benevolent and pious deſign, and twice have granted contributions in all the congregational churches, or eccleſiaſtical congregations in the ſtate, for the term of three years ſucceſſively.

In June 1798, the General Aſſociation formed themſelves into a Miſſionary Society, and elected a board of truſtees, for the purpoſes of chriſtianizing the heathen in North America, and to ſupport and promote Chriſtian knowledge in the new ſettlements, within the limits of the United States. On this inſtitution it has pleaſed our gracious Redeemer to ſmile. The chairman of the truſtees is Deputy Governor of the State, the other civilians are gentlemen of principal character and influence in it.

Perfect harmony and ſincere brotherly affection appear to reign among the truſtees, and they have one heart to promote the benevolent deſign of their inſtitution. The ſociety have been happily aſſiſted by the charitable contributions of good people, and our funds are increaſing.

But that which is moſt worthy of our notice, and challenges our higheſt gratitude and praiſe to the Author of all good, is his gracious viſitation of many of our churches, and the new ſettlements alſo, with an important revival of religion. Many, both in the old and new ſettlements, have, in the judgment of charity, been born of God, and have commenced the humble, obedient, fruitful, followers of the Lamb. The work has been powerful and genuine. Perſons of all characters, ages, and ſex, have been its happy ſubjects. The moſt ſtupid, erroneous, haughty, and ſtubborn have been humbled. Univerſaliſts, deiſts, and even atheiſts have been made to bow to the ſceptre of Jeſus. Thoſe who have been moſt implacably oppoſed to the ſoul-humbling and Chriſt exalting doctrines of the goſpel, have been brought moſt cordially to embrace them, and to rejoice in them as the only foundation of their hope and comfort. The fruits of the work have been love, union, humbleneſs of mind, piety, righteouſneſs, and all good fruits. In this glorious work we have had a recent and ſtrong evidence, that the Chriſtian religion is divine.

With

With ſentiments of great eſteem, and the moſt aſſured friendſhip, we are Rev. Sir, your brethren and fellow-labourers in the kingdom and patience of our Lord Jeſus Chriſt,

BENJAMIN TRUMBULL.
NATH. STRONG.
ABEL FLINT.

The Rev. J. Eyre, A. M.
Hackney.

ARTICLES OF THE AMERICAN EPISCOPAL CHURCH.

Extracted from the Journal of the Convention.

The new Articles, in number ſeventeen, reviſed and abridged from thoſe of the Church of England, were propoſed by Mr. John Biſſet, a native of Aberdeenſhire, ordained by the Nonjurants, now Aſſiſtant Miniſter of Trinity Church in Norfolk. But the conſideration of them is referred to the next Epiſcopal Convention to meet at Trenton, 1801.

Art. I. *Of Faith in the Holy Trinity.*

"THERE is but one living and true God, everlaſting, of infinite power, wiſdom, and goodneſs, the maker and preſerver of all things, viſible and inviſible. And in the unity of the godhead there are three perſons, the Father, the Son, and the Holy Ghoſt, our Creator, Redeemer, and Sanctifier.

Art. II. *Of the Holy Scripture.*

" Holy Scripture containeth all things neceſſary to ſalvation, ſo that whatever is not read therein, and cannot be proved thereby, is not to be received as an article of faith, nor deemed neceſſary to ſalvation. By Holy Scripture we underſtand the canonical books of the Old and New Teſtament" (and after an enumeration of them, it follows) " The apocryphal books are read by the church, for example of life, and inſtruction of manners, not for the eſtabliſhment of diſcipline or doctrine.

Art. III. *Of the Old and New Teſtament.*

" There is a perfect harmony and accordance between the Old and New Teſtament, for in both pardon of ſin and everlaſting life are offered to mankind through Chriſt, who is the only Mediator between God and man; and although Chriſtians are not bound to obey the civil and ceremonial precepts, yet they are obliged to obſerve all the moral commandments of the Moſaic diſpenſation.

Art. IV. *Of the Creeds.*

" The Nicene Creed and the Apoſtle's Creed ought to be retained and believed; becauſe every article contained in them may be proved by Holy Scripture.

Art. V. *Of the Tranſgreſſion of our Firſt Parents.*

" By the tranſgreſſion of our firſt parents they loſt that primitive innocence and perfect holineſs, in which God had created them; and thus the nature of men became corrupted, and prone to evil; ſo that there is no man living who ſinneth not.

Art. VI. *Of Juſtification.*

" We are juſtified or pardoned by God, not on account of our own good works, but only through the merits and mediation of our bleſſed Redeemer and Advocate, Jeſus Chriſt. But altho' good works cannot put away our ſins, nor appear perfect before God, yet they are pleaſing and acceptable to God in Chriſt, and eſſentially neceſſary to ſalvation; for Scripture aſſures us, that faith without works is dead; and that without holineſs no man ſhall ſee the Lord.

Art. VII. *Of Predeſtination and Election.*

" Being well aſſured from Holy Scripture of the eternal purpoſe or promiſe of redemption, according to which God ſent his Son to be the propitia-

tion for the ſin of the whole world, and Chriſt Jeſus gave himſelf a ranſom for all; we receive the doctrine of predeſtination as conſiſtent with, and agreeable to, this moſt gracious and general ſcheme of ſalvation, which we believe to be univerſal in the intention, however partial the wickedneſs of mankind may render it in the application. Under the impreſſion of this belief, it is the duty of Chriſtians to be ſatisfied with, and attend to, the promiſes of God, as they are generally ſet forth to us in Scripture, without ſeeking to be wiſe above what is written, or plunging into the unrevealed ſecrets of either paſt or future eternity, but always remembering the diſtinction which, in ſuch caſes, Moſes lays down: "Secret things belong unto the Lord our God, but the things which are revealed unto us and to our children for ever; that we may do all the words of this law."

Art. VIII. *Of Salvation by Chriſt alone.*

"Holy Scripture declares, that there is none other name under heaven given among men whereby we muſt be ſaved, but the name of our Lord Jeſus Chriſt. But we are not authorized to aſſert, that men ſhall not be ſaved by Jeſus Chriſt, to whom his Goſpel has not been promulgated. We leave them to the uncovenanted mercies of God."

Art. IX. *Of the Church.*

"The viſible Church of Chriſt is the whole multitude of believers of whatſoever nation or language, dwelling upon the face of the earth; among whom the pure word of God is preached, the ſacraments duly adminiſtered, and the order of the prieſthood preſerved, according to Chriſt's ordinance and appointment.

Art. X. *Of the Authority of the Church.*

"The Church hath power to ordain, charge and aboliſh rites and ceremonies, and to determine controverſies of faith; but it is not lawful for the Church to order or command any thing to be received or believed, which is contrary to the canon of Scripture; or to expound one part of the ſame, ſo as to be repugnant to another. The Church alſo is the witneſs, or keeper of holy writ; and muſt neither adulterate, nor add to, nor take from, the ſame.

Art. XI. *Of Miniſtering in the Church.*

"It is not lawful for any man to take upon him the office of public preaching, or adminiſtering the holy ſacrament, until he be regularly ordained, and ſent to execute the ſame. And thoſe we judge lawfully ſent, who are ordained by the biſhops of the Church.

Art. XII. *Of the Sacraments.*

"Sacraments were ordained by Chriſt, not only to be badges or tokens of Chriſtian profeſſion, but to be outward and viſible ſigns of inward and ſpiritual grace; by which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

Art. XIII. *Of Baptiſm.*

"Baptiſm is an ordinance by which we are regenerated and born again of water and the Holy Ghoſt, received into Chriſt's Church, and made living members of the ſame.

Art. XIV. *Of the Lord's Supper.*

"The Supper of the Lord is not only a token of the love that Chriſtians ought to have towards one another, but rather a pledge of our redemption by Chriſt's death. To ſuch as worthily receive the ſame, the bread which is broken is a partaking of the body of Chriſt; and the cup of bleſſing is a partaking of the blood of Chriſt, both which are ſpiritually received for the preſervation of our ſouls and bodies unto everlaſting life.

Art.

Art. XV. *Of the Oblation of Chriſt.*

"The oblation of the body of Chriſt, once made, is that perfect ſacrifice, propitiation and ſatisfaction, which was once offered for the ſins of the whole world. And there is no other ſacrifice, ſatisfaction, or atonement for ſin, but that only.

Art. XVI. *Of Excommunicated Perſons.*

"Whoſoever is publicly excommunicated by the government of the Church, and cut off from the unity of the ſame, is to be conſidered as an alien from the promiſes of the Goſpel, until he be openly reconciled and received again into communion.

Art. XVII. *Of the Power of the Civil Magiſtrate.*

"The power of the Civil Magiſtrate extendeth to all men, clergy as well as laity, in all things temporal, but hath no authority in things purely ſpiritual. And we hold it to be the duty of all men who are profeſſors of the Goſpel, to pay a reſpectful obedience to the civil authority, regularly and legitimately conſtituted."

HOXTON ACADEMY.

WE have great pleaſure in relating that, through the bleſſing of God, this ſeminary has ſent out ten uſeful Miniſters in the courſe of the laſt year, who are labouring in the following places: Mr. Cobbin at South Molton; Mr. Cope, Launceſton; Mr. Dewhirſt, Bury St. Edmond's; Mr. Durant, Dundee; Mr. Gawthorn, Derby; Mr. Harris, Kingſton; Mr. Kent, Graveſend; Mr. Mitchell, Quebec; Mr. Thornton, Billericay; Mr. Vincent, Deal.

We underſtand that at a general meeting of the Society, the 9th of January, in order that the ſtudents might receive greater advantages, and that the uſefulneſs of the Inſtitution might be promoted, it was reſolved to add one year to the time of the ſtudents' continuance on the foundation. It alſo appeared that from the encreaſe of ſtudents, and the advance of the neceſſaries of life, the expenditure far exceeds the ſtated income; but we truſt while it continues a bleſſing in the land, the Inſtitution will never want ſupport from the friends to the Redeemer's kingdom.

WEST KENT ASSOCIATION.

October 28, 1800. The Diſſenting Miniſters of this diſtrict, united for the purpoſe of diffuſing the knowledge of evangelical truth, met at Mr. Ralph's Meeting Houſe, Maidſtone; when the buſineſs reſpecting the great object of their union was attended to, and ſettled. Two ſermons were preached on the occaſion; the former by Mr. Morris, of Eynsford, from 1. Cor. iii, 11, and the latter by Mr. Knott, of Chatham, from Rom. i, 9. And the brethren Fowler, Beaufoy, Gooding, Stanger, and Macdonnel, engaged in prayer.

The next half-yearly meeting is appointed to be held at Maidſtone on Tueſday, April 28 next, at 10 in the forenoon, when the brethren Pilcher and Slatterie are nominated to preach, the former at three in the afternoon, and the other in the evening.

THE EAST KENT ASSOCIATION

Met at Mr. Parnell's Meeting, Canterbury, Nov. 12, 1800. when Mr. Stanger preached in the morning from Pſalm lxxxix. 15. Mr. G. Townſend in the evening from 2 Tim. i. 8. Mr. Goldſmith the preceding evening from Jonah iii. 2. The opportunities were found very refreſhing to many who were preſent.

The

The next meeting was appointed to be held at Mr. Townſend's Meeting, Ramſgate, on Wedneſday April 8, 1801. Mr. Young, of Canterbury, to preach in the morning, the Miniſter at Aſhford in the evening, and the Miniſter who may be at Deal the preceding evening.

CHAPELS OPENED.

IN our Magazine for Auguſt 1799, we gave account of the opening of Salem Chapel, *Wakefield*. This ſoon became ſo regularly crouded, that it was judged neceſſary to build a new chapel, which holds upwards of one thouſand perſons, with good accommodations for the poor: this was opened on Sunday, December 21ſt, 1800, by Mr. Rayſon, paſtor, who preached from Numbers xxiii. 23.

The new Chapel at Farringdon, was opened May 23, 1800. Morning ſermon by the Rev. Rowland Hill, from Acts ii. 42. Afternoon, by Mr. Wilkins, Goring, from Haggai ii. 7. Evening, by Mr. Griffiths of Wallingford, from Iſaiah lx. 1.

Very lately alſo was opened, a new Chapel in the neighbouring town of Cricklade; and we have the pleaſure to add, that the goſpel is obtaining a growing ſpread in this neighbourhood.

Dec. 2, 1800, was opened a Meeting-houſe in Broad-ſtreet, Reading, which will ſeat about 700 perſons. Rev. Mr. Clayton, of London, preached in the morning, from Luke vii. 5. Mr. Hinton, of Oxford, in the afternoon, from Zech. iv. 9. Mr. Hughes, of Batterſea, in the evening, from John ix. 27, latter part of the 27th verſe.

Mr. Scho efield, of Henley; Mr. Winter, of Newbury; Mr. Threſher, of Abingdon; Mr. Morris, of Amerſham; Mr. Evans, of Abingdon; Mr. Lovegrove, of Wallingford; Dr. Davies, of Reading; Mr. Jefferſon, of Baſingſtoke; and Mr. Cooke, of Maidenhead, offered up the prayers on the occaſion, and Mr. Douglas, paſtor of the church, gave out the hymns. The congregations were large, and the ſervices both ſolemn and pleaſant, many found their minds refreſhed, and, we truſt, the whole was attended with the peculiar preſence of the Great Head of the Church.

It is with the higheſt ſatisfaction we add, that the Lord has awakened among this people a ſpirit of liberality, that they might honourably defray every expence without delay, or without any application to other churches.

ORDINATIONS.

JUNE 19, 1800. The Rev. Mr. NELSON, late Miniſter at Swalwell, Durham, was ordained to the paſtoral charge of the new Diſſenting congregation in North Shields, Northumberland. Mr. Colquhoun, of Perth, preached from Mark xvi. 15. aſked the uſual queſtions, and received the confeſſion of faith, gave a charge to Mr. Nelſon from 1 Timothy iv. 16. and to the church from Hebrews iii. 7. The following Sabbath Mr. Nelſon preached from Pſalm l. 5. after which the Lord's Supper was diſpenſed to the church, and another miniſter preached in the evening, from Luke xi. 2. Mr. Colquhoun preached on Monday from Gal. iii. 29. "If ye be Chriſt's then are ye Abraham's ſeed and heirs, according to the promiſe."

Feb. 16. 1801, The Rev. T. JACKSON was ordained paſtor of the Church of Chriſt at Stockwell, Surry. Mr. Platt, of Holywell Mount, begun the ſervice of the day with prayer and reading the Scriptures. Mr. J. A. Knight, of London, delivered the introductory diſcourſe, aſked the queſtions, and received the confeſſion of faith. Mr. Grove, of Walſall, offered up the ordination prayer. Mr. Wilks, of London, gave the charge from 1 Timothy iv. 12. firſt clauſe. Mr. Radford prayed the general prayer. Mr. Rowland Hill preached to the people, from 1 Cor. xv. 58. Mr. Hughes, of Batterſea, concluded in prayer.

POETRY.

POETRY.

SOLOMON'S SONG.

Metrical Tranſlation of the Introductory Part of the Canticles, Ch. i. 1---6.

SCENE—An open country, a few miles Southward from Jeruſalem: the female attendants on Pharaoh's daughter, advance ſinging alternately, and perſonating that princeſs.

Firſt Singer.

LET th' embraces of his love
Ev'ry chaſte affection move!

2nd S. Sweet thy ſalutations are,
Than the vintage ſweeter far!

All. As perfumes which we prepare,
Fill with ſweets the ambient air;
So thy fame, O prince renown'd,
Spreads to realms remote around:
Gentile virgins own their flame
Kindled by thy matchleſs name.

2nd S. Draw me, king, to thine embrace!

All. We thy ſteps will ſwiftly trace.

1ſt S. I'm already, wrapt in thought,
To the royal chambers brought.

All. Happy bride! with thee we joy,
Sharing bliſs that ne'er can cloy:
Let the world, in ſenſual lays,
Wine, and it's deluſions, praiſe;
We, who lawleſs tranſports hate,
Thy pure love will celebrate.

2nd S Daughters of Jeruſalem!
Darker though my aſpect ſeem,
Colour'd by a ſun more warm,
View not with contempt my form.
If my viſage repreſents
Kedar's black unſeemly tents;
Richeſt hangings not delight
More than I, your monarch's ſight.
Think that through the dreary waſte
Wearied and expos'd I've paſt.—
Me, unworthy if you deem,
So, in Egypt's ſons eſteem
Judah's realm is little priz'd,
And its ſanctuary deſpis'd.
Hence their anger I have felt;
Though, had I contented dwelt
Wedded to ſome pagan pow'r,
Richeſt realms had been my dow'r:
But for Zion I reſign
All that was, or could be mine.

S. G.

On a View of a Family Genealogy from the year 1640 to 1801.

IMPRESSIVE view, while life I trace,
May this inſtruct my mind:
My fathers quickly ran their race,
And left their cares behind.

All their anxieties are o'er,
Their trouble and their joy;
The *ſmall* concerns of life no more
Their buſy thoughts employ.

But yet they live,—amazing thought!
For ever fixt their fate:
The works of good or ill they wrought
Have follow'd to that ſtate.—

Now then, my ſoul, thy days improve,
SALVATION ſeek to ſhare:
Thy SAVIOUR, and thy neighbour love,
To meet thy GOD prepare!

Weſtminſter S.—

"MY FATHER'S AT THE HELM!"

AN INCIDENT,

Spiritually Improved.

'TWAS when the ſeas with hideous roar,
A little bark aſſail'd,
And pallid fear with awful pow'r
O'er each on board prevail'd,

Save one, the captain's darling child,
Who fearleſs view'd the ſtorm,
And playful, with compoſure ſmil'd,
At danger's threat'ning form.

"Why

" Why ſporting thus?" a ſeaman cries,
" Whilſt ſorrows overwhelm?"
" Why yield to grief?" the boy replies,
" *My Father's at the helm!*"

Poor doubting ſoul, from hence be taught,
How groundleſs is thy fear;
Think on the wonders Chriſt hath wrought,
And He is always near!

Safe in his hands, whom ſeas obey,
When ſwelling ſurges riſe;
Who turns the darkeſt night to day,
And brightens low'ring ſkies.

Though thy corruptions riſe abhor'd,
And outward foes increaſe,
'Tis but for him to ſpeak the word,
And all is hush'd to peace.

Then upward look, howe'er diſtreſs'd,
Jeſus will guide thee home;
To that bleſt port of endleſs reſt,
Where ſtorms ſhall never come.

J. A. K.

REFLECTIONS

On viſiting the Vault of a Noble Family, in which are depoſited the remains of many illuſtrious Perſonages.

" I thank you, ye relics of ſounding titles, and magnificent names. Ye have taught me more of the littleneſs of world, than all the volumes of my library." Hervey's Med. Vol. I.

AH! what is frail and tranſient man!
Tho' life be length'd to the ſpan
That lateſt age can know!
What are the Noble and the Great,
That once could boaſt exalted ſtate,
Since here they lie ſo low!

Can honour's ſounding titles bring
No magic charm t' extract the ſting
Of all-ſubduing death?
Muſt lords, and dukes, and princes wave
Their glitt'ring ſplendor in the grave,
When once they yield their breath?

Inſtructive vault! for here I find
Religious awe impreſs my mind,
As o'er theſe lords I tread!
Amid their mould'ring bones I paſs,
And read their titles grav'd in braſs,
Frail annals of the dead!

Shall mortals pant for glitt'ring ſtate?
Is happineſs but—to be great?
Are all unbleſt beſide?
I will no more the cheat believe,
Tho' *living* grandeur may deceive,
'Tis by this vault deny'd.

Sure, earthly honours all are vain,
And titles but enhance the pain,
If nothing elſe we own.
Be this th' ambition of my birth,
To ſeek for more ſubſtantial worth
Than names poſſeſs alone.

There is an honour from the ſkies—
There is a name that dignifies
The rich poſſeſſor's *mind*;
No other title's worth my care;
Be this the object of my pray'r,
Which all that ſeek may find.

A name and title *grace* can give
That make men happy while they live,
And when they yield their breath;
When earthly ſplendors ſhall be loſt,
The names of *ſaints* ſhall ſparkle moſt,
Immortaliz'd in death.

IOTA.

HYMN FOR A CHILD.

SINCE Jeſus loves to hear his praiſe
Ariſe from infant tongues;
Let us not waſte our youthful days
In vain and idle ſongs.

We can't too early ſerve the Lord,
Nor love his name too dear;
Nor prize too much his precious word,
Nor learn too ſoon his fear.

The pleaſures that his children find,
Exceed the ſinner's mirth;
Are food for the immortal mind,
And ſuit our humble birth.

W.

ERRATA in our laſt No.

Page 45, line 8, for *Hill* read *Hall*.—p. 46, l. 26, for *moving* read *moved*. p. 47, note l. 13, for *in the Society* read *in Society*—for Jer. xxxiii. 7, read xxix, 7.—p. 47, l. 22, for *denomination over* (in ſome copies) read *domination over*.

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REVD JOHN FINDLAY.

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THE

Evangelical Magazine,

FOR APRIL, 1801.

BIOGRAPHY.

MEMOIR OF THE REV. GEORGE BELL,

Late Miniſter of the Aſſociate Congregation, at Wooler, in the County of Northumberland.

THIS good man, and induſtrious ſervant of Jeſus Chriſt, was born in the village of Crailing, near the town of Jedburgh, in North Britain. His parents, though poor, were of a reſpectable character for piety, and thoſe humble virtues, which, in general, are found to diſtinguiſh the cottages of the Scottiſh peaſantry. At the pariſh ſchool he was taught reading, writing, accompts, and the rudiments of the Latin tongue. The advantages which the youth in Scotland derive from theſe wiſe inſtitutions are peculiar, and very important. They lay the foundation of all that is afterwards venerable in piety, reſpectable in public appearances, and ſucceſsful in commercial purſuits. At the inſtance of the General Aſſembly of the Church, and by the authority of Parliament, there were, ſoon after the Reformation, ſchoolmaſters ſettled in every pariſh. Their qualifications are judged of by the Preſbytery, and their conduct cognizable by them. Out of the unappropriated tythes there is allowed to them a ſmall annual ſtipend, from about five pounds to thirty. A dwelling and ſchool-houſe, with a garden, are by the heritors given to them, and in ſeveral places paſture for a cow. In conſideration of theſe emoluments, they are bound to inſtruct, gratis, the children of the poor. The wages for other children are fixed by the Preſbytery, and are very moderate indeed: one and ſixpence a quarter for reading; two ſhillings for reading and writing; five ſhillings (in ſome places only the half) for Latin and Greek. Theſe things, aided by the affectionate ſuperintendance of the miniſtry, produce the very beſt effects. The ſeeds of

true and undefiled religion, are, at an early period, ſown, by the care which in every ſchool is employed to inſtruct the teachable mind in the Aſſembly's Catechiſm. Hence the capacity to read, and acquaintance with the fundamental principles of the Chriſtian faith, are, in the Lowlands eſpecially, almoſt univerſal. The writer of this paper, who ſpent the firſt thirty years of his life among the people of whom he ſpeaks, can with confidence affirm, that, from Tweedſide to the banks of the Dee, he never met with man or woman who could not read the Bible, and but with few men who could not write. The influence of this inſtruction is, what might be expected, namely, that the working claſſes of the people, eſpecially in the country, are, perhaps, the beſt informed, the moſt induſtrious, and regular in their ſtation, in the world. On the Lord's day you ſee the whole village in their beſt apparel, clean and whole, devoutly attending the worſhip of God; and employing the evenings in inſtructing their children, which is claſſed with the cuſtomary exerciſe of family devotion. To loiter at home on the Sabbath, to dig in their gardens, to be found in an alehouſe, to meet in companies for cocking or cricket, are indecencies ſcarcely known in the country; diſorders that would entail diſgrace on the offender, and make him ſhunned by all his neighbours. So convinced was the late Legiſlature in Ireland, of the uſefulneſs of theſe ſchools to enlighten and civilize the people; to enable them duly to appreciate the privileges of the conſtitution, and form the mind to habits of ſubordination to regular government; that, at the cloſe of the rebellion, leave was readily given to bring in a bill for eſtabliſhing parochial ſchools, all over the country, ſimilar to thoſe in North Britain.

It was by the early inſtruction afforded him in one of theſe little ſeminaries, that Mr. Bell's mind was firſt opened to the entrance of knowledge and the feelings of true religion. The raſhneſs inſeparable from inexperience, and the riſings of a depraved heart, by which we are led aſtray from the womb, were in him, at an early period, checked by the unwearied care of a mother of ſingular piety and prudence. Long after her death (for both his parents died while he was young) and, indeed, to the cloſe of his own life, he uſed to ſpeak of his ſingular obligations to the care and corrections of his mother. Her chaſtiſements were deliberate and ſolemn; they were ſometimes preceded by prayer to God, and always accompanied with grave and heart-felt expoſtulations with her ſon. The bleſſing of God ſo powerfully attended

attended them, that, as he expreſſed it to a brother miniſter, "he never needed to be twice corrected for the ſame fault." The good man, indeed, ſeems to have thought, that while his young mind was thus paſſing under the maternal rod, God was bringing him under the bond of the covenant: for he gave many pleaſing evidences of true religion even at that time of day.

After the death of his mother, he ſupported himſelf, child only as he was, by teaching, ſometimes in a private family, and ſometimes in a public ſchool. While thus employed in a farmer's houſe, near Hexham, he, with the farmer and others, was carried out of the houſe by, and forced to join, the rioters in the noted oppoſition which was made in that town to the enrolling of the militia. Here he was expoſed to imminent danger from the fire of the military. He found means, however, to break away from the mob, and take ſhelter in a friend's houſe, till after ſeveral having fallen and more being wounded, the people were diſperſed, and he reached his home in ſafety.

Having attained, by much induſtry, the knowledge of the Latin tongue, and ſome acquaintance with the Greek, he entered himſelf a ſtudent in the Univerſity of Edinburgh, and attended the courſe of education cuſtomary with thoſe who mean to devote themſelves to the miniſtry of the Goſpel. The knowledge of the original languages in which the oracles of God were firſt given to men, he highly valued, and deemed it indeed almoſt indiſpenſably neceſſary in every Chriſtian divine. By cloſe application, accordingly, while at College, and through the whole of his ſubſequent life, he arrived at great proficiency in both; but eſpecially in the Hebrew. Its peculiar ſtructure he well underſtood. Its ſimplicity, energy, and majeſtic boldneſs, he exquiſitely reliſhed. He wrote a very full grammar of the language for his own private uſe.

After due enquiry, by the Aſſociate Preſbytery of Edinburgh, into his natural capacity, his claſſical attainments, and the teſtimonials of perſonal religion, brought from the church of which he was a member, he was admitted to the ſtudy of divinity, under the care of the Rev. John Brown, of Haddington. There, for the ſpace of five years, he bent his unwearied attention to the myſtery of godlineſs, and ſtored his mind with large meaſures of theological truth. At the cloſe of this period he underwent, according to the laudable regulations of the Scottiſh Church, a ſecond examination into his views of divine truth, his aptneſs to teach, and

and the power of religion on his own heart; and was licenſed to preach the Goſpel, and give to the churches evidence of the gifts and fitneſs to be called to the paſtoral office. Few young men, on their firſt appearance, ever diſcovered greater diffidence; but the hearers, whoſe penetrating minds go beneath the ſurface, ſoon diſcerned in him a treaſure of good ſenſe and intimate acquaintance with the Goſpel. Many hearers of this capacity were found in the infant and riſing congregation at Wooler. The people there united accordingly, a ſhort time after his licence, in harmoniouſly and affectionately calling him, through the medium of the Preſbytery, to be their miniſter. The congregation was ſmall, and the ſtipend which they engaged to give, very moderate. But the people thirſted for the water of life; their love to him was great, for his work's ſake; they were of an humble and teachable ſpirit; the retired ſituation ſuited his love of ſtudy; the plainneſs of their manners accorded with the guileleſs ſimplicity of his own heart; and as he ſought not great things for himſelf, he cordially acquieſced in the invitation, and had growing reaſons every year to be well ſatisfied with his choice.

His ſermons were truly evangelical. Chriſt crucified, the foundation of the ſinner's hope; Chriſt on the throne, the lawgiver of the redeemed; Chriſt by his word and Spirit in the heart, the believer's life; Chriſt in glory, the elevating objects of the ſaint's expectation and deſire—theſe, and the ſubjects connected with them, in the plan of redemption, were his loved and choſen themes. His manner of preaching was impreſſive and intereſting; for he firmly believed the truth and felt the importance of the ſentiments he publiſhed; and their cloſe connexion with a life of piety and probity here, and with that high ſtate of action and enjoyment to which, by the Goſpel, we are called. But artleſs ſimplicity was what chiefly diſtinguiſhed him. In ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, he had his converſation. He ſpoke the word of God in ſound ſpeech that could not be condemned. Of ſincerity, as of God, in the ſight of God, ſpake he in Chriſt. His hearers often could not ſee the preacher for his ſermon. He was the peacemaker of the village—the candour and liberality of his mind were exemplary. He loved the diligent and faithful miniſters of Chriſt, to whatever diviſion in the great family of the viſible church they belonged. He lived in habits of ſocial and uſeful friendſhip with all his neighbours, the Roman Catholics not excepted. When a number

number of refugees, of that denomination, came, ſome few years ago, to reſide in Wooler, he ſolemnly charged his people, from the pulpit, to behave to them with civility and kindneſs, and to abſtain from every thing that might be conſtrued to harſhneſs and ſeverity. This generous conduct was the more honourable to him, as he was in danger of greatly diſpleaſing the people by it; ſo ſtrong for a while was the popular odium againſt the new comers. But he put his peace and reputation in his hand, or rather left them with God; and calmly followed the notices which his mind, enlightened and mellowed by the ſpirit of Chriſtianity, gave him of his duty. As the natural effect of ſuch candour he enjoyed the favour and friendſhip of the diſcerning and the good, equally in the Eſtabliſhment and among Diſſenters

By diligent application, he ſtored his mind with much uſeful knowledge. His library, at his death, conſiſted of 720 well choſen volumes. But in his preaching there was no oſtentatious diſplay of his erudition. Strangers, after hearing him, would go away, ſaying, "That man knows nothing but Chriſt, and him crucified."

Knowing the advantages of a well cultivated mind, he was greatly concerned to promote general, and eſpecially religious knowledge, among his people. He entered fully into the views of the humane Dr. Charters, who, in his excellent ſermon before the Society for propagating Chriſtian knowledge in Scotland, ſpeaking of the various methods of giving alms, ſays, "A little money may be uſefully laid out on well choſen books for lending to the poor. The poor have leiſure hours; they can read, and ſome of them love reading; but they cannot purchaſe books, and may fall on improper ones. By being properly ſupplied they eſcape the temptation to idleneſs; and vain thoughts, and fooliſh talking; their minds are improved, and their converſation furniſhed. A miniſter of religion might in this way follow out the miniſtry of advice, and reproof, and comfort. Pariſh libraries would be an uſeful inſtitution. Reading forms the mind. The influence of books at the Reformation was mighty, and is at all times great. In the dawn of knowledge, it was an object with Leighton and others, to furniſh the clergy with books. By private and circulating libraries the middle ranks are now furniſhed. By a pariſh library, knowledge would deſcend. Under a miniſter's direction poiſonous books would be excluded and good ones choſen, ſuited to the young, the thoughtleſs, the buſy, the ſick, the mourner, the melancholy, the aged. An appetite for con-

troverſy will ſubſide when better food is provided. The expence of ſuch a plan, if properly explained and recommended, would perhaps be furniſhed in ſome pariſhes by heritors, or well diſpoſed individuals. Religious ladies who miniſter kindly and liberally to the bodily wants and diſeaſes of the poor, would miniſter with equal kindneſs and liberality to the wants and diſeaſes of their ſouls. Miniſters and others might thence be excited to write practical treatiſes ſuited to the times. The Puritans who excel in this kind of writing, new modelled antiquated books, and adapted religious inſtruction to their own day. Since they wrote a century has elapſed. Knowledge is increaſed. Language and taſte, and manners, and circumſtances, both private and national, have undergone a change. By adapting religious inſtruction, in ſermons and books, to actual circumſtances, mankind are prepared for the reign of Chriſt." Following up theſe ſolid and liberal thoughts, Mr. Bell formed a public library at Wooler, of well choſen books, the growing good effects of which he lived to ſee, and was much gratified with. In his will he has left a certain proportion of his own books to this library.

When the propoſal of forming the Miſſionary Society for ſending the Goſpel to the Heathen, was publiſhed, he entered into it with all his heart. He was twice choſen in the Direction, and employed his counſels, prayers and contributions, in promoting its pious and intereſting object. About the ſame time he publiſhed in this Magazine an ingenious eſſay "on the Downfal of Antichriſt,"* a ſubject for which his mind was well fitted, having for many years made the prophecies both of the Old and New Teſtament his particular ſtudy.

The tenderneſs of his conſcience was exquiſite. When a young man, he had once, through a ſnare laid for him, been overcome by ſtrong drink. This lay ſo heavy on his mind, that years afterwards he mourned over it with tears, to a Chriſtian friend, under a ſenſe of the diſhonour thereby done to God, and apprehenſion of its becoming a ſtumbling block in the way of others.

As he had lived ſo he died; manifeſting the ſame child-like ſimplicity; having a good hope through grace; calmly and placidly acquieſcing in the divine will, with no appearance of being in the leaſt ſhaken in mind. He had, indeed, been long prepared for the change, and knew too well the grace and power of Him in whom he believed, to be much

* Magazine for February and March, 1796,

moved.

moved. Several years ago, when preaching at Berwick on Tweed, he was under a ſtrong apprehenſion, from the nature of the diſorder with which he was ſeized—giddineſs, that he ſhould fall down dead in the pulpit; but felt, as he expreſſed it to a brother in the miniſtry, no other concern than for the tumult and diſturbance which it would occaſion. He knew, as he ſaid, that whenever he ſhould enter on the unknown and untried ſtate, he ſhould ſtill ſerve the ſame good Maſter.

He had been for ſome time in a declining ſtate of health. But a tranſient return of favourable ſymptoms led his friends to hope, that his life was to be ſpared for further uſefulneſs. He adminiſtered the Lord's Supper on the 12th of October, and preached twice the ſucceeding Lord's day. But theſe promiſing appearances ſoon vaniſhed. On the 24th he relapſed, and all hopes of his continuing in this world were ſpeedily extinguiſhed. On the Monday before his deceaſe, one of his elders took notice of the lowneſs of his ſpirits. "It does not, however," ſaid he "proceed from melancholy. For though I do not enjoy ſuch triumphant views in the proſpect of death as the Lord is pleaſed to grant to ſome of his people, yet have I a good hope through grace. Being not yet out of the enemy's ground, the Lord may ſee meet to withdraw the light I have, and make me to walk in darkneſs; or, he may be pleaſed to grant me ſuch a manifeſtation of his love as I have never before experienced. But, however this may be, I cleave to the Lord Jeſus, truſting in him for redemption through his blood, which will cleanſe me from all my ſins." A little after he added, "I have preached the Goſpel to you for nearly 23 years, in much weakneſs indeed, but, God knoweth, to the beſt of my abilities, having the teſtimony of my conſcience, that in ſimplicity and godly ſincerity, I have had my converſation with you. I die in the faith of thoſe doctrines I have preached to you, laying down this mortal body in union with Chriſt, to be raiſed a glorious body on the morning of the reſurrection. I have nothing of my own righteouſneſs to plead before God. No! no! I look upon myſelf as the greateſt ſinner in Wooler. No man knows the wickedneſs of my heart but myſelf; and I know not the half of it. But the blood of Jeſus cleanſeth from all ſin. To a brother in the miniſtry, who was ſpeaking "of the proſpect of his recovery," he feebly replied "not my will"—His labouring breath (for he was cut off by a ſpaſmodic affection) could not enable him to finiſh the ſentence. A few hours

before his departure, "Oh!" ſaid he, to a friend who was ſitting by his bed, "how unfit is a death-bed to prepare for death. I can ſcarce at this time put one thought to another. O! beware of putting off the concerns of eternity till the time of ſickneſs, and the bed of death." In this manner, while the powers of articulation remained, did the good man employ his lateſt breath in the work of God. Quietly waiting his diſmiſſion from the earthly tabernacle, he entered on Sabbath morning, Nov. 2, 1800, we doubt not, into that reſt above, of which the Sabbaths below are types; and for which the ſacred exerciſes of theſe days, had, to him, for many years, been a delightful preparation. "I have known him," ſays a neighbouring miniſter who preached the Lord's day after his death, to his congregation from Heb. xiii. 7: "I have known him about 33 years, and during all that time, have beheld and obſerved the ſame modeſt, meek and unaſſuming mind; exemplary in a moſt ſincere regard for religion; leading him to act on all occaſions, as one of the children of light, and a genuine diſciple of Chriſt."

His bereaved church will long and affectionately cheriſh the memory of their worthy paſtor, who had the ſpiritual rule over them, and ſpake to them the word of God. They will ſtudy to follow his faith, conſidering the end of his converſation. They will be comforted by recollecting that the Great Shepherd lives; and that his bowels of ſympathy move in their behalf. They will earneſtly and unitedly preſent their ſupplications and prayers to Him, that He may ſend them another paſtor according to his own heart, anointed with the ſame Spirit, to feed them, and to lead them in the way to future bleſſedneſs.

The following beautiful deſcription, by Goldſmith, is almoſt in every word literally applicable to our deceaſed brother. Let the verſes be repeated to one of his congregation, the plaineſt ſhepherd who tends his flock on the Cheviot hills, and he will inſtantly ſay, "That poetry is made on our late miniſter."

"Near yonder copſe, where once the garden ſmil'd,
And ſtill where many a garden-flower grows wild,
There, where a few torn ſhrubs the place diſcloſe,
The village preacher's modeſt manſion roſe.
A man he was, to all the country dear,
And paſſing rich with forty pounds a year.
Remote from town he ran his godly race,
Nor e'er had chang'd, nor wiſh'd to change, his place.

Unſkilful

Unſkilful he to fawn, or ſeek for pow'r,
By doctrines faſhioned to the varying hour.
Far other aims his heart had learned to prize,
More bent to raiſe the wretched, than to riſe.
His houſe was known to all the vagrant train,
He chid their wand'ring, but reliev'd their pain.
Thus to relieve the wretched was his pride,
And even his failings lean'd to virtue's ſide.
But in his duty, prompt at every call,
He watch'd, and wept, he pray'd, and felt for all.
And as a bird each fond endearment tries
To tempt its new fledg'd offspring to the ſkies;
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.
At Church, with meek and unaffected grace,
His looks adorn'd the venerable place.
Truth from his lips prevail'd with double ſway,
And fools who come to ſcoff, remain'd to pray.
The ſervice paſt, around the pious man,
With ready zeal each honeſt ruſtic ran;
E'en children follow'd with endearing wile,
And pluck'd his gown, to ſhare the good man's ſmile.
His ready ſmile a parent's warmth expreſs'd,
Their welfare pleas'd him, and their cares diſtreſs'd,
To them his heart, his love, his griefs were giv'n,
But all his ſerious thoughts had reſt in heav'n.
As ſome tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the ſtorm;
Though round its breaſt the rolling clouds are ſpread,
Eternal ſunſhine ſettles on its head."

DESERTED VILLAGE.

LETTER II.

ON THE DIVINITY OF CHRIST.

[See Evangelical Magazine for February laſt, p. 56]

MY DEAR FRIEND,

I HAVE very ſeriouſly reflected upon the ſubject of our converſation when I ſaw you, as well as upon the contents of your letters. I am conſtrained to write to you again, not only from a ſenſe of duty as your paſtor, but from love to your immortal ſoul.

It appears to me that your departure from the truth, with reference to the eſſential divinity of the Son of God, has ariſen from your attending more to the voice of *reaſon* than to the voice of *divine revelation*. Inſtead of receiving what the Lord condeſcended to reveal, you are diſpoſed to aſk, How can theſe things be?

I can

I can but conſider it a dangerous ſentiment when I hear you ſay, you "Believe that Jeſus Chriſt has no glory, but what he received, and that the ſame honour might have been conferred on any other creature, had it been the will of the Divine Father," which you appear to ground on Col. i. 19. "It pleaſed the Father that in him ſhould all fulneſs dwell." Perhaps, if you more ſeriouſly and attentively conſider that text, it will appear that Paul does not there ſpeak of the fulneſs of the godhead, but of that inexhauſtible fulneſs of ſpiritual bleſſings, from which all God's people are conſtantly ſupplied. "Of his fulneſs have all we received, and grace for grace."* But ſuppoſing this text to refer to the fulneſs of the godhead, it can only prove, that it was the pleaſure of the Father, that this fulneſs ſhould reſide in Chriſt's human nature, which is what I by no means deny. I obſerve alſo with grief, that you do not always treat the ſubject ſo ſeriouſly as it ought to be treated. When you ſay, "You have no right to *ſet up* the bleſſed Redeemer as the true God;" and when you are ſpeaking of the Holy Spirit as a perſon, you ſay, "As you and others *are pleaſed* to call him." My dear friend, I would humbly implore divine inſtruction, while I conſider the ſubject, and I deſire to ſpeak of Jeſus, and the Holy Spirit, as they are revealed in the ſacred word of God.

In my former letter I mentioned ſome of the names by which Chriſt is called, and ſome of thoſe divine perfections, which, it appears to me are aſcribed to him in Scripture. I beſeech you again to compare what I have written with the oracles of truth.

You obſerve that the eternal Father is repreſented as the *only wiſe God*, which is readily granted.† You conclude, therefore, that the Son of God muſt be inferior. I aſk, does not the Son of God bear the ſame character to denote his equality? I entreat you carefully to read, and conſider the 24th and 25th verſes of Jude's ſhort epiſtle; the words follow: "Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy; To the *only wiſe God our Saviour*, be glory and majeſty, dominion and power, now and ever, Amen." I readily acknowledge that I have been uſed to conſider the Apoſtle as ſpeaking of our glorious Immanuel; and here I would ſeriouſly propoſe a few queſtions for your conſideration.

Firſt, Who is it that is able, and does actually keep

* John i. 16. † Rom. xvi. 27.

believers

believers from finally falling?—Is it not Jesus Christ?—Does not the Apostle speak of him when he says, "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!"* Has not this glorious person said, "My grace is sufficient for thee, my strength is made perfect in weakness?" Paul gloried in his infirmities, that the *power of Christ* might rest upon him.† I conclude, therefore, that Jesus, who saves to the uttermost, is he who is able to keep us from falling.

I ask again, who will present the church faultless before the glorious presence of Jehovah with exceeding joy? Will not Jesus Christ? He loved his people, and gave himself for them, "That he might present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."‡ Again Christ reconciled his chosen to God, in the body of his flesh thro' death, "To present them holy and unblameable, and unreprovable in his sight."§

I ask, once more, who is the Saviour of them that believe? Surely it is Jesus: "Neither is there salvation in any other."‖ Observe, Jude speaks of "the only wise God *our Saviour*." Are not glory and majesty, dominion and power, due to Christ? Read the following texts. "To him be glory and dominion for ever and ever."¶ "For we were eye-witnesses of his majesty."§§ "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing—blessing, honour, glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."‖‖ For these reasons I conclude the above passage to be applicable to the Son of God.

I have been in the country, which has prevented my writing before; but if you have any thing to communicate before the Church Meeting, which will be on next Monday, if the Lord permit, I shall be glad to hear from you.

I remain,
With sincere concern for your soul's eternal welfare,
your faithful Pastor,

Dec. 14, 1799. J. UPTON.

* 2 Tim. i. 12. † 2 Cor. xii. 9. ‡ Ephes. v. 27.
§ Col. i. 22. ‖ Acts iv. 12. ¶ Rev. i. 6. §§ 2 Peter, i. 16.
‖‖ Rev. v. 12, 13.

VILLAGE

VILLAGE DIALOGUES.

DIALOGUE III. *The Farmer goes into Thomas's Cottage, and waits till he comes home to dinner—After ſome converſation with the Wife and Family, Thomas comes in.*

Thomas.

AH, maſter! are you come into our poor cottage?

Farmer. Yes; for I was afraid to ſtand in the field, becauſe of the gout.

T. Well, thank God, by his bleſſing on my health, I am able to get bread for myſelf and my poor family too; for I know nothing of the gout.

Thomas's Wife. My dear, ſee what a nice Haſlet maſter has ſent us. I have not boiled any bacon with the potatoes, for I am going to fry a bit of Maſter's kind preſent.

F. Why, we kill'd a pig yeſterday, and I ſent Sam with a little that you might taſte of it.

T. Thank you maſter, a thouſand times; for a little freſh meat is very *reliſhable* to a hard working family. [*The dinner is prepared.*]

Betty. Come, Billy, my dear, leave your loom, it is your turn to aſk a bleſſing. [*They all ſtand up.*]

Billy. By the bounty alone of our Saviour we live,
Ador'd be his name for the food we receive:
But, O may our ſpirits be graciouſly led
To feed on himſelf—He is heavenly bread.

F. There's a good boy; I wiſh I had taught my girls a few ſuch good things. But, Thomas, while you eat your dinner, you are to tell me about changing your religion.

T. Well then, maſter, I'll tell you as near as I can, how, as I ſaid, religion chang'd me.—My father, you know, was a poor working man, and died of a conſumption; and then my mother went to the workhouſe with two children. I was the oldeſt of them, and was put out apprentice to one old James Gripe, who uſed to work me morning, noon, and night, and half ſtarved me; and his wife Margery, was worſe than he. So I ran away from them, and went to the Juſtice about them; and his Worſhip queſtioned me very hard, but got me a better place at farmer Thrifty's, where I had plenty of work, but good victuals and drink: but the farmer was all for the world, and many of the family were *deſperate* wicked; and as I grew up, I wonder they did not make

make me as wicked as themſelves. But wicked enough I was, God knows, for I never went to church, but as I was to meet ſome one there, to ſhew my new cloaths when I had any. I had no more notion of a Bible, or what it meant, than one of the horſes I uſed to drive at plow.

F. Why, Thomas, you had a *good heart at bottom*, or you would have followed more of their bad courſes.

T. A good heart, indeed! when I never prayed, read my Bible, thought of my ſoul, or any thing elſe, but wickedneſs. But you ſhall ſoon hear what a heart I had; for I well remember, when I was about ſeventeen years old, while we were carrying barley, juſt as we were going to bind, above half of the load ſlipt off the waggon, threw me down flat on my face, and then rolled upon me. And what thoughts I then had, no mortal can tell! I could neither ſtruggle, cry, nor breathe. There I lay till I was quite black in the face, and my breath was almoſt out of my body; I thought theſe words ſounded like thunder in my ears, "Loſt once, loſt for ever!" Then my ſenſes ſeemed almoſt gone from me; and before the barley was all taken off, I was quite ſenſeleſs for a while; but when the freſh air came to me, I ſoon began to breathe; and when my ſenſes returned, I remember, I could not, but in my blind way, make ſomewhat of a prayer to God for my preſervation; and directly the waggoner and the reſt of the men, began to jeer me for my devotions; for I had juſt before been ſinging one of my old fooliſh ſongs. But terribly bruiſed I was, and was obliged to keep my bed for three days, and could not go to work for a full fortnight afterwards.

F. It was a very narrow eſcape, indeed, Thomas. But did it not drive you to make ſome good reſolutions? I remember, when I had the gout *deadly* bad in my head and ſtomach, I vowed many, and many a time, that I would mend my ways; and once I ſent for Mr. Dolittle, and he told me, he thought it would be no harm if I *did a little more*; but the Lord knows to my ſhame, as ſoon as I began to recover, I forgot all my vows.

T. Ah, ſo did I maſter! but I have ſince found that all our reſolutions to mend our ways come to nothing, *till God changes the heart*; and ſo it was with me; for directly as I could again get to work, I ſoon forgot my prayers, and was as light and as thoughtleſs as ever. For, though I had a little pride in me, not to neglect my work like many others, yet nothing like a fair or a wake for me. I am aſhamed to

think what a fool I uſed to make myſelf, while I was dancing at the Golden Lion almoſt all night, when I was no more fit for ſuch games than one of our cart horſes.

F. But, ſurely, Thomas, there can be no harm in a little innocent mirth now and then.

T. Why, I'll tell you, maſter, I am never afraid of what I do, provided I can but feel prayer while I do it. Now, at my labour I can ſing and pray with a good conſcience all the day long; but I never could aſk God's bleſſing when I went to a wake; or that he would protect me at a horſe race. Pray maſter, do you aſk a bleſſing over the card-table when people come a merry-making to your houſe?

F. Ah! Thomas, you come too near home, I muſt not tell you all we do at our houſe.

T. But, maſter, if you dare not tell all, the Lord knows all.

Betty. I am afraid, my dear, you preſs Mr. Littleworth rather too hard. I hope you will excuſe him, Sir, for my huſband means no harm.

F. No, no, Betty, I am ſure Thomas means well; I ſhan't be angry. He may go on with his ſtory.

T. Well, on I went year by year, getting worſe and worſe, till about ſix years afterwards, when our Vicar was removed to ſome ſort of a '*Thedral* place, as, I think, they call it, and then ſome noble gentleman, *Lord Canceller*, I think it was, gave Mr. Lovegood the living.

F. *The Lord Chancellor* you mean, Thomas.

T. Ai, ai, it may be ſo: he is a great man, and amighty man with the king. May God bleſs him and the king too, a thouſand times, for ſending ſuch a good miniſter among us! Well, ſoon after Midſummer our new Vicar came, and as it was the firſt time, a many people there were to hear him. Tho' we had heard nothing of him till we ſaw him in the church, yet it was to admiration how he read the leſſons and prayers; they ſounded like new prayers to me—he read them ſo wonderfully fine. But when he got into the pulpit, we did not know what to make of it, for he had no book with him, but a little Bible. We thought for ſure he had left his ſermon-book behind him, while every moment we expected he would be faſt; but on he went for a brave long time; and it is wonderful how lovingly he ſpoke to us, while he preached from this text: *We preach not ourſelves but Chriſt Jeſus the Lord, and ourſelves, your ſervants for Jeſus's ſake.* He told us, how he hoped he was ſent purely for the good of our ſouls; and how fervently he had prayed to God that he

he might come with a bleſſing among us; that his houſe, his heart, was open to us, even the pooreſt of us; and that all his time and ſtrength ſhould be given up for our good. Never did any man ſurely win upon all the people by ſuch a ſermon in coming to a new living, like our miniſter.

F. Hold, maſter Thomas, not quite ſo faſt; for there was old Mr. Goodenough, the ſchoolmaſter, he ſpoke againſt him downright at the firſt ſermon; he ſaid, publicly in the church yard, he had no notion of ſuch new-fangled teachers, and that all the pariſh were *good enough* already, and he wanted to be no better; and that *every tub muſt ſtand upon its own bottom*: and from that time to this the old gentleman has come to hear Mr. *Dolittle*, of our pariſh, and ſays, his doctrine ſuits him beſt. And again, there was that noted good old lady, Madam Toogood, after the ſecond ſermon your parſon preached, ſhe went away to Mr. Blindman's church; and a notable ſtory ſhe told at our houſe, when ſhe came to drink tea with my wife and daughters; how he made out all the good people to be as bad as devils; and then ſhe told us all how many times ſhe went to church and ſacrament; how often ſhe ſaid her prayers, and that in regard to her giving away to the poor, ſhe was even *too good*. But Thomas, I'll tell you a ſecret—While Madam Toogood was cracking and boaſting away all the time ſhe was drinking ſcandal broth, as you call it, her ſervant, who came to light her home, was telling in the kitchen of all her ſtingy tricks; how ſhe made ever ſo many poor people ſick with her four diſh-wath, which ſhe called broth; and how, while ſhe was reading the pſalms and leſſons, and doing her devotions, ſhe would keep ſcolding all the time; and that once upon a time, when ſhe had *made herſelf up* by the week's preparation for the holy ſacrament, after ſhe came to church, ſhe found that it was to be put off, as it was ſo near Eaſter; and that then ſhe fell into a terrible paſſion and ſaid, "Lord have mercy, have I had all this trouble for nothing!" and that ſhe was ſuch a downright ſcold that no ſervant could live with her for ſix weeks together.

T. Well, maſter, if this old lady can brag ſhe is not like other people, like the Phariſee, let me come in with the poor publican, and cry, *God be merciful to me a ſinner*;---his prayer will beſt ſuit my caſe. But if Mr. Goodenough and Madam Toogood did not fear leaving their pariſh churches, why ſhould you be afraid, at leaſt once in a way, to leave your's?

F. Ah! Thomas, you have me there. But go on with your ſtory.

T. Why, maſter, that very ſermon which Madam Too-good found ſuch fault with, was the ſermon that did my ſoul more good than all the others I ever heard in all my life before; for it was then that faithful ſervant of God ript up the deadly wound in my heart, which none but Chriſt could heal. I remember well the text, *The heart is deceitful above all things, and deſperately wicked: Who can know it?* And plainly did he ſhew from the Bible, the rueful ſtate of all mankind; how that when Adam fell from God, all fell in him: and this he ſhewed, was the truth all the Bible over: how that before the Flood the wickedneſs of man was ſo great upon the earth, and that all fleſh had ſo corrupted themſelves before God, that there was but one family in which the fear of God was preſerved, that of Noah, among the many millions that were upon the earth; and that a merciful and righteous God could never have ſent down ſuch a judgment, if the great wickedneſs of man had not deſerved it at his hands: and then he ſhewed, that ſuch was the hardneſs and wickedneſs of mankind, that as ſoon as they began to multiply upon earth a ſecond time, they became again as vile as ever: that all the *waters* of the flood could never waſh away the filth of the world: that then he tried the *fire* of his wrath upon the filthy cities of Sodom and Gomorrah; but ſtill man continued the ſame moſt wicked creature: and that even after that, when God took one family to himſelf, that they might be his own peculiar people, as was the caſe with the Jews, though he was perpetually ſhewing the miracles of his power before them, and bleſſing them, more than any other people, with the gifts of his providence; yet while the meat was in their mouths they rebelled againſt him, and made themſelves worſe than the heathen who knew him not; and that, even when the dear Son of God himſelf came down from heaven to ſave us, the Jews rejected him, and the Gentiles nailed him to the croſs.

F. Why, Thomas, when I was a ſchool-boy I uſed to read over my Bible then, and I remember what you ſay is all very true.

T. Then why ſhould Mr. Goodenough and Madam Too-good be angry with our miniſter for telling the truth?

F. To my way of thinking, people may have as much religion as they, without ſo much outſide ſhew.

T. But maſter, I muſt tell you how our miniſter went on.

From

From the Bible he ſhewed us how that people lived now-a-days juſt as they did ever ſince the world began. And to be ſure, what he ſaid of the abominable lives of all mankind, ſhewed how true the Bible was. How he laid out the wicked ways of the world in all their public wars and cruelties againſt each other! How he ſhewed, that whenever people could get together, it was only for all ſorts of wickedneſs, curſing, ſwearing, fighting, lewdneſs, and every thing that was bad. Then he told us what miſerable creatures ſin made us in our own houſes; what malice, anger, pride, cruelty, were the tormentors of every family; while Bibles were baniſhed, prayer neglected, holineſs laughed at, and every thing that related to the ſoul and matters of ſalvation, were never thought of: and that though, through the grace of God, ſome were ſaved from this dreadful ſtate, yet that the word of God had declared it, that *broad was the gate that led unto deſtruction, and many there were that went in thereat*: and that *narrow was the way that led unto life, and few there were that found it.* Then the good man ſtopt and wept like the rain, as a father would over a dying child he dearly loved; ſo I took it, and then, for the firſt time, I began to weep over my ſinful ſtate. O thought I, does that dear ſervant of God love my ſoul better than I love it myſelf? While I thought that, ſurely, he meant all his ſermon againſt me, for my conſcience told me I deſerved it, and a thouſand times more. There I ſat with a broken and contrite heart, for the firſt time; and in the next pew ſat Ned Swig, as he was once called, who keeps the Golden Lion, where I had often been for my ſinful practices, crying and grieving for ſin, ſtill more affected than myſelf. [*Thomas weeps.*]

F. Thomas, why ſhould you cry? You ſhould not be melancholy, for, I dare ſay, God Almighty will forgive you.

T. Why, my dear maſter, I know he has forgiven me, and like poor Mary Magdalene, it is fit that I ſhould weep, as ſhe did, out of love to him that loved her ſo much, becauſe ſhe had much forgiven.

F. To be ſure, there is a wonderful alteration in Maſter Swig's way of living; for, they ſay, he once kept a *deadly* bad houſe, and that he firſt time he heard Mr. Lovegood, he went directly home, and pulled down from the walls all the merry ſongs and pictures which he had bought to pleaſe his cuſtomers; to be ſure, ſome of them, they ſay, were enough to make one ſplit one's ſides with laughing; and his wife thought for ſure he was mad, though ſince, ſhe has become as ſtrong a follower of Mr. Lovegood as himſelf; and in about

about a month afterwards, inſtead of his merry ſongs and pictures, it was all about religion—A journey from time to eternity in one place—Mr. Dodd's ſayings in another; and then, elſewhere, ever ſo many parliament acts againſt tipling and drunkenneſs, curſing and ſwearing: and then two fine pictures called the *Higroglyphics*, or ſome ſuch word, of the natural and ſpiritual man: but that is above my reading, Thomas.

T. And it was above mine too till I heard Mr. Lovegood; but now I find, as we pray in the Chriſtmas collect, "That all who are regenerate, and born again, and are daily renewed by God's Holy Spirit," are ſpiritual men, and bring forth the fruits of the Spirit; and that natural men act according to the natural corruptions of their hearts; and that explains the two trees, which are man in two different ſtates.

F. Well, I am ſure, I wonder Ned had ſuch reſolution to reform; I ſuppoſe he muſt have loſt many and many a golden guinea by his religion; for ſince he has taken to this new way, they ſay, he does not draw half the drink: and I wonder how he can keep up his Golden Lion, for, it is ſaid, no man can have a drop of drink beyond a pint or two, and that from year's end to year's end, not a drunken man is ever known to come out of his houſe.

T. Now this is all true, and yet Maſter Edward is provided for in a way wonderfully providential; for the precious word of life, held forth by our dear miniſter, has drawn many a poor ſinner from afar to our church, and then away they all go to the Golden Lion between the ſervices.

F. What, from the church to the alehouſe? That is as bad as in our pariſh.

T. Why, maſter, if the good people in your pariſh ſhould go from the church to any of the alehouſes that they might talk about the ſermon, read the Bible, and ſing God's praiſes, while they refreſh themſelves, I ſhould ſee no harm; but I only meant to ſay, that if Maſter Edward has loſt ſome of his cuſtomers, he may have his reward partly in this world; yet certainly he ſtill loſes ſome golden guineas, but in the room of theſe he expects a golden crown. For once he lived by ſin, but now he lives by faith; and I am ſure, while the Bible is true, he'll never ſtarve, *for all theſe things are to be added unto us.*

F. I confeſs there is no ſuch an alehouſe in our town, though there are enough of them.

T. What, are none of the gentlefolks, or the Juſtices, or quality of the town willing to aſſiſt in reforming them?

F. Huſh,

F. Hufh, Thomas, I am churchwarden this year, they made me fwear a *defperate* ftrict oath againft all thefe bad ways; and if I was to ftir in it, every one would be againft me; but I'll promife you, the oath gripes my confcience pretty fharply; and I do think if I was to come to your church, I fhould be in a ftate of defperation, unlefs I was to mend my ways.

T. Nobody that comes to our church is led into a ftate of defperation; for as foon as ever our dear minifter faw many of us weeping under a fenfe of fin, he befought us all to come to church in the afternoon, as he could not leave us till another Sunday, that we might hear what mercy there was in the gofpel for poor finners. And from that time forward we had an afternoon fermon.

F. Yes, and a fine buftle this made among many of the parfons up and down the country, for bringing up fuch fort of cuftoms of double duty, as they call it, in villages.

T. Why, if Mr. Lovegood had come into our parifh on the fame footing as you took the leafe of your farm, he might have had a right to have made a bargain for his fermons, as you do at market for butter, cheefe, cattle and corn; but, God be praifed, he only thought of the falvation of our fouls.

F. Well, well, our minifter wants to make us good too, if he can, for he tells us a deal more of our duty than many of us practife; and we have all his fermons round once a year. I have heard them over nineteen times, and he fays, we fhall have no new ones till we practife the old ones better: though he has given us two or three famous new ones of late againft modern *Antihufiafts*, which come round about Whitfuntide. Madam Toogood fays, one of them he borrowed from Mr. Blindman, and the text is, *If the blind lead the blind, they fhall both fall into the ditch.* And a trimming fermon it is.

T. Why, I have heard our dear minifter thefe fix years, and he has his heart full of fermons, and they are always new.

F. Now, Thomas, I think you are very uncharitable, for you condemn all minifters if they don't preach *off hand.*

T. Nay, that is not true, mafter, for there is that dear loving gentleman, Mr. Fearing, he dares not preach as our minifter, and fome others, without his fermon-book; but bleffed fermons he reads to us, as ever man can write. I love to hear him dearly. But, mafter, if you pleafe, I would rather tell you about the afternoon fermon, which was fuch a bleffing to my poor bleeding heart, as the time flips away.

F. Well,

F. Well, I can ſit a little longer.

Betty. Would you like to eat a little bit with us in our plain way? I can fry you a freſh bit, if you pleaſe, ſir—Billy, fetch Maſter a clean trencher.

F. No, Betty; I thank you, I had rather go hungry to my dinner. But let us hear, Thomas.

T. O Maſter! after my heart had been ſo deeply cut in the morning, inſtead of going home to dinner with the family, I took my bread and cheeſe and went into the fields, walked about, crying with Job, *Behold I am vile*; and with the poor publican, *God be merciful to me a ſinner!* When I heard the bells ring, away to church I went; and twice to church, on the ſame day, I never went before. On the road I met poor Maſter Edward; I began telling him the feelings of my heart, and inſtead of anſwering me, he wept, and I wept too. We well remembered how much evil we had done to each other, by being meſſmates in ſin, and into the church we went; our dear miniſter ſoon came in, and in the ſecond leſſon he read theſe words, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners.* Theſe words ſo affected him, that he ſtopt and wept; then wiped his eyes, and read them over a ſecond time. After prayers, he got into the pulpit, and took the ſame words for his text; and O ſuch a ſermon ſure never was preached before! He ſhewed all the Bible over, that never did any one poor ſinner ſue for mercy but he had it; he told us of Manaſſeh, of Saul, the Philippian jailer, and the thief upon the croſs; that all theſe poor bleeding penitents were at once accepted, without any other righteouſneſs but what was to be found in him, who died to juſtify the ungodly; and that *whoſoever*, and again he ſaid it, whoſoever cometh *unto him he will in no wiſe caſt out.* O what a time of love was this! How Edward looked at me, and I at him, while we both, by faith, looked at Jeſus Chriſt, who died for our redemption.

F. And was this all you did for your ſalvation?

T. Why, Maſter, nothing more could be done, for the love of Chriſt broke our hearts into a thouſand pieces; from that moment we felt the chains of ſin drop off from the ſoul, and we were at liberty to love and ſerve the Lord. Now, for the firſt time, we began to experience what it was to be *made new creatures in Chriſt Jeſus, old things paſſed away, and all things became new.* Being thus *made partakers of the divine nature*, and *renewed in the ſpirit of our minds*, that prayer in the communion ſervice, we truſt, we anſwered now, which we might have read, but never *prayed* before:

"Cleanſe

" Cleanſe the thoughts of our hearts by the inſpiration of " thy Holy Spirit, that we may perfectly love thee, and " worthily magnify thy holy name." And when he concluded that bleſſed ſermon with theſe words from St. Paul, *I beſeech you, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable to God, which is your reaſonable ſervice*; with a hearty *Amen*, we at once found that we could give ourſelves away to live to his glory.

F. Ah! but maſter Thomas, all the followers of your Vicar are not ſuch ſaints for all this; for there is Mr. Feigning, the ſquire's ſteward, though he is a wonderful ſtickler for your parſon, is no better than he ſhould be; and Mrs. Fairſpeech, though ſhe comes with ſuch a wonderful ſanctified face, loves a ſly drop as well as any of her neighbours, and then ſcolds her huſband for not being of her religion.

T. Yes, and it grieves us to the heart to think, that there ſhould be any *who name the name of Chriſt and depart not from iniquity*; but hypocrites there always were, and will be; yet real religion is never the worſe for them. But ſtill, you know, maſter, the goſpel has done wonders among us; common ſwearers, and others who never prayed before, have been made to pray of late; drunkards have become ſober, and their ragged families decently clad; ſabbath-breakers, who had heart for nothing on that day, but vanity and ſinful mirth, can now fill the houſe of God, and find it their heaven upon earth; yea, and families where wrath and anger reigned, are now ruled by love, by that meekneſs and gentleneſs which is in Chriſt Jeſus. Thus have we happily proved the goſpel to be the power of God to our ſalvation, by the bleſſed fruits of righteouſneſs which have been produced thereby.

F. I don't wonder that you are ſo fond of your ſort of miniſters, while they do you ſo much good.

T. Why, we care not what ſort they are, provided they are but of a godly ſort. But you know, maſter, how terribly people are hardened in ſin, if the lives of the miniſters, and other great folks, be inconſiſtent with the goſpel; and how many there are now-a-days who ſcoff at the Bible itſelf outright, when ſuch men ſo mortally wound ſo good a cauſe. Yea, ſuch men had much better never preach at all a thouſand times, while their lives belie their words.

F. Well, I muſt confeſs, that I have many times thought that if I were as good as the parſons, I need be no better: but is not young Parſon Merryman one of your ſort of late?

I remember him when he was a ſtrange wild *Blade*, how he uſed to gallop over my farm, ſhouting and roaring, like a madman, after Lord Rakiſh's hounds; and how deadly angry he uſed to be with his uncle, who would have him made a parſon of, becauſe there was a good fat living in the family; how he could crack his jokes, how ſoon he *did over* his pariſhioners in the afternoon, that he, and the gentlefolks who came to ſee him on the Sunday, might not be diſturbed from dinner and the bottle.

T. Yes, maſter, and I dare ſay you have heard that when our miniſter was called to preach before my Lord Biſhop, and all his clergy, how that worthy young gentleman was ſo affected at the things he heard about the duty of miniſters, what they ſhould preach, and how they ſhould live, that he could not be at reſt in his conſcience till he came to ſee Mr. Lovegood; and now every body wonders at what an altered man he is.

F. Ay; and it is not above four years ago ſince he came to our town, while the ſtage-play people were there: and how he romanced with our daughters; and what a racket he kept up when all of them ſhould have been in bed and aſleep, it would be a ſhame to tell.

T. Yes; but then he was a miniſter of man's making; but now he is a miniſter of God's making. Once he loved his ſports, but now he loves the ſouls of his pariſhioners; once he loved the fleece, but now he loves the flock; once he was for this world, but now he is for the next. O maſter, what wonders are done by the grace of God on the hearts of ſinners!

F. Well, Thomas, I believe Mr. Merryman is a true convert, but I muſt be going; you and your family have picked up the ſcraps pretty clean.

T. It is too good to be waſted; thank the Lord, we have had a charming meal. [*Thomas to his daughter.*] Come my dear, it is your turn to give thanks.

Betty to the daughter. Don't be aſhamed my good child, but let maſter hear how well you can ſay your thankſgiving hymn. [*The daughter ſays her hymn.*]

The beaſts of the field, and the fowls of the air,
Are kept by thy power, and fed by thy care;
Thy merciful providence, faithfully nigh,
Suſtains the poor ravens whenever they cry.

But they cannot praiſe thee, they know not from whom
The ſtreams that they drink, and their ſuſtenance come;

For

Far wiſer may we be, and thankfully own,
That all our ſupplies are from Jeſus alone.

F. There's a brave girl; here is ſixpence between you and your brother for ſaying his grace before dinner; and when you lye-in Betty, I ſhall remember you.

T. The Lord bleſs you, maſter, with his grace for your kindneſs. But you would have me tell you how we live, and to my mind, you would not think we did right if we were to neglect our chapter and our prayer, becauſe you are here. Betty's a good ſcholar, and I have a little pride in me that people ſhould know how bravely ſhe can read. [*Betty takes down the Bible, and reads the latter part of the* 14*th chapter of St. Luke.*]

Thomas to Betty. Can't you remember, my dear, what a wonderful ſermon our miniſter made againſt all theſe ſad excuſes; how that a man could not purchaſe a piece of ground, buy a few cattle, have a little trade, or marry a wife; but out of all theſe things, innocent in themſelves, they could find an excuſe to neglect their ſalvation, and deſpiſe the marriage ſupper of the goſpel.

[Thomas then offers up a ſhort prayer: prays for the king, and his favourite, the Lord Chancellor, for ſending them Mr. Lovegood, and that God would bleſs his miniſtry to them; and after ſome other petitions, prays affectionately for his maſter and his family. The farmer gets up much affected;—turns to the window—ſtifles his concern—wipes his eyes, and ſays,]

F. Thomas, I'd give the world to be as good a man as you are; and that my wife was as good a woman as your Betty. Well, well, I will pluck up courage and come and hear Mr. Lovegood next Sunday, come what will of it; and I'll try to bring my daughter Nance with me, for ſhe does not ſeem to be ſo bad ſet againſt Mr. Lovegood as the others; but I know I ſhall hear enough of it from Mr. Dolittle and my neighbours.

T. I wonder that gentleman ſhould ſay ſuch hard things, wherever he goes, againſt our good miniſter, and that he ſhould be ſo often preaching againſt him as a hypocrite and over righteous *Thuſiaſt*; ſurely it is out of ignorance. The Lord open his eyes! But I am a few minutes beyond the time of labour. Come Thomas, my boy, let us be gone, maſter wants to be at home.

F. Farewel, Thomas.

Tho. and Betty. The Lord Bleſs you, maſter, for your kindneſs.

Surry Chapel. R. H.

N. B. Publiſhed alſo by the Religious Tract Society.

ON THE SALARIES OF DISSENTING MINISTERS.

Mr. Editor,

The intimation you gave to the pathetic communication of Philemon in the laſt month, induces me to hope for a favourable acceptance of the following Queries on the immediate neceſſity of encreaſing the Salaries of Proteſtant Diſſenting Miniſters. The ſubject I conceive, conſidered in all its bearings, highly intereſting and important; and I indulge the hope that in a cauſe where juſtice, humanity, and chriſtianity unite their voices, I ſhall not plead in vain. Inſtead, however, of a long train of reaſoning, or an appeal to the paſſions, I would refer the following interrogatories to the conſcience of every Proteſtant Diſſenter, as he will anſwer at the ſolemn bar of the Almighty God.

QUERIES.

IS it not notorious that every article of life has been progreſſively riſing for ſome years paſt, but more rapidly ſo of late?

Is it an exaggerated eſtimate, that on an average proviſions are double the price they were twenty years paſt?

Have not the wages of the labourer, the mechanic, the artificer, the ſoldier, been in ſome degree advanced to meet their encreaſed expenditures?

But have the ſalaries of Diſſenting Miniſters encreaſed in any thing like the ſame proportion?

Does it not follow then, either that if miniſters *have enough now* they had *too much then*; or if *but enough then*, they have *too little now?*

Though ſome congregations ſupport their miniſters with a liberality that does them honour, yet, on an average, have miniſters more than 70l. per annum?

But ſuppoſing the average to be 80l. though this may be ſufficient for a ſingle man, is it ſufficient for the maintenance of a wife and family?

Is it not expected that a miniſter and family ſhould appear, at leaſt, creditable, if not genteel; and has he not frequent claims upon his benevolence and hoſpitality? but is ſuch a ſum adequate to theſe varied demands?

Some congregations diſlike their miniſter's engaging in worldly buſineſs, as too much interfering with more important duties; but ought not ſuch objectors in juſtice to prevent the painful neceſſity?

If

If the family of a miniſter increaſe, with *no* additional reſources, is it not to be feared that in many caſes, ſuch an increaſe may be deemed an additional affliction, rather than be hailed as a new bleſſing?

As his family grows up, does not his poverty frequently preclude the choice of placing them in thoſe ſituations which bid faireſt for happineſs?

If ſickneſs enter his habitation, is it poſſible he can have reſerved a ſtore againſt ſuch a trying period?

Does death approach; how exquiſite the agony of a dying hour, when embittered by the remembrance of leaving thoſe whom he loved as his own ſoul, deſtitute and friendleſs?

Should he be ſpared to old age, with impaired ſtrength and encreaſing infirmities, is not the evening of a laborious life too often eclipſed by neglect and poverty?

Are there not many living witneſſes of the truth of theſe things? And if the preſent ſyſtem be purſued, are their numbers likely to decreaſe?

Are not theſe ſufficient reaſons to call forth the attention of the religious public, and can that attention be awakened too ſoon?

Are there not in almoſt every congregation individuals who could, without injury to themſelves, contribute much more than they do? And would it aggravate the ſufferings of their dying moments to reflect on ſuch an exertion made in the cauſe of Chriſt?

Shall the tradeſman and the merchant give a clerk from 100l. to 500l. to tranſact his temporal concerns; and ſhall the man of God receive no more than two or three guineas, who is labouring for their eternal intereſts?

In a period like the preſent, when infidelity and philoſophiſm ſo much abound, is it not highly neceſſary that miniſters ſhould be men of judgment and learning, as well as of piety?

But are not the general ſalaries of Diſſenting Miniſters a kind of prohibition to genius and talent, ſtepping forward in the arduous cauſe?

On all theſe accounts, and various others which might be urged, is it not moſt important that congregations ſhould immediately take effectual meaſures to remedy ſo oppreſſive an evil?

One more queſtion remains, Who ſhall begin the laudable undertaking? Shall miniſters? It cannot be, that Proteſtant Diſſenters would wiſh thus to degrade their pa tors.

Shall

Shall congregations in a body? but how long muſt they wait ere this can take place?

Shall not ſome *individuals* in the reſpective churches do it, whoſe character, diſintereſtedneſs, and pious zeal, will ſtamp reſpectability on the work?—Are ſuch individuals wanting?—Impoſſible. While the religious public can refer to the philanthropic Directors, and ſubſcribers to the Miſſionary Society, and other inſtitutions, for the enlargement of the Redeemer's kingdom, advocates and friends cannot ſurely be wanting. Friends of humanity, believers in Jeſus, aid the undertaking! PHILANTHROPUS.

To the Editor of the Evangelical Magazine.

SIR,

THAT thouſands and ten thouſands in this land are periſhing for lack of knowledge is an awful truth, and little attended to. We feel, and juſtly, for the preſent neceſſity of the poor, and every hand is open to furniſh them with food to ſupport the dying body. Yet man, in the beſt ſenſe, "liveth not by bread alone, but by every word which proceedeth out of the mouth of God." How great a famine, and more fatal in its effects, than that of bread and water, prevails in the preſent lack of the word of the Lord, the pure and precious Goſpel of our Lord Jeſus Chriſt, thoſe who have ſenſes of ſpiritual diſcernment only can perceive. To them the cry is great, and they awake to the help of their miſerable and periſhing fellow-creatures. Hence the bleſſed efforts which have of late been made to carry the light of truth into the darkened corners of the land, where the ſhadow of death and ignorance is ſpread over the inhabitants. The enmity and oppoſition which theſe philanthropic efforts have produced is well known, and the intention of putting ſome barriers in the way of thoſe, who humanely and compaſſionately are ſeeking thoſe poor ſouls whom no man careth for, avowed. But the Lord will, I truſt, diſappoint the devices of all, who would be hinderers of his word. The conſideration of this was forcibly impreſſed on my mind by the following account, which a gentleman in company related, and which I ſhall give you, as near as I can recollect, in his own words.

"I was one day laſt ſeaſon out a ſhooting with the miniſter of the pariſh, and having occaſion to quit our horſes to beat ſome contiguous ground, we called a boy that was near to hold

hold them, with a fine open countenance, about fifteen years of age. Mr. ——, the parſon, on diſmounting, aſked the boy, Do you know me? No, ſir. How old are you? I believe fifteen. Don't you ever come to church? No. Have you never been there? Yes, when I was chriſtened, I believe, and when Farmer R—— was buried: but I did not go into the houſe; I only ſaw the man with a great ſmock-frock at the grave. Have you any parents? Yes. Have you any brothers? Yes; four beſides me, and daddy and mammy. And do they none of them go to church? No. What do you do on a Sunday? Why, daddy and mammy lie abed all the morning, and I and my brothers go out into the foreſt to gather wood."

Now what muſt become of theſe poor creatures, if no perſon goes into the foreſt to ſeek them? Is it criminal in any good man to read, or ſpeak to them, unleſs he is ordained and licenſed by the Biſhop himſelf? Will the Biſhop feel light under the load of theſe periſhing, neglected beings, and neither ſend himſelf to ſeek them, and thoſe who were willing to go, would he hinder? The fact is certain, that multitudes of ſuch are every where to be found; who are diſtant from the church, or careleſs about the ſabbath, or even when they go once a week, if ſo often, the means of inſtruction are ſo ſmall and inadequate to all neceſſary information in divine knowledge, that ignorance and error cannot but reign uncontrouled, and with them the profaneneſs and diſordered manners, againſt which many make ſo loud a cry, and yet take no effectual ſteps to remove them. If the Lord hath yet mercy in ſtore for this guilty land, He will revive his work, and ſtir up a ſpirit of more awakened attention in miniſters and people. Then none will think it a ſufficient excuſe to ſay, "*Am I my brother's keeper?*" But loving out of a pure heart fervently every good man will ſeek to communicate the bleſſed truths he himſelf has been taught of God, and will not ſuppoſe the abuſe or reproach of men a reaſon for preventing him from plucking theſe brands from the burning.

PHILOSUKOS.

ON PUBLIC DINNERS.

In Anſwer to a Query in our Magazine for January, p. 27.

SIR, *To the Editor.*

WITHOUT approving of public dinners in general, eſpecially ſuch as are expenſive, and particularly at a time

a time like the preſent, when, as your correſpondent obſerves, "the poor are groaning under comparative famine;" I ſubmit to you, whether the following and ſimilar inſtances be not ſufficient to juſtify Chriſtians dining in public; I will not ſay expenſively, I would hope they would do it always as frugally as poſſible.

Where it has been the cuſtom in better times for the members of a Society, for ſome benevolent deſign, to dine together annually; at which time they bring their friends for the purpoſe of promoting ſuch an object, perhaps it would be very detrimental to omit, for only one year, ſuch a meeting, as on thoſe occaſions many *new* members are added to their liſts; and the good that may proceed therefrom may be permanent and greatly preponderate the evil, which may be only temporary; likewiſe it muſt be recollected, that probably the appointment was made when the times bore a more favourable aſpect, the ſtewards choſen, and other arrangements agreed upon, the poſtponing of which would be attended with inconvenience. Let the Society for promoting Religious Knowledge among the Poor (commonly called the Book Society) be inſtanced. In what way otherwiſe could ſo large a number of the ſubſcribers and their friends be brought together, and induced to encourage the inſtitution? There have been of late years, I believe, from thirty to ſixty *new* members added at the annual dinner. Alſo the Society for Educating Deaf and Dumb Children of the Poor, increaſe conſiderably their benefactors at their Anniverſary, nor is it to be wondered at, that the exhibition on thoſe occaſions of the objects educated, and the apparent progreſs they have made, ſhould draw forth the pity, and the pecuniary aid of thoſe who have it in their power to help ſo good a work; deeming the above to be to the point, I will not obtrude further.

I am your's, reſpectfully,

A. B. C.

SELECT SENTENCES.

"JOB abhorred himſelf moſt when he knew himſelf beſt. The clearer diſcoveries we have had of God, the viler will every thing of ſelf appear." Dr. OWEN.

"Humility is the ſource of true *meekneſs*. To be meek towards others we muſt renounce ourſelves. He who deſpiſes himſelf is content to be deſpiſed. He who thinks nothing due to him will not think himſelf neglected." FENELON

REVIEW OF RELIGIOUS PUBLICATIONS.

THE CHARGE OF SAMUEL LORD BISHOP OF ROCHESTER, &c.

[Concluded from our laſt Number.]

HAVING followed his Lordſhip through the former part of his charge, relative to the progreſs and effects of infidelity in France, and which occupies no leſs then ſeventeen pages, we now come with him to our own country where, he ſays, the enemy, bent on obliterating pure genuine chriſtianity, and well-knowing that bold undiſguiſed atheiſm, proceeding directly and openly to its horrid purpoſe, will never be ſucceſsful, is carrying on his operations "by cautious ſtratagem." After ſuch laboured efforts to excite alarm, the reader naturally expects to hear of the diſcloſure of ſome nefarious plot, deeply laid and artfully conducted, with a view of forming "a conſpiracy of all the wit, the ſcience, the philoſophy and the politics" of the nation "for the extirpation of the chriſtian name." Inſtead of which, he is preſented with three pages of invective againſt the religious people of various denominations, Calviniſts or Arminians, Churchmen or Diſſenters, whoſe ſingular devotedneſs to God, and zeal for the ſalvation of others, have procured for them, from the world, the general appellation of *Methodiſts*. Nor does it appear that any thing in their conduct has provoked this abuſe, but the great exertions they have ſo laudably made to ſtem the torrent of infidelity and anarchy, by diffuſing the knowledge of Chriſt among the numerous claſſes of the poor, and teaching their children to read the ſcriptures. But as we deſire to manifeſt the ſtricteſt impartiality towards this Rev. Prelate, and the people he has ventured ſo boldly to attack, we will quote the paragraph itſelf, notwithſtanding the length of it, and accompany it with a few remarks.

Glancing at the Socinians, whom his Lordſhip conſiders as atheiſts in diſguiſe, and claiming the honour of having completely foiled them in their firſt attempts, by unmaſking their deſign; "Still," ſays he, "the operations of the enemy are going on. Still going on by ſtratagem. The ſtratagem ſtill a pretence of reformation. But the reformation the very reverſe of what was before attempted. Inſtead of diveſting religion of its myſteries, and reducing it to a mere philoſophy in ſpeculation, and to a mere morality in practice, the plan is now to affect a great *zeal for orthodoxy*; to make great *pretenſions to an extraordinary meaſure of the Holy Spirit's influence*; to alienate the minds of the people from the eſtabliſhed clergy by repreſenting them as ſordid worldlings; without any concern about the ſouls of men; indifferent to the religion which they ought to teach, and to which the laity are attached, and deſtitute of the Spirit of God. In many parts of the kingdom *new conventicles have been opened in great number*, and congregations formed of one knows not what denomination. *The Paſtor is often, in appearance at leaſt, an illiterate peaſant or mechanic.* The congregation is viſited occaſionally by preachers from a diſtance. Sunday ſchools are opened in connection, with theſe conventicles. There is much reaſon to ſuſpect, that *the expences of theſe ſchools and conventicles are defrayed by aſſociations* formed in different places. For the preachers and ſchoolmaſters are obſerved to engage in expences, for the ſupport and advancement of their inſtitutions, to which, if we may judge from appearance, their own means muſt be altogether inadequate. The poor are even bribed by ſmall pecuniary gifts from time to time, to ſend their children to theſe ſchools of they know not what, rather than to thoſe connected with the

Eſtabliſhed Church, in which they would be bred in the principles of true religion and loyalty. It is very remarkable, that theſe new congregations of non-deſcripts have been moſtly formed, ſince the Jacobins have been laid under the reſtraint of thoſe two moſt ſalutary ſtatutes, commonly known by the names of the ſedition and the treaſon bill. A circumſtance which gives much ground for ſuſpicion, that ſedition and atheiſm are the real objects of theſe inſtitutions, rather than religion. Indeed in ſome places, this is known to be the caſe. In one topic the teachers of all theſe congregations agree, *viz. of the eſtabliſhed clergy, as negligent of their flocks*, cold in their preaching, and deſtitute of the Spirit. In this they are joined by perſons of a very different caſt, whom a candour, of which they on their part ſet but a poor example, is unwilling to ſuſpect of any ill deſign, though it is difficult to acquit them of the imputation of an indiſcretion in their zeal, which in its conſequences may be productive of miſchief very remote, I believe, from their intentions. It is a dreadful aggravation of the dangers of the preſent criſis in this country, that perſons of real piety ſhould, without knowing it, be lending their aid to the common enemy, and making themſelves in effect accomplices in a conſpiracy againſt the Lord and againſt his Chriſt. The Jacobins of this country, I very much fear, are at this moment making a tool of Methodiſm, juſt as the illuminees of Bavaria made a tool of Free Maſonry, while the real Methodiſt, like the real Free Maſon, is kept in utter ignorance of the wicked enterprize the counterfeit has in hand."

To every candid liberal mind this paſſage will carry with it its own refutation, becauſe there is nothing to be found in it, but uncharitable conjectures, dark inſinuations, and bold aſſertions, deſtitute of proof. The general argument of it ſeems to be, that whatever the Methodiſts were before the Socinian diſcomfiture, they are now compoſed of fools and knaves, atheiſts and the tools of atheiſts; and are all, without exception, either deſignedly or undeſignedly "accomplices in a conſpiracy againſt the Lord and his Chriſt."

But what ground is there for ſuch a dreadful charge? Suppoſe the defeated Socinians had all been atheiſts, and did not believe their avowed creed, as this Prelate peremptorily affirms, does it neceſſarily follow that they have joined themſelves to the Methodiſts? Can a ſingle inſtance of this kind be adduced? Has "the Patriarch of the ſect" been preaching at the Tabernacle or the Foundery, or have "the orators and oracles of Birmingham and Eſſex-ſtreet" been itinerating in the villages, and publiſhing the Goſpel to the poor?

Or what is there ſaid to be taught or done in their numerous conventicles, which would countenance the ſuppoſition that they are the reſources of atheiſts, or that the ends of infidelity are promoted in them by ſtratagem? 'Tis ſaid, their "plan is now to affect a great zeal for *orthodoxy*;" that is, to preach *ſound doctrine*, or pure Chriſtianity. And, will Chriſtianity jacobinize the world? Or is it an indication of any ſtratagem, but that bleſſed ſtratagem that Jeſus recommended to his Apoſtles for catching men?

The accuracy of the ſtatements reſpecting their pretenſions to great degrees of divine influence, and their reviling the clergy, may fairly be queſtioned without impeaching his Lordſhip's veracity, as it is hardly to be ſuppoſed that he frequents the conventicles, and muſt therefore rely on the reports brought him by others. Admitting them, however, to be true, the point in queſtion would not be thereby eſtabliſhed. God forbid! that a pretenſion to any degree of divine influence ſhould ſubject the party to the imputation of atheiſm. For had his Lordſhip been at an ordination inſtead

stead of a visitation, he would have been reminded of one who would keenly resent the charge of atheism, and yet pretends to such an extraordinary measure of the Holy Spirit's influence, as to impart it to as many as he pleases by the imposition of his hands. And, as to their representation of the established clergy, it perfectly coincides with the account his Lordship gives of their conduct in this very charge, (p. 27).—"Take heed how you give the laity reason to suspect that you desire to make the most of your livings, and to do as little for it as you can. Nothing *hath done so much hurt* to the interests of Religion, or the established Church, as the *lazy practice* which of late years has gained ground in country parishes, of opening the Church for *divine service* on one part only of the Lord's Day. The Sectaries take great advantage of this; and, what is much worse, the devil also takes advantage of it. On that half of the day on which there is no admission at the parish church, good inclinations carry the industrious part of your parishoners to the Conventicle: and the devil invites those of another cast to the ale-house." While we lament with his Lordship *this crying sin and scandal*, we are happy to find that the devil and the Sectaries are not agreed, as the danger might be greater if they both pulled the same way: and we suppose this disagreement must be the reason that Satan stirs up so much hatred against these Sectaries; for if the parish priest shut the church door, and the devil opens the ale-houses, it must be an unpardonable sin against both for the Sectaries to interfere.

But among these Sectaries, it seems, "the pastor is often, *in appearance at least*, an illiterate peasant, or mechanic;" implying that these men are more than they appear to be—men of consequence, probably; such as interested themselves in the spreading of infidelity abroad—"Men of Letters, Magistrates, Nobles, Ministers of State, sovereign Princes." "Surely, my Lord is wise, according to the wisdom of an angel of God;" for no man living, we believe, ever before suspected these men to be a whit more learned than they appear, and we wish his Lordship, on examination, may not be disappointed.

The suspicion, that the expences of the schools opened in connection with these conventicles, are defrayed by associations formed in different places, his Lordship may find substantiated, if he will do us the honour of turning over the pages of the Evangelical Magazine. But does he mean to state it as a crime, or a proof of infidelity, that associations pay the expences of Sunday Schools? Or, does the sin consist in supporting schools that are not under the management of the parochial clergy? Surely it is very hard, if it be a crime in his clergy not to instruct the people, and care for their souls, and an equal or greater crime in others to do what they neglect.

That atheism and sedition are taught in these schools is by no means credible, since the schools are always open, and children are not remarkable for keeping secrets; nor can we conceive how his Lordship should make the discovery, unless prelates sometimes assume the appearance of illiterate mechanics, and visit these schools of sedition in disguise; or unless some noble conspirator has made his Lordship his confessor, and authorized him to speak in such strong and decisive terms; if so, we hope his Lordship will do his country the justice to bring forward the evidence; and not endeavour to fix an odium upon the whole body of Methodists and Dissenters, for a fact known only to himself.

A principal cause of this Prelate's jealousy seems to arise from the abundant increase of these congregations since the suppression of jacobinical assemblies; but his Lordship should recollect, that when the alarm was

founded, that Religion and the State were both in danger, all ranks of men were called upon to oppose the spreading evil. In this case the Methodists (whether Episcopalians or Dissenters) thought the greatest service they could render their country, was to aim, under the Divine Blessing, at the conversion of the adult and the instruction of the rising generation.—They have eminently succeeded: and, beside the good resulting to individuals from their own conversion, and to society, from the amelioration of the public morals, they have rendered an essential service to the State, by turning the attention of the people from political debates to subjects of higher importance, and of everlasting interest. And to this, under God, the tranquillity of the country, in existing circumstances must, in a great measure, be attributed. For it has been observed, by a respectable writer, who appears to be well acquainted with the importance of Religion to the State, that "he who worships God in spirit and in truth, will love the government and the laws which protect him, without asking by whom they are administered."—Mr. Arthur Young's Enquiry into the State of the Public Mind, &c. p. 25.

So far is the fact from countenancing his Lordship's idea, that methodism is a tool of the jacobins—it is in direct opposition to their views; and the leading men among the Methodists are known to be as inveterate enemies to it as any Prelate on the Bench.

We hope, therefore, that the Legislature, should his Lordship bring the matter before them as he intimates in this discourse, will be too much alive to the interests of the country, to stop the activity of the only men who appear willing to instruct the ignorant and teach the children of the poor. Not that we wish to check the exertions of his Lordship's clergy, to whom, it is a little remarkable, that he recommends the preaching of the same truths by which the Calvinistic Methodists happen to be distinguished, namely, the doctrinal Articles of the Church of England. At any rate we hope the Reverend Bench themselves will fill the Churches with these truths, and then we believe they will think it unnecessary to request the Legislature to prohibit the Sectaries from preaching them in Conventicles. "Thin congregations," says Mr. Young, "whether in town or country, are always the fault of the clergy. I never heard a really good impressive preacher, who delivered the doctrines of the Gospel, and not those of so many modern divines, and who seemed truly to feel the truth and importance of what he uttered, without finding a numerous and attentive assembly."

But is it not a little extraordinary, that in these times of abounding infidelity, any *real* friend to primitive Christianity should be suspicious of the Methodists, after what is said of them by a dignified churchman and able defender of Christianity? "After men became Christians," says Dr. Paley, "much of their time was spent in prayer and devotion, in religious meetings, in celebrating the Eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and corresponding with other societies. Perhaps their mode of life, in its form and habit, was not very unlike the Unitas Fratrum, or of *modern Methodists*."—Evidences of Christianity, p. 38, 2d edit.

But after all, if the enemy still continue to work by stratagem, we cannot help thinking him too crafty to adopt the stratagem of his Lordship. Surely infidels were never famous for devoting their time and talents to the gratuitous instruction of the poor; and if they wanted a covert for carrying on their pernicious design, they would be more likely to seek it in the bosom of a wealthy establishment than a sectarian barn. Certainly this was the case in France, where the atheists not only ascended the higher departments of

of the government, but also the superior offices of the Church, from whence they diffused their poison through all the inferior orders. We would hope nothing like this will take place in the British Hierarchy; but if our information be correct, there are Bishops now on the Bench who are known to have been formerly Socinians; and we have unquestionable authority for asserting, that a *most* reverend Prelate thanked, by letter, the late Dr. Price, for his Sermons, written in express opposition to the established religion of the country. Of this, however, we are confident, that there is not an atheistical apostle upon earth, but would prefer a snug stall in a Cathedral, or a warm living in the Church, to the hard fare and harder labours of an itinerant Methodist.

NEW PUBLICATIONS IN MARCH.

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LITERARY NOTICES.

A new and uniform octavo edition of the Works of the learned and excellent Dr. *Owen* is in contemplation to be publiſhed by ſubſcription.

Rev. Mr, *Palmer*, of Hackney, is preparing an Improved Edition of his Nonconformiſt's Memorial, for the preſs, to be embelliſhed with more than twenty-four capital Portraits, to be engraved on purpoſe by the firſt artiſts.

The ſecond volume of *Poole's* Annotations, and the third Vol. of Dr. *Watts's* Works, are expected in the courſe of the preſent month.

OBITUARY.

OBITUARY.

MISS ACHSAH BOWERING.

THE ſubject of this memoir left this vale of tears April 27th, 1800, aged 29 years. The complaint which occaſioned her removal was a pulmonary conſumption, ſymptoms of which were diſcovered for years, but their fatal conſequences were not much apprehended till October 1799; and in the month following the writer of theſe lines was firſt called to viſit the deceaſed.

For ſome days ſhe talked of recovery, and ſeemed to expect it, which was natural, conſidering the flattering nature of her complaint. She, however, ſoon felt that ſhe was verging faſt to the eternal world; but through all her illneſs ſhe evidenced ſuch a frame of mind as excited the admiration and gratitude of her Chriſtian friends.

What appeared moſt worthy of notice, was her ſteady reliance on the Lord Jeſus Chriſt—the patience with which ſhe endured a tedious affliction—and the calmneſs and familiarity with which ſhe converſed about her expected change, and at length underwent it.

During her illneſs ſhe often ſpoke with conſiderable freedom, both to her relations with her, and to Chriſtian friends who called to viſit her; and Jeſus was the theme of her tongue, and, we truſt, the joy and ſupport of her heart. No paſſage of ſcripture was more frequently on her lips, or expreſſed in a more intereſting manner, than 1 Tim. i. 15. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief." It may be worthy of remark, that it was that ſhort, but well known paper, entitled "Poor Joſeph," founded on fact, in the converſion of a perſon under a ſermon by the late Dr. Calamy from the above text, which was, under God, the means of firſt leading her to a ſerious concern about her ſoul. For ſome weeks before her death her weakneſs and cough ſo much increaſed that ſhe was obliged to be ſupported in bed; a friend entering the room for this purpoſe, ſhe exclaimed, "Oh! I have been held better than you can hold me! I have been held by Jeſus, and he holds me beſt." The laſt words which the writer of theſe lines heard from her lips were—

"Not for our duties or deſerts,
"But of his own abounding grace."

Her ſtrength failed her, and ſhe was unable to compleat the ſtanza. Indeed the hope which ſhe had, during her illneſs in the Lord Jeſus, as her all and in all, was almoſt uninterrupted; ſhe was not, however, free from diſtreſſing doubts: one evening in particular her mind was greatly exerciſed for ſome hours, and the tempter ſeemed to attack her faith with unuſual boldneſs; her fears were, leſt ſhe had never been properly convinced of the *evil of ſin*; and experienced that *godly ſorrow* for ſin, which affords a true mark of a child of God; however, by the ſeaſonable converſation and prayers of an eſteemed friend, her comfort was again reſtored, and from that time Jeſus and his ſalvation ſeemed increaſingly precious to her.

Her patience deſerves to be noticed; though on the whole the Lord dealt gently with her; at ſeaſons her pain was exceſſive; yet I know not that ſhe was heard to utter a murmuring word. To her friends entering the room, ſhe once obſerved, "Why did you diſturb me? I have been in ſuch a ſweet meditation that I conceived myſelf at heaven's gate, and Jeſus ſtanding with open arms to receive me. I have been ſo happy it has taken away all my pain; I feel not the leaſt of it." And more than once ſhe

obſerved

observed in a very impreſſive manner, "All the pain I feel is nothing when compared with what Jeſus endured for my ſoul."

Nor were the calmneſs and familiary with which ſhe viewed her approaching change leſs remarkable. She never ſeemed agitated at the mention of death; it was what ſhe long expected to realize. She did not ſeem ſo much as to wiſh to live, but the contrary. It was frequently her expreſs deſire rather "to depart and be with Chriſt, which is far better." And particularly ſhe would repeat, as the ſentiment and deſire of her heart, theſe lines:

"Oh, may I live to reach the place
Where he unveils his lovely face;
Where all his beauties you behold,
And ſing his name to harps of gold."

The morning of the day on which ſhe died, being reminded that the Lord had ſpared her to ſee another ſabbath, ſhe replied "yes;" and then prayed that he would that day take her to himſelf, that ſhe might ſleep in the arms of Jeſus. Accordingly at eight o'clock that evening her ſummons came, and ſhe was releaſed from the body in the moſt gentle manner, and entered, we truſt, that heavenly ſabbath, which is perfect and without end.

At her deſire, a funeral ſermon was preached, May 18th, in Marſh-Chapel, Newcaſtle-under-lyne, from a paſſage choſen by herſelf five months before her death, Col. iii. 4. "When Chriſt who is our life, &c."

Young reader, it was the expreſs wiſh of the deceaſed, that in her funeral ſermon young perſons might be particularly addreſſed; permit me, therefore, to cloſe with a word to you.

She was, like you, in the bloom of youth, but ſhe is gone; every earthly proſpect has vaniſhed; her body lies in the ſilent grave, and her ſoul is gone to God who gave it. Your's muſt ſhortly follow. "Prepare to meet thy God." Take it as from her own lips; it is what ſhe frequently expreſſed on her death-bed—"a time of *ſickneſs* is a very improper ſeaſon to prepare for death!" Seek the Lord, therefore, while he may be found. "They that ſeek me early, ſhall find me."

T. K.

RECENT DEATHS OF MINISTERS.

Jan. 12, 1801, died, in a very advanced age, the Rev. Mr. *Tomms*, of Hadley, in Eſſex, of whom a portrait and biography will be given in our next Magazine.

On Thurſday, March 5, at Sunderland, the Rev. *John Somerville*, in the 64th year of his age. He had long been ill, but on the day of his death thought himſelf ſo much better as to be able to viſit ſeveral of his friends. In the evening, as he was converſing with one in his parlour, he roſe to ſtir the fire, ſat down in his chair, and expired. He had long laboured among an affectionate people, and has left behind him the ſavour of the knowledge of Chriſt in the hearts of many. "Mark the perfect man, and behold the upright, for the end of that man is peace.

Alſo lately died, at Taviſtock, the Rev. Mr. *Hill*, a pious Evangelical Clergyman of the eſtabliſhed Church, of whom we hope to give farther particulars in a future Number.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

We learn that the Rev. Herbert Mends, of Plymouth; Rev. William Roby, of Manchester; and the Rev. William Tyler, Rector of Braytoft, Lincolnshire; are engaged to preach at the Annual Meeting on the 13th, 14th, and 15th of May. Other particulars relative to the Meeting we hope to lay before the Society in our next.

COLLECTIONS, DONATIONS, &c. FOR MISSIONARY SOCIETY.

From March 25, 1800, to March 25, 1801.

Glasgow Missionary Society, per Rev. J. Lockhart, Secretary - £.200

AFRICA.

Wagemakers Valley, Cape of Good Hope, November 3, 1800.

HONOURED SIR,

I HAVE enclosed two letters from a beloved brother and servant of the Lord Jesus of this place, of the name of Van Sulk, to two daughters in Holland, and which you will have the goodness to forward the first opportunity, as it is an account of the death of his wife; and should they, dear Sir, write in return, directed to you, be so kind as to forward their letter to this place. Dear brother Van Sulk was called under the Rev. Mr. Van Leer, late preacher at the Cape, who, under God, was an instrument of bringing many souls to the Lord Jesus; but his work was cut short in righteousness. You may have heard of him, as he was well-known to Mr. Newton.

Brother Van Sulk was removed from the Cape to this place about four years ago by sickness. The Doctor supposing the land air would be of great benefit to him, which at first it was, but finding his disorder terminating in a decline, he had little hopes of recovery; he therefore commenced school for maintenance, which he kept up till strength failed him, and the Lord was pleased to give him several of the children as seals of his labours amongst them; but this is not all. On his first arrival at this place he had a sight similar to that of Ezekiel, the valley full of dry bones—both black and white, Christians and heathens, living without God and hope in the world. Being a man full of the Holy Ghost and of faith he went to work immediately, and the Lord worked with him, and he soon found it necessary to build a place for the heathen, their number encreasing so fast, and many of them crying out for mercy, &c.

But for the last year he has been exceeding weak, and could but now and then speak to the people; he therefore, with them, entreated the Society at the Cape to send one of the first Missionaries that might come from Europe. The poor heathens, with tears running down their faces, would surround our brother when he was weak; and they could scarce expect to see him again. They would cry, "Will you leave us! will you leave us! ignorant and blind, and we shall have no one to teach us the way to Heaven, &c." The Lord has spared him hitherto, but I expect he has nearly finished his course. A few nights ago he was talking beyond his strength, and he at once began to spit blood. He opened the Bible in Rev. and put it into my hand, pointing his finger to the two last verses of chap. vii. saying, "I have done nothing, I have nothing, my hope is alone in the blood and righteous-

neſs of the Lord Jeſus." After he was in bed he ſaid, "I had now rather depart and be with Chriſt, but his time is the beſt, &c." I expect when we go brother Trump will come here till more brethren come from Europe. But reſpecting ourſelves we left Cape Town to come to this place on Thurſday, the 10th of October, and arrived here on Friday at noon, accompanied by two of the Directors of the South African Society, brothers Shonk and Berling, who continued with us four days.

There are here about 300 heathen, chiefly Hottentots and ſlaves; many of both are not only called, but well eſtabliſhed in the faith of Chriſt; and others are now under ſtrong convictions. We meet them on Lord's Days at one o'clock, and on Tueſdays and ſometimes on Fridays, as opportunities offer; and the Chriſtians we meet on Wedneſdays. There are more of the former than of the latter; but among the latter there are many young people, among whom, may the Lord work a great work! Many of the older people have been brought to the Lord Jeſus, under the preaching of brother Van Sulk, and ſome of them by hearing him ſpeak to the heathen. There is a great thirſt for the word; but few faithful labourers. Mr. Vos, of Roodeſand, is the only one in the Church, but the others preach the truth.

We were on Lord's Day week at a Church at the Pearl, a place about nine miles from where we are. The people are, at preſent, deſtitute of a Miniſter; their Miniſter being lately dead, and they get ſupplies as they can, ſometimes once a month, and ſometimes once a fortnight; but the number of people being ſo great they were obliged to begin to build a larger Church. There were few ſhort of an hundred waggons when we were there, ſome of which have to come a great way. Brother Anderſon is yet at the Cape, waiting an opportunity of getting to Boſchman's Land. He preaches in Engliſh in the Dutch Meeting-houſe on Friday nights. Yeſterday we ſaw a man from the Snow Mountains, who told us he heard two months ago that Dr. Vanderkemp was dwelling at the ſame place. The Lord open our way to him.

I am, dear Sir, with great reſpect,
Your humble ſervant in Chriſt,
J. READ.

CHINA.

[The following article has appeared in ſome of the public prints, on the authority of which we inſert it, without being able to vouch for its authenticity. If true, it may lead to more important events, and be one of the means employed by Providence to prepare the way of our Redeemer's kingdom.]

BY way of Madras we have received letters from Canton, which ſtate that a ſchiſmatic, named *Quai Teing*, had broached a doctrine tending to ſubvert the ancient cuſtom of *polygamy* in the northern diſtricts. The novelty, and poſſibly the reaſon, of the tenet, made many proſelytes; the women were unanimous and decided in his ſupport. The project was, however, encountered by powerful oppoſition; ſerious diſturbances enſued, and at length it became neceſſary to march an army of 3000 men againſt the innovators, who, in the iſſue, were diſperſed, and Quai Teing, with ſome of his diſciples, was compelled to fly into Weſtern Tartary for ſafety.

The new hereſy, however, had acquired ſuch root, that the influence of the Mandarins was ineffectually exerted to retard its progreſs; and, at the date of the laſt accounts, it had diffuſed itſelf through a great part of the Empire. The oppoſite parties maintain their reſpective opinions with the utmoſt

utmoſt inveteracy. The Schiſmatics had, in many inſtances, *burnt the Gods of their anceſtors*, put from them all their wives *but one*, and refuſed to pay the public revenues.

FRENCH PRISONERS.

[As the Miſſionary and Religious Tract Societies have not been unmindful of the ſouls of the French and other priſoners of war in this country, the following letters will ſhew they have already received a little fruit of their benevolent attention to thoſe unhappy ſtrangers.]

DEAR SIR, *Liverpool, Feb.* 27, 1801.

THROUGH the kindneſs of Providence I arrived ſafe at this place Saturday evening laſt about ſeven o'clock; the firſt night it ſnowed and blew very hard, which conſiderably encreaſed my cold; but it is now much better. On Monday I did not go to the French priſon, as I took a medicine, but ſent to have my return mentioned to the priſoners, and to appoint a meeting on Tueſday morning, at which time I went, and was much pleaſed, at my entrance into the priſon, to find ſeveral waiting in the yard to welcome me. I went to the former place of meeting, the officers' room, when it appeared we were within nine or ten of the uſual number of ſtated hearers; this was to me very encouraging; their attention to the little I had to ſay was alſo pleaſing. It appears that ſeveral (not all) of them preſerve the tracts I gave them, and they told me they ſhould take them home to their families. I happened to go into the apartment of one whom I found reading one of the volumes of Saurin's Sermons, which I had given him. He ſaid it was made very good to him indeed; ſhewed me alſo the Teſtament, &c. and ſaid they altogether made a good library. This is one I formerly thought ſerious, and am now more confirmed in that opinion. May this be the caſe reſpecting many others, is my earneſt deſire and prayer to the Father of mercies.

The number of my hearers has very much increaſed ſince the firſt day; for the laſt two days this has proved a great inconvenience, as many evidently came to laugh and make a diſturbance; however I was not prevented from going through the ſervice (being helped of God). This day there were about 200 crouding about me in a dark paſſage, where I loſt my guide, and it was with great difficulty I could uſe my hands to diſtribute the Tracts. I thought it a token of the divine favour that I was diveſted of all fear. I found it impoſſible to addreſs them in a regular way.

My attention was now turned to the Proteſtants. I found they were unwilling to ſay any thing to me before the Catholics. Providentially a room is offered me for the purpoſe of having ſeparate meetings, which I now propoſe holding three days in a week, in order to converſe with them. Bleſſed be God, I feel much encouragement, and have great hope that this good work will not be in vain in the Lord, but I am greatly exerciſed at times.

There is more fever in the hoſpital than when I was here laſt, the numbers that die are much the ſame, about nine or ten a week. I am ſorry to find Voltaire's works are among them. A Tract againſt deiſm, upon the evidences of Chriſtianity, would be (in my humble opinion) very ſuitable to diſtribute among them. Indeed, I may ſay, in every ſenſe, theſe are pitiable objects, and call for the greateſt ſympathy and attention. May God bleſs the preſent means, and may his preſence and bleſſing for ever attend you and yours, is the prayer of,

Dear Sir,

Your willing, though unworthy ſervant,

J. Reyner, Eſq. J. B. PEWTRESS.

P. S. I went this morning into a room of French officers in the prison, and after a little friendly conversation, got upon the subject of religion. I felt a little awkward, being one against seven; but they were very polite, though we were very wide in our sentiments; they were Catholics and Deists, who are deeply rooted in their principles and glory in them.—They say of me, I am a good natured man, and they don't doubt mean well; but I am a mistaken man. I gave them a Tract, and they read it; some said the doctrine is good, but we must have Peter for the rock, &c.

[From a Dutch Officer now in his Majesty's service.]

Ambuscade, near Sheerness, Feb. 21, 1801.

DEAR SIR,

I am very sorry that from the hurry of business I have been prevented sending sooner to you. The Dutch translation of the Tract, No. 14, I hope will be good enough, as well as those which you must have already received, to answer the use which you might wish to make of them. I shall be glad to continue in my endeavours to forward your pious designs, in this or any other way which you might think proper to the utmost of my power.

I have the satisfaction to tell you, that one of the little Tracts in French, entitled *Considérations Sérieuses*, had a blessed effect on the heart of a young officer, into whose hands I had an opportunity to put it. May the Lord give us to hear of, or to be witness of, more examples of this kind. Glory be to thee, O God! for this instance.

Will you be so kind as to remember me to Mr. Morris.

I have the honour to be, dear Sir, truly yours,

C. A. MACKAY.

ORDINATION.

ON Thursday 26th February, at the Rev. W. Bull's Meeting-House, Newport-Pagnel, the Rev. Rutton Morris, late a student in the academy at that place, was solemnly set apart for the Ministry of the Gospel at St. John's, in Newfoundland. He is designated to succeed to the charge of the late Rev. John Jones, of whose life an account was given in our Magazine for last November. At the close of that biography it was mentioned, that the church at St. John's had earnestly applied to the Directors of the Missionary Society, to recommend to them a suitable Pastor. A hope also was then intimated, that the Lord would direct to some young Minister, like-minded to his predecessor, whose zeal might be excited to endure hardships in so important a situation. Various remarkable circumstances of the providence of God have concurred to afford an early accomplishment of this hope in the present instance.

The Rev. T. P. Bull began the solemnities with prayer. The Rev. S. Greatheed offered introductory remarks on the necessity of imparting the religious privileges we enjoy, to our fellow subjects in distant colonies; where they are exposed to peculiar snares, and commonly infected with infidelity. Two persons belonging to the congregation at St. John's being present, one of them gave a brief account of the measures which had been taken by the church to obtain a Minister. Their call having been ratified, and being accepted by Mr. Morris, he described in a very satisfactory manner his experience in religion, his doctrinal views, his motives for entering upon the Ministry of the Gospel, and his reasons for devoting his labours to the cause of Christ at St. John's. The Rev. T. Hillyard, of Olney, then committed the Minister and his distant charge, to the blessing

of

of God by fervent prayer; and the Rev. W. Bull addreſſed to his pupil a ſolemn and affectionate exhortation, grounded upon Jeremiah i. 7, and concluded with prayer. Mr. James Raban, a fellow ſtudent of Mr. Morris's, gave out appropriate hymns.

An engagement ſomewhat ſimilar, which was ſolemnized in the ſame place, 8th April 1799, is recorded in our Magazine for May, that year. Mr. John Hillyard, who was then ſet apart for the ſervice of Chriſt at Twillingate, (an iſland upon the coaſt of Newfoundland, more than 200 miles north weſt of St. John's) has ſince been favoured with great uſefulneſs in his miſſion; as repreſented in our Magazines for January and September, laſt year. We have ſince had the pleaſure to learn, that he has gained a very favourable acceſs to a larger iſland, called Fogo, about 30 miles from Twillingate. It is to be regretted that the wiſh of the Directors of the Miſſionary Society, (under whoſe auſpices Mr. Hillyard labours) to ſend, according to his requeſt, another Miſſionary to ſome parts of the coaſt between Twillingate and St. John's, has yet been fruitleſs, no perſon having offered to engage in this ſervice, although Mr. J. Hillyard had generouſly offered, in caſe it appeared neceſſary, to relinquiſh the ſupport afforded him by the Society, in favour of the Miniſter who ſhould be thus employed.

We hope that the examples of two young ſervants in Chriſt, from the Academy at Newport Pagnel, and of one (Mr. Mitchell, now in Canada) from that at Hoxton, will not be diſregarded by numerous perſons who are training up for the Miniſtry of the Goſpel. It ſeems moſt reaſonable to look to them, who as yet are free from indiſſoluble connections at home, for the ſupply of religious advantages that are ſo greatly needed in diſtant countries.

CHAPEL OPENED.

TUESDAY, Feb. 24, a place of worſhip was opened on the Calviniſtic Independent plan, at Charlton, near Milborn-port, Somerſet; the Rev. Mr. Dixon, of Milborn-port, was made the honoured inſtrument, in the Lord's hand, of introducing the Goſpel into this village, where groſs darkneſs was covering the people. Hearers attended beyond the moſt ſanguine expectation, and needing a convenient place to meet in, Mr. Williams, of Radipole, near Weymouth, generouſly gave them a ſuitable building, which has, with a very little expence, been converted into a neat little Chapel. The ſervices of the day were conducted as follow:—Mr. Paull, of Caſtle Carey, began with prayer and ſuitable portions of Scripture; Mr. Price, of Yeovil, prayed; Mr. Weſton, of Sherborne, preached from Heb. ii. 2. 3. when Mr. Vickery, of Compton, cloſed the morning with prayer. In the afternoon, Mr. Cox, of Herlington, prayed; Mr. Price preached from Acts, 17, 6; and Mr. Lewis, of Wincanton, concluded. In the evening, Mr. Weſton prayed; Mr. Vickery preached from If. iii. 3, 10, 11; and Mr. Dixon cloſed the day with prayer.

The day was particularly refreſhing to God's people, and the ſervices of it will, it is truſted, prove as "bread caſt upon the waters." May the Lord ſend proſperity!

ROTHERHAM ACADEMY.

IN conſequence of a letter contained in a preceding number of the Evangelical Magazine, a friend who ſtiles himſelf "A Believer in Jeſus," has enclosed

Clear the groſs film of ignorance away,
Diſpel the miſts, and bring the perfect day,
Gild the dark paſſes of the clouded mind
Nor let a ſtruggling ſhadow ſtay behind!

Methinks the godlike preacher now I ſee,
Shaded beneath ſome venerable tree,
Cloſely ſurrounded by a ſavage throng,
Charm'd with the theme that animates his tongue:
Amazing narrative! at once deſign'd
To ſtrike the *paſſions*, and arreſt the *mind*.

He ſows the ſeed amidſt a thouſand fears,
Fans it with ſighs, and waters it with tears;
Diſpatches many an ardent pray'r to heav'n
That ſoft'ring ſhow'rs, and rip'ning beams be giv'n;
That his dear Lord wou'd condeſcend to ſmile,
A rich reward for all his ſervant's toil!
That no rude enemy the work deſtroy,
And blight his hopes, and rob him of his joy;
Then looks thro' rolling years—and lo! the grain
Waves on the barren ſteep, and ſterile plain,
And, flouriſhing beneath Jehovah's hand,
A ſmiling harveſt crowns the happy land.

Sooth'd with the hope, he wipes his weeping eyes,
Rapture pervades his ſoul—and thus he cries:

"O beauteous ſight! ſhall ages intervene?
Lord, give *theſe* eyes to view the bliſsful ſcene.
"Yes, my dear Saviour! if thine heart approve,
"*Before* I ſee thy glorious face above,
"O give me heathen ſinners for my hire;
"The matchleſs boon ſhall endleſs joys inſpire."

JACOBUS.

On the late revival of Religion at Moulin.

WHILE heard with ſcorn by Mammon's frigid train,
Who all the little hour of life employ
In keen purſuit of mean and ſelfiſh joy,
Unmoved by others' bleſſedneſs or pain,
How ſweet to thoſe "that know the joyful ſound."
The rapturous voice of melody, that rolls
Along the vales of Moulin! It conſoles
Their penſive boſoms, while they gaze around
Earth's various climes, where Sin, the ſorcereſs, rears
Her altars, and the groveling million bend,
To hear the praiſes of their God aſcend,
While with the eye of faith they view the years,
When every tribe ſhall fix their thoughts above,
And joy, as Moulin, in a Saviour's love.

LINES

On obſerving a Diamond Croſs ſuſpended from the Necklace of a young Lady, who was alighting from a Carriage at the Door of Covent Garden Theatre.

AH take away that Croſs, nor let it ſhine
The falſe fair emblem of a love divine:
Can Chriſt with Belial ever make a truce,
Or works of darkneſs works of light produce?
If ſo, let this world's pleaſure have thy praiſe,
Nor ſeek for happineſs in wiſdom's ways.
Go, let the Play-houſe thy affections ſhare,
And ſcorn to paſs an hour in ſecret pray'r:
Diſdain the converſe of the Saints on earth,
And give thy time to paſtime and to mirth:
But be conſiſtent; lay aſide that gem,
Which muſt, if thought upon, thy courſe condemn.
Profeſs not friendſhip to the Saviour's cauſe
Whilſt underfoot thou trampleſt all his laws.
Let not the beauteous ſignet on thy breaſt,
Whilſt thou'rt in league with Satan, be careſt:
But bid the one, or other, quick depart;
For Chriſt muſt have an undivided heart.

G. R.

On reading that Hogs at Otaheite have not the cuſtom of wallowing in the Mire.

DELIGHTFUL ſcenes! ye ſouthern iſles!
Where yet a fruitful Eden ſmiles,
And plenty flows around!
Your ſhores no beaſts of prey infeſt,
Nor pois'nous creatures e'er moleſt,
As if *un-curſt* the ground!

Strange! that your *Swine* ſhould not deſire
To roll, like ours, in filthy mire,
But chooſe a cleanlier ſeat!
But yet—unhappy ſtill the place!
Immers'd in ſin, a ſenſual race,
Man wallows there—a beaſt!

All hail! the gen'rous plan of love
(The ſpark deſcended from above
That wak'd the ſacred fire,)
'Tis yours, ye meſſengers of grace,
Who flew to help a ruin'd race,
To ſave them *from the Mire!*

IOTA.

EVANGELICAL MAGAZINE



REVᴰ. ISAAC TOMS

late of Hadleigh.

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Evangelical Magazine,

FOR MAY, 1801.

MEMOIRS OF THE REV. ISAAC TOMS.

THE Rev. ISAAC TOMS, was born Auguſt 22, 1710. His parents were perſons of great reſpectability, eſpecially on account of their religious character. Deſirous that he might have the advantages of a good education, they ſent him, at nine years of age, to the Grammar School at Duckingfield, near Mancheſter, where he continued till he had completed his thirteenth year; he then returned to London, and paſſed the next four years at St. Paul's ſchool. Whilſt he was thus receiving the elements of human learning, it pleaſed God to impart that divine knowledge to him, of which the bleſſed Jeſus has ſaid, "This is life eternal." The firſt religious impreſſions were made on his heart, whilſt in the ſchool at Duckingfield, and from this early period, it might be ſaid of him as of the patriarch Enoch, "he walked with God."

His mother (who had an earneſt deſire that his life might be ſpent in the ſervice of the ſanctuary) obſerved the influence of theſe impreſſions with unſpeakable delight, and from the increaſing ſeriouſneſs of his mind, and holineſs of his life, began to anticipate the anſwer of God to her many fervent ſupplications. About the time her ſon was leaving ſchool, this godly woman was removed from our world, when his father, conſulting his worldly advantage, endeavoured to fix his attention to trade. But his thirſt after knowledge, and his deſire to promote the beſt intereſts of his fellow men, were ſuch powerful motives, that he determined to relinquiſh his fair proſpects of ſecular advantage, ſetting his heart on that moſt honourable employment to which his departed parent had frequently devoted him.

He now became anxious to prepare for the ſervice of the church, and with this view, he entered himſelf as the pupil of Dr. Ridgley and Mr. Eames, under whoſe direction he purſued a courſe of academical ſtudies. At this period, he lived in the family of Sir Daniel Dolins, of Hackney, in the capacity of chaplain, and private tutor to young Mr. Dolins. From the age of two years, this amiable youth had been almoſt blind; a circumſtance which greatly increaſed the labour of Mr. Toms, who conſtantly read to, or converſed

with him, eight hours in the day, on the ſubjects of religion or ſcience. So large a proportion of his time being thus occupied, rendered it neceſſary for him to huſband every moment, that he might not be deprived of the benefit of thoſe lectures which were given at the academy. He conſtantly roſe at four o'clock, and he obſerved an exact method in all his engagements, guarding as much as poſſible againſt every interruption of his plans. By ſuch means his attendance on the inſtructions of his tutors was ſo regular, that he never loſt a lecture, and his improvements in knowledge kept pace with thoſe of the other ſtudents.

Some years after the concluſion of his academical courſe, his young friend, Mr. Dolins (with whom he ſtill continued, preaching occaſionally in and about London) had formed a deſign of purchaſing an eſtate in the country, and of erecting a chapel upon it, for the religious worſhip and inſtruction of his neighbours. In the execution of this deſign, he looked to Mr. Toms, whoſe co-operation he had engaged: but how ſhort ſighted is man! God had a different plan to execute: this pious youth was to be removed to the inheritance of the ſaints in light, whilſt his friend and tutor was to enter upon a field of extenſive uſefulneſs in the church below. After paſſing eleven happy years in the family of his patron, Mr. Toms now took leave of it, bearing with him the regret, and the love of all who knew him. Hundreds of the poor in the neighbourhood of Hackney, who had experienced his compaſſionate attention to their ſouls and bodies, felt his departure as an unſpeakable loſs.

Flattering offers of patronage were made him, on the intereſt of the Bedford family, if he would enter into the national church. But he could not conform; and at a very late period of his life, when he had occaſion to look back to this part of his conduct, he expreſſed his entire ſatisfaction with the deciſion which he had made.

The congregation of proteſtant diſſenters at Hadleigh in Suffolk, being without a miniſter, application was made to him for aſſiſtance, and after preaching to them about two years, he accepted the paſtoral office, and was ſolemnly ordained by the neighbouring elders, July 31, 1745.

During his labours here, the congregation had gradually increaſed, and was become too large for the meeting-houſe; an additional gallery was therefore built, and other alterations made for the accommodation of a ſtill growing auditory. His miniſtry was ſucceſsful, in many inſtances, for promoting the great object which he had in view. Some of the moſt profligate characters in the neighbourhood, were brought under

ſtrong

ſtrong convictions of their ſinful and dangerous ſtate, began to enquire, *What muſt we do to be ſaved?* and furniſhed the moſt pleaſing hopes reſpecting their eternal ſalvation. Theſe firſt fruits of his labours, encouraged him to hope that he ſhould reap a plentiful harveſt, and ſtimulated him to more active exertions for the good of immortal ſouls. He undertook the important work of catechiſing children, and for that purpoſe, ſet apart the morning of every Monday, when he invited young perſons of all denominations to attend his inſtructions. At theſe times, he gave them bibles, teſtaments, pſalm and hymn books, catechiſms, and various religious tracts, ſome of which he as much intended for the uſe of the parents, as for the benefit of the children. Several of theſe were drawn up by himſelf.

Not confining his labours to the town of Hadleigh, he opened houſes in the neighbouring villages, in which he was accuſtomed to preach frequently; and wherever he met with encouragement, his firſt object was to gain the attention and the affection of the young. His lectures, therefore, were all connected with a ſchool, in which poor children were taught to read and work; and where they were alſo inſtructed in the principles of the chriſtian religion. He uſually walked when he viſited theſe villages, and called upon the cottagers at their own habitations. He converſed with great familiarity on the ſituation of their families, the ſtate of their ſouls, as well as on the general truths of the glorious goſpel of Chriſt. He was at all times eaſy of acceſs; and as the poor were ſenſible of his affection for them, and of his readineſs to aſſiſt them, their applications were numerous. As he had ſome knowledge of the healing art, he frequently preſcribed for their bodily diſorders, or gave them the medicine they wanted. From his beneficent hands they ſometimes received food, at other times fuel, or money; and ſo unbounded were his charities, it has happened, more than once, that in relieving the wants of others, he has left himſelf without a ſhilling. But he cheerfully truſted Providence, and never had cauſe to repent it. That providence raiſed up friends who ſent him ample ſupplies.

To know the ſtate of all his flock, was an object of conſtant ſolicitude, as well as to adapt his converſation and preaching to their reſpective circumſtances. As he could not ſatisfy himſelf to *ſacrifice unto God of that which coſt him nothing*, his ſermons were well ſtudied, and with great attention to the true meaning of Scripture, for he ſpared no pains to underſtand the mind of the Spirit. His ſtyle was plain,

and ſcriptural; and as no uninſpired writings were ſo dear to him as thoſe of the former age, a rich vein of evangelical truth and fervent piety run through all his diſcourſes. Though he diſdained to call any man maſter upon earth, his principles were fixed, and he advanced them with freedom and zeal. Nevertheleſs, he lived in harmony with thoſe who could not entertain the ſame views. He loved good men of all denominations, and ſtrenuouſly promoted the ſame catholic ſpirit amongſt his people. He had weekly ſeaſons for prayer on behalf of his country, the church of Chriſt at large, and the perſecuted French proteſtants in particular. At theſe times, his relatives, the members of his church and congregation, his neighbours under affliction, friends reſiding at a diſtance, and, in ſhort, all who were known to be in circumſtances requiring particular ſupport and conſolation, were eſpecially remembered by him. Thus whilſt he was ſtrengthening the bonds of ſocial affection, he was continually drawing nearer to God, and increaſing in a reſemblance of him.

He ſeldom left the neighbourhood in which divine providence had fixed his abode; ſo that when one of his daughters returned from a long viſit which ſhe had been making to different friends, he obſerved to her, that he had heard of Dryden's contentment, when ſitting under the ſtatue of Shakeſpear; and that Buffon, the celebrated natural hiſtorian, felt himſelf happy at the feet of Sir Iſaac Newton: but, ſays he, pointing to a picture which hung over his deſk, here you find me under the ſhadow of good Richard Baxter. "Yet my dear (added the venerable ſaint) the moſt deſirable ſituation in which we can be placed, is to be *under the ſhadow of the Almighty:* under the protection of the great Redeemer." If any of his children were going from the town on viſits to their friends, great was his anxiety to guard them againſt the temptations of the world; and at ſuch times, his counſels were accompanied with the moſt fervent ſupplications.

Beſides all his other virtues, this good man cheriſhed the deepeſt humility, and ſeemed to be totally unconſcious of any ſuperior excellency; ſo that if the general opinion formed of his character was but hinted to him, he appeared to be diſpleaſed, and would aſk, "Do you think that I have no tinder in me?" When he had been lamenting that he did ſo little good, and wiſhing to be more active and uſeful, one of his children aſked, "Sir, how can you exert yourſelf more?" his anſwer was, "Never, I beſeech you, ſpeak thus to your father; he ought to lie low before God in

in duſt and aſhes." Meanly, however, as he thought of himſelf, he was diſpoſed to think the beſt of every one beſide. *To ſpeak evil of no man* was his rule, and when he heard other perſons ſpeaking evil of their neighbours, his advice was, "Cenſure the crime, but ſpare the perſon." Yet no one more freely reproved ſin in private, when by duty called to this painful office, though he always did it with tenderneſs.

His views of the divine character, as diſplayed in the goſpel of Jeſus Chriſt, as well as of the perfect righteouſneſs and meritorious obedience of that All-ſufficient Saviour, were ſuch as produced an habitual peace and ſerenity of ſoul; ſo that he was in a great degree unacquainted with thoſe diſtreſſing doubts and painful exerciſes of mind, by which many excellent chriſtians are haraſſed: of this he uſed to ſpeak as an unſpeakable mercy, whilſt he diſcovered the greateſt compaſſion toward thoſe who were not equally privileged.

Mr. Toms was bleſſed with a wife, than whom it would have been impoſſible that a more ſuitable perſon could have been beſtowed upon him. They were kindred ſouls; actuated by the ſame principles, aiming at the ſame objects, travellers in the ſame road, and zealous for the ſame cauſe. She was the daughter of the Rev. Samuel Say, of Weſtminſter; a man of excellent character, uncommon abilities, and great literary attainments. In the abſence of her huſband, or when he was ill, this excellent woman was accuſtomed to conduct the worſhip of the family with great fervor and propriety. She intereſted herſelf in the circumſtances of all the afflicted poor, and when her huſband was incapable of viſiting them, as far as was in her power, ſhe ſupplied his place. This happy pair were, however, exerciſed with various trials, particularly in the loſs of children, yet they had great conſolation whilſt following them to their grave, in the thought of their fitneſs for a better world.

Mrs. Toms introduced a ſerious young woman into the family of her huſband at the time of their marriage, who had lived in her father's houſe from the age of ſix years: ſhe continued her faithful ſervices in the family of her new maſter, during the long period of fifty years, and died at the age of ſeventy-five, when it was not doubted, ſhe was removed to the family of heaven.

The union of Mr. and Mrs. Toms was happily preſerved about fifty-four years. She was firſt called hence, and left the world in the moſt deſirable manner. On the day preceding

ceding her death, they had been converſing together, like two weary pilgrims, juſt at the end of their journey, when he left her with theſe words: "The Lord Jeſus be with thy ſpirit." Her reply was, "Amen! amen! Oh that I could bid the world adieu! I want to be before the throne." On the following morning, ſhe was found dead by the ſide of the good old man; who, till informed of the circumſtance, was ignorant of what had taken place. So eaſy and happy was the tranſlation of this godly woman to that world for which ſhe was ardently longing.

It might have been ſuppoſed, that this event, under ſuch circumſtances, would have been more than the feeling heart of the aged huſband could have ſupported; but it was far otherwiſe. To God he looked up, and God was his helper. He retired to his ſtudy immediately, and as ſoon as the family were ready to join with him, he bent his knees before the throne, expreſſing his perfect acquieſcence in the divine diſpenſation, thanking God for the many years of conjugal happineſs with which he had been bleſſed; and praying, that he and all his dear children might be prepared to follow the departed ſaint to the realms of everlaſting joy.

This was but agreeable to Mr. Toms's uſual practice; who, when any afflictive event came to his knowledge, in which his family could be ſuppoſed to feel an intereſt, always called them together, and joined with them in prayer to God, that it might be ſanctified to them all.

The good man now conſidered the time of his own departure as near at hand, his ſight and his ſtrength decaying very faſt; but he *rejoiced in hope of the glory of God.* Till about this time, he had preached one part of the Lord's day, though ninety years of age. Still he continued his attendance at the houſe of God, whither he was carried in a ſedan chair; and when he could do no more, he uſed to pronounce the bleſſing on the people. His weakneſs, however, increaſing, he bid adieu to the tabernacle of God among men, and in a few days after, he became a priſoner in his chamber. His daughters now *(if poſſible)* redoubled their attentions to him, and diſcovering their reluctance to part with him, he ſaid, "Sure you would not keep your father always with you."

One of the family writing to a young friend who had lately married, aſked if he had any meſſage to her. "Yes, (ſaid he) tell her that, if near ninety years experience is of any value, I have found the ways of God, ways of pleaſantneſs, and his paths, paths of peace."

On

On being aſked how he felt himſelf, his reply was, "I know not how God is about to diſpoſe of me, but I would ſay, as good Mr. Baxter did, "What thou wilt, when thou wilt, and how thou wilt." He ſlept much during the laſt week, but when he awoke, his converſation was always ſpiritual. The day before he died, he exclaimed, "God be merciful and pardon my ſins!" When one of his daughters repeated thoſe words, "*The Lord, the Lord God, merciful and gracious, ſlow to anger, plenteous in loving kindneſs*, he eagerly replied, "Good! the Lord bleſs you, and both your ſiſters, and your brother, and give you increaſe of grace, and perſeverance to the end." In his confinement, he was often exhorting to the duty of prayer, and being ſupported by his daughters, when he could not ſtand, continued the exerciſes of family worſhip till confined to his bed; and then was much in prayer and praiſe. When for ſome hours unable to ſpeak, he remained with hands and eyes uplifted to heaven, till he expired without a ſtruggle, on the 2d of January, 1801. *Mark the perfect man and behold the upright, for the end of that man is peace.*

His interment took place on the 15th of the ſame month at the pariſh church, after which, his funeral ſermon was preached by Mr. Ray, of Sudbury, from Acts xxi. 16. *An old diſciple.* This diſcourſe, which is now publiſhed, concludes with a biographical account of the deceaſed, and will be found to contain many intereſting particulars not introduced into this narrative. It is hoped that the ſon of this venerable man, miniſter at Framlingham, will publiſh a fuller account of a life ſo holy and inſtructive, for which he has ample materials. Mr. Toms is ſucceeded in the paſtoral office by Mr. Gunn, lately a ſtudent at Hoxton, on whom, may it pleaſe God to pour a double portion of the ſpirit of the departed prophet! Amen.

Mr. Toms publiſhed ſeveral pious and uſeful pieces, ſome of which were adopted by the Society for promoting Religious Knowledge among the poor, of which he was one of the firſt members, in connexion with the excellent Mr. Benjamin Forſt, one of its earlieſt and moſt zealous patrons.

While Mr. Ray, was drawing up this memoir, he received a letter from the Rev. Mr. Toms, of Framlingham, only ſon of the deceaſed, informing him of the death of his only daughter, of about nineteen years of age. This amiable and pious young lady had retired for private prayer, and was found dead upon her knees, before the throne of grace.

ON

ON SEARCHING THE SCRIPTURES.

THE invention of writing and printing, though it has been much abuſed, is an invaluable bleſſing to mankind. Hereby an hiſtory of the remoteſt times and events is faithfully conveyed to poſterity; and the preſent age has the opportunity of improving by the recorded diſcoveries of the paſt. But the principal advantage ariſing from the arts juſt mentioned is, that the revelations which God formerly made to the prophets, are hereby tranſmitted to ſucceeding generations. The art of writing, ſeems to have been taught immediately by God himſelf, for this particular purpoſe. "He gave unto Moſes two tables of teſtimony, written with the finger of God."* It has been conjectured by ſome, and not without ſtrong probability, that this was the firſt ſpecimen of literal writing; and it certainly expreſſes the great deſign for which it was intended. So long as divine revelation was confined to the Jewiſh nation, and for a conſiderable ſpace of time under the chriſtian diſpenſation, this was the only medium of preſerving and communicating the oracles of God from one age to another. This was attended with much trouble and expence. Brandt, in his Hiſtory of the Reformation of the Low Countries, tells us, that, for one copy of the Bible tolerably written on vellum, it was uſual to pay four or five hundred crowns. How thankful then ſhould we be to the providence of God, for the ſtill more valuable art of printing. Hereby God has provided for that extenſive circulation of the ſacred records which would have been impracticable without it: by this means, the volume of inſpiration is placed within the reach of the pooreſt chriſtian; and he enjoys the privilege of making it his pocket-companion. A multitude of books have been uſhered into the world, through the medium of the pen, and of the preſs; and many of theſe are valuable; but the beſt of them, when ſet in competition with thoſe which were written by Moſes, by the prophets, and by the apoſtles of our Lord, are comparatively worthleſs. They are, therefore, emphatically and deſervedly ſtiled, by way of eminence, *the ſcriptures*. Various are the arts by which Satan and his emiſſaries have endeavoured to prevent a general and due attention to theſe ſacred pages! The helliſh policy of the Roman church, has laboured to keep them in an unknown tongue; and by her

* Exodus, xxxi. 18.

ſacrilegious

ſacrilegious authority, has proſcribed the uſe of them to the common people. The advocates for infidelity, have attempted to turn the ſacred writings into ridicule; whilſt an hoſt of authors, with inceſſant toil, endeavour to divert the attention of mankind, by productions more ſuited to their vitiated taſte. Chriſtians themſelves, even thoſe of whom we juſtly entertain an high opinion, are frequently, I fear, too inattentive to the duty of ſearching the ſcriptures. May the Spirit of God impreſs deeply upon the churches, and upon the minds of chriſtians individually, the vaſt importance of this duty, and accompany the arguments enforcing it with his own divine energy and influence!

A conſideration of the divine origin of the ſcriptures, ſhould prompt us to ſearch them. "They are all given by inſpiration of God. They came not by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt." This is their claim, and it is well ſupported. Who can ſeriouſly conſider the miracles which accompanied them, the prophecies abounding in them, their holy tendency, and their happy effects, without being conſtrained to acknowledge their divine authority? Reaſon bluſhes at thoſe who, under the pretence of its patronage, affect to queſtion ſuch deciſive teſtimonies. If we admit that the ſcriptures are of God, ſurely reaſon requires us to ſearch them; yea, it loudly reproaches us, if we neglect to do ſo.

Their incomparable *excellence*, urges us to the duty. They contain the beſt principles of knowledge; the pureſt rules of conduct; and the richeſt ſource of conſolation. Herein doctrines of the utmoſt importance are taught, reſpecting God, ourſelves, and the way to happineſs. Science eſſentially connected with our eternal intereſts, and which could not have been attained but by divine revelation, is hereby diffuſed from the ſource of infallible truth, unmixt with error. Herein the path of duty is clearly deſcribed, and the moſt exalted maxims of morality are enforced by arguments the moſt effectual. The ſacred ſcriptures accommodate themſelves to every circumſtance of diſtreſs, and contain a ſovereign balm for every wound. Are we labouring under bodily affliction? Are we oppreſſed with a ſenſe of guilt? Are we groaning under a body of ſin? Are we haraſſed by temptations? Do we ſeem to be deſerted of God? Are we in bondage through fear of death? Are we ſinking into the depths of deſpair?—Let us ſearch the ſcriptures. In the doctrines, the invitations, the promiſes of the

Bible, there is matter of relief ſuited to every caſe. Let but God the ſpirit apply this ſovereign remedy, and then relief is adminiſtered, and the cure is immediately effected, be the malady what it may.

However correct and extenſive our knowledge of the ſcriptures may be, ſtill we ſhould ſearch them, for their excellencies can *never be fully explored*. A renewed underſtanding finds that they improve upon trial. They ever continue to exhibit new beauties, and to unfold freſh ſtores of wiſdom to thoſe who ſtudy them under the illuminating influences of the Holy Spirit. "They have ſhallows in which the lamb may wade, and depths in which the elephant may ſwim."

By neglecting to ſearch the ſcriptures, we are not only guilty of the baſeſt ingratitude to the kindneſs of God, but offend againſt *his authority:* for he frequently and expreſsly commands us to ſearch them. With what earneſtneſs did God charge the Iſraelitiſh church, in the wilderneſs, to attend to this duty. "Theſe words which I command thee, ſhall be in thine heart; and thou ſhall teach them diligently unto thy children, and ſhall talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes; and thou ſhall write them upon the poſts of thine houſe, and on thy gates."* Our Lord's charge to the Jews to "ſearch the ſcriptures," extends to us. We are commanded to "let the word of Chriſt dwell in us richly in all wiſdom."†

The duty is recommended to us by the *example* of God's ſaints in every age. If we read the 119th pſalm, we ſee how much David was employed in reading and meditating on God's word. Herein Daniel exerciſed himſelf in the time of the Babyloniſh captivity.‡ Thus the treaſurer of Queen Candace was engaged upon his journey. Does not his example make many perſons bluſh? "How," ſays biſhop Horne, "How will the Ethiopian eunuch riſe up in the judgment againſt all thoſe chriſtains, who, in the hours of domeſtic eaſe and tranquillity, never open a Bible, when he would not even travel without one in the chariot with him! *Sitting in his chariot, he read Eſaias the prophet.*"‖

* Deut. vi. 6—9.
† Col. iii. 16.
‡ Dan. ix. 2.
‖ Acts, viii. 27, &c.

The

The moſt deſirable *advantages* generally reſult from a diligent attention to the ſcriptures. It is a mean of preſerving us from hurtful errors; of transforming us into the image of their divine Author, of enlivening our graces, of arming us againſt temptation, of comforting us in trouble, and of directing us in the various concerns of life. The experience of many bears witneſs to this truth. They feel their beſt intereſts promoted, in ruminating on the oracles of God.

Sooner or later we ſhall *reflect upon ourſelves* for neglecting the ſcriptures ſo much; and for having given too much of our attention to other writings. This was matter of regret to the pious Mr. Hervey, when he was apparently on the borders of eternity. In one of his letters to a friend, he remarks, "Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent in my applications to a throne of grace; we ſuſtain a mighty loſs by reading ſo much, and praying ſo little. Were I to renew my ſtudies, I would take my leave of thoſe accompliſhed trifles, the hiſtorians, the orators, the poets of antiquity; 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. This wiſdom, whoſe fruits are peace in life, conſolation in death, and everlaſting ſalvation after death; this I would trace, this I would ſeek, this I would explore, through the ſpacious and delightful fields of the Old and New Teſtament."

We ought now to ſearch the ſcriptures, becauſe we muſt be finally judged by them.* They declare the preſent ſtate, and the eternal portion of all the ſeveral characters of men; and according to their deciſion, we ſtand or fall. An examination of ourſelves by them might, by the bleſſing of God, be the happy means of ſeaſonably warning, or of divinely comforting us.

It is not only neceſſary to ſearch the ſcriptures, but likewiſe to attend to this duty in a *proper manner*. Some ſearch them merely as their trade; others, as matter of cuſtom; ſome, only that they may be qualified to diſpute about them; and others, to find fault with them.—Theſe are dangerous abuſes of the duty. Our grand deſign ſhould be, that we may *grow thereby* in every chriſtian attainment.† We ſhould ſearch the ſcriptures with *prayer* for divine illu-

* John, xii. 48. † 1 Pet. ii. 2.

mination, as David did, saying, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ignorance, prejudices, &c. often obscure the truths of God, and lead us astray, even with the Bible in our hands. A *meek and teachable disposition*, is as requisite as prayer.* These two, indeed, are inseparably connected, and always in equal proportion. We cannot read the scriptures with prayer, or to advantage, except we are made willing to receive the most humiliating and mysterious doctrines they teach; and to sacrifice the most favourite opinions to the authority of God's word. The scriptures should be searched with *earnest diligence*, exploring them as a valuable mine, and embracing every opportunity for this purpose.† We should pay a due *attention to all their several parts*. For this purpose, we should not merely dip into them in an irregular manner, or as occasions may dictate; but we should read them frequently and regularly through, in order that we may form a comprehensive and uniform view of the whole. We search them in vain, except they are mixed with *faith*.‡ It is this, which renders their doctrines, &c. influential and profitable. May we follow the example of the noble Bereans, searching the scriptures daily; and, through the influences of the Holy Spirit, may we derive from them, in an abundant measure, all those advantages which they were divinely intended to communicate to men.

MANCUNIENSIS.

THE LORD's PRAYER IN THE OTAHEITAN LANGUAGE.

IN the following specimen of the Otaheitan dialect, of that general language, which is spoken by the islanders of the Pacific Ocean, the rules of pronunciation laid down in the Preliminary Discourse to the Missionary Voyage, are to be observed, with these exceptions:

The Vowel *i*, when single, has its long sound in English.
u, is sounded as *oo* in *too*.
ai, is sounded as in *air*.
ei, is sounded as in *veil*.
e preceding *e*, always forms two syllables.

† Prov. ii. 1, &c. * Jam. i. 21. ‡ Heb. iv. 2.

The

The acute accent (´) marks that vowel, in each word, on which the principle emphaſis is to placed.

When the vowel *a* ends a word, and is not accented, it is to be pronounced ſhort, and low; as the Engliſh uſually pronounce it at the end of words. When it has the ſame ſound in the beginning, or middle of a word, it is diſtinguiſhed by the grave accent (`).

Ou, when the *o* is accented, is to be pronounced as two ſyllables, otherwiſe only as one ſyllable, as *our*.

To matóu modúa-táne tei néa ta ri, wàrá tei yóa no
Our Father upon the ſky, ſacred the name of
óe; óe tei airé, harremí óe mei to óe táta, ta
thee; thou the king, come thou with thy people, the
táta no tei àtúa tei néa ta ri; tei àtúa paroú, ta
people of the God upon the ſky; the God ſpeaks, the
màtíná wàhárre: aparoú óe ' ya matóu; waúte! hami ta
ſubjects are gone: ſpeak thou to us; done! Give us
má na matóu ta mahánna nei. . Atàtárra óe ta hárra
food of us the day preſent. Forgive thou the fault
na matóu, tàtárra matóu tei hárra no ta táta éno mei matóu:
of us, forgive we the fault of the men bad with us:
íma vwáràti matóu eráto tei íra éno; harremí amoú
(do) not guide us into the path bad; come reſcue
ya matóu, aóre airédo ta táta éno eróto tei oúwàhi:
us, (let) not captivate the man bad in the fire.
No óe ta màtíná, óe teí airé aita-áita, no óe ta
Of thee the ſubjects, thou the king mighty, of thee the
máràmàráma, hópe óre, hópe óre, amēnna.
light, endleſs, endleſs, Amen!

N. B. The language of the South Sea iſlanders has not terms to expreſs the meaning of the Engliſh words, kingdom, will, temptation, power, glory; which are therefore paraphraſed according to the idioms in uſe among them.

ON THE SALARIES OF DISSENTING MINISTERS.

To the Editor of the Evangelical Magazine.

SIR,

THE queries, which appeared in your laſt number, reſpecting the ſalaries of diſſenting miniſters, were peculiarly ſeaſonable and important; and it is hoped, that as your

your valuable work has obtained an uncommonly extenſive ſpread, they will excite general attention, and be productive of the deſired effect. It is really matter of ſurpriſe, that nothing has yet been done, by diſſenters at large, to aſſiſt their miniſters in meeting the alarming exigencies of the times. While many of the laity are complaining that they ſcarce know how to live, although the trading part of them have it in their power to advance the price of their reſpective commodities, and, it is preſumed, have done ſo; what is to become of their miniſters, if no means are uſed to relieve them under their preſent extreme preſſure? Engliſhmen are famed for their generoſity, and proteſtant diſſenters have not uſually been behind their countrymen in the exerciſe of this virtue. Their liberality conſtantly flows in many uſeful and important channels. Is it not then matter of concern that their miniſters ſhould have reaſon to think themſelves neglected? It is well known that the beſt ſituations among them afford no very flattering proſpects of a worldly nature. Miniſters whom the Lord has called will certainly ſet their affections on things above, not on things on the earth. They hope for their reward in heaven. But it is not their duty, nor can it be expected of them, to be indifferent to their preſent comfort, and that of their families. If they can behold, without emotion, the anxious looks, and witneſs the heartfelt ſighs of amiable and tender partners, who have met with difficulties which perhaps they did not foreſee; if the decent appearance, and ſuitable education of their offſpring, are not points of ſerious conſideration with them; they muſt want thoſe feelings which every wife and good man would wiſh them to poſſeſs.

It may juſtly be ſuſpected that many congregations are not aware of the difficulties their miniſters labour under. But can it be imagined that miniſters themſelves ſhould be forward to make their own caſe known? Does not that delicacy which their education and character produce, render it leſs painful to them to ſtruggle even with difficulties of a pecuniary nature, than, by making complaints, to expoſe themſelves to the hazard of giving offence, and perhaps of lowering themſelves in the eſtimation of their people, who may not ſufficiently conſider the merit of their claims?

Some may reply to the above obſervations, that diſſenting congregations are frequently poor, and cannot therefore be expected to do much for their miniſters. This is granted, but the preſent addreſs is made to congregations of a different

different deſcription, and to thoſe wealthy individuals who are often found in ſocieties, the greater part of which are in needy circumſtances. In ſome caſes it may be argued, our miniſter has a conſiderable property independent of his profeſſion, and therefore our exertions for the augmentation of his ſalary are not neceſſary. But is it not poſſible, that the property in queſtion may be over-rated? Is it not a fact, that many miniſters (not excepting thoſe that reſide in and about the metropolis) find all their ſupplies from every ſource ſcarcely adequate to their expences, even though they ſtudy the ſtricteſt economy? And may it not be aſked, is it reaſonable that men who, by their profeſſion, are precluded from improving their property, ſhould be ſuffered, by the narrowneſs of their ſtipends, to diminiſh their ſubſtance every year? Is it not cruel, that *that* ſpecies of income (probably brought by their wives) which is all that in any caſe can be left for the maintenance of their families when they are gone, ſhould neceſſarily be ſpent while they are living? Whether a miniſter has property or no property, if he be diligent and faithful, he is entitled to every expreſſion of kindneſs from his people. None of them expect that a phyſician, be he ever ſo affluent, ſhould adminiſter to the relief of their bodies, without ſome conſideration. In all other caſes, they conſider the workman as worthy of his hire. Why then ſhould his claim, who labours to promote their moſt eſſential intereſt, be laſt of all conſidered? Contributions to a miniſter of Chriſt are a debt of juſtice as well as of gratitude. Your readers that converſe with their Bibles know, that the prieſts under the law were amply provided for, were in fact completely independent in their circumſtances (ſuch was the liberality of the Moſaic inſtitutions;) and that it is ordained in the New Teſtament, that thoſe who preach the goſpel, ſhould live by the goſpel.

If any of the hints I have ſuggeſted ſhould induce the deacons of diſſenting churches, to take the ſubject of your correſpondent's queries into their ſerious conſideration, and adopt ſome plan for the permanent, or at leaſt the temporary increaſe of the ſalaries of their miniſters, it will give no ſmall ſatisfaction to the friends of that reſpectable claſs of men, and particularly to

Your humble Servant,

HUMANUS.

April 14, 1801.

ANSWERS

ANSWER TO THE FOLLOWING QUERY:

How could Jeſus *grow in* wiſdom and knowledge, if he were the true God, and, conſequently, infinite in both?

See Evan. Mag. for March, p. 17.

IF there be any difficulty in reconciling theſe ideas, it muſt be on the ſuppoſition, that a union of the divine and human natures in the perſon of Chriſt implies *a communication of properties*; i. e. that whatever property belongs to him as a divine perſon, it muſt, on his aſſuming human nature, belong to him as human. But I know of no ſuch ſentiment being held by any trinitarian. It is always maintained, ſo far as I know, that as Chriſt was very God, he retained all the peculiar properties of godhead; and as he was made very man, he aſſumed all the peculiar properties of manhood. The above ſuppoſition, ſo far from belonging to the doctrine of what is called the hypoſtatical union, is utterly inconſiſtent with it: for if the union of the human nature to the Divinity imply, that it muſt become infinite in wiſdom and knowledge, it alſo implies that it muſt become omnipreſent and almighty. And it might with equal propriety be aſked how could Jeſus grow in ſtature and ſtrength, if he were, infinite in power? as how could he grow in wiſdom and knowledge, if he were infinite in both? But this is equivalent to aſking, How could he be *a child born*, and yet be called *the mighty God?* That is, how could he be both God and man?

Further, if a union between the divine and human natures of Chriſt imply a communication of properties, why ſhould not that communication be mutual? There is juſt as much reaſon for concluding, that all the imperfections of humanity ſhould be imparted to the divinity, as that all the perfections of divinity ſhould be imparted to the humanity. But this would form a contradiction; as it would be ſuppoſing him to retain neither perfection nor imperfection, and ſo to be neither God nor man.

But if we admit the ſcripture account of things, no ſuch conſequences will follow. *If that eternal life that was with the Father* was ſo *manifeſted to us*, as to be capable of being *heard*, and *ſeen with our eyes*, and *looked upon and handled*; in other words, if he were a divine perſon, always exiſting with the Father, and was manifeſted to us by the aſſumption of human nature; and if each nature, though myſteri-

ouſly

ouſly united, yet retains its peculiar properties, all is conſiſtent. Things may then be attributed to Chriſt which belong to either his divine, or his human nature: he may be a *child born*, may grow up from infancy to age, increaſe in knowledge, in wiſdom, and in ſtature; be ſubject to hunger, and thirſt, and wearineſs, and painfulneſs; in a word, in all things be made like unto his brethren: and at the ſame time be, in another reſpect, *the mighty God, upholding all things by the word of his power.*

If thou be the Son of God, ſaid Satan, *command that theſe ſtones be made bread.* This was inſinuating that it was inconſiſtent for ſo divine a perſonage, who had the command of the whole creation, to be ſubject to want. But the anſwer of Jeſus intimates, that he was alſo *the ſon of man*, and that, as ſuch, it was fitting that he ſhould feel his dependance upon God.

The writer of the epiſtle to the Hebrews, after aſſerting the dignity of the great Author of chriſtianity, as not only ſuperior to angels, but acknowledged by the Father as GOD, *whoſe throne was for ever and for ever*, obviates an objection, that would ariſe from his deep humiliation; ſhewing the neceſſity there was for his being *made like unto his brethren.**

Socinians may amuſe themſelves, and their admirers, by talking of the abſurdity of *God* being expoſed to ſuffering, and of a man of Judea being the creator of the world. They know well enough, if they had candour ſufficient to own it, that it is not *as God* that we aſcribe the former to him, nor *as man*, the latter: yet, owing to the intimate union of divinity and humanity in his perſon, there is an important ſenſe in which it may be ſaid, that the *prince* (or *author*) *of life was killed*; that *God purchaſed his church with his own blood*; that *hereby perceive we the love of* GOD, *becauſe he* LAID DOWN HIS LIFE *for us*; that our GREAT HIGH PRIEST, JESUS THE SON OF GOD, WAS TOUCHED WITH THE FEELING OF OUR INFIRMITIES; and that he who was born in Bethlehem, was *before all things, and by him all things conſiſt.* GAIUS.

To the Editor of the Evangelical Magazine.

SIR,

AS I obſerve that you have announced the new edition of my Non-conformiſt's Memorial, I ſhall be further obliged to you, if you will hint to your numerous readers, that any corrections or new anecdotes, which they may be

* Chap. i. 3.

able to communicate will be acceptable, directed to the publiſhers. As all the portraits will be new engravings, I have thought, ſince the propoſals were publiſhed, that it would be adviſable to introduce others, in the room of ſome whoſe names are but little known; I am favoured with acceſs to Dr. Williams's library, where there are many. Perhaps, ſome of your readers may be in poſſeſſion of original pictures of equal value, from which they would be glad to have engravings taken. But on account of the expence, the number muſt be limited to about twenty-ſix, unleſs any perſons, from reſpect for theſe worthies will take the expence upon themſelves. By this mean, the number of engravings, which are highly gratifying to the public, may be greatly mutiplied. This idea was ſuggeſted to me by the late learned and excellent Mr. Harmer of Watesfield (who greatly patronized the firſt edition of this work) in one of his valuable letters, where, having given me intelligence of ſeveral original paintings, he expreſſes himſelf thus: "For my own part, I could wiſh to ſee more than twenty-four heads of theſe worthies, and that relations, or the churches to which they miniſtred, or gentlemen of curioſity and fortune, would add portraits to thoſe you have propoſed to oblige the world with. The picture of Mr. Langſton, of Ipſwich, hangs in their veſtry. How agreeable (and eaſy) would it be for ſo large an aſſembly as that is, to have it engraved at their own expence."

I apprehend the inſertion of the above will be acceptable to many of your readers, at the ſame time, that it will confer an obligation upon your obedient

Hackney, April 20, 1801. SAMUEL PALMER.

Anecdote of the late Counteſs of Burford.

THOUGH for the laſt few years of her life ſhe had to ride, almoſt conſtantly on horſeback, upwards of ſixteen miles, to and from the churches where ſhe attended to hear the true doctrines of the church of England; thoſe truths which ſhe loved, and which were her ſupport and conſolation in death; yet neither froſt, ſnow, rain, or bad roads were ſufficient to detain her at home. Will not ſome, even among thoſe who profeſs the ſame truths, feel a ſenſe of ſhame, and be ſtirred to emulation when they read this; whoſe conſciences teſtify how prone they are to permit any trivial incident, or even the appearance of unfavourable weather, to detain them from the houſe of God?

[Memoir, 2d ed. p. ii.]

A FOURTH VILLAGE DIALOGUE

BETWEEN MR. DOLITTLE, FARMER LITTLEWORTH AND HIS FAMILY.

Mr. Dolittle rides a Mile out of town to the Farmer's Houſe.

Mr. Dolittle. WELL, Maſter Littleworth, how are you? I was afraid you was ill of the gout, for I have not ſeen you at church above theſe three months.

Farmer. I am obliged to you, Sir, for your kind enquiries; but I thank God, of late, I have been better than uſual.

D. How is it then, Sir, that you have been ſo remiſs in your duty in not attending your church?

F. Oh, no, Sir; I have not neglected church; for I, and my daughter Nance, have lately been to hear Mr. Lovegood.

D. So I have heard, Sir; and in a little while longer, I ſhould not wonder if he was to drive both of you mad by his enthuſiaſtic harangues.

F. Why, Sir, did you ever hear him?

D. I hear him—No, Sir; nor ſhall I ever diſgrace my character by attending ſuch modern ſeducers.

F. Did you ever talk to him, Sir?

D. I talk to him—No; nor will any other rational clergyman hold converſation with ſuch ſort of fellows.

F. Does our law judge any man before it hears him?

D. O Sir! this is bringing matters to a fine paſs; you can quote ſcripture againſt your miniſter already.

F. Now, Mr. Dolittle, it is not fit that either you or I ſhould put ourſelves out of temper, while we are talking about religion; but if you will be ſo kind as to come in and ſit down, and drink a diſh of tea, I ſhould be glad to talk matters over with you, and if I am wrong, the Lord direct you to ſet me right!

D. No, Mr. Littleworth; while you, as churchwarden, can act as you do, and can ſet ſuch an example as to leave your own pariſh church, and run rambling after ſuch ſort of preachers, I ſhall not think it proper to darken your doors any more. If you had gone to the meeting after old Dr. Droniſh, it would not have been half ſo bad; for, I am told, he preaches good ſober, moral ſermons; but to run rambling after ſuch wild enthuſiaſts, is too bad.

Mrs. Littleworth. But, Sir, if you will not drink tea with my huſband, yet I hope you will ſtop for my ſake, and my daughters; for his new notions in religion is as bad a grief to us as it can be to you.

D. Ah, Mrs. Littleworth, I pity you to my heart! It is amazing how much the peace and comfort of people's families are broken up by theſe religious diſputes.

F. Well, Sir, if you wont accept the invitation from me, you are quite as welcome to accept it from my wife and daughters; neither does religion, or Mr. Lovegood, teach me to be rude or uncivil to my neighbours; ſo that ſuch diſputes cannot be laid to the charge of religion—but on thoſe who oppoſe it. I ſhould be very glad if you would walk in and ſit down, that we may talk matters over in a chriſtian-like manner; and while I anſwer for myſelf, if I ſhould in any wiſe ſpeak *unmannerly*, I'll beg your pardon.

D. Well, Sir, that is fair. I am apt to be a little haſty, I confeſs, but you muſt not impute this to the badneſs of my heart.

F. Why, Sir, to my humble way of thinking all that comes out of us, which is bad, comes from ſomething that is bad within us. But pray, come in, Sir. *(Calls his daughter Polly.)* Where is Sam? tell him to take Mr. Dolittle's horſe, put him in the ſtable, and give him a lock of hay, and a good feed of corn.

[Mr. Dolittle comes in; a fire is lighted in the beſt parlour, and tea is brought in; but no one appears but Mrs. Littleworth, and Miſs Nancy to wait on the Rector.]

F. Why, Nancy, where are your ſiſters?

Miſs Nancy. They are gone up ſtairs to dreſs.

F. To dreſs! Why were'nt they dreſſed before Mr. Dolittle came? Now, all this they got by going to that boarding ſchool. They can't make you a diſh of tea without putting on ſome new-faſhioned gown, or new-fangled cap, and ſome other *nonſenſes*. I hope, Sir, you will talk to them for their pride; I cannot ſee the ſenſe of ſuch ceremonies in our way of living.

D. Perhaps not, Sir, but young ladies will have their foibles. [Their appearance in a gaudy, taudry dreſs prevents any further converſation.]

D. continues. Now, Sir, I am ready to hear what has made you change your religion, and why you have left your pariſh church.

F. Well, Sir, as near as I can, I'll tell you all about it. When my father ſent me a courting to my preſent wife, Farmer Thrifty's daughter, after we had made a match of it, we put our fortunes together, and I bought the leaſe of my farm of the late Lord Rakiſh, who was as *wild a blade* as the preſent Lord, that now is; and as he wanted money, they ſay, his ſteward received a *fly* ſum of my wife's father, that we might have a better bargain; but of this I have no certain knowledge.

D. I doubt there are too many of theſe fly bargains made; but what has this to do with your change in religion?

F. Why, having got ſuch a good bargain, no world for me like the preſent; my heart was ſet upon it; I could be up early and late, about from fair to fair, that I might buy and ſell, and get gain; and this I fooliſhly called the main chance; but as for my bible, and prayer, and the concerns of my precious ſoul, I had no more regard to theſe things than a beaſt.

D. And pray where was the ſin of all this? Should not every young man mind what he is at when he takes a large concern? But if you did not do your duty in *ſaying your prayers*, and attending your church, that was your own fault.

F. Yes, Sir, theſe things, as it reſpects my worldly concerns, "I ſhould have done, and not left the other undone." But that was not my caſe, for I was as wicked as——

D. Hold, Mr. Littleworth, for it has been told me, that when the Biſhop came about to confirm, in thoſe days no young man appeared ſo decent, and ſo devout as you then was; and that for ſome time afterwards you attended church and ſacrament very regularly! And if ſince then you have been a little remiſs in your duty, yet it is to be hoped you will remember in due time properly to return to it, and that you will die a good man; and it cannot be expected, that people ſhould be ſo ſtrict in religion while they have to riſe in the world.

F. Ah! I well remember, when the old Biſhop came round our parts, in thoſe days, how Mr. Blindman, in whoſe pariſh I then lived, told us, that our Godfathers and Godmothers were to anſwer for what we had done

done before; but that after we were confirmed, we were all to ſtand upon *our own bottom.* And this frightened me *deſperate* for a while; and away I went, and bought myſelf the Whole Duty of Man, Nelſon's Faſts and Feſtivals, the New Week's Preparation, and Taylor's Holy Living and Dying; and for about two months, in my way, I kept to my religion very ſtrict; till juſt about that time the old Lord Rakiſh would have *a merry making*, becauſe his ſon came of age. And many a reſolution I made, that I would not go after ſuch *nonſenſes*; but when I was told that young Parſon Purblind, Mr. Blindman's Curate, was riding by, with ſome other young ſparks of the day, who were going there, I thought, for ſure, parſons muſt know more than I, and that there could be no great harm if I went too. So, becauſe I would not make myſelf particular, away I went, and there I got *deadly* drunk; and as I came home, I fell off my horſe (Lord have mercy on me, had I died in that ſtate!). But after that I was aſhamed to think of my religion; and as to my books of devotion, I ſoon laid them all aſide, and to this day they are quite as freſh as tho' they were juſt bought out of the bookſeller's ſhop. So there was an end to all my religion till I heard Mr. Lovegood.

D. Well, but Mr. Littleworth, you have got theſe good books ſtill by you. Why can't you, *in moderation*, again take to religion, and do your duty without taking up this new way?

F. Why, Sir, to ſpeak the truth, I have not, till of late, diſcovered, that the heart, the ſeat of all my actions, is deceitful above all things, and deſperately wicked; and that till God ſets that right, nothing can, or will be right. This has been the cauſe why this world, which I muſt now ſoon leave, was all my delight, while my heart neither knew God, nor deſired to know him. Sir, I am aſhamed to ſay, what a wicked, worldly, negligent ſinner I have been all the days of my life. [*Farmer weeps.*

Mrs. Littleworth. Now, only ſee Sir, how mopiſh and melancholy theſe new notions in religion have made my huſband. I am afraid, at times, he'll loſe his ſenſes.

D. Indeed, Mrs. Littleworth, I am very ſorry for your huſband; he is a *good hearted man at bottom.* Do you never try to divert him?

Miſs Polly. Divert him, Sir? Why, when my uncle and aunt, and two of our couſins, came to ſee us the other day, we always uſed to have a little *harmleſs mirth*; and, becauſe my mother, and Patty, and I, propoſed to have a game or two of cards, away my father, and ſiſter Nancy, ran out of the houſe, as though it had been on fire: and down they went to Mr. Lovegood's, and ſaid prayers.

F. Now, do Sir, hear me patiently. Thus have I lived "without God in the world," neglectful of my precious ſoul, and forgetful of Chriſt, my only Saviour, till I am turned of ſixty. I am aſhamed to ſay what a ſinner I have been, and how unfit I am to die.

D. Well, but Mr. Littleworth, why ſhould you run from one extreme to another? you know the old proverb, "Extremes are dangerous;" and there is moderation in all things. And you know I have a ſermon on that text, "Let your moderation be known unto all men."

F. Why, Sir, you have been our Juſtice theſe eleven years, and when bad people are brought before you, I am ſure you do much better in your office than to preach up to them ſuch ſort of moderation. You never tell thieves that they ſhould be *moderately honeſt*; or drunkards (and the Lord knows we have enough of them) that they ſhould be *moderately ſober*; or the many bad people that throw themſelves upon our pariſh, for the ſupport of their baſe-born children, that they ſhould be *moderately chaſte*; and no ſuch words did I ever hear from your pulpit, as that men ſhould be

moderately

moderately moral. Now, if this is not to be allowed in *morality*, how are we to make it out *in religion*, when we are commanded to "Love the Lord with all our heart, mind, soul and ſtrength?" Does it mean, that we are to have a *moderate* love to God; and when we are enjoined to love our neighbour as ourſelves, does it mean a *moderate* love to mankind? And pray, Sir, ſhould I repent moderately, pray moderately, and have a moderate truſt in God? If ſo, I really cannot underſtand the ſcriptures, which ſay, that I am to "give all diligence to make my calling and election ſure;" that religion is *the one thing needful*, for which I am to *forſake all that I have, that I may be Chriſt's diſciple*; and that I muſt ſtrive, (or, as Mr. Lovegood ſays it means, *agonize*) to enter in at the ſtraight gate.

D. You need not be ſo critical, Sir. I only mean, you ſhould not be over-zealous in religion.

F. Why, I confeſs, as I have lately taken to read my bible, I think it is there ſaid, "It is good to be zealouſly affected in a good thing."

D. Now this is too bad, Mr. Littleworth; Don't you think I know the Bible as well as you? Ring the bell, Miſs Polly. I'ſha'n't ſtop here any longer to be told my duty, when I have been ſo long miniſter of this pariſh.

F. Why, Sir, I did not know that I was telling you your duty. I only meant to obſerve, that I could not underſtand what you meant about moderation in religion; but if I preſſed the point too far, I beg your pardon for it.

D. Well, Sir, I have before ſaid, I'll keep my temper, if I can; but this cannot be done unleſs you keep up proper manners, while you chuſe to talk to me about your new religion.

F. Well, Sir, as to my new religion as you call it, I do really confeſs, ſince I have heard Mr. Lovegood, my thoughts about theſe matters are wonderfully altered; and I will tell you in the moſt *mannerly faſhion* in my power, how it came about. You know, I have an honeſt fellow works with me, Thomas Newman, and it is to admiration what a ſober, orderly, decent, chriſtian-like man he is! and his wife is the neateſt tidey woman I ever met with in all my born days. And, at different times, when I talked to him, I found that he had not only religion in his practice, but his Bible at his fingers ends. How I was aſhamed of my ignorance when I heard him talk! But this made me determine to go to hear what ſort of a parſon he ſo much admired; for I remember the time when he was wild enough.

D. Truly, Mr. Littleworth, it is a fine compliment to me, that you ſhould go to one of your day labourers to be inſtructed in your new notions in religion.

F. Why, Sir, if I may be ſo bold as to ſay that, though learning is a good thing, yet it does not always make a good man; and that a poor man may have the grace of God in his heart, without having much learning in his head. And did not our Lord mean ſomething of the ſame kind, when he ſaid, "I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and revealed them unto babes?"

D. And ſo all the time and money that we have been ſpending at the univerſity has been of no ſort of ſervice; and every ignorant enthuſiaſt, that pretends to inſpiration, is to tell us the meaning of the Bible.

F. Las! Sir, did I ſpeak againſt human learning? And it is well known that Mr. Lovegood is one of the *learneſt* men for twenty miles round; though I have heard him ſay, that human learning, to a man ſpiritually blind, does no more good than a lighted candle does to a man that is naturally blind. And, I dare ſay, Sir, when you read the Homilies, you remember

theſe

these words, "Man's human and wordly wisdom, or sense, is not needful to the understanding of the scriptures, but the revelation of the Holy Ghost, which inspireth the true meaning unto them that with humility and diligence do search therefore." *(Homily on reading the Scriptures.)* And the Lord grant that I may have a little of that blessed inspiration! for I am sure we need it.

D. Now, I am sure Mr. Littleworth, you must have misrepresented their words; I never can believe that they wrote so enthusiastically as all that.

F. No; indeed Sir, they are just as fresh, and as *pat* in my memory, as though I had read them but yesterday. But, so it was Sir, that Thomas's good life and talk made me determine to go to hear Mr. Lovegood; and my daughter Nance went with me; and when I came to the church, I prayed to the Lord, that as he had made Thomas so good a man, so I might be made a better man; for I am sure there was room for me to mend. And a fine sermon he made, all *off hand*, from those words, "Ye cannot serve God and mammon."

D. And pray, Sir, why could not my sermons, as well as his, have made you a better man. I know that such extemporaneous effusions please ignorant and vulgar minds, that are fond of gaping after novelty; but I am not ashamed of the sound and sober sermons I have been preaching among you ever since I have been your rector.

F. Why, Sir, did I find fault with you, or any one else? I was only about to tell you how I was struck with Mr. Lovegood's sermon; for I certainly thought he made it all for me; and I actually asked Thomas if he had not been telling him about me. But he declared, he could not have been so bold to his minister, against his master; and then he said of him, that Mr. Lovegood could tell any one's heart from the knowledge he had of his own, and the word of God.

D. Why, then, I suppose, when all trades fail, he'll turn *fortune-teller* by and by.

F. I cannot say to that, Sir, though I am sure, he told my fortune plain enough that day, for I thought he turned me inside out, while he shewed me what a fallen worldly minded creature I was.

D. Yes; and all these preachers run on just in the same way. If any of us step a little aside, we are to hear of nothing but hell and damnation; and for every innocent infirmity, man is to be painted out as black as the devil.

F. Why, Sir, to my way of thinking, both the Bible and Common Prayer Book, and the articles of religion, just say the same; and they say, all you clergy subscribe to them a many times over before you come to your livings.

Mrs. Littleworth. Yes, Sir, and my husband has brought home such a heap of books and prayers from his new parson, about the articles and *homicles*, I think he calls them, and Common Prayer Book! Then he tells us, that his is all the old religion of the church; and he wants to read all these books over to us. And he has got a book of prayers, made by an old Bishop (Bishop Hall's Manuel) that, he says, was of his way of thinking; and now he wants us to kneel down to say prayers to us before we go to bed. But how can we have time for all these devotions in our way of living?

D. Why, you are very right there, Mrs. Littleworth. If you do your duty well on a Sunday, and have a family prayer on a Sunday evening; and say some good rational prayers to yourselves before you go to bed on a week day, God Almighty, who is very merciful, and forbids us

to

to be righteous overmuch, cannot expect more from you, in your line of life.

Miss Polly. There! Father, I hope you will be guided by what Mr. Dolittle says, and not to be led so much by your *homicles* and new religion.

D. Why, Mr. Littleworth, you know I spent many years at Oxford, and there, I'll assure you, I was not inattentive to the study of religion under Dr. Blunderbuss, a man of approved religion in those days; though since then I have heard of a Mr. Brightman, and many others, who have adopted your notions of religion; yet it was not only his opinion in those days, but the of many other great divines, that though our reformers were very well meaning, yet they were not over wise in religion; and that though religion, in the opinion of some, is now less practised, yet it is more improved: for we live in a very learned day, and our clergy now-a-days don't confine themselves to a few abstruse notions of these old divines; but make their sermons out of a variety of the most excellent moral writings that ever were composed, from among those we call Heathens, but who had a deal of the light of nature, and knew much about natural religion; and they make the Bible much more intelligible. Master Littleworth, if I may give my advice, I would not wish you to be over-nice, nor over-wise in your religion. Do your duty as well as you can, and if you fail, trust in the Almighty's mercies. The rational clergy in our day, know very well that there are a new sect who puzzle people's minds about the terms *original sin*, the *atonement*, *regeneration*, *imputed righteousness*, and I know not what notions besides, which I am sure you need not mind, provided you do your duty without affecting to be more righteous than your neighbours. However, Mr. Lovegood may pretend to be wiser than the rest of us, yet, if you will take our advice, according to the scriptures, and "do justly, love mercy, and walk humbly with your God," I am sure you need not fear. To be sure, Sir, you have not forgot my sermon on that text, which I have never failed preaching to you year by year, ever since I was inducted into the living.

F. Ah! but, Sir, that very text cuts me quite up; for first, I confess the many tricks and fibs I have been guilty of at market, so that I have not done justly; and I have been as bad at mercy, for I always loved myself better than my poor neighbours; and then, with regard to walking humbly with my God, never did any man strut about at market like a *braggadocio* more than I have done; and as to humbling myself before God in prayer, or by repentance, I was as ignorant of these things as I am of the learning of an Oxford *scholard*: and as for our articles, homilies, and prayer-book, let *folk* be ever so wise and learned now-a-days, they seem to me to have been made by men wonderfully knowing in the scriptures; for they not only explain to us what hearts we have by nature, but how mercifully we poor sinners are to be saved through Jesus Christ our only Redeemer. And it is all laid out to admiration in a little book, given me by Mr. Lovegood, called The Good Old Way, and there it is, that I think I see my picture just as it is in the 9th article on the Fall of Man, where it is said, in a wonderful wise way, that "every man of his own nature is inclined to evil; and that every person born into this world deserves God's wrath and damnation."

Mrs. L. There, Sir; this is the way my husband would be talking morning, noon, and night, if we chose to hear him, in his uncharitable way, about all of us deserving God's wrath and damnation.

D. But, Mr. Littleworth, if we are not quite so good as we should be in our present *laps'd* state, we may all make ourselves better if we please.

F. Why,

F. Why, Sir, it appears to me that men *chuſe* darkneſs rather than light, becauſe their deeds are evil," and that no bad man can have a good choice, or will, till God changes the heart; and though I cannot ſay any thing as to the learning of the old men that made our church books, yet to me, it appears ſure and certain, as they ſay in the next article, that "the condition of man, after the fall of Adam is ſuch, that he *cannot turn and prepare himſelf* by his own natural ſtrength and good works, to faith and calling upon God: wherefore, we have *no power* to do good works pleaſant and acceptable to God, *without the grace of God by Chriſt preventing us*, that we may have a good will, and *working with us when we have that good will*." And though, I confeſs, I have not minded the prayers ſo much as I ſhould have done, yet I remember having heard you ſay from the deſk, "Almighty God, who ſeeth we have *no power of ourſelves* to help ourſelves, and that through the weakneſs of our mortal natures, *we can do no good thing* without God; and that the frailty of man without God *cannot but fall*." And I remember, when my ſchool miſtreſs taught me the catechiſm, ſhe uſed to ſay to me, "My good child, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the commandments of God, and ſerve him without his *ſpecial grace*."

D. Why, if you take all theſe words in ſuch a ſtrict ſenſe, you will make us out to be mere machines; and then it is no matter what we do, for I am ſure there can be no merit in our goodneſs.

F. Ah! why Sir, how can there be any merit in ſuch poor ſervices as ours? I can't help thinking with our *old folk* in the article of the juſtification of man, that "We are accounted righteous before God *only* for the merit of our Lord and Saviour Jeſus Chriſt *by faith*, and *not for our own works, or deſervings*; wherefore, that we are juſtified *by faith* ONLY, is a moſt wholeſome doctrine, and very full of comfort." And then they tell us in the homily of the ſalvation of mankind by *only Chriſt our Saviour*, in which they ſay, the ſame doctrine is more largely expreſſed; and there they give a *deadly* ſtroke at our pride in what they ſay; "Becauſe all men be ſinners againſt God, and breakers of his law, therefore *can no man, by his own acts, works, or deeds, ſeem they never ſo good, be juſtified and made righteous before God*; but every man *of neceſſity* is conſtrained to ſeek for *another righteouſneſs of juſtification*, our juſtification doth come *freely of the mere mercy of God*, ſo that Chriſt is now *the righteouſneſs of all them that truly do believe in him*, for *he paid the ranſom by his death: he for them fulfilled the law in his life*." And then, Sir, we may ſay with a good conſcience, "O Lord, who ſeeſt we put not our truſt *in any thing that we do*." And when I went about two Sundays ago to the holy ſacrament, at Mr. Lovegood's church, and (to my ſhame be it ſpoken) old as I am, to the ſacrament I never went before, excepting twice after I was confirmed; and there we prayed, that God would not "weigh our merits, but pardon our offences;" and then—[Mr. *Dolittle interrupts.*]

D. Stop, Mr. Littleworth, before you tell us any more of the prayers, I muſt tell you, that Mr. Lovegood is liable to a ſevere eccleſiaſtical cenſure for adminiſtering the ſacrament to one of my pariſhioners. And—(*Farmer interrupts.*)

F. But as old maſter Goodenough has left Mr. Lovegood's pariſh to come to your ſacrament, I dare ſay you'll forgive him; and I am ſure he'll forgive you.

Miſs Polly. Sir, my father talks ſo frivolous and *thuſiaſtically* about Inſpiration, and ſays, that all the Biſhops, and all the clergy, have declared, that they were "inwardly moved by the Holy Ghoſt," before

they went into orders; and I have heard you preach againſt ſuch *thuſiſt* again and again.*

F. Ah, Polly, you ſhould not talk ſo pert to your father! when I could bluſter about the houſe as once I did, you did not behave ſo *unmannerly*. (*To Mr. Dolittle*). But you know, Sir, how very often we pray for the Spirit of God in the prayer-book, that "God would *grant us his Holy Spirit*;" and that he would "cleanſe the thoughts of our hearts by the inſpiration of his Holy Spirit." We pray for his Majeſty, that he may be "repleniſhed with the grace of the Holy Spirit;" and that all the Biſhops and Clergy may have the "healthful Spirit of God's grace." And at Chriſtmas time, we pray "that we being regenerate and born again, and made God's children by adoption and grace, may be daily renewed by his Holy Spirit;" and in another collect, that "God would ſend to us his Holy Ghoſt to comfort us;" and then in the Article of our predeſtination and election, it is ſaid, that "all the elect feel in themſelves the workings of the Spirit of Chriſt." And in the Catechiſm, that God "ſanctifies us, and all the elect people of God." And in twenty more places beſides, have we the ſame ſort of words and doctrine. And to me, it ſeems, it would be even fooliſh to pray at all, unleſs we thought that God would inſpire into our hearts the good we pray for.

D. Well, Maſter Littleworth, if you have done preaching to me, it is high time that I ſhould begin preaching to you. I have already obſerved, that our Reformers were good men, but not over wiſe, and that they may have expreſſed themſelves unguardedly; therefore, many of our divines of the preſent day, and I'll aſſure moſt of them are Biſhops or Deans, or other great dignitaries, have been at a deal of pains to put a proper explanation on their words; and though, I confeſs, they have hardly as yet ſettled the matter among themſelves, yet it ſeems to amount to this. Some of them think, that our Reformers had a *double-meaning* in all they ſaid, and that they meant both ways, for and againſt the ſame doctrine at the ſame time. Others are of opinion, that they had but *one* meaning in what they ſaid, and that is to be underſtood as being *juſt contrary to what they ſeemed to ſay*. They who are for the *double meaning* ſuppoſe, that while ſome are at liberty to take them in *one ſenſe*, others are at liberty alſo to take them *in another, or in the oppoſite ſenſe*; and though this, in the opinion of the unlearned, may appear to be a flat contradiction and nonſenſe, yet many learned divines have written very ably on that ſide of the queſtion; though I confeſs, in my opinion, this gives too much latitude to theſe modern preachers that you are now ſo fond of, to preach up their notions; and very ſpecious things, to be ſure, they have to ſay, if we let this interpretation paſs. I am rather, therefore, of the opinion of thoſe divines who have proved that our Reformers, when *they ſaid one thing meant another*. And if you pleaſe, Sir, I'll explain myſelf on this ſubject.

F. 'Las! Sir, you quite ſtagger me! I don't know whether I ſtand upon my head or heels.

D. Don't ſay ſo, Sir, for I'll aſſure you we are ſerious, and we can prove all this to be very true from the logic ſome of us brought from Oxford, and others of us from Cambridge; that when we read in the article and prayer book, about original, or birth ſin, "That it is the fault and corruption of the nature of every man that naturally is engendered of the

* Miſs Polly brought home with her ſeveral other hard words from the boarding-ſchool that ſhe never afterwards knew how to digeſt, or to expreſs.

offſpring

offspring of Adam, whereby man is, or *as far as poſſible** gone from original righteouſneſs;" it is evidently to be made out by *the rule of reverſe*; a rule which, I ſuppoſe, you may not have ſufficient learning to comprehend; and that our Reformers, according to the opinion of modern divines, meant, there is a deal of original inherent rectitude in man, if he would but employ his reaſon, and his conſcience, to bring it forth.

F. Though I dare not contradict the learned, yet I am ſure my hardened conſcience and my blinded reaſon never did any good.

D. You ſhould not have interrupted me, Sir, till I finiſhed what I had to ſay; for I next muſt remind you of what you ſaid about the neceſſity of "Special Grace; that we have no power of ourſelves to help ourſelves, and that "of ourſelves we cannot but fall;" that we have no power to do good works, pleaſant and acceptable to God without the grace of God by Chriſt preventing us; now for want of our logic, it cannot be expected that you can comprehend that all theſe expreſſions are to be underſtood by the ſame *rule of reverſe*; and that now their proper meaning is to be, that there is *a deal of power left in us though in our laps'd ſtate*; and that nothing is wanting, but that God ſhould *ſecond* our good endeavours; and that through *our own proper reſolutions and endeavours*, if duly attended to, we ſhall obtain the favour of the Almighty.

F. Why, then, Sir, when I tell Sam, that he is to fetch the black horſe out of the ſtable, he is to underſtand he is to bring me the grey mare. Why, I am all in amazement at this new ſort of learning.

Mrs. L. Nancy, my dear, hand that freſh toaſt to Mr. Dolittle. (To Mr. Dolittle.) Perhaps, Sir, you would like a bit more with your laſt diſh. (Miſs Nancy directly takes it out into the kitchen, and comes in without it.)

Mrs. L. Why Nancy, child, what have you done with the toaſt?

Nancy. Why, as you bade me, mother.

Miſs L. Why, I told you, hand it to Mr. Dolittle.

Nancy. O yes, mother; but then by this new *rule of reverſe*, I thought I was to take it away, and lock it up in the pantry.

D. O, but we are not to adopt this rule of reverſe in things temporal, but only in things ſpiritual. It is upon this principle that our divines have in their power farther to prove about the juſtification of man by *faith alone*, that it means by *faith and good works together*; nor ſhould you pretend to be ſo wiſe about the matter, but humbly to leave it to your clergy, and believe, as they direct you; for it ſhould ſeem very ſtrange, that after theſe abſtruſe divines have puzzled even the moſt learned among us about works done before juſtification, and works done after juſtification, that you ſhould be able to underſtand their meaning.

F. Why, then, Sir, when I ſay I ſhall go alone to Mapleton market next Thurſday, you are to underſtand that I mean to take my wife and daughter Polly with me. Is this the way in which I am to chop this new-faſhioned logic?

D. I am ſorry for you, Mr. Littleworth, if you can't underſtand yet, at leaſt you ſhould ſubmit to the learning of our univerſity divines. I fear you will never be reclaimed, for you mentioned alſo, among other ſubjects, the article upon our predeſtination and election. Now all our learned divines can prove that article alſo is to be underſtood in that ſenſe, which is directly contrary to its own meaning; that particularly it means univerſal redemption; and that, when they ſay, "The godly conſideration of our predeſtination in Chriſt is full of ſweet, pleaſant, and unſpeakable

* In the original Latin, it is *quam longiſſime*.

comfort to godly persons, and such as feel in themselves the workings of the Spirit of Christ;" they meant, that it was a very ungodly doctrine, and calculated to encourage the most licentious conduct: that the words "sweet, pleasant, and unspeakable comfort," now mean every thing that is abominably detestable and odious, and only held forth by a modern sect, now sunk into universal execration. In short, that the predestination of some, means an universal chance given to all. And further still, when they said, "that the elect of God feel in themselves the workings of the spirit of Christ," they are to be understood, that there are no such feeling or influences; or that, if there are, according to an expression that we are very fond of using, they are secret and *imperceptible* feelings.

F. 'Las! Sir, where am I? secret and imperceptible feelings.—(Farmer to his wife.) Why, dame, when our son Harry would be so wild, and when he went to sea, and you and I used to sob and cry together night after night, our's was not *imperceptible* grief. (To Mr. Dolittle). And when we repent of sin, for I am sure we have enough of it, are we to have *imperceptible* repentance? And when we tell God our wants in prayer, are these to be *imperceptible* wants? Are we to have *imperceptible* love to God? and *imperceptible* faith in Christ? I should wish to have something better than an *imperceptible* religion, otherwise I should fear I shall have nothing better than an *imperceptible* heaven. Really, Sir, I am in such a maze by these new notions, that I know not where I am. But as you say, I am to understand all our old folk by the rule of reverse, perhaps I am to understand you by the same rule, and that will turn all matters right round.

D. Master Littleworth, it is very cruel and unjust in you to banter us by such language; you know how many people there are against our religion already. First, Dissenters of every party are saying that we subscribe a creed for the sake of our livings, which we never examined or believed. But who would mind what these *Schismatics* have to say against us? for all the infidels say just the same; and as for the new sect that you have lately taken to follow, they are worse than any of them.

F. Well, then, Sir, I must honestly confess, whosoever may be your accusers, I wonder that so many of you, gentlemen, should again and again subscribe to all these things, as though you had a right to understand them in a sense just opposite to their real sense, and thus make nonsense of the whole of it; while you subscribe to them as being "articles agreed upon by the Archbishops and Bishops, and all the clergy, for *avoiding diversity of opinions*, and for the establishment of *consent* touching true religion;" and which they say are to be taken in *the literal and grammatical sense*. Aye, Sir, and run down those ministers whose hands and hearts go together, and who will have nothing to do with these double meanings, and double dealings, so contrary to all the common sense meaning of words, as that all we, farmer-like *countryfied* folk, cannot but see how little agreement there is between hands and hearts in all these subscriptions. Lord help us! is this the simplicity and godly sincerity of the upright Christian.

D. O Sir, you seem to be struck with the spirit of devotion; you'll go to prayer with us next.

F. O no Sir! I would rather leave that with you. Nancy, my child, reach Mr. Dolittle the Bible; it will be more profitable to us all if he reads a chapter, and expounds it, and goes to prayer with us; and that is the way Mr. Lovegood does when he goes a visiting.

D. I have been now Rector of this parish above these 19 years, and I never was addressed about going to prayer in such a manner before. Sir, this rude treatment compels me to leave your house immediately.—Mrs. Littleworth, I wish you a good night.—Young Ladies, your humble servant. R. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANIMADVERSIONS *on Dr. Haweis' Impartial and Succinct Hiſtory of the Church of Chriſt, by the Rev. I. Milner, D. D. Dean of Carliſle, &c. Octavo, pages* 43, *price* 1*s.* Matthews, Mawman, &c.

A REPLY *to the Animadverſions of the Dean of Carliſle, by the Rev. Dr. Haweis, Octavo, pages* 31, *price* 6*d.* Mawman.

WHEN we firſt peruſed Dr. Haweis' Church Hiſtory, we fully expected it would call forth animadverſions. Nor were we, it ſeems, miſtaken. Some ſharp and very ſevere ones will be found in the Dean of Carliſle's pamphlet. Jealous for the honour of his brother, whoſe views of Eccleſiaſtical Eſtabliſhments Dr. H. controverts in a diſſertation at the end of his firſt volume; the Dean comes forward and charges the Dr. with *groſs miſrepreſentation* and *odious perverſion* of Mr. M.'s words and meaning. And it muſt be confeſſed that the Dr. has laid himſelf open to theſe charges, by uſing inverted commas, where he intended to expreſs the ſenſe only, and not to give the words of Mr. M.; and by partial inaccurate quotations which would induce one to ſuppoſe he cited from memory, inſtead of recurring to his author. To particular charges, the Dean adds general ones; he inſinuates that his principles are *Jacobinical*, and claſſes him with *diſcontented demagogues*. Theſe are ſerious accuſations, and it became the Dr. to reply to them ſeverally.

This he hath done with happy effect; not returning railing for railing, nor feeling, as his accuſer, any uneaſineſs from the reſtraints impoſed on him by "the polite cuſtoms of the times." He ingenuouſly acknowledges the inaccuracy of his quotations, and the impropriety of an indiſcriminate uſe of inverted commas, without a previous intimation of it to his readers. But he vindicates himſelf from intentional miſrepreſentation, by ſhewing that the words of Mr. Milner, quoted by the Dean, would, in moſt caſes, equally, and, in ſome caſes, more fully juſtify the concluſions he has drawn, than the words he has uſed himſelf. As to the charges of Jacobiniſm and Faction, he appeals to the whole tenor of his life and writings. Few men have given more unequivocal proof of loyalty to his Majeſty, or of genuine affection to his government. And had the Dean been as well acquainted with the Dr.'s religious principles or conduct as he ought to have been, before he ventured to make remarks on either, he certainly would not have hazarded accuſations ſo raſh, and ſo unfounded. It is a pity that good men ſo haſtily take up prejudices, and weaken even the force of their own reaſonings, by an evident diſplay of wrong diſpoſitions.

The point in debate is very clear. Dr. Haweis is as ſtrong an advocate, as the late Mr. Milner, for Eccleſiaſtical Eſtabliſhments. Only he thinks that neither ſcripture nor expediency will juſtify an eſtabliſhment that does not admit of *complete toleration* to all diſſenters, not excluding Jew, Turk, or Infidel. On the contrary, though Mr. Milner admits, that "The ſupreme power has no right to violate liberty of conſcience, by extorting confeſſions of faith,"—yet he maintains that "It has a right to eſtabliſh the true religion by poſitive inſtitutions"—"To enſure publick reſpect to theſe inſtitutions by *penal laws*,"—and "To *reſtrain and puniſh* the propagators of irreligious opinions." Hiſt. of the Church, vol. 2, p. 232.

The Dean avowedly eſpouſes his brother's ſentiments and recoils from what he calls Dr. H.'s "extravagant opinions." Which of theſe reſpectable writers eſpouſes the moſt extravagant opinions, we preſume not to decide; but whoever peruſes the pamphlets before us, can have no doubt which of them has diſplayed moſt of the gentleman and the chriſtian.

DEMONSTRATION

DEMONSTRATION *de l'Authenticité et de la Divinité des Livres du Nouveau Teſtament, ſur un Plan nouveau, par où la Divinité de l'Evangile eſt miſe dans une pleine Evidence.* 8*vo. Tome premier*, 355 *p. Tome ſecond*, 216 *p.* Rivingtons, Robſon, Elmſley and Bremner, LONDON. 1799.

DEMONSTRATION *of the Authenticity and the Divinity of the Books of the New Teſtament, upon a new Plan, whereby the divine Authority of the Goſpel is clearly proved.* 2 *vol.* 8*vo.*

AS the greater part of our readers are probably unacquainted with languages ſpoken by other nations, it would be improper to occupy our brief review with frequent notices of publications in a foreign tongue. There are, however, in many religious families, young perſons who are initiated into the French language; and we are the more deſirous of introducing the preſent article to their attention, as it appears, but too certain, that, in ſome inſtances, the inexperience of youth has expoſed them to the fatal ſnares of infidelity. Their minds, if not regenerated by the Spirit of holineſs, are liable to be diſguſted with the reſtraints and devotional exercises, which pious parents aim to inculcate, both by precept and example. Conſcience, alſo, is likely, in ſuch caſes, to require the force of infidelity to ſuppreſs its emotions. It is, perhaps, from theſe cauſes, that ſcepticiſm ſeems to gain more ground among the younger branches of genteel families profeſſing the goſpel, even than among thoſe who have been deſtitute of a religious education. There is likewiſe, room to fear that the French Books, which are put into the hands of perſons ſo circumſtanced, have ſometimes a tendency to cheriſh a bad principle: and the danger is greater, as a parent is often unaware of the contents of a book that engages his child's attention.

To parents in ſuch a ſituation, we would ſtrongly recommend the work before us. Its author is the Rev. E. Gibert, Miniſter of a Pariſh in the Iſland of Guernſey, where he is very highly reſpected for his evangelical piety, and his indefatigable exertions for the ſpiritual and temporal welfare of his people. A deſire to promote the general good has evidently been his motive for the publication of theſe, and of ſeveral former volumes; two of which were deſigned to furniſh antidotes to the poiſon of Voltaire's writings, another conſiſts of remarks on the Apocalypſe, and a fourth contains a French tranſlation of Soame Jenyns's Internal Evidence of Chriſtianity.

In the preſent work, the pious author takes notice both of the external and internal proofs of the divine inſpiration of the ſacred writings of the New Teſtament. Under the former head, he ſelects from the celebrated work of Dr. Lardner on the ſubject, the moſt important quotations he has extracted from writers of the firſt four centuries after Chriſt. M. Gibert obſerves, that no one can diſpute the fact, that the New Teſtament has, for ſeveral ages paſt, been received by multitudes as divinely inſpired; therefore, ſays he, "to avoid an uſeleſs prolixity, I ſhall go back to the fourth century, paſſing the latter ages in ſilence; for if it is evident, that, at the period when chriſtianity became the prevailing religion, and was eſtabliſhed by civil authority, chriſtians received, as divinely inſpired, thoſe books, which our immediate anceſtors have tranſmitted to us as ſuch; then no perſon can doubt, that the ſame books have conſtantly been the rule of faith to chriſtians, during the ages that have elapſed, from the eſtabliſhment of chriſtianity, to the preſent time."

[To be concluded in our next.]

HINTS

HINTS *on Sunday Schools and Itinerant Preaching, in a Letter to the Bishop of Rochester, by* J. TOWNSEND, *8vo. pp.* 91. 2*s. Matthews, &c.*
AN APOLOGY *for Sunday Schools. The substance of a Sermon preached at Surry Chapel, for the benefit of the Southwark Sunday Schools, with incidental Remarks on the Bishop of Rochester's late Charge. By* ROW. HILL, *A. M. 8vo. pp.* 44. 1*s.* Williams.

HAVING paid so much attention to my Lord of Rochester's charge in our former reviews, it is the less necessary to give a particular account of these answers. Mr. Townsend takes up the Bp.'s accusations as applied to the great body of Dissenters, and very ably and satisfactorily vindicates them from the supposition of disaffection to the government, and constitution of the country. Mr. Hill goes one step farther, and contends particularly that those, by his Lordship stiled *non-descripts*, and by others Methodists, are, in general, no more inimical to the church than to the state. To one charge, however, both these respectable advocates are constrained to plead guilty; namely, that of *bribing the children* that attend their schools, for it appears that the good people of Surry Chapel reward their's with penny pieces; and the kind ladies of Rotherhithe have actually gone so far, as to treat the poor children with *plumb-pudding and oranges*.

Our readers, however, must not suppose the above Sermon merely controversial; it is both practical and savoury: the animadversions on the Right Rev. Prelate being chiefly in the notes, and in a respectful dedication to the Sunday School Society.

A great part of Mr. T.'s pamphlet being devoted to serve the great utility and importance of *itinerant* preaching, it has, so far, a distinct object from the Sermon; and where the general object is the same, there is a specific difference, with such a variety in the style and train of argument, that they may be read together, not only without tautology, but with advantage.

AN *Essay on the Police of the Metropolis, by P. Colquhoun, Esq. 600 pages.* 10*s.* 6*d.* Mawman, 1801.

THE Bishop of Rochester is very furious against Sunday schools and Itinerant preachers. Let him, however, view the state of society, as this respectable magistrate represents it (he is no methodist); and he must hesitate at least, for it is so dreadful, that the heart of every one who reads the book must thrill with horror: such an immense mass of iniquity is more than enough to make a Sodom of our country. Society seems ready to fall to pieces from the prevalence of vice, and of selfishness setting no limits to its cupidity, and breaking through all bounds, human and divine, in order to obtain the gratification of its wishes. That some extraordinary methods are necessary to reform men, and purify the springs of action, and likewise to give security of person and property, we have only to read Mr. Colquhoun's book, in order to be fully convinced. The reader will see, at the same time, that they are the best friends of their country, who are using the means of divine appointment to sanctify the hearts and lives of men.

A variety of remedies the zealous magistrate proposes for the growing evils, with which he appears to be very seriously alarmed, and they may have their use. But we will venture to say, that a hundred sunday schools in the metropolis and its vicinity, and a hundred itinerate preachers to go into the high ways and hedges and lanes of the city, where the vicious resort, will more effectually promote the reformation of mankind, and of consequence the good of society, than all of them, and a thousand more of a similar

a similar kind. While a large quantity of evil humours is in the system they will branch out in one form or another, and in one place or another. Preventatives will not avail; if you purify the body from them, they will give no more uneasiness; and the person will become healthy and vigorous.

Instead of listening to the bishop's proposals, to hinder these extraordinary attempts for the welfare of our country, by extending the influence of moral principles, we cannot but think, that able enlightened statesmen, and a British legislature will see the propriety and necessity of observing an opposite conduct; and instead of silencing those who would instruct the young, and reform the old, will stretch out to the teachers of sunday schools, and to itinerant preachers, the shield of their protection, and give them all the encouragement in their power.

THEOLOGICAL PUBLICATIONS IN MARCH.

THE Works of Dr. Watts, vol. 3. 8vo. 6s. 6d. Fine copies, royal. 8s. Chapman, Button, Williams, &c.

Poole's English Annotations (to be completed in 4 vol.) vol. 2, 4to. 15s. Williams.

Supplementary Continuation of Calmet's Dictionary and Fragments, part 1 & 2, at 5s. each. C. Taylor.

N. B. The price of Calmet's Dictionary (as announced in our last) should be as follows:—Common paper, 64 numbers, at 1s. each. Fine paper, 20 parts, at 5s. part 21, 7s.

The Controversy between Mrs. Hannah More and the Curate of Blagdon. By the Rev. T. Bere, M. A. 8vo. 3s. Jordan.

Thoughts on the Sabbath and Private Prayer, 1s. Rivingtons.

The Gospel worthy of all Acceptation. 2d. edition, with an Appendix. By A. Fuller. 12mo, 2s. Button and Son.

Remarks on 2 Sermons, by Mr. Horne, of Yarmouth, in a Letter from Gaius to Crispus. 12mo. 4d. Button and Son.

History of the Otaheitan Islands, for the aid of Missions, 3s. Ogle.

Sketch of the Denominations of the Christian World, by J. Evans, A.M. 5th edition, corrected and enlarged, 3s. 6d. Crosby and Letterman.

Sermons on the Parables, by J. Farrer, A. M. 8vo. 8s. Rivingtons.

Advice to a Minister of the Gospel, by J. Napleton, D. D. 2s. 6d. Sael.

Sermons on various Subjects, by Stanhope Smith, D. D. Pres. of New Jersey College. 8s. Mawman.

[Single Sermons in our next.]

LITERARY NOTICES.

The Rev. *S. Burder*, of St. Albans, has prepared for the press, to be published by subscription, a thick 8vo. volume, intitled "Illustrations of the sacred Scripture." This work will comprize a complete abridgement of Mr. Harmer's Observations, with a great number of additional articles, partly taken from celebrated travellers, and partly from the most eminent critics: the whole arranged in the order of the Bible.

R. Tomlinson, Esq. has announced a like volume, entitled "An Attempt to rescue the Holy Scriptures from the Ridicule of Infidels," &c. by a *new translation* of the texts objected to, with critical observations.

The New Translation and Commentary on the *Song of Songs*, by Mr. *T. Williams*, is nearly printed off, and will be ready in a few weeks.

The New Supplement to Watt's Psalms and Hymns, by Dr. *Williams*, and Mr. *Boden*; and the Abridgement of Watts's Psalms and Hymns, by Mr. *Little*; are both expected in town the beginning of this month.

MISSIONARY

RELIGIOUS INTELLIGENCE.

MISSIONARY ANNUAL MEETING.

The general Annual Meeting of the Society will be held as follows:

ON Wednesday morning, May 13, Rev. HERBERT MENDS, of Plymouth will preach at Surry Chapel. At three in the afternoon, the Society will meet for business. Mr. RODY, of Manchester, will preach at Tabernacle in the evening.

On Thursday, the Society will meet for business, from ten in the morning, to three in the afternoon. In the evening, Mr. COOKE, of Maidenhead, will preach at Tottenham Court Chapel.

On Friday morning, the Rev. W. TYLER, Rector of Braytoft, Lincolnshire, will preach at Christ Church, Newgate Street. The Society will meet again from three to six o'clock. The morning Services 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.

The RELIGIOUS TRACT SOCIETY will meet at seven o'clock, on Thursday morning, at St. Paul's Coffee House.

The Anniversary Sermon will be preached for the benefit of the PROTESTANT UNION, for relief of the Widows and Children of deceased Ministers of the Gospel, by the Rev. W. B. WILLIAMS, B. A. of High Wycombe, &c. at St. Leonard's, Shoredich, on Sunday evening, the 17th inst. Service to begin at half past six.

Collections and Donations from 25 March, to 25 April, 1801.

	£	s	d
From Kelso Society, North Britain,	11	4	6
Rev. Mr. Lambert and Congegation, Hull.	40	19	0
Rev. Mr. Green and ditto, ditto	12	2	6

The Directors of the Missionary Society have received interesting intelligence from various parts of the world, the substance of which we have the pleasure to lay before the Public. Several of the articles will be found highly interesting and encouraging. In Europe, in Asia, in Africa, and in America, it will be seen God is still affording demonstrations of the power of his grace, and animating our hopes to look forward for greater things than these.

GERMANY.

TRANSLATION *of a Letter from the* Rev. G. S. STRACKE, *Pastor of Hatshausen, near Aurick, in East Friesland.*

To the Directors of the Missionary Society, in England,

Reverend and highly esteemed Brethren,

TWO years are now elapsed since I had the pleasure of commencing a correspondence with you through the medium of our very dear, but recently departed brother, Dr. Burckardt. Your excellent letter, sent hither to excite the German brethren to a cordial co-operation with you in carrying on the work of the Lord among the heathen, was put into my hands, with a particular request that I would get it printed, and circulated through Germany; which I willingly undertook, and, to the utmost of my ability, accomplished. This epistle evidently proceeding from the pure love of Christ, and printed and circulated at your own expence, had a vast influence in awakening the attention of many of the saints in Germany; and of establishing them in that precious faith which, by the singular providence, and especial grace of God, they have obtained. For which reason, we who reside in these parts, and are partakers of the faith, most cordially thank you for your kindness, and hope we shall ever

retain a ſenſe of the obligation. For in this province, as in many other parts of the circle of Weſtphalia, as ſoon as your call was heard, a ſolemn agreement was entered into, as you have already been informed, between ſeveral miniſters of the word of God, in conjunction with the faithful among the laity, in which they mutually pledged themſelves to unite with you, to the utmoſt of their power, in caſting the goſpel net among profane idolators. Then—O heavenly ſight! pious Chriſtians of every denomination, Lutherans and Calviniſts, were ſeen ſtretching out their hands with ſincere affection, and mutually embracing each other. Smaller ſocieties of the ſame kind, as you have been apprized, were eſtabliſhed alſo at Elberfeld and Franckfort.

But as every commencement has its difficulties, ſo alſo theſe ſmall beginnings appeared to be ſurrounded with obſtacles. It could not, indeed, be expected otherwiſe by judicious chriſtians, who know by experience, the wickedneſs of the world, and the machinations of the prince of darkneſs, the god of this world, not only againſt, but even among the flock of the Lord. The firſt obſtacle to our attempt, aroſe from the prejudice of authority, and the diverſity of opinions reſpecting ſalvation, and the modes of divine worſhip, which prevail in Germany, more perhaps than in any other part of the world. Beſides, our country is divided and ſubdivided into divers provinces, diſtricts and cities, under the peculiar government of as many petty princes and lords; a circumſtance which is always found greatly to impede and fetter undertakings, or inſtitutions, which require a general co-operation of the people. In England things are the very reverſe. Nor let me conceal what it will be more candid to acknowledge, that the proſpect of poverty terrifies the German brethren as often as they look at England, and turn their eyes towards the brethren who inhabit that flouriſhing iſland, which God has bleſſed with ſuch abundant riches. They likewiſe confeſs before the Lord, with unfeigned tears, that they are not ſo devoted to him with their whole heart as they perceive you, dear brethren, are; nor do they glow with ſuch ardent love to him, nor burn with ſuch fervent zeal of ſerving him alone, as you experience. And, finally, to many perſons in Germany, new inſtitutions ſeemed to be ſuperfluous or at leaſt, that they were precluded by the incomparable inſtitution of the Moravian brethren, and that at Halle, which may, and ought to be conſidered as the parent of all ſimilar ſocieties which have ariſen in the courſe of the paſt century.

Nevertheleſs, Jehovah-Jeſus, of his infinite power and boundleſs love towards our wretched race, ſeems willing to add a third inſtitution to the two former with which he has already favoured Germany. For Baron Von Schirnding, of Dobriluck, in Saxony, a beloved diſciple of our Lord, and long ſince known to you, began this work to which I allude. He ſolicited an eminent ſervant of the Lord, in the Lutheran church at Berlin, whoſe name is John Jænicke, a man of a truly apoſtolical ſpirit, to procure and inſtruct ſome evangelical perſons for the ſervice of the heathen. Seven young men, of about twenty-three to twenty-nine years of age, of various mechanical occupations, ſoon voluntarily offered themſelves for this ſervice.

Theſe candidates for the miniſtry, deſigned to ſtorm the camp of Satan, have been now a whole year under a courſe of inſtruction. Our zealous brother, Jænicke, has been very diligent in improving their minds, and exerciſing them in every uſeful branch of learning. Under his inſtructions, theſe excellent pupils, endowed with the gifts of nature and grace, have been taught to form plans of diſcourſes on certain texts of ſcripture, and after their compoſitions have been corrected, to deliver them in a proper manner in public congregations of pious people. He has likewiſe taught

taught them to ſing, according to the manner of the Moravian brethren, whoſe confeſſion of faith he has read over with them, and examined.

Beſides Mr. Jænicke, they have been under another able preceptor: For the Baron, whoſe plan was originally very liberal and extenſive, before our ſocieties were connected with him had engaged Mr. Brumby, a learned miniſter, who about four years ago left his charge at Berlin, and engaged to inſtruct them in Latin, Arabic, Hebrew, Greek, Engliſh, Dutch, and the grammatical ſtructure of their own language, together with the rudiments of Pharmacy, Geography and Hiſtory. But, alas! how long a time muſt be conſumed before ſuch young men could obtain a moderate acquaintance with Arabic, Greek, &c. and what vaſt expence compared with our ability? Nor does there ſeem to be any adequate advantage to be expected. It now appears to us, that, beſides what brother Jænicke teaches them, it will be ſufficient if they acquire the principal rules of learning Latin, that they may thereby the more eaſily underſtand Engliſh and Dutch. For the remaining part of the time of preparation, therefore, they will learn ſuch things as will be found the moſt uſeful. In the mean while, the love of our pupils to Chriſt is truly admirable; who, during ſo many labours and difficulties, could not be wearied or diverted from their purpoſe, but with unſpeakable diligence have learnt ſo many things in ſo ſhort a ſpace, whereby their faculties and ſpiritual ſtrength are now alſo the more clearly aſcertained and improved. Without doubt, theſe younger brethren will be much eſteemed. They acknowledge and continually lament their ſins before God; perceive and grieve over the depth of their depravity; know Jeſus Chriſt, the eternal ſon of the eternal Father, in whoſe glorious grace, through whoſe precious blood, all their hopes are built; whom they fervently love, and whom, by every action of their life, which they ſpend in the practice of holineſs, they deſire to obey. Wherefore, to ſuch perſons, nothing ſeems arduous.

But that you may ſtill know them better, I would mention the following circumſtance. Baron Von Schirnding, a few months ago, perceiving that all hope of receiving aſſiſtance from others was vain, and being unable of himſelf alone to ſupport the ſeminary, made an offer of theſe ſeven candidates to the Daniſh ſociety, by Dr. Knapp, profeſſor at Halle. The Doctor, whom you well know, a man of great learning and ſincere attachment to our crucified Lord, was inſtructed to ſelect one of the number. He writes on the occaſion, to the Rev. J. Hecker, paſtor of Trinity Church, at Berlin, a learned prudent man. Hecker examines all, approves and praiſes them among his friends; but he ſelects two of them, Schreyvogel and Langner. Theſe he propoſes to Dr. Knapp, who, about two months ago, calls the former to Halle, and immediately ſends him to a famous ſchool in Saxony, that he might be better inſtructed in the art of catechizing. This month he is to go to Copenhagen, and embark for the Eaſt Indies, that he may aſſiſt the miſſionaries on the coaſt of Coromandel, as a catechiſt.

Six candidates therefore remain, which are under the patronage of the Societies in Eaſt Frieſland, with the other countries of Weſtphalia; and thoſe of Elberfeld, Frankfort, and Baſil, in Switzerland, united with the Baron and other Saxon brethren.

Theſe, beloved brethren, I am able to offer to you, and that with the unanimous deſire of all the united brethren, who have earneſtly requeſted me to embrace the firſt opportunity of apprizing you of their intention.

Baron Van Schirnding, and all the reſt of the brethren who have ſeverally and collectively expreſſed their opinion, requeſt with me, that, if you approve of it, our young men may be ſent to Africa, to aſſiſt Dr. Vanderkemp, &c. among the Caffrees and Boſchemen. This alſo they themſelves

deare. But, dearest brethren, one circumstance perplexes us: we cannot do what we wish. Poverty restrains us. We have not sufficient funds to support the German missionaries.

We dare not, therefore, promise much at present; but we sacredly promise, that whatever money God shall give us, and love bestow, we will send to you for the missionaries. We hope also, our bountiful Lord will grant us more than we can ask or think for the use of these, his servants. Indeed we cannot doubt but we shall be able to send you, on our parts, as much as will be necessary, although we cannot now specify any large sum.

We request, therefore, that you will assist us. Answer, dear brethren, our letter, as soon as you have had time to spread the matter before the Lord. O, that it may please him, to send out our young men into his vineyard! It would confirm the faith of many, who are fearing that our institution will come to nothing. The number, also, of those who would willingly contribute, by their prayers and of their substance, to the work of the Lord, will be wonderfully increased. And our brother Jænicke has other persons in his eye, whom he will immediately begin to instruct. Act, therefore, beloved brethren, as the love of Jesus shall direct you—to him alone we are under innumerable obligations for every breath we draw. What an infinite honour that such unworthy creatures should be permitted to consecrate ourselves to the service of such a Lord. May he preserve and strengthen our faith in the time of general apostacy! He will be faithful to his promises! Amen. Hallelujah! Farewell, dearly beloved brethren! Cease not to love your most unworthy, but very affectionate, Brother,

G. S. STRACKE.

Hatshausen, near Aurick, in East-Friesland, March 6, 1801.

AFRICA.

Letters have been received from Mr. Schoonberg and Mr. Slotsboo, Secretary to the South African Missionary Society at the Cape, dated Dec. 22 and 23, 1800. These letters state, that brother Kicherer had been tempted with the offer of three parochial livings, but that "the virtue of the blood of the cross" had enabled him to resist." Brothers Kicherer and Cramer, have agreed to go eight days journey farther to the great river, where there are near a thousand bastard Hottentots, Couranas, Caffrees and Boschemen, who reside together, and who have, at five different times, with great earnestness solicited instruction. Brother Anderson will join brother Edwards in carrying on the work among the Boschemen. The brothers, Lingen and Read, still mean to continue labouring in the Wagemakers Valley; the latter of whom, having been attacked by a severe illness, has returned to the Cape for the recovery of his health, which improves daily. Brother Tromp perseveres with indefatigable zeal to instruct both Christians and Heathen. But the way to Dr. Vanderkemp is still closed up.

By these letters it appears also, that through the activity of the South African Society, which consists of 229 members, in the month of August last no less than 1900 heathen had already received instruction, and since that time their number has considerably increased. The greater part of these still remain hardened and obstinate in their sins; many, however, enquire with many tears for the Lord Jesus, and some feel the sanctifying power of his grace.

The above letter incloses two from bastard Hottentots, with which we doubt not that the friends of the Society, and of the Gospel, will be gratified. The work of God is evidently begun among this poor people.

Letter

Letter of a Baſtard Hottentot.

[Tranſlated from the Dutch.]

DEAR SIRS,

I can ſay no other now, than that I thank you, dear Sirs, that you have ſent to us our dear Mr. Kicherer, he is ſuch a dear teacher: he is always the whole day ready to inſtruct us, and talks continually of that dear Lord Jeſus, and that is ſo pleaſing. Now how good is that dear Lord to us, to ſend his children to ſuch blind heathens, who never have known the leaſt thing about the dear Jeſus, and who have done nothing, but continually to ſin againſt him; and to let them tell us, that we ſhall go to Hell, if the dear Lord Jeſus does not ſave us. I have now ſeen what a great ſinner I am. All the buſhes in the field are not ſo numerous as all my ſins. As I lay down to ſleep, I grow ſo frightened that I muſt get up at once and pray to my dear Lord Jeſus, that he will forgive my ſins. O! was there not the dear Lord Jeſus, I ſhould not know now where to go to; I know no other place now, than to that dear Lord Jeſus. I cannot bear to talk about any thing elſe than of him. It is only of Jeſus people muſt ſpeak to me. One of my ſons is become the ſame: he alſo will die for the Lord Jeſus. O! the dear Lord Jeſus, how good is he to me that he has from ſo far ſent to me that dear man to tell me, that I muſt be loſt, if the blood of that dear Lord Jeſus does not purify me, I cannot live now without that dear Jeſus, and O! how I wiſh that all mankind would fall in love with that dear Jeſus. Now farewell, dear Sirs, I wiſh you may always love the dear Jeſus; from him every thing is to be had.

(Signed) JAN. Baſtard Hottentot.

Letter of another Baſtard Hottentot.

[Tranſlated from the Dutch.]

DEAR SIRS,

Who have let the dear Mr. Kicherer come to us, I thank you a thouſand times. He teaches us the whole day, and tells us of nothing elſe, than about the dear Lord Jeſus and his blood. O! how happy is a man who knows the doctrine of Jeſus in his heart, who has ſhed his blood for ſuch great ſinners; and how good is that Lord Jeſus, who calls ſuch great ſinners, and will ſhew them ſuch mercy, as that his blood will purify their unclean ſouls, if they will turn to him; O I am ſo aſhamed and ſorry, that I never have known that dear Lord Jeſus before; and that I cannot ſtand before him, if his blood does not waſh away my ſins. I ſay, thanks to you again, dear Sirs! that you have ſent ſuch a dear man to us. I came to him about a year ago. He told us, that we were great ſinners, and gave us the book of our dear Lord Jeſus, which he would teach us. I would ſcarce believe it. But now I feel, that my ſins are more than the hairs of my head. O! they are too great. Yea! they are more in number than all the grains of ſand; but our dear teacher tells us, that, if we ſeek the Lord Jeſus, we ſhall find, that his blood is ſo powerful in our hearts, as to prevail over the inclination to ſin; and that, I feel, is the truth, for I find it nowhere elſe better, than with him. I cannot be longer without that dear Lord Jeſus; therefore, I run all the day to beg of him to teach me, not only in my head, but in my heart. It is ſo lovely, when he teaches me, how poor I was, and how rich the blood of Jeſus makes me, poor ſinner that I am! I leave not off begging the dear Lord Jeſus, who becomes daily more the maſter of my heart, that thoſe ugly ſins may not vex me ſo much, and take me from the dear Lord Jeſus; and, if he does not, I apply the more earneſtly to him. He muſt help me, I love him too much, now to commit ſins. O! could I throw all my ſins away at once, how

how happy should I be! but this I cannot, unless the Lord Jesus shall be pleased to change me. I shall not, however, leave him, until he does it. I never thought, that a man who loves the Lord Jesus, would at the same time love the children of the Lord Jesus; but now I also feel different love to them, than what I had for my father and mother. Wherever our dear teacher goes, I shall go with him. At whatever place he comes, he teaches the people and tells them, "If men, like you, do not seek for Jesus, it never will be good with you; but if you seek him, you will be happy in the blood of the Lord Jesus, and feel, how he works in your heart, and know that it is the Lord Jesus." He is afraid of nothing. Here are wicked Boschemen, they say, our teacher is a Devil to them, because of the things he will learn them, therefore they will shoot him with the arrow. Some Hottentots told us, that they who are at present in the mountains, will come at a time that my good teacher gives us instruction, that they will plunder the house and steal the sheep. I was afraid they should come, but my good teacher slept without a door, there being no wood to make one. He tells me not to be afraid, for that the Lord Jesus will preserve us. Now, dear Sirs, I wish you a thousand times farewell.

(Signed) KAROLUS. Bastard Hottentot.

P. S. I let you know, that I am interpreter of the Boschemen, the language of which I understand better than the Hottentot.

I forgot to say, that I, who am interpreter of the people, tell them how they can be helped. O! how afraid I am, lest I should not be helped myself.

INDIA.

Letters have just been received by the Baptist Society for propagating the Gospel among the Heathen, from their missionaries.—It has pleased God to try them farther by the death of Mr. Fountain, who died last August at Dinajepore, aged 32, leaving a pregnant widow, to whom he had been married nine months. The other missionaries are well, and are labouring with great diligence, though with many discouragements. They had in September last printed the three first Evangelists, and the whole New Testament, is, probably, completed by this time. Mr. Carey's two eldest sons give hopeful evidence of a work of grace, especially Felix, who already discovers a missionary spirit; they talk the languages of the country with the greatest fluency, beyond what is likely to be attained by any adult person. There will be a new Number of the Periodical Accounts published with all speed—the first of the second volume, in which many interesting particulars will be inserted.

A letter has been received from the Rev. Mr. Forsyth, missionary in India, dated the 5th of August, 1800. He was then well in health—had made considerable progress in the language of the country, and intended to begin a school for the instruction of the natives' children. A true missionary spirit, and singular disinterestedness, are evident in this letter, as in all his former correspondence. For though he has been about three years in India, he has never put the society to any expence. He lives in cordial union with the Baptist brethren, whom he frequently visits, and speaks of them in terms of the highest esteem.

JAMAICA.

THE Edinburgh Missionary Society have received very agreeable intelligence from their missionary at Kingston, Jamaica, where he continues to labour with much zeal, and, there is reason to believe, with some success among the poor negroes. He acknowledges to have received great marks of attention from the Methodist preachers, and also from the Rev. Mr. Rees, the minister of the parish.

AMERICA.

AMERICA.

A Letter from Dr. W. Rogers, of Philadelphia, to a friend in London, ſays, "Though this metropolis, and our great cities and large towns generally are truly dead, as to the important concerns of religion; yet, bleſſed be God, ſome parts of the United States are experiencing the plentiful effuſions of the Divine Spirit." He then inſtances the large additions to many of the churches in and near Kentucky. In the lower parts of that ſtate, and the ſtate of Tenneſſee, 3,000 perſons continued together from Friday till the following Wedneſday, and from 90 to 100 at the different meetings appeared to be ſavingly converted. When God works, who can let? Surely the wilderneſs ſhall bloſſom as the roſe!

NEWFOUNDLAND.

Our readers will recollect the deſignation of Mr. Rutton Morris to a miſſion at this place. Since then, a very intereſting letter has been received, which we ſhould be glad to lay before our readers, but are prevented, at preſent, by the want of room. By this letter, we learn that Mr. M. ſailed on the 16th of March, in the brig William, which on April 1, was taken by the Le Renaird privateer, which was going to carry him into France, when on the very point of being landed on that ſhore, he was retaken by the boat of an Engliſh frigate, and brought into Plymouth, where he was waiting for another opportunity to purſue his voyage with an unabated zeal for the great object of his Miſſion.

ASSOCIATIONS.

April 1. The SURRY Miſſion Society held their Quarterly Meeting at the Rev. Mr. Townſend's, Bermondſey. Mr. Jackſon, of Stockwell, and Mr. Hughes, of Batterſea, engaged in prayer, as did alſo Mr. Bowden, who then read a report of the progreſs made by itinerant preaching in the villages. Mr. Upton preached from Iſa. xxix. 18, 19. Mr. Townſend concluded the ſervice. The next meeting of this Society was appointed to be held at Batterſea, on the firſt Wedneſday in June. Mr. Harper to preach the ſermon.

The DORSETSHIRE Independent Miniſters, held their Half Yearly Meeting, at Dorcheſter, on April 8. Public worſhip commenced at 11 o'clock, when the Rev. W. Sedcole, preached from Eph. ii. 5. Meſſrs. Rogers, Gamble, Howell, and Foxell, engaged in prayer. At 3 o'clock, the aſſociated miniſters retired, to tranſact county buſineſs; while thoſe miniſters who did not belong to the county aſſociation engaged in public worſhip. Mr. Tracy preached from Matt. xi. 28. and Meſſrs. Williams and Denny prayed. The evening ſervice began at 6 o'clock, when a ſermon was delivered by Mr. B. Cracknell, founded on Jer. iii. 15. The Rev. Meſſrs. Weſton, Saltren, and Lamb, exerciſed in prayer.

Mr. Cracknell, being about to leave Wareham, gave in his reſignation as ſecretary to the aſſociation, and Mr. J. Lamb, of Cerne, was appointed his ſucceſſor.

The HERTFORDSHIRE Aſſociation of Miniſters, was held at Hertford, April 15, when the Rev. Mr. Venner, of Ware, prayed, and Mr. Parr, of Wymondeley, preached from Rom. xiv. 17; at whoſe place the next Annual Meeting will be held.

NORTHERN EVANGELICAL SOCIETY.

G. I. G. and the friends of itinerancy in general, are reſpectfully informed by the Northern Evangelical Society, that their pecuniary reſources are now very low; owing to which, they could not accept of the labours of reſpectable preacher in Scotland, who offered himſelf laſt October. They ſolicit the continued ſupport of the friends of the inſtitution, whoſe donations

donations or contributions will be thankfully received by the Rev. J. Hill, Ravenſtonedale,—the Rev. C. Whitfield, ———, or the Treaſurer, R. Fillwick, Eſq. Newcaſtle upon Tyne.

CHAPELS OPENED.

On Lord's day, March 29th, the new Chapel, GREENWICH ROAD, was opened with three ſermons. That in the morning by the Rev. Row. Hill, (text, Phill. ii. 16.) The afternoon by the Rev. J. Townſend (text, 1 Cor. i. 21.) And the evening, by the Rev. John Eyre, (text, Pſa. 84. 10.) Mr. Perry, and Mr. Bickerdike, both of Woolwich, read the ſcriptures and engaged in prayer.

On Thurſday evening, April 9, the old Chapel at RYGATE, in Surry, was opened by the Rev. Row. Hill, who preached to a crowded auditory, from Acts iii. 19. This place of worſhip had gone to decay, not having been uſed for upwards of twenty years; but it has been lately purchaſed, and a conſiderable ſum laid out in repairs. It will be ſupplied by the ſtudents from Hoxton Academy, with a view to a reſident miniſter who may viſit the ſurrounding villages.

The Rev. R. HILL and Mr. CALDWELL will preach two Anniverſary Sermons, at Hayes, Middleſex, on Tueſday, May 5.

ORDINATIONS.

April 1. The Rev. Joſ. Rate (late ſtudent under the Rev. Mr. Bogue) was ordained paſtor over the congregation of Proteſtant Diſſenters in Bondgate, Alnwick, Northumberland; vacant, by the removal of the Rev. John Riſton to Edinburgh. The Rev. Gr. Ewing, of Glaſgow, preached the preceding evening from Pſa. lxvii. 1, 2. Mr. Aikman, of Edinburgh, began the ſervice with prayer and reading, and delivered an introductory diſcourſe from Epheſ. v. 25. laſt clauſe. Mr. J. Haldane, of Edinburgh, aſked the uſual queſtions, received Mr. R's confeſſion of faith, ſet him apart by prayer and impoſition of hands, and gave the charge. Mr. Ewing preached to the people from 1 Theſſ. v. 12, 13. and concluded.

April 8. The Rev. William Harris (from Hoxton Academy) was ſet apart to the paſtoral office, at Kingſton, in Surry. Mr. Hughes, of Batterſea, began with reading the ſcriptures and prayer. Mr. Yockney, of Staines, gave an account of a goſpel church, aſked the queſtions and received the confeſſion of faith. Mr. Simpſon (tutor) prayed the ordination prayer. Mr. Bowden, of Tooting, gave the charge from Acts ix. 15. Mr. Townſend, of Rotherhithe, (formerly paſtor in this place) preached to the people from 1 Theſſ. v. 13. and Mr. Kent, of Graveſend, concluded with prayer. Mr. Dewhirſt, of Bury St. Edmond's, gave out the hymns.

The Rev. Rowland Hill preached in the evening from Acts. ix. 31.

April 15. The Rev. EBENEZER WHITE (from Hoxton Academy) was ſet apart to the paſtoral office at Hertford. Mr. S. Burder, of St. Alban's began with prayer and reading the Scriptures: gave an account of a goſpel church, aſked the queſtions, and received the confeſſion of faith. Mr. Reynolds, of London, prayed the ordination prayer. Mr. Greatheed, of Newport Pagnel, gave the charge from Coloſſ. iv. 17. Mr. Clayton, of London, preached to the people from Epheſ. vi. 19. Mr. Chaplin, of Biſhop Stortford, gave out the hymns, and concluded with prayer.

*** *We are ſorry to be conſtrained to defer the* OBITUARY *and* POETRY *to our next.*

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A SKETCH OF THE LIFE OF ROBERT GALLAND,

Late Independent Miniſter at Holmfirth, in the Weſt Riding of the County of York.

IT has obtained in the world from the earlieſt ages of civilized ſociety, and in all parts of the habitable globe, to tranſmit to poſterity the actions and virtues of ſuch characters as have diſtinguiſhed themſelves among their fellow citizens. Nor has any claſs of men been excluded from this teſtimony of reſpect to their memory. Stateſmen and warriors, phyſicians and divines, as well as thoſe who have figured on the exchange, have ornamented the inſtructive page of hiſtory, and been held up to ſucceeding generations as examples for their imitation. This idea is corroborated by all authentic annals which have been handed down to us from time immemorial, and divine revelation itſelf furniſhes us with innumerable inſtances of the ſame ſort. It muſt be allowed therefore, that this kind of incitement to actions worthy of notice, and virtues which are the glory of man, exhibited by perſons of like paſſions with ourſelves, and ſurrounded with all the infirmities incident to human nature, is a ſentiment founded in the nature and fitneſs of things; and alſo that it is a ſpecies of writing eminently calculated to do much good. Nor can it be accounted for upon any other principle, that biography has obtained ſo much in modern times, and that it continues even to this day, to be the moſt pleaſing and inſtructive mode of enlightening the underſtanding and warming the heart.

The ſubject of this memoir had not indeed any thing in his life that could attract the notice of the ſcientific, or claim the admiration of the man of letters in any extraordinary way. He was not deficient as a ſcholar for any important part of his work as a miniſter of the Goſpel; but theſe things were not the immediate object of his purſuit, nor the matters which he thought moſt excellent. His heart was powerfully impreſſed with a ſenſe of the fear and love of God; he had devoted himſelf to the ſervice of the Redeemer in the miniſtry of the Goſpel, and it was his ambi-

tion to exalt the Mediator in his public labours, and to exemplify the morality of Chriſtianity in his general deportment among men. It is in reference to theſe great objects that we now deſire to ſpeak of him, when he has left this lower world.

It cannot be ſuppoſed that a man who never ſtrove to make himſelf conſpicuous among others, or endeavoured to court the favour or applauſe of his fellow creatures, ſhould have furniſhed many ſtriking incidents for the pen of biography, or left behind him that fulneſs of anecdote, or brilliancy of entertaining remark, which diſtinguiſhes the memory of a perſon, whoſe chief delight has been in company and converſation. Confined for the moſt part to country villages, and converſant with plain unlettered Chriſtians, the bent of his mind was directed to furniſh ſupport for them in diſtreſs, and to pour the balm of comfort into their troubled ſpirits. From theſe plain and homely viſits of an unaſſuming miniſter of the New Teſtament, he retired to the habitation of peaceful repoſe, to prepare the food of ſpiritual nouriſhment for the flock committed to his charge, to enjoy the felicity of family intercourſe, and to perform the accuſtomed duties of Chriſtian devotion. The ſtudy of the bible was his employment, in which he found great delight, a review of the writings of good men, eſpecially thoſe of the laſt century, was his recreation, and an obſervation of the progreſs of religion in his congregation, was conſtantly made with as much ſolicitude as the huſbandman feels, who waits with patience for the precious fruits of the earth. Theſe purſuits are no doubt moſt congenial to the views and inclinations of a ſervant of Jeſus Chriſt, and beſt adapted to promote the grand object of pure and undefiled religion in any place; but being of a more private nature, and generally circumſcribed within narrow limits, and exerciſed among perſons of little note; they are the leſs obſervable in their progreſs, and do not come ſo much under the notice of the public. But however unobſervable they are in themſelves, or however they may be overlooked by the world, they are things of the moſt diſtinguiſhed eminence in the ſight of God, and will be long kept in memory by thoſe, whoſe happineſs it was to enjoy the company and converſation of a man, whoſe whole life was ſpent in exerciſes of this kind.

Theſe general remarks will be beſt illuſtrated by an application to the life of the man, the particular traits of whoſe character we now propoſe to delineate. The place of his birth

birth was at Swanland, a village ſeven miles ſouth-weſt of Hull. His parents could lay no claim to the honours or riches of the world. It was their lot in the courſe of Divine Providence to earn their bread by common labour. But virtue is not always moſt conſpicuous among people of rank and fortune. The humble cottage may be the abode of integrity, juſtice, and even a conſiderable degree of honour. This was the caſe with the parents of Mr. Galland. They had been educated in the principles of nonconformity, and ſtill adhered ſtrictly to conſiſtency of character, and the rules of family decorum; although they had not been in the habit of hearing the Goſpel, nor did they underſtand its leading doctrines. Poſſeſſed of theſe partial excellencies they endeavoured to impreſs the mind of their ſon with a ſenſe of the importance of moral obligation, as abſolutely neceſſary for human felicity in every ſituation of life; nor were theſe endeavours without ſucceſs, for every part of his future conduct was in perfect agreement with ſuch good beginnings.

According to the doctrines of the ſcripture, converſion to God, and faith in our Lord Jeſus Chriſt are eſſentially neceſſary to form the character of a real Chriſtian. Whatever pains may be taken in the courſe of a religious education, or however ſucceſsful theſe attempts may be in the reſtraint of vice and the promotion of amiable manners; we are aſſured that the carnal mind is enmity againſt God. Nor is it in the power of human means, however tenderly or conſtantly uſed, to remove it. Of the need of theſe invaluable benefits, and the way the Lord choſe to give him an intereſt in them, Mr. Galland's own account in a paper left behind him, and ſigned with his own name, dated Holmfirth, 17th of March, 1795, may beſt ſerve to ſhew.

"I am this day fifty-ſix years of age, an amazing inſtance of Divine patience and forbearance. When I ſeriouſly reflect upon the conduct of Providence towards me, I am loſt in wonder and aſtoniſhment! When I conſider how many years I lived eſtranged from God, how very perverſely (though not as viciouſly as ſome) I behaved myſelf during my ignorance, and how full of enmity my heart was againſt the ways of God; I am conſtrained to acknowledge free grace in the change which has been produced in me, though ſometimes I fear it is not of a ſaving nature. It is now about thirty-two years ſince it pleaſed God to convince me of my loſt ſtate as a guilty ſinner. This work was done by the miniſtry of a poor wandering ſtar who was ſent for a time into the eaſt riding of Yorkſhire. Whether he was

ever inſtrumental of converting another ſoul to God I cannot tell, but I can well remember how the Lord wrought upon my mind by his miniſtry, and I ſhall never forget it while I have the power of recollection. An entire change of mind took place under one ſermon. My ſoul was caſt into a new mould. My deſires, deſigns, and purſuits were wholly altered, and have continued ſo ever ſince. Though I have moved ſlowly in the divine way, yet having obtained help of God, I continue to this day a monument of grace. I have ſometimes thought my caſe a little ſingular. I have but ſeldom met with any Chriſtian who came ſo ſoon to know ſomething of the truth after ſuch great ignorance of the goſpel way of ſalvation. The rays of heavenly light ſoon ſhone into my mind after I was convinced of my ruined ſtate, and I was in ſome meaſure enabled to embrace the truth. But I have never knewn any thing of ſo remarkable a deliverance, or ſuch great tranſports of mind as ſome others have. My acquaintance with my own heart and the truth as it is in Chriſt, have in a good degree kept pace with each other. My path has been like that of the juſt, that ſhines more and more to the perfect day. I have had an encreaſing conviction of my own great depravity, my diſtance from God as a fallen ſinner, and my utter inability to help myſelf. But at the ſame time, the great work of redemption through God's incarnate Son has opened for me a door of hope. I am daily looking for ſalvation through his blood, and endeavouring to live a life of communion with God on earth, that I may be meet for the fruition of him in glory. But ah! the mournful diſtance of my mind from God! What an heart have I thus to depart from the chief good. I ſee and am perſuaded that nothing but the ſovereign grace of God can ſubdue it to himſelf, and on that grace may I ever be enabled to depend. The beſt evidence I ever had of the change I have undergone, being of a ſaving nature, is the ſincerity of my heart in the reception of Chriſt as the Lord my righteouſneſs and ſtrength; connected with deſires and endeavours to walk before God, and the world, in all good conſcience that his great and holy name may be glorified."

In this way Mr. G. bears teſtimony to the operations of grace on his heart in the early part of his life. Thus it was that God was pleaſed to fit him for the propagation of the ſame work on the ſouls of others in his future miniſtry, of his introduction to which, and his exerciſe therein, he gives the following account. "It is now about thirty-two years ſince

ſince I left my father's houſe to commence my ſtudies for the miniſtry. I was then about twenty-ſix years of age, and knew but very little of the doctrines of the Goſpel, though I believe I had the root of the matter in me, if ever I poſſeſſed it at all; and I dare not deny it, leſt I ſhould grieve the good Spirit of God, or be charged with unthankfulneſs in not owning what he has done for me. How it came into my mind to deſire to be a miniſter of the New Teſtament I cannot conceive, unleſs it were immediately from the Lord; for no one ever ſuggeſted the thought to me, nor was there any hope of my deſires being gratified. This deſire, however unaccountable, was nearly coeval with my concern about the ſalvation of my ſoul. And even after I had ſome proſpect of being introduced to the academy, ſome circumſtances happened which had nearly fruſtrated my hopes, and I felt in ſome meaſure reſigned to the will of God. But my inclination ſtill remained, and an unexpected door was opened for me in the Lord's due time. When I was brought into the academy I was amazed to find the other ſtudents ſo far ſuperior to me, both in gifts and grace. It was at this time more eſpecially that I began to be more acquainted with myſelf, and to have more enlarged views of the goſpel of Chriſt. I remained four years under the care of the Rev. James Scott, of Heckmondwike, and ſtill look back on that part of my life with peculiar pleaſure. My progreſs in learning was not very great, yet I believe I never acquired ſo great a ſtock of uſeful knowledge in any other four years of my life, as I did during my ſtay in that houſe. I have always conſidered myſelf ſlenderly qualified for the work of them miniſtry, in compariſon with ſome others of my brethren, but I ſhould have been much worſe if I had not received theſe advantages."

"When my time at the academy expired, I ſupplied for a few months at Horton, in Craven, without any deſire or deſign to ſettle there. The winter following I had an invitation to Warwick, where I was kindly treated, but the congregation was ſo ſmall, and no proſpect of increaſe, that I left it in leſs than two years. My next places (for I now became a pluraliſt) were Moor-Green, and Ilkiſton, in the neighbourhood of Nottingham. Here I laboured with ſome ſucceſs for more than ſeven years; but being at that time much afflicted with the gravel, I could not bear to go the diſtance of four miles betwixt the two places; and therefore judged it to be my duty to remove. Providence then brought me to the ſituation in which I now am, and where I am

I am likely to continue to the end of my days. Here I met with new and unexpected difficulties. The intereſt had but lately been raiſed. The congregation was very unſettled, and ſome of them none of the beſt of characters. Like many other places the chapel was in debt, and there was no great thing to ſupport a family. But I always felt a ſecure hope that in time things would take a more favourable turn, and my hope has not been diſappointed. Though I have not been one of the moſt ſucceſsful miniſters in turning ſinners to God, yet I have not laboured altogether in vain. If our beginning was ſmall, our latter end has been conſiderably encreaſed. We are now well attended, and there are many ſerious godly people among us, walking together in the ſpirit of love, and ſtriving for the faith of the goſpel."

(To be concluded in our next.)

LETTER III.

ON THE DIVINITY OF CHRIST.

MY DEAR FRIEND,

THOUGH I have not heard from you ſince my laſt of the 14th inſtant; yet love to the truth, and ſincere concern for the good of your ſoul, induce me again to addreſs you; and I deſire to do it with brotherly kindneſs, in the fear of God, earneſtly imploring the direction and aſſiſtance of the Eternal Spirit.

Before I mention what I have further to add in ſupport of the dignity of Jeſus Chriſt, I will endeavour to remove a difficulty or two, which you have mentioned. You appear ſtrongly to object to ſome lines in one of Dr. Watts's Hymns, which you ſay I mentioned when you was at our place, and which have often been very precious to my ſoul.

> 'O! the ſweet wonders of that croſs,
> 'Where God the Saviour lov'd and dy'd!
> 'Her nobleſt life my ſpirit draws
> 'From his dear wounds, and bleeding ſide.'

Surely, my friend, you can hardly be ſerious when you ſpeak as though you thought, either Dr. Watts or myſelf, ſuppoſed that Deity could die, and aſk the following queſtions: "If God died, how was it that all his creatures did not die with him?" adding "this muſt be the caſe if Chriſt be God." We ſhould be careful not to pervert the words of any man; a good cauſe does not need it, and by it a bad one

one will not eventually be afhfted. I conſider that the adorable Saviour is really a Divine Perſon; but manifeſt in the fleſh, and hence called, Immanuel, i. e. God with us. He poſſeſſed a true body, and a reaſonable ſoul; he is ſaid, therefore, to be made like unto his brethren; yea, to be fleſh of our fleſh, and bone of our bone. In this nature, thus united with the Eternal Word, or Son of God, he was capable of obeying, and by his obedience, of magnifying the holy law of God, and of making a complete atonement, for the ſins of his choſen people, which were all imputed to him, when his ſoul was made an offering for ſin. Upon the ground of this amazing and myſterious union, I remark the language of the inſpired penmen. When Paul gave a moſt ſolemn and affectionate charge to the elders of the church at Epheſus, he addreſſed them thus: "Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, *which he hath purchaſed with his own blood.*"* Again, when the apoſtle John would promote brotherly love among believers, he ſays, "Hereby perceive we the *love of God, becauſe he laid down his life for us*, and we ought to lay down our lives for the brethren."† Now though theſe favoured ſervants of the Redeemer, under the influence of the Holy Spirit, expreſſed themſelves in ſuch terms, yet I am perſuaded they never intended to convey an idea that Divinity could expire on a croſs; yet when we conſider that he who was crucified, was alſo "the Lord of Glory," it greatly enhances the riches of Divine Love.

Again, you ſeem to think that I diſhonour the Divine Father by pleading for the dignity of Chriſt. Far from it; I deſire with holy reverence, and with devout affections to adore him. But when our Lord was ſpeaking of himſelf under the awful character of a judge, he ſaid "The Father judgeth no man; but hath committed all judgment unto the Son: that all men ſhould honour the Son, *even as they honour the Father*. He that honoureth not the Son, *honoureth not the Father* that hath ſent him."‡ I conclude therefore, that in adoring the Son, we glorify the Divine Father.

In vindication of the grand point under conſideration, I would farther obſerve, that there are works peculiar to Deity, and divine honours, which are to be given to none, but Jehovah the God of Iſrael; yet thoſe works appear to

* Act, xx. 28. † 1 John, iii. 16. ‡ John, v. 22, 23.

be

be performed by, and theſe honours are given to the Son of God. Is not the name *Jehovah* peculiar to the living God? and is not the work of creation infinitely above the power of the moſt exalted creature? In proof of the former, conſider the words of the Pſalmiſt, "that men may know that thou, whoſe *name alone* is Jehovah, art the moſt high over all the earth.* To demonſtrate the latter attend to the language of the prophet. "Thus ſaith the Lord thy Redeemer, I am the Lord that maketh all things, that ſtretcheth forth the heavens alone, and ſpreadeth abroad the earth by myſelf."† Yet it appears to me that this ſublime name is given to the Son of God by Iſaiah, when he ſays "Sanctify *Jehovah* of Hoſts himſelf, and let him be your fear, and let him be your dread. He ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and a rock of offence, to both the houſes of Iſrael."‡ I aſk who is a ſanctuary, or refuge for the children of God? Is not the bleſſed Jeſus?—Who was a ſtumbling block to the Jews? Was not the ſame glorious perſon? "They ſtumbled at that ſtumbling ſtone, as it is written, behold I lay in Zion a ſtumbling ſtone, and rock of offence."§

Again it is ſaid by the ſame Evangelical Prophet, "Thy Maker is thine huſband, the Lord of Hoſts is his name; and thy Redeemer the holy one of Iſrael, the God of the whole earth ſhall he be called."‖ Is not the Son of God the bridegroom of his church? Surely the words of the apoſtle convey this idea, "I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin to Chriſt." The ſame Jeſus is repreſented as our Maker or Creator, "For by him were all things created that are in heaven, and that are in the earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him, and he is before all things, and by him all things conſiſt.¶"

As to the Divine honours it is ſaid, "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve."** Yet the Son of God was worſhipped on earth, "They that were in the ſhip came and worſhipped him; ſaying, of a truth thou art the Son of God."†† Of his diſciples, it is ſaid, "They worſhipped him, and returned to Jeruſalem with great joy."‡‡ Yea, he is adored by all the heavenly hoſt,

* Pſ. lxxxiii. 18. † Iſa. xliv. 24. ‡ Iſa. viii. 13, 14.
§ Rom. ix. 33. ‖ Iſa. liv. 5. ¶ Col. i. 16, 17.
** Math. iv. 10. †† Math. xiv. 33. ‡‡ Luke, xxiv. 52.

unto

unto whom it was ſaid, "Let all the angels of God worſhip him."*

Thus, my friend, I have laid before you ſome of thoſe evidences which ſatisfy my mind, as to the eſſential dignity, and underived glory of the Son of God. I commit what I have written to the divine bleſſing, and ſtill remain your ſoul's real friend and faithful paſtor.

JAMES UPTON.

January 29, 1800.

ON THE SALARIES OF MINISTERS.

To the Editor of the Evangelical Magazine.

SIR,

EVERY good miniſter of Chriſt is continually caring for the ſpiritual welfare of his flock! Is it not reaſonable that the people ſhould, with a correſponding anxiety, care for the temporal welfare of their miniſter. But it is to be lamented that there are many good people, who never ſpend a thought about the matter. Eaſy themſelves, and enjoying many comforts, they never once enquire, "How "does the paſtor live in theſe hard times? While he labours "with unremitting zeal for our eternal happineſs, do we "communicate to him a ſufficient portion of this world's "goods, for the ſupport of himſelf and his family?"

In what way miniſters ſhould live, perſons of any liberality of ſentiment will in general agree. Conſider what ideas people in this country entertain of the character of a miniſter, and of the appearance he ſhould make in ſociety: ſome regard is due to it. All ſhow and ſplendour are entirely out of the queſtion: they neither ſuit him nor his office. The other extreme is equally improper. As Chriſt's ſervant ſhould not be a gaudy fop, ſo neither ought he to be a ſqualid beggar. His dreſs and that of his family ſhould be decent. His habitation ſuch as a perſon of the middle rank in ſociety might enter, without thinking himſelf degraded thereby: and he ſhould be enabled to procure himſelf and his family not only the bare neceſſaries, but the conveniencies of life in frugal moderation. To theſe his talents, his education, his application to ſtudy, and the labour of office, lay an unanſwerable claim. Ordinary atten-

* Heb. i. 6. See alſo Rev. v. 12, 13.

tion to buſineſs in mechanics or tradeſmen, with a moderate ſhare of abilities, will procure him more. Where there is a large congregation of ſix or ſeven hundred perſons, he ſhould receive a ſufficiency to be able to give his children a good education, to put them out apprentices and ſupport them during that time; and likewiſe to be forward in contributing to every good work in favour of religion and benevolence. If he ſhould likewiſe have it in his power to leave behind him to his wife and children a few hundred pounds for their ſupport, is it too much? He muſt be a man of talents, prudence and labour, to raiſe, and keep up ſuch a congregation: and the exerciſe of theſe talents in any other employment would have bidden fair for opulence. It is hard indeed, if ſix or ſeven hundred people cannot do all this without laying any unreaſonable burden on themſelves.

Such are the claims made in behalf of the miniſters of the Goſpel. Are they unreaſonable? Let the principles of equity decide. I plead not for favour, but for juſtice.

But it will be proper to enquire what proviſion is actually made for their ſupport. The writer is grieved to ſtate that the enquiry will preſent a very painful view of things. Some may be ſurprized to hear him aſſert with confidence, that there are not thirty miniſters among the Seceders or Diſſenters from the church of England, at the preſent time (according to the rate of the articles of living for the laſt three years), who have a wife and four children, that can lay by one penny of their annual ſalary. More than one half of the miniſters who have ſuch a family, cannot live upon their income; and, if they have no private property, or do not follow ſome other employment, muſt run in debt. Whether this be the proviſion which is ſuitable for the laborious and faithful miniſters of Jeſus Chriſt, let every man of a liberal, nay, of an equitable mind, ſeriouſly conſider and judge. I am confident that I ſpeak to a claſs of men who need only to have matters fairly repreſented in order to produce a change for the better.

But as I cannot do juſtice to the ſubject in a ſingle letter, I ſhall reſerve my farther obſervations to a future opportunity, in the mean time I hope theſe hints, and thoſe of your other correſpondents on the ſame ſubject, will excite the attention and ſympathy of the religious public.

Yours, &c.

B. G.

A FIFTH VILLAGE DIALOGUE,

(On the Evil Nature and Effects of Stage Plays)

BETWEEN FARMER LITTLEWORTH, MR BRISK (MR. DOLITTLE'S CURATE), MR. SMIRKING (ASSISTANT TO DR. DRONISH), AND THE FARMER'S FAMILY.

Sam comes Home from Mapleton, late in the Evening after an Affray at a Public Houſe.

Miſs Nancy. FATHER, here is Sam come home from Mapleton with ſuch a bruiſed face, bloody handkerchief, and his livery all over dirt; and he appears to be half drunk. And the lantern is broken all to bits!

Farmer.—What can he have been at? Why don't he come in?

Miſs N.—He is only ſtopping to ſcrape off ſome of the dirt, and to waſh himſelf in the back kitchen. [Sam comes in.]

F.—Why, Sam, in the name of wonder, where have you been, to come home in this condition?

Sam.—O maſter! if you will forgive me, I'll tell you all about it.

F.—Forgive you! why, what have you been doing? Tell the truth firſt, and after that, I'll tell you whether I ſhall forgive you.

S.—Why, maſter, when my young miſtreſſes were at Mr. Lightman's, the lawyer's, to tea, in came Mr. Briſk and Mr. Smirking, and made an agreement that they ſhould all go to the play.

F.—Aye; I thought by their whiſperings and dreſſings that they had ſome ſuch project in their heads. But how came you in ſuch a pickle, young man?

S.—Sir, my young miſtreſſes gave me ſixpence to go to the Nag's Head, becauſe I might not ſtand out in the cold, while they were all at the play; and there Squire Bluſter's footman, and Lord Rakiſh's gentleman, did nothing but *jeer* my young miſtreſſes, by aſking, which they underſtood beſt, dancing or making butter and cheeſe? And then they ſneer'd and jeer'd at their dreſs.

F.—Why did you not let them ſneer and jeer on, and go away about your buſineſs?

S.—Why, I thought I muſt ſtop and ſpend my ſixpence. And then they began their *romance* on me, and aſked, how many more of the plow-boys the farmer had put in livery? And I ſaid to them, as how, they might have been plow-boys once, as well as I. Then they ſwore deſperate oaths at me, and would make me drink; and ſaid, I ſhould run the gauntlet; then they knocked me down, and as ſoon as I could, I ran away as faſt as I was able; but they followed me into the ſtreet, and would bring me back again. But I would not come, ſo they rolled me in the dirt, and beat me ſadly; and the whole ſtreet was in an uproar; and the lantern was broke all to *ſmaſh*.

F.—Oh, Nancy, my child! what a mercy from God it is, that we are not in the broad way that leadeth unto deſtruction, and that we have now the bible before us!

Miſs Nancy.—A mercy indeed, father, for 'till we went to hear Mr. Lovegood, we were all alike. The Lord be praiſed for his grace!

[After ſome other converſation, in come the two miniſters and the two daughters.]

Mr. Briſk.—Well, Sir, we have brought home your daughters quite ſafe and ſound; though I am afraid it is a little later than your uſual time for ſupper and bed.

F.—Oh, no, Sir; for ſometimes I come home almoſt as late as this, when I come from the lecture at Mr Lovegood's church. And for ſure, my daughters can have been in no bad ways when they have been with men of your cloth; though Sam has told me a ſtrange ſtory.

Briſk.—Why, I confeſs, Mr. Littleworth, it was I that perſuaded your daughters to go to the play. I am ſure it is a very innocent and rational amuſement.

F.—I can't thank you for that, Sir; for while you was at the playhouſe, Sam, and ever ſo many other ſervants were at the alehouſe; he is come home in a fine trim.

Miſs Polly.—But, father, may'nt the gentlemen have a bit of ſupper for their kindneſs in bringing us home?

F.—Aye, aye, child, I have no objection againſt that. Dame, ſee what there is the pantry. Nancy, help your mother to bring it out.

[It is done accordingly.]

F.—Will one of you gentlemen aſk a bleſſing?

[Mr. Briſk ſays a careleſs grace.]

F.—And pray, gentlemen, did you aſk a bleſſing before you went to the play, and took my daughters with you; and can you return thanks to God now you are come away? for in every thing we ſhould give thanks.

Smirking.—Why, Sir, how came that thought into your head.

F.—I had it from the bible; and for ſure, you gentlemen can't be ſo ignorant of that book, as not to know, that you miniſters are directed to "give yourſelves continually unto prayer." And that all of us ſhou'd "pray always, with all prayer and ſupplication in the Spirit;" that we ſhould "continue inſtant in prayer;" yea, that we ſhould "pray without ceaſing."

Smirking.—But, Sir, if you take theſe texts in ſo ſtrict a ſenſe, How is the buſineſs of the world to be carried on?

F.—Why, the ſenſe in which I take theſe words is, that we ſhould be always in ſuch a holy habit and frame of mind, as to be at all times in a fit ſtate for prayer; and that we can be looking up to God in frequent prayer while we are at our daily labour. And I am ſure, when this is the caſe, the world will go on a thouſand times better than it does at preſent.

Briſk.—Well. Sir, ſuch a frame of mind is not amiſs, eſpecially at the latter end of our lives.

F.—However, you, gentlemen, would adviſe us to put off theſe things till the latter end of our lives, while God's word directs us to "be always ready;" yet you miniſters are inſtructed to give "yourſelves wholly to theſe things, that your profiting may appear unto all men." Now; pray, Sir, if any of the people had been taken for death, and had ſent for you to have gone to prayer, and to adminiſter the holy ſacrament to them; how would you have felt in the midſt of your devotions! after having heard ſo much of the profane ſtuff and nonſenſe they talk over at theſe plays? What ſort of prayers would yours have been? could you have drawn near with a true heart "in full aſſurance of faith," before a holy God?

Mr. Smirking.—I muſt leave you, Mr. Briſk, to anſwer that queſtion; for

for being co-paſtor with Dr. Droniſh, among the rational diſſenters, we are not in the habit of being called upon on theſe occaſions; but theſe things ſhould be no bar againſt a candid and liberal intercourſe with each other; for in all the principal points of religion we ſeem very well agreed.

Briſk.—(Anſwers for himſelf) Why, Mr. Littleworth, that is not a probable caſe.

F.—But, in my opinion, it is a very probable caſe; and I did hear of one miniſter who was called out of a Puppet Shew, to go to prayer with a man that was likely to die; and in every pariſh there always muſt be ſome who are ſick, and near their end. If you are not ſent for oftener than you are, it is becauſe your negligence has made them careleſs, even to their dying moments; and no wonder that they think ſo little of the prayers of miniſters who pray ſo little for themſelves.

Mr. Smi king.—Mr. Briſk, I believe we had better walk home, for Mr. Littleworth ſeems quite angry with us.

F.—No, no, gentlemen, I am not angry, though, I confeſs, I am grieved at heart, that my daughters ſhould have been led to ſuch places by gentlemen of your profeſſion, where, I am ſure, they could get nothing but wickedneſs. I always was hoſpitable to my neighbours; and you are welcome to ſtop, and I wiſh you would, that we may talk over matters before my daughters; for, to ſpeak plainly, your example hardens them much in their vain ways.

Mr. Smirking.—Why, Sir, I thank you, for your civility, but I think, from the dreary notions of religion you have lately adopted, you have taken up ſuch high prejudices againſt plays as are not juſt; for, in many plays, there are a variety of fine leſſons of morality, if we would but attend to them.

F.—Ah, and they are all the worſe for that, as it makes the wicked things in them go down the more *glib*. And we ſuppoſe we have a licence to hear all the fooliſh, lewd ſtories and blaſphemous romances, becauſe they are meſſed up with a little morality? Pray, Sir, do the people that go to thoſe places, go after religion and morality, or after vanity and mirth?

Briſk.—Why, Sir, we go after a little innocent amuſement to be ſure, and if we hear of bad things we need not practiſe them.

F.—But do they, whoſe hearts are good and upright, think that they are at liberty to go after things that are bad? Or if I hear things which are bad, is that likely to make me good? Beſides, I am directed to "ceaſe to hear the inſtruction that cauſeth us to err." Pray, did either of you, gentlemen, ever find that wicked people, at any time, were made more moral by going after theſe looſe fellows, that go romancing about the country with their plays and morality?

Smirking.—I don't know that we have; but they might have been the better if they would; for I ſtill maintain it, that there are plays which contain many excellent ſtrokes of morality.

F.—Well, if I am to go after their nonſenſe and ribaldry for the ſake of their morality, I ſhould alſo expect to be made a better man, if I ſhould hire ſome wicked wretch to curſe and blaſpheme, and uſe all manner of filthy fooliſh talk, made up of lewdneſs, craft, and pride, provided I had one of you gentlemen at my elbow, to give me a little of your morality at the ſame time. But I ſhould be glad to hear by what law we go when we attend ſuch abominable paſtimes, and uſe ſuch wicked language? Have either of you, gentlemen, any right to tell us a ſet of vain, filthy, romancing ſtories, and every now and then bring out a ſhocking oath, and then meſs it up with a little morality for our inſtruction?

Smirking.—Oh, no, Mr. Littleworth, we did not ſay ſo!

F.—Why,

F.—Why, then, did you do right in hiring all theſe looſe blades to do it before you?

Briſk.—Sir, this is very uncharitable; for, if they ſaid theſe had words, we did not hire them for that purpoſe.

F.—Yes; but you knew they would come in with the general bargain; and all the profane fooliſh people, up and down the country, were there to hear them; and how muſt this harden them in their ſins when they ſaw ſo many miniſters with them, at their wretched ſport. So that I am ſorry to tell you, (for I am an old man and muſt ſpeak the truth) you have been ſitting in the ſeat of the ſcornful, and attending the councils of the ungodly: and, the Lord help me! how grieved I am that my daughters, whom I brought up in ſuch a vain way, in my thoughtleſs ſtate, ſhould have been with you.

Smirking.—By your account, Sir, one would think theſe men do nothing but curſe and ſwear all the time they are on the ſtage.

F.—Pray, Sir, do they curſe and ſwear any of the time?

Smirking.—Yes; I confeſs, I now and then hear ſome ſuch ſorts of expreſſions; but then they are only meant as embelliſhments; and after all, with a moral intent to expoſe the wickedneſs of ſuch words.

F.—Expoſe ſuch wickedneſs!—Why, what can give it ſuch countenance, when all the people, round about, come together, *gentlefolk*, juſtices and parſons, and attend all the time giggling and laughing while ſuch oaths are ſwearing. But what did you mean, Sir, by '*belliſhments?* I did not underſtand that hard word?

Smirking.—Sir, I meant ornaments.

F.—Well, this is to admiration, that oaths are ornaments! But you ſay, theſe are ſworn but now and then. So, you think, we may go to places where people ſwear but a little. Now, to my way of thinking, we ſhould be in no company but with ſuch as mind our Lord's word, "Swear not at all."

Briſk.—Why, if ever they do ſwear, they always cover it very decently; they only ſay *damme*, *Gad zounds*, and ſuch ſort of words; and they mean nothing by it.

F.—Why, that they mean nothing by the whole of it, (for it is nothing better than a *pack* of *make-believe* nonſenſe), there is no doubt. But you clergy know, that taking the Lord's name in vain means making uſe of his holy name in a vain manner; and, I am ſure, it cannot be done in a *vainer* manner than it is done on the ſtage: eſpecially in their profane mock devotions, even upon their knees; which are ten thouſand times more blaſphemous than their oaths.

Smirking.—Well, I confeſs, I wiſh they would lay aſide ſuch exclamations; for theſe ſort of amuſements would be quite as good, and as rational, without them. But where is the harm of the word *zounds?* it is a word without any meaning.

F.—To be ſure, that is a famous excuſe for them; for all their words, in a ſenſe, are words without meaning; for all their fine ſhews are nothing better than ſham and nonſenſe; but the word *zounds* is a moſt deſperate profane oath indeed; it means, *by God's wounds*; and I thought, for ſure, you gentlemen had ſufficient learning to have known that.

Smirking.—O, Sir! it is only an old expreſſion, invented in the times of popery, when people believed in the divinity of our Saviour, and the atonement; but theſe doctrines are now univerſally exploded among the *rational* diſſenters. And you know, Mr. Briſk, many of the clergy alſo are of our ſentiment in regard to theſe points.

F. The

F.—The infidel diſſenters you mean, Sir.

Miſs Polly.—*Lord*, father, how you talk! Surely Mr. Smirking will be affronted.

F. Ah! my child, I find you have not been to that wicked ſchool for nothing; for ſo many times as I have told you of it, yet you ſtill take the Lord's name in vain.

Smirking.—Well, Sir, I can't ſee that we ſhould give up the fine ſentiments that are generally held out on theſe occaſions; I ſtill maintain it, that the ſtage, when properly conducted, is a very rational amuſement.

F.—In my vain days, when I attended theſe places, I know not what I, or any one elſe, went there for, unleſs to make game, and to kill time, as we moſt wickedly uſed to call it. The Lord knows, that had I went there, and worſe, I am ſure, I came away; for, as to all the wicked things I heard there, they ſtuck to my heart like burrs to my worſted ſtockings; and as to the morality, that all ran off as faſt as it came on, like fair water from a duck's back.

Smirking.—O, but then you did not conſider the proper intent of them! for they are deſigned to ſhew the deformity of vice, and laſh the follies of mankind.

F.—How, can either of you, gentlemen, in your conſciences think ſo? When vicious people get expoſed and laſhed, they are aſhamed to face it out; they will never ſtand their ground. But where do all theſe ſort of people run to? Why, to the play-houſe? and what do they go there for? Becauſe it feeds and pampers their vanity and pride, while they make a downright *merriment* of ſin. And as to the ſtories they trump up on theſe occaſions, it is wonderful that any modeſt woman will go to hear them. I am aſhamed to think how many different lewd tricks and projects I have heard from them, dreſſed up almoſt in every ſhape. In ſhort, nothing is ſuch *nuts* for them as that which ſets them all a laughing at adultery and whoredom. Thus, "fools make a mock at ſin;" and it is a pity ſuch gentlemen as you ſhould "follow the multitude to do evil."

Mrs. Littleworth.—Why, though I don't like my huſband being ſo over religious, yet I cannot but agree with him, that it would be much better if our daughters would but ſtay at home and mind their buſineſs, and not waſte their time in running after ſuch *wonderments*. I do not think my ſon Harry would have turned out ſo bad, if he could have been kept away from ſuch ſort of company.

F.—Ah, that was one of the firſt things which brought on the *ruination* of my boy. It was there he got inſtructed in all the wicked ways of the world, and being ſo ignorant and careleſs myſelf, as I then was, I could not have the face to correct him. Oh, how I deſerve the puniſhment of old Eli! For "my ſon made himſelf vile, and I reſtrained him not." Lord forgive me, and grant that I may once more ſee him back again from ſea! I hope to the Lord, that I may be able to ſay ſomething to him for his good; and may God change his heart!

Miſs Nancy.—Mother, have you got the key of the back pantry? for Sam is terribly bruiſed, and we are going to bathe his cheeks and ſide with ſome hot verjuice. [Mrs. Littleworth gives the key.]

F.—Now, all this riot and wickedneſs comes of theſe abominable paſtimes, whether out of doors, or in, it is juſt as bad; nothing but uproar and confuſion all the town over. While every 'prentice and ſervant man and maid is tempted to run away from their families, to which they belong; and then away they go to theſe ſchools of wickedneſs, and come home at dark night, fit for the practice of every abominable vice that comes in their way. Thus buſineſs is neglected; the common people are robbed, both of their

morals

morals and their money, while the pawnbroker and alehouſe-keeper live on the ſpoil. And theſe are your innocent amuſements, gentlemen.

Smirking.—Now, after all that you have ſaid, bad people will make a bad uſe of every thing: but that don't prove things to be bad in themſelves.

Briſk.—I am quite of your opinion, Mr. Smirking, for there is nothing againſt theſe things in ſcripture; nay, there is a time for all things, even a time to *dance*; and we ſhould regard the ſcriptures.

F.—With all my heart, Sir, I ſhall be glad to come to that touchſtone. We are commanded to ſearch the ſcriptures.—Patty, reach the Bible.

Patty. Why, father, the gentlemen have ſcarce done ſupper; you cannot want the Bible yet.

F. Nay, nay, girl, we have been talking all the time, as moſt people do over their meals, and talking about religion won't choak us any more than about politics and the world.

Smirking.—We have both done ſupper, Sir, and it begins to be late.

F.—It is not wholeſome to riſe ſo ſoon after meals; and you love a glaſs of wine after ſupper. [*Dame, reach us a nice bottle of your beſt currant wine.*] Sir, gentlemen in your way love a pipe, ſhall Patty bring you one?

Smirking.—No, I thank you, Sir, it begins to be late.

[*To be concluded in our next.*]

ADDITIONAL REMARKS ON THE SALARIES OF DISSENTING MINISTERS.

MR. EDITOR,

MANY of your readers who have long wiſhed to ſee a well written piece on the ſubject, were much pleaſed with the ſeaſonable and intereſting queries, concerning the ſalaries of diſſenting miniſters, furniſhed by your benevolent correſpondent Philanthropus. He has deſcribed their contracted circumſtances, and conſequent grievances and fears, with ſuch tenderneſs, accuracy, and mature reflection, that it may ſeem almoſt impertinent to requeſt the favour of another page on the ſame topic. Earneſtly wiſhing, however, to renew the attention of diſſenters, to a caſe which too often eſcapes their conſideration, and at the ſame time, to ſecond the compaſſionate and well-timed motion of my reſpectable friend, I hope you will indulge this letter with a place in your next number.

Indeed, Sir, the preſent ſituation of many excellent miniſters is truly lamentable. There are very few places where their incomes have kept pace with the times; and I could furniſh inſtances of ſome in which they have not only not been augmented at all, ſince the rapid advance of proviſions (which Philanthropus juſtly laments as a great hardſhip), but in which the preſent ſevere times have been the means of decreaſing them; becauſe mechanics and artificers have thereby

thereby been prevented from contributing their former mites of ſubſcription, which in manufacturing towns and country places, always furniſh a conſiderable part of the little ſtipend a miniſter receives.

Thus circumſtanced, what is the poor preacher to do? A common, though perhaps inconſiderate anſwer is, He ſhould keep a ſchool. But the man, who as Paul adviſes, gives himſelf wholly to the miniſtry—who conſtantly devotes himſelf to reading, meditation and prayer, that he may preſent to his hearers things new and old—and who preaches four or five times a week ſermons that he has deeply ſtudied, ought not to be confined to a ſchool ſeven or eight hours of every day. If he diſcharge his duty to his pupils, he muſt neglect ſome of the duties of his miniſtry; and if he attempt to fulfil his miniſtry, the confinement of a ſchool in addition to it, is likely to ſhorten his life.

Others have ſaid, Miniſters may engage in ſome lucrative buſineſs, which will only occupy a ſmall portion of their time. But moſt of the perſons for whom we now plead, have attained, or paſſed the meridian of their days. Their habits of life are fixed. It is probable they are little acquainted with worldly buſineſs, and it is too late to learn. They are, perhaps, ſituated where there is no favourable opening for thoſe worldly purſuits to which they are moſt adapted. Indeed, when miniſters have attempted buſineſs, and have been unſucceſsful, they are in general more ſeverely animadverted upon than other men. Their people, many of whom, though able, have ſcarcely contributed to the amount of a coat in a year, for their parts, cannot ſee what *parſons* have to do with trade; while they can ſee no impropriety in their attempting to bring up a family, in a way that will not diſgrace the congregation, with three or four-ſcore pounds a year.

But it is often ſaid, miniſters ſhould marry prudently; they ſhould chooſe women poſſeſſed of independent property. It is not, however, to be expected this can always be their lot. Surely they are as ſuſceptible of the tender paſſion as their hearers. Their proſpects of inheriting property with a wife, may be diſappointed by the unforeſeen changes of life. A determination not to marry without a fortune has tempted ſome to make, in every other reſpect, a very unwiſe choice. Beſides, it often happens (the writer could furniſh inſtances) that the very perſons who recommend to miniſters ſuch advantageous connections, would be the laſt to favour a union between any of them, and their own well-

portioned daughters. But theſe pages plead the cauſe of many who entered the honourable ſtate of marriage in cheaper and happier days, when their ſtipends were of much more value than at preſent—of many, who for the ſake of character, are compelled to obſerve an economy, which if developed, would penetrate every feeling heart. Affecting caſe indeed! a man of ſenſibility with a beloved family, whoſe wants are increaſing every year, but whoſe contracted ſalary is as conſtantly decreaſing in value! He muſt have ſtrong faith who never exclaims in the ſadneſs of his heart, What will the end of theſe things be?

While the times are thus ſeverely felt by many of the preſent generation of diſſenting miniſters, they alſo augur very unfavourably as it reſpects their ſucceſſors. Doubtleſs the humble ſtipends uſually attached to this office, have often prevented "genius and talent from ſtepping forward in the arduous cauſe." When young men, whoſe ſuperior natural abilities have been graced by genuine piety, have witneſſed the poverty and embarraſſed circumſtances of their paſtors, is it not probable they have been induced to decline a miniſtry for which they had ſome inclination, and in which they might have engaged with credit and ſucceſs? In conſequence of this, many have become candidates for the paſtoral office, and have been accepted in it, who had little to recommend them beyond the piety of plain chriſtians; and they have found few congregations where ſome of the people had not better talents for public teaching than themſelves. This evil is likely to increaſe with the cauſe of it.

Is there no remedy? Your correſpondent ſuggeſts with much propriety, that the redreſs of this grievance muſt originate with zealous and reſpectable individuals in each congregation; and I am well convinced from many obſervations, unleſs perſons of this deſcription take up the cauſe, excellently as he has pleaded, he will plead almoſt in vain. Moſt reſpectfully then would I remind ſuch, that they have it in their power to render very eſſential ſervices to their poor paſtors. I know country congregations where many have acknowledged they ought to raiſe their miniſter's ſalary; but no one having begun the good work, their ſtipends continue as they were. I am alſo acquainted with others, where two or three of the principal perſons have agreed to make a generous addition to their own contributions, have pointed out to their fellow worſhippers, the neceſſity of ſimilar exertions, and the miniſter being beloved, they have immediately increaſed the income one-third or one-half.

I would

I would fain hope the ſtraitened circumſtances of ſo many Chriſtian teachers is more the effect of thoughtleſſneſs, or inactivity, than want of liberality and affection. I therefore wiſh to ſtir up their minds by way of remembrance. I flatter myſelf that deacons, truſtees, and other leading perſons, will lay it to heart. They may, with peculiar propriety, excite the generoſity of their chriſtian brethren towards a faithful and affectionate paſtor. Having ſet the example, many will follow who would not take the lead. A little leaven of generoſity and kind counſel, wiſely diffuſed, will ſoon leaven the whole lump; and the ſmalleſt congregations will convince their miniſters, that while they rejoice to hear them pray, they ſcorn to let them faſt.

How conſtantly do profeſſors make uſe of ſuch language as the following: *The everlaſting Goſpel*; *the one thing needful*; *the bread of life*; *food for our precious and immortal ſouls!* How often do they deprecate *a famine of the word* as the greateſt evil! How frequently do they ſtile their miniſters, *The honoured ſervants of God, and the ambaſſadors of Jeſus Chriſt*; but how few ſet their hands and their hearts to the cauſe of Chriſt, as if they really believed theſe things were according to their own deſcription! How few contribute to the goſpel ſanctuary with the devout and grateful ſpirit of David, *Of thine own have we given thee!* How many give freſh occaſion for the lamentation of Paul, All ſeek their own, not the things that are Jeſus Chriſt's! How many who think they give liberally to the goſpel, and cannot with propriety make any addition, are annually expending as much or more, on the moſt trifling purſuits! In parting with their money, the diſciples of Jeſus Chriſt ſhould conſider the importance and magnitude of the object on which it is ſpent. On hearing a profeſſor of independent property mention, how generouſly he contributed to the goſpel, by giving four guineas a year to the meeting, a friend coolly replied, I believe your *ſhooting licence* coſts you every year about the ſame ſum. It is ſaid this ſeaſonable hint made a ſuitable impreſſion upon him, and he increaſed his ſubſcription.

I beg leave to add a word concerning the poſtage of letters. It has long been a heavy tax upon miniſters. I know one with a ſmall ſalary, who in the courſe of a few years paid above ſix guineas for letters entirely concerning the affairs of neighbouring congregations. When the people write for ſupplies, or counſel, it is only juſtice to frank their letters.

I have great hopes, Mr. Editor, that thoſe diſciples of Chriſt to whom theſe remarks apply, will take theſe things into ſerious and generous conſideration, and give their paſtors freſh evidence, *that they eſteem them very highly in love for their work ſake.*

Yours reſpectfully,

April 22d, 1801. A LOVER OF THE BRETHREN.

BIOGRAPHICAL NOTICE.

THE Rev. John Mc Leland, in the year 1638, was choſen miniſter of Kircudbright in Scotland, where he continued with much ſucceſs until the year 1650, when he died. He was happily calculated for the education of pious youth, ſeveral of whom he prepared for the univerſity. Prior to his ſettlement in the above pariſh, he had preached through the north of Ireland, for which crime he was hunted like a partridge by the Biſhop of Down. He was a moſt upright and zealous man, and knew not what it was to be afraid in the cauſe of God. He lived near to God, and was a pattern to the church of Chriſt, and had glorious views of the Goſpel. A little before his death he compoſed the following epitaph upon himſelf:

Come deathleſs death, have o'er; lo here's my paſs,
In blood 'tis written, by his hand, who was,
And is, and ſhall be. Jordan, cut thy ſtream,
Make channels dry, I bear my Father's name
Stamp'd on my brow. I'm raviſh'd with my crown,
I ſhine ſo bright; down with all glory, down,
That world can give. I ſee the pearly port,
The golden ſtreet, the bleſſed ſouls' reſort.
The tree of life, floods guſhing from the throne,
Call me to joys; begone, ſhort woes, begone,
I liv'd to die, but now I die to live.
I do enjoy more than I did believe.
The promiſe me into poſſeſſion ſends;
Faith in fruition, Hope in having, ends.

SELECT SENTENCES.

The appearance of religion only on Sundays, proves, that it is only an appearance.—T. ADAM.

The terror of the rod often extorts penitent acknowledgments from thoſe who have no penitent affections.—HENRY.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

OLAM HANESHAMOTH, *or a View of the Intermediate State, as it appears in the Records of the Old and New Teſtament, the Apocryphal Books, in Heathen Authors, and the Greek and Latin Fathers. With Notes, by the Rev.* GEORGE BENNET, *Miniſter of the Goſpel, Carliſle. Octavo, 419 pages, price 6s.* Richardſons, Cornhill, 1800.

WE announce this learned work to the more learned part of our readers. Without expreſſing our own approbation of every argument in this performance, we think, however, that biblical ſcholars, on peruſing it, will be ready to expreſs their obligations to the ingenious Author for the learning and pains he has beſtowed upon it. He has trodden in a path not much frequented by the learned of modern times. But, whatever may be thought of ſome particular diſcuſſions, and critical interpretations of certain paſſages of ſcripture, it muſt be acknowledged, that he has thought and written, as many antient and eminent Chriſtian writers led the way. Some may think he has availed himſelf too much of his extenſive acquaintance with fanciful Rabbins of antiquity. But it muſt alſo be admitted that he is equally verſed in the ſacred books of the original Scriptures. All muſt admit of the general doctrine of an intermediate ſtate between death and the reſurrection; which ſtate, after the Jewiſh writers, the Author calls *Olam Haneſhamoth*, that is, *The World of Souls*. When ſuch authors as Biſhops Burnet and Law, the Hon. Mr. Campbell, and Archdeacon Blackburn, have tried their powers on this ſubject, it may be thought too unwieldy for moſt writers. Mr. B. has, notwithſtanding, ventured to bring his opinions before the public; and we may ſafely predict, that his opinions are likely to engage the attention of the learned; ſince from good authority we are aſſured that ſome of our moſt learned prelates have already honoured the author with their notice and correſpondence on the ſubject of his work. We ſhall preſent our readers with the general plan of the manner in which the ſubject is proſecuted, extracted from the introduction.

"1ſt. To premiſe ſome conſiderations on the deſign or end of the intermediate ſtate; and the mutual relation to each other of ſoul and body—2. To diſcuſs ſuch paſſages of ſcripture, in which are given indirect or undeſigned notices of the intermediate ſtate; and to throw ſuch together from both Teſtaments, for the purpoſe of mutual illuſtration.—3. To inveſtigate what opinion the ancient Hebrews entertained relative to the place of departed ſpirits, under the direct terms of *Sheol* in the Old Teſtament, and *Hades* in the New.—4. To take a view of the progreſs which this opinion made, and the diſtinctive terms that were given to the manſions of the righteous and the wicked, during the period that intervened between the laſt of the prophets, and the coming of Meſſiah.—5. To enquire what opinions the heathen world entertained on this ſubject, and how far they coincide with, or may be ſuppoſed to have been derived from revelation.—6. To ſet forth the opinions of ſome of the Fathers of the Greek and Latin churches, of the three firſt centuries after Chriſt, as underſtanding *Sheol* and *Hades* to denote the place, or what the Jewiſh writers term, the world of ſouls; and never confounding theſe terms with that which in theſe reſpective languages is employed to denote the grave."

"This" (adds the author) "I would hope, will not be deemed labour miſemployed, as this is a region, whatever it may be, or wherever ſituated, that we are all ſometime or other to viſit. Of this we are concerned to obtain, in a practical view, what information we can, that the time of our departure from earth may not take us by ſurprize. In this work I profeſs not

not to meet the curioſity of mankind, but rather to point to the light which ſcripture affords; and to lead the way to others, who, bringing to the taſk ſuperior talents, may apply with greater ſucceſs to inveſtigations of this nature."

In the Author's enquiry into the opinions of the heathen world, he has introduced an ingenious diſſertation on the fourth Eclogue of Virgil, which will be acceptable to the claſſical reader. Following Grotius, (and others whom he does not mention) he thinks that, in this celebrated poem, the Roman bard tuned his lyre to the ſuppoſed Sibylline verſes, which he had met with; and that thoſe verſes were the productions of Helleniſt Jews ſcattered among the nations, and originally derived from the predictions of Hebrew prophets, concerning the kingdom of the Meſſiah, and the bleſſings of his reign. The conjecture about the *Sylvæ* of the Heathen poet and the יערים of the Hebrew prophet, (Ezek. xxxiv. 25) is ingenious; but whether it is ſolid, we ſhall not take upon us to pronounce. Nor are we certain that the learned will be ſatisfied with the curious explication that is offered on the word *Cumæi*.—"Ultima *Cumæi* venit jam carminis ætas." We regret that the Hebrew and Greek words introduced into the work ſhould be printed in Engliſh characters, eſpecially as many Hebrew ſcholars read that language without points, which the author ſeems to retain; but we ſuppoſe the expence and difficulty of printing in proper types at Carliſle, were the reaſons of ſuch a mode being adopted. In the conſtruction of ſome ſentences and expreſſions, the critical reader will perceive an idiom, expreſſive of the writer's having been educated on the other ſide of the Tweed. There are ſeveral *errata* of the preſs, and the punctuation is remarkably defective and erroneous. Should a ſecond edition be called for, we hope it will be introduced with corrections and improvements.

A TOKEN *of Regard to the Members of the Eſtabliſhed Church at Stirling, in a Letter addreſſed to them by their late Paſtor, William Innes. Pages* 30, *price* 6*d*. Ogle.

MR. Innes was a miniſter of the eſtabliſhed church of Scotland, at Stirling. As he diſapproved of ſome parts of its government and diſcipline, and could not conſcientiouſly practiſe ſome things which it enjoined or allowed, he gave up his charge, and is now paſtor of a diſſenting congregation at Dundee. Every one muſt applaud Mr. Innes for acting according to the dictates of his conſcience. But whether what he did, was in itſelf right or wrong, is another queſtion. The Evangelical Magazine is of no party: and between the church of Scotland and them we do not decide. To their own maſter they ſtand or fall: leaving good men to act according to their own light, and entreating them not to lay undue ſtreſs upon modes and forms and ſects; we are the friends of virtue, godlineſs, and of that pure religion and undefiled in which all are agreed, to whom Jeſus is made wiſdom, righteouſneſs, ſanctification and redemption.

After Mr. Innes was ſettled at Dundee, he wrote this addreſs to his old pariſhioners at Stirling. It is like the author, ſerious and affectionate; and we cordially recommend it as a ſuitable preſent from any miniſter to his people. It flows from the heart of a man animated with a tender ſolicitude for the ſalvation of precious ſouls, and is calculated to be exceedingly uſeful.

DEMONSTRATION

DEMONSTRATION *de l'Authenticité et de la Divinité des Livres du Nouveau Teſtament, &c.*

DEMONSTRATION *of the Authenticity and the Divinity of the Books of the New Teſtament, &c.*

[Continued from our laſt, page 206.]

M. Gibert cites the teſtimonies of Athanaſius and Euſebius, to prove that the books of the New Teſtament were generally received as divinely inſpired, by Chriſtians in the fourth century. He then goes back to the third century, and refers to the evidence of Novatus, Cyprian, Origen, and Tertullian, to demonſtrate the ſame belief was entertained during that period; and for the ſecond, and the latter part of the firſt centuries, he alledges the authorities of Irenæus, the two Clements, Papias, Polycarp, and Ignatius. The concurrence of witneſſes ſo eminent, and at the ſame time ſo different in many reſpects one from another, is judiciouſly and forcibly exhibited by Mr. G. While he extracts from the multitude of paſſages which Lardner had collected, thoſe quotations only which are moſt important, he has illuſtrated the characters of the writers who bore their teſtimony, by paſſages from various antient hiſtorians, which enliven the argumentative part of his work, and render it equally inſtructive and entertaining.

In the ſecond part of his firſt volume, he enters into the contents of the New Teſtament, reviewing the books of which it conſiſts, in a manner well adapted to diſplay thoſe excellencies by which they are plainly diſtinguiſhed from all writings merely human, and ſtrongly contraſted with thoſe of the moſt celebrated philoſophers, whether antient or modern. He alſo illuſtrates ſuch facts as immediately tend to ſtrengthen the hiſtorical evidence of the Goſpel; the genuine doctrines of which, he embraces ſuitable opportunities to explain and inforce. We add a tranſlation of his concluding paragraph.

"I think it has been demonſtrated, to the ſatisfaction of all who are willing to yield to evidence, that *it is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners*: and if this be an eſtabliſhed fact; if the reader cannot contradict this aſſertion, nor refuſe his aſſent to the proofs which have been adduced; can he allow himſelf to remain unconcerned about his ſalvation, to ſlight or to deſpiſe the Goſpel, and to reject the gracious invitations of the Saviour? Surely no language can deſcribe the inconſiſtency of thoſe perſons who treat this ſubject with indifference. They have before them the choice of life or death, of happineſs or miſery; and they give to death and miſery the preference! This is the only alternative. Except the Goſpel be an impoſture, they who do not come to Jeſus Chriſt, that they may obtain life, and enjoy peace in Him, remain expoſed to everlaſting condemnation."

We ſee much to commend, and nothing to cenſure in this part of Mr. Gibert's work; and little to wiſh for, in addition to it. Perhaps more attention ſhould have been given to thoſe of the Epiſtles, which, though they were leſs early received into the canon of the New Teſtament, are amply ſupported both by internal and external evidences of inſpiration. The author engages largely, and with juſtice, in a vindication of the firſt epiſtle attributed to Clement of Rome, as a genuine production, againſt the doubts expreſſed on the ſubject by the learned Michaelis. If, however, Mr. Marſh, in his valuable tranſlation of the Introduction to the New Teſtament, had not omitted the chief part of what that eminent critic ſuggeſted relative to it, we think Mr. Gibert would have given him more credit for the

the manner in which his ſentiments are expreſſed, though he would not have acquieſced in his concluſion.

The ſecond volume is merely ſupplementary to the former; and chiefly conſiſts of extracts from the dialogues of Celſus, as they have been preſerved by Origen, in his refutation of that infidel's attack upon Chriſtianity. It is very remarkable, that, by the providence of God, theſe ſhould have been handed down to us; as they afford the ſtrongeſt poſſible proof of the important fact which the former part of Mr. Gibert's work is intended to demonſtrate, even at ſo early a period as within fifty years of the death of the Apoſtles. To theſe extracts, the teſtimony of Juſtin Martyr to the ſame fact, is prefixed; and the author has annexed a defence of the character of Euſebius of Cæſarea; ſome brief remarks on the authenticity of the Epiſtles of James and Jude, the ſecond of Peter, and the latter two of John; and a harmony of the ſacred hiſtory of Chriſt's reſurrection, with his remarks upon the diverſity of the accounts which the Evangeliſts have given of that important event.

Mr. Gibert writes, as he preaches, in the language that is moſt familiar to his pariſhioners and neighbours. It is, likewiſe, that which is moſt generally underſtood upon the Continent of Europe. We heartily wiſh that his benevolent and uſeful labours may have as wide a circulation as the language in which they are made public; and that they may be rendered effectual to counteract the ſceptical and atheiſtical effuſions of which it has been too ſucceſsful a vehicle.

A True Guide to Pilgrims, &c. by S. BEAUFOY, *Miniſter of the Goſpel at Town Sutton. 288 pages, price bound* 1s. Button, Higham.

THIS neat pocket volume has already gone through ſeveral editions, and appears again with ſome ſmall enlargement. It is divided into three parts—A Treatiſe upon True and Falſe Faith—A Divine Cordial for True Worſhippers—and a Scripture Directory to prepare for Death. All the doctrines of the Goſpel are here clearly ſtated, and applied in a way calculated to impreſs the reader.

The Author's profeſſed deſign is to furniſh it as cheap as poſſible to thoſe generous characters who conſecrate a part of their property to the purchaſe of good books, for the purpoſe of giving them away as occaſion offers. To their patronage we recommend it; not doubting of its tendency to do much good to thoſe into whoſe hands it may be put.

NEW PUBLICATIONS.

INTERNAL and Preſumptive Evidences of Chriſtianity. By J. Simpſon of Bath. Large 8vo. 635 p. 8s. boards. Egerton.

Manual of Reflections on the Facts of Revelation. In two parts, 1s. 6d. Oxford, Cooke, &c. London, Payne, &c.

The Partiality and Unſcriptural Direction of Socinian Zeal, in reply to the Rev. Mr. Rowe, by J. Ryland, D. D. 8vo. 1s.6d. Button and Son.

Memoir on the Importance and Practicability of printing the Scriptures in the Chineſe Language. By W. Moſeley. 8vo. 1s. Chapman.

Life of the Rev. C. Farmery of Diſs. By W. Ward, A. M. 12mo. 1s. (Publiſhed for the widow). Button and Son.

Eight Village Dialogues, between Farmer Littleworth, Thomas Newman, Rev. Mr. Lovegood (Vicar) Parſon Dolittle and others. (Part of which have appeared in this Magazine). By Rowland Hill, A. M.—Either

ther ſingly, or in one volume 12mo. 1s. ſewed, or 1s. 6d. bound. Williams.

The Mercy and Juſtice of God diſplayed in the Death of Two Criminals. 12mo. 2d. Williams.

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Paſtoral Hints on the Importance of Religious Education. By E. Burn, M. A. 8vo 1s. Rivingtons.

Reflections on the preſent State of Things in theſe Nations, by the late Dr. Leland; republiſhed. 4d. Hatchard.

Devotional Exerciſes for Young perſons. By C. Wellbeloved. 2s. Johnſon.

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Letter to the Biſhop of Rocheſter, concerning Antichriſt. 1s. Mawman.

Primitiæ et Ultimæ, being the third Volume of the unpubliſhed Works of the late Mr. T. Boſton, Author of the Fourfold State, &c. 3s. boards. Ogle.

The Diary, Meditations and Letters, of the late Mr. Joſeph Williams of Kidderminſter, a new edition with additions. 3s. 6d.

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Sunday Spelling and Reading, chiefly from the Scriptures, rendered as familiar as poſſible, for the uſe of Sunday Schools, and the firſt Forms of Schools in general. 12mo. 3d. in ſtiff covers. Williams.

SINGLE SERMONS.

Serious Perſuaſive to the Obſervance of the Faſt Day, by —— Tate, M. A. 1s. Baldwin.

A Spital Sermon, with Notes, preached at Chriſt Church, on Eaſter Tueſday, April 15, 1800, by Samuel Parr, LL. D. in 1 vol. 4to. Price 7s. 6d. Mawman.

Reflections on the State of Religion at the cloſe of the eighteenth Century. By T. Jervis. 1s. Johnſon.

Duty of keeping the Chriſtian Sabbath. By J. Hewlett. 1s. Johnſon.

The Awful Judgment of God, &c. a Faſt Sermon. By C. Hodgſon, LL. B. 1s. Rivingtons.

Compaſſion to the Children of Calamity, preached before the Leith Society for viſiting the ſick. By T. Atkinſon. 9d. Ogle.

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The Perfection of God the Fountain of Good, two Sermons, delivered at Torringford in Connecticut. By Nath. Niles, A. M. 12mo. 6d. Button and Son.

An Apology for Sunday Schools, preached at Surry Chapel, for the Benefit of the Southwark Sunday School, by Row. Hill, A. M. 8vo. 1s. Williams.

Sermon at the Conſecration of the Biſhop of St. David's, by Rev. C. Blackſtone. 1s. Cadell and Davies.

Sermon before the Houſe of Commons on the late Faſt, by R. Profeſſor, D. D. 1s. 6d. Payne.

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Sermon at Rumford on the late Faſt, by the Rev. R. S. Carr. 1s. 6d. White.

Farewell Sermon at Market Deeping, by Do. 1s. Weſt and Hughes.

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The Origin and Utility of Creeds conſidered, with a Vindication of the Athanaſian Creed, by the Biſhop of Bangor. 1s. Rivingtons.

Parochial Beneficence inculcated, by the Rev. A. Ingram. 1s. Robinſons

Neceſſity of Union among Chriſtians, by the Rev. R. Luke, B. D. 1s. Lunn.

LITERARY NOTICES.

Dr. *Rippon* has juſt publiſhed propoſals for his projected *Hiſtory* of *Bunhill Fields Burying Ground*, with one hundred elegant *portraits* and fac-ſimilies, and a large map, exhibiting every name, and the exact burial place of all the families over whoſe remains any ſtone is erected. The work will extend to ſix large elegant volumes in 8vo. at half-a-guinea each to ſubſcribers.

The Doctor's long promiſed ſmall and neat edition of *Watts's* Pſalms and Hymns, corrected, and arranged in a new method, is now announced for publication on the 1ſt of Auguſt.

Dr. *Bryce Johnſon*, Miniſter of Holywood, author of a Commentary on the Revelation, has in the preſs an Eſſay on the Way to reſtore Peace, Good Order, and Proſperity to Nations.

Mr. *S. Burder*, of St. Alban's, whoſe propoſed "Illuſtrations of Scripture" were mentioned in our laſt, has been favoured with a number of original papers, left by the late Mr. *Harmer*, containing a great number of emendations and additions to his "Obſervations upon divers paſſages of Scripture."

OBITUARY.

MISS CLARK.

NO department of our work has been more uſeful, perhaps, than the Obituary: yet we doubt not but our readers, as well as ourſelves, have been jealous with a godly jealouſy, leſt in ſome inſtances, perſons, whoſe religion commenced on a ſick bed, ſhould deceive themſelves; eſpecially as in many caſes, after the recovery, we obſerve that their ſerious impreſſions have been defaced and died away.

We ought, however, to be cautious of under-valuing the work of God. We often find the moſt unexceptionable converſions accompliſhed in the furnace of affliction; and bodily ſickneſs made the means of bringing the ſoul unto God. This was, in ſome meaſure, the caſe in the following inſtance: for though the ſeeds of grace were probably ſown in her heart, at an early period, they did not clearly manifeſt themſelves till the Lord laid upon her his afflicting hand.

Miſs

Miſs S. was a young woman naturally ſolid and of few words. In February, 1800, ſymptoms of conſumption firſt appeared; and by the advice of a phyſician, ſhe went into the country for two months. During this period ſhe diſcovered a great timidity, and was even fearful of being left alone; yet, at times, many conſolatory ſcriptures were brought to her recollection; and one night in particular, when ſhe could get little or no reſt, thoſe precious words of Chriſt, "I am thy light" were ſtrongly impreſſed upon her mind.

Not finding the change of air beneficial, ſhe returned to her aunt, by whom ſhe had been foſtered from three years and a half old, and educated under her care. To this kind relation, her converſation became more intereſting and agreeable, as it became more ſerious.

Her diſorder rapidly encreaſing, a friend adviſed her to receive the viſit of a miniſter; but ſhe appeared timid, and reluctant to enter into converſation with a ſtranger. A few days after, converſing upon the evil of ſin, ſhe confeſſed that ſhe was "a great ſinner, nothing but ſin." Her aunt urging the neceſſity of the new birth, ſhe enquired into the nature of that divine change; and, with a heart apparently almoſt ready to burſt, indicated her fears that ſhe had never truly experienced what it is, to be born again.

At one time, ſhe ſtrongly expreſſed her grief and pity for young perſons careleſs about religion. "I would rather" ſaid ſhe, "be afflicted as I now am, than be in health and forget my God: for without him it muſt be an awful thing to enter another world." The ſcriptures being daily read to her, ſhe particularly delighted in thoſe paſſages wherein our Lord ſpeaks of himſelf as "the reſurrection and the life, the good ſhepherd who layeth down his life for his ſheep, &c. and in the promiſes of redemption through his blood, particularly that mentioned by the evangelical prophet:" "Though thy ſins be as ſcarlet, they ſhall be as wool, &c."

One night being very ill, and two friends by her bed ſide, ſhe was very faint, and every aſſiſtance was given her neceſſary in theſe circumſtances: but ſhe ſaid, "*That* is not the relief I want;" but a little after, ſhe had help from on high, and her mind was filled with comfort even to extacy. "Chriſt my Saviour (ſaid ſhe) has now entered my ſoul; he is come to ſave me. O my ſweet Jeſus, I am now in thine arms, and my ſoul could flee away and be at reſt with thee." Such glowing expreſſions may ſeem too familiar to thoſe who reſide in "the frigid zone of chriſtianity;" but a death-bed ſanctifies all around it; and the ſolemnity of ſuch a ſcene permits no levity of thought. A full aſſurance gives inſpiration to the lips, and a glory to the countenance which none can conceive, who have not viſited the death bed of a believer.

The above evening Miſs S. was viſited by the Rev. Mr. Eyre, who prayed and converſed with her, and to whom ſhe expreſſed herſelf very happy; but ſhe ſuggeſted a fear that what ſhe had ſaid might be thought preſumptuous, though the frame of her mind led her to repeat, rather than to recall, thoſe ſtrong expreſſions. "My ſweet Jeſus (ſaid ſhe) is again coming to manifeſt himſelf to me. I could fly—I could fly to meet him—I could cheerfully die this moment if it were his will. O how I love him for redeeming me from this world of vanity!—but I have a great deal more to go through before I reach that glorious place. I thank him for ſparing me ſo long on this bed of ſickneſs; and that he did not call me into eternity, before he prepared me for the change. O what ſhould I do, had I religion now to learn upon my dying pillow?" To her aunt ſhe ſaid, "I thank God I have been brought up with you. I love you and pray for you, and my dear parents, that we may all be found on his right hand. I have prayed the Lord to give me a token of my happineſs, and he will—why ſhould I doubt it? He will be with me, for he is my God."

July 26th, 1800, about four o'clock in the morning, her countenance was obſerved to change. At ſeven ſhe deſired that her aunt might be called, to whom ſhe ſaid, "I am very bad—O pray for me that I may be releaſed to-day." She deſired to have read to her the thirty-ſeventh and forty-ſecond Pſalms, with part of the fifty-third chapter of Iſaiah. All that day ſhe laid very compoſed, and perfectly ſenſible. About ſeven in the evening her ſpeech, which had been long feeble, returned in its full ſtrength, and ſhe exclaimed to a ſervant, "My beloved God is now come for me." She then addreſſed the family ſeparately, who came around her bed. She took an affectionate leave of her uncle, and ſaid, "I am going to glory." To her aunt ſhe expreſſed her warmeſt love and gratitude; ſhe thanked alſo the ſervants for their tenderneſs, and earneſtly exhorted them to be religious; and deſired that all her friends might be informed how happy ſhe departed. "O my God (ſaid ſhe), can this be dying?" and expired with great extacy of delight.

Her mortal remains were depoſited in Hackney church-yard, on the 30th of July. J. E.

RECENT DEATHS OF MINISTERS.

Sat. morning, April 18, died at Luton, Bedfordſhire, the truly reverend Mr. Thomas Pilley, who was 32 years paſtor of the Baptiſt Church there: he cloſed his laborious and uſeful miniſtry at the age of 67, by a farewell ſermon to his people, but three weeks before his death.

We are concerned to hear likewiſe of the death of Mr. Fountain, one of the Baptiſt Miſſionaries in India.

RELIGIOUS INTELLIGENCE.

THE SEVENTH ANNIVERSARY OF THE MISSIONARY SOCIETY.

Held in London, May 10, 11, *and* 12, 1801.

IT is with much pleaſure we reſume our annual taſk of communicating to our numerous readers a detailed account of the late meeting of the Miſſionary Society in the metropolis; from which, we truſt, it will appear that the glorious object of extending the kingdom of Chriſt is ſtill kept in view, and with a ſteady perſevering zeal conſtantly purſued. And while the inſtitution has leſs of novelty to attract the attention of the curious, it acquires a degree of ſolidity, which will inſpire the ſerious Chriſtian with the lively hope of ultimate ſucceſs.

SURRY CHAPEL.

WEDNESDAY, May 13. The public ſervice began at half paſt ten in the morning. The Rev. Rowland Hill read the prayers of the eſtabliſhed church, with appropriate leſſons from the ſacred ſcriptures. The ſermon was preached by the Rev. Herbert Mends, of Plymouth, from Zechariah, xiv 6, 7. *And it ſhall come to paſs in that day, that the light ſhall not be clear nor dark: But it ſhall be one day which ſhall be known to the Lord, not day nor night: but it ſhall come to paſs that at evening time it ſhall be light.*

The

The preacher's plan was—To aſcertain the period to which the text refers—To illuſtrate the properties of the day mentioned in the text, and—To make ſome practical inferences ſuited to the occaſion. The prayer before ſermon was by Mr. Moſely, of Long Buckby, and that after ſermon, by Mr. Douglas, of Reading. The hymns were read by Mr. Golding, late of Blandford, Mr. Froſt of Dunmore, and by Mr. Loader of Fordham Bridge.

TABERNACLE.

Wedneſday evening. The Rev. Mr. Bennet of Romſey, prayed. The Rev. Mr. Roby of Mancheſter preached on 2 Theſs. iii. 1. *That the word of the Lord may have free courſe and be glorified, even as it is with you.* Mr. Roby conſidered—The Divine character of the Goſpel, "the word of the Lord"—The eminent vigour of its progreſs—and—The importance of intereſting ourſelves in promoting the word of the Lord. The concluding prayer was offered up by the Rev. Samuel Burder of St. Alban's. Hymns from the Miſſionary collection were given out by the Rev. Meſſrs. Poſtmore of Tunbridge, Beauſoy of Town Sutton, and Denſham of Petersfield.

TOTTENHAM COURT CHAPEL.

ON Thurſday evening the prayers were read by the Rev. Mr. Edwards, curate of the chapel; after which Dr. Kemp of Edinburgh, engaged in extemporary prayer. The ſermon was preached by the Rev. John Cooke of Maidenhead, from Matthew vi. 10. *Thy kingdom come.* In which he conſidered—The object of this petition—The character of its adminiſtration—The principles upon which it is founded—The exertions which ſhould be made to carry it into effect—The certainty of its accompliſhment. The prayer after ſermon was by the Rev. Mr. Allen of Exeter. The hymns were given out by the Rev. Meſſrs. Hunt of Titchfield, Kent of Graveſend, and G. Townſend of Ramſgate.

CHRIST CHURCH, NEWGATE STREET.

ON Friday morning, the public ſervice was held in this church, when the prayers were read by the Rev. S. Crowther, vicar of the pariſh, and the Sermon delivered by the Rev. W. Tyler, rector of Braytoft, Lincolnſhire. The text was Galatians i. 14, 15. *But when it pleaſed God who ſeparated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with fleſh and blood.* The preacher noticed three things remarkable in the converſion of the apoſtle Paul—The time when it happened—The manner of it—and the effects which it produced on his heart; and then proceeded to ſhow at large that—The converſion of a ſoul is entirely the work of Divine Grace; that whenever a ſoul was made partaker of that grace, it would be deeply concerned that others might be converted to God. After which he drew ſome practical inferences from the ſubject, directed to the encouragement of the Miſſionary Society, in their benevolent exertions for the periſhing heathen.

The Society encouraged by the pleaſant experience of the two laſt anniverſary meetings, aſſembled again on Friday evening at

SION CHAPEL,

To celebrate the ſupper of our common Lord, and to expreſs their love to Him and to the brethren. On this occaſion the Rev. Mr. Kingſbury of Southampton preſided. Mr. Gill, of Market Harborough, prayed. Mr. George

George Townſend delivered an introductory diſcourſe. Mr. Kingſbury prayed over the elements which were diſtributed by the following miniſters: The bread by the Rev. Meſſrs. Buck, Cattleden, J. Knight, Fowler, Gold, Towers, Taylor and Moſeley. The wine by Meſſrs. Sloper, G. Burder, Stevens, J. Townſend, Nicol, Cockin, Beauſoy, Platt, Hockley, Jackſon of Warminſter, Brookſbank, Bickerdike, Eyre, and Town. Mr. Rankin of Paiſley, Mr. Anlezark of Stockport, and Mr. R. Hill, ſeverally exhorted the people; and Meſſrs. Durant, Jackſon of Stockwell, Douglas of Reading, and Hopkins of Chriſt Church gave out the hymns; and Mr. Bogue concluded in prayer. It was truly "a time of refreſhing from the preſence of the Lord," and afforded a ſpectacle highly gratifying to the friends of union and brotherly love; to all whoſe language is

"Let names and ſects and parties fall,
"And Jeſus Chriſt be All in All."

Indeed all the devotional meetings were exceedingly pleaſant and profitable. The large places in which they were held were much crouded. It was thought as many, if not more, miniſters were preſent than on any former occaſion, and there appeared to be no abatement of the ſacred flame of love to God and man.

MEETINGS FOR BUSINESS.

The Society met for the diſpatch of buſineſs on Wedneſday afternoon, at the Rev. Mr. Brookſbank's Meeting, Haberdaſher's Hall, where all the ſubſequent meetings were alſo held. The Rev. Mr. Kingſbury of Southampton opened the meeting with prayer. The minutes of the laſt general meeting, and the plan of the Society were then read by the Secretary; alſo the report of the Directors by Mr. Shrubſole. This report will ſhortly be printed, together with the four ſermons preached before the Society.* The public will then perceive, as alſo by a paper, which by deſire of the Directors we ſhall inſert, that although univerſal ſucceſs hath not been granted to miſſionary efforts, yet that great, eſſential, and very extenſive advantages have already reſulted from this excellent inſtitution. The thanks of the Society were unanimouſly voted to the Directors of the paſt year, for their diligent attention to its concerns—to the Treaſurer, Joſeph Hardcaſtle, Eſq. for his diſintereſted and unremitting exertions in behalf of the inſtitution, alſo to the Secretary. Rev. S. Greatheed concluded with prayer.

On Thurſday morning the Society met at ten o'clock. Dr. Rippon opened the meeting with prayer. According to the eſtabliſhed order of a former general meeting, the following gentlemen, being a fourth part of the Directors, went out by rotation, viz. For London, Rev. George Durant, Mr. Thomas Hodſon, Rev. Joel A. Knight, Rev, W. Maurice, Mr. James Nelſon, Rev. Mr. Nicol, Rev. W. F. Platt, Mr. D. Whitaker, and Mr. Samuel Yockney. For the country—the Rev. Mr. Bailey of Clavering, Rev. Mr. Bottomley of Scarboro', Rev. Mr. Charrier, Lancaſter, Rev. Mr. Douglas, Reading, Rev. Mr. Hey, Briſtol, Rev. Mr. Jefferſon, Baſingſtoke, Mr. Winchin, Goſport, Rev. Mr. Roby, Manchester, Mr. Skinner, Briſtol, Mr. Taylor, Southampton. For Scotland—Rev. Mr. Gillies, Paiſley, Mr. Haldane, Airthrey, Mr. Mackenzie, Glaſgow, Rev. Mr. Mackintoſh, Tain. For Wales—Rev. Mr. Charles of Bala.

And the following new Directors were choſen, viz. For London—Mr. Alers, Rev. Charles Buck, Mr. Emerſon, Rev. Dr. Haweis, Rev. Rowland Hill, Mr. Foyſter, Mr. Hawkes, Rev. James Steven, Mr. Reyner, Rev. Alexander Waugh, and the Rev. Matthew Wilks. For the country—Rev. Mr. Alliott of Nottingham, Mr. Brittain, Briſtol, Rev. Mr. Field,

* To be publiſhed July 1.

Field, Blandford, Rev. Mr. Fowler, Sheerneſs, Rev. Mr. Gill, Market Harboro', Rev. Mr. Greatheed, Newport-Pagnel, Rev. Mr. Griffin, Portſea, Rev. Mr. Hobbes, Colcheſter, Rev. Mr. Kingſbury, Southampton, Rev. Mr. Lambert, Hull, Rev. Mr. Moſeley, Long Buckby, Rev. Mr. Saltren, Bridport, Rev. Mr. Sloper, of the Devizes, and Rev. G. Townſend, Ramſgate. For Scotland—The Rev. Dr. Brice Johnſon, near Dumfries, Rev. Mr. Ruſſel, Stirling, Rev. Mr. Strothers, Edinburgh, and the Rev. Mr. Rankin of Paiſley. For Ireland—the Rev. Mr. Walker, Dublin, Rev. Mr. Stur, Bellygomy. The late Directors who continue in the Society, and were not ineligible by rotation, were re-elected. The Treaſurer and Secretary were requeſted to continue their ſervices. After the buſineſs of the morning was concluded, the Rev. Mr. Bogue gave an animating exhortation to the Society, taking a retroſpective view of the proceedings of the Directors, in diſtributing religious tracts among the French and Dutch priſoners—and the good effects which it hath pleaſed God to produce by their endeavours. The Rev. Mr. Rankin of Paiſley concluded with prayer.

On Friday, at three o'clock, the Society again met. The Rev. Mr. Hopkins, of Chriſt Church, opened the meeting by prayer. The following reſolutions were paſſed, viz. That the thanks of the Society be given to the Rev. Herbert Mends, the Rev. William Roby, the Rev. John Cooke, and the Rev. William Tyler, for their judicious and intereſting diſcourſes, preached before the Society, with a requeſt that they would permit the ſame to be printed for the benefit of the inſtitution. To the Rev. Rowland Hill, to Samuel Foyſter and John Wilſon, Eſqrs. to the Rev. Samuel Crowther, vicar of Chriſt Church, to Lady Ann Erſkine, and the managers of Sion Chapel, and to the Rev. Joſeph Brookſbank and deacons, for the uſe of their reſpective places of worſhip. The Rev. Mr. Williamſon, of Glaſgow, gave a ſhort addreſs, and concluded with prayer.

We ſhall forbear to enlarge on the preſent ſtate and proſpects of the Society, as theſe will fully appear in the following paper, tranſmitted to us by the new Directors, and which we inſert at their requeſt.

AN ADDRESS FROM THE DIRECTORS OF THE MISSIONARY SOCIETY.

London, May 18, 1801.

AT the cloſe of our ſeventh anniverſary, the period which we have now reached, we think it may not be unſuitable, or unacceptable, to take a retroſpect of the general effects of an inſtitution, which has excited ſo univerſal an attention, and which has been the ſubject of ſuch ſincere and ardent prayer. It is, however, only by an enlarged and comprehenſive view of the ſubject, that a ſound judgment can be formed, reſpecting its general utility, and whether it has thus far accompliſhed the important ends for which it was inſtituted. We more eſpecially invite the attention of the religious public to this criterion, that on this ſolid ground they may be able to decide whether the feelings of deſpondency, or thoſe of gratitude, of hope, and of praiſe, ſhould predominate in their breaſts. We ſhall, therefore, in the firſt place, glance at thoſe beneficial effects which, by the general acknowledgment of impartial obſervers, have proceeded from this inſtitution in our *own country*, and then conſider its influence on the ſtate of Chriſtianity throughout the world.

The Miſſionary Society is compoſed of chriſtians of various denominations; for more than ſix years they have frequently united together both in public

public devotional exercises, and in a social manner to carry on the great designs of the general body. A degree of union in spirit, before unknown, has pervaded the society at large; they have "seen eye to eye." While they retained their several peculiarities, they have, with one heart and one hand, engaged themselves in the work of the Lord. This unity of spirit has prevailed in a very considerable measure through the kingdom. Monthly Prayer Meetings have been established in many of our most populous cities and towns, where ministers of various names unite with their several congregations, meeting by rotation in each other's places, to offer up ardent prayers for the Missionary cause. Here, a point of considerable importance is gained. That unhappy alienation and party spirit which formerly prevailed is considerably abated; and has, in the pursuit of this grand object, given place to a more generous temper, and to a more liberal construction of the several views which prevent a perfect coalescence.

Another very considerable advantage acquired is, that our brethren appear to have felt a warmer degree of gratitude to heaven, for the invaluable privileges which are enjoyed in this country. While they were contriving how to send the gospel abroad, they wanted to compare their internal state with that of the millions who are involved in pagan darkness; the comparison has excited in their breast a warm sense of the Divine goodness to Britons. They have been constrained to say "The lines are fallen to us in pleasant places; yea, we have a goodly heritage." "Blessed are our eyes for they see, and our ears for they hear." Blessed be God for Jesus Christ and his glorious gospel.

Sentiments like these have animated their souls to new exertions in their respective spheres. Some worthy people feared that zeal for the heathen abroad would induce a neglect of the heathen at home: but their fears are happily disappointed. The Missionary Society has been the occasion of enlivening the zeal of many. Never before were there such exertions for the instruction of the ignorant by village preaching, the happiest effects of which are already seen and generally acknowledged.

From hence also arose the Religious Tract Society, whose exertions during the two past years, have been instrumental in the instruction of many ignorant, and in the reclaiming of many vicious persons.

A new *impetus* has been given to the zeal of many ministers in the religious instruction of youth, both in Sunday schools, and among the children of their respective congregations. These are but few of the benefits which the Society has already had the satisfaction of contemplating. And if such important and beneficial effects have been experienced in our own country in connection with the Missionary institution, we have also the most satisfactory proofs that God has been pleased to affix his gracious sanction to it, by rendering it the occasion of very extensive revivals of religion in different and distant parts of the world. The letters which we have received from various nations, place the fact itself beyond the reach of doubt, but it is probable the blessed influence thereof is exerting itself in different ways and plans, the details of which have not yet reached us. In *Holland*, however, the zeal for the conversion of the heathen has not only manifested itself by the production of devoted and useful Missionaries—and by a remarkable spirit of union and co-operation; but by an increased attention to the growth of the divine principle within themselves, and its more general introduction in their respective vicinities. And the recent institution of private meetings for prayer and exhortation, as well as their more solemn and public missionary services, give us reason to cherish the persuasion, that the times of refreshing from the presence of the Lord have visited that country, where the interests of religion had too long languished and declined, and

that

that a foundation is now laid for a bleſſed revival and increaſe both in grace and in numbers. Similar circumſtances have attended the Miſſionary inſtitutions in Frieſland and Germany. A letter has juſt been received from a new Society eſtabliſhed in Denmark, for propagating the goſpel, wherein it appears that the Danes have been ſtirred up, by our example, to more zealous endeavours in that glorious cauſe. This Society has in a ſhort time increaſed three-fold: a very viſible bleſſing has crowned their inſtitution, in its effects among themſelves. They have alſo eſtabliſhed a Daniſh Evangelical Magazine, which ſucceeds beyond all expectation; they are alſo diſtributing religious tracts with good effect; and they ſpeak with the higheſt degree of ſatisfaction of the union which begins to prevail among chriſtians of every country. There has been a remarkable uniformity in the effects which they have produced *wherever* they have been eſtabliſhed. We deſire that it may be noticed with eſpecial attention, that God has been pleaſed to ſanction and reward, in every place, the ſincere endeavours of his people to promote the converſion of the heathen, by his benediction on themſelves, in their individual experience, and in their reſpective ſpiritual connexions. With ſatisfaction and thankfulneſs we pronounce this obſervation to be generally ſupported by ſolid evidence, and we appeal to it as a ground of encouragement and perſeverance, as well as a ſufficient reply from the higheſt authority to all the objections that can be urged againſt theſe inſtitutions—either as to their nature and tendency, or the period of time ſelected for their eſtabliſhment. The ſtate of religion at the Cape of Good Hope affords a ſtriking illuſtration of this remark. Previouſly to the formation of the Miſſionary Society at that place, there were undoubtedly many ſerious individuals there, who were in ſome degree attentive to the inſtruction of the heathen; but no ſooner was the Society formed, than this became the direct object of near two hundred zealous individuals, and the number of heathens under their immediate care had increaſed, in the month of Auguſt laſt, to the extent of two thouſand; and from ſubſequent advices, there appears no doubt that they were in a courſe of rapid enlargement; theſe are excluſive of the many thouſands who are the ſubjects of the attention of our own Miſſionaries. This concern for the ſalvation of the heathen has awakened and revived, among the brethren at Cape Town, an anxiety alſo for the converſion of their neighbours, and there are now ſeveral houſes opened there for Divine worſhip, ſocial prayer, and other means of edification ſeveral times every week, and our Society are now commiſſioned to ſend to them two miniſters acquainted with the Dutch language, to ſuperintend the intereſt of religion in that place at their own expence. The proſpects of uſefulneſs by the exertions of our Miſſionaries in that colony are alſo, to ſpeak in moderate terms, very encouraging; we might add that the contrite tears, the ſubdued corruptions, the enflamed affections towards the Lord Jeſus, of ſeveral of the degraded Hotentots and Boſchemen, form a demonſtration of its utility, which we will cheriſh in our hearts as a ſacred pledge of Divine approbation, and exhibit to the world, as a tribute of our gratitude and praiſe on that account; but the beneficial effects which have followed from the inſtitution of the Miſſionary Society, are not limited to Europe or to Africa. Our brethren in America have readily acknowledged that the accounts received there of the zealous exertions of Chriſtians in England in this cauſe, have had an happy influence among them, in rouſing and rekindling the ſame ardent diſpoſitions to enlarge the kingdom of Chriſt among the heathen, and in conſequence thereof, ſeveral ſimilar ſocieties have been formed on that continent; already various miſſionaries have been appointed, and by the moſt judicious and diſcreet inſtructions, authorized to proclaim, among the native Indians, the

welcome meſſage of redemption. Others have been commiſſioned to viſit the remote and new formed ſettlements of nominal Chriſtians, and with great encouragement and ſucceſs are diſperſing the word of life to them; theſe commendable inſtances of attention to the ſalvation of thoſe who would otherwiſe have been without the means of grace, have been rewarded by an unuſual degree of divine influence, and converting grace in their own diſtricts. The well atteſted accounts recently received from America, lead us to believe that at this time the work of God is in a courſe of greater proſperity than at any preceding period—thus it appears that a remarkable ſanction has been impreſſed univerſally on the well-meant endeavours of Chriſtians to introduce the goſpel in heathen countries, and that its uniform influence has been beneficial, in the firſt inſtance, in promoting, in their reſpective vicinities, the eſtabliſhment or increaſe of the work of God. Who, that conſiders the facts to which we have now adverted, can entertain a doubt whether the Miſſionary Society has been the occaſion of enlarging the kingdom of Chriſt, or not? Who can ſay that its uſefulneſs has not far exceeded his utmoſt expectations? It has been, indeed, in a way different from our anticipations, and not directly proceeding out of our plans; and thus it appears to be the work of God rather than of man, and reſts for its ſupport, not on human weakneſs, but on divine power. Let then the deſponding minds of thoſe be cheered, who inferred from the partial failure of the miſſion to the South Seas, that the inſtitution was not likely to anſwer the valuable purpoſes they expected—we ſee no ground for deſpair even as to that object, but cheriſh the hope that the abundant prayers of the people of God will yet be graciouſly anſwered in the eſtabliſhment of our Saviour's kingdom in thoſe diſtant iſlands.

But the ſucceſsful introduction of the goſpel into one iſland, or country, is not an advantage which can admit of compariſon with the magnitude of the bleſſing which God has been pleaſed actually to confer upon us; he has made our Society the occaſion of exciting the compaſſion, and rouzing the zeal of Chriſtians, in every quarter of the world, towards the periſhing heathen, and in this principle we perceive the germ of univerſal miſſions. The energies of thouſands, perhaps of millions, are actively engaged in offering up fervent ſupplications, in contriving or executing plans connected with the enlargement of our Saviour's empire, and tending to accelerate his approaching triumphs.

This brief ſurvey of the influence of our inſtitution, under the Divine bleſſing, on the general intereſts of Chriſtianity, is intended, and we hope will ſucceed, to remove the gloomy apprehenſions of many of its ſincere friends, who, on miſtaken principles, and partial views, have judged inaccurately of its effects; to us a review of what God has already done for us, appears full of encouragement, and we are ready to invite the deſponding friends of this cauſe, or the exulting enemy, if ſuch there be, to produce an inſtance ſince the Chriſtian era, in which any other plan or inſtitution, has in the ſame ſpace of time, been made the inſtrument of more extenſive uſefulneſs to the church of Chriſt.

An important practical inference very naturally ariſes out of the preceding obſervations.

If it be indeed ſo clear a fact, that the bleſſing of God has already given its ſanction to, and ſo greatly diſtinguiſhed the Miſſionary Society, by rendering it the inſtrument and occaſion of promoting and enlarging the kingdom of our Saviour in different parts of the earth, ſurely it becomes the members thereof eſpecially, not only to be thankful on this account, and encouraged to perſevere in ſupporting it; but alſo to conſider more frequently and ſeriouſly what are the means within their reach, by which this

good

good work may be carried on. Is it not the duty of miniſters eſpecially, to endeavour to awaken a deeper concern in their own hearts, and among their hearers, for the ſalvation of the heathen? Is it an honourable or creditable circumſtance, that ſo few congregations produce men well qualified for the work, who are deſirous to venture their lives in heathen countries for the ſake of the Lord Jeſus? It is the earneſt wiſh of the Society that Chriſtians, poſſeſſing the radical qualifications of miſſionaries, may come forward, and receive that inſtruction in the nature of the work before they engage in it, which may render their future ſervices more extenſive. The Society naturally expects, from the number of the miniſters connected with it, that a ſupply of miſſionaries will ariſe out of their congregations, and till their entrance on the work, receive from them the advantage of appropriate inſtruction, or be recommended to the ſeminary which is to be eſtabliſhed for that purpoſe. Let this miſapprehenſion which ſome may entertain be removed, that we muſt firſt point out a ſtation, and then invite miſſionaries to ſupply it; on the contrary, our plan is, firſt to invite men to offer themſelves to the ſervice of Chriſt among the heathen, and after communicating to them ſuch inſtruction as may be needed, the particular place in which they may labour will be the ſubject of future determination. The intereſts of the Society require that we ſhould have a numerous body of miſſionaries always in readineſs to be called forth to ſituations, to which their talents may appear adapted; and in the mean time, that in general they ſhould continue in their preſent ſtations, and follow their callings, improving, however, the intervals of leiſure which they may have, in acquiring, or increaſing their miſſionary qualifications. We cloſe this addreſs with earneſtly ſupplicating the great Head of the church, to whom the heathen belong as an inheritance, that he would pour forth abundantly on his people thoſe gifts and graces, which may qualify and incline them to become his heralds, and announce, in the dark parts of the earth, his approach as the Sun of Righteouſneſs.

By order of the Directors,
JOHN EYRE, SECRETARY.

Collections, &c. received from 25 April, to 25 May, 1800.

	£.	s.	d.
Rev. Mr. Fowler and friends, Sheerneſs	13	5	0
Rev. Mr. Taylor and congregation, Colcheſter	9	9	0
Friends of the Society at Newcaſtle upon Tyne, per Mr. John Dobſon, Secretary.	19	17	8
Rev. Mr. Harris and congregation, Fordham	6	12	8
Rev. George Townſend and congregation, Ramſgate	14	12	6
Rev. Mr. Bogue and congregation, Goſport	60	13	7
Mr. A. Laird and friends, Greenock, North Britain	10	0	0

RELIGIOUS TRACT SOCIETY.

AT ſeven o'clock on Thurſday morning (the 14th), was held a general meeting of the above Society at the St. Paul's Coffee-houſe. Rev. Mr. Burder, of Coventry, in the chair.

A report was read by the Secretary, ſtating the riſe and progreſs of the Society, and the number of Tracts diſpoſed of, amounting ſince the commencement of the Society in 1799, to near 800,000.

Several accounts were read of the great utility of the Tracts, and ſome

pleasing instances of conversion by their means. The Treasurer's statement of accounts was also read, by which it appeared the Committee has printed at a great loss, and that the Society is considerably in arrears, partly owing to a great rise in paper, &c. and partly owing to the necessity of supporting a sufficient stock at the Depository.

The meeting was then adjourned to the following Tuesday morning, when it was resolved, that, on account of the Society's finances, the latter part of the fifth rule of the Society's plan* be *rescinded*, viz. That subscribers may "receive Tracts to the amount of two-thirds of their subscription."

Sunday afternoon (the 17th), the Rev. Mr. Cockin, of Halifax, preached for the benefit of the Society, at Mr. Burder's chapel, Princess-street, Finsbury-square, from Isaiah lxii. 1.

The following is the Committee in London for the present year:

W. Allers, Esq. Rev. J. Brookshank, R. Cowie, Esq., W. Davidson, Esq., Mr. J. Duthoit, Mr. G. Gouger, Mr. E. Gouldsmith, J. Hardcastle, Esq., Rev. R. Hill, M. A., Mr. T. Hodson, Rev. J. A. Knight, Z. Macaulay, Esq., S. Mills, Esq., Rev. W. Newman, Mr. T. Pellat, Mr. T. Proctor, Christian Sundius, Esq., Mr. T. Saddington, W. Shrubsole, Esq. Mr. J. Tarn, Rev. J. Townsend, Mr. W. Townsend, Rev. M. Wilks, T. Wilson, Esq.

J. Reyner, Esq. Treasurer, Duck's-foot-lane, Thames-street, London; Rev. J. Hughes, A. M. Secretary, Battersea, Surrey; Mr. Row. Wilks, Collector; T. Williams, No. 10, Sationers' Court, Depository.

PROTESTANT UNION.

AT the annual meeting of the members of this Society, held on Monday, the 18th of May last, the Rev. Dr. Hunter in the chair. After the state of the funds was reported, the amount of which is 1650l. in the five per cents, besides a balance in the Treasurer's hands; it was intimated, that many ministers were desirous of joining the Society, but were prevented, from not knowing, when the time for the admission of those who had been above two years in the ministry, expired; the Society thought it proper to grant an indulgence to such, therefore unanimously

Resolved, That the time for admission be extended to the 1st January, 1802, provided the age of such ministers, do not exceed forty years.†

From the donations and annual subscriptions, &c. of friends that have been received (whose families will derive no other advantage, than that of reflecting, that their fathers have been the means of causing the widows and orphans of their Redeemer's servants to bless them), which amount to upwards of 640l. there is no doubt but it will be the best institution that ever was formed, for the comfort of the widow and fatherless. A generous public will soon, it is hoped, raise the fund to such a state, as to render it capable of affording much more than the present plan engages to provide.

N. B. The plans may be had gratis by the members and friends of the Society, at the Religious Tract Depository, Sationers' Court.

* See Evangelical Magazine for June, 1800, page 256.

† The number of members is ninety-three.

SOCIETY

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST,

Inſtituted by Members of the Eſtabliſhed Church.

On Tueſday, May 26, this Society held their firſt anniverſary meeting, when the Rev. T. SCOTT (of the Lock) preached a ſermon before the Society, at Blackfriars church, after prayers were read by the Rev. Mr. Goode. Mr. S. introduced his diſcourſe (which was founded on Epheſ. ii. 12.) by controverting and refuting the opinion of thoſe who would perſuade us that the heathen are in a ſafe ſtate, and gave an affecting repreſentation of their wickedneſs, impurity, and cruelty. He pointed out the duty of Chriſtians to endeavour to promote their ſalvation, and he lamented the criminal neglect of this great work. He then ſuggeſted ſome hints, calculated to ſtimulate and excite the friends of the inſtitution to union, zeal, and liberality; and particularly ſtated that this Society wiſhed rather to be conſidered as coadjutors than competitors with other Societies. He detailed the ſteps already taken by the committee, who have adopted the object recommended in Mr. Moſeley's Memoir, viz. the Tranſlation of the Scriptures into the *Chineſe* language, and their circulation in that immenſe empire.

The preacher was an hour and forty minutes in his diſcourſe, which made an evident impreſſion on a ſerious and reſpectable congregation. The friends and ſubſcribers held their firſt meeting for buſineſs, at the New London Tavern, immediately after the Sermon, which we are happy to learn will be printed.

BEDFORD UNION.

THE Union of Chriſtians, held their fifth General Meeting at Bedford, on Wedneſday May 6th. The public worſhip, both in the forenoon and the evening, was at the old meeting-houſe. The venerable Mr. Denny, of Long Buckby, in Northamptonſhire, introduced with prayer; Mr. Fuller, of Kettering, preached from Numbers xiv. 8; and Mr. Higgs, of Banbury, in Oxfordſhire, concluded with prayer.

The uſual conference in the afternoon was held at the new meeting houſe. Mr. Raban, of Yardly Haſtings, in Northamptonſhire, prayed. The report was then read by the ſecretary, Mr. S. Hillyard, ſtating that the exertions of members of the union had in every quarter been increaſed, and in moſt places were attended, either with evidence of ſpiritual ſucceſs, or with encouragement to hope for it. A commencement had been made of the itineracy propoſed laſt year, chiefly in Huntingdonſhire, which had been favoured with happy effects. It appeared from the treaſurer's report, that additional ſupports, by members and friends of the union, during the laſt year gave room for hope, that its funds would equal the demands of their enlarged calls to uſefulneſs.

An affectionate letter from the Rev. Mr. Heinrick, of Rieberſdorf, in the name of the miniſters' conference, held the laſt year at Herrnhut, was read, and afforded great ſatisfaction. A letter from Mr. Rutton Morris, a member of the union, who is about to ſail for St. John's Newfoundland, alſo yielded gratification to his numerous friends. Good news was communicated from Mr. John Hillyard, likewiſe a member of the union, on the miſſion at Twillingate, in Newfoundland; and from various parts of England, and the continent of Europe; tending, with the ſermon which had been delivered, to animate to farther efforts in diffuſing the goſpel. We underſtand that the diſcourſe will ſhortly be publiſhed, at the general deſire of the hearers.

Several reſolutions, relative to future proceedings, were then adopted; and

and the former officers were unanimouſly rechoſen for the following year. Mr. Bull, ſenior, preſided, and cloſed the conference with prayer.

In the evening, Mr. Weſt, of Wantage in Berkſhire, engaged in prayer; and Mr. Burkitt, formerly of the new meeting at Bedford, preached from James v. 19, 20, and concluded the ſervices of the day; which, for the numerous attendance of miniſters, and of private chriſtians in reſpectable ſituations, and for the ſolemn and animating impreſſions which appeared to be produced, equalled at leaſt any former occaſion.

ASSOCIATIONS.

The LINCOLNSHIRE Aſſociation was held at Mr. Clark's meeting at Brigg. The miniſters met at nine in the morning for prayer, and the arrangement of the buſineſs. At half paſt ten, the Rev. Mr. Richards, of Hull, began the worſhip, by reading 2 Sam. chap. iv. and prayer. Mr. Thomſon, of Billinghay, preached from the 2 Cor. v. 19, and concluded the ſervice. Mr. Smelle, of Grimſby, gave out the hymns. At half paſt two, Mr. Atterby, of Killinghome, prayed; Mr. Roulands, of Gainſborough, preached from Il. xlv. 19. After which all the miniſters engaged at the Lord's table.

In the evening, Mr. Thomſon prayed, and Meſſrs. White, of Mablethorp, and Richards, preached from Matt. xi. 28. and Rom. ii. 6. Mr. Clark, miniſter of the place, concluding with prayer. The whole was attended both with pleaſure and profit. The next meeting is to be held at Gainſborough, September 2, 1801. Meſſrs. Richards, Smelle, and Clark to preach.

April 7, was held at the Rev. E. D. Jackſon's meeting, Warminſter, the Half Yearly Meeting of the WILTS, SOMERSET, and GLOUCESTERSHIRE Aſſociation, when the following miniſters engaged. Mr. W. Prieſtly began by reading the prayer. Mr. Jay preached from Rev. xiii. 10. "Here is the patience of the ſaints." Mr. Marſon concluded in prayer.

After the morning ſervice the ordinance of the Lord's ſupper was adminiſtered to a numerous aſſembly of the members of the aſſociated churches. Mr. Dunn introduced the ſacramental ſervice, and the elements were diſpenſed by Meſſrs. Ball, Lewis, Mantell, and Sloper, during which Meſſrs. Sibree and Hey addreſſed the communicants. Mr. Hyart concluded with prayer.

Mr. Moſſer in the afternoon engaged in prayer. Mr. Williams, of Shaftſbury, preached from John xiii. 31. "Now is the ſon of man glorified, and God is glorified in him." Mr. Barret concluded. Prayer was offered in the evening by Mr. Stevenſon, of Trowbridge.

Mr. Lowell preached from Job. ii. 10. "Shall we receive good at the hand of God, and ſhall we not receive evil." Mr. Bagnell concluded, after which miniſters and people united with great delight in ſinging "bleſt be the dear uniting love." Mr. Jackſon read the hymns morning and evening, and Mr. Bagnell in the afternoon. The collections for village preaching were liberal.

The next meeting will be at Mr. Lowell's, Bridge-ſtreet, Briſtol, upon the ſecond Tueſday in October.

The diſſenting miniſters of WEST KENT united for propagating the goſpel, met at Mr. Ralph's meeting houſe, Maidſtone, on Tueſday, April 28 laſt, when the buſineſs of the Aſſociation was tranſacted. Two ſermons were preached on the occaſion, the former in the afternoon by Mr. Pilcher, of Hollingbourn, from 2 Tim. iv. 2. "Preach the word," &c. The latter in the evening by Mr. Slatterie, of Chatham, from Act x. 38. "Who went about doing good." The brethren Knot, Kent, Podmore, Jones, and Arnold engaged in prayer.

The next Half Yearly Meeting is appointed to be on Tuesday, October 20 next, to meet at ten in the forenoon, and the brethren Podmore and Gooding are nominated to preach, the one in the afternoon, and the other in the evening. And in case of failure, the brethren Fowler and Kent. To meet at Mr. Ralph's, Maidstone.

The second General Meeting of the BENEVOLENT SOCIETY of Protestant Dissenters in the County of NORFOLK, for the assistance of their aged and infirm ministers, their widows and orphans, instituted the 20th of October last, was holden on the 13th of May at Norwich.

The benefactions amounted to about - - -	£. 340	
Two annual subscriptions not compleat - -	140	
One congregational collection - - -	40	
Together nearly - - -	——	530

The success in so short a time which has attended this institution, where the dissenting congregations in the county are mostly very small, will it is hoped, encourage the dissenters of other counties, who may have been deterred by a diffidence in their resources, to undertake similar establishments.

We are informed, that the annual meeting of the KENTISH Association of independent ministers, will be held at Mr. Gore's meeting at Sandwich, on the 8th of July next. Mr. Gurteen, of Canterbury, to preach in the morning. Mr. Slatterie, of Chatham, in the evening.

The SURRY Mission Society, will hold their next Quarterly Meeting, at Battersea, on the 3d of June, at 11 o'clock. The sermon by Mr. Harper.

ORDINATIONS.

April 22d. The Rev. Walter Knox was ordained assistant, with a view to succeed the Rev. Mr. Rae, at North Shields, Northumberland. Mr. Stodart of Monkwearmouth, began the service with prayer. Mr. Hutton, of Newcastle, preached. Mr. M'Indoe, of the same town, asked the questions and received Mr. K's confession of faith. Mr. Toohack, of South Shields, prayed the ordination prayer. Mr. M'Connel, of Gateshead, gave the charge, and concluded with prayer.

All the services were conducted with great solemnity, and the chapel was crowded with very attentive hearers.

On Wednesday, May 6th. The Rev. Joseph Holmes (late of Stamford) was ordained to the pastoral office, at the old meeting in Ware, Hertfordshire. Mr. Ward, (assistant tutor at Wymondly) began with prayer and reading the scriptures. Mr. Chaplin, of Bishop Stortford, delivered the introductory discourse, and received Mr. Holmes's confession of faith. Mr. Williams, of Hitchin, prayed the ordination prayer. Mr. Carver, of Milbourn, delivered the charge from 2 Cor. iv. 5. Mr. Parry (president of the academy at Wymondly) preached to the people from 2 Thess. v. 12, 13.

There was public service in the evening, when Mr. Anthony, of Bedford, prayed, and Mr. Chaplain preached from Col. iii. 16.

OPENING OF A NEW CHAPEL.

Feb. 24. A new chapel was opened at New Shoreham, in Sussex, when three sermons were preached by the following ministers: Mr. George Lee (in Lady Huntingdon's connection) in the morning, from Ps. cxlix. Mr. Hamilton, of Brighton, in the afternoon, from Acts xvi. 10. Mr. Griffin, of Portsea, in the evening, from Ps. cxviii. 25. The gospel has been but lately introduced here, but the congregation was large, serious, attentive, and encouraging. O! that God may send prosperity!

POETRY.

POETRY.

HYMN FOR A CHILD.

LET little children learn
God's holy name to praiſe,
And with the eye of faith diſcern,
The Guardian of their days.

Let morning, noon, and night,
With ev'ry act proclaim,
That God's their firſt, their chief delight,
And Chriſt their only aim.

Let love of peace and joy
The ſpring of life engage;
Nor let earth's vanities deſtroy
The hope of riper age. W. B. F.

HYMN FOR CHILDREN,

SUNG AT SURREY CHAPEL EASTER MONDAY, 1801.

Ye ſhall be the Sons and Daughters of the Lord Almighty. 2 Cor. vi. 18.

LET us adore the grace that ſeeks
To draw our hearts above;
'Tis God, the holy Saviour, ſpeaks,
And every word is love.

The' fill'd with awe before his throne,
Each angel veils his face;
He'll take poor children for his own,
And ſave them by his grace.

O may the child that lives in ſin,
Enſlav'd by Satan's pow'r,
Now duly obey the call divine,
In this appointed hour!

"Come forth," he ſays, "no more purſue,
"The path that leads to death;
"Look up, a bleeding Saviour view,
"Look, and be ſav'd by faith.

"My ſons and daughters you ſhall be,
"Through my atoning blood;
"And you ſhall claim, and find in me
"A Saviour, and a God."

Lord, ſpeak theſe words to every heart,
By thine almighty voice;
Each from ſin may we depart,
And make thy love our choice.

Then may we learn to ſeek thy face,
Purſue the living way,
And bleſs thee for this hour of grace,
Through an eternal day. R. H.

SONNET.

TO SACRED MUSIC.

WHAT heart expanding with the wiſh ſublime,
But glows enraptur'd, while thy warblings roll,
Thou holy Pow'r, whoſe voice, in every clime
Alike reſiſtleſs, wins the feeling ſoul!
Sweet foretaſte of the bleſſedneſs above!
Celeſtial Muſic! by thy ſolemn ſtrains,
My ſoul obdurate, melted into love,
No longer groveling on the earth remains;
Ah! prone to languiſh, when thy voice ſhall ceaſe,
I dread to feel again an icy heart,
Unconſcious of this pure and placid peace.
O come, ye years, when, never more to part;
With thee I mingle in thy raptur'ous lays,
Jehovah's love, the ceaſeleſs theme of praiſe. ALZIRA.

TRUST IN GOD. PSALM CXVIII. 8.

SHALL mortal man engage my truſt,
He whoſe foundation's in the duſt,
Dwelling in tents of clay?
Vain is his help,—a fellow worm,
Expos'd with me to ev'ry ſtorm,
Nor keeping in one ſtay.

In the all-ſolemn hour of death,
His riches cannot keep the breath,
Nor eaſe the troubled mind:
In his conceit a wall they ſeem,
To guard from woe;—but all's a dream,
All muſt be left behind!

Then let me ſeek a nobler ſtay,
For mortal props all fall away,
They quickly change—or die;
Something ſuperior to their aid,
A Friend that will not change nor fade,
On whom I may rely.

Where ſhall I meet with ſuch a Friend,
Who will my ev'ry woe attend,
And ready help afford?
Only on Chriſt can I rely:
Then quick to him, my ſoul, apply,
And fully truſt thy Lord!

He has all hearts within his hand,
All things obey his high command,
He will fulfil his word:
O bleſſed ſtay!—May I not fear,
Though things a gloomy aſpect wear,
But wait on thee, my Lord!

Weſtminſter. S.

EVANGELICAL MAGAZINE



REV. GEO. HAMILTON

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THE

Evangelical Magazine,

FOR JULY, 1801.

A SKETCH OF THE LIFE OF ROBERT GALLAND,

Late Independent Minister at Holmfirth, in the West Riding of the County of York.

(CONCLUDED FROM OUR LAST.)

AS it is desirable, in reviewing the lives of our Christian friends, to see as much as possible the inclination of the mind, with its views and tendency towards God; and as this can only be known by their own account, we will present our Readers with a few more extracts from Mr. Galland's written account.

"January 1st, 1796. It is now twenty-seven years this day since I first preached to a stated congregation. How poorly, how very poorly, have I fulfilled the ministry I have received! I am ashamed before God, to think that my heart has been so cold and formal in so good a cause, and that I have no more zeal in the service of so kind a Master. However, through the help of God, I continue hitherto, testifying to a lost world, that there is salvation in the name of Jesus, and in no other. O that I may be more fervent and faithful the remaining part of my time on earth, that at last I may receive a crown of life, not as a reward of my labours, for I am sure they deserve none, but through the mediation of Jesus Christ!"

At another time, he expresses himself in such language as this:—"I desire to acknowledge with gratitude the kindness of God, in preserving me for more than thirty-one years from bringing a reproach on the Redeemer's cause. Yet, notwithstanding this, what deep defects and imperfections have attended my Christian course! I blush to think what pride, vanity, and censoriousness have been manifested in my conversation! and what a fountain of depravity there is in my heart still! But, under all this consciousness of guilt and depravity, I find relief in looking to my glorious Redeemer, and exalted Head:—*He is* my hope and joy. In him was no sin when he was made sin for me,

that I might be made the righteouſneſs of God in him. There is an infinite evil in ſin, as it is againſt God; but there is in the blood of Chriſt, as a Divine Perſon, a ſufficiency of virtue and value to waſh it all away. There is a perfection his righteouſneſs to juſtify me in the ſight of God, who am a poor tranſgreſſor, and to give me an indubitable right to the kingdom of Heaven. There is in him alſo, bleſſed be his name! a fulneſs of grace to ſanctify my heart, and to make me fit for glory. Yea, I have no doubt but that he is able and willing to cleanſe me from all unrighteouſneſs, impure as I am, in a moment. Why ſhould I diſpute his ability to perfect my ſanctification at the very inſtant when the ſoul leaves the body,—when he both can and will change the bodies of the ſaints in a moment, in the twinkling of an eye, at the laſt trump? Having this hope, therefore, I would uſe all the means which are appointed to promote purity of heart and life, as much as if my ſalvation depended on them, and yet depend as much on the Lord Jeſus Chriſt as if I had uſed no means at all. I rejoice that I have a right, founded on Divine Revelation, to apply as a guilty ſinner to the Lord Jeſus Chriſt, who is made unto me wiſdom and righteouſneſs, ſanctification and redemption; and would now with my whole ſoul receive him in all the characters and offices in which he ſtands related to the church, that, by virtue of my union to him, I may bring forth more and better fruit to the glory of God. And now, O thou Almighty and heart-ſearching God, accept me as one of thy dear children, and give me much of the ſpirit of adoption, that I may love thee not in word and tongue only, but in deed and in truth! May I know that I am of the truth, and aſſure my heart before thee, to whom in the moſt unfeigned manner I deſire to devote myſelf at this time!"

In another part of his diary he ſpeaks much in the ſame way, like a devout man who kept his eye on the workings of his own mind. "I have been reading lately ſome biographical ſketches of good men, as they are publiſhed in periodical tracts. My ſoul has been much benefitted by a peruſal of the lives of eminent miniſters, eſpecially ſuch as Preſident Edwards and Brainerd. I feel myſelf excited thereby to a greater degree of diligence and holy fervour in the way and work of God. But I find myſelf awfully ſhort, not only of theſe great characters, but even of ſuch as were much inferior to them. From the deſcription of ſome with whom I have been acquainted, I have been led to conclude that the biographer deals partially ſometimes

ſometimes with his deceaſed friend. There is often a great mixture in the lives of eminent men, and the inſpired writings generally take notice of it. Why then ſhould it be omitted now in delineating the characters of good men, any more than in the earlier periods of the church? When I view myſelf in the faithful mirror of God's word, I find myſelf ſadly defective. What unthankfulneſs for favours received! What eſtrangedneſs of mind from God! What backwardneſs to religious converſation! What an haſty peeviſh temper! And what want of compaſſion for the ſouls of men! Theſe things fill my mind with confuſion, and make me go mourning from day to day. I often think I am more brutiſh than any man, and have not the underſtanding of a man. But adored be the riches of divine grace, that I ſtill breathe after greater meaſures of holineſs, and am ſometimes enabled to uſe great importunity with God, that I may be ſanctified throughout in body, ſoul, and ſpirit. O that my ſoul may be more refined, and that I may daily receive from Chriſt ſuch ſupplies as will enable me to grow up into his lovely image in all things!"

Theſe were the breathings of his gracious ſoul, while he continued in his uſual health and labours:—nor were they occaſional only. His mind was habitually diſpoſed to communion with God; and although he complains ſo much of remaining depravity, yet the ſuperior fervour of his heart, and the deep ſenſe he had of the holineſs which ſhould poſſeſs the temple of the Lord, made him ſo ſenſible of the evils he ſo much deplores. The ſpirituality of his mind, as is the caſe with all fixed habits, grew ſtronger and ſtronger in the decline of life. His was not that enthuſiaſtic piety which warms with occaſions, and varies with temperament; but, being an ingrafted principle, and animated with kindly and natural warmth, it budded in fervent prayer, bloſſomed in Chriſtian affection, and brought forth fruit in every branch of holy converſation.

We now come to the concluding ſcene. The prophets, where are they? Good men live not forever. Mr. G. laboured under many infirmities thro' his whole life, which increaſed upon him with advancing years. For ſome time before he diſcontinued preaching, it was with great difficulty he got into the pulpit; and he was frequently obliged to relieve himſelf by ſitting down in the courſe of his ſermon. About ſeven or eight months before his death,

he formally gave up his charge, and committed himſelf to the care of Providence for ſupport. This was an act of great ſelf-denial, as well as truſt in God; for he had no viſible means of ſubſiſtence: but that God whom he faithfully ſerved in the Goſpel of his Son, was pleaſed to raiſe up friends, whoſe generous minds relieved his wants, and who thought it an honour to contribute to the neceſſities of this venerable man of God. He was not afflicted with ſickneſs, nor had he much pain; but a gradual decay of nature debilitated his limbs, and leſſened his bulk to little more than half its uſual ſize. His life waſted away. The powers of nature were worn out, till at laſt the feeble taper that had glimmered for ſome time in ſuſpenſe, became extinct.

During the whole time of his decline, which, from firſt to laſt, was ſeveral years, his mind was ſweetly compoſed, and his confidence in God continued unſhaken. He felt the foundation on which he reſted, firm and ſolid; knowing on whom he believed, he was firmly perſuaded of his care to carry him through life, and to bring him ſafe to his eternal kingdom. He ſpoke to his friends as one who felt the power of the Goſpel, and had realized the ſubſtantial glories of the heavenly ſtate. The ſimplicity of his manner, the fervour of his ſpirit, and the holy and feeling way in which he ſpoke of the excellency of Chriſt; the importance of being right with God, and the peculiar happineſs of a well-grounded hope of future glory,—were truly intereſting to all who heard him, and could not fail to produce powerful impreſſions on the ſouls of gracious men. If the writer of this paper may judge of others from what he felt himſelf in his laſt interview, he is certain this muſt have been the caſe with many who heard the feeble accents from his dying lips, and waited for the falling mantle of the prophet. May God Almighty, with whom is the reſidue of the Spirit, raiſe up many others of equal knowledge, piety, and holineſs, to direct the bewildered ſteps of benighted men! to draw down the bleſſings of Heaven on a guilty world! and to exemplify in living characters what a Chriſtian and a Miniſter ought to be!

A ſhort character of the deceaſed ſeems all that is neceſſary to be added to this account.—As a miniſter, he had formed himſelf on the model of thoſe worthy divines who lived in the former part of the laſt century, and that preceding. Drs. Owen, Goodwin, Ridgely, and Pres. Edwards, had employed a conſiderable ſhare of his attention in the more early

early part of life. He was well read in the different controverſies about Theology, and able, above many others, to defend thoſe parts of the Goſpel which are uſually encountered by Socinian ſophiſtry. His ſermons were plain and familiar, formed commonly on the phraſeology of his text, which was thrown into eaſy natural parts, and illuſtrated by correſponding and pertinent paſſages of Scripture, which were generally elucidated, more or leſs, as he went along. He ſeldom indulged in ſpeculation, or drew the attention of his hearers from the more important and neceſſary truths of the Goſpel, which are ſo intereſting to man's eternal happineſs; ſuch as repentance towards God, and faith in our Lord Jeſus Chriſt; the bleſſings of Chriſtianity, and the devotional and moral duties of religion. Theſe were his moſt uſual ſubjects, as they certainly will be of every miniſter who wiſhes to preſent his hearers perfect in Chriſt Jeſus. His manner was very ſimple. He had nothing artificial; and never made the moſt diſtant attempt to ſhine. There was plain good ſenſe, ſterling evangelical truth, joined with Chriſtian affection, and an unction from heaven in all he ſaid. Theſe excellencies recommended his diſcourſes to ſerious intelligent people. There was as much in him of that ſimplicity and godly ſincerity which commends itſelf to every man's conſcience in the ſight of God, as in moſt Chriſtian preachers. He did not, indeed, poſſeſs much of the brilliant and captivating; nor was his preaching greatly adapted to ſtrike the paſſions or attract the ignorant; but he poſſeſſed talents more ſubſtantial and more agreeable to the church, though they were not of that ſort which could gain any great popularity. But with all theſe excellencies he had ſome defects. His diſcourſes might ſometimes have been improved by fewer diviſions and a little more diſcuſſion, connected with greater fulneſs of expreſſion. He dealt too much in obſolete words, and did not pay ſufficient attention to modern pronunciation.

If we conſider him as a man of counſel, he had very few ſuperiors. His abilities were admirably fitted for bringing into effect any plan which it was neceſſary to agitate in company. His ideas were clear, and he found no difficulty in ſtating them with preciſion. Hints ſuitable to the occaſion would frequently occur to his mind; and he could ſoften down objections with great eaſe, and calm the ſpirits of an opponent. If any thing was wanting in a pecuniary way to accompliſh what was thought right to be done, he knew where the ſprings of motion lay, and he could move them

them with great delicacy, in ſuch a manner that they ſeldom reſiſted his touch.

In reſpect to moral character, Mr. Galland was a pattern. During more than twenty years, in which he lived in this part, nothing ever tranſpired prejudicial to his reputation. The tongue of ſlander never once defamed his name. The moſt profane were conſtrained to ſay, "Surely this is a righteous man." The weight of his character had great effect on the external decency of the village. Soon after he came to Holmfirth, his ſoul was grieved at the profane cuſtom of buying and ſelling on the Lord's Day: he ſet about reforming it; and his endeavours had ſome ſucceſs. The method he took was that of going round the town, and obtaining a promiſe from every individual to diſcontinue the practice if all the reſt would. After he had ſucceeded ſo far, he called them together, and obtained a joint agreement to give it up. This ſhews how much prudence and application might do towards the reformation of the world.

Halifax, March 6, 1801. J. C.

ON APPARITIONS.

THE credulity of mankind, and the abuſes of the intereſted, have made wiſe men very cautious reſpecting all preternatural appearances; and whilſt infidels have diſcarded from their ſyſtem both angels and ſpirits, even believers have been ready to ſuggeſt that, though there may formerly have been apparitions, no ſuch things are now to be admitted. Extremes are alike dangerous. To deny the poſſibility of theſe, would be to impeach the Scripture teſtimony; but to give credit to every whimſy of the imagination, would be to bring truth itſelf into ſuſpicion.

That unembodied ſpirits, good and bad, of angels and men, exiſt, can admit of no doubt among thoſe who receive the Divine Revelation. That their powers are not diminiſhed by being diveſted of corporeal bodies, may with the ſtrongeſt probability of reaſoning be concluded; and that on ſpecial occaſions they may be permitted to aſſume viſible forms, cannot I think be reaſonably denied. Nor chiefly, would I utterly exclude communications from ſpirit to ſpirit, though the mode come not within the ſphere of our preſent intellect. In a ſubject ſo curious, I wiſh

to

to tread on firm ground, and to advance with cautious ſtep, where the Sacred Records give no explicit path for our footſteps.

The book of Job, probably one of the moſt ancient records which exiſt, if not the firſt, gives a beautiful and ſtriking deſcription, which but to read, produces a meaſure of the ſame ſacred awe and effect which Eliphaz deſcribes. (Chap. iv. 13, &c.) All the particulars are wonderfully pictureſque; and while the image, clouded with the veil of obſcurity, eludes our diſtinct perception, it commands our reverence and attention.

The whole Old Teſtament is full of hiſtories of angels, both good and bad, aſſuming the human form; and conſequently of the generally received opinion of the capability of thoſe ſpirits to hold communication with the children of men.

I mention not the apparition of Samuel to Saul, becauſe I have never ſuppoſed *that* a reality, but a juggle: nor do I imagine an evil ſpirit aſſumed the departed prophet's garb to hurry Saul to deſperation; but it contains a proof, that ſuch appearances were then ſuppoſed poſſible; and that diſembodied ſpirits might viſibly or audibly communicate by ſome means with the living.

The preſence of Moſes and Elias on mount Tabor, converſing with Jeſus in the hearing of the diſciples, conveys undoubted evidence of the practicability of their rendering themſelves viſible to mortal eyes.

The requeſt of the rich man to ſend the departed Lazarus to warn his brethren, and the reply of Abraham, ſuppoſe no doubt of the poſſibility of the thing, but of the efficacy of ſuch a method of warning.

When Jeſus came to his diſciples, walking on the ſea, he was ſuppoſed a φαντασμα, an apparition; ſuch was their general concluſion: and when he quiets their fears, by ſaying, "It is I, be not afraid," he adds nothing to prove that their idea of an apparition was groundleſs.

The departed ſaints, who at the reſurrection aroſe and appeared to many of their acquaintance, were among the real witneſſes of their Lord being riſen; and as ſuch, are produced in Scripture.

The deliverance of Peter by an angel, who miſtook it at firſt for a viſion, and ſoon found it a reality, is ſtrongly evidential on the point; and the report made by the damſel when he knocked at the gate, and the obſervation by the brethren

brethren that it was his angel, ſeem to ſpeak the generally received opinion on this ſubject.

I ſhall not enlarge on other particulars which might be adduced, but only ſay, that as to the poſſibility of ſuch apparitions, I ſee nothing contrary to ſound philoſophy, or inconſiſtent with Divine Revelation.

The many fooliſh or unſupported ſtories which have been told, have in general brought the whole into ſuſpicion; yet, ſome have come within my own knowledge ſo well authenticated, and attended with ſuch circumſtances, as, though little diſpoſed to credulity, I am unable to refuſe my aſſent to the narrative; and, granting the poſſibility of the thing, we ſhould not exerciſe unqualified rejection, where the reporter is worthy of credit, and the circumſtances ſpeak the beneficial effects produced.

I remain yours,

FANTASMA.

A FIFTH VILLAGE DIALOGUE,

ON THE EVIL NATURE AND EFFECTS OF STAGE-PLAYS.

[*Concluded from our laſt.*]

Farmer. NOW, let us have the Bible. (*Nancy brings it.*

Miſs Nancy. Father, I can ſhew all the places we turned down while my ſiſters and the miniſters were at the play, which Mr. Lovegood made uſe of when he preached againſt theſe wickedneſſes.

F. Well, then, let us ſee: Here is Eph. iv. 29. "Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may adminiſter grace to the hearers."—*To the Miniſters*—Did the play run in that ſtyle to-night, gentlemen?

Briſk. Go on, Sir; we will anſwer you by and by.

F. Why, then, it is ſaid, "That for every idle word men ſhall ſpeak, they ſhall give an account in the day of judgment. Why, Nancy, it would not do for you and me to die in a playhouſe; for there is nothing but idle words there. And then again, we are forbidden "fooliſh talking and jeſting, which is not convenient." And there we have nothing elſe but fooliſh talking and jeſting all the way through; aye, and if poſſible, worſe ſtill; for if they preſent us with any good, they are almoſt ſure to make a ſcoff at it; and as for pride, anger, revenge, and ſuch like paſſions, theſe they dreſs up in ſuch a manner as though there was little or no evil in them, and as though nobody could live without them. In a thouſand inſtances they repreſent virtue to be vice, and vice to be virtue, or it would not be ſo pleaſing to the ſort of cuſtomers who attend them.—After this you know, Mr. Lovegood mentioned that text againſt "profane and vain babblings;" and their babblings are profane enough, I am ſure; and theſe we are "to avoid." And here it is again, "Let your converſation be as becometh the goſpel of Chriſt." And here again, "Our converſation is in Heaven."

Nancy.

Nancy. And you know, father, it is ſaid, "that the righteous ſoul of Lot was vexed with the filthy converſation of the wicked." And I am ſure, in all the plays that you and I have ſeen, there is enough of the filthy converſation of the wicked.

F. But Nancy, we muſt not forget that text which pins it all down to a point, which Mr. Lovegood explained to us againſt theſe abominable doings, in Gal. v. 19—22; in which, after a long liſt of wickedneſſes forbidden to chriſtians, "revellings, and ſuch like," are mentioned; and theſe are again forbidden, 1 Pet. iv. 3. Now, Mr. Lovegood told us they meant maſk-dances and ſongs, much after the faſhion of our plays. And then, you know, he told us that all horſe-racings, bull-baitings, uſeleſs fairs and wakes, cock-fights and dancings, were all of them revels. And again, he obſerved, that midnight revels were the worſt ſort of revels, becauſe it gave a more convenient opportunity to the ſons of darkneſs to practiſe their works of darkneſs. And we all know what ſort of *innocent* amuſements people are ſure to have among themſelves at theſe times; curſing, ſwearing, fighting, whoring, drunkenneſs, and every other abominable evil. Fine ſort of ſights theſe for miniſters to attend! Gentlemen, have you had ſupper enough?

Miniſters. No more, we thank you, Sir. But we muſt be moving.

F. Why, you would not be running away becauſe the Bible is fetched; that would be ſtrange indeed for miniſters. You have been near three hours at the play: we ſhould, at leaſt, ſpend one over the Bible.—*Patty, take away every thing but the Bible.*—Now, gentlemen, can you ſhew us any place in ſcripture that countenances your ſort of proceedings?

Briſk. Why, did I not mention that the ſcripture ſays, there is a time to dance—and did not David dance before the ark?

F. Yes; and he danced with holy joy before the Lord, praiſing and bleſſing his name all the time; quite in a rapture of thankſgiving for his great mercies to Iſrael. Surely, you won't compare your ſort of dancings to that of David, where God is quite forgotten, and thruſt out of the queſtion, that all of you may make merry in ſin?

Smirking. But then, Sir, we are forbidden to be righteous over much.

Miſs Polly. There, father; I am ſure that is as much to the point as any of your texts.

F. Aye, and many a drunken, worldly-minded farmer and grazier has told me of that text before now. As though the Lord was afraid that we poor ſinful creatures might be too righteous and holy; leſt we ſhould repent too much, pray too much, or love God too much. Now, though I am but a country farmer, yet I can give you a *properer* meaning to it than that, if ever you chuſe to make a ſermon on it. For it means, Don't be too rigorous and over ſevere in your judgment and dealings with your fellow creatures; but let mercy and forbearance be mixed with judgment. I think this ſounds more conſiſtent, than to ſuppoſe that a moſt righteous God ſhould forbid us to be over-righteous. And would not ſuch notions make the Bible appear to be all contradiction and nonſenſe? while we are commanded in that bleſſed book to be "holy in all manner of converſation;" to "perfect holineſs in the fear of the Lord;" and to be "perfect, even as our Father who is in heaven is perfect."

Smirking. I ſuppoſe, Mr. Littleworth, you are frequently going down to Mr. Lovegood's for freſh lectures in divinity, for you can quite outdo us.

F. O yes, Sir. I am with him as often as my buſineſs will permit; and when I heard him the Sunday before laſt preach his excellent ſermon againſt this ribaldry that you, gentlemen, have thus been ſupporting, I remember he told us, how much ſuch *farcical* nonſenſes were againſt the ſpirit and temper of real Chriſtianity. *(To his daughter)* Nancy, my

child, you know, we marked down his proof texts on that head alſo, as ſoon as we came home. Let us ſee which they were.

Nancy. Why, the firſt text was this, "I beſeech you, therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice; and be not conformed to this world, but be ye transformed by the renewing of your mind, that we may prove what is that good, and perfect, and acceptable will of God." And he aſked, where could be the chriſtianity of thoſe who were entirely conformed to the world, and who ran after all its vanities; and were "lovers of pleaſure more than lovers of God."

F. And then, you know, he brought out theſe texts: "Mortify therefore, your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence," &c. "Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him;" for "the friendſhip of the world is enmity with God." Now, pray young gentlemen, to be plain with you, though you are ſo much more *learneder* than I am, is it poſſible for any one to be more in friendſhip with the world than you are? And is it poſſible that they who attend where you have been to-night, can be among the pure in heart, who unfeignedly ſay, "lead us not into temptation;" and who watch and pray, leſt they ſhould enter into temptation, when they ſeem to tempt the very devil to tempt them?

Mrs. Littleworth. I am ſadly afraid, gentlemen, my huſband bears a little too hard upon you. Let me give you another glaſs of wine.

Smirking. Thank you, madam, but we are in no great fear of an anſwer, after Mr. Littleworth has brought out all his texts.

Miſs Polly. I am afraid that will be a long time firſt; for nothing now goes down with my father but the Bible: for morning, noon, and night, he is always at it; breakfaſt, dinner, and ſupper, he muſt have his Bible. He ſeems Bible mad.

F. You ſee, gentlemen, my daughter has brought home no great deal of *mannerly* or chriſtian-like behaviour to her father, by going with you to the play to-night. We will, however, bring a few more texts to confirm our point; for, pray, when you were with all the giggling thoughtleſs ſet that were with you at the play, were you with thoſe who were heavenly minded, and ſpiritually minded; who "were led by the ſpirit;" who had "the love of God ſhed abroad in their hearts by the Holy Ghoſt which was given them;" who were "giving all diligence before God to make their calling and election ſure, leſt a promiſe being left to enter into his reſt, any of them ſhould ſeem to come ſhort;" who were "ſtriving to enter in at the ſtraight gate;" who were "working out their ſalvation with fear and trembling;" who were "crucified to the world, who were even dead to it, and whoſe lives were hid with Chriſt in God;" who had "Chriſt dwelling in their hearts by faith;" who were panting after God; who were "hungering and thirſting after righteouſneſs;" who were "preſſing towards the mark, for the prize of the high calling of God in Chriſt Jeſus;" who were "redeeming the time, becauſe the days were evil;" who are "thro' the Spirit, mortifying the deeds of the body;" who are "blameleſs and harmleſs, the ſons of God;" who "let their light ſhine before men, that they may ſee their good works, and glorify their Father which is in heaven?" Were you among thoſe who, "in whatſoever they do in word or in deed, do all in the name of the Lord Jeſus Chriſt, giving thanks to God and the Father by him;" and who, "whether they eat, or whether they drink, or whatſoever they do, do all to the glory of God?" If ſo, you have all been at the play to the glory of God. Now, gentlemen, this is not the hundredth part of the

Bible

Bible againſt ſuch looſe amuſements; and the Lord make you ſenſible what you ſhould be, and then you will know *where* you ſhould be, and *what* you ſhould do.

Smirking. Well, Sir, if you admire nothing elſe in us, at leaſt, you ſhould admire our patience to hear you ſay ſo much, and, after all, nothing to the purpoſe; for all theſe texts were only deſigned for primitive times. For, where will you find Chriſtians in this day of ſuch a ſtamp, excepting a few narrow-minded people of Mr. Lovegood's caſt.

F. And ſo the Bible is to be no more to us now-a-days than an old Almanac. Mr. Briſk, can't you help Mr. Smirking out, by ſome proper texts of ſcripture to prove his point? Here is the Bible for you, Sir.

Briſk. It cannot be expected that my recollection ſhould be ſufficiently clear, having but juſt come from the play.

F. Why then, Sir, to my mind, it ſhould ſeem very odd that time ſhould alter the mind of God, and that what was neceſſary, in a way of holineſs, a thouſand years ago, is not neceſſary now; and if we go on, as we have done of late, in about five hundred years longer, even by the approbation of God himſelf, men may be devils outright. Why, gentlemen, where have you been for ſuch doctrine as this? According to this rate, the Bible is nothing better than an old leaſe that is now run out, and whoſe covenants and agreements can bind no longer; and if this be the caſe, how are we to come at the truth? And who is to draw us out a new rule for the preſent times? I am afraid, if done according to the faſhion of the times, it will be a *deſperate* wide one. Well, gentlemen, till you can ſhew me a reaſon to the contrary, I ſhall always ſuppoſe that good old Book is the ſtandard for my faith and practice; and as God cannot alter in himſelf, ſo he cannot alter in that holy word of his, which he has given us to make us wiſe unto ſalvation.

Smirking. Tho' I like your method very well, Mr. Briſk, of taking theſe troubleſome texts and putting them up, out of the way of theſe modern enthuſiaſts, by confining them to primitive times; yet, I think, the ſame buſineſs is better accompliſhed among *rational Diſſenters*, by calling them ſtrong *eaſtern* expreſſions, and repreſenting them as abſtruſe metaphors; that being born again, or being new creatures, only means being brought from the old Jewiſh religion into the Chriſtian, which was then a new one. And being led by the Spirit, only means, *led by a good diſpoſition.* And as for all theſe other ſtrong expreſſions that Mr. Littleworth ſeems ſo fond of, they now only mean, that we, Chriſtians, ſhould not be remiſs in the ſober practice of virtue and morality.

F. Now, gentlemen, if you wiſh me to believe all this, you muſt furniſh me with a new ſet of brains: for it was but about three weeks ago that Mr. Dolittle was here, and then I was to believe that all our good old church books were to be underſtood according to a double meaning, for and againſt, or contrary to their meaning. And now all that the Bible *means*, is *to mean nothing.* Do any of us think that we are at liberty, after the ſame faſhion, to explain away other mens books as we explain away the book of God? And now, gentlemen, you muſt give me leave to ſpeak to you the thoughts of my heart in a homely manner. You have been encouraging a ſet of theſe looſe fellows, whoſe lives, you know, are generally wicked, and whoſe converſation is profane, ſo that you would be aſhamed to make them your companions, or take them into your houſes; and theſe are the men you hire to play the fool to pleaſe you, and ſpread corruption wherever they go. Would either of you, gentlemen, have thought it proper to have gone upon the ſtage and acted for them, had any of them been ſick, and there feigned the character of a filthy whoremonger, or a ſwearing ſailor? Or would it have become you, Mr. Briſk (for you have a good voice) to have ſung one of their naſty fooliſh ſongs?

Brisk. I confess, Sir, I should not have thought that proper, any more than yourself.

F. But, I think, it would have been quite as proper for you to have done it yourself, as to hire these strolling buffoons to do it for you. Whether would it have been a greater sin in me to have hired Thomas Newman to go and steal a sheep for me off Mapleton common, or to have stolen it myself?

Smirking. I confess, Sir, I wish we had not gone to the play to-night, because you are so offended.

F. Your having offended such a poor ordinary creature as I am, is of very little consequence indeed. But should you not both be much more concerned that you have offended God? Could but you ministers know (whether you call yourselves Churchmen or Dissenters, is of no consequence) how people are hardened in sin by your lives! how many laugh at all religion, because they see so little in those who profess it, while they make religion their burden, and seem never happy but when they are acting like others who know not God! And what must many of your hearers think and feel, when they see the same man in the pulpit, and perhaps with them at the sacrament on the Sunday, who was their companion at the play-house, or any other foolish amusement of the week-day! If he attempt to hold up the truths of the Bible, he holds them up against himself; he is therefore under the necessity of covering all those awful declarations that are so plainly revealed against these ways, and preaching up, in their stead, a bit of a sermon made up of heathenish morality. In short, as their lives do not come up to the Bible, they are determined to bring down the Bible to their lives. *That*, gentlemen, you have been attempting to do this night; and if by our conversation you are not convinced that you are wrong, I am, thro' the grace of God, more than ever convinced that I am right. God has lately wrought a wonderful change on my heart! And I am sure the Bible does not give us unmeaning metaphors, but tells us of divine realities. Through infinite mercy, poor wicked sinner as I have been till very lately, yet now I know what it is to be "a new creature in Christ Jesus;" this has made the Bible to me a delightful book, and now, I trust, I can say, "Lord, how I love thy law! all the day long is my study therein." Nancy, since then, I trust, is born of God, I pray for my wife, and other children daily; I think they must see I am an altered man, though I seem to be called at the eleventh hour; for time with me must soon be at an end. I confess, I have been kept back much from these things, by the careless and negligent lives of gentlemen of your profession. O that you were but better men, for the sake of those precious souls who depend upon the instruction they receive from you! But I speak it plainly, neither of you can be fit to be the instructors of others till better instructed yourselves. I never could keep my son Harry in any order after he had been led to those places where you have been taking my daughters to this night. Though he was wild enough before, yet it was there that he met with his complete *ruination* in this world: and now, I begin to fear I never shall see him more. And how shall I meet him in the world to come! I am ashamed of the bad example I have set before him. *(The Farmer weeps, and adds)* But blessed be God that I ever met with that dear man of God, Mr. Lovegood; by him I have been directed to see the evil of sin, and to seek for salvation in Jesus Christ; and that salvation, I bless his name, I now find and feel in myself.

Supper being ended, the Farmer asks one of the ministers to return thanks. They are confused and silent. The Farmer gets up, and prays thus:—

[*The Farmer's Prayer.*]

Holy and merciful Saviour, we bleſs thee for feeding our vile bodies; but what are our bodies to our ſouls! O feed and ſave them for thy mercy's ſake. My dear wife and children are here before thee; I lift up my eyes and heart to thee for their ſalvation: turn them, O Lord, and ſo ſhall they be turned. Surely, thou haſt already ſaved the vileſt ſinner in the family, in all the world, in ſaving me. Is there not love in thy bleeding heart for them alſo, O my God and Saviour? And if my poor ſon, that prodigal ſon, as he has been, is ſtill alive, ſave him. O ſave him for thy mercies ſake! Hear the prayers of a broken-hearted parent for his ruined child. Thou bleſſed Shepherd of ſouls, ſeek after that poor wandering ſheep who is gone ſo far from thee, ſo far from the fold, and from his father's houſe, and bring him near thyſelf. Have mercy on theſe young men who call themſelves thy miniſters, make them what they ſhould be, by ſaving them from the love of the world, and all their vain ways, that they may be thy miniſters in deed and in truth. Pardon them, dear Lord, in that my children have been led into ſuch paths of vanity by them; and lead them by thy Holy Spirit, that for the time to come they may be the faithful leaders of ruined ſouls to the knowledge of thy great ſalvation. Grant this, O Lord, for the ſake of Chriſt, our moſt compaſſionate Saviour and only Redeemer. Amen and Amen."

The Miniſters, ſurpriſed with ſuch an unexpected treat from the Bible, and ſuch a prayer, looked at each other, under conſiderable agitation, and after the uſual ſalutations, retired. R. H.

AN APOLOGY FOR CALVIN, IN THE AFFAIR OF SERVETUS.

THE part which the celebrated John Calvin took in the affair of Servetus, who was put to death at Geneva, in 1553, for his hereſies and blaſphemy, is well known: and there have been writers, who have been pleaſed to repreſent that great and zealous reformer, as no better than a monſter of cruelty and wickedneſs; as if that particular tranſaction of his life were ſufficient to tranſmit his name to poſterity with eternal diſgrace.

Far be it from us to attempt to juſtify a ſpirit of intolerance or perſecution in Calvin, or in any other man; but the intention of this paper is to ſhew, that Calvin's conduct in this matter, was not from any cruelty or intolerance in himſelf, more than in other great and good men of his day: it was the ſentiment of thoſe times; and the laws of the government of Geneva were framed on the principle, that hereſies were to be puniſhed by the power of the civil magiſtrate, as well as crimes more directly committed againſt the order and peace of ſociety. Cranmer, in England, who was

was contemporary with Calvin, and one of his correſpondents, acted on this principle, in conformity to the ſpirit of the times, and the law of the nation made in the reign of Edward the Fourth; and afterwards himſelf ſuffered martyrdom in the fire, which Bonner and Mary kindled for ſo many good men. In this ſentiment, Calvin, Cranmer, and others, were doubtleſs, like the apoſtles James and John, who were diſpoſed to command fire to come down from Heaven to conſume the Samaritans for not receiving their Lord — they knew not, in this inſtance, what manner of ſpirit they were of. Elias, under another diſpenſation, had done ſo; and they thought they were warranted to follow the example of ſo zealous a man. But the diſpenſation of the Goſpel was deſigned to be eſtabliſhed in a milder way, for the Son of Man came not to deſtroy mens lives, but to ſave them.

It is, however, worthy of remark, that thoſe very writers, who conſider Calvin's agency in this buſineſs as peculiarly cruel and wicked, are yet diſpoſed to ſpeak very reſpectfully of his contemporary and friend, the good and gentle Melanchton, whoſe counſels were acknowledged to have been always tempered with moderation. That excellent reformer, certainly did not think exactly with Calvin on ſome high points of doctrinal divinity, and particularly on predeſtination. This circumſtance, to be ſure, is ſo far calculated to enſure the good eſtimation of thoſe who reject the humiliating doctrines of Calviniſm. But what will the enemies of Calvin think of Melanchton's approbation of the death of Servetus, and of Calvin's conduct in the affair? A letter from Melanchton to Calvin ought to be read by ſome writers, before they make ſuch an improper diſtinction between thoſe two excellent reformers. The letter referred to, is in the correſpondence between Calvin and his friends, in Latin, publiſhed by Beza, who himſelf alſo approved of Calvin's conduct. The following is a tranſlation of Melanchton's words on this ſubject:—

"Deareſt brother,

I have read your performance, wherein you have ſo clearly refuted the horrid blaſphemies of Servetus; and I render thanks to the Son of God, who has been the umpire to decide this conteſt of yours. The church likewiſe now owes its gratitude to you, and will ſtill be owing. I entirely aſſent to your judgment. At the ſame time, I affirm, that your magiſtrates have done right, when, after the matter had

had been determined according to law, they put to death ſuch a blaſphemous man."

In the ſame correſpondence, there is a letter from Bullinger, wherein he had mentioned ſome proceedings againſt an heretic, who would have been burnt to death if he had not recanted, adding, "Who was the author of that cruelty and barbarity? It was not Calvin, who either did it, or was the adviſer. There are good men even everywhere, who think that impious and blaſphemous perſons are not only to be admoniſhed and thrown into priſon, but alſo to be puniſhed with death. Be not ſorry, therefore, on account of the labour you have undertaken: the Lord will help every holy endeavour and deſign. I know you are not of a cruel diſpoſition, nor do you approve of any barbarity. Who, indeed, does not know that, even in this matter, moderation ought to be manifeſted? But how Servetus, that compound of hereſies, and moſt obſtinate man, could be ſpared, I confeſs I do not ſee."

Several of Calvin's own letters refer to Servetus, and to the opinion of others, both individuals and bodies of men, concerning his conduct and puniſhment. Writing to Sultzer, he ſays of Servetus, — "This is the man, concerning whom Bucer, that faithful miniſter of Chriſt, and of excellent memory, had given it as his opinion (though in other reſpects he was of a mild diſpoſition) that he deſerved even to be torn in pieces." Such, it ſeems, was the ſentiment of this "moderate reformer," as he has been called.

In another letter to Farell, he ſays, "A meſſenger has returned from the Switzers. With one conſent they all declare, that Servetus has now renewed thoſe impious errors, whereby Satan has already ſo long diſturbed the church; and that ſuch a monſter is not to be endured. The people of Baſil are earneſt in the matter. The people of Zurich are the moſt reſolute of any; for the heinouſneſs of ſuch impieties is viewed in a peculiar light by them, and they adviſe our ſenate to ſeverity. They of Schaffheuſen are of the ſame mind. In addition to the letters from the people of Bern, there are the letters of their ſenate, whereby our people are not a little ſtimulated. One Cæſar, a playwriter, after having pretended illneſs for three days, came, however, to the hall, with the view of delivering the wicked man from puniſhment; nor was he aſhamed to demand, that the knowledge of the affair ſhould come before the

two

two hundred. But he was condemned without any controverſy on the buſineſs. To-morrow he will be brought to puniſhment. We have been endeavouring to alter the manner of his death, but it was in vain. Why we were not able to prevail, I omit mentioning till I ſee you."

It ſhould not be forgotten, that Servetus had indeed "long diſturbed the church." As early as the year 1531, it appears that he had publiſhed, in Germany, ſeven books full of errors againſt the doctrine of the Trinity; ſo that for upwards of twenty years he had been propagating the moſt blaſphemous hereſies, "waxing worſe and worſe, deceiving and being deceived," before the final ſentence was executed upon him. It was not, therefore, a precipitate matter.

A German author, Sennebier, in a work entitled *Hiſtoire Literaire de Geneve*, publiſhed in 1786, has written an apology for the conduct of the great Geneva reformer to Servetus, which merits the more attention and credit, as his religious ſentiments are very different from thoſe of Calvin. Dr. Erſkine of Edinburgh, in his ſecond volume of "Sketches and Hints of Church Hiſtory," has tranſlated that part of the work which refers to Calvin's conduct, from which the following extract is taken:—

"While we blame the principles of juriſprudence which conducted this proceſs, it ſhould be acknowledged, that the council at Geneva neglected nothing for diſcovering the truth; exerted every mean for perſuading Servetus to retract; and when all proved in vain, aſked the advice of the Swiſs Cantons, who unanimouſly exhorted them to puniſh the wicked perſon, and put him out of a condition of ſpreading hereſy. The intolerance, therefore, of the age, not the cruelty of Calvin, dictated the ſentence, that Servetus ſhould be burnt alive. Caſtalio alone had the courage to write a diſſertation againſt the puniſhment of heretics, which, though he was at Baſil, he thought it neceſſary for his own ſafety to publiſh under the feigned name of Bellius. There have been both former and later inſtances at Geneva, of ſimilar violent proceedings againſt heretics. In 1536, all were deprived of the right of citizenſhip, who did not admit the received doctrine. In 1558, Gentilis eſcaped death only by retracting. Calvin ſays, in a letter written at that time, that Servetus, if he had not been mad, would have eſcaped puniſhment, by renouncing his errors, or even by a more modeſt behaviour. But

Servetus

Servetus perſiſted to defend his opinions in blaſphemous language; the laws of the times could not be violated; and therefore, the endeavours of ſome to ſatisfy themſelves with his baniſhment, and of Calvin to render his puniſhment leſs cruel, had no effect. It is certain, Calvin deplored Servetus's fate; and the diſputes in priſon were managed with much greater moderation on his ſide, than on that of the panel. In a period when the principles of toleration were not underſtood, zeal againſt opinions ſubverſive both of natural and revealed religion, drove men to cruel and unwarrantable extremes. Calvin's ſituation was peculiarly delicate. Roman Catholics accuſed him of dangerous theological errors: their eyes were fixed upon him; and had he remained an indifferent ſpectator of the proceſs againſt Servetus, they would have pronounced him a favourer of his opinions. Add to this, had Servetus eſcaped, his groſs and abuſive charges againſt Calvin would have appeared well-founded; and Calvin's adverſaries would have availed themſelves of that advantage for ruining his influence.

Baſingſtoke. J. J.

ANSWER TO THE FOLLOWING QUERY:—

What are the beſt Means of Preſervation againſt Backſliding? *

IT is uſual with us to confine the idea of a backſlider to a good man. I apprehend, the Scriptures do not uſe the term always in this ſenſe. Backſliding always ſuppoſes a religious profeſſion; but does not neceſſarily imply that this profeſſion is ſincere. The ungodly Iſraelites, who had not *the fear of God in them*, are termed backſliders in Jer. ii. 19. Saul and Judas would be accounted backſliders, in the ſcriptural ſenſe of the term, as well as David and Peter. The backſlidings of the latter were partial, and of the former total.

But I ſhall ſuppoſe the queriſt to be a good man, and that he feels a proneneſs to depart from the living God: perhaps ſome particular temptation may entangle him, or eaſy-beſetting ſin perplex him: he may have had ſeveral narrow eſcapes from open ſcandal, and may be apprehenſive

* See Evangelical Magazine for March, p. 117.

that, in ſome unguarded moment, he may be drawn into that which may ruin his future peace and uſefulneſs.

Were I a ſtranger to ſuch exerciſes, I ſhould be but ill qualified to write upon the ſubject. The caſe of backſliders has lately been much impreſſed upon my mind*. Great numbers, I am perſuaded, among profeſſing chriſtians, come under this denomination. At preſent, I ſhall only offer three or four directions to the conſideration of the queriſt, or any other whoſe caſe they may ſuit.

Firſt, Every mean ſhould be uſed that may ſtop the avenues of temptation, or prevent its coming in contact with the evil propenſities of the heart.—If there be nitre in our habitations, it becomes us to beware of fire. Such was the counſel of our Lord to his diſciples, in a ſeaſon of peculiar danger: *Watch and pray, that ye enter not into temptation.* He had himſelf entered that field, and came out a conqueror: but he knew what was in man, and counſelled them rather to avoid than court the conteſt. In caſes where the heart begins to be ſeduced by temptation, it will ſoon become reſtleſs, ſolicitous, and importunate; it will moan after it, and be exceedingly fruitful in devices to get into the way of it; it will perſuade conſcience, for once at leaſt, to be ſilent; it will blind the mind to the evil, and paint the deſirableneſs of the good; and if all this will not do, it will promiſe to be only a looker-on, or that thus far it will go, and no farther.—But if thou haſt any regard to God or his cauſe, or to the welfare of thine own ſoul, CONSENT THOU NOT! Temptation leads to ſin, and ſin to death. Whatever company, amuſement, occupation, or connexion, has frequently *cauſed thee to offend*; that is, the *eye* that requires to be plucked out, leſt thy ſoul bleed in the end, beneath the ſtroke of God's diſpleaſure.

Secondly, Beware of the *firſt ſtages* of departure from God.—All backſlidings begin with the heart. Jer. ii. 19. From hence are *the iſſues of life*. Private prayer, it may be, at firſt becomes weariſome; no communion with God in it: it is then occaſionally neglected: hence public ordinances ceaſe to afford their wonted pleaſure; chriſtian ſociety is dropped; the world takes up your attention, and you have little or no time to ſpare for religion: ſome car-

* The writer of this article takes the liberty of ſaying, that having been forcibly ſtruck a few months ſince with certain caſes of this ſort, he wrote out his thoughts at the time, on the *ſpecies, ſymptoms*, and *effects* of backſliding from God, with the *means of recovery*; and which will probably ſoon appear in print.

nal

nal acquaintance, perceiving you to be coming, draws you on; recommends you to read ſome one of the liberal productions of the times, by which you are to learn that there is no need to be ſo rigid in religion, and no harm in frequenting the theatre, or in devoting a part at leaſt of the Lord's Day to viſiting, or amuſement. Theſe are a few of the ſeeds of death, from whence have ſprung many a bitter harveſt.

" Beware of ſin, then, cruſh it at the door;
" If once 'tis in, it may go out no more!"

BUNYAN.

Thirdly, If thou haſt in any degree been drawn aſide, give no reſt to thy ſoul till thy ſin is crucified, and thy conſcience reconciled by the blood of the Croſs. It is too common for ſin to be worn away from the memory by time and new occurrences, inſtead of being waſhed away at the goſpel fountain: but where this is the caſe, the ſtain is not removed, and its effects will ſooner or later appear, perhaps in a form that may cauſe the ear of every one that heareth it to tingle. *He that honoureth me, ſaith the Lord, will I honour; and he that deſpiſeth me, ſhall be lightly eſteemed.* If we care ſo little for the honour of God's name, as to be unconcerned for ſecret faults, we may expect he will care as little for the honour of ours, and will give us up to ſome open vice, that ſhall cover us with infamy.

Fourthly, If ſome extraordinary temptation, or eaſy-beſetting ſin perplex thee, bend not thy attention ſo much to the ſubduing of that particular evil, as to the mortification of ſin in general; and this not ſo much by directly oppoſing it, as by cheriſhing oppoſite principles.—We may heal an eruption in a particular part of the body, and yet the root of the diſeaſe may remain, and even be gathering ſtrength. We may alſo be employed in thinking of our ſins without gaining any aſcendency over them: on the contrary, they may, by thoſe very means, obtain an aſcendency over us. If we go about to quench a fire by directly contending with it, we ſhall preſently be conſumed by its flames; but by applying the oppoſite element, it is ſubdued before us. It is thus that the ſcriptures direct us: *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.* The heart cannot be reduced to a vacuum: if ſpiritual things do not occupy it, carnal things will. It is by walking with God, and converſing with the doctrine of the Croſs, that we ſhall become dead to other things; and this will go to the root of the evil, while other remedies only lop off the branches.

ORIGINAL LETTER OF THE REV. MR. TOMS.

Hadleigh, April 28, 1783.

REV. AND DEAR SIR,

IT has frequently recurred to my thoughts, ſince peace has been reſtored with New England, that about the year 1753, at a meeting of the Miniſters at *Sudbury*, Dr. *Doddridge* being the preacher, after dinner the Dr. propoſed to the aſſembled Miniſters, perhaps fifteen or twenty (I cannot recollect exactly, but I was one of the number) that an attempt ſhould be made to engage the Body of Proteſtant Diſſenters to unite in maintaining a Miſſionary in *America*, among the Heathen Indians, after the manner of our brethren in *Scotland*, who have long done it; and not without the ſmiles of Heaven on the labour of love. "I have read in print," ſaid the Dr. "That Mr. *David Brainerd*, one of their Miſſionaries, was proſpered to the converſion of a town of ſavage Indians, who were brought to ſuch faith, humility, diligence, prayerfulneſs, and ſanctity," ſays the writer, "as ſurpaſſes all I ever read of, to be ſo general." He refers to the Life of the Rev. *David Brainerd*, by *Jonathan Edwards*, M. A.—I remember, Sir, when Dr. D——ge propoſed his ſcheme to the Miniſters at *Sudbury*, among other things, he ſaid, "It appeared a reproach, that ſo reſpectable a body of men as the Proteſtant Diſſenters through *England*, did put no helping hand towards promoting and ſpreading of the Goſpel among the Indian nations of *America*, and this when the *Scots* have an honourable Society for the Propagation of Chriſtian Knowledge," &c. Can you, Sir, recollect aught of the Doctor's deſign and plan? Can you put me into a way of being informed? Could not the Rev. *Job Orton* ſatisfy the deſire? I wiſh to know, and having ſet my hand together with the other miniſters (no one diſſented) would gladly ſpend ſome of the remaining ſands of life ſpeedily. The Doctor's death, ſoon after the meeting abovementioned, broke off the pious, truly chriſtian, and benevolent attempt. I deſire, Sir, to excite my brethren to take up this matter into ſerious conſideration (I am not likely to be a *provoker* long. Heb. x. 24.): And you, Sir, in particular; and as Dr. *Gibbons*, &c. &c. are your intimates, wiſh to have your thoughts concerning ſetting ſuch a ſcheme on foot. Have wrote to enquire of the Rev. Mr. *Harmer*, whether he can recollect the Doctor's propoſal, though am not certain he was there.

Mr.

Mr. Ford and Mr. Hextal, the only perſons I remember there, are gone into eternity years paſt. This mite, in eſſay, is humbly laid at the foot of Him to whom we are indebted far beyond ten thouſand talents—ourſelves—our all. To his protection, direction, and bleſſing, commending you and yours, I remain, with reſpects, to all friends,

Rev. dear Sir, your affectionate

Rev. Mr. Palmer, Hackney. IS. TOMS.

ON THE CIRCULATION OF RELIGIOUS TRACTS.

MR. EDITOR,

AT the general meeting of the Religious Tract Society, reported in your laſt month, which I had the pleaſure of attending, the following ideas ſtruck me on the eaſe and practicability of extending the influence and utility of the Society; and I drop theſe hints for the information of others who have not had the opportunity of making the ſame obſervations.

1. I find a number of little ſocieties are forming in the various towns and villages of many counties, (ſome by the aid of ſmall weekly ſubſcriptions, of a penny or two pence each) to purchaſe cheap tracts to circulate among the ignorant or profane. Among the diſſenters, many of the churches or congregations might take up this object; and there is no doubt but, like others, they would find the advantage in the encreaſe of their congregations, by the acceſs of many who have never been in the habit of attending any place of worſhip.

2. Where even this object were thought too difficult, or in many caſes in addition to the above, little congregational or village libraries might be inſtituted at the ſmall expence of half a guinea or a guinea, with a few volumes of cheap familiar tracts, for circulating among the poor who are willing to read; but unable or unwilling to purchaſe for themſelves.

3. Thoſe miniſters, in or out of the eſtabliſhment, who are in the habit of itinerating in the unenlightened part of the kingdom, ſhould be furniſhed by their congregations with a liberal number of ſuch tracts, for circulating in their travels.

Laſtly,

Laſtly, In the ſelection of tracts, the greateſt care ſhould be taken not to diſtribute any of a ſectarian tendency, or with the leaſt alluſion to political ſubjects; and am happy to ſay, that their idea appears to have been kept in view in all the publications of the above Society. M. A.

ANECDOTES.

A gentleman wiſhing to convey, together with a gentle reproof, a uſeful leſſon to his Gardener, who had omitted from day to day to prop a valuable fruit-tree, until it was in conſequence damaged by the late high wind, obſerved, "You ſee, Gardener, the danger of putting off from day to day the doing of any neceſſary work: yet in this way fooliſh men defer their repentance from one day to another, until in ſome unexpected moment, the wind of death comes, and blows them into eternity."

A Lady who once heard Mr. Romaine, expreſſed herſelf mightily pleaſed with his diſcourſe, and told him afterwards, that ſhe thought ſhe could comply with his doctrine, and give up every thing but *one*. "And what is that, Madam?"—'Cards, Sir,'—"You think you could not be happy without them?"—'No, Sir, I know I could not.' "Then Madam, they are your God, and they muſt ſave you."—This pointed and juſt reply is ſaid to have iſſued in her converſion.

SELECT SENTENCES.

Aſſurance *encourages* believers *in* their combat; but does not *deliver* them *from* it. We may have peace with God, when we have none from the aſſaults of Satan. *Dr. Owen.*

To ſhew us the worth of time, God, moſt liberal of all other things, is exceeding frugal in the diſpenſing of that; for he never gives us two moments together, nor grants us a ſecond till he has withdrawn the firſt, ſtill keeping the third in his own hand, ſo that we are in a perfect uncertainty whether we ſhall have it or not. *Fenelon.*

The true manner of preparing for the laſt moment, is, to ſpend all the others well, and ever to expect that. *Idem.*

We doat upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning. *Fenelon.*

Spiritual peace and ſpiritual ſloth will never dwell together in the ſame conſcience. *Dr. Owen.*

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Sound Doctrine. Extracted from the Writings of the moſt Eminent Reformed Divines. Tranſlated from the French. Hazard, Bath. Mawman, London. 12mo. Pp. 310. Price 3s. 6d.

IN the happy revival of an active ſpirit of zeal for the diffuſion of the everlaſting goſpel, we remark, with particular pleaſure, the various publications tending to impreſs the conſcience with a deeper ſenſe of the truths once moſt ſurely believed among us. The preſent extracts, from the moſt reſpected ſources of the French Proteſtant church, and her moſt diſtinguiſhed divines, will ſhew that, whatever darkneſs bigotted ſuperſtition, or proud philoſophy may have caſt over that once illuminated region, we may ſtill hope that a like ſpirit may be again ſtirred up, as glowed in the boſom of thoſe venerable men, whoſe names grace the pages here produced, and ſpeak the *ſound doctrine* which they taught, and their congregations held.

It is a ſtrong encouragement to attempt anew the introduction of theſe evangelical truths into France, that it is a ſoil in which they once had taken deep root; and probably many individuals might yet be found, among the too general apoſtacy, holding faſt the faithful word, and reading the book of God, and the works of theſe ſound divines, in which, though dead, they yet ſpeak; and ſpeak a uniform language, teſtifying to the glory of their Divine Maſter, and ſhewing forth the riches of his grace in all its divine fulneſs. May the Spirit of God more abundantly diffuſe the ſweet ſavour of this grace in every land!

The Confeſſions of Faith of the Walloon and Reformed in France, are in uniſon with our own; and the teſtimony of Daille, Deſpagne, De Boſc, Du Moulin, Durand, Euſtache, Farel, Guelter, Heidegger, Leger, Meſtrezat, Oſterwald, Pictet, Spanheim, Superville, Turretin, Weſenfels, Calvin, and others, with the Heidelberg Catechiſm, all ſpeak one language, teach one faith, and one Lord.

The collector of this precious aſſemblage of teſtimonies from this bright hoſt of confeſſors, has furniſhed a rich treat on the various ſubjects of his works; which might, indeed, be all reduced to this one point, That "Jeſus Chriſt crucified is the foundation, the centre, the ſubſtance, the *all in all* of religion."

This collection was firſt publiſhed in French at Baſil, in 1769, with the approbation of the Dean of the Theological Faculty. We underſtand the author was a Swiſs miniſter, whoſe life was ſpent in the zealous labours of the miniſtry, and whom God greatly bleſſed and owned. It will be found, we truſt, amidſt the too general and awful departure from the goſpel in Switzerland and Geneva, as well as France, that a "few names yet remain even in Sardis, who have not defiled their garments, and ſhall walk with their divine Saviour in white, for they are worthy." The Lord revive his work in the midſt of the years, and increaſe their number univerſally! Perhaps the new order of things now ariſing, with whatever inauſpicious commencements reſpecting the goſpel of Chriſt it may have been begun, may be ſo ordered and ſettled by Him who rides in the whirlwind, and directs the ſtorm, as to iſſue in his more abundant glory, and the triumphs of the truth as it is in Jeſus.

An Attempt to exhibit the Meaning and Connexion of Romans v. 12, *&c. particularly shewing how they apply to the certain Salvation of all Infants.* Pp. 30. Price 1s. Faulder. 1800.

THE scriptures are express and full respecting the everlasting condition of those persons to whom they are addressed: "He who believeth, shall be saved; he who believeth not, shall be damned." About the state of angels, heathens, or any who die in infancy, little is said; divine revelation being adapted to promote our own salvation, not to gratify our curiosity concerning others. The future state of infants is, however, a subject highly interesting to human feelings, and peculiarly to those of parents. Several good and great men have laboured to establish, upon scriptural ground, the certainty that all infants are saved; while they have differed considerably in the arguments adopted by them for the purpose. The writer of this small pamphlet observes, that Dr. John Taylor, President Edwards, and Dr. Chauncy, have detected the errors of predecessors, but have substituted others of their own. He rests his argument chiefly upon the 15th verse of the fifth chapter to the Romans; apprehending, that by the "*many* who are dead," are meant *infants*, "that "had not sinned after the similitude of Adam's transgression;" and that much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abandoned to the same many;" inferring thence, "that the benefit to the infant posterity of Adam universally extends, beyond their deliverance from death, to positive future felicity." The next two verses he understands of Adam's adult posterity.

The author limits the effects of Adam's sin upon his infant posterity to temporal death, considering future misery as annexed only to actual transgression. Accordingly, he paraphrases v. 19, in these words: "As in consequence of the one disobedient, many will, by becoming sinners, and continuing in sin, receive the wages of sin, which is the second death; so *many* will, notwithstanding they are sinners, by the obedience of Christ, be treated as righteous, and partake of eternal life." p. 22. It seems improbable that κατάστημι, which signifies to constitute, and is here twice translated "made," should be used in senses so different as those expressed in this paraphrase.

The information, candour, and benevolence, discovered in this attempt, recommend it to acceptance; and the arguments form a desireable supplement to those which others have advanced upon this interesting topic, particularly in an Essay intitled, *Infant Salvation*, respectfully quoted by the Author, and printed for Button in 1793.

Captivity without Dominion, experimentally considered: in a Sermon preached at Waltham Abbey, on Romans vii. 23, *by W. Brackett.* Sudbury, printed: Button, London. p. 36. Price 6d.

THAT being brought into *captivity* to sin, and being under its *dominion*, are not only distinct circumstances, but incompatible with each other, is the position which the author aims to establish in this discourse. He appears to be aware of the difficulty of his subject. To enter fully upon all the different distinctions of the law in the members, and the law of the mind, he thinks, "is not to be expected in the present state." He considers the "law of the mind" as disposing the *will*; but that "what may be denominated *affection*, being *thought with approbation*, *liking*, or *desire*, seems to be a medium of exercise both to a principle of grace, as the law

of

of the mind, and indwelling ſin, as the law in the members." We doubt whether practical chriſtians, in general, will be able to avail themſelves of this diſtinction, under the prevalence of temptation, as it will certainly not be eaſy to diſcern the difference of "thought with approbation, liking, or deſire," from the operation of the *will*." They may, however, derive benefit from the peruſal of this diſcourſe, as it is written in a ſenſible and profitable manner. In recommending its general tenor, we think it needful to ſuggeſt ſome caution, relative to a paſſage in p. 5, and another in p. 13; in which we think the author has been carried by his ſyſtem beyond ſcriptural ground. In the firſt, he ſays, believers "never were liable (in the proper ſenſe of the word) to the wrath or diſpleaſure of God," &c. If they were not, we cannot ſee it neceſſary that Chriſt ſhould ſuffer in their ſtead, or ſhould make interceſſion for them. In the latter, he uſes expreſſions equally unguarded: "If many perſons will harangue and inſiſt much on the duty of *all* men to love God, I preſume they cannot mean the exerciſe of an affection peculiar to the influence of a divine principle, as the law of the mind." We, on the other hand, preſume that the terms in which the firſt great command is given, cannot be underſtood otherwiſe; and that it is the command of God which alone conſtitutes duty.

The Cloſe of the Eighteenth Century improved. A Sermon, preached at Princes Street Chapel, Dec. 28, 1800. *By* CH. BUCK. *Publiſhed by requeſt.* 8vo. p. 48. Price 1s. Chapman, &c. London.

THIS is a good ſermon, and contains much information. It comprehends a ſummary of what has been done among us in the laſt century to promote the intereſts of religion, and the various inſtitutions which have been eſtabliſhed for that purpoſe. The names of ſome of the moſt diſtinguiſhed inſtruments in effecting the late revival of religion are mentioned; and, from the conſideration of the divine benediction upon their efforts, the preacher earneſtly addreſſes his hearers, and exhorts them to redouble their diligence in the ſervice of the Lord.

Eight Village Dialogues, *between Farmer Littleworth and Thomas Newman, Rev. Mr. Lovegood, Parſon Dolittle, and others. By* Row. Hill, *A. M.* 12*mo. pp.* 126. 1s. ſewed. 1s. 6*d.* bound. Williams.

OUR opinion of the excellency of theſe dialogues is ſufficiently evident from our inſerting them in the body of the work; and the ſame circumſtance makes it unneceſſary to give extracts. We have no doubt but the public opinion will coincide with our own, and give them an extent of circulation proportionate to their merit. Beſide their religious tendency, they diſcover traits of real genius and originality. All the characters are ſo accurately drawn, and every incident ſo naturally introduced, that, unleſs we are deceived by the partiality of friendſhip, they will rank with the moſt popular productions of the age; and we ſincerely hope, they will be as uſeful as they are inſtructive and entertaining.

NEW PUBLICATIONS.

FOUR Sermons before the Miſſionary Society, May 1801, by the Rev. H. Mends, W. Roby, J. Cooke, and W. Tyler; to which is prefixed the Annual Report, &c. 2s. 6d. Chapman.

Divine Authority of the Bible; or, Revelation and Reaſon oppoſed to Sophiſtry and Ridicule; being a Refutation of Paine's Age of Reaſon. Part 1 and 2. By R. Thompſon. 12mo. 2s. Higham.

Poverty, and other Poems, Religious and Moral. By Charles A. Allnatt. 12mo. 2s. Matthews.

Poetical Verſion of certain Pſalms. By R. Cumberland, Eſq. 4s. Rivingtons.

Bunyan's Pilgrim's Progreſs, with Original Notes, Preface, and the Life of the Author. By T. Scott, Chaplain to the Lock. No. 1, 2, and 3, (to be completed in 9 monthly Nos.) 8vo, with Engravings 1s. each. Seeley.

The Evangelical Clergyman; or a Vindication of the Religious Principles and Conduct of a Miniſter of the Goſpel. By G. Hodſon. 8vo. 1s. Williams.

The Nonconformiſt's Memorial, No. 1 and 2, with elegant portraits. New Edition improved. (To make 3 volumes when complete.) Price each No. 1s. Button and Son.

A Charge to the Clergy of Bedford. By R. Shepherd, D. D. Mawman.

Advice to a Miniſter of the Church of England, &c. By J. Napleton, D. D. 2s. 6d. Sael and Co.

The Revelation of St. John compared with itſelf and other parts of Scripture. 2s. Hurſt.

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OBITUARY.

MRS. HEMMING.

MAY 7th, 1800, died Mrs. H. wife of Mr. H. needlemaker, Aſtwood, near Aleeſter. Born of pious parents, it was her privilege to be called regularly to the duties of divine worſhip, both public and domeſtic; and on theſe duties, from very early life, ſhe diſcovered a readineſs to attend; yet was there perceived no clear mark of inward piety until ſhe drew towards the age of twenty, when, being afflicted with a fever, the converſation of Miniſters and other Chriſtian friends was rendered uſeful to her ſoul. The work, which appears to have been at this period begun, advanced rather in a gradual way for ſeveral ſucceeding years; and, in January 1793, ſhe joined the Baptiſt Church at Alceſter, where ſhe continued a much-reſpected member to the end of her days.

The diſorder, which terminated in her death, commenced February 1799, and was pronounced by the faculty *hydro-thorax*, or an accumulation of water in her cheſt. During the laſt three or four weeks, her departure

parture was almoſt daily expected by all who ſaw her; nor were the ſymptoms of approaching diſſolution concealed from her own apprehenſions. That religion, however, which ſhe had profeſſed and adorned in life, preſented her with the proſpect of a triumph over death, and of a joyful entrance into immortality. Let it be noticed, to the honour of Chriſt's goſpel, and for the encouragement of all his followers who may peruſe this narrative, that Mrs. H. though not poſſeſſed of great natural fortitude, felt herſelf on ſolid ground, while reſting her eternal ſalvation on the promiſe of undeſerved mercy. Although the uprightneſs of her deportment was excelled by few, yet no one could be leſs deſirous of claiming heaven on the foundation of perſonal merit; no one more ſenſible of her deſert as a miſerable ſinner. Often did ſhe ſay, with eternity before her, "I ſhould be miſerable now, if I had no Saviour to truſt in; nothing will do for a *dying ſinner* but the religion of *Chriſt*." With the greateſt apparent ſatisfaction and pleaſure ſhe adopted the Apoſtle's words, "Complete in him!" Sometimes ſhe would ſay, "I hope I ſhall not deceive myſelf at laſt: this would be an awful thing." But, that God would deceive her ſhe had never any fear; and, in a general way, when aſked concerning the ſtate of her mind, ſhe was enabled to ſay, "I know that God is faithful, and I feel no doubt but all will be well."

Theſe hopes produced great reſignation to the Divine Will during her long and painful affliction. Thoſe who were moſt with her, cannot recollect ever to have heard her utter a repining word. On ſome accounts ſhe beheld death as a gloomy object; "but," ſaid ſhe, "he is a *conquered* enemy." One day, as a friend was about to pray with her, ſhe ſaid ſhe did not wiſh any perſon ſhould pray for her *life*; but would rather, if it were the will of God, that the hour of deliverance was arrived. On another occaſion, being aſked whether ſhe ſhould like to live, ſhe replied, "If I were ſure to enjoy my health and all my friends again, I would not come back into life." And, under theſe feelings, ſhe often repeated the words of Dr. Doddridge,

"Come, ye angelic envoys, come,
"And lead the willing pilgrim home;
"Ye know the way to Jeſus' throne,
"Source of my joy and of your own."

And frequently, while endeavouring to lift herſelf up in bed, ſhe addreſſed her Heavenly Father in theſe lines,

"Oh! ſtill this feeble frame ſupport,
"Which thine own hand has rear'd,
"Till I an heav'nly houſe may claim,
"By ſovereign grace prepar'd."

That religion, whoſe bleſſed influence ſuſtained her own ſoul, ſhe earneſtly recommended to thoſe who came to ſee her. Moſt tenderly did ſhe intreat a relative to forſake his ungodly companions, and ſeriouſly to ſeek the Lord; begging him, at the ſame time, to regard the words of a dying ſiſter. May the tears which flowed on theſe occaſions be followed by tears of unfeigned repentance towards God, and of cordial affection towards our Lord Jeſus Chriſt. Another, who had manifeſted ſome concern for his ſalvation, ſhe encouraged to perſevere, bidding him not mind what the world might ſay of him, but "Follow on to know the Lord." Several young people, alſo, received her dying admonitions, and heard her tell them how they might be happy for ever.

Thus, prizing the religion of Jesus, and hoping to participate its promised joys in heaven, she continued, by her feelings and by her word, to impress on every considerate mind a persuasion that, "Christ is gain to the believer, both in life and in death;" till at length, in the 37th year of her age, she obtained a peaceful admission into the abodes of the blessed.

Mrs. H. by her own particular desire, was interred in a piece of ground, then for the first time used as a burying-place, near the Meeting-house at Astwood, where an evening lecture has been preached for several years past by the minister of Alcester; and, on this solemn occasion, a crowded auditory was addressed from Prov. xiv. 32. "The righteous hath hope in his death." J. S.

A short Account of HANNAH EVERIT, *who died suddenly, while attending the Public Worship of God, at Stathern, in the Vale of Belvoir, Leicestershire, on Lord's Day, August* 3, 1800.

How often is the Lord reminding us, in the most solemn manner, that no circumstance of life, age, time, or place, is any security from the attack of death! Blessed and happy are they, who, like the subject of this Memoir, so attend to our Lord's exhortation, "Be ye ready," as to stand with oil in their vessels, their lamps trimmed and bright, their loins girded, and themselves ready at a moment's warning, to obey the solemn summons, and attend the pale messenger, with cheerfulness, into the world of spirits. Come when, and in what form soever he will, "precious in the sight of the Lord is the death of his saints." And, with respect to the present circumstance, one may, with singular propriety, adopt Balaam's wish; "Let me die the death of the righteous, and let my last end be like his."

Hannah Everit bore a respectable character upwards of sixty years, but remained destitute of the saving knowledge of Christ till about two or three years ago, when the Lord was pleased to convince her of her true state, while she attended the preaching of his word by the Methodists. She then became, and continued, till the time of her death, a constant and unwearied follower of the Lord in all the means of grace, watching daily at the gates of his house, and waiting at the posts of his doors. And the general tenor of her conduct evidenced the sincerity of her profession, for she persevered in adorning the doctrine of God her Saviour in all things. A deep sense of her unworthiness in the sight of God, and an insatiable thirst after the knowledge of Him, whom to know is life eternal, appeared to be the most prominent features in her Christian character. A few weeks previous to her death, she discovered a much greater degree of faith and joy in God. Under two sermons especially, the Lord enabled her greatly to rejoice, by giving her to experience the Spirit's seal, as described from Ephes. iv. 30; and the liberty of God's children, as represented from 2 Cor. iii. 17.

On the afternoon of the day which landed her in the haven where she wished to be, she attended a love-feast at the adjoining village: here she was exceedingly happy, which she expressed twice during the delightful season. At the close of it, she returned home with some neighbours who had accompanied her thither, and, at seven o'clock, attended preaching at the village where she lived. The subject was an encouragement to weak believers, from Isaiah xxxv. 3, 4. When service was over, while the congregation were preparing to depart, it was proposed that those who were disposed, should stay a quarter of an hour to pray. Accordingly, about twenty persons kept their places, among whom was the deceased.

After

After about twenty minutes had been ſpent in prayer, ſhe began to expreſs herſelf in the following manner: "O my God, what have I felt to-day! I cannot find words to expreſs the comfort and joy that I do experience; how little do I know of Chriſtianity! My ſoul does thirſt to know more. O my God, do teach me to know more of thee! My ſoul does thirſt, I thirſt, I thirſt!" With theſe words ſhe ſunk down on the floor, and, without a ſtruggle or a ſigh, breathed her ſoul into the hands of that Jeſus whom ſhe loved, as the effect of his having firſt loved her.

Thus did our gracious God honour his handmaid, by giving her ſoul a diſmiſſion from the body, without any of thoſe convulſions or pains which uſually attend the parting ſtroke; without any cloud to obſcure her bright proſpects, or intercept the rays of the Sun of righteouſneſs which beamed upon her ſoul; and, by permitting her to give her dying teſtimony to the truth and importance of the Goſpel, before many witneſſes, in the place which had often been to her a Bethel.

Herein God pleaſed to render the place dreadful, by making it the houſe of God and the gate of Heaven, in the moſt ſolemn manner. Thus did he accompany the word of his grace by the voice of ſo ſtriking a providence. O that it may not be vain! may miniſters and people learn henceforth to ſpeak and hear as creatures on the verge of eternity; and, by a timely regard to the voice of God, and application to Jeſus, loſe its terrors in the animating proſpect of being for ever with the Lord.

D. A.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE Rev. Mr. Johnſon, Chaplain to the Britiſh Colony in New Holland, has recently arrived, and been moſt affectionately received by his numerous friends; but his conſtitution appears to be much debilitated by anxiety of mind, and the neceſſary fatigues of his office. By him, letters have been received from the Miſſionaries Haſſall, Shelley, and Puckey, who were all well, and labouring to be uſeful in their reſpective ſpheres. The Rev. Mr. Harris was gone to Norfolk Iſland, having been ſtrongly recommended to perſons in command, a ſpiritual inſtructor being there much wanted.

The Rev. Mr. Bentom, ſtationed at Quebec, has communicated to the Society his Journal up to January laſt; his hearers increaſe, and his miniſtry appears to be acceptable and uſeful.

By intelligence from the Cape, it is evident that the ſeveral Miſſions are in a flouriſhing ſtate, and the proſpects of the Society very encouraging. By Dr. Vanderkemp's letter, the fears of the religious public for his ſafety will be relieved; and they will ſee great reaſon to admire the grace and power of God, not only in his primitive perſevering zeal, but alſo in the ſucceſs with which, at length, he has been favoured. Mr. Kicherer and his companion Mr. Kramer, appear to have been made inſtrumental to the converſion of eight or ten of the poor Heathen. They are about to viſit a more numerous people, as mentioned in our Magazine for May; and, moſt of thoſe who have been under their inſtruction, having neither houſe nor land, nor any fixed habitation, will accompany them, while the reſt remain

remain under the care of Mr. Edwards. Mr. Anderſon, contrary to his firſt intention, goes with Mr. Kicherer We ſhall here ſubjoin the letters of Dr. Vanderkemp and Mr. Read, with ſome extracts from another part of the diſpatches.

[TRANSLATED FROM THE DUTCH.]

Extract from a Letter of Dr. Vanderkemp to Mr. and Mrs. Schonken.

Dearly beloved Brother and Siſter in the Lord!

I RECEIVED yeſterday three of your pleaſing letters, dated the 28th of June, the 1ſt and 11th of November laſt; together with twenty-nine others from different places.

O that I had a heart to feel the value of the continual care of our gracious Redeemer for my ſupport, and gratefully to acknowledge it! Your letter of the 5th of May, being the fifth I received from you, is ſafely come to hand.

With the new chapel, I heartily wiſh you, and all thoſe who have an intereſt in the welfare of Sion, happineſs, praying, that many may be made living ſtones of God's houſe.

Dear Brother! inexperience cauſed me to load myſelf with a great many unneceſſary things; but I afterwards repented ſo doing; and if I had to undertake this journey again, I would take nothing with me but a ſmall Bible, a few ſchool-books, and a knapſack with apparel; I ſhould make an agreement to go with ſomebody's waggon to the fartheſt farm of Graaf Reinet, and proceed from thence, by a hired waggon, or on horſeback. I dare ſafely give this advice to the brethren that may follow me; but, ſhould the baggage be too bulky, and no poſſibility of making an advantageous bargain, then there remains nothing better than to take oxen on the account of the London Society.

Reſpecting the plan of my abode, circumſtances will not permit me to mention it in future with any degree of certainty.

Till the preſent time, I have not been able to do any thing among the Caffrees; but I have great hopes of three female Heathens, belonging to the families of ſome emigrants, that God has looked in mercy on them. One of thoſe I have already baptized with much ſatisfaction.

As theſe people are continually roving from place to place, in great fear and anxiety, and have every day new plans, I find myſelf preſſed to take a ſhare in their fate, as I neither can nor dare remain by myſelf without ſome method of maintenance, till the Lord ſhall be pleaſed to diſcover to me ſome other way. For this reaſon, I ſhould not adviſe any of the brethren (however much I may wiſh for them) to join me in Caffraria; beſides, I think it rather dangerous; but if they are inclinable to go to Graaf Reinet, where there is a vacancy to labour (with the approbation of M. Mainiers) among Heathens and Chriſtians, or to go behind the Snow Mountains, to Johannes van de Wald, or to the Rhinoceros Mountain, or the Boſchemens River, then they may be of much uſe, and would be nearer to me to wait the reſult of my preſent wanderings.

I authorize you herewith to ſell the waggon and oxen for the benefit of the London Society, unleſs you think they may be wanting for other Miſſionary Brethren.

Now, to ſay ſomething reſpecting myſelf. The Lord teaches me more and more, that He muſt rule, and not I; that *his* deſigns, and not mine, muſt be

be fulfilled; that, through great tribulation, we muſt enter the kingdom of Heaven; that I judge improperly, when I conclude that the Lord doth nothing, becauſe I ſee nothing. I have no other call to the Miſſionary work than through faith in Him; for He has told me, that I am called to every thing that I can undertake in the faith; but He now teaches me what it is for the fleſh to perſevere in the accompliſhment of what we began in the faith, whenever that faith is put to the trial. He compels me (if I may expreſs myſelf in this manner) to remain faithful to Him (if I can call it faithfulneſs) and to perſevere in the race I am running, becauſe by walling up my way, He renders it utterly impoſſible for me to eſcape. Where he will conduct me, I know not; that he evidently takes care of me, has been proved in many hair-breadth eſcapes, when my life was in the utmoſt danger. Satan rages violently, and tempts me on the moſt trifling occaſions. Pray for me, that I may always experience divine aſſiſtance. My way lies in darkneſs. It is very remarkable, that the two brethren I expected to my aſſiſtance, are again detained at the Cape. Juſt as I received your letter, I had a viſit of the baptized female Heathen, in company with another friend, in order to conduct me to their habitation, which is a conſiderable way off; for which reaſon it is not in my power to anſwer the other letters at preſent. Dear brother, therefore, excuſe my writing this in ſuch haſte. Greet for me all my dear friends, and thank them for their love and affection to me. Pray all of you for me. My way is cloudy; but I am comforted by the words of Iſaiah, in the 48th chapter, verſe 17. "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou ſhouldeſt go." Amen. The Lord do ſo to your loving brother and ſervant in Jeſus Chriſt,

(Signed)

Quakoube, 28th *Dec.* 1800. I. F. VANDERKEMP.

Waggon Makers Valley, Feb. 24th, 1801.

Honoured and very Dear Sir,

HAVING an opportunity of ſending to England by the Rev. Mr. Johnſon from Port Jackſon, I can but give you a line or two by him.

I wrote to you by the Hilſborough, on her return to England, dated the 22d of December, 1800, which, I hope you have received: ſince which time many things have taken place, which may be encouraging to both the Directors and the public at large, who have at heart the intereſt and proſperity of the Redeemer's kingdom, and who rejoice to hear of its being likely to proſper among the blind and benighted Heathen, who have been ſo long ſitting in the regions of the ſhadows of death, quite deſtitute of the knowledge that Chriſt Jeſus came into the world to ſave ſinners.

On Saturday, the 3d of January, it was publiſhed in the Cape Gazette, that a number of Chiefs from among the Caffrees, Boſchemen, and Hottentots, had expreſſed a willingneſs to eſtabliſh peace, and to live under the Engliſh government. This we thought gave us liberty to make application to the Governor for permiſſion to go to Caffra-land; which I did on the Tueſday following. His Excellency told me, he expected Mynheer Mynheer, Shiriff of Graaf Reinet at the Cape every day; and that till he had ſeen him, he could not give me an anſwer.

On the arrival of this gentleman, we received a letter from our honoured Father, Dr. Vanderkemp, in which we found, that, on the day before he wrote, he received 29 letters, with cloaths; which, he ſays, came

came juſt in the time of need; by which he found there were four Brethren arrived at the Cape from Europe, and that two were waiting to come to him; but ſays, he did not wiſh *that* for the preſent; but that there were four places near Caffra-land, at each of which there was a great field for uſefulneſs, and we ſhould be able to correſpond with him.

On Saturday next, if the Lord will, we leave the Cape with Dr. Vanderkemp's waggon; the Directors judging it far the beſt, as well as the cheapeſt way, as there are oxen bought by a worthy friend at the Cape, and that all is ready with very little expence to the Society; but of cloaths, &c. we intend to take but little. The waggon and oxen are at preſent at Rodezand; but a good friend there is to fetch us from the Cape with his own oxen, that ours may be freſh to ſet off from thence. When we arrive, I expect to go to the Cape with Brother Trump, who has been labouring at this place. I came from Rodezand on Saturday from accompanying my much beloved Brethren Kicherer and Anderſon, who have been at the Cape for purpoſes you will hear of in their letters. They, with Brother Kramer, are now going to the Great River (if the Lord will) to the Corannas, of whom I wrote in my laſt to you, where, I truſt, the Lord Jeſus has a work for them to do.

We have reaſon for abundant thankſgiving for what the Lord has done among the Boſchemen and Baſtard Hottentots †, one of whom has lately, we have little reaſon to doubt, gone to glory. He was with the Brethren only five months; but the word ſeemed to have powerful effects on his firſt hearing it; and in his laſt moments he could triumph in Chriſt as the Friend of ſinners.

Many others there is little reaſon to doubt of; but it is well not to draw too haſty concluſions, as conviction is not converſion.

At this place the work is proſpering. On Sabbath our Meeting was full, beſides a number ſtanding at the window, who could not come in, nearly all of them Heathen; but it is lamentable, that this people muſt be left deſtitute for the preſent, as on the account of Brother Vanderlingen leaving the Cape, Brother Trump muſt return, except the Lord raiſes up a perſon for this purpoſe; but you will gather from this that the voice is, "Come over and help us." Brother Van Sulk who has laboured here with ſuch ſucceſs, is near his end; we ſcarce expect his life one hour after another; it is but ſeldom he can ſpeak. This morning, he being a little ſtrengthened, told me that, through the intenſe weakneſs of his body and the diſtraction of his mind, he could ſeldom pray to or think on Chriſt; but, ſaid he, 'that is nothing, he is the Rock on which I have built, and ſalvation is all out of me in Chriſt, ſo that I am ſafe."

I cannot help mentioning that I have juſt been with Brother Trump to the Meeting, where my ſoul was filled with praiſe, in hearing of the declarations of many of the Heathen of what the Lord had done, and was doing for their ſouls! A Hottentot maid, who had been ſometime in darkneſs of ſoul, when aſked how ſhe had acted in that ſtate, ſaid, "that this had been her determination, that if ſhe muſt periſh, it ſhould be at the feet of Jeſus," and many other things, which would take too much time to mention. After we came out, we were ſurrounded with them, intreating that they might not be left deſtitute of ſome one to help them on the way, &c.; which requeſt I hope the Lord will grant. With truth it may be

† To the term "Baſtard Hottentot," we ſhould not attach the idea of illegitimate; but merely a mixt breed of the different tribes or nations.

ſaid,

ſaid the harveſt is not only great, but the field ripe; though labourers are few.

It is to me no ſmall evidence, that there is a great work to do in this land, becauſe the old dragon begins to move; but as Jeſus lives and reigns, his kingdom muſt decreaſe, and, like Saul's, grow weaker and weaker, do what he will.

And now, my dear Sir, I muſt conclude, hoping to be intereſted in your continual and earneſt ſupplications at a throne of grace; there is a ſufficiency in Chriſt, do not be afraid to aſk too much; for be aſſured that I ſtand in need of as much and more than you can aſk for; but not more than Chriſt can give. I am now about to enter on the great work. Our path is infeſted with lions and tygers; but there is not a lion or tyger in Africa that I fear ſo much as my own depraved heart. O that I may neither be aſhamed, nor prove a ſhame to the cauſe of Jeſus! that I may neither bring a diſhonour upon the church from which I came, the Society with which I am connected, or the precious name of a precious Jeſus, to whom be glory for ever. Amen.

Pleaſe to remember me moſt affectionately to all my dear friends and well-wiſhers to the houſe of the bleſſed Jeſus.

I remain theirs and yours moſt affectionately in Him,

JAMES READ.

EXTRACTS *from the Report of the South African Miſſionary Society, being the Reſult of Perſonal Enquiries of the Miſſionaries Kicherer, &c.*

MR. KICHERER, accompanied by Mr. Kramer, has laboured on the borders of the Sack River, about twenty days journey from the Cape, reſiding in a ſmall hut built by Mr. Edwards and himſelf. There proviſions are ſcarce and dear. Wheat muſt be purchaſed at a high price, and fetched from Roggeveld: a diſtance of about ſix days journey. The people among whom Mr. K. has lived are chiefly Boſchemen; but there are ſome profeſſing Chriſtians at Roggeveld, and a few experienced believers; though the greater part are indifferent or inimical. Their prejudices, however, leſſen; and ſeveral are under ſerious concern, both for their own ſouls, and thoſe of their Heathen neighbours.

Mr. K. has laboured about a year and a half among the Heathen, chiefly Boſchemen; and, when he reſided at Carro, a good number of nominal Chriſtians alſo attended his miniſtry. But it is among the Baſtard Hottentots that he has found the moſt acceptance, and been made moſt uſeful; theſe ſhewing the greateſt readineſs to be inſtructed. The whole number of Heathen under his miniſtry, was at one time 140, but very fluctuating; and when he left his ſtation, not more than eighty.

The Boſchemen underſtand very little Dutch, which obliged Mr. K. to addreſs them by an interpreter, named Carolus, whom it has pleaſed God to convert; and Mr. K. is endeavouring to learn their language, though he finds it very difficult to imitate their curious way of *clacking* with the tongue.

Among the children, eight were advanced ſo far in ſpelling as to be on the point of reading, at the ſame time learning numeration, and ſinging tolerably well. Some were ſo fond of inſtruction, as to continue late at night at it, while others were wholly indifferent and unconcerned.

Eight or ten of the Heathen diſcovered ſigns of converting grace; and one, who was called *Old John*, died in December laſt, with the fulleſt evidence that he was going to glory. A few hours before his death, he expreſſed himſelf as follows:—

"Dear Sir, I will ſupplicate at the feet of Jeſus till the laſt minute.

I will not leave him, and he will not leave me. Oh! Jeſus ſticks like *pitch* to my heart!"

Something, however, according to his opinion, remained unaccompliſhed. "It is true (ſaid he) I have long ſince pledged my ſoul and body to Jeſus. Nothing of either belongs any more to me: but, that word YES, I have not;" meaning that he had not full aſſurance. But, ſhortly after, he not only was ſatisfied that he had given himſelf to Jeſus, but alſo that Jeſus had received him; and now he deſired to "go into eternity as a poor miſerable ſinner, ſaved only through the propitiation of Jeſus;" in which happy frame of mind he departed a few minutes after.

This man was a Baſtard Hottentot, whoſe name was *John de Vrieſs*. He came firſt among the Miſſionaries about five months before his death; and the word of God had, almoſt immediately, a powerful influence upon his conſcience; ſo that every one, who knew him before, was greatly aſtoniſhed to hear him expreſs himſelf as he did. He compared his ſins to the grains of ſand upon the ſea-ſhore; but Jeſus and his atoning blood was the ſubject of his converſation the whole day long.

MISSION TO NEWFOUNDLAND.

The following is the intereſting LETTER *from Mr.* R. MORRIS, *referred to in our Magazine for May, p. 215; and which was hitherto deferred, for want of room. — Mr. M. ſailed again ſoon after this Letter was received.*

Letter from the Rev. R. MORRIS *to the Rev.* W. BULL, *Newport Pagnell.*

Reverend and Honoured Sir,

ON Thurſday, the 26th of March, we left Briſtol in the brig William, to go round to join the convoy at Torbay. On Tueſday evening, between nine and ten o'clock, we were under conſiderable alarm, it being quite calm and the tide very ſtrong, we were nearly driven on Mort Point. We let go both anchors, and they ſucceeded in holding us; but we were very apprehenſive they would not, as the tide ran at the rate of five or ſix knots an hour. In the midſt of ſecurity we were terrified with the roaring of the tide over the rocks, which were very near. On Monday evening, commenced reading and prayer in the cabin, having got rid of a profligate pilot. Tueſday, 31ſt, near the Land's End, we were purſued by a cutter; but ſhe proved to be Engliſh. Wedneſday, April 1ſt, off the Mannacles, we were chaced by a French privateer. She ſoon came up to us, and fired a gun for us to bring to, which we were obliged to do. Her name is Le Renaird, Captain Niguet. The Frenchmen ſoon came on board, and commanded us to go into their frigate: but addreſſing the prize-maſter in French, I prevailed with him to permit Mr. Knight, his nephew, and myſelf, to continue on board our own veſſel. However, the Captain and crew, with ſeven paſſengers (who were going out for the Newfoundland-fiſhery) were obliged to go. At eleven o'clock, P. M. we were left under the care of Monſ. Guilbeau, the prize-maſter, and ſix ſailors. Monſ. G. behaved with the greateſt civility, and aſſured us we ſhould have all our private property, if we arrived ſafe in France: and we had ſo much confidence in him, that at one o'clock we went to bed, and had a good night. My mind, as well as Mr. Knight's, was much compoſed during the buſtle; and I did not doubt all was doing for the beſt. The next day was very pleaſant; and we ſpent it, as uſual, in reading

reading and walking the deck: and through the whole day, we only ſaw one veſſel, which was alſo a prize to the ſame privateer, taken by her the ſame evening off the Eddyſtone. The next morning, Friday, we roſe by five o'clock, and we were then not more than half a league from the French ſhore, near Mount Klarmeal, between L'Iſle de Bas and Anſe de Goulven.

The Frenchmen ſhewed us an Engliſh frigate, full two leagues behind us, which we had paſſed before day-break; but being ſo near the ſhore, they ſeemed under no apprehenſions of loſing their prize. Indeed, the frigate appeared to take no notice of us: and, as we fully expected to land in France, we dreſſed ourſelves accordingly. However, a calm came on immediately; and the frigate which had been preparing her boats, ſoon ſent them after us: but then, neither the Frenchmen, nor ourſelves thought it poſſible for them to retake the brig, for we were now ſo near the ſhore, that, by calling for aſſiſtance, boats might have been ſent to help to tow her in. Yet, this they neglected to do; and the frigate's boats came ſo aſtoniſhingly faſt, that the Frenchmen ſoon began to fear. They then all flew to the oars, and began to tow the brig in.—One man, however, got the boat ready, and filled it with all he could lay hold of, in caſe they ſhould be at leaſt obliged to leave their prize. In the mean time, a ſmall battery, under which we now were, fired two cannon-balls at the frigate's boat, but miſſed its aim. The Frenchmen deſired us to keep below, leſt we ſhould receive injury. They ſoon found themſelves obliged to leave us; and our gallant tars came on board in a few minutes after. Fearleſs of danger, they began directly to tow her out from among the rocks, though the battery fired ſixteen balls at the veſſel; but though ſo near, none of the ſhot hit her. Captain Tobin, the commander of the frigate, which is named Daſher, obſerving the enemy, and fearing they would ſend out boats to reſcue the brig again, ſent another boat well-armed to our aid; while they tranſported a field-piece to another corner of land, by which we were to paſs; but they were ſo long in doing it, that our brave ſailors conveyed us out of their reach before they could uſe it; and about nine o'clock we were brought alongſide of the Daſher. Before the French left us, they cut one of the cables, and many ropes; ſo that the Daſher was obliged to take us in tow till four o'clock the next morning. We were then left under the care of a midſhipman and ſix ſailors. All day on Saturday it was nearly calm, and what little wind there was, being contrary, we made but little progreſs. On Sunday morning it blew hard, and ſtill contrary. On Monday it was calm; and in the morning an Engliſh frigate purſued us, and fired two balls to oblige us to bring to; and the Lieutenant who came on board to ſee what we were, proved to be an acquaintance of Mr. Knight. About twelve the wind changed to S. W. which was juſt what we wanted. In the evening it blew freſh; and at one o'clock this morning we were obliged to lie to till five, when we ſet ſail, and arrived at Plymouth about eight. After breakfaſt we came on ſhore, to do all we could to get the veſſel liberated as ſoon as poſſible; and we are in great hopes the ſalvage will be ſettled, and all prepared to ſail by the Quebec convoy, appointed for the 10th, though it may be a few days longer.

I ſhall eſteem it a particular favour, dear Sir, to receive a letter from you, if you can ſpare time for it. Every advice will be thankfully acknowledged, and I hope diligently attended to. May the Lord give me grace to improve thoſe already received, and thoſe you may ſtill afford me from time to time. The little difficulties I have endured, do not in the leaſt diſcourage me, but increaſe my deſire to go to the place of my deſtination; yet, I am fearful theſe occurrences ſhould

bring unworthy self too much into notice. Dear Sir, still remember me at a throne of grace. I am sensible I am but just entering on the conflict, and often fear, from a sense of my insufficiency. Sin stains all I attempt to do; and never do I serve the Lord but I seem, in one way or other, to be serving self. But, blessed be God, he gave me the *desire* for the work in which I am engaged; and, I hope, through his grace, to comply with his whole will. I only beg for needful assistance, and then I can say,

Fain would I sound his name abroad,
That heav'n and earth may hear!

And, I hope, he who "perfects praise out of the mouths of babes and sucklings," will also open my mouth, that I may shew forth his praise! O that I may always keep a single eye to the glory of God!

I remain, with the greatest respect,
Reverend and Honoured Sir,
Your much obliged and devoted Pupil,
RUTTON MORRIS.

MISSIONARY SOCIETY.

Collections, &c. received by the Treasurer from the 25th of May to the 25th of June, 1801.

	£.	s.	d.
Rev. Mr. Kingsbury's congregation, Southampton	62	2	0
From the Glasgow Committee of the London Missionary Society, being a Collection made on occasion of a Sermon preached by the Rev. Mr. Ewing	17	10	4
Praying Society at the Rev. Mr. Easton's Meeting, Miles-lane, Canon-street	6	0	0
Rev. S. Bull and Congregation at Basingbourn	8	6	6

ASSOCIATIONS.

Congregational Union in Essex.

APRIL 28, the meeting of the Congregational Union, for the spread of the Gospel in the county of Essex and its vicinity, was held at Coggeshall in Mr. Fielding's Chapel; when a respectable number of the friends of the best interests of mankind attended. A sermon, appropriate to the occasion, was preached, by Mr. Cooper, of Chelmsford, from Rev. xiv. 6. Mr. Bass, of Halstead, Mr. Jennings, of Thaxtead, and Mr. Morell, of Little Baddow, conducted the devotional services.

After the service, the friends of the Institution, being requested to stay, Mr. Jennings, the chairman, read extracts from several letters which he had received, stating the very encouraging success which had attended the preaching of the Gospel in the neighbouring villages, where it was before unknown, in the attention of many being excited to the great things of evangelical truth, and in the serious concern of others.

Mr. Taylor, of Colchester, preached a lecture in the evening.

Half Yearly Meeting of the Association of the Independent Ministers in Essex.

ON Tuesday May 5, the Associated Ministers, in the county of Essex, assembled at the Meeting-house of Mr. Morell, at Little Baddow. A very respectable congregation attended. Mr. Beddow, of Stambourn, preached from Psalm cxix. 143. Mr. Fielding, of Coggeshall, Mr. Chaplin,

Chaplin, of Biſhop Stortford, and Mr. Houlton, of Finchingfield, offered the ſeveral prayers.

On Tueſday, May 26, being Whit-Tueſday, the Annual Double Lecture was preached at Mr. Jennings's Meeting-houſe, at Thaxted, in the county of Eſſex, to a very reſpectable, crowded, and attentive auditory, aſſembled from neighbouring congregations. The firſt ſermon was preached by Mr. Froſt, of Dunmow, from John i. 4. The ſecond ſermon was delivered by Mr. Stevenſon, of Caſtle Hedingham, from John xiv. 22.

ORDINATIONS.

ON Thurſday, May 28th, the Rev. C. DEWHURST (late ſtudent of Hoxton academy) was ordained co-paſtor, with the Rev. Mr. Waldgrave, at Bury, St. Edmonds, Suffolk. Mr. Laxon, of Stowmarket, began with prayer and reading the Scriptures. Mr. Stevenſon, of Caſtle Heddingham, aſked the queſtions, &c. Mr. Crathern, of Dedham, prayed the ordination prayer. Mr. Cockin, of Halifax, gave the charge from Eccles. xii. 9—11. Mr. Price, of Woodbridge, prayed. Mr. Ray, of Sudbury, preached from 2 Cor. viii. 24. Mr. Atkinſon, of Ipſwich, concluded. In the evening, Mr. Gunn, of Hadleigh, and Mr. Gardiner, of Cambridge, prayed; and Mr. Thornton, of Bellericay, preached from Eph. iv. 3.

On Wedneſday, June 10th, the Rev. J. GAWTHORN, late ſtudent of Hoxton academy) was ſet apart to the paſtoral office at Derby. Mr. T. Gawthorne, of Belpur, began with prayer and reading. Mr. Roby, of Mancheſter, gave an account of a Goſpel Church, and aſked the queſtions. Mr. Scott, of Matlock, prayed the ordination prayer. Mr. Brewer, of Birmingham, gave the charge from 1 Tim. iv. 16. Mr. Alliot, of Nottingham, preached on 1 Theſſ. iv. 1. Mr. Bentliffe, of Offreton, concluded. In the evening, Mr. Brewer preached from Acts ix. 31.

Lately was ordained paſtor of the diſſenting congregation at Bridgnorth, in Shropſhire, Mr. W. EVANS, late ſtudent at the academy, Wrexham. Mr. Francis, of Ludlow, began the ſervice by prayer and reading appropriate paſſages of Scripture. Mr. Little, of Hanley, delivered an introductory diſcourſe, principally on the nature and deſign of ordination, from Acts xiv. 23.; aſked the uſual queſtions, and received the confeſſion of faith. Mr. Steill, of Kidderminſter, offered up the ordination prayer, with which impoſition of hands was uſed. Mr. Lewis, of Wrexham, (Mr. E's tutor) gave the charge from 1 Cor. iv. 2. At four in the afternoon the congregation aſſembled again; when Mr. Morris, of Weſt Broomwich, prayed, and read the 13th chapter to the Hebrews. Mr. Whitridge, of Oſweſtry, preached a ſuitable ſermon to the church and congregation, from Pſalm xviii. 25. Mr. Webſter, miniſter of the Baptiſt church at Broſely, concluded the ſervices of the day with prayer.

This ſettlement wears a pleaſing and promiſing aſpect of comfort and proſperity to the cauſe of Chriſt in this town.

CHAPELS OPENED.

CROCKENHILL-MEETING.

May 20, 1801, was opened for Divine worſhip, a ſmall place at Crockenhill, near St. Mary's, Cray, Kent. Mr. Stanger, of Beſſil Green, began the ſervice, by reading the Scriptures. Mr. Morris, of Wilmington, prayed;

prayed; and Mr. Meffin, of Dartford, preached from Acts xiii. 26. "To "you is the word of this falvation fent." Mr. Fowler, of Sheerneſs, concluded in prayer. In the evening, Mr. Warſon, of London, prayed. Mr. Fowler preached from Luke xv. 10. Mr. Stanger concluded the ſervices of the day with prayer.

About three years ſince, the inhabitants of this village were all "ſitting "in darkneſs, and in the valley of the ſhadow of death" Mr. K. who reſides, at Dartford, had long beheld with much concern their ſituation, and, being viſited by a miniſter from London, propoſed to him to preach at Crockenhill. They accordingly went together. The Lord opened a door for them; and from that time the village has been viſited by various miniſters of the Weſt Kent Aſſociation, and others whoſe labours have been the means of raiſing a congregation, and converting many ſouls.

BOW.

May 25th, was opened the New Baptiſt Meeting-houſe at Bow, Middleſex Mr. Thomas Thomas, of Mile End, read a portion of the Pſalms, and prayed. Dr. Rippon, of London, preached from 2 Cor. vi. 13. "Be ye alſo enlarged." Mr. Severn, of Harlow, concluded in prayer. In the afternoon, Mr. Hunt (one of Mr. Bogue's ſtudents) prayed. Mr. Ford, of Stepney, preached from Pſalm cx. 2. "The Lord ſhall "ſend the rod of thy ſtrength," &c. Mr. Newman (paſtor of the church) gave out the hymns.

A handſome collection was made towards defraying the expence of the building; and, on the whole, it was a day to be remembered to the Lord with gratitude and joy!

BADGELY.

May 26th, a ſmall Chapel was opened at Badgely, about three miles from Atherſtone, in Warwickſhire. The Goſpel was introduced into this rude country, in the midſt of a popular colliery, by Mr. Denham, Mr. Dagley, and other miniſters from Atherſtone and the neighbourhood, about three years ago. The Lord was pleaſed to give teſtimony to the word of his grace, in the converſion of ſouls, and inclining many to hear. A place of worſhip having become expedient, Providence appeared very remarkably in the behalf of the poor people, by diſpoſing a lady, who lived at a diſtance, who was owner of the land on which the chapel ſtands, not only to give the ground, but *fifty guineas* alſo toward the building.

A ſermon was preached in the morning, by Mr. Burder of Coventry; and another in the afternoon, by Mr. Denham, now of Towceſtor. The people are likely to have the word ſtatedly preached among them.

KISLINGBURY.

On the 28th of May a ſmall neat Meeting-houſe was opened at Kiſlingbury, Northamptonſhire. Mr. Moſeley, of Long Buckby, and Mr. Keyley, of Northampton, preached; the former from Haggai ii. 9.; the latter from Matt. xi. 5. the laſt clauſe. The people found it a ſeaſon of refreſhment. O! that it may prove but the firſt fruits of a great harveſt!

Erratum in this Number, p. 282.

In the price of "The Evangelical Clergyman," *for* 1s. *read* 1s. 6d.

POETRY.

POETRY.

THE LITTLE SHEPHERD BOY

ONCE more I quit my winter bow'r,
And haſten pleas'd away,
While ſweet content crowns ev'ry hour,
And brightens all the day.

Onward I trip with cheerful ſpeed
To yonder ſmiling plain,
And whiſtling with my tuneful reed,
I call my fleecy train.

My little dog, how willing he
Runs all the country o'er,
Performs his duty faithfully,
And then trips on before.

Soon as the cheering ſun is up,
The tuneful lark begins;
Well pleas'd to hear, I gladly ſtop,
To liſten while he ſings.

All Nature's works, with one accord,
Some grateful tribute pay;
And fain would I adore the Lord,
And louder ſing than they.

Oft am I fill'd with peace and joy;
How good the Lord's to me!
O! do then bleſs *a Shepherd Boy*,
Who wants to ſing of thee.

Where'er I turn my raptur'd eyes,
How charming is the ſcene!
Mountains aſpiring to the ſkies,
And vallies cloth'd in green!

Thou feedeſt all my num'rous flock,
Extend thy care to me;
They drink the cooling water-brook;
But give me drink from thee!

Each morn I call them out to feed
Beſide the ſparkling rills;
But feed my ſoul with food indeed
From the eternal hills!

Oft, as oppreſs'd with ſleep I lie,
With pining hunger bold
A prowling enemy comes by,
And robs my little fold.

But thou, great Shepherd, canſt not ſleep,
Nor drowſy be like me;
So that no foe can ſteal a ſheep
Eternally from thee.

Then let my humble voice reſound,
To thee my ſtrains belong,
So ſhall the vallies catch the ſound,
And echo back the ſong.

And oft as this is my employ,
Jeſus ſhall be my theme;
He dy'd to ſave *a Shepherd Boy*,
And I will ſing of him.

W. H—ge.

ELEGY

On the Sufferings of the Female Sex in Countries unenlightened by the Goſpel.

WHILE o'er the climes my courſe purſuing,
Where mental darkneſs holds her ſway,
The miſ'ry of her empire viewing,
I ſorrow o'er the cheerleſs way.

But moſt for hopeleſs Woman's anguiſh
The ſympathetic tear will flow;
Her bitter lot through life to languiſh,
The victim of unceaſing woe.

No kindred ſoul, whoſe converſe cheering,
Breathes muſic on the liſt'ning ear;
No kindred ſoul, with ſmile endearing,
Wipes from her eyes the care-wrung tear.

Proud of his might, her friendſhip ſpurning,
Man holds alone his ſullen reign;
For ev'ry tender care, returning
The chilling look of harſh diſdain.

In wild deſpair her ſad eyes rolling,
Trace and retrace the awful gloom,
When not a ray of hope conſoling
Beams o'er the dark and lonely tomb.

O Saviour! ſooth the friendleſs mourner,
Bid the long ſtorm of miſ'ry ceaſe,
In Sion's ſpotleſs robe adorn her,
And all her ſoul ſhall ſmile in peace!

A REFLECTION.

IS there, my soul, beneath the starry sphere
Aught that can bind thy best affections here?
Hast thou no pow'rs to rise?
Look to those happy realms where spirits dwell
Unfetter'd from their clay, where earth and hell
No more pollute their joys.

Art thou not born their mutual bliss to share?
Born from above, hast thou no mansion there?
O! stretch thy wings and fly;
Climb up the heav'nly road; why should a mind
That's form'd for boundless things be thus confin'd
To dwell beneath the sky?

Yes, I've a mansion in the ætherial plains, [reigns,
Where Jesus, my Redeemer, lives and
And there prepares me room!
Haste, then, ye minutes, bring the blissful day,
When I shall leave this earth, and flee away
To my eternal home.

Then shall all things of a terrestrial mould
Sink from my veins; honour, and glitt'ring gold,
And ev'ry sensual joy.
Too oft they caught my feet in gilded snares;
Too oft have mingled with my best affairs
Their poisonous alloy.

But, when I drop my clay, and soar above,
To join the ransom'd throng, and sing the love
Of my incarnate God,
I shall be free from all their baneful charms,
Nor can they harrass me with false alarms
In that divine abode.

And soon the kindred minds I leave below,
Shall break their chain, and rise to glory too,
With palms of vict'ry crown'd.
Then shall our souls aspire to nobler joys, [praise
To speak our triumph and the Saviour's
With an immortal sound.

SARA.

THOUGHTS IN CHURCH.

ONCE more, within thy hallow'd courts
I'm favour'd to appear;
O let thy presence, dearest Lord,
Attend and bless me here!

Laden with guilt and sense of sin,
Oppress with many a care,
Now to thy cross O may I flee,
And leave my burden there!

Let no distracting thoughts intrude
To harrass my poor breast;
Under thy shadow may I sit,
And feel delightful rest.

Open my lips, and then, O God,
My tongue shall speak thy praise:
O may my heart, impress'd with love,
Its cheerful tribute raise.

Accompany the word of grace
With thy good Spirit's pow'r,
That ev'ry seeking soul may spend
A happy favour'd hour.

O may the wounds that sin has made
Here meet a healing balm!
And may the Gospel's joyful sound
The fear of death disarm!

May Jesus lovelier still appear
To all who love his name,
And ev'ry mention of his grace
Increase the heav'nly flame.

We bless Thee for these foretastes, Lord,
These visits of thy grace;
But O, we long for that bless'd day,
When we shall see thy face!

New Road, W. B.
St. George's in the East.

LONGING TO BE DISSOLVED.

WHEN will that day, dear Jesus, come
When thou shalt bid me rise
And waft me to my heav'nly home,
Beyond yon lofty skies?

When shall I, freed from cumb'rous clay
And this long darksome night,
Possess these realms of endless day,
And unexhausted light?

Arise, celestial morn, arise!
That ne'er shall see a cloud,
Then shall I view with perfect eyes
The unveil'd face of God.

EMMA.

EVANGELICAL MAGAZINE



REV.D JOS.H WHITEHEAD

Creaton Northamptonshire

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THE Evangelical Magazine,

FOR AUGUST, 1801.

MEMOIR OF THE REV. EBENEZER ERSKINE.

THIS excellent man was the ſon of the Rev. Henry Erſkine, a younger child of Ralph Erſkine, Eſq. of Shielfield, a reſpectable family in Berwickſhire, and deſcended from the ancient houſe of MAR. Henry was born at Dryburgh, the family-ſeat, in 1624, and ordained, by the Engliſh Preſbyterians, to the paſtoral office at Cornhil, in the county of Northumberland. But he had ſcarcely reſided three years in that place, when he was ejected from his charge by the Act of Uniformity, commonly called *The Bartholomew Act*, which required the Preſbyterian miniſters to be ordained in the Epiſcopal form, and to comply with the liturgy of the Engliſh church*. Having ſuffered a variety of hardſhips, during the reign of the royal brothers, he was, ſoon after the Revolution in 1688, called to be miniſter at Chirnſide, near Berwick; where he died on the 10th of Auguſt, 1696, in the 72d year of his age.

His ſon Ebenezer, the ſubject of this memoir, was born on the 22d of June, 1680. Having gone through a regular courſe of education at the univerſity of Edinburgh, he was, in 1703, ordained to the paſtoral office at Portmoak, in the preſbytery of Kirkcaldy. Not long after which, he married Aliſon Turpie, a young lady of amiable diſpoſition and diſtinguiſhed piety, by whom he had ſeveral children, who were all honourably ſettled in life. Diligent, as he was, in compoſing his ſermons, and committing them to memory, yet, ſuch was his modeſty and diffidence, that, for ſome years, he had not courage to look round upon his audience; but delivered his diſcourſes from the pulpit with his eyes fixed upon a great ſtone in the wall of the church immediately oppoſite to him. During the firſt period of his miniſtry at Portmoak, his views of the truth were far from clear or correct; and his diſcourſes, like thoſe of many worthy men at that time, whoſe hearts were better than their heads, contained a mixture of legal and evangelical doctrine. His amiable ſpouſe was ſignally inſtrumental in producing an happy change in his views of divine truth, of which he afterwards made the

* See the Continuation of Calamy's Life of Baxter, p. 678.

moſt tender acknowledgments to his children and friends. Having been brought to the knowledge of "the truth as it is in Jeſus," he was inſpired with an holy zeal for the ſpread of it among his people; and accordingly, in addition to the uſual paſtoral duties of catechizing and viſitation of his flock from houſe to houſe, he ſet up a weekly lecture on Thurſday, which was well attended, not only by his own hearers, but by others from the neighbouring congregations. Being eſtabliſhed in the knowledge and faith of the Goſpel, he acquired great freedom and boldneſs in the publication of it; and his talents, as a public ſpeaker, either in the pulpit or the eccleſiaſtical courts, becoming more and more conſpicuous, he ſhone with diſtinguiſhed luſtre among his brethren in the miniſtry. When the General Aſſembly of the Church of Scotland, by their act 1720, condemned, as erroneous, a book entitled, "The Marrow of Modern Divinity," he was one of the twelve miniſters who gave in a repreſentation and petition to the aſſembly 1721, ſetting forth, that many precious truths of Chriſt were condemned by that act; and therefore craving the repeal of it. His brethren had ſuch an eſteem for his abilities, that when they had made the firſt draft of their repreſentation and petition, they employed him to put it into proper form, to be afterwards reviſed by the brethren in that part of the country*. It was then preſented to the aſſembly, who declined entering on the buſineſs, but referred it to their commiſſion; and the commiſſion, which met in November that ſame year, put twelve queries to the petitioners, to be anſwered in writing againſt their next meeting in March following. The anſwers to the queries were begun by Mr. Erſkine †; and being finiſhed by the Rev. Mr. Wilſon, of Maxton, were preſented to the commiſſion, with a proteſtation prefixed to them. Theſe anſwers, which were afterwards printed, contain a maſterly defence of many leading truths of the Goſpel, and richly deſerve the ſerious attention of ſtudents in theology and young miniſters. They will alſo acquire clear and conſiſtent views of evangelical doctrine by a careful peruſal of the "Act of the Aſſociate Preſbytery anent the Doctrine of Grace."

Mr. Erſkine's reputation as a preacher had now riſen ſo high, that when the Lord's ſupper was diſpenſed at Portmoak, great numbers of ſerious and lively Chriſtians from different parts of the country attended, and ſome of them

* See Boſton's Memoirs, p. 370. † Ibid. p. 379.

from

from places ſixty or ſeventy miles diſtant; and ſo great was the concourſe of people on thoſe occaſions, that they had frequently two places for public worſhip, beſides the pariſh-church. So remarkably did the Lord Jeſus give teſtimony to the word of his grace, that not a few of thoſe people, on their death-beds, ſpoke of the braes (riſing grounds) of Portmoak as ſo many Bethels, where God Almighty met with them, and bleſſed them.—Mr. Erſkine ſuffered an almoſt irreparable loſs in the death of his beloved wife, Aliſon Turpie, who ſlept in Jeſus, after having born him ten children. Some time after her death, his brother Ralph, who was miniſter at Dunfermline, having come to ſee him, wrote the following verſes, in commemoration of her death:

The law b rought forth her precepts ten,
And then diſſolv'd in grace;
This vine as many boughs, and then
In glory took her place.

Her dying breath triumphantly
Did that ſweet anthem ſing,
"Thanks be to God for victory!
"O death, where is thy ſting?"

In the large edition of Mr. Ralph Erſkine's works, publiſhed at Glaſgow, theſe lines are ſaid to have been written on the death of his own ſpouſe, Margaret Dewar; but the writer of this had the following account of them from Mr. Ebenezer's eldeſt daughter, Mrs. Fiſher, of Glaſgow. "My uncle, Ralph," ſaid ſhe, "being on a viſit at our houſe, was walking through the parlour while the ſervant was bringing out his horſe from the ſtable; and obſerving my mother's Bible lying on a table near the window, he took out his pen and ink, and, ſetting his foot upon a chair, with the Bible on his knee, immediately wrote theſe lines on the blank leaf fronting the title-page."

Having been left a widower with a young family, the oldeſt of whom was not above thirteen years of age, Mr. Erſkine afterwards married a daughter of the Rev. James Webſter, of Edinburgh, who bore him ſeveral children; none of whom are now alive. His character and talents as a miniſter were ſo extenſively known, that he was called to exerciſe his gifts in many places at a conſiderable diſtance from his own pariſh; and the town of Stirling, finding it neceſſary to have another miniſter in addition to the Rev. Meſſrs. Hamilton and Muir, gave him an unanimous call; upon which he was tranſlated to Stirling in 1731,

after he had been twenty-eight years minister at Portmoak. Having been elected Moderator of the Synod of Perth and Stirling in April 1732, he opened the next meeting at Perth with a sermon from Psal. cxviii. 22. "The stone which the builders refused, is become the head stone of the corner." The General Assembly of the Church, which met in the month of May preceding, having passed an act, investing the decisive power of electing and calling ministers (where an accepted presentation did not take place) in the majority of a conjunct meeting of heritors and elders being Protestants, Mr. Erskine considered this act as a manifest encroachment on the divine prerogative of the Lord Jesus Christ, who is the sole King and head of his church, as well as a violation of the natural rights of Christian people; and therefore, with a becoming freedom, and a boldness peculiar to himself, testified against it, as contrary to the word of God and the fundamental principles of the constitution. This public testimony, in which he was joined by the Rev. Messrs. Wilson, of Perth; Moncrief, of Abernethy; and Fisher, (then) of Kinclaven, brought these four brethren, by a process, before the General Assembly; which terminated in their ejection from the established church. The secession was now formally stated. Mr. Erskine, possessing the affections of his people, who were well satisfied with regard to the rectitude of his conduct, the great body of the congregation stedfastly adhering to his ministry, joined with him in the secession, and built for him one of the largest meeting-houses in Scotland, capable of containing between three and four thousand people, numbers of whom came from different parts of the adjacent country, and placed themselves under his ministry. There are, at present, six different congregations with settled ministers, formed from that of Stirling, which is still so numerous, that it is a collegiate charge. Mr. Erskine coming into the decline of life, his congregation frankly agreed to give him an assistant in the ministry; and, accordingly, his nephew, Mr. James Erskine, being regularly called, was ordained colleague and successor to his uncle, who preached the ordination-sermon from 2 Cor. iv. 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." But being unable, on account of bodily weakness, to go through the whole of the solemn service, his son-in-law, the Rev.

Mr.

Mr. Fiſher, of Glaſgow, gave the *charge*, and concluded the ſervice with a ſermon from Col. i. 7. "Epaphras, our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt."—Mr. Erſkine having been for ſeveral years much afflicted with a *fiſtula*, was adviſed to undergo an operation; to which he conſented. On the day when this was to be performed, he was remarkably cheerful; and every thing being ready, "Come," ſaid he," let us take a glaſs of wine before the doctor begins to mangle my body." This ſpeech ſeems to have been prophetic, for the wound never healed; and, after languiſhing for a conſiderable time, under much pain, which he bore with chriſtian meekneſs and magnanimity, he fell aſleep in Jeſus on the 2d day of June, 1754, in the 74th year of his age, and fifty-firſt of his miniſtry, having been twenty-eight years miniſter at Portmoak, and twenty-three at Stirling. By his own deſire, his body was interred in the middle of his meeting, oppoſite his pulpit; and a large ſtone covers his grave.

With a clear head and a warm heart, he was poſſeſſed of ſtrong natural powers of mind, and an healthy conſtitution, which rendered him capable of great application in the ſtudy of divine truths. As a ſkilful textuary, he entered deeply into his ſubject, and ſpoke like one who felt the power, and believed the truths of the Goſpel. Having known the truth, he was ſteady in his attachment to it; and, in the eccleſiaſtical courts, he ſtood forth a champion for what he believed to be the cauſe of Chriſt, with a degree of fortitude which increaſed in proportion to the oppoſition that was raiſed againſt it. He was a popular preacher in the moſt proper ſenſe. His manner of preaching was peculiarly ſuited to the capacity of his hearers. His language was equally free from baſe vulgarity, or unmeaning pomp; and, while he took the Scripture for his model, he freely ſpoke the dialect of his country, which was beſt underſtood. With a manly countenance, a clear voice, a pleaſant delivery, and a commanding eye, he kept the attention of his audience through a long diſcourſe, while ſome of them wiſhed that it had been much longer. Mild and condeſcending in his behaviour, he ſtood high in the eſteem of his brethren in the miniſtry; and although he was endued with gifts ſuperior to the moſt of them, yet his modeſty and ſelf-denial were ſuch that he was ſometimes afraid to ſucceed them in the pulpit. After

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the death of the Rev. Mr. Wilſon, of Perth, he was choſen, by the Aſſociate Synod, to be their Profeſſor of Divinity; and was eminently uſeful in training up a number of excellent young men for the holy miniſtry, among whom were the Rev. William M'Ewen, of Dundee, and the Rev. John Brown, of Haddington, who is well known in the religious world by his numerous writings; as is Mr. M'Ewen, by his elegant eſſays.

Mr. Erſkine had a moſt affectionate regard for his brother Ralph; and many innocent pleaſantries paſſed between them. When the news of his brother's death reached him, he ſaid, with much emotion, "And is Ralph gone?—He has twice got the ſtart of me; he was in Chriſt before me, and he is in Heaven before me too." As he was preaching at Glendovan, on Monday immediately after the celebration of the Lord's ſupper in that pariſh, and, in the cloſe of his ſermon, was preſſing home the offer of Chriſt upon the people, he ſaid, "You will, perhaps, tell me you cannot believe? Very true, you cannot; but the offer of Chriſt to ſinners is the mean by which they are enabled to receive him; and, if I had a commiſſion from my great Lord and Maſter, I would offer him to theſe rocks, and they would anſwer me." He pronounced theſe laſt words with an uncommon elevation of his voice; and there being an echo in the place, the word *rocks* was immediately reverberated. The people were ſo ſtruck with this incident, that they all looked back to the rocks which were behind them. During his laſt illneſs, and in the intervals of pain, he converſed upon different ſubjects with great vivacity. One of his elders calling on him, ſaid, 'Sir, you have given us many good advices, pray what are you now doing with your own ſoul?' "I am doing with it," ſaid he, "what I did forty years ago: I am reſting upon that word, *I am the Lord thy God*;—and on this I mean to die."—To ſome friends, who were converſing with him one afternoon, he ſaid, "O Sirs, my body is now become a very diſagreeable habitation for my ſoul; but, when my ſoul goes out of this body, it will as naturally fly into the boſom of Chriſt as a ſtone will fall towards the centre."—One of his relations, who had come to viſit him, ſaid, 'Sir, I hope you get, now and then, a blink (glimpſe) to bear up your ſpirits under your affliction.' "I know more," ſaid he, "of words than of blinks. "Though he ſlay me, yet will I truſt in him." The covenant is my charter; and if it had not been for that bleſſed

bleſſed word, *I am the Lord thy God*, my hope and ſtrength had periſhed from the Lord." The night on which he died, his eldeſt daughter was reading in the room where he was; and, after awaking from a ſlumber, he ſaid, "What book is that you are reading, my dear?" 'It is one of your ſermons, Sir.' "What one is it?" 'It is the ſermon on that text, *I am the Lord thy God*.' "O woman," ſaid he, "that is the beſt ſermon I ever preached." It was, perhaps, the beſt to his own ſoul; but the ſermon will ſpeak for itſelf, as it has been long in print. A little afterward, he deſired his daughter to bring the table and candle near the bed; after which, with his finger and thumb, he ſhut his own eyes, and laying his hand below his cheek, breathed out his ſoul into the hands of his living Redeemer.

The following Letter to his daughter, Mrs. Scot, a worthy chriſtian, now living in Dalkeith, exhibits a picture of his mind, drawn by himſelf, while under ſore bodily affliction:

My dear Alice,

My nephew James read me your letter to him yeſterday, which brought me under a new ſympathy with you on account of the death of your dear uncle Ralph, and the ſtaggering condition of your father. According to the courſe of nature, it was my turn to have gone off before him; but the will of a good and ſovereign Lord has determined otherwiſe, and that I ſhould tarry behind for a while in this weary wilderneſs. It ſeems I am not yet made meet to be a partaker of the inheritance of the ſaints in light; but need to be more beaten in the wilderneſs with the hammer of affliction, before I come to the upper temple and ſanctuary. But good is the will of the Lord. As for the ſtate of my health, about which you are ſo anxious, I bleſs the Lord I have no formed ſickneſs; only I have borne and am ſtill ſo much afflicted with pain, that I am unable to follow the work of my miniſtry. I am moſtly confined to my bed. I ſometimes get up; but in a little, I am forced to my bed again through pain, which abates as to the ſeverity of it, whenever I get to bed again, inſomuch that my tottering hand becomes ſteady, and both body and mind are more eaſy. This letter is a proof of what I ſay, for it is wrote in bed, leaning on my elbow. I could neither have written ſo much nor ſo well, had I been up, ſitting at a table. The Lord makes me to ſing of mercy on this account, that my bed is made to eaſe me, and my couch to comfort me: neither am I like poor Job, ſcared with dreams, nor terrified with night-viſions. Many

times

times my meditations of him are ſweet in the ſilent ſeaſon of the night. Many, many times the Lord ſays to me, *I am the Lord thy God*; and then follows, "O my ſoul, thou haſt ſaid unto the Lord, thou art my God. Thine am I, O David, and upon thy ſide will I be, thou ſon of Jeſſe." I begin to weary, leaning on my elbow.—On Sabbath laſt, in the afternoon, as the people were very urgent to ſee and hear me, I went from my bed to the pulpit; and, after preaching half an hour from theſe words, "I know that my Redeemer liveth," I returned from the pulpit to my bed again. Your affectionate father,

EBENEZER ERSKINE.

Mr. Erſkine's Sermons, printed in his life-time, were republiſhed, in 4 vol. at Edinburgh, in 1761. Another volume was publiſhed from his Manuſcripts, ſeveral years after his death, by his only ſurviving ſon David, now reſiding in Muſſelburgh.

ORIGINAL LETTER FROM THE LATE REV. MR. JAMES HERVEY.

DEAR SIR, *Weſton, Dec.* 12, 1756.

THIS day ſe'ennight I received your obliging Letter and welcome preſent. I join with the gentleman whoſe pen gave us the advertiſement, in lamenting the loſs which the world has ſuſtained by Mr. *Some*'s death and dying orders. He appears, by this ſpecimen, to have been, not only a pious, but a fine writer: an uncommon perſpicuity and an elegant ſimplicity run through his compoſitions. If the author of the *Chriſtian Oratory* writes as pleaſingly, I ſhall not be weary of reading, though the pages were twice as numerous as they are repreſented in the propoſals. By this manner of expreſſing myſelf, you will perceive that I am a ſtranger to the work; but, as you recommend it, I ſhall expect to find a treaſure, and deſire to have four books in ſheets left with Mr. John Rivington, who will pay you, and tranſmit them to me.

Moſt heartily I wiſh you much of the comfort of the Holy Ghoſt, and all peace and joy in believing. Jeſus, who is the object of our faith, of whom that bleſſed Spirit teſtifies—Jeſus is a name that lightens our burthens, and ſweetens our woes. To his tender love and infinitely rich grace I commit my unknown friend, together with

his affectionate humble ſervant,

Mr. S. Sheafe. J. HERVEY.

A SIXTH VILLAGE DIALOGUE,

ON THE PRODIGAL'S CONVERSION.

Between Mr. LOVEGOOD, FARMER LITTLEWORTH, SQUIRE WORTHY, *and others.*

Mr. Littleworth comes down from Grace-hill farm, near Mapleton, and ſits down in the kitchen, deeply affected. Mr. Lovegood ſoon afterward comes in from viſiting his pariſhioners.

Mr. Lovegood. WHY, Mr. Littleworth, I am ſorry to ſee you ſo much affected—is all well at home?

Farmer. Oh, ſir, I cannot ſtand it; it quite overcomes me.

Loveg. What overcomes you, ſir? We ſhould not be "caſt down with over much ſorrow." Upon every event we ſhould learn to ſay, "Thy will be done."

Far. Oh, ſir! My ſon! my ſon!

Loveg. What, then, is poor Harry dead?

Far. Dead, ſir! No; bleſſed be God: this my ſon was dead, and is alive again; he that was loſt, and, as I thought, for ever loſt, is found again; and, I truſt, found in Chriſt. Oh, ſir, it ſo overcomes me, that I think I never ſhall be able to outlive it! But, bleſſed be God, come what will of it, I can now ſay, "Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation!" The Lord has not only ſaved me, a vile old ſinner, and my daughter Nance, but now my dear Harry is a ſaved ſoul. See, ſir, what a ſweet letter he has ſent me. *(The farmer gives the letter to Mr. Lovegood.)* Here, ſir, take and read it, if you pleaſe, for I cannot read it again, it ſo affects me. I was above an hour before I could read it through: I cannot ſtand it again: beſides, you can read better than I. *(Mr. Lovegood takes the letter, and reads it.)*

"Dear and honoured Father,

"It is now full four years ſince, in a moſt wicked, diſobedient, and rebellious ſtate of mind, I left your houſe, and entered, as a captain's clerk, on board the Rambler. I confeſs you might have heard from me before, but I was aſhamed to write. Whenever I thought of it, guilt flew in my face, while I conſidered how kindly you treated me as your only ſon! how you gave me the beſt education in your power; and which, I am ſure, you did out of pure love, and to the beſt of your judgment; though I confeſs it laid the foundation of my conduct before you and my God, which muſt have been my eternal ruin, had not ſuch undeſerved mercies prevented, as muſt for ever fill my heart with praiſe and glory to my moſt merciful God and Saviour, Jeſus Chriſt. In that ſchool, my deareſt father, I met with thoſe who firſt ſecretly led me into ſin. Even when a ſchool-boy, none but God knows the wicked devices of my heart; and as "evil men and ſeducers are ſure to wax worſe and worſe," ſo it was with me. I look upon my abominable and cruel conduct to you and my dear mother with perpetual abhorrence and grief. I pray you both a thouſand and a thouſand times to forgive me, as I now truſt that, vile as I have been, I myſelf am forgiven of God. I ſhall for ever bleſs the moſt merciful name of God, my Saviour and Redeemer, if I find you both alive, ſhould I return to my native ſhore; for again and again have I done enough to bring your grey hairs with ſorrow to the grave.

"I have oftentimes thought that, by my ungrateful silence, you must, at least in your imagination, have numbered me with the dead; for indeed I have been in deaths often; but a most gracious God would not suffer me to die, because it was his merciful design to change my heart, and constrain me to live the rest of my life, I trust, to the glory of his name. Yes, my most kind father, it was all designed by a gracious Providence, that your poor prodigal son should be for a while given over to the devices of his wicked heart, so as that he should be sent far from home to be brought near to him. I fear, the word of life, which has since then been made known to me, is but little known in the neighbourhood in which I received my birth and education. O, my dear parents, I want now only to live, that I may impart unto you how I have been converted from my vile ways, and have been constrained to live to God; and you may rely upon it, while I am enabled to depend on him, that I shall never grieve your dear hearts any more. Christ's love to me has made me love him; and now I love you most dearly for his name's sake.

"Your once rebellious but now affectionate son, most humbly requests that neither you, nor my dear mother, would blame yourselves that I had not from you a better example before I went to sea. Few in our parts knew or did better, nor yet so well; for I fear the knowledge and love of God was then sadly wanting among us all. A few months before I went to sea, I heard of a Mr. Lovegood, who was presented to the living of Lower Brookfield, and was much ridiculed for his religious zeal; and I remember we all, especially my sisters, used to join in the general laugh against him. Now as this is the common lot of all good men, I hope you will find him a faithful and upright minister of the Gospel. My dear father, do, for your own soul's sake, for the Lord Jesus Christ's sake, go and hear him. *(Here Mr. Lovegood is so much affected, that he joins with the Farmer, and weeps abundantly. After several attempts, he continues the letter.)* Perhaps he may administer to your soul those precious words of the Gospel of Christ which have proved the power of God to my salvation; though once, as you well know, to the grief of your heart, the vilest, the most abandoned wretch that ever lived on the earth. I should be glad, if I had time, to tell you all the most merciful steps in judgment, providence, and grace, that have brought my vile heart to repent and return to God; but the packet is likely to sail every hour which will take this to England; and it is supposed, in about a fortnight afterwards, our little fleet will sail for Portsmouth; so that within a month or five weeks after you receive this, you may expect to see your most undutiful and ungrateful child upon his knees before you, begging pardon for all his base behaviour to you and my dear mother; and though I shall bring home but a very scanty share of prize-money, yet, if I can but bring to my dear parents the inestimable prize of the knowledge of Christ, that pearl of great price! how joyful shall I be! As to the small sum that may fall to my lot, the moment I see you I shall tell you it must be yours; for, as I have confessed the sin with much grief before the Lord, I now confess it before you: That when I used to go to markets and fairs, unknown to you, I too often kept back a part of the price of the things I sold; and, in a few other instances, the money for which I sold your goods, I entirely kept to myself. I am very happy that it is now a little in my power to make restitution; while I hope I shall in a measure earn my daily bread by applying myself diligently to the business of your farm, as soon as I shall receive my discharge, which is promised me on account of the wound I received in my hip, by a splinter from the ship, in an engagement with the enemy; whereby I had nearly been sent

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to ſtand before the tribunal of my God, in a ſtate moſt deplorably wicked: and though I may go limping to the grave thereby, yet I bleſs God for his moſt merciful correction; for if I had not been moſt ſeverely wounded, and afterwards brought to the very gates of death by a fever that attended, I might have continued the ſame thoughtleſs and wicked wretch. O bleſſed, for ever bleſſed be God for that judgment, ſent in ſo much mercy, whereby I was willing to attend to the very affectionate advice and prayers of ſome few who are Chriſtians indeed in our floating hell! Though before I could, with others, ridicule them, yet in the time of my danger, when I felt the terrors of the Lord upon my heart, I was made willing to attend to that voice of tender mercy they adminiſtered to my deſponding heart. Since I have been on this iſland, God has wonderfully preſerved my health amidſt an abundance of ſickneſs. As ſoon as I landed, I ſought after thoſe who knew the converting grace of our Lord Jeſus Chriſt, and found it among the people called Moravians. I cannot expreſs with what tenderneſs and love they carried it towards me: and it is wonderful, whenever they ſaw me downcaſt under a ſenſe of the evils of my paſt life, how they recommended me to the dying love of the Lord Jeſus Chriſt, that my poor ſinful heart might be comforted in him.

"Preſent my affectionate love to my ſiſters; and as we have often joined together in ſin, ſo may we live to pray together! I grieve, my dear father, how ignorant and vain we all were before I went to ſea; and I write with many tears, while, with much ſhame and grief, I acknowledge what a vile ſinner I once was; but now I can bleſs his dear name, who has ſo mercifully ſoftened and changed my polluted nature, as that I can, from the bottom of my heart, ſubſcribe myſelf

your moſt dutiful
and affectionate ſon,
HENRY LITTLEWORTH."

(Mr. Lovegood having read the letter, returns it to Mr. Littleworth.)

Loveg. My dear friend, I enter into all the joys you feel, and can ſympathize with you, knowing how much you need divine ſupport, though the event is ſo bleſſed and glorious.

Far. Oh, ſir! what mercies God is pouring down upon the family of ſuch a poor old ſinner as I have been! Oh that my wife and daughters might live before him!

Loveg. Well, ſir, hope and truſt; for nothing is too hard for the Lord. But don't you admire what the grace of God truly is, in that broken and humble ſpirit the Lord has given to your ſon? and how it is, if any man be in Chriſt, he is a new creature? "that old things are paſſed away, and that all things are become new?"

Far. Ah, dear ſir, and don't you think I have felt ſomething of the ſame change upon my poor old ſinful heart? and for ſure it is a moſt glorious change!

Loveg. Yes, Mr. Littleworth, it is truly glorious. As in your ſon, ſo on the hearts of all wherein the converting grace of God is felt. Sin, however ſtrongly rooted in our corrupted natures, muſt give way to the omnipotent agency of God's Holy Spirit; and how wonderfully does this appear to be exemplified in the heart and conduct of poor Henry! He has not language to deſcribe how vile he has been: and you perceive alſo what tenderneſs and love he now feels to all, and what affectionate obedience he is willing to ſhew. How does this prove the truth of that bleſſed word, "that love is the fulfilling of the law!" and it affords full evidence, that if we love Chriſt, we ſhall love to obey him.

Far. And oh! what a wicked *blade* he was before he went to ſea! After

After he had got linked in with Tom Wild, Will Frolick, and that set, there was no keeping him at home; and when he found I did not chuſe that they ſhould keep up their *rackets* at my houſe, he would watch every opportunity to be away; and then I ſhould hear of him driving about to every horſe-race and fair within twenty miles round. One time I ſhould hear that he had been fighting; then he had been gambling; twice was he before the juſtice for his drunken frolicks; and night after night have my dame and I ſat up for him, while ſometimes he would be out all the night; and at other times he would come home at twelve or one o'clock, ſulky, ill-natured, and half drunk! and all this was my own doings; for I was wicked and fooliſh enough to ſend him to that ſchool where there was nothing of the fear of God; and after, I took him to all ſorts of *romancing nonſenſes*, ſuch as plays and puppet-ſhews, by way of diverting him; and that led him into company which brought on his ruin.

Loveg. Yes, ſir, but now a very different ſcene is before you; your ſon, I humbly truſt, is "born from above," and ſuch are made "blameleſs and harmleſs, the ſons of God:" As an obedient child, he will not faſhion himſelf according to the former luſts in his ignorance; but "as he who has called him is holy, ſo will he be holy in all manner of converſation." His hands will no longer be lifted up to ſtrike the mad and angry blow of inward murder and revenge; but with diligence and induſtry will he learn to labour, as Providence ſhall direct him. His tongue will be no longer employed in the language of folly, blaſphemy, and filthy converſation; but now, his heart being bleſſed with the grace of God, "his converſation will be as becometh the Goſpel of Chriſt," and ſuch as will be "to the uſe of edifying, that it may adminiſter grace to the hearers; and inſtead of finding him a ſulky, ill-natured ſot, you will find him "ſober, temperate in all things," loving, gentle, eaſy to be intreated. The lion is already turned into the lamb, and the diſpoſition of the tiger and the bear ſhall prevail no more; and as to his feet, they will need no ferters to keep them out of thoſe vile paths, in which he once ran in ſuch eager haſte. No, dear ſir, they will rejoice to walk with you to the houſe of God, to hear the glad tidings of ſalvation; no other houſe like that will his feet now ſo delight to tread.

Far. Dear ſir, it quite melts me down! Oh what joy of heart ſhall I feel the firſt time he and I ſhall walk together to your church to hear the man we once ſo wickedly ridiculed in the days of our ignorance, preaching unto us the love of that Saviour who has "called us out of darkneſs into his marvellous light." And poor Nancy; oh! what a bleſſing for her in having ſuch a brother brought home to the family; for it is wonderful, how ſoft, and good, and gentle, and humble, that dear girl is become ſince ſhe has received the Goſpel of Chriſt. And when I conſider the grace I have lately felt in my own heart, and how ſweetly you deliver theſe things to us from the pulpit, I wonder that every one who comes to hear you is not converted to God as well as ourſelves.

Loveg. So it appears to all who have been newly converted by the word of life themſelves; but when we conſider the hardneſs and the deceitfulneſs of the human heart, we ſhall rather wonder that any of us are renewed.

Far. Don't you think, ſir, by my ſon Harry's letter, that he is really renewed?

Loveg. Indeed, ſir, it breathes a moſt excellent ſpirit; and I truſt he will give you an abundance more joy than ever he has given you grief; but ſtill we muſt tell him, if we live to ſee him, that he has but juſt put on his armour for the battle, and that he muſt watch unto prayer.

Far. The Lord keep both him and me watching and praying; but, oh, how it affects me to think what we all muſt feel when he firſt comes home; and when he finds his poor old wicked father has been bleſſed with

with a new heart! Oh, what a meeting it will be! But how aſhamed ſhall I be of myſelf on account of the bad example I have ſet before him! how often have he and I neglected our church and Sabbath, that we might go on ſome idle viſit, or after ſome fooliſh paſtime! I can't think that he would ever have been ſo bad in his wicked ways if I had not firſt led him into them! Well, I'll confeſs it to him with ſhame, and tell him the fault was moſtly mine.

Loveg. It might be better if both of you were not to dwell too much on thoſe things; they were done in the times of ignorance that God winked at. You are both, I truſt, now arrived in the new world of grace, and your buſineſs will be now, with him, to preſs forward to the eternal world of glory.

Far. But O, ſir, when my dear child offers me his prize-money, becauſe in the days of his wickedneſs he robbed me, how can he think I could ever take it from him?

Loveg. He does not know the bleſſed change that has taken place upon your mind; and he hopes much, by his honeſty and integrity, to win your ſoul to Chriſt; and as he now, doubtleſs, attends to his Bible, he probably thinks on what Paul promiſed Philemon on behalf of Oneſimus, the ſervant who robbed his maſter; and his conſcience will ſurely tell him, that it was worſe to rob a father than a maſter.

Far. But he ſays he truſts God has forgiven him; and ſhall not I forgive him? Dear child! I would not grieve him for a thouſand worlds. No, no; I ſhall want none of his prize-money, while I have in him ſuch a prize as my unbelieving heart never expected. It will cut me to the heart when he makes the offer.

Loveg. Well, ſir, we muſt contrive to ſoften matters before you and your ſon have the firſt interview.

Far. I wiſh you would, ſir, for the thoughts of it are quite too much for me; he talks of begging pardon on his knees, when I ſhould rather go on my knees to him, for leading my own ſon aſtray by ſending him to ſuch a ſchool, and by the bad example I ſet before him. If he acts as he ſays he will, I am ſure I never ſhall be able to bear it. *(The farmer again weeps exceſſively. After he is in a meaſure recovered, Mr. Lovegood addreſſes him:)*

Loveg. My friend, though I feel for you very tenderly, yet your very tears put me in mind of the joys of "the angels in heaven over one ſinner that repenteth;" but I think we can contrive matters ſo as that your minds may be properly prepared for the meeting.

Far. Why, it is moſt likely I can't write to him before I ſee him, as he will come from Portſmouth directly as he lands.

Loveg. Yes, but he will certainly travel in the ſtage that goes through Mapleton to the north, and then you may tell Mr. Vintner, of the George, to direct your ſon to Mr. Traffick's of the ſhop, who is a very ſedate worthy man; then you may put a letter into his hands, that he may give it to your ſon; and you may tell him what you think proper, and afterwards Mr. Traffick may bring him to his houſe, and give further particulars; and Billy Traffick, who is a very ſerious young man, will walk with him to our houſe.

Far. No, dear child, he is lame; I muſt ſend Thomas Newman to bring him, with a horſe for him to ride on, and another horſe that he may bring his things with him; but for all that, Billy Traffick may come with him, for he is a choice lad; and I muſt do all I can to put my ſon into good company; for oh, what miſchief was done to my precious boy by the bad company he kept before he went to ſea!

Loveg. I think, ſir, yours is the beſt plan; and what a feaſt will this be to poor honeſt Thomas to bring ſuch a rich treaſure home to his maſter's

ter's houſe! and Thomas, though a plain, yet he is a very ſenſible man, and will know how to break matters to him.

Far. And what a feaſt will this be to me, to receive ſuch a treaſure in ſuch a ſon, returned to me again in peace and ſafety, and with the rich treaſure of the grace of God in his heart! O the yearnings of a father's bowels over ſuch a child!

(A meſſage from Mr. Lovegood's ſervant.)

Servant. Sir, 'Squire Worthy and his lady, with two of the young miſſes, are juſt come into the hall.

Mr. Loveg. to Mrs. Loveg. My dear, will you go with them into the parlour? *(To the Farmer.)* Mr. Littleworth, you muſt go in with me.

Far. I am afraid if I do, it will quite overcome me as bad as ever; but if you think it beſt, I'll try; and perhaps the *'Squire* may give us ſome advice on this occaſion.

Mr. Worthy. (After the uſual ſalutations.) Why, Mr. Littleworth, I did not expect to ſee you here. I came to inquire of our worthy miniſter if he had heard any tidings from your ſon, as I heard by the newſpapers a packet arrived at Falmouth on Wedneſday laſt from the fleet in which he ſailed.

Lovег. Mr. Littleworth has a letter from him, and a bleſſed one it is! Would you let Mr. Worthy ſee it, Mr. Littleworth?

(Mr. Littleworth again in tears.)

Far. Yes; but I cannot read it, it ſo affects me. *(To Mr. Worthy).* If I had all your Honour's eſtate, it would not have given me half the joy I have felt in receiving that letter.

(Mr. Littleworth lends it to Mr. Worthy.)

Mr. Worthy. Sir, as you ſay it is ſo good a letter, if it contains no family ſecrets, may I read it out, that my eldeſt daughter, who has a ſerious turn of mind, may gain ſome inſtruction by it?

Far. O yes, ſir, you may read it out; but then I cannot ſtop to hear it again.

Lovег. I think, Mr. Littleworth, you had better not ſtop, but take a walk in the garden while Mr. Worthy and I read over your ſon's letter, and converſe about it.

Far. Why yes, ſir; if the *'Squire* will pardon me, I would rather do ſo, for I cannot ſtand it again.

(The letter is again read over, and the farmer is a ſecond time introduced.)

Mr. Worthy. Well, Mr. Littleworth, I muſt not ſay too much to you in a way of congratulation, as you cannot bear it; but we have been planning, that on the evening your ſon comes home, Mr. Lovegood had better give you the meeting, and ſpend the firſt evening with you.

(Far. to Mr. Worthy.) To be ſure it would be *deſperate unmannerly* to aſk ſuch a gentleman as you are to come and meet us; but in our old houſe I have a hall that would hold twenty ſuch gueſts, and a heart big enough to hold a thouſand more.

Mr. Worthy. Thank you, my kind friend; but as Mr. Lovegood will be with you, you will have quite company enough on that occaſion.

Mrs. Worthy. But, Mr. Littleworth, next Wedneſday-three-weeks, Mr. Lovegood is to examine the Sunday ſchool children, and preach a ſermon to them and their parents at the church; and afterwards Mr. Worthy is to give them all a ſupper in the ſervants' hall. Perhaps your ſon may be returned by that time, and then we ſhall be happy to ſee yo and all your family to tea, that you may go and hear the ſermon.

Far. Ah, madam, if you and the *'Squire* will but put up with our *countrified faſhions*, to be ſure we ſhould be mighty proud to make ſuch a viſit; and perhaps my daughters Polly and Patty may hear a ſermon

that

that the Lord may bleſs to their hearts, for they are *deſperate* fond of being with fine *gentlefolk*.

(Mr. Worthy's ſervant enters the parlour.)

Servant. Sir, Thomas Newman has brought Mr. Littleworth's horſe.

Far. Tell him I ſhall be with him preſently. I thought, as I walked here, it would be too much to walk home againſt the hill; ſo I thought as ſoon as the horſes had done plough, Thomas ſhould bring one of them. My knees and ancles are deadly weak! what have I ſuffered by the gout! but there, the Lord forgive me, it is in a meaſure through my own wickedneſs, for I have made a God of my belly.

Loveg. Tell Thomas to put the horſe in my ſtable, and come in and refreſh himſelf.

Far. O no, ſir, I thank you, I'll be getting home. My wife is mighty fond of Thomas, though ſhe does not like his religion; and he has always victuals enough when he comes to our houſe; and it was Thomas's good life that made me think ſo well of your good ſermons.

Far. to Mr. Worthy. I wiſh your Honour a good day. The ſame to you, madam.

Worthy. Farewell, Mr. Littleworth.

(Mr. Lovegood goes with the farmer to ſee him mounted.)

Loveg. Well, Thomas, how do you do? How is Betty and all the children?

Thomas. They are all very well, ſir, thank the Lord, except little Joſeph, and he has been ſore bad with the hooping-cough; but Madam Worthy ſent him ſome *doctor's ſtuff* that has done him an abundance of good.

Loveg. Let me ſee, Thomas; Joſeph is one of the twins.

Thomas. Ah, ſweet child; and I felt him as dear to me as an Iſaac; and I ſhould have needed an Abraham's faith to have parted with him.

Loveg. But have you heard that maſter Harry is coming back again from ſea?

Thomas. Why, ſir, I heard that juſt before I came down, and that my maſter has been *moſt deſperately affected* at the news. Lord grant that he may be brought home ſo as that he may be brought to God. Who can tell, maſter?

Far. Oh, Thomas, that is done already. "Praiſe the Lord, O my ſoul; and all that is within me bleſs his holy name!"

Thomas. What, has maſter Harry felt the converting grace of God?

Far. Oh, Thomas *(Farmer weeps and wipes his eyes.)* but I'll tell you as I ride along, and you ſhall walk by me.

Loveg. Well, Mr. Littleworth, the Lord bleſs and ſupport you!

Far. And you too, ſir, a thouſand times, for the good you have done to my immortal ſoul. *(They go home.)* Oh, Thomas, you will be all amazement to hear how broken, and humble, and contrite, my ſon writes about his wicked courſes.

Thomas. Maſter, that is a bleſſed ſign; for when once we are made to hate ſin, we may be ſure there is a divine change. The Lord be praiſed if maſter Harry has been ſaved from his wicked ſtate; for how wild and wicked for ſure he was! but, maſter, if you and I do but think what we once were, and what, through the grace of God, we now are, we need deſpair of none. Can't you remember what Mr. Lovegood ſaid, about three Sundays ago: "Who but a God can tell how far God's uttermoſt can go."

Far. Why, he has no notion how the Lord has converted the heart of ſuch a poor old ſinner as I have been. How he will be ſurpriſed when he comes home! it quite overcomes me to think of it.

Thomas. Had we not better contrive to tell him this beforehand? *Far.*

Far. That we have contrived already; and you are to go and meet him at Mapleton; and Mr. Lovegood is to come and ſup with us. O what a bleſſed meeting it will be!

Thomas. And how much more bleſſed ſtill will be the meeting in Heaven! But, maſter, if I may be ſo bold, how came it all about?

Far. Here, Thomas *(lending him the letter)* you ſhall take this letter home with you, and you and Betty ſhall read it together; but be ſure and take care of it, for I value it more than untold gold. O how I ſhall count the days till my ſon comes home! And after ſupper, Mr. Lovegood will give us family prayer; and after that I am determined, in my poor faſhion, to keep it up; for then we ſhall be quite ſtrong, when dear Harry comes home; and who knows but it may be a bleſſing to my wife and two daughters!

Thomas. Why every body ſays what a Chriſtian-like family our *ſquire*'s is; and I do think it is all on account of the wonderful good order that is kept up in family prayer.

Far. Aye, aye, Thomas; and, by the bleſſing of God, we'll have family prayer too; and Mr. Lovegood ſays he will make a hymn on purpoſe upon the prodigal's return, and a brave hymn I'll warrant it will be. Thomas, you muſt be there to pitch the tune; and Mr. Lovegood ſays you ſhall be clerk at church next, if any thing happens to old Andrew Snuffle.

Thomas. Ah dear, how ſhall I feel if ever our miniſter ſhould make ſuch a poor ſimple creature clerk of our pariſh! to be ſure it would be a wonderful help to me and my poor dear Betty, to bring up our children; but I am ſadly afraid Mr. Lovegood will not be long miniſter of our pariſh.

Far. The Lord forbid! but why ſhould you think ſo, Thomas?

Thomas. Why I am told our 'ſquire is to go next winter to London to put one of his ſons to ſome place of *learning*. I hope he won't ſtop long, for all the poor people in our village are in a ſad taking when he is away; but I am afraid if he was to tell Lord *Cancellor* what a wonderful man our miniſter is, the king (God bleſs him) will ſoon make him lord archbiſhop of Canterbury.

(Thus the Farmer and Thomas went on chatting till his arrival at home The ſequel of ſome future events will ſoon be preſented to the reader.)

ANECDOTE.

SIR, TO THE EDITOR.

SEEING an anecdote of my friend, J. S. (or James Soper) of Alfriſton, in your Magazine for January laſt, puts me in mind of another, the authenticity of which you may depend on.—Mr. S. died in 1796, and is now, I have reaſon to hope, in glory. While reſiding at Alfriſton, the Lord having lately called him to the knowledge of the truth as it is in Jeſus, he ſeparated himſelf from the company of his former gay intimates. Some of theſe giddy youths meeting him (I think as he was going to chapel) thus addreſſed him: "Well, Soper, you ſeem to be very zealous for religion; we ſhall ſoon hear that you are a preacher. Come, can't you preach us a ſermon?" Soper very gravely replied, "No; I will name a text, and leave you to preach the ſermon." Then, with great emphaſis, he recited the following paſſage of Scripture, (Acts xiii. 40, 41) "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 days; a work which ye ſhall in nowiſe believe, though a man declare it unto you."—And the words fell with that weight on their minds, that not one of them could make a reply, nor did ever ridicule him any more.—"A word fitly ſpoken (as Solomon ſaith) is like apples of gold in pictures of ſilver."

Lewes. J. J.

THE TRUE BALANCE.

IT is obſerved by Solomon, "that a falſe balance is an "abomination to the Lord; but a juſt weight is his "delight." As this is undoubtedly true when taken in a literal ſenſe, ſo, I think, it cannot be leſs ſo when conſidered in a ſpiritual. The world not only abounds with diſhoneſt tradeſmen, but with diſhoneſt profeſſors, who, with the balance of deceit and error, deceive many. It is, therefore, of ſome importance to enquire what is the *true* balance? to diſcriminate between the juſt and the unjuſt, and to find out the right ſtandard. Some make their own dogmatical opinions the true balance, by which they weigh their neighbours. Others try all by their own experience. Some captious profeſſors, who have as little ſound intellect as they have pure love, weigh all in the falſe ſcale of bigotry and conceit; and generally conſider all as *nought* who do not exactly ſee as they do. The *phlegmatic* weighs the man of lively feelings in the balance of affected deliberation; and the man of ardent paſſions weighs the phlegmatic in the ſcale of feelings;—and thus they condemn each other: and it is to be feared that we have all been *too* guilty of diſhoneſty, in having erected our own ſecret ſtandard. But as this is againſt the royal law, and as there is one general meaſure by which we ſhould be regulated, we ſhall do well to conſider and abide by it. This balance is the word of God; it was made in the court of Heaven, and is ſent down to this our world, for the very purpoſe of eſtabliſhing right and propriety among men; it is compoſed of the pureſt and richeſt materials, and held in the ſteady and powerful hand of the Almighty: it exactly anſwers the end for which it was deſigned.

Now this muſt be uſed upon all occaſions, under all circumſtances, and in all places. Our *principles* muſt be tried by this. Every ſentiment muſt be brought here; and however ſpecious it may be, however rational it may ſeem, however apparently conducive to our happineſs, if it accord not with the juſt weight, it muſt be rejected. It is not what a proud prieſt may aſſert, an ignorant enthuſiaſt believe, or a wretched bigot hold forth to us as the truth; but what the word of God declares, that we muſt abide by. By this alſo we are to aſcertain, whether our *experience* be genuine. The paſſions muſt be weighed here; and it is neceſſary to be very cautious, ſince a heated imagination,

violent emotions, and a warm temperament of conſtitution, are often put for real devotion and livelineſs of affection. But if put into this ſcale, we ſhall ſoon ſee whether our feelings be of the right kind: if they do not tend to humility, do not excite to obedience, do not prompt to gratitude, the balance will not be *in equilibrio*; but the weight of truth will abundantly preponderate, and at once ſhew the lightneſs of our ſuppoſed property. The *conduct* muſt here be weighed. Many ancient and modern ſcales have been uſed for this purpoſe. The balance of *charity* has been adopted by ſome, who have ſaid, as long as we love all men, the little irregularities of our lives will be forgiven. Others have made the balance of ſuffering the ſtandard, and ſuppoſed that their ſorrows will ſufficiently expiate their ſins. Many have erected the balance of outward morality; and thought it might be ſufficient to lop off a few excreſcences from a vitiated conduct, and practiſe a few public virtues, and then all would be well. But theſe are all counterfeit, and not one of them muſt be truſted. The only balance for the conduct, is the word of truth. This requires, not a partial amiableneſs before men; not a few external accompliſhments; not a ſhew of charity alone; but ſelf-denial, peace, meekneſs, temperance, ſobriety, humility, patience, and purity. And though the beſt of men too often fail here, yet, without theſe, we have no characteriſtic marks of being true Chriſtians. Theſe are the ſolid weights which bring the ſcales, at leaſt, ſomething toward the true counterpoiſe; and he only is the happy man, who derives all his ideas of *ſpiritual quantity* from this meaſure.

But, to improve theſe few thoughts, let us,

1ſt, Beware of the "balances of deceit." A charge was brought againſt Ephraim, that theſe balances were in his hand *. The God of this world, who has always been a deceiver from the beginning, has taken care to counterfeit a balance, which he impoſes on the ignorant; and, what is more, like every other impoſtor, he aſſures them it is the only *true one*. Let us examine well what we uſe; and if it agree not with the ſtandard already mentioned, let us utterly reject it.

2dly, Let us remember, that God cannot be deceived. He weighs the moſt minute things in his balance;—he will admit of no counterfeit;—he ſees the leaſt defect;—his

* Hoſea xii. 7.

hand

hand is not only firm, but his eye is omniſcient. In the balance of his ſtrict juſtice, it is true, we all fail; and if he mark what is amiſs, who can ſtand? But in this balance, the merit of Jeſus Chriſt, on our behalf alone, preponderates. He requires, however, ſincerity of love, unreſerved devotion, and uniform obedience; while the baſe principles of hypocriſy he detects and abhors.

3dly, A good man deſires to be regulated by the true ſtandard, and to be what God would have him. *Let me*, ſays Job, *be weighed in an even balance.* He admires the rectitude of the divine nature, the beauties of holineſs, and acquieſces in the requiſition of obedience and ſubmiſſion. "Search me and try me," is his language, "and know "my thoughts, and ſee if there be any wicked way in me; "and lead me in the way of righteouſneſs." As it is an evidence that there is ſome baſe alloy when we are fearful of the right ſtandard,—ſo it argues ſincerity and truth when we are deſirous to be tried in God's own way.

Laſtly, How deplorable the caſe of thoſe who are ſtrangers to truth! they, if laid in the balance, "are alto-"gether lighter than vanity:" they muſt be caſt away as nothing worth: dying impenitent, they will in the laſt day be put in the ſcale of juſt judgment; and being found wanting in principle, in love, in faith, in obedience, muſt be for ever wanting alſo in happineſs and peace.

C. B.

ON SLANDER.

THAT this inſinuating vice has made its way into Chriſtian ſocieties, is become too plain to be denied; though our ſpiritual indolence may keep us from that rigid ſelf-examination, which, if faithfully practiſed, would detect it in ourſelves. There are two ways by which this evil hath crept in among us unperceived, and almoſt unreſiſted. The firſt grand inlet ſeems to be pride; a deſire of eſtabliſhing our character for diſcernment; of appearing to be perſons whoſe opinion of ſentiments and conduct is of importance to our friends. Well might our Saviour ſay to his diſciples, "Ye know not what manner of ſpirit "ye are of." Can the followers of the meek and lowly Jeſus,—can they who acknowledge themſelves, in their daily addreſſes to a throne of grace, guilty, hell-deſerving

creatures, conſtantly depending upon the Father of mercies, through a Redeemer's interceſſion for freſh ſupplies of grace,—can theſe form an high opinion of their own diſcernment, and think meanly of the attainments of their brethren? Is this following the Apoſtle's inſtructions: "In "lowlineſs of mind preferring one another; each eſteeming others better than himſelf?" Ah no! this is exalting ourſelves above our brethren, and bringing ourſelves into imminent danger of that puniſhment threatened in Scripture to ſpiritual as well as carnal pride: "He "that exalteth himſelf ſhall be abaſed." Let us reflect on the conſequences of this unjuſtifiable conduct, and ſeriouſly aſk ourſelves, if it be our real deſire to increaſe in faith, charity, and every Chriſtian grace? If ſo, are theſe the means by which we can expect to ſucceed? Our propenſity is to form an eſtimation of ourſelves, by a compariſon of our own character with that of our neighbour,—though the word of God ſhould be our ſtandard. But if we are ſo unjuſt as to employ our time in ſeeking out our brother's failings, that we may manifeſt our diſcernment or eſtabliſh our ſuperiority, are we not very liable to think more of ourſelves than we ought to think? On the contrary, if by the grace of God, we are enabled to diſcern the excellencies of thoſe humble followers of the Lamb, who do not ſo much employ their time in watching over others, as in keeping their own garments unſpotted, will not our emulation be rouſed to tread in their ſteps? and may we not expect, through the grace of God, "to have our hearts puri-"fied, through faith, to an unfeigned love of the brethren?

Another inlet to this odious vice, is the dread of ſingularity. This is the foundation of almoſt all ſinful conformity to the world: and, what is more deplorable, it works very powerfully upon ingenuous minds. The pious Dr. Young prays,

> "Pardon our crimes, forgive our virtues too;
> "Thoſe leſſer faults, half-converts to the right."

It is melancholy, to think that ſweetneſs of temper and compliance of diſpoſition ſhould be abuſed by Satan and the world to draw men into dangerous ſnares and baſe compliances! But Chriſtians ſhould not be thus deceived. "Thoſe who have named the name of Chriſt, ſhould de-"part from all iniquity, and hate the garments" that are even "ſpotted with the fleſh." Has this been our careful and conſtant practice? Have we not mixed in ſociety, where

where this propenſity to ſlander has made its appearance at firſt, like a gentle inoffenſive ſtream, but has kept increaſing till it ariſes to a torrent of troubled waters?—a torrent which we could not get clear of without polluting our minds and endangering our peace? And has not this been repeated by ſome of us, till we have, through habit, become unconſcious of our frequent participation in this faſhionable iniquity?

Will your candid Chriſtian readers, Sir, permit an obſcure individual to lay before them two or three methods, which he hopes, through a divine bleſſing, have been and may (by refreſhing his memory in committing them to paper) be ſtill more helpful to him, in combating a depravity, which he feels and laments; and to be delivered from which, he is deſirous to offer up his earneſt prayers to that God, who hath promiſed to *work in his people, both to will and to do of his good pleaſure.*

1. Self-examination and ſelf-reproof, may be very uſeful expedients. Let our active thoughts turn inward, and, inſtead of letting our ſouls,

> " Shut up in their dark room,
> " Seeing ſo clear abroad, at home ſee nothing;
> " But like a mole in the dark, buſy and blind,
> " Work all their follies outward, and caſt them up
> " To the world's open view;"

Let us keep our hearts with all diligence, for out of them are the iſſues of life. Let us be humbled under a ſenſe of our own imperfections; and when we find our tongues upon the ſtart to utter ſome real or ſuppoſed failing of our neighbour, the thought of which, perhaps, is ſin, as originating in pride and ſelf-complacency,—let us check them with this reflection: What would be the fate of our characters, if our Heavenly Father ſhould ſee fit to deliver them up to the will of our enemies? *Lead me*, ſays David, *in a plain path, becauſe of mine obſervers.* Let us not with ſuch petitions as theſe upon our lips, become the rigid obſervers much leſs the calumniators of others. If we are ſevere in judging ourſelves, we ſhall have no inclination to cenſure others.

2. Temperance and regularity of conduct. Though we may make conſcience of refraining from running with the world in their exceſs of riot, yet, if we make too free an uſe of the bleſſings of Providence, and ſuffer our hearts to be overcharged, we may expect our grand adverſary will take occaſion, while our ſouls are off their watch, to make his

his attack upon us. When the heart is merry, the tongue is too apt to run on without reſtraint. *Let our moderation*, however, both in words and actions, *be known unto all men*; and let every one of us be ſwift to hear, ſlow to ſpeak, that we may thus avoid the temptation to ſlander our brethren, for want of materials to fill up converſation. We are required in that perfect law of liberty, which is the delight of every believer, not only as the foundation of his hope, but as the holy ſtandard of all his moral obligations, both to God and man, *to do juſtice, to love mercy, and to walk humbly with our God*. To labour with activity and cheerfulneſs; to be uſeful in the ſtation wherein Providence hath placed us; not with a view to worldly applauſe, but in ſingleneſs of heart, fearing God, is the way to adorn the doctrine of God our Saviour: and if this courſe be purſued, we ſhall find no time for folly, and no inclination for ſlander.

3. The laſt and moſt effectual method, and one that is indeed frequently and earneſtly recommended in the word of God, is ſeparation from the world: "Be not conformed "to this world,—be not partakers of their ſins,—touch not "the unclean thing,—come out from among them, and be "ye ſeparate." In the preſent ſtate of ſociety, we are not required wholly to ſeclude ourſelves from the company of unbelievers; nor would it be honourable to our profeſſion to do ſo, while Providence is favouring us with abilities, or ſtation, or influence, that may be made ſubſervient to the cauſe of religion; or while our calling is ſuch as obliges us to labour among thoſe whom we ſhould not otherwiſe chuſe for our companions; but while we are preſent with them in perſon, we ſhould in ſome good meaſure be abſent from them in ſpirit. The Holy Spirit the Comforter, if we are enabled to pray fervently for his ſanctifying influences, can preſerve our hearts and minds from contamination in the midſt of folly and profanity; and even while we are neceſſarily labouring for the food that periſheth, can fix our contemplations on that heavenly inheritance which is reſerved for thoſe whom God upholds through faith unto ſalvation. And can we in the midſt of ſuch contemplations deſcend to the grovelling vice of ſlander? Will not our ſilence rather, when this or any other unwarrantable ſubject is in agitation, operate as a guard upon ourſelves, a manifeſtation of our living above the world, and a gentle, though unequivocal rebuke to thoſe who are thus abuſing the greateſt and nobleſt gift of nature, the gift of ſpeech?

Theſe

Theſe may be ſerviceable means of combating this hateful propenſity: they will, however, be but laborious and fruitleſs attempts without a divine bleſſing upon our endeavours. Let us, conſtantly and fervently, put up our petitions to the Holy Spirit, that he would deſcend and take up his abode with us, ſanctifying our hearts and ſtrengthening our hands to caſt out, not only this, but *all* our ſpiritual enemies. F.

REMARKS ON PSALM XC. 10.

"THE days of our years are threeſcore years and ten; "and if, by reaſon of ſtrength, they be fourſcore "years, yet is their ſtrength labour and ſorrow; for it is "ſoon cut off, and we fly away."

Commentators, in general, have ſuppoſed that Moſes was the author of this Pſalm. It appears to have been written originally for the benefit of the children of Iſrael; but may be uſed with propriety by the church in every age. We learn, from the above text,

1. That the period of man's exiſtence, in this preſent world, is limited. The bounds of its duration are appointed by Him who knows the end from the beginning. We know not ourſelves the day of our death. All that we know, and all that is neceſſary for us to know is, that death is certain. The time and manner of our death are ſecrets with God: he has wiſely and mercifully concealed theſe things from our views; but, that "we muſt needs die," both the language of Revelation and the voice of God, in his providence, combine to teach us. "What man is he that liveth and ſhall not ſee death? Is there not an appointed time for man upon earth? Are not his days determined? The number of his months, are they not with God? Has not his Creator appointed his bounds, that he cannot paſs?" We may obſerve,

2. That the boundaries of human life are diverſified; *i. e.* the appointed time of ſome upon earth is ſhorter than others. With reſpect to many, they no ſooner make their appearance on the ſtage of human life, than they are called to leave it. A very conſiderable part of the human race dies in infancy and childhood. With reſpect to others, the light of life is extinguiſhed in the firſt dawnings of their reaſoning powers; the beautiful flowers are nipped as ſoon as they begin to bud and bloſſom. Others again, are preſerved through the different ſtages of childhood and

youth to riper years, and, in the midſt of their vigour and ſtrength, are "cut down like the graſs, and wither as the green herb;" whilſt the exiſtence of others is protracted to the age of threeſcore years and ten, or, is even extended, "by reaſon of ſtrength," beyond the limits of fourſcore years. "One dieth in his full ſtrength, being wholly at eaſe and quiet; his breaſts are full of milk, and his bones are moiſtened with marrow; and another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure. They ſhall lie down alike in the duſt, and the worms ſhall cover them*."

3. We are taught, that the utmoſt ſtretch of human life is uſually ſeventy years. But few, indeed, arrive at this age; and fewer ſtill exceed it. If life be extended to this advanced period, like a vapour that appears for a little time, it ſoon vaniſheth away. In the figurative language of Solomon, "The keepers of the houſe tremble: the ſtrong men bow themſelves; the grinders ceaſe, becauſe they are few; the ſilver cord is preſently looſened; the golden bowl is broken; the pitcher is broken at the fountain; the wheel is broken at the ciſtern; the duſt returns to the earth as it was, and the ſpirit returns unto God who gave it." The lives of the antediluvians were frequently extended, in the wiſdom of God, to a much longer period than any of the children of men are at preſent. Seven, eight, or nine hundred years revolved ere they went to their long home. The life of man is now conſiderably ſhortened; it ſeldom exceeds, or even reaches, the age of threeſcore years and ten, or fourſcore years. This has ever been, ſince the death of Moſes, the common limit of human life, which few exceed, and which multitudes never come near.

4. To have the days of the years of our life extended beyond this ſpecific term, is by no means deſirable.—Their ſtrength will neceſſarily be but labour and ſorrow; "the evil days will then come, and the years draw nigh when it will be ſaid, there is no pleaſure in them."—How ſmall a portion of ſtrength, at that time of life, remains! How enervated the members of the body, and the faculties of the mind! How incapable of action! How unfit for thoſe exerciſes in which they were formerly employed! How dim the eyes! How dull the ears! What tedious days and wearyſome nights are experienced! "As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for the re-

* Job xxi. 23, 27.

ward

ward of his work;" ſo is man from ſeventy years old and upwards, made to poſſeſs months of vanity; and wearifome nights are appointed to him. When he lies down, he ſays, "When ſhall I ariſe, and the night be gone?" and he is full of toſſings to and fro unto the dawning of the day. When he ſays, "My bed ſhall comfort me; my couch ſhall eaſe my complaint; then is he ſcared with dreams, and terrified through viſions;" ſo that he becomes weary of his life, and, like Jonah, wiſhes in himſelf to die; and ſays, "It is better for me to die than to live." We remark,

5. That the longeſt period of mortal exiſtence is comparatively ſhort. It is ſoon cut off, like a ſpider's web, and, like chaff before the wind, we fly away in haſte to our eternal home. If Jacob, at the age of one hundred and thirty years, acknowledged that his days had been *few*, with much greater propriety may the oldeſt acknowledge that their days are *few*, now the common limit of man's abode upon earth is ſo much contracted! How few, when compared with the days of man before the flood! And how ſhorter ſtill is human life when compared with ETERNITY!

Concluſion. As the boundaries of human life are diverſified; as ſome die in infancy, ſome in youth, ſome in the middle of life, and ſome in old age,—ye that are parents, depend not on the lives of your children; they may be ſnatched from you in a moment, in the twinkling of an eye. Are you young? Boaſt not of the ſtrength of your conſtitution, nor be flattered with the idea that you are far from the gates of death. How many flowers are cut down in their prime! Have you ſearched the volume of the divine decrees, and found that you ſhall not die in the days of your youth? Whatever may be the ſtate of your health at preſent, or however far diſtant the approach of the king of terrors to appearance may be, it would be the higheſt mark of folly and preſumption even to boaſt yourſelves of to-morrow, for ye know not what a day may bring forth. Are you paſſed from youth to riper years, and arrived at the meridian of your days? Neglect not the thoughts of death. Prepare to meet your God. You are ſurrounded with daily inſtances of the mortality of thoſe of the ſame age as yourſelves, and of many who were likely, but a little time ago, to live to as advanced a period as you can poſſibly hope. The appointed ſeaſon of your departure may be at hand; your ſun may decline in haſte; and, ere you are aware, you may be called to "paſs

the important hour of death." *Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.* Do you carry the marks of old age? Have the days of your years been extended to threescore years, or threescore years and ten, or fourscore years? Brethren, the time with you is certainly short; you cannot, according to the course of nature, have long to exist in this present world; you must soon fall asleep in the cold embraces of death, and launch out of time into an awful eternity. Enquire, with seriousness, what is the state of your souls? Have you been so long in the world and lived without God, and without Christ, and without hope?—How fearful is your condition! How greatly are you to be pitied! And are you yet thoughtless and unconcerned about the salvation of your souls? How shocking! What, on the brink of ruin, and feel no desire to escape? Awake, and consider! You must shortly die, and, "except ye repent, ye must likewise perish."

Behold, the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head!
The dust returns to dust again,
The soul, in agonies of pain,
Ascends to God; not there to dwell,
But hears her doom, and sinks to hell. *Watts.*

To those aged people who are found in the way of righteousness, I would say, Give God the praise. Your hoary hairs are a crown of glory. Happy, my venerable friends, amidst all the infirmities of age, amidst all the labours, and toils, and sorrows of declining years—happy is your present state—glorious are your future prospects! Almost your race is run: almost your journey is at an end. At the end of your race, at the end of your journey, there remains for you a crown of glory! a rest of eternal duration! Let your hearts be comforted, let your spirits be revived, and lift up your heads with joy, for behold your redemption draweth nigh.

J. K.

ON RETIREMENT.

A TASTE for retirement, for calm occupations and simple pleasures, ought diligently to be cultivated by every one ambitious of solid contentment, or who aspires after the dignity of true independence. Sir W. Temple, in a letter to the King, tells him, "that, should the court not suit him, *he knows the way back to his garden:*"—and for want of this power of abstraction, or, as Pascall says, "*because so few can sit quiet in their own chamber,* the world is filled with so much competition and uproar."

ELY BATES.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, preached in London, at the General Meeting of the Miſſionary Society, by the Rev. H. MENDS, W. ROBY, J. COOKE, *and* W. TYLER. *To which is prefixed the Report of the Directors, the Proceedings of the Meeting, and a Liſt of the Subſcribers, 8vo. pp.* 160. *Price* 2*s.* 6*d. Chapman.*

CONSIDERING the number of ſermons preached within theſe few years on miſſionary occaſions, we are pleaſed to ſee the ſubject is not exhauſted, but that, by the varied talents of the preachers in ſucceſſive years, the ſubject is continually placed in new points of view. On the preſent occaſion Mr. Mends ſhews "dark providences" to be "no juſt reaſon of diſcouragement in miſſionary exertions"—Mr. Roby offers an able apology for Chriſtian miſſions to the heathen—Mr. Cooke ſhews "the advancement and perfection of the kingdom of God to be the deſire of every Chriſtian, and the end of miſſionary exertions"—and Mr. Tyler illuſtrates "the powerful influence of Divine grace" in the converſion and miniſtry of the apoſtle Paul. But as we have given the texts and principal heads of diſcourſes in our Intelligence, we think it unneceſſary farther to anticipate the pleaſure of our readers in their peruſal. If not perfectly equal in point of eloquence or argumentation, as "one ſtar differs from another ſtar in glory," yet, the miniſters of Chriſt are all "ſtars in his right hand," and receive light from him, ſuited to illuminate their reſpective ſpheres.

The Evangelical Clergyman, or a Vindication of the Religious Principles and Conduct of a Miniſter of the Goſpel. By J. HODSON. *8vo. pp.* 62. *Price* 1*s.* 6*d. Sael and Co.*

THIS pamphlet originated in a late ſtruggle for the election of guardians of the poor in the pariſh of Clerkenwell, in which the writer avows, that his friends, in polling for the ſucceſsful candidates, had an immediate view to the choice of men of integrity to that office, and an ultimate deſign in the event of a vacancy in the pulpits of that extenſive pariſh, to ſecure the influence of men friendly to the introduction of the Goſpel. To facilitate a meaſure of ſo much importance to the beſt intereſts of its inhabitants, the author endeavours to obviate objections againſt preachers of that deſcription, by delineating the true character of the Evangelical Clergyman, whoſe principles literally accord with the articles he has ſubſcribed, and whoſe conduct exemplifies the precepts of the Goſpel.

Poems, tranſlated from the French of Madame de la Mothe Guion. By the late W. COWPER, Eſq. *Author of the Taſk. To which are added, ſome Original Poems of Mr. Cowper, not inſerted in his Works* Newport Pagnel, Wakefield; London, Williams, 1801, *12mo.* 144 *pages, price* 3*s.*

A deſire to ſee the admirable talents of Mr. Cowper applied to the embelliſhment of ſpiritual ſubjects, has been very generally and earneſtly expreſſed by the religious world. We doubt not that it will receive peculiar gratification from the volume before us, which is printed uniformly with the ſmalleſt edition of Mr. C's. former volumes. That it chiefly conſiſts of tranſlations, will abate little of the pleaſure to be derived from it; for it

hardly ſeems poſſible that his genuine feelings, as intimated in various parts of his original writings, could have been more exactly or fully expreſſed than they are in many of the poems he has tranſlated from Madam Guion. The ſeclusion to which ſhe was ſubjected, by the want of ſympathy in thoſe around her, was attended with ſimilar effects upon *her* mind, to thoſe which Mr. C. experienced in the privacy that ſoothed his inveterate melancholy.

Madam Guion publiſhed four volumes of poems on religious ſubjects; chiefly in lyric verſe, ſet to tunes that were familiar to her countrymen. From theſe, at the ſuggeſtion of his neighbour, the Rev. W. Bull, of Newport Pagnel, Mr. C. ſelected thirty-ſix pieces, of which he has given tranſlations or imitations. Prefixed to theſe, is a verſion of one of her heroic poems, on the Nativity of Chriſt, abounding with poetical beauty, as well as ſpiritual fervor. The other tranſlated pieces are much ſhorter than this, in various metres, and different among themſelves, as to their kinds or degrees of excellence. We have been moſt gratified with *the Swallow, the Procedure of Divine Love, Longing to ſee God beloved, Aſpirations after God, Self-Diffidence, God hides his People, Secrets of Divine Love, Watching unto God, Joy of the Croſs, Neceſſity of Self-Abaſement*, and *Scenes favourable to Meditation.* The reſt have, however, their reſpective merits and beauties; and ſome of them may appear, to other readers, ſuperior to ſome of thoſe we have diſtinguiſhed. A judgment may be formed of their general ſtrain by the ſubjects that have been ſpecified.

The original poems conſiſt of two, which were given to Mr. Bull with the preceding tranſlations of all the annual verſes for a bill of mortality at Northampton, that were compoſed by Mr. Cowper; and of an inſcription by him, copied from the tomb of a gentleman, buried in the churchyard at Newport Pagnel. Moſt of theſe have appeared in periodical publications; but having never before been collected, are very properly ſubjoined to the tranſlations. The only one that has not an immediate connection with religion, is an excellent poem on friendſhip, compriſing more than 200 lines; which, we believe, has not till now been in print. That it is not, however, miſplaced in this collection, will appear from the laſt three ſtanzas, which we ſubjoin, as the only ſpecimen our limits will admit. Enquiring into the requiſite qualifications for friendſhip, Mr. C. ſays,

" Purſue the ſearch, and you will find
Good-ſenſe and knowledge of mankind
To be at leaſt expedient;
And, after ſumming all the reſt,
Religion ruling in the breaſt!
A principal ingredient.

The nobleſt friendſhip ever ſhewn,
The Saviour's Hiſtory makes known;
Though ſome have turn'd, and turn'd it:
And whether being craz'd or blind,
Or ſeeking with a bias'd mind,
Have not, it ſeems, diſcern'd it!

Oh friendſhip! if my ſoul forego
Thy dear delights while here below,
To mortify and grieve me,
May I myſelf at laſt appear
Unworthy, baſe, and inſincere!
Or may my friend deceive me!"

The

The firſt of the original poems is a beautiful epiſtle ſent to an Engliſh-woman, who had been brought to the knowledge of the Goſpel after having married and ſettled in France. It was printed in the Theological Miſcellany for July, 1789; and in that, and the two preceding volumes, are inſerted extracts from twenty-five letters, written by the ſame lady to whom this epiſtle was addreſſed, and introduced with a narrative of her intereſting hiſtory.

Mr. Bull has added a brief preface, which fully eſtabliſhes the propriety of his own conduct in committing this volume to the preſs. We are confident, that in doing ſo, his motives have been highly commendable; and that the religious public will feel themſelves greatly indebted to him for the pleaſure and benefit that muſt be enjoyed in the peruſal.

The Amen to Social Prayer, illuſtrated and improved. A Sermon preached at the Baptiſt Monthly Meeting, Nov. 20, 1800. By A. BOOTH. *Price 1s.* Button and Son.

IN the introductory part of this very ſenſible and ſerious diſcourſe, the preacher apologizes for having called the attention of his auditory to a ſingle word; and aſſures them, that nothing could be more contrary to his idea than the practice of taking any part of Scripture as a text, "to "be the ſubject of a trial of ſkill, in order to excite popular curioſity, and "to afford amuſement." Mr. B. afterwards proceeds to remark, that when the word *amen* is prefixed to an aſſertion, it ſignifies, "*aſſuredly*, "*certainly*;" but that when it concludes a prayer, it is then "*petitionary*, "and, as it were, epitomizes all the requeſts with which it ſtands con-"nected." After deſcribing the uſe made of this word Amen in the ſacred volume, eſpecially in Numb. v. 22. Deut. xxvii. 14, 26. Neh. viii. 6. Rev. xxii. 20. 1 Cor. xiv. 16. and alſo in the worſhip of the early ages; the preacher then obſerves, that this term ſuggeſts, firſt, That we ſhould pray with underſtanding, with fervour, and with expectation. Secondly, That the ſame comprehenſive and emphatical term ſuggeſts a variety of ſalutary cautions and keen reproofs, with regard to ſocial prayer. Under each of theſe heads Mr. B. offers ſeveral very ſuitable and important particulars; in peruſing which, the reader will find both pleaſure and inſtruction. The concluſion of the ſermon contains a ſerious and affectionate addreſs, 1. To thoſe who habitually take the lead in prayer; 2. To thoſe who are ſilent worſhippers; and 3. To thoſe who have little or no regard to prayer. This ſermon exhibits ſtrong proof that Mr. B. is a preacher of ſound judgment, great gravity and ſerioufneſs, and who feels all that ſolemnity in devotional exerciſes which ſhould be poſſeſſed by thoſe who are a mouth to God for their fellow-chriſtians in ſocial prayer.

The Mercy and Juſtice of God, diſplayed in the Death of Two Criminals: or an Account of J. Duncomb, who was hanged at Ayleſbury, and W. Slingo, who died in Priſon. 15 Pages, Price 2d. or 12s. 6d. per Hundred. Williams.

FROM this little tract there appears encouragement to believe that the man who was executed, after having been guilty of robbing and wounding a perſon on the highway, became a ſubject of godly ſorrow, and obtained peace with God, through the only Saviour of ſinners. The other, who had enticed him to ſin, and afterwards turned evidence againſt him, ſeems to have ſunk under the weight of his own remorſe. We under-

ſtand

ſtand that the robbery was committed in the neighbourhood of Newport Pagnel; and that theſe unhappy men were viſited, during their confinement, by ſeveral ſtudents from Mr. Bull's academy, at that place; one of whom has drawn up the preſent account. It contains a brief narrative of intereſting circumſtances, with ſuitable and profitable reflections. The language is plain, familiar, and forcible; and we think it very proper to be put into the hands of malefactors under confinement.

NEW PUBLICATIONS FOR JULY.

THE Song of Songs, which is by Solomon: a New Tranſlation, with a Commentary and Notes, by T. Williams. 8vo. 6s. Williams.

Horæ Moſaicæ; or a View of the Moſaical Records, with reſpect to their coincidence with Profane Antiquity; their internal Credibility; and their Connection with Chriſtianity (comprehending the Subſtance of Eight Bampton Lectures). By G. S. Faber, A. M. F. L. C. Oxford. 2 vols. 8vo. 14s. Rivingtons.

The Family Expoſitor abridged, according to the Plan of its Author, P. Doddridge, D. D. by S. Palmer. 2 vols. 8vo. 16s. Conder.

An Eſſay on the Way to promote and perpetuate Peace, good Order, and Proſperity to all Nations, by Bryce Johnſton, D. D. of Holywood. 4s. boards. Ogle.

A Sermon, preached at the Pariſh Church of St. Andrew, &c. Blackfriars, May 26, 1801, before the Society for Miſſions to Africa and the Eaſt, inſtituted by Members of the Eſtabliſhed Church; being their firſt Anniverſary, by the Rev. T. Scott, Chaplain of the Lock Hoſpital; alſo, the Report of the Committee, Liſt of Subſcribers, &c. To which is prefixed an Account of the Society. 8vo. 2s. Seeley.

Pious Thoughts on the Knowledge and Love of God, &c. by Fenelon, Archbiſhop of Cambray. ſmall. 1s. Jones.

Hymns ſung in all the Chapels of the late Counteſs of Huntingdon, with all the Supplements, and a Portrait of her Ladyſhip. Square 12mo. 3s. bound. Jones.

Devotional Retirement, with Meditations and Obſervations, by the late Rev. A. M. Toplady. 18mo. 1s. 6d. ſewed. Williams.

Diſcourſes, by the Rev. Dr. John Erſkine. 7s. Ogle.

Sermons, by the Rev. J. W. Wicke, A. M. 8vo. 8s. Carpenters.

Diſcourſes, by Eminent American Divines. vol. 2. ſelected, by Dr. Erſkine. 8vo. 7s. Ogle.

Sermons on Various Subjects, by T. Rennell, D. D. Maſter of the Temple. 8vo. 8s. Rivingtons.

LITERARY NOTICE.

The Rev. *C. Buck* has juſt announced the Plan of a new *Theological Dictionary*, containing clear Definitions of all Religious Terms, — a comprehenſive View of every Article in the Syſtem of Divinity, — Impartial Account of all the Principal Sects and Denominations, — the moſt remarkable Events in Eccleſiaſtical Hiſtory, &c. &c.

This work, which is on a plan entirely original, and totally diſtinct from Dictionaries of the Bible, is to be publiſhed by ſubſcription, in two octavo volumes; but, for the convenience of purchaſers, it will come out in weekly numbers.

OBITUARY.

OBITUARY.

MRS. SMALL.

SEPT. 13, 1800, died Mrs. Jane Small, aged 74 years, relict of Mr. W. Small, late of Stamford, in Lincolnſhire. It was her happineſs, from early youth, to experience a deſire after ſpiritual and divine things; and ſhe was called, at an early period of life, to drink deep into the cup of affliction. She was deprived, by death, of a mother's tender care, before ſhe was arrived at an age capable of appreciating her loſs. Her father, who was a reſpectable manufacturer at North Curry, near Taunton, was ſpared but a few years longer: and this laſt bereavement was accompanied with a peculiarly diſtreſſing occurrence. As he lay nearly exhauſted in a raging fever, and within a ſhort period of his diſſolution, the habitation adjoining to his houſe caught fire. The deceaſed, then about 13 years of age, was attending on and weeping over her dying parent, when the alarm of fire reached her ears: in a ſtate of terror and diſtraction not to be deſcribed, ſhe ran through the village, rending the air with her ſcreams, and crying to all ſhe met that her dear father would be burnt in his bed! The ſeaſon being exceedingly hot and dry, and the houſes thatched, it was as much as the neighbours could do to ſave the dying man from becoming a prey to the deſtructive element, and lay him on his bed in one of the walks of his garden. Being perfectly ſenſible, his laſt moments were embittered by ſeeing the houſe, which was his own, and nearly all his property, deſtroyed; no part of which having been inſured, the loſs was irretrievable. Poor Mr. White ſurvived this ſad cataſtrophe but a few hours: he died on the evening of that ſame day. Thus was the dear deceaſed, with an only ſiſter, a few months older than herſelf, in one diſmal day, deprived at once of paternal protection, and of every alleviation of ſuch an affliction which might have ariſen from temporal poſſeſſions.—But that all gracious Being, who hath ſtiled himſelf a Father of the fatherleſs, in his holy habitation, forſook her not. She had received from her father (who was a pious man) a religious education; and in the midſt of this, her overwhelming diſtreſs, ſhe was enabled to look upward for conſolation. Her tender years and her afflictions intereſted not only her near relations in her welfare, but many other friends were influenced to ſhew her kindneſs and attention. Her late father having been diſtantly allied to the Gunſton family, that excellent character, the late Lady Abney, took her under her immediate protection. In her ſhe found a kind friend, and an aſylum in her hoſpitable manſion at Stoke Newington. Under the direction of her kind patroneſs, ſhe was placed in a religious family for inſtruction in needlework; that prudent lady wiſely judging, that the moſt eſſential way in which ſhe could befriend her, would be, by putting her in a capacity to provide, by honeſt induſtry, for her own neceſſities. During this period of her life, ſhe ſat under the miniſtry of the late Rev. Mr. Hall, at the meeting-houſe on the Pavement, Moorfields. So great was her delight in the ordinances of the Lord's Houſe, and ſo ſtrong her attachment to the people of God, that ſhe refuſed repeated offers of reſiding in a family of a very near relation in the neighbourhood of London, merely becauſe they were ſtrangers to religion:—and, that this might not give any offence, ſhe reſolved, having attained her majority, on returning into the country; where ſhe joined the church of Chriſt at Taunton, then under the miniſtry of the late Rev. R. Pearſall. In this connection ſhe was led to enter on the pains and pleaſures of domeſtic life, with her late huſband:

and

and often have I heard her declare, after reviewing the viciſſitudes of 42 years, during which period their union laſted, that ſhe never once repented the leading motive which influenced her choice; the good hope ſhe had that the object of her affection was a character devoted to God. Indeed, the late Mr. W. Small, was a man, in his day, eminent in gifts, and rich in grace. During their many years reſidence at Stamford, having no ſtated Goſpel miniſtry, the exerciſe of his talents in public reading, prayer, and occaſional exhortation, was made abundantly uſeful in keeping together the little flock of Chriſt in that place. As occaſion ſerved, they were viſited by ſeveral young miniſters in Lady Huntingdon's connection; the houſe and hearts of this worthy couple were always open for the reception of thoſe who brought the glad tidings of the Goſpel; and many eminent characters, now ſettled in different parts of the Lord's vineyard, will recollect with pleaſure their temporary reſidence in Burleigh Lane; where the late Rev. Thomas Bryſon, of Saint George in the Eaſt, on his firſt entering on the work of the miniſtry, was domeſticated with them for ſome months.—It pleaſed God to exerciſe Mr. Small for nearly three years with the aſthma and dropſy; which brought him to the grave. About the time that this affliction firſt came on, he was called to reſign to God his eldeſt daughter, aged 35 years: a truly valuable character. His increaſing infirmities rendering him unfit for active life, and this diſpenſation of Providence having looſened every tye to Stamford, he removed to London, to be near his only remaining child. Settling in the neighbourhood of Mile End, his declining days were rendered more pleaſant to him, by the renewed friendſhip and kind attention of his eſteemed Mr. Bryſon and his amiable wife. It pleaſed God to releaſe him from this ſtate of pain and ſorrow on the 16th of March, 1790.

Since the commencement of her widowhood, the late Mrs. Small has conſtantly reſided in the family of her daughter and ſon-in-law, Mr. and Mrs. Wilſon of Walthamſtow; where ſhe enjoyed a tolerable ſhare of health, till within about two years before her death; when ſhe was viſited with a paralytic affection, which, though not violent in its firſt attack, by ſlow degrees reduced her to a very diſtreſſing ſtate of debility, inſomuch, that for more than ſix months before her death, ſhe was unable even to lift a finger, or render to herſelf the moſt trivial aſſiſtance. During the whole of this long and trying affliction, it may be truly ſaid of her, that ſhe was patiently waiting, and quietly hoping for the ſalvation of God. In this day, when infidelity, aſſuming the maſk of philoſophy, attempts to ſtrike at the root of divine revelation, it was my particular wiſh, in the perſon of my venerable relative, to obſerve the influence of religion on the human mind, in the proſpect of death. With this view I had ſeveral converſations with her, and found her faith reſting firmly and invariably on Chriſt, the rock of eternal ages. Her hope was an anchor to her ſoul, both ſure and ſtedfaſt, taking hold on that which is within the veil. She ſaw the approach of death with compoſure; yea, ſhe deſired it, with the humble hope, that, being abſent from the body, ſhe ſhould be preſent with the Lord. She cloſed our laſt converſation by repeating with great energy, as the matter of her prayer and confidence, the two firſt verſes of the hymn beginning "Jeſus, lover "of my ſoul," laying particular emphaſis on the ſecond verſe, which ſays,

"Other refuge have I none,
"Hangs my helpleſs ſoul on thee."

W. S.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A letter has been received from Mr. Mitchell, dated New Carliſle, Bay of Chaleur, in the Gulph of St. Lawrence, the 5th May 1801, in which he mentions, that he is exerciſing his miniſtry in that place with encouraging proſpects of uſefulneſs; and points out two other ſtations, which he recommends to the attention of the Society, as affording opportunities of promoting, in the firſt inſtance, the cauſe of religion among thoſe who are nominal chriſtians, and eventually of introducing it among the Indian tribes, who have conſtant intercourſe with them. The letter, with extracts from the journal, we ſhall endeavour to communicate in a future Magazine; and in the mean time we inſert one from the people among whom Mr. Mitchell was then labouring in the Goſpel; and another from a diſtrict which he viſited, diſtant about ſeventy miles from New Carliſle, wherein an earneſt deſire is expreſſed, to have, through the medium of this Society, the advantages of the Chriſtian Miniſtry communicated to them.

River Riſtigouche, Bay Chaleur, 10th March, 1801.

Reverend Sir,

We beg leave, in behalf of this ſettlement, to requeſt you will inform the Society, that the Rev. Mr. Mitchell has juſt performed the arduous journey of ſeventy miles through the ſnow, to viſit our ſettlement. The agreeable manner in which that gentleman has repreſented to us the pious and benevolent intentions of the Society towards all ſuch as are deprived of the comforts of the Goſpel, gives us the ſtrongeſt encouragement to preſume, we may with truth place ourſelves in the rank of ſufferers in that line. The pious exertions of that worthy paſtor adds much to our proſpect of the future ſucceſs of the Goſpel, and will gradually ſhut the mouth of the Roman clergy, who hold us out not only as Heathen but as perpetrators of the worſt of crimes, both to their ſettled hearers, and to the ſavages around us. Although it is twelve years ſince this ſettlement began to form, it has not been in our power to procure either a Clergyman or Schoolmaſter; ſo that both ourſelves and children remain in darkneſs and ignorance. We therefore preſume on the goodneſs of the Society, ſo far as to beg they will pleaſe to take our caſe into conſideration, and ſend a miniſter to our ſettlement, who will not only have an opportunity of relieving us and our children, but may ſucceed in making many converts among the diſtreſſed ſavages of this place, and our neighbours of the Roman church. Our circumſtances at preſent are ſo narrow, as not to afford more than 25*l.* a year for the ſupport of that gentleman; who, if it were poſſible, ſhould be perſuaded to aſſiſt in the ſchooling of our children. We conceive, not leſs than 75*l.* a year will do to maintain ſuch a perſon; and as our ſettlement increaſes, we will add to our ſubſcription.

We remain, Rev. Sir,
with great regard,
your moſt obedient Servants,
ALEX FERGUSON,
JOHN DUNCAN,
JOHN ADAMS,
GEORGE COWLL,
ADAM GERRARD,
DAVID CONNACHER,
PETER ADAMS.

The Rev. J. Eyre,
Secretary to the Miſſionary Society,
London.

New Carliſle, Bay Chaleur, 21 April, 1801.

Reverend Sir,

We, the ſubſcribers, in behalf of this ſettlement, avail ourſelves of this occaſion to teſtify our gratitude in the moſt ſincere and thankful manner to the Society, for their kind and charitable relief to our ſpiritual needs, in a place far diſtant from the ſmalleſt gleam of Goſpel light; where we have remained for theſe ſixteen years in exile, and entirely deprived of thoſe bleſſed ordinances the church of Chriſt diſpenſeth to her children. Judge then, Rev. ſir, with what joy and comfort muſt we have welcomed the meſſenger of the Goſpel, and what happineſs muſt we have felt in aſſembling together to hear its pleaſing ſound. Long have we ſuffered the reproach of our Catholic neighbours, placing us in the rank of infidels, without church or miniſter. This we were obliged to deplore in ſecret, and live in daily dread that the riſing generation would fall a ſacrifice to the cuſtoms of the country. Wretched poverty, how many are thy ſtings! and how powerfully have their effects operated upon us! How we have been ſettled here, and by dire neceſſity taught to reconcile ourſelves to the hard ſtruggles of a wilderneſs for a ſcanty ſupport, while the fierce power of rude war has driven us from the fruitful plains of peace and plenty, to endure theſe calamities! May we, therefore, ſo far improve our condition as to ſay, that the chaſtening of the Almighty worketh good unto the children of men! we have been in deep diſtreſs, but are now enjoying the comforts of the Goſpel. What a happy change! but alas, is it intended to continue, or force us back into all the bitterneſs of our former neglected ſituation? Dare we, as a ſettlement in Canada, preſume on the goodneſs of the Society, ſo far as to aſk the favour of continuing Mr. Mitchell in our ſettlement, while we can at preſent only offer the ſmall ſum of 20*l.* a year? Such indeed is the ſtate of our circumſtances, that in reality we can ſpare no more for the preſent; but it is to be hoped, through the Lord's bleſſing, we ſhall be ſoon able to add to it.

We are anxious to do all we can to ſupport the Goſpel, and, if poſſible, continue it among us; and propoſe building a church, if we ſucceed with our Chriſtian brethren of the neighbouring provinces, in getting ſome aſſiſtance.

In theſe times every thing is ſo dear, a miniſter will need the more for his ordinary ſupport. We judge that his yearly board, at a moderate rate, will average from 25 to 30*l.*

We humbly deſire to commend ourſelves to the Society, beg their favour and protection in the glorious work of the Goſpel,

and remain with

Rev. John Eyre, unfeigned eſteem, Rev. Sirs,
Secretary to the Miſſionary Society. Your moſt obedient Servants,

ROBERT CALDWELL, ſen.
ROBERT CALDWELL, jun.
JOHN CHISHOLM,
JAMES CHISHOLM.

JOURNAL OF THE MISSION IN CAFRARIA.

Firſt Quarter of the year 1800.

TO ſee my brother Edmond departing from me, was a very trying circumſtance; but the Lord ſupported me. Before he left me, we went over the river into a wood, and there we wreſtled in prayer once more, which was often interrupted by our tears. After I had recommended him to the grace of the Lord, I gave him my laſt bleſſing, and he took final leave of me. I went upon a hill, and followed his waggons for about

about an half hour with my eyes, when, it ſinking behind the mountains, I loſt ſight of him to ſee him no more. In the evening I preached on Eccleſ. iii. 10. I ſpoke entirely extempore, and never before under ſuch a deep impreſſion, that I ſpoke in the name of the Lord, and by his Spirit; and, I hope, the word was bleſſed to two poor ignorant Hottentot women.

A Mahometan Hindoo, called Damen, came to me, deſiring to be inſtructed in reading and writing. I aſked him whether he liked to be inſtructed in the Kaffre language, or the Dutch. He anſwered, that his only object was to know God and his word, and that he, therefore, wiſhed to be inſtructed in that language which I ſhould think moſt conducive to this end. I then took him into the Dutch claſs.

In place of introducing a ſcientific ſyſtem of divinity, I traced out the firſt lines of an hiſtorical ſyſtem of the ways of God with mankind, derived from Scripture. I reſolved this ſyſtem into eaſy queſtions, to which I added the places of Scripture containing the anſwer. I propoſed in the morning, to my young people, ſome of theſe queſtions immediately after I had read the Old Teſtament chapter in our family-worſhip.

I introduced a kind of catechizing-meeting to be kept twice a week, viz. on Wedneſday and Saturday afternoon.

F. Krieger brought me a letter from my dear brother Edmund, telling me, that he, having ſuffered many hardſhips and dangers, and the loſs of Valentine and a horſe, at length had reached the farm of Jac. Krieger, at Baviaan's River, who was to aſſiſt him with Hottentots to Piet van Heerden.

Jan. 18. This day, about twenty-five Caffrees viſited me. I took a piece of a metal ring, which one of the Caffree women wore on her arm, and which had the appearance of gold, and threw it in ſome quickſilver: it attracted and imbibed the mercury readily like gold, and ſubſided in it.

19. Laſt night, Piet Prinſlo and Hannes Knoetze came to us; and this day they attended divine worſhip. I preached on John iii. ver. 1—6. Piet ſeemed much affected, and ſpoke, after ſermon, as it ſeemed out of a broken heart. He confeſſed that he had ſuſpected us to be ſpies, and repreſented us as ſuch to T' Geika, and thereby endangered our lives; but denied that he had been concerned in the ſcheme of murdering us directly.

20. Mr. Buys, with his people, began to build me a houſe which I had planned, twenty-four feet long, nine wide, and divided into two rooms, at a diſtance of about three hundred paces from Mr. B's houſe.

26. This morning I was awakened by the barking of the dogs of the Caffree kraal, which was next to my tent; when it was fully day-light, I heard two of them, as I ſuppoſed, running towards my tent. Being ſurpriſed that they did not bark, I looked out, and ſaw that they were two wolves, cloſe by me, making their way towards the wood. The number of theſe beaſts has very much increaſed in this place ſince we inhabited it; and they howl every night round my tent.

[*To be continued in our next.*]

MISSIONARY SOCIETY.

Collections, &c. received by the Treaſurer from the 25th of June to the 25th of July, 1801.

Aberdeen Miſſionary Society — —	£.	25	0 0
Stirling Miſſionary Society, by Rev. Mr. Campbell —		34	10 0
Collection at Chriſt church meeting, Rhoſeyceran, near Fiſhguard, Pembrokeſhire, by Rev. James Meyler —		3	10 0

ASSOCIATIONS.

The Devon Aſſociation

Was this year held at the Rev. Mr. Mends's Place, at Plymouth, June 16. On the preceding evening, Mr. Dinner, of Totneſs, prayed. Mr Chaplin, of Bithop Stortford, preached from 1 Theſſ. iii. 8.; and Mr. Cope, of Launceſton, concluded. When worſhip began next morning, Mr. Allen, of Exeter, commenced the ſervice by prayer and reading the Scriptures. Mr. Small, of Exminſter, engaged in prayer. Mr. Winton, of Exmouth, preached the doctrinal ſermon from Col. i. 20. Mr. Rooker, of Biddeford, delivered the addreſs to the churches on prayer; and Mr. Rooker, of Taviſtock, concluded. In the evening Mr. Evans, of Kingſbridge, began with prayer. Mr. Crook, of Newton, preached the practical ſermon from Iſaiah xxxii. 15. Mr. Cobbin, of South Molton, concluded Twenty-four miniſters of the Independent, Baptiſt, Moravian, and Weſleyan denominations were preſent. The congregations were numerous and attentive.

Kent Annual Aſſociation.

JULY 8th, this Aſſociation met at the Rev. Mr. Gore's meeting, Sandwich, at ſeven o'clock in the morning, when an hour was ſpent in prayer. At half paſt ten Mr. Atkinſon, of Margate, began the ſervice with reading the Scriptures and prayer; and Mr. Gurteen, of Canterbury, preached from 1 Cor xv. 1, 2 Mr. Winter, of London, concluded in prayer After this the Lord's Supper was celebrated, in which members from different churches united. This ſolemn and pleaſing ſervice was opened by Mr. John Townſend, of London, with an appropriate addreſs. The Rev. Meſſrs. Steven and Winter, of London, alſo addreſſed the people. The elements were diſtributed by different miniſters. The Maſter of the feaſt honoured the aſſembly with a gracious viſit.

In the afternoon the buſineſs of the Aſſociation was tranſacted; and it was agreed to adopt a ſimilar plan to that entered into by the Suffolk Benevolent Society, for the relief of the neceſſitous widows and orphans of diſſenting miniſters, and alſo of ſuch miniſters as, through age and infirmity, may be incapacitated for public ſervice. A ſub-committee was formed to collect information againſt the next half yearly Aſſociations for Eaſt and Weſt Kent.

At five o'clock aſſembled again for public worſhip. Mr. J. Townſend prayed. A double-lecture was preached by Mr. Steven of London from Rev. xiv. 4. and Mr. Slatterie of Chatham, from Rom. i. 17. The ſervices of the day were concluded with prayer by Mr. John Fowler, of Sheerneſs.

A ſermon was preached the preceding evening by Mr. Ralph, of Maidſtone, from Micah iii. 7.

The next yearly Aſſociation is to be held at Mr. Fowler's, Sheerneſs, July 7th, 1802. Mr. Townſend of London, Mr. Kent of Graveſend, and Mr. Townſend of Margate, to preach the ſermons.

Lancaſhire Itinerant Society.

AN Itinerant Society has lately been formed by an aſſociation of miniſters in the contiguous parts of Lancaſhire, Derbyſhire, and Cheſhire, by whom a miniſter has been engaged as an itinerant, who for ſome years paſt has laboured in the miniſtry with ſucceſs: he is to be viſited and aſſiſted every three months by one of the aſſociated miniſters in rotation. Mr. Smith of Mancheſter acts as Treaſurer, and Mr. Roby as Secretary.

HOXTON

HEXTON ACADEMY.

ON Thurſday afternoon, June 25, the annual meeting of the friends and ſubſcribers of this Seminary, was held in the chapel adjoining the houſe. Four of the ſtudents were engaged in religious exerciſes. Mr. Elliott began with prayer. Mr. Howſon preached on the authenticity of the Scriptures, from 2 Peter i. 16. Mr. G. Clayton, on the excellency of the Goſpel, from 1 Tim. vii. 11. Mr. Dawſon, on the importance of a ſtated miniſtry, from Epheſ. iv. 11.

The different claſſes were previouſly examined in their progreſs in literature, by the Rev. J. Bowden, of Tooting, and J. Hughes of Batterſea. The latter of whom read the following report from Mr. Bowden: "I have attended the examination of the ſtudents with renewed and great "ſatisfaction. The progreſs of the ſuperior claſſes in the languages "wherein the Holy Scriptures are originally given us, evidences ability "and induſtry. The junior claſſes are equally promiſing. The aſſiduity "of their much eſteemed tutors appears in full evidence. The ſmile of "the great Head of the church is upon the inſtitution; I truſt he will "long continue it as a medium, through which to diſpenſe thoſe invaluable "gifts which he has received for men; yea, for the rebellious alſo."

Mr. Hughes, after giving a teſtimony equally pleaſing, concluded by committing the academy to God, in fervent prayer.

Above twenty of the ſtudents were employed, during the vacation, in preaching in various places.

CHESHUNT ANNIVERSARY.

THE ninth anniverſary, in commemoration of the opening of the Counteſs of Huntingdon's College, was held at Cheſhunt, on Wedneſday June 24th, 1801. The Rev. Mr. Braithwaithe, of Bartholomew-cloſe, opened the ſervice with prayer. The church liturgy in part was read. The three ſenior ſtudents delivered orations on the prophetic Prieſtly and Kingly offices of Chriſt. Rev. John Bickerdike, of Woolwich, formerly a ſtudent at the ſame college, preached the ſermon, from Heb. xii. 24. (latter clauſe) and concluded with prayer. The truſtees and ſubſcribers expreſſed peculiar gratification and enjoyment. The ſermon, by particular requeſt, is to be publiſhed in a few days.

THE FRIENDLY FEMALE SOCIETY, LONDON.

AMONG the various objects of chriſtian ſympathy and beneficence which at this time preſent themſelves, there is one claſs which ſeems particularly entitled to the humane notice of the female heart—*Poor aged women.* Some of them are widows, deſtitute of a huſband's induſtry, a huſband's counſel, a huſband's pity. There are others who have been reduced from eaſe and competency, by what are called the accidents of life, to a ſtate of dependence and want. Many alſo who have ſpent their days and ſtrength in ſervitude, have outlived their capacity to work, without having been able to lay up a ſuitable proviſion for the winter of life. Of ſuch indigent and virtuous perſons there are many, who, through modeſty of mind on their part, and continued neglect on the part of the world, have retired to garrets and extreme poverty. It is preſumed, that the diſcreet interference of female kindneſs in behalf of ſuch deſerving objects, is a meaſure not unbecoming the ſex, and likely to be attended with peculiar benefits. The knowledge which one woman hath of what is proper for the relief of another; the facility with which a perſon of a modeſt mind will open her ſituation to one of her own ſex; the tenderneſs which the God of nature hath implanted, and which it is the buſineſs

of

of religion to direct and foster in the female bosom; the opportunities which they have, in their social intercourse with each other, of promoting so good a work; the influence which every virtuous wife hath with her husband, "when she openeth her mouth with wisdom, and on her lips dwells the law of kindness;" the scope of industry, in contriving or in making garments for the objects of their beneficence, which it will afford—are among the considerations which seem to justify and recommend to every good mind the projected plan of relief.

The following outline is therefore respectfully submitted for correction and improvement, in the first stage of the work. The Society shall be denominated "The Friendly Female Society, for the Relief of Poor Aged Women." Every member shall pay 2s. 6d. per quarter, which shall be deemed one share. The money thus collected, shall be lodged in the hands of a treasurer. The funds shall be applied for the relief of poor aged women, of good character, in money, clothes, medicine, as the case may require. A committee of management and distribution, not exceeding twelve persons, four of whom shall go out every six months, shall be chosen; and shall meet every Wednesday evening, to regulate the distributions. The members shall have a right to present objects to the committee, in proportion to the number of shares subscribed. There shall be two general meetings of the Society held every year, to elect the committee, &c. A secretary shall be chosen, whose salary shall be the privilege of presenting two objects to the committee, over and above what her subscription would entitle her to. The fines for absence at the committee, shall be 6d. for the first half hour, and 1s. for the second.

Subscriptions to the institution, we understand, will be received by Mr. Hall, London-bridge; Mr. Morris, St. Martin's Court, Leicester-square; Mr. Law, Paradise-row, Chelsea; and Mr. Jefferys, New Bond-street.

ORDINATIONS.

JULY 15th, Rev. Jos. Hartley, formerly of Southwark, was ordained to the pastoral charge of the church which meets for divine service, Westport chapel, Dundee, vacant by the removal of Mr. Durant, whose labours there will be ever remembered with gratitude. Mr. Nelson, North Shields, Northumberland, preached on the preceding evening from Isaiah lix. 19. Mr. Nelson began the service of the following day, by singing, prayer, and preaching from Ephes. iii. 8. Mr. Pirie, of Newborough, asked the usual questions, and received Mr. Hartley's confession of faith, &c prayed the ordination prayer, and gave a solemn charge both to Mr. Hartley and to the church. Mr. Nelson concluded with prayer, and preached in the evening from Luke iii. 17. The congregations were large and respectable (the chapel containing upwards of 1000 people) and discovered the greatest attention and solemnity. The church contains upwards of 300 members, and appears to be on the increase.

THE same day Mr. Hanforth was publicly set apart to the pastoral care of the independent church of Christ at Gatley, in Cheshire. Mr. Parsons, of Congleton, introduced the service with prayer, and reading some appropriate parts of Scripture. Mr. Sowden, of Warrington, gave a discourse on the nature of a Gospel church, and proposed suitable questions to the minister. Mr. Gill, of Market Harbro', engaged in the ordination prayer, without imposition of hands. Mr. Roby, of Manchester, recommended *affability* to the pastor, in the discharge of his office, from 2 Tim. iv. 2. And Mr. Blackburn, of Delph, exhorted the church to *encourage him* from Deut. i. 38.

CHAPELS OPENED.

MAY 4, 1801, a ſmall meeting was opened at Greenhithe, near Dartford, Kent, which had been erected by ſome religious perſons reſiding in it, for their better accommodation, public worſhip having before been conducted in a private room, which had become too ſmall for their uſe. Rev. Mr. Miſſin, of Dartford, began the morning ſervice with reading the Scriptures and prayer. Mr. Slatterie, of Chatham, preached from Pſalm xlv. 17; and Mr. Angleſtark, of Stockport, concluded.

In the afternoon, the meeting being too ſmall to contain the number of people which had aſſembled from various parts on the occaſion, the public ſervice was, by permiſſion, conducted in an adjoining park, when Mr. Jeary, of London, began with prayer; Mr. Townſend, of Rotherhithe, preached from Romans i. 16. and concluded with prayer. In the evening public worſhip was reſumed at the meeting by Mr. Slatterie, who engaged in prayer; and Mr. Kent, of Graveſend, preached from John iii. 3. and concluded the ſolemn ſervices of the day.

This place is ſupplied with preachers under the patronage of a Society eſtabliſhed at Greenwich, for introducing the Goſpel into the neighbouring villages, aſſiſted by weekly lectures from the miniſters at Dartford and Graveſend; and from the encouragement given by the great Head of the church o their pious exertions, we can cordially adviſe others to "go and do likewiſe."

MAY 20th, a chapel was opened at Aſhbourne, in Derbyſhire, in the late Counteſs of Huntingdon's connection. Mr. Crockford read prayers at the morning and evening ſervice. Mr. Scott, of Matlock, preached in the morning from Numb. x. 29. Mr. Roby, of Mancheſter, in the afternoon, from Pſalm xxvi. 8. And Mr. Ruſt in the evening, from Hag. ii. 9. This very neat chapel, with a miniſter's houſe, and ſeven alms-houſes, were built at the ſole expence of Mr. Cooper, as a teſtimony of affectionate concern for his native place. He has likewiſe very liberally endowed both the chapel, and the alms-houſes. May he ſee the deſire of his heart in the converſion of many ſouls to Chriſt, in the houſe he has built for his ſervice!

JUNE 25th, was opened at the village of Cholſey, Berks, a new Baptiſt meeting-houſe. Mr. Weſt, of Wantage, began by reading and prayer. Mr Hinton, of Oxford, prayed before ſermon. Mr. Cooke, of Maidenhead, preached from Iſaiah xl. 6, 7, 8.; and Mr. Griffiths, of Aſhton, concluded in prayer. In the afternoon Mr. Douglas, of Reading, prayed. Mr. Threſher, of Abingdon, preached from Iſaiah lxvi. 1, 2.; and Mr. Torlin, of Harlington, concluded in prayer. In the evening Mr. Whitefoot, of Wotten Underedge, prayed. Mr. Holloway, of Reading, preached from Jude 20; and Mr. Holmes, of Wantage, concluded in prayer. Mr. Seymour (aſſiſtant to Mr. Lovegood, of Wallingford) who more ſtatedly labours at Cholſey, gave out the hymns.

MISCELLANEOUS INTELLIGENCE.

Mr. George Bartlett, educated in the Kent Itinerant Seminary, was choſen laſt month as one of the Dorſet Miſſionaries.

Mr. B. Cracknell, late of Wareham, has received an invitation from the congregation of Proteſtant diſſenters, of Weymouth, recently under the united care of Meſſrs. Wilkins and Lamb.

Mr. John Baniſter has received an invitation from the congregation at Wareham.

POETRY.

POETRY.

VERSES

Addreſſed to thoſe who uſually ſleep during Divine Service.

YE who frequent God's ſacred houſe,
To join in praiſe and prayer,
Let your demeanour be diſcreet,
Nor dare to trifle there.

There—while the ſpeaker lifts his voice,
Can you ſupinely nod?
Why will you grieve your ſerious friends,
And why offend your God?

That wakeful eye that never ſleeps,
Your indolence ſurveys;
And marks—with indignation marks
Your diſreſpectful praiſe.

If nature want the balm of reſt,
Have you no couch at home?
Why will you with your impious ſloth
Pollute the hallow'd dome?

What would the ſcoffing Atheiſt ſay,
Should he your conduct view?
Doubtleſs, he'd triumph at the ſight,
And think his ſyſtem true!

While at a play, where brilliant ſcenes
Attract the curious taſte,
Soft ſlumber never ſeals your eyes,
Nor you one moment waſte.

What! can the mimic ſons of mirth
Your fix'd attention gain;
And ſhall the meſſengers of grace
Solicit it in vain?

Yes—oft ye ſlight eternal things,
For joys beneath your care;
Neglect your never dying ſouls,
For "trifles light as air."

Ye ſons of ſloth, awake and watch,
Nor ſlumber on your guard;
Leſt when the heavenly bridegroom come,
He finds you unprepar'd. J. W.

Haverhill.

Wiſt ye not that I muſt be about my Father's buſineſs? Luke ii. 49.

WHEN the vain world expreſs ſur prize,
I ſee no longer with *their* eyes;
I walk no longer in *their* ways,
Nor find delight in things *they* praiſe.

Why is it you're ſo chang'd? (they cry)
Might I adopt my Lord's reply,
I'd promptly ſay, "Do ye not know
"I on my Father's work muſt go?
"Let earth, and time, and ſenſe be gone,
"My Father's buſineſs muſt be done."

Lord, wean me from thoſe ſcenes of ill,
Fit me thy ſervice to fulfil;
Be all that I for *thee* can do,
My ſtudy, and my pleaſure too;
That when my once-fought friends eſſay
To find me in the crooked way—
In painted pleaſure's gilded train—
Like *Mary*, they may ſeek in vain.

May I henceforth, dear Jeſus, be
Hearing and aſking more of *thee!*
And every word thou ſhalt impart,
Like *Mary*, treaſure in my heart!
Where thou, dear Lord, haſt gone before,
I'd humbly follow—and adore;
And all my faint attempts ſhould tend
To imitate my Lord, my Friend!

TIMIDIA.

A MORNING THOUGHT.

By the late Dr. Doddridge.

ATTEND, my ſoul, the early birds inſpire
My grov'ling ſoul with pure celeſtial fire;
They from their temp'rate ſleep awake, and pay
Their thankful anthems for the new-born day.
See how the tuneful lark is mounted high,
And, poet like, ſalutes the eaſtern ſky!
He warbles thro' the fragrant air his lays,
And ſeems the beauties of the morn to praiſe.
But man, more void of gratitude, awakes,
And gives no thanks for the ſweet reſt he takes;
Looks on the glorious ſun's new-kindled flame,
Without one thought of Him, from whom it came!
The wretch unhallow'd, does his day begin,
Shakes off his ſleep, but ſhakes not off his ſin.

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MEMOIR OF MR. CORNELIUS WILDBORE.

THE ſubject of this memoir was the eldeſt ſon of the Rev. J. B. Wildbore, of Falmouth. He was born at Hutton, in Weſtmorland, February 11th, 1770; and at an early period his mind was ſeriouſly impreſſed with the importance of a future ſtate; but thoſe impreſſions, which were occaſioned by the ſudden death of a young acquaintance, proved "like the early dew, which ſoon paſſeth away;" for, according to his own account, in the courſe of two years, they were quite loſt in the vanities of the preſent world. But "God, who is rich in mercy, for the great love wherewith he loved him," was pleaſed, in the ſet time, to make him feelingly ſenſible of the emptineſs of all created good; and that he ſtood in need of Jeſus Chriſt for wiſdom, righteouſneſs, ſanctification, and redemption.

This diſcovery was firſt effectually made to him under a ſermon, which his father preached, from Pſalm cvi. 8. It ſpake as plainly, he thought, to his caſe, as Nathan to David, when he ſaid "Thou art the man." It led him to ſee, that the deſires of the fleſh might be gratified, and yet the ſoul be in a ſtarving ſtate; that he was a miſerable helpleſs ſinner, and that God would be juſt in ſending him to hell: and ſo deep was his conviction of this truth, that, for a ſeaſon, he was almoſt reduced to a ſtate of deſpair; often was he afraid to cloſe his eyes to ſleep, leſt he ſhould awake in everlaſting burnings; and in the ſilent hours of midnight he was frequently overwhelmed with terror, under an apprehenſion that death was actually arreſting him. This great diſtreſs of ſoul, which all who are called of God do not experience, he endured for near three months, when Jeſus was diſcloſed to his view as an *all-ſufficient and willing Saviour*, through whoſe merits he had that good hope of his acceptance with the Father of Mercies, which was an anchor to his ſoul in life and death. At the age of ſeventeen, his views were directed to the Goſpel miniſtry, though, under a ſenſe of his own inſufficiency and the great importance of the work, he for ſome time halted between two opinions; the ſubject followed him cloſe, particularly

in his retired moments; and the commiſſion which God gave to Moſes* made ſo powerful an impreſſion on his mind, that he could not but think there ſurely was ſomething of Providence in it; but his ſcruples ſtill remained; nor were they entirely removed until he had an interview with the late Mr. Reader, of Taunton, who ſuperintended the Weſtern Academy; and who encouraged him to believe that the thing proceeded from the Lord. However, on account of his youth, Mr. Reader adviſed his father to place him for one year, at leaſt, under the care of the late Mr. Buncombe, of Otterry, where he would have an opportunity of improving in the knowledge he already had of the languages, and of deliberating upon the ſacred office he had in view. In the courſe of a few months he was fixed at Otterry, where he had not been long, before he committed to writing, at Mr. Buncombe's requeſt, an account of what God had done for his ſoul; and what his views were reſpecting the Goſpel miniſtry, for the ſatisfaction of a Society in London, which was the principal ſupport of the Seminary wherein Mr. Reader preſided, and where he had the proſpect of being admitted. This met with approbation; which led him to hope that God deſigned to make him an inſtrument of good to the ſouls of his fellow-ſinners.

About this time he began a Diary; in which he wrote ſomething every month; and from which it appears that the Lord was teaching him to profit. In reference to the important work before him, he thus writes: "O how little do I think ſeriouſly of it! How little have I prayed in earneſt that God would fit me for it! It is my deſire to be engaged for him, and that daily; but I much lament great ſhort comings. Sin is an enemy that follows me cloſe; it even enters into my prayers: what a mercy I am not conſumed!" On completing his 18th year, he writes thus: "Through an indulgent kind Providence, I am brought to this period: many born the ſame year with myſelf are numbered with the dead, yet I remain a monument of ſparing mercy! Lord, who am I, and what is my father's houſe, that thou haſt brought me hitherto?' It cannot be that I am better, or more deſerving, than others; for hadſt thou marked iniquity, ſurely, I had now been lifting up my eyes in endleſs torments. What ſhall I render! muſt be ſtill my theme; mine particulary, that I was born of godly parents, whoſe prayers and frequent admonitions, I would hope, have

* Exodus iii. 13, 14.

not

not been wholly in vain; that I am not in the diſtreſſing circumſtances of many around me, who have ſcarcely bread to eat, or raiment to put on; for Jeſus Chriſt, who ſuffered unto death for ſin; for reſtraining grace, without which I had been one of the profaneſt monſters in the world; for converting grace, if I may ſo ſpeak, whereby I have been given to ſee ſomething of the dreadful evil there is in ſin; for a throne of grace to which there is free acceſs at all times; and for the hope of glory:—for theſe things, Lord, make me always thankful!"—At another time, he writes thus:—"Yet out of hell! O, my God, I cry out with wonder and aſtoniſhment, who is like unto thee! O make me to abhor myſelf in duſt and aſhes, both on account of my vile ſinful nature, and the paſt offences of my life! I fly to the Lamb of God, who takes away the ſins of the world, and for his ſake, O Lord, be gracious to thy ſervant! Forgive, O forgive what is paſt, and give me grace for the future!"

Upon the painful tidings of his mother's death, which reached him a few months prior to his own diſſolution, after he has noticed the ſolemn Providence, he adds, "My gourd, like Jonah's, is withered; yet I would not ſay with him, I do well to be angry: no, but rather would I ſay, with afflicted Job, The Lord gave, and the Lord taketh away, and bleſſed be the name of the Lord. I have reaſon to bleſs him for giving me ſuch a mother, and for continuing the gift ſo long. What a debtor am I to God's great goodneſs!"—At the commencement of the year which proved his laſt, he thus writes: "The longer I live, the more cauſe I find to admire the Lord's goodneſs! he ſpares me yet another year, and crowns my life with forfeited favours! O to grace how great a debtor!"—On the laſt anniverſary of his birth, he wrote thus, as though under an impreſſion of his approaching end: "I now enter upon my 20th year, but not as though it were my laſt; hitherto an all-wiſe, all-powerful, and all-glorious Jehovah has brought me; he knows what is neceſſary for me, and I would hope that, whatever he ſhall cauſe to take place, I ſhall feel a holy reſignation to his will and pleaſure." Juſt four weeks prior to his laſt illneſs, he writes, "Inſenſibility, forgetfulneſs, and ingratitude are ſtill prevailing ſins. Lord, I am a guilty hell-deſerving ſinner—I implore thy mercy! I aſk forgiveneſs, relying upon the merits of thy dear Son: this is the only plea I have for acceptance, the beſt I can have, or wiſh to obtain. Bleſſed be thy Name for Jeſus Chriſt, the Pearl of great Price, which never has

been, which is not, which never can be equalled!"—During his illneſs, which only laſted ten days, he experienced much affliction of body, but a ſweet calm prevailed in his ſoul; he ſpoke of death with a compoſure of mind that evidenced the reality there is in godlineſs; he exhorted the young, in particular, to think ſeriouſly of their latter end; the promiſes of God were his ſupport, particularly Hebrews xiii. 5; and that Hymn, "Guide me, O thou great Jehovah," &c. afforded him ſweet conſolation. Some hours before his diſſolution, his ſpeech left him; but while that faculty remained, he ſpoke in the language of aſſurance reſpecting his own ſtate, and manifeſted a great concern for that of others around him. Some of his laſt expreſſions were, "The conflict is ſharp, but will be ſoon over:"—and a friend obſerving, that it would be a happy releaſe when the Lord ſhould call him, he replied, "Yes, it will, I have no doubt of it;" and ſoon after, he entered into the joy of his Lord, April 15th, 1789, in the 20th year of his age. A funeral ſermon was preached the following Sabbath, by his worthy Tutor, Mr. Buncombe, from John xi. 25, 26, to a large and attentive audience.

DUTY TO AGED PARENTS.

THE obligations of *children* to their parents, and the duties ariſing thence, are among the firſt of moral virtues, where they are duly diſcharged; but diſobedience to parents is marked with peculiar infamy in the word of truth. *Curſed be he that ſetteth light by his father or his mother.* The man that *deſpiſeth his mother* is ſaid to be a *fooliſh man*; and ſo he is. When the apoſtle enumerates the blackeſt criminals, he ranks with them *the diſobedient to parents*; and well he might, for ſuch muſt be totally devoid of every manly ſentiment, and every generous principle!

Diſobedience in a child, who has neceſſarily coſt his parents ſo much anxiety and painful ſolicitude, is a ſpecies of *ſelf-diſgrace* which wants a name! Rebellion and obſtinacy in the earlier ſtages of life are *bad*, but neglect of parents in their advanced years is *worſe*. Hence the advice of Solomon, *Deſpiſe not thy mother when ſhe is old.* When an aged parent, by afflictions and a variety of unforeſeen diſaſters, is reduced to a ſtate of poverty and wretchedneſs, it muſt add inexpreſſible keenneſs to adverſity, to be deſpiſed and diſowned by an own child!—a child which has been

been the object of the tendereſt indulgence in years paſt. Such unnatural children may expect an awful viſitation from a juſt God for their ingratitude and their impiety. Diſobedience to parents is rebellion againſt God; and an undutiful child is a monſter in nature.

CLOUGHFONIO was a very different character. I ſaw his aged father, bending under a weight of more than ninety years, requiring every poſſible aid, and his ſon, his dear ſon, always at hand to afford that aid; the ſon feared God and loved his father; the tears of filial affection gliſtened in his eye, and his attention to his aged parent was extreme.

PHILOMATER regarded his aged mother with peculiar tenderneſs; for kindneſs and parental indulgence were diſtinguiſhing traits in her character; ſhe loved her children, and laid herſelf out for their inſtruction and benefit. After loſing a firſt and ſecond huſband, ſtern adverſity and the iron hand of oppreſſion brought her very low. *Philomater* ſympathized with his aged parent in theſe painful circumſtances of adverſe fortune; he brought her under his hoſpitable roof, with a full intention to render her remaining days tranquil and ſerene. This was a mutual comfort and ſupreme felicity. But ah! how ſhort-lived is human bliſs, how variable is every ſublunary enjoyment! For ſixteen pleaſing weeks the lively rays of maternal love and filial duty cheered their ſocial hours; but then, diſtreſſing clouds gathered thick, and blackened all around; *death* advanced by haſty ſtrides, and put an end to their mutual joys. The tender mother deſcended to the ſilent grave. The ſorrows which attended her affliction and death, and the *reflections* to which they gave birth, may be beſt ſeen in a paper which Philomater penned during the painful trial, and which I beg leave to ſubjoin.

"I have juſt left the chamber of my afflicted *mother*. My houſe is become the habitation of diſtreſs. All is dark and gloomy. O Sun of righteouſneſs, ariſe and ſhine upon my mother; the woman that brought me forth and ſuſtained my early years! She brought me up with infinite care and ſolicitude; her former kindneſs has laid me under the deepeſt obligation, and the return I can now make is ſmall indeed. My dear parent, I venerate thy grey hairs; I have rejoiced in the idea of comforting thy declining years, but thy preſent affliction has clouded all my hopes! The tears of ſympathy and ſorrow have overcome

come me; I am overwhelmed!—Poor dear woman, her *trials* are great; may her *conſolations* abound! What a mercy is a bleſſed Redeemer in the hour of diſtreſs! *May the hope of Iſrael, the Saviour thereof in the time of trouble*, ſuſtain her fainting heart! He is the conſolation of his people; his words are balm to the bleeding conſcience; he is all in all.—Poor dear woman! I ſympathize with thee in theſe thy laſt moments; I feel myſelf happy to ſoften thy dying pillow. May guardian angels watch around thy bed! may the light of Heaven ſhine upon thy ſoul! Bleſſed Jeſus! hear her ardent cries for mercy! O let the joys of thy ſalvation abound in her experience, and let her confidence in thee be ſtrengthened. Let no infernal ſpirit come near her dying bed! Complete thine image upon her ſoul by the agency of thy Spirit, and meeten her for a place at thy right hand!—Dear Parent, with what pleaſure have I ſeen thee ſit down at my table, after a long ſeparation! but now I ſhall ſee thee in thy place no more. What images riſe to view, expreſſive of our mutual endearments! O my full heart, tears interrupt my meditations.

"O for reſignation to the divine will!—Indulgent mother! ſhe is now *gone!* ſhe is at length releaſed from a world of miſery and woe; her trials have been many and great; but now, I truſt, ſhe is at reſt; there, where the widow's heart bleeds no more, and where the orphan's cries are never heard; where *the wicked ceaſe from troubling*, and *the weary are* for ever *at reſt!* Now the relation of mother and ſon is diſſolved! The *eye* which looked upon me with ſoft complacency and delight, is now cloſed till the reſurrection of the juſt. The *hand* which cheriſhed my infant years, now lies pale and motionleſs; the *heart*, generous and grateful, which always felt for the diſtreſſes of others, now lies ſtill, and is at reſt. O for grace to improve this ſolemn and ſpeaking providence to the beſt and eternal intereſts of my ſoul!"

LETTER IV.

ON THE DIVINITY OF CHRIST.

MY DEAR FRIEND,

I RECEIVED yours laſt Wedneſday, and read it with pleaſure. I am glad that you appear ſo fully convinced of my kind intentions towards you from our firſt acquaintance. I again aſſure you, that love to your ſoul, love to the

the truth as it is in Jesus, and concern for the glory of God our Saviour, have been the ruling motives of my conduct; as much so, since a difference has taken place with reference to our views of the adorable Redeemer as before; and I should greatly rejoice if our views of divine truth were such that we could continue to walk together in Christian fellowship, as mutual helpers of each other's faith and joy, to eternal glory; but "How can two walk together, except they be agreed?"

I desire to be thankful that your last letter breathes an humble spirit, willing, I hope, to listen attentively to the voice of friendly instruction; and that you are led to the throne of grace to address the Lord in the language of the Psalmist, "Lead me in thy truth and teach me, for thou art the God of my salvation; on thee do I wait all the day *." I do still earnestly pray that the Lord, the Spirit, may condescend to instruct your mind, and guide you into all truth.

As to the eternal divinity of the Saviour, the interesting point under discussion, I again beseech you to review those passages of the sacred word of God which are quoted in my former letters. I have mentioned some of the *names* which he bears, the *characters* which he sustains, the *perfections* which are ascribed to him, the *works* which he performs, and the *honours* which are represented as given to him by men on earth, and by saints and angels in Heaven; which considerations lead me to conclude that he is "Over all, God blessed for ever †."

I will now mention a few things which have led me to consider this truth of vast importance in the Gospel system. First, It appears to me to illustrate and enhance the greatness of divine love, as displayed in the salvation of sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins ‡." Again, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? §" The emphasis of this love stands connected with the dignity of Christ.—This also, in a most pleasing and striking manner, sets forth his own astonishing grace, who, "though

* Psalm xxv. 5. † Rom. ix. 5.
‡ John iii. 16. 1 John iv. 10. § Rom. viii. 32.

he

he was rich, for our sakes became poor, that we, through his poverty, might be rich *: "who, being in the form of God, thought it not robbery to be *equal* with God; but made himself of no reputation †," &c. If Christ himself be but a creature, though the most exalted of all creatures, still his love is but a creature's love; but, if he be really a divine person, I behold a propriety and beauty in the language of the apostle, when he poured out his soul in fervent prayer on behalf of the saints at Ephesus: "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." ‡

Secondly, It appears to me, that the essential dignity of the Saviour's person is that which gives merit and efficacy to his precious atoning sacrifice, and has stamped glory on his perfect obedience to the law; in consequence of which his righteousness is emphatically denominated "the righteousness of God §." You profess to hold fast the all-important doctrine of atonement by the invaluable blood of Christ; but you apprehend that all the virtue of that great sacrifice depends upon the appointment of the blessed God. Paul observes, that "it is not possible for the blood of bulls and goats to take away sin ||." From which I infer, that a sacrifice of *nobler name* was requisite to put away our sin; and *richer blood* than theirs to satisfy the righteous claims of divine justice. When I contemplate the constitution of the glorious Immanuel, as the Son of God manifest in human flesh, I can conceive of intrinsic excellence in his one offering: of real and proper efficacy in his precious blood. I observe, in that admirable passage which the Holy Spirit has so frequently rendered effectual for binding up broken hearts, for relieving and comforting wounded consciences, there appears a striking reference to the divinity of Christ; "The blood of Jesus Christ, *his Son*, cleanseth us from all sin **."

That your soul may enjoy that peace which was made by the blood of Jesus, is the sincere prayer of your affectionate friend and faithful pastor,

Feb. 8, 1800. JAMES UPTON.

* 2 Cor. viii. 9. † Phil. ii. 6, 7. ‡ Ephes. iii. 27, 18, 19.
§ Rom. i. 17. 2 Cor. v. 21. || Heb. x 4. ** John i. 7.

THE

THE SUNDAY SCHOOL EXAMINATION: A SEVENTH VILLAGE DIALOGUE,

Between SQUIRE WORTHY, *Mr.* LOVEGOOD, *Mr.* LITTLEWORTH, *and others, proving the Utility of* SUNDAY SCHOOLS.

SAMUEL WORTHY, Esq. poſſeſſes an ample fortune in the north. His father, who was knighted when he took up the county addreſs on the birth of his preſent Majeſty, he being then the ſheriff, was one of thoſe good old-faſhioned gentlemen who uſed to live at home among his tenants and neighbours; giving a true ſample of the ſimplicity and generoſity known in this kingdom about ſixty years ago, when no country gentleman went to London but once in four or five years. His mode of travelling was in a coach and four, the butler and groom riding upon two other coach-horſes, commonly called helpers; they travelled five miles an hour, and about twenty-five miles a day; and in general were obliged to paſs a Sunday upon the road. From the inn, he and his family always went twice to church; and he had no more thought of breaking in on the ſolemnities of the Sabbath, than he had of robbing on the highway. You had always the idea of a funeral proceſſion paſſing through the village on the commencement of this journey; but on his return every bell in the ſteeple echoed and re-echoed the joy of the inhabitants, while every grown perſon ſtood at the door with a bow or a courtſy, and every child ran out into the ſtreet, with a bow down to the ground, cloſe by the coach-door, to teſtify their general joy on his happy return.

While in London, the family uſed to take lodgings at 3*l.* a week, in or near Bond-ſtreet, for the ſake of country air; even Brook-ſtreet, connected with it, was not then in exiſtence, and aſſumed its name from an aunt of the writer of theſe Dialogues, who was alſo herſelf no diſtant relation to the family of the Worthys. This family was once very numerous, being found almoſt in every county, and ſome of them even of noble blood; but from a very fatal ſickneſs, which has of late years prevailed among them, it is to be feared they will ſoon become extinct. This unhappy mortality in the family, has taken place ſince the gentry have been accuſtomed to attend ſo many bathing and water-drinking places in the ſummer, and eſpecially ſince they have taken up their winter's reſidence in this great metropolis; and may be imputed partly to the poiſonous vapours of the former, and the noxious ſtagnated air of the latter. The venerable knight (a title in thoſe days honourable) kept a very regular houſe. Though he was rather *formal* than *ſpiritual* in his religion, yet family prayer was regularly attended to; nor could any thing but ſickneſs detain the family from church and ſacrament on all occaſions; but, unfortunately for that gentleman, Mr. Deadman was then vicar of the pariſh.

His ſon, Mr. S. Worthy, not leſs reſpectable than his father, ſucceeded to the eſtate about ſixteen years ago; a few years after which, Mr. Deadman died of a lethargy, and Mr. Lovegood was preſented to the living. Mr. and Mrs. Worthy were at firſt conſiderably aſtoniſhed at what was called *his new doctrine*, and felt ſome degree of irritation, though intermixed with candour. When they firſt heard, they conſidered that as all the formality and decency belonging to the character of their moſt reſpectable predeceſſor was adopted by them, they were righteous enough already; but, by the wiſe and good conduct of Mr. Lovegood, their prejudices were ſoon abated; and after he had delivered a moſt ſtriking ſermon from that text, "Thou haſt a name to live, and art dead,"

they were determined to examine the Bible for themſelves; and happily for them (they being bred very ſtrict church-people) they found the Bible ſo well comported with the doctrines of the Common Prayer Book, that they ſoon diſcovered old Mr. Deadman, and his couſin-german Mr. Blindman, had preached no more the true knowledge of the Bible as it relates to ſalvation by Jeſus Chriſt, than if they had been two of the prieſts of Jupiter. This truly valuable 'Squire, as ſoon as he received good, promoted it to the utmoſt of his power, and became a very warm advocate for Sunday Schools. The reader, therefore, ſhall know what paſſed while he made a feaſt for a large aſſembly of poor children and their parents, belonging to the Sunday School of the pariſh in which he preſided.

The reader muſt recollect, that in a former dialogue Mr. and Mrs. Worthy had invited Farmer Littleworth to attend the meeting, as hopes were then entertained that, by the time intended for the celebration of this kind feſtival, Henry might arrive from ſea: but the farmer, having heard of many ſtorms and tempeſts, was ſtrongly agitated with a variety of doubts and fears, whether he ſhould ever be bleſſed with the ſight of a ſon, now rendered ſo dear to him by ſuch circumſtances as have already been related. Notwithſtanding, the invitation was accepted, and the farmer rode down to the 'Squire's, though with a heavy heart (to ſee his ſon, was now all in all to him) and Miſs Nancy rode behind her father. Miſs Polly and Miſs Patty choſe to walk; while Sam carried ſome new-purchaſed trappings from Mrs. Flirt's, which were to be put on in Mrs. Truſty's (the houſekeeper) room, before they made their appearance in the parlour. Thus, while the affectation of two of the miſſes was noticed with ſecret ridicule and contempt, the unaffected ſimplicity of Nancy and her father was obſerved with reverence and reſpect.

A little fracas, however, had juſt before happened between the farmer and his wife. She was a very *prudent thrifty* woman, and loved this world better than the next; but now the farmer's heart was opened: once he thought of nothing but how to get; now it was in his heart to know how to give. He fixed his eyes on a large flitch of bacon, and after a little controverſy with Mrs. L. who ſtill loved getting more than giving, it was entruſted to Thomas, to be carried to the 'Squire's; there to be catered among the children, as an additional preſent to the parents of thoſe who behaved well.

Mr. Lovegood firſt led his family of little ones to the church, where they were ſeated together, and ſurrounded by their parents and friends; then choſe ſome leſſons very applicable to the purpoſe, and made ſome very affectionate and ſtriking obſervations as he read them. His ſermon, as deſigned for children, was ſhort, but impreſſive; and knowing that little minds muſt have ſhort leſſons, he varied the ſubject by the following little hiſtories:—

Firſt, he told them of a child of a perverſe and obſtinate turn of mind, who neither with nor without correction, would obey her poor mother, whoſe huſband had cruelly gone away and left her. This child, after a mild and moderate correction, went out of the houſe, reſentful and ſulky, and drowned herſelf in a brook; from whence he took an opportunity of warning children againſt the evil of bad tempers, and of enforcing the meekneſs and gentleneſs that was in Chriſt Jeſus, and is among all real Chriſtians.

His next ſtory was about a very lovely boy; though once inclined to be very wicked, his heart afterwards became ſo tenderly impreſſed with the Saviour's love to fallen ſinners, that he became quite overpowered by the tender feelings of his own mind. He would even aſk his parents

leave

leave to part with the ſhoes from off his feet, and his clothes from off his back, when he ſaw other poor children, as he ſuppoſed, in greater want than himſelf: and when he had no money of his own to give, he would turn beggar to his parents, and others, to aſſiſt them. He never thought of telling a lie, becauſe he dreaded the idea of doing wrong; and none but wrong things need to be covered with a lie; and whenever he ſaw other children do wrong, he would talk to them very gravely and ſeriouſly againſt their evil ways; and even in his play, if any children behaved cruel or unkind, he would grieve, weep, and retire. But this dear child, it ſeems, was too full of Heaven to live on earth. Before he died, he called his brothers and ſiſters around his bed three times over, on the three laſt days of his life, and told them all that he was going to his dear Saviour, who had pardoned his ſins, and changed his heart; and exhorted them moſt affectionately to turn to the Lord, and renounce their ſins. He even caſt his dying arms around the necks of them, one by one, praying them to turn to the dear Jeſus; inſiſting, with many tears, that they ſhould promiſe him they would; and then added, "I could die for you all a thouſand times, if that could but ſave you from dying in your ſins. O! think of a dying Chriſt! and give him your hearts, that we may meet again in glory!"

After a moſt affectionate application to the children, Mr. L. addreſſed the parents, obſerving that he, as a parent, knew the powers of natural affection, but urged upon them an affection of a far more refined and ſpiritual nature—an affection for their ſouls. He ſaid, that even correction ſhould never be adminiſtered, but in much tenderneſs and love; that every ſtripe given by an angry hand and a revengeful heart, increaſed the evil for which the child was ſo unwiſely and unmercifully corrected; that we ſhould chaſtize our children as the Lord corrects his; never in wrath, but ever in love. In ſhort, his addreſs to the parents was not leſs wiſe and good, than his exhortation to the children was affectionate and kind; while every heart ſeemed to be melted down, under a ſweet influence, that attended his diſcourſe. Nor was it a leſs affecting ſcene to obſerve with what difficulty Mr. L. who poſſeſſed very tender feelings, got through theſe ſtories and this addreſs! How Thomas Newman nodded at his lovely group of little ones, to excite their more ſerious attention! How Betty ſat with her babe at her breaſt, praying for a bleſſing on every word! How Farmer Littleworth wept like the rain, while he heard of the converſion of the child, thinking all the time on the converſion of his own ſon! How Mr. Merryman, lately recovered from a diſſolute life through Mr. Lovegood, looked up to him as to a father, with fixed attention and a watery eye, beholding the lovely inſtrument in the hands of God, by whom he was reclaimed from a life miſerable to himſelf, and deſtructive to the ſouls of his pariſhioners. And how Mr. Worthy, with an elevated ſmile of approbation and delight, rejoiced in the happineſs and bleſſedneſs of the neighbourhood among whom he lived with affectionate patriarchal ſimplicity of conduct, praiſing and bleſſing God for influencing the mind of *Lord Cancellor* (as Thomas calls him) to ſend ſuch a man into that pariſh—ſo wiſe, zealous, and kind as dear Mr. Lovegood! O what a bleſſing would England enjoy, were every pariſh-pulpit adorned with ſuch a miniſter, ſanctioned by men of ſuch affluence and character as good Eſquire Worthy, of Brookfield-hall! Long live the family, and may they never want ſuch a chaplain as Mr. Lovegood, to adminiſter among them the bleſſed word of life!

Next commenced the examination. Mr. *Attentive*, a barber from Mapleton, was the ſchoolmaſter, who was appointed to this office,

because he had made a sacrifice of his daily bread, by not following his occupation on the Lord's Day.

Mr. Lovegood was the examiner. Mrs. Fairspeech, who was a professor of that religion which she never possessed, sent her son, with others, to the Sunday School; and he was the first who was examined.

Mr. Lovegood. Well, Bobby Fairspeech, what do you remember of the sermon I have just now been preaching?

Bob. I remember the text, sir,

Loveg. Let us hear you repeat it?

Bob. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

Loveg. And what did I say to you upon that subject?

Bob. Why, that we were all miserable sinners, and should be ruined if we did not come to Christ.

Loveg. Then it is to be hoped that you, as a miserable sinner, have been taught to come to Christ. Do you know what it is to give him your heart?

Bob. Not so much as I should.

Loveg. Why then, I fear you neglect to pray to him.

Bob. Oh no, sir, for my mother would beat me sadly if I did not say my prayers.

Loveg. Surely, child, you must be very wicked if you need to be beaten to say your prayers; but I should hope your mother has a better way of teaching you to pray than by beating you to it. I can hardly think that your father, who is a sensible man, though he does not come to church so often as he should, would allow you to be beaten to make you pray.

Bob. Sir, my father is scarce ever at home when it is my time to go to bed, for he always spends his evenings with Mr. Soberside the sailor.

Mr. L prudently forbore asking any more questions, lest he should dive into family secrets before the children; but the truth was, that though Mrs. Fairspeech could appear very soft and saintish before others, yet was she of a turbulent temper, self-willed, insulting, and irritating to her husband; and after she had driven him away from the family, would consume three times as much, in applying to the gin-bottle, as he and Mr. Soberside did in a pint or two of beer over a pipe of tobacco, while they read the newspaper, and conversed on the politics of the day. As for all the faithful and salutary reproofs bestowed on Mrs. Fairspeech, they were only spent in vain; she still continued the perpetual grief of Mr. Lovegood's mind, who hated nothing more than the cant and hypocrisy of such false-hearted professors.—We now attend to the examination of Jacky Proud.

Loveg. Well, what good have you got by coming to the Sunday School and attending the church?

Jacky. A great deal, sir.

Loveg. What then, do you think you have a good heart?

Jacky. I hope so, sir.

Loveg. How is it then that you can say after me, "we have done those things which we ought not to have done, and left undone those things which we ought to have done, and there is no health in us?" And how could you pray that God would "have mercy on you a miserable sinner?" I am afraid you are very inattentive to those excellent prayers I read almost every Sunday; and this is no great proof of the good-

Jacky. Nay, sir, my mother and godmother both say I am a very good child.

Loveg.

Loveg. But ſhould you not rather believe what God's word ſays, "Behold I was ſhapen in iniquity, and in ſin did my mother conceive me?"

Jacky. Sir, I do my duty as well as I can.

Loveg. What do you mean by doing your duty, my child?

Jacky. I always come to church, and ſay my prayers night and morning.

Loveg. But merely ſaying your prayers is not doing your duty; for many people ſay their prayers and never mind their meaning; and inſtead of doing our duty, we commit a very great ſin in ſaying our prayers in a thoughtleſs and negligent manner: but, in order that I may ſhew you that your heart is not altogether ſo good as you think, I muſt aſk you a few more queſtions.—Are you never angry?

Jacky. Not very often, ſir.

Loveg. I did not aſk you how often you are angry; but the Bible ſays all anger is murder; for our holy God judges the ſecrets of the heart, ſo that whenever you are angry, you commit an act of murder in your heart before Him; and how is it that a child, with ſuch wickedneſs in his nature, can have a good heart?

Jacky. I hope I ſhall make myſelf better by and by.

Loveg. I am ſorry you ſhould talk of making yourſelf better; for when I teach children the catechiſm, I tell them they can do nothing without "God's ſpecial grace;" but if you can do it by and by, you can as well do it now; and I am ſure you muſt be a bad child, if you don't wiſh to be better till by and by. But did you never tell a lie?

Jacky. Why I told one the other day, when I ſaid I was not proud of my new clothes.

Loveg. Why then it ſeems you cannot only tell a lie, but be guilty of the ſin of pride. I am afraid, my poor child, your heart is much worſe than you ſuppoſe.

Jacky. Sir, there are many children much *wickeder* than I am, for I *never* ſay *no* bad words.

Loveg. Do you never, in a careleſs manner, ſay, O Lord! O God! O Chriſt!

Jacky. Yes, ſir; but they are not bad words.

Loveg. No, the words are good; but are not you a very bad-hearted child for "taking the Lord's name in vain," when you are told in the third commandment, the "Lord will not hold him guiltleſs that taketh his name in vain?" No wonder, while you ſay your prayers, you forget what they mean; for I fear that, even *then*, you "take the Lord's name in vain."—*The child is ſilent. Mr. Lovegood adds*, I hope you will ſoon know more of the wickedneſs of your own heart; but I muſt now talk to *Timothy Simple.*

He was the ſon of an induſtrious widow, left with four children, who by waſhing, weeding in the garden, and running of errands, collected by the hand of induſtry every penny in her power for her indigent children; now and then receiving ſome occaſional relief from the money given at the ſacrament, which was very largely attended at Mr. Lovegood's church; together with ſome further ſupport, ever flowing to all known ſubjects of human woe, who come within the knowledge of the honourable poſſeſſors of Brookfield-hall.

Loveg. Well, Timothy, my child, what do you think of your heart? Is it as good as Jacky Proud's?

Timothy. I am afraid I am not ſo good as I ſhould be; but I hope God will make me better.

Loveg.

Lovegood. Then you believe in what I have frequently taught you, that we can do nothing "without God's ſpecial grace."

Timothy. Oh no, ſir, for I am afraid my heart is very wicked.

Lovegood. Why do you think ſo?

Timothy. I am aſhamed to tell ſir.

Lovegood. Well, my good child, I am very glad to hear you ſay you are aſhamed of your ſins; and when that is the caſe, our moſt merciful Saviour will not only pardon your ſins, but give you his grace to change your heart.

Timothy. I hope he will, ſir, for ſure I am it is very hard; for when you told that ſtory, though other children cried much, I could hardly cry at all; and yet I ſhould be very glad if the Lord would make me as good a child as he was.

Lovegood. So he will, my child, if you will call upon him in humble prayer.

Timothy. Sir, I always ſay the prayers out of the little book you gave me, but I am very forgetful while I ſay them. I wiſh I was as good as ſiſter Sally, and as my mother wiſhes me to be.

Lovegood. Is it not a great bleſſing from the Lord that you have ſuch a good mother and ſiſter?

Tim. Yes, ſir, I thank the Lord for it; for you often tell us, that if it was not for the grace of God we ſhould be all very wicked.

Lovegood. And ſhould you not be very grateful and obedient to your mother for working ſo hard, that you may have a little bread, and ſome decent clothes?

Tim. O yes, ſir, and ſhe thanks God Almighty every day for ſending you into our pariſh; for ſhe ſays ſhe was not a good woman till you came.

The reſt of Timothy's anſwers were in the ſame ſtyle; he was a ſimple-hearted affectionate child, and his good natural diſpoſition was well cultivated and improved by Mr. Lovegood's diligent attention to the poor children of the pariſh.—Richard Heedleſs's child was next examined.

Lovegood. Well, Mr. Attentive, how does this child come on? Tho' he comes to the Sunday ſchool, I never ſee his father at church.

Attentive. I am afraid, ſir, his church is at the Nag's Head in Mapleton.

Lovegood. Well, but if the father acts improperly, that is no reaſon why the child may not receive good.

Attentive. Oh, Sir, I cannot get him on at any rate; for all that he receives on the Sunday he forgets on the week days; and I am afraid it is only for the ſake of the feaſt that we ſee him now.

Mr Lovegood to Ned Heedleſs. Why, my child, how is it that I hear all this of you? But let us ſee if you underſtand any thing. Who made you?

Ned. God Almighty.

Lovegood. What did he make you for?

Ned. To do my duty and mind my religion.

Lovegood. But do you do your duty, and mind religion as you ought?

Ned I do it as well as my father.

Lovegood. I am afraid if you do it no better, your duty is miſerably done. But tell me who redeemed you?

Ned Mr. Littleworth redeemed us laſt Monday.

Lovegood. to Mr. Littleworth. What can this poor child mean by ſaying you redeemed them?

Littlew. Truly, ſir, I cannot tell, unleſs it is that I ſtopped his father's wages to redeem his clothes out of pawn; for after he had been two days

days drunk at Mapleton revel, he pledged every bit of decent clothes he had, to pay his alehouſe debts; and when I ſaw him ſuch a dirty ragged fellow, I told him he ſhould work for me no more till he had taken his clothes from the pawnbroker's.

Littlew. to Heedleſs. I fear, maſter Heedleſs, your ſon's ignorance is to be laid to your wickedneſs.

Heedleſs. Sir, it can't be expected that I ſhould be able to inſtruct my children, for I was *never* bred to *no learning*.

Loveg. Why thouſands and tens of thouſands who were never bred to learning, have yet been bleſſed with grace; and you can't ſuppoſe you need to be a bad man, becauſe you are a poor man; nor need you be the poor man you now are, if it were not for the wickedneſs of your heart. Do you ever pray?

Heedleſs. Why, Sir, *more's* the pity, I cannot read.

Loveg. I did not aſk you if you could read, but can you pray?

Heedleſs. I can ſay the Lord's prayer from top to bottom.

Loveg. And is this all your religion? I fear you are in a dreadful ſtate. Here, Richard, is a book for you, "A compaſſionate Addreſs;" and Thomas Newman, who is almoſt your next neighbour, can read very well, and I dare ſay he will be ſo kind as to read it to you.

Thomas. Why, Richard knows I would be glad to read to him for his good, whenever I can ſpare time.

Loveg. Well, Thomas, we will next hear what improvement your boy has made.—*(To young Thomas.)* By whom were all things created, and by whom were they upheld and preſerved?

Thomas. By the Almighty God.

Loveg. And who is the Almighty God?

Thomas. He is a moſt holy Spirit.

Loveg. And how ſhould you ſerve him?

Thomas. "In ſpirit and in truth."

Loveg. And do you think you do your duty as God demands? for you know at all times he ſees and hears all you ſay and do.

Thomas. Sir, I know I often forget God, though he knows me much better than I know myſelf.

Loveg. What do you mean by ſaying God is Almighty?

Thomas. I believe he is Almighty, becauſe he can do every thing, and that he ſees and knows the ways and hearts of all.

Loveg. What do you mean by ſaying he is holy?

Thomas. Why, he is holy, becauſe he loves nothing but that which is good like himſelf. All holy men and holy angels are his delight.

Loveg. But, my good boy, what do you mean by holineſs?

Thomas. It is loving God with all our hearts, with all our minds, and ſouls, and ſtrength, and our neighbours as ourſelves.

Loveg. What is ſin, then, my child?

Thomas. Why, whenever we forget to love, and fear, and truſt in God, and pray to him, and ſerve him, we ſin againſt him; and whenever we are angry, unjuſt, and neglectful in our duty towards our parents, our governors, and our neighbours, we do wrong, becauſe we ſin againſt his holy and juſt commands.

Loveg. But if God be ſo very holy, are not we all very miſerable ſinners before him?

Thomas. Yes: the Bible ſays, "there is none righteous, no not one;" but I think my father and mother are very good, and ſo are you and 'Squire Worthy.

Loveg. Well, but you know we muſt all ſay, "by the grace of God I am what I am."

Thomas.

Thomas. Yes, ſir; and my father always ſays ſuch ſort of words when he prays with us.

Lovег. What do you mean by the grace of God?

Thomas. Why, my father has taught me this text, "You know the grace of our Lord Jeſus Chriſt; tho' he was rich, yet, for our ſakes, he became poor, that we, through his poverty, might be made rich."

Lovег. What do you mean by the grace of our Lord Jeſus Chriſt?

Thomas. That he died for us, poor ſinners; on the croſs.

Lovег. What then, are all poor ſinners to be ſaved, becauſe Chriſt died on the croſs?

Thomas. O no, ſir, for you tell us from the pulpit, that if we reject Chriſt, Chriſt will reject us; and that all ſinners who come to Chriſt will have their hearts chang d and purified by his Spirit: and that without holineſs no man ſhall ſee the Lord. You have been juſt now ſaying to us that every child muſt know the way of ſin to be the high road to hell; but I pray the Lord to convert me by his grace, that I may live to his glory.

Lovег. The Lord bleſs you, my good boy. I am very glad you have been able to attend ſo well to the inſtruction of your father, and that you get ſo much good in attending on the Sunday ſchool; and as our worthy 'Squire has given me ſome Bibles to diſtribute among the children who know how to make a good uſe of them, I ſhall give you one of the beſt of them. [*Gives him a Bible*] Remember now that this is your own book, and the book of God's own writing, to make us wiſe unto ſalvation. Now turn round, and thank the 'Squire for his preſent.

Thomas (With a bow to the ground.) I thank your Honour a thouſand times.

The reader is to take this as a brief ſample, among many, how Mr. Lovegood examined the children; and as an illuſtration of what he conceived to be the wiſeſt way to impreſs the truths of religion on their young minds: he was well convinced that a mere catechiſm, enforced upon a child's memory by painful exertions, however good in its place, was likely to produce but a ſlender effect, without a more familiar method of inſtruction adminiſtered according to the ability and diſpoſitions of each child. After a conſiderable time longer being taken up in examining ſeveral of the girls, as well as the boys they were all led through the park to Brookfield Hall where they found a bountiful but plain feaſt provided for them, with plenty of pies and puddings for the children —After this, young Mr. Merryman, by Mr. Lovegood's deſire, concluded the feſtivity with a tender and affectionate prayer, while his heart was much impreſſed by the recollection of what a different courſe he once purſued, before, by Mr. Lovegood's miniſtry, he was brought to know the grace of God in truth. Mr. Littleworth's ſlitch was next produced, and after ſome ſuch apologies as might be expected from the Farmer to his Honour and Madam Worthy, *it was catered among the children, according to the ſize of the families; though, when carving for young Thomas, it evidently appeared that the farmer's knife very favourably ſlipped aſide, through a little partiality on his behalf. The farmer and his family were next uſhered into the parlour to tea. Miſs Polly and Miſs Patty continued to expoſe themſelves, by pretending to talk about faſhions, and by making uſe of fine words, which they ill underſtood, while Mr. Lovegood ever aimed at giving a more profitable turn to the converſation, which was eaſily done, between the farmer and Miſs Nancy. Henry's converſion, and the fears and hopes concerning his return, ſtill engroſſed the ſubſtance of all they had*

to

to ſay, the anxiety of his heart for his beloved Henry being now the firſt ſubject on every occaſion. On their return home, Miſs Polly and Miſs Patty had enough to do in finding fault with each other reſpecting manners and dreſs, and ſuch trifling ſubjects, while the ſimple, yet profitable, converſation between the farmer, Miſs Nancy, and Thomas, proved their hearts were truly fixed on "the one thing needful." Thomas alone had abundance of fault to find with himſelf, being full of tears leſt the condeſcending familiarity of the 'Squire *had thrown him off his guard; he being unacquainted with the unaffected ſimplicity and* courteſy *of his own manners, was not ſenſible that the beſt chriſtian is the beſt gentleman all over the world.*

To the Editor of the Evangelical Magazine.

SIR,

Not having ſeen an Anſwer to the Third Query in the Magazine for March, 1801, p. 117, I preſume to offer the following:

"Exhort a wicked man to pray! God would as ſoon be "moved by the howlings of the damned!" ſaid a flaming declaimer in the pulpit ſome time ſince.—Query, Is it right to exhort a wicked man to pray?

THE declaimer ſeems to have had his eye to thoſe paſſages of Scripture, which declare *the ſacrifice and way of the wicked to be an abomination to the Lord* *; and to have concluded from them, that God does not require any ſacrifice or prayer at their hand. But if ſo, Why did Peter exhort the ſorcerer to pray? And wherefore is the fury of God denounced againſt the families that *call not upon his name* †? An hypotheſis which flies in the face of the expreſs language of Scripture is inadmiſſible; and the framer of it, to be conſiſtent, ſhould avow himſelf an infidel. If he meant only to deny that God requires ſuch prayers as wicked men *actually offer*, the prayer of a hard, impenitent, and unbelieving heart, I have no controverſy with him. God cannot poſſibly approve any thing of this kind. But then the ſame is true of every other duty. Wicked men do nothing that is good or well-pleaſing to God; nothing which is aimed at his glory, or done in obedience to his authority; every thing that is done, is done for ſelfiſh ends. If they read the Scriptures, it is not to know the will of God, and do it; or hear the word, it is not with any true deſire to profit by it: even their purſuit of the common good things of this life, is that they may conſume them upon their luſts; hence the very *plowing of the wicked is ſin* ‡. Yet the declaimer him-

* Prov. xv. 8, 9. xxi. 27. † Acts viii. 22. ‡ Prov. xxi. 4.

ſelf would ſcarcely infer from hence, that it is not their duty to read the word of God, nor attend to the preaching of the Goſpel, nor purſue the neceſſary avocations of life: neither would he reckon it abſurd to exhort them to ſuch exerciſes as theſe.

The truth is, wicked men are required to do all theſe things; not carnally, but with a right end, and a right ſpirit:—and in this way Simon, though *in the gall of bitterneſs, and the bonds of iniquity*, was exhorted to pray, not with a hard and impenitent heart, but with a ſpirit of true contrition.—*Repent, therefore, of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee!*—To *repent and pray*, is the ſame thing in effect as to pray penitently, or with a contrite ſpirit. Wicked men are required to read and hear the word, but not with a wicked ſpirit; and to plow the ſoil, but not that they may conſume its productions upon their luſts. There are not two ſorts of requirements, or two ſtandards of obedience, one for good men, and the other for wicked men; the revealed will of God is one and the ſame, however differently creatures may ſtand affected towards it. The ſame things which are required of the righteous (repentance, faith, love, prayer, praiſe, &c.) are required of the wicked.* If it were not ſo, and the averſion of the heart tended to ſet aſide God's authority over it, it muſt of neceſſity follow, that a ſinner can never be brought to repent, except it be for the commiſſion of thoſe ſins which might have been avoided, *conſiſtent with the moſt perfect enmity againſt God.* And this is to undermine all true repentance; for the eſſence of true repentance is *godly ſorrow*, or ſorrow for having diſpleaſed and diſhonoured *God*. But if, during my unregeneracy, I were under no obligation to pleaſe God, I muſt of courſe have been incapable of *diſpleaſing him*;—where no law is, there is no tranſgreſſion—conſequently I can never be ſorry at heart for having diſpleaſed him: and as there would be but little, if any, ground for repentance towards God, ſo there would be but little, if any, need of faith towards our Lord Jeſus Chriſt; for if, during my unregeneracy, I were under no obligation to do any thing pleaſing to God, and were ſo far incapable of doing any thing to diſpleaſe him, ſo far I muſt be ſinleſs, and therefore ſtand in no need of a Saviour. Where there is no obligation, there can be no

* Acts iii. 19. John xii. 36. Rev. xv. 4.

offence;

offence; and where there is no offence, there needs no forgiveneſs. Thus the notions of this declaimer, who, I ſuppoſe, would be thought to be very Evangelical, will be found ſubverſive of the firſt principles of the Goſpel-teſtimony. GAIUS.

ON THE MIRACLES OF JESUS.

The following extract is taken from *John Deſpagne*, on the Creed. He was a French Proteſtant, born in Dauphiné, in 1591; and was Paſtor of a congregation of Refugees, which met at Somerſet chapel, in Weſtminſter. He died in 1659. His works were publiſhed at Geneva, in 1671.

"WHEN wine was wanted for others, Jeſus Chriſt turned water into wine; but when he was thirſty himſelf, he aſked water of a Samaritan woman: when others were hungry, he fed thouſands with a few loaves; but when he hungered, and ſaw a fig-tree in the way, on which he found nothing but leaves, he did not make it produce fruit for his own uſe, as he might have done by a ſingle word. Thus, when wearied with his journey, he might have commanded angels to bear him up in their hands, or have cauſed himſelf to be carried by the Spirit, as Philip was afterwards; but *he never wrought miracles for his own eaſe or convenience.* As he came into the world for the benefit of others, ſo his miracles were reſerved for others only. This was a part of his humiliation; but while he employed his miraculous power for the relief of others, he never uſed it for himſelf."

This remark is very juſt, though it never directly ſtruck my mind before; but, upon reading it, I was immediately led to conſider this peculiarity in the Hiſtory of the Life and Miracles of Jeſus, as a ſtrong evidence of its authenticity. Had the four Goſpels been the invention of men, they never would have thought of obſerving ſuch a rule as this, in their repreſentation of the hero of their legendary tale, ſo that in reciting many ſcores of miracles, all ſhould appear to anſwer the above deſcription; or, if impoſtors had laid down ſuch a rule, they would have been careful to make every reader notice it. Impoſtors would never have given this uniform repreſentation in a fictitious hiſtory; or, if they had, they would have noticed it as a ſubject of panegyric: but the Evangeliſts always record with this rule, and yet never indicate their deſire that ſo ſtriking a ſingularity ſhould be admired. Therefore their picture muſt have been taken from the life, and not created by their

own fancy. And if Jesus answered their description, he must have been "God manifest in the flesh." Amen. S. C.

QUERY.

CAN it be clearly proved, either from the nature of the subject itself, or by any Scriptural evidence, "That *regeneration* is ever a gradual, and not always an instantaneous effect?"

As the whole of our salvation depends upon our acquaintance with the foregoing subject, it may be of use to many, if a solid answer be given to the above question.

I am, sir, yours, &c. A. B.

ANECDOTE.

The following remarkable Circumstance, in which the hand of God is evident, took place a short time since, near the town wherein I reside, and may not be unworthy a place in your valuable Magazine.

A young man in the army, lately called by divine grace, not having a place in the barracks in which he was quartered, wherein to pour out his soul unto God in secret, went one dark night into a large field adjoining. Here he thought no eye could see, nor ear hear him, but God's; but He, "whose thoughts are not as our thoughts," ordained otherwise. Two ungodly men belonging to the same regiment, in whose hearts enmity had long subsisted against each other, were resolved that night to end it (as they said) by a battle, being prevented at day-time for fear of punishment. They chose the same field to fight as the other had chosen to pray. Now the field is very large, and they might have taken different ways; but they were led by Providence to the same spot, where the young man was engaged in his delightful exercise. They were surprized at hearing, as they thought, a voice in the field at that time of night; and much more so, when they drew nearer and heard a man at prayer. They halted, and gave attention; and, wonderful to tell, the prayer had such an effect upon both, as to turn that enmity they before manifested against each other, into love. They took each other instantly by the hand, and cordially confessed that there remained no longer, in either of their breasts, hatred against each other:—and that the Lord may so fasten what they felt upon their hearts, that it may be the instrument in his hands, of allaying the enmity in their breasts against his Blessed Self. let every reader unite up his humble petitions with those of H. D.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Eſſay on the Way to reſtore Peace, Good Order, and Proſperity to the Nations. By BRYCE JOHNSTON, D. D. *Miniſter at Holywood.* 4s. 12mo. *p.* 334. Ogle.

THE object of this well written eſſay, the author has fully ſtated in the introduction, "For many years," ſays Dr. Johnſton, "diſorder, internal diſcord, and foreign war, have convulſed the nations, not only of Europe, but alſo of every quarter of the globe. A ſpirit of infidelity, of profaneneſs, of contempt of the relative duties, and of innovation, ſeems to have pervaded the world, and thrown ſociety looſe from its proper bonds:—an effect ſo great, ſo univerſal, and ſo hurtful to the individual and to ſociety, muſt proceed from a cauſe equally great, univerſal, and bad. The firſt thing neceſſary to effectuate a cure, is to diſcover the cauſe of the diſeaſe. Ignorance of the *real* nature and obligations of *true religion*, and of civil ſociety and civil government, hath generated all that infidelity, profaneneſs, contempt of relative duties, and averſion to civil government, which have unhinged civil ſociety, and deluged Europe in plunder and bloodſhed. Every friend to truth, to virtue, and to mankind, muſt ſtrongly feel for the ſtate and the diſtreſſes of the nations, and be willing, as an inſtrument in the hand of God, to exert himſelf to reſtore them to peace, good order, and proſperity." To accompliſh this important purpoſe, is the deſign of the following eſſay. It is divided into four chapters; the firſt, treats of religion; the ſecond, of civil ſociety and civil government; the third, of the influence of religion on civil ſociety and civil government; and the fourth, of the neceſſity of that influence, in the preſent ſtate of the nations, to reſtore them to peace, good order, and proſperity.—Though thus divided into four parts, to give the reader a more diſtinct view of each of them, it is one united whole; the reader is therefore deſired to read the whole in the order in which it is written, otherwiſe he will loſe the connection and meaning.

Speaking of the influence of religion upon civil ſociety, the Dr. ſays, "In any country where religion prevails, the Sabbath and the ordinances of the Lord are regularly obſerved. Theſe excite, preſerve, and ſtrengthen the beſt affections of the ſoul, and thoſe which are the moſt beneficial to the intereſts of civil ſociety. The uniform fact is, that in any part of the country, where perſons of rank, and the body of the people, are regular in the ſanctification of the Lord's Day, they place a mutual and uniform confidence in one another; and live together in harmony, good order, and in the reciprocal performance of good offices. For more than half a century, perſons of rank have gone on with an accelerated motion, in forſaking the ordinances, and in profaning the Sabbath of the Lord. In the ſame progreſs have the people gone on in their contempt for perſons of rank; and both in their want of confidence in each other. Without intending it, perſons of rank by their profanation of the Sabbath, have moſt effectually taught many of the people the French principles and practices of infidelity, profanity, and levelling of rights and ranks. In vain will be all their attempts to eradicate theſe, until they return to the ſanctuary, to the worſhip, and to the ſervice of God. But when they ſhall return to the regular obſervance of the Sabbath, men of all ranks will ſoon return to their mutual confidence in each other."

God's

God's Approbation of our Labours neceſſary to the Hope of Succeſs. A Sermon, delivered at the Annual Meeting of the Bedford Union, May 6, 1801. *By* ANDREW FULLER. *Publiſhed by requeſt.* 54 *pages, 12mo. Price 6d.* Button.

THE author of this diſcourſe is ſufficiently known and eſteemed among the friends of vital goodneſs, to preclude the need of recommendation by us, of what comes from his pen. His preſent ſubject is alſo peculiarly intereſting to the multitudes who are exerting themſelves to ſpread the knowledge of Chriſt at home or abroad, for he juſtly "conſiders the work as one." It is excellently adapted to their inſtruction, encouragement, and admonition; and the lowneſs of its price is ſuitable for extenſive circulation. An advertiſement, ſigned by the Secretary of the Union of Chriſtians, at Bedford, explains the principles upon which that aſſociation is formed, for the ſatisfaction of readers who were not previouſly acquainted therewith. We underſtand that Mr. F. though not a member of the Union, has liberally preſented to its conductors, the ſermon which he both preached and printed at their requeſt.

The Qualifications and Call of Miſſionaries. A Sermon preached before the Edinburgh Miſſionary Society, in Briſto-Street Meeting, March 31, 1801. *By* JOHN DICK, A. M. *Miniſter of the Goſpel in Slateford (now in Glaſgow.) Publiſhed at the Requeſt of the Society.* Ogle, London.

IN this ſermon,—on Acts xiii. 2. "As they miniſtered to the Lord, and "faſted, the Holy Ghoſt ſaid, ſeparate me Barnabas and Saul for the "work whereunto I have called them"—Mr. Dick enquires, firſt into the character and qualifications of thoſe who are called by the Holy Ghoſt to preach the Goſpel to the Gentiles; and then conſiders the mode in which he ſeparates them to this work. On the character and qualifications of Miſſionaries, Mr. Dick ſpecifies and illuſtrates the following: Piety, ardent love to Jeſus Chriſt, and to the ſouls of men, knowledge, activity, courage, and patience. The following thoughts ſhould be engraven, as on eternal braſs, on the heart of every candidate for Miſſionary work.—Having mentioned ardent love to Jeſus Chriſt, and to the ſouls of men, as a neceſſary endowment, the preacher adds, "the general principle of piety comprehends this and every other Chriſtian diſpoſition; but its influence on the exertions of a Miſſionary, entitles it to ſeparate notice. When a perſon is acting his part upon a ſtage, when he is exhibiting before a multitude of ſpectators, diſpoſed to admire and applaud him, vanity, or the love of glory, will ſupport and animate his efforts; but when he is withdrawn from the public eye, or is in the preſence of thoſe from whom he will meet with no return but ridicule and perſecution, principle alone will ſuffice to bear up his ſpirits, and to preſerve him from abandoning his duty.—The ſituation of a miniſter in a Chriſtian country, and that of a Miſſionary among Heathens, are exceedingly different. The one is ſurrounded with friends, who are ready to beſtow due commendation on his labours; whereas the other has no witneſſes but thoſe who are indifferent or hoſtile, who are incapable of appreciating his talents, or diſpoſed to recompenſe his benevolent exertions with inſults and injuries. He muſt miniſter in the moſt humiliating and diſcouraging circumſtances—amidſt ſcorn and ill-uſage, amidſt poverty and nakedneſs, amidſt danger and deaths: he muſt miniſter in the lonely wilderneſs, and in the hut of the ſavage, where no eye ſees him but the eye of God: he muſt miniſter to thoſe on whom he hath beſtowed labour in vain, and

by

by whoſe caprice and obſtinacy his hopes have often been diſappointed. Even before he arrives at the place of his deſtination, what ſacrifices muſt he make! To thoſe who, tired of manual labour, amuſe themſelves with the proſpect of eaſe and freedom; to thoſe who, for the moſt part, confined in their own country to the neceſſaries of life, expect to repoſe in the lap of plenty, in ſome delicious tropical region; a miſſion may ſeem to promiſe an advantageous exchange: but from this flattering dream, experience will ſoon awake them. A Miſſionary muſt, like Abraham, leave his country, his kindred, and his father's houſe, and be prepared to go to a place to which Providence may call him. He muſt forſake all thoſe to whom his heart is united by the ties of nature and friendſhip, and enter in among a people of ſtrange ſpeech, and perhaps of ferocious manners. He muſt renounce the manifold comforts of civilized life, and be content, in their ſtead, with the precarious ſubſiſtence, the diſguſting habits, the filth, and the innumerable inconveniences of rude and uncultivated ſociety. He muſt part with that ſecurity which ſweetens all our enjoyments, and which we owe to the protection of the laws, and ſubmit to live at the mercy of men who are the ſport of the paſſions, and, on the ſlighteſt occaſions, violate the dictates of juſtice and humanity. I may now appeal to every hearer, whether a fervent and operative love be not an indiſpenſable qualification of a Miſſionary? What could prevail upon any man to make ſacrifices ſo diſagreeable to fleſh and blood, ſo contrary to the natural inclination of the heart, but a generous hope that the glory of his Saviour ſhall be advanced, and ſome ſinners ſhall be delivered from vice and miſery, and reſtored to purity and happineſs? In the abſence of love, it is not eaſy to conceive that ſuch ſacrifices could be made at all; it is certain that they would at length tire out any other principle. Zeal, kindled by ſome cauſe, would be gradually cooled, and finally extinguiſhed by the difficulties which it muſt encounter; ſelfiſh conſiderations would recur with the greater force, for the temporary ſuſpenſion of their influence; the attention of the Miſſionary would be engroſſed by his temporal concerns; and he would ultimately abandon a ſtation which afforded nothing to gratify his ambition, his avarice, and his love of eaſe."

In regard to the queſtion about ordination and lay-preaching, we do not deem it our duty at all to intermeddle. Good men, whoſe capacities we reſpect, and whoſe candour ought not to be impeached, have, in their honeſt inquiries after truth, formed different concluſions. While we revere the rights of conſcience, we perceive alſo the importance of a ſpirit of forbearance and gentleneſs among the miniſters of the different names into which the great family of Jeſus is, in this imperfect ſtate, divided.

The Perfection of God the Fountain of Good. Two Sermons delivered at Torringford, in Connecticut, December 21, 1777. *By* NATHANIEL NILES, A. M. *Reprinted at Clipſtone.* 12*mo*, *pp.* 50, *Price* 6*d.* Button.

PLAINNESS of language, depth of thought, and aptneſs of metaphorical illuſtration, characterize theſe diſcourſes. From Pſalm xlvi. 10. the command to be *ſtill*, and the reaſon of it, that the Governor of the world is God indeed, are explained and enforced in the firſt ſermon. In the ſecond, various inferences are deduced from the ſubject; as that God has never done, nor permitted any thing without ſome deſign; that his deſign has never been evil, nor miſtaken; that it is deſirable he ſhould conduct every thing; that he is equally fit to fore-ordain every thing, &c.

We

We can cordially recommend these discourses to a general perusal; at the same time, that we think a close imitation of them by our younger friends in the ministry, is by no means advisable. They have the same excellencies and the same deficiencies with many of those which have come from our pious and ingenious brethren on the western side of the Atlantic ocean. Built upon evangelical truths, and forcibly inculcating important lessons, the arguments made use of are, notwithstanding, rather philosophic than scriptural; and very little appears, either of the language of Revelation, or of its grand subject, the cross of Christ. This intimation seems to us to be loudly called for; and we have suggested it from motives of genuine affection.

A Sermon, preached at the Parish Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, on May 26, 1801, before the Society for Missions to Africa and the East; instituted by Members of the Established Church; being their First Anniversary. By the Rev. THOMAS SCOTT, *Chaplain of the Lock Hospital. Also the Report of the Committee to the Annual Meeting, held on the same Day; and a List of Subscribers and Benefactors. To which is prefixed, an Account of the Society.*

THE above discourse, and the object of it, were cursorily noticed in our Magazine for June last, (p. 238) on occasion of its being preached; and we are happy to find its effect in the closet fully corresponding with the feelings excited in the pulpit. The apostle's description of the Heathen world (Eph. ii. 12.) as "without Christ, aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world," is here considered and improved in the following manner: after a few introductory remarks, the preacher shews, "1. The judgment of the apostle concerning the state of the Heathen, as it may be gathered from the text, with illustrations of the subject, and remarks upon it: 2. To consider the duties incumbent on us in this respect, and to enquire how far we have criminally neglected them: 3. To suggest some hints respecting the performance of these duties: and 4. To conclude with a few particulars respecting this Society."

The whole of this discourse abounds with strong reasoning, in masterly language, and accompanied with beautiful illustrations: the following passage is selected, not as superior to others in composition, but as giving a forcible view, in few words, of the importance of the Missionary Cause. "When we think of nearly a thousand millions of our species at once inhabiting this globe, all sinners, all having immortal souls, all to stand before God in judgment, all soon to die, yet to live for ever in another world, either in happiness or misery; and few (alas, how very few in comparison!) having any ground to hope for happiness in that eternal state!—when we reflect that another thousand millions will in a few years have succeeded the present generation, all born in sin, and the children of wrath and disobedience, to be soon swept away into eternity, and this is the case from age to age; and when we remember that "God so loved the world as to give his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life;" that in infinite mercy he has sent us the Gospel, and led us to embrace it; that we possess a good hope through grace; and that the same Gospel is suitable, free, and sufficient for all throughout the world, if all heard and believed it; surely the mind that was in Christ, love to him and his cause, a desire to imitate his example, and genuine philanthropy, will combine

to

to excite us to uſe all our influence in every way which may tend, either directly or more remotely, to promote the great ends of Emmanuel's incarnation and death upon the croſs. Our life is ſhort—a large proportion of it is already ſpent; we have lived too much, and too long to ourſelves, and there is no work, nor device, nor knowledge, nor wiſdom, in the grave, whither we are going. Let us then not merely enquire what we are *bound* to do, but what we *can* do; and how any of our labours, efforts, or contributions, according to our ſeveral talents, may produce ſome effect in ſpreading our holy religion; and how we, feeble and inſignificant individuals, by combining our influence, and exciting others to join us, may extend its bleſſings to the remoteſt nations, and to thoſe who ſhall exiſt in future ages. Surely, this is the grand end for which we ought to value life, after we have known the grace of God in truth; and all that reſpects our temporal intereſts ſhould be entirely ſubordinated to the deſire of glorifying God and doing good to mankind above all, in their eternal concerns."——In the appendix are given Profeſſor Carliſle's Propoſals for re-printing the Scriptures in Arabic; and conſiderable extracts from Mr. Moſeley's Memoir, on printing the Scriptures in Chineſe.

A Practical Improvement of the Divine Counſel and Conduct, attempted in a Sermon, occaſioned by the Deceaſe of W. Cowper, Eſq. Preached at Olney, by S. GREATHEED. *Second Edition, reviſed and corrected.* 8*vo. pp.* 56. 1*s.* Williams.

WHEN we noticed the former edition of this Sermon (ſee Evangelical Magazine for 1800, p. 457) we confined ourſelves to the extraordinary experience of Mr. C. which was narrated at conſiderable length. In the preſent edition, the improvements and enlargements are ſo conſiderable, as to merit particular notice, not only in the ſtyle, which is remarkably correct and neat, but in ſome parts of the narrative, and eſpecially the improvement, which is drawn from the ſubject with ſo much care and judgment, that we ſhould be glad to give ſome extracts, if room permitted. The very extenſive circulation of this excellent Sermon, however, renders it leſs deſirable; but as the following paſſage corrects a paragraph formerly quoted (p. 462) it would be improper to withhold it.

"Although our beloved friend never was reconciled to his removal from this vicinity, nor ever recovered that freedom in converſation which he enjoyed before his relapſe, yet his health was apparently much improved within two years after he left us; and his mind was at leaſt as ſtrongly as ever intereſted in his literary employments. About twelve months ſince, when theſe became leſs regular, and ceaſed to engroſs his attention, his health evidently began to decline, though very gradually. He was however uſually engaged in the compoſition of ſmall pieces of poetry; and his appearance betrayed no eſſential alteration for the worſe, till the end of laſt January. Dropſical ſymptoms, which were then manifeſted, became daily more alarming, and his ſtrength very rapidly decayed: death, which he had for ſo long a period hourly expected, ſeemed ſcarcely to be apprehended by him when it really approached."

NEW PUBLICATIONS.

Annotations on the Bible. By the Rev. M. Poole. Vol. 3. New Ed. 4to. 15s. Williams.

A Collection of more than 600 Hymns, intended as a Supplement to Dr. Watts. By the Rev. Dr. E. Williams and Mr. Boden. Williams.

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Lectures on the Church Catechiſm. By G. Glaſſe, D. D. 1s. Riving.

Practical Expoſition of the Commandments. By G. Glaſſe, D. D. 3s 6d. fine, 2s common. Rivingtons.

The Backſlider, with the Means of Recovery. By A. Fuller. 12mo. 1s. Button and Son.

Periodical Accounts relative to the Baptiſt Miſſionary Society. No. VII. 8vo. 1s. Button and Son.

Sermons. By W. Stevens, D. D. Rector of Great Snoring. 8vo. 3 vols. 1 Guinea. Cadell and Davies.

A Collection of Scripture Promiſes. By the Rev. Dr. Clarke. To which is added his Life of Chriſt. New Edition. 3s. 6d. Ogle.

The Nature and Order of a Goſpel Church. By Dr. J. Owen. 3s. Ogle.

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The Triumph of the Saints: on the Death of the Rev. T. M. Morton, preached at Holywell-Mount Chapel. By John Towers. 8vo. 1s. Chapman.

Sin Overtaken; preached at High Wycombe Church, July 19, 1801, at the deſire of J. Dormer, executed at Reading, for the Murder of J. Ro-

J. Robiſon. By W. B. Williams, B. A. Curate of Wycombe, &c. 8vo. 1s. Chapman.

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The Duties of Men in Public Profeſſions conſidered, in a Charge at St. Albans. By J. H. Pott, Prebend and Archdeacon. 1s. 6d. Riving.

On Preaching the Word: at the Viſitation of the Archdeacon of York. By J. Lowe, M. A. 1s. Mawman.

LITERARY NOTICE.

REV. Mr. Bogue has in the preſs, "An Eſſay on the Divine Authority of the New Teſtament;" which may be ſoon expected.

OBITUARY.

REV. MR. TAYLOR.

ANOTHER inſtance of the dark and inſcrutable conduct of an all-wiſe and unerring Providence, has recently taken place in the death of the Rev. Moſes Taylor, Miniſter of the Goſpel, at Wedneſbury, in Staffordſhire. He had regularly preached to the Independent Society in that place for the beſt part of twelve months, during which time the congregation increaſed to double its former numbers; the affection of the people were ardently attached to him, and conſiderable good was done to the ſouls of men. He had removed with his family, from Bonningham, to ſettle amongſt them only five weeks, when, in conſequence of a cold, caught by going into the air after preaching, he was ſeized with a violent inflammation of the lungs, which, in a few days, terminated his mortal exiſtence. His death was that of a good man. A friend aſked him what he thought of dying? to which he replied, "I ſhall hazard nothing, for God is my God and Father; but God help my poor wife and children!" A ſhort time before he expired, when the cold hand of death was heavily upon him, a friend aſked him how he felt? to which he anſwered "I know whom I have believed." Being again aſked if Chriſt was preſent? he anſwered, "Yes, he is precious, and my Redeemer" With the laſt words he fell aſleep, and, doubtleſs, awaked with God.

His death is a melancholy event to the Chriſtian ſociety there, as the union appeared peculiarly cordial; and there was a proſpect of much good being done. The affection of the poor people, as manifeſted in their great grief for the deceaſed, and their kind attention to his family, does them much credit. But the providence is eminently afflictive, as it reſpects his family. A wife, and three young children, together with a niece, to whom he was a father, are left totally deſtitute. He was a young man, in the 28th year of his age, and has left nothing behind him but a good name. The friends at Carr's lane, Birmingham, are intereſting themſelves in the behalf of the widow and fatherleſs; and if any compaſſionate mind ſhould be diſpoſed to lend aſſiſtance, it may be tranſmitted to the Rev. J. Brewer, Birmingham.

Very different from the above was the death of a wicked wretch in the

ſame place, who ſaid, on the day of Mr. Taylor's death, "Now, if I had died to-day, and had gone together with Mr. T. I ſhould have accompanied him to the brink of hell, and then I would have kicked him into hell, and ſo run off myſelf." Being ſpoken to about his fearful conduct, he replied, "I am reſolved to go on in the ſame way till I am ſixty years old, and then I will repent for ten years; and, if that will not do, by God, I will go to hell and be damned." Many other fearful expreſſions were uttered by him, too horrid to be repeated. But there is a God who judgeth the earth. On the next day, a few minutes after he had abundantly employed the language of hell, he was found lying on the ground a ghaſtly figure; he never ſpoke again, but languiſhed a few hours, and made the dreadful experiment of entering upon an eternal world. *The wicked is driven away in his wickedneſs.* J. B.

JANE SHEPPARD.

In September, 1800, died Jane Sheppard, of Down-Froome, Dorſet. She was born in Maiden-Newton, and lived in a diſſenting family in Down-Froome. She was always a ſober and moral perſon, but remained ignorant of real and experimental religion until God, in his providence, ſent Mr. Denny as an itinerant for the county. By means of his converſation and diſcourſes ſhe was convinced of ſin; her convictions increaſed almoſt under every ſermon; and ſhe told a friend that ſhe uſed every mean in her power to ſtifle and ſhake them off. But, in March, 1800, Mr. D. having been led to preach from Heb. iv. 16, under this ſermon ſhe was fully convinced of her loſt ſtate, was led to ſee Jeſus exactly ſuch a Saviour as ſhe wanted, and to rejoice in the privileges of a throne of grace. Being of a reſerved temper, ſhe did not open her mind until within the laſt three months before her death: at this time ſhe was much reduced by a deep decline; when ſhe told a friend what the Lord had done in and for her ſoul. This friend, aſking her if the Lord thought fit to take her, where was her dependence? ſhe replied. "Alone in what Chriſt hath done and ſuffered for ſinners: I have no other."

One day, converſing with a friend, ſhe ſaid that ſhe felt ſuch a load of guilt, that ſhe thought hell was open to receive her, and that all her former hopes were deluſions. Being referred to what David ſaid when he cried out, "Deep calleth unto deep at the noiſe of thy water ſpouts; all thy waves and thy billows are gone over me,"—ſhe ſaid, "That is my caſe. After being exerciſed with many doubts and fears, ſhe was relieved by an application of that promiſe to her mind, "Fear not, for I am with thee." Being aſked afterwards how ſhe found her mind, ſhe replied, "I am confident of this very thing, that he which hath begun a good work in me, will perform it until the day of Jeſus. About a week before her death, after lying, to all appearance, in a dying poſture for ſome time, at length ſhe recovered her ſtrength, and repeated theſe words of Dr. Watts,

"His name is all my truſt."

The following lines being thus repeated to her,—

"Nor will he put my ſoul to ſhame,
"Nor let my hope be loſt;"

ſhe ſaid, "That is enough both for time and eternity." At another time ſhe exclaimed, "O! name divinely ſweet! I love my Jeſus above every object or ſubject. There is nothing ſo dear to me as my Jeſu: I can part with all my friends for my dear Jeſus." Her ſiſter obſerving to her how much ſhe ſuffered, ſhe ſaid, that what ſhe ſuffered was not worth a thought, when compared with what her Jeſus had ſuffered for her. "He ſuffered a hell for me! and I deſerve to ſuffer ten thouſand times more than

I can

I can in time." Being asked, if she would give up her hope? she exclaimed, "O no! not for ten thousand worlds! It is worth mountains of gold."

On the Lord's Day before her death, she was so weak, that she could say but little: a friend came to see her, who engaged in prayer with her, and then left her. And being asked on the Monday, how she found her mind? she said, "That in answer to prayer, she had been much composed in the night, and had found her soul much drawn out to God. These words, "I will never leave thee, nor forsake thee," were her chief support. "He never! never will!"

Her deportment, through all her affliction, was expressive of the greatest patience and resignation to the will of God. Her language was, "Not my will, O Lord, but thine be done! May my will be swallowed up in thine, my God!" She never murmured, although she suffered much from the nature of her disorder, being confident that God would not take her home until he had completed the work of sanctification in her soul.

On the morning preceding her dissolution, being asked how she found herself? she said, in regard to her body, that she was as well as she could expect, and that she was very comfortable in her soul, being enabled to exercise strong faith in that promise, "I will never leave thee, nor forsake thee:" and she was enabled also to say, with David. "In the multitude of my thoughts within me, thy comforts delight my soul." When she found that she was dying, she cried out, "Dear Jesus receive my spirit," and triumphingly sung,

"Jesus can make a dying-bed
"Feel soft as downy pillows are!"

Then she said, "My dear Jesus, I must die to know thee fully: dear Jesus, I come to be with thee, and then I shall behold thy head, once crowned with thorns." She dwelt much upon the last clause of that text, "Death is swallowed up in victory!—victory!—victory!" (which she made choice of for her funeral sermon) After a short pause, she said, "Dear Jesus, receive my spirit!" and then fell asleep in him, without a sigh, groan, or struggle, on Wednesday, September 24, after knowing the Lord about eight months, in the twenty-second year of her age. B. C.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OUR Intelligence for the present month is collected from a variety of quarters, and affords us the pleasure to observe, that the Lord hath not forsaken the earth, but that in many parts he accompanies the word of his servants with the blessings of his grace.

The Letter from Denmark will be highly interesting to the friends of the Missionary Society; and the other articles will shew the progress of the work of God, and the zeal of his servants in the different countries.

Letter from the Danish Society for Propagating the Gospel, to the Missionary Society.

(Translated from the Latin.)

Most dearly beloved Brethren in Christ, the venerable Directors of the Missionary Society,

GRACE and peace be with you from God our Father, and Jesus our Saviour, and with all who truly call upon the name of the Lord.

At our general Annual Society, held the 11th of the Calends of July,

we read with deepeſt emotions of heart your moſt welcome letter of May 26th. Glory be to God, who ſo mightily ſtrengthened and exhilerated our hearts with the confidence given of your love and interceſſion for us, and by that bleſſed union of Spirit, in which we are truly one with you. The German Society of Baſil hath alſo communicated to us your very animating epiſtle to them, which hath ſtimulated them to perſiſt, by the grace of Jeſus, in the race ſo happily and proſperouſly begun. In your letters, ſo full of momentous intelligence, deareſt brethren, we underſtand they have been accompanied with papers informing us, among other things, what you have been attempting abroad and at home, and what you farther purpoſe. But theſe papers have never reached us; why, we know not. What refreſhment, inſtruction, and cauſe of prayer and thankſgivings would they not have afforded us! The loſs of them is truly grievous to us; having kindly deſigned them for us, we cannot, deareſt brethren, but apprize you of our diſappointment.

Fully perſuaded of your cordial participations in our bleſſings, we with delight (thanks be to God our Saviour) can inform you, that he continues, in the moſt bleſſed manner, to be kind and favourable to us; and manifeſted his preſence and benediction in our laſt annual aſſembly. The Lord was indeed in the midſt of us: we broke up with freſh courage and inclination for the work. We are at preſent engaged in executing the deſigns entered upon at this meeting, from which, as far as it regards our great object, we entertain much hope, God the Saviour ſupporting and giving his benediction. We can alſo inform you, that we hope to form an aſſociation with ſome faithful witneſſes for the truth in Sweden. There our little pamphlets, eſpecially our Evangelical Magazine, are read with pleaſure.

In Norway, a peaſant, whoſe name is Hans Houge, with ſeveral like-minded aſſiſtants, travels about, far and wide, preaching the Goſpel with great earneſtneſs and efficacy, as we are informed. During the two years paſt, they have awakened a great concern on the minds of many, ſo that the number of thoſe who have by his means been led to a deep concern for their ſouls, is ſaid to amount to 1800. Some of them, and Hans Houge himſelf in the number, have been together, and repeatedly ſeized and impriſoned; but when examined before the magiſtrates, no criminal charge could be proved againſt them, and they have been diſcharged. We fully purpoſe to gain a more explicit knowledge of, and acquaintance with, theſe men, and wiſh to be able to help them in the work. In Jutland, the beginning of a ſimilar work of God appears, the iſſue of which we wait. We rejoice greatly in your fraternal participation with us, deareſt brethren, and are aſſured we ſhall ſhare in your fervent prayers to God for us.

Since the edict publiſhed by our government reſpecting the bounds of the liberty of the preſs, and the obedience due to magiſtracy, the libels which very lately ſwarmed againſt the Bible and Chriſtianity, have been ſomewhat repreſſed; but the fatal principles of the new philoſophy have long been diſſeminated, and extend their influence daily. Nevertheleſs, Jeſus Chriſt, the great Head of his Church, doth not forget the congregation of his own upon earth. He laid the foundations of his church; and the gates of hell can never prevail againſt it! This ſure and happy hope, your letters, moſt diſtinguiſhed brethren, tend ſtrongly to confirm.

With your kind leave, we beg to teſtify our fervent deſire to hear ſome farther intelligence from you, and particularly reſpecting the papers you were ſo kind to ſend, but have not reached us.

May God the Saviour, for ever adorable, proſper you and your Miſſion-

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ary Society, deeply lying on our hearts, with all the designs you plan and the labours you are engaged in for the glory of his holy name.

Ἡ φιλαδελφια μενέτω
Let brotherly love continue.

For the Danish Society for propagating the Gospel,
Faaborg, 6*th Aug.* 1801, U. E. BOESEN.
Wm. Odensee.

GERMANY.

Translation of a Letter from the Ministers Conference at Herrnhut, to the Union of Christians formed at Bedford; which was read at their Fifth General Meeting, 6*th May*, 1801.

Brethren, united with us in the Lord, highly esteemed and beloved in Christ,

YOUR Address of 16th of April, 1799, sent to the Ministers assembled for conference at Herrnhut, arrived some days too late for the meeting held that year; and was therefore deferred to our last annual assembly. Though we much regretted this delay, yet it appears to have been favourably appointed by the Lord. At the former meeting, we had been greatly rejoiced by the perusal of a letter from the Missionary Society of London; and the late arrival of your address, similar in its purport, has this year renewed our pleasure.

Our assembly consisted of fifty-seven stated ministers, and fifteen candidates for the sacred office; all of whom were fixed in attention while we heard your letter; and the effusion of your hearts filled ours with surprize, contemplation, and joy. Accept our most cordial and respectful thanks on the account. Blessed be God that, in this age of infidelity, he has provided so many and so various institutions for the enlargement of his kingdom! We rejoice that he has disposed your hearts not only to join with others to commiserate the Heathen world, but likewise to look with pity on your neglected neighbours; thus contributing to the salvation of both descriptions, by imparting or enforcing the Gospel among them,—directing their faith to Jesus Christ, and the atonement made by his blood, as the only price of our own and of their redemption.

Our acquaintance and frequent communication with the members of the brethren's church, could not leave us ignorant of the religious transactions in your island. It is indeed, at present, eminent in various respects; and, like a city set on a hill, or a light which the Lord has kindled, it cannot remain unobserved. Yet your affectionate letter, explaining the occasion, institution, arrangement, and early consequences of your union, adapted to the universal attention of real christians, afforded us such clear information, as to excite our admiration of the Lord's dealings with your nation. That the various denominations in religion, by which your country has been distinguished, almost as much as by its worldly riches, should so readily agree together, and so effectually co-operate in the same cause,—this presents a living illustration of our Saviour's words (John x. 16.) "There shall be one fold and one shepherd;" and an additional proof that he has the disposal of the hearts and hands of all. Though the beginning of your labours, dear brethren, may appear trifling to short-sighted men, and may excite their contempt, we are persuaded that the work you have undertaken, with reliance upon God, and committed to him by prayer, will make a happy progress, in spite of every difficulty, and attract more and more the respect of pious people, both in England and in Germany. The path is now open. May the

the great ones of the earth, who cannot remain unaware of what paſſes in the church of God, be diſpoſed to encourage its advancement in every quarter! "Awake, O north wind, and come thou ſouth; blow upon my garden!" (Cant. iv. 16.)

While you, and many others, have the honour to concur in promoting various inſtitutions for the converſion of the Heathen,—we, Proteſtant miniſters in Germany, can claim no ſhare in that great work, except as connected with the Daniſh Eaſt India Miſſion; and this alſo principally belongs to the brethren's church. The propagation of the Goſpel ſeems for the preſent to be reſerved to the Engliſh chiefly, and in the next place to the Dutch, rather than to the German nation. Thoſe of us who are ſtated miniſters, are bound by indiſſoluble ties to our congregations and families; and among our candidates for the miniſtry, few diſcover an inclination for Miſſionary labours. Yet we may venture confidently to aſſert, that the example and the exhortations of Engliſh chriſtians, have already excited among us an intereſt for miſſions. We hope for an approaching period, when circumſtances in Germany may tend, as they now do in your country, and in ſome others, to promote ſimilar exertions, under the influence of the Holy Spirit. The greater your alacrity in the Lord's work, the more reſolutely your German brethren will follow your ſteps. The brethren's church faithfully purſue their Miſſionary plans; and are intent, amidſt many conflicts, upon the acquiſition of genuine witneſſes of the truth, in order to promote their numerous eſtabliſhments. We can teſtify the cordiality with which, at their laſt meeting, 5th June, they rejoiced in the progreſs of foreign exertions to ſpread the Goſpel, and eſpecially in that of the Chriſtian Union which you have formed at Bedford. They will certainly neglect no ſuitable opportunity of ſpiritual co-operation with you; nor will your aſſemblies for prayer, on the firſt Monday of each month, paſs unobſerved by them. The German Society, of which Baſle is the centre, learn from time to time all that tranſpires here. Every meaſure tending to the increaſe of union among chriſtians, is communicated to them; and many of them are already accuſtomed to unite their interceſſions, every month, with the many thouſands who then call upon the Saviour of the world for the enlargement of his kingdom, and the ſucceſs of its concerns. Our ſmall aſſembly, which, by means of the miniſter's conference, has formed a connection, both with the brethren's church and among ourſelves, find our utmoſt exertions neceſſary to withſtand the violence of prevailing innovations. Gladly as ſome of us would devote ourſelves wholly to the propagation of the Goſpel at large, we muſt limit ourſelves at preſent to an imperfect participation in your efforts. We enquire what the Lord is doing, from time to time, by means of your labour and zeal; and impart it to our own flocks, and to our well-diſpoſed neighbours, who join with us in praiſe and prayer to God on the account. Thus we patiently wait to know whom the Lord will pleaſe to employ, and what work he may deſign for us.

In your interceſſions, dear brethren, be mindful of our embarraſſments. It grieves us to ſee that indifference towards religion ſpreads in our congregations, and our ſerious people undergo a remarkable languor. Oh that fervor and zeal might now be communicated to us from your country, as ſcepticiſm, alas, formerly was! We entertain, however, the moſt aſſured conviction that our great Saviour, who once triumphed over death and hell, will reſiſt, limit, and counteract the power of darkneſs, which he permits at preſent to prevail. Knowing that he will confound and triumph over all oppoſition, and in the end will make it only productive

ductive of good to his people, let us before-hand praiſe him on the account.

I conclude, dearly beloved brethren, with the ſalutation of our preſident Biſhop Reichel, and of the whole conference, as commiſſioned by them. I venture to add, that all our abſent brethren, whether nearer or more diſtant, unite in the ſame deſire; aſſuring you of our love and reſpect, our conſtant prayers and brotherly attachment.

I am, in the name, and as the leaſt of all,
your brother in the bonds of Jeſus Chriſt
28 *Aug.* 1800. and of his atonement,
JOHN DAVID HEINRICK,
Miniſter of the Goſpel at Reiberſdorf, near Zittau.

FRANCE.

The attention of thoſe who intereſt themſelves in the affairs of religion, has been lately drawn to the proceedings of the Clergy in France, who having taken the oath of allegiance to the Republic, are acknowledged by the government, and exerciſe eccleſiaſtical functions. They have lately held a Council at Paris, on the ſtate of Religion in their country; and as we doubt not but it will gratify our readers to be informed of their proceedings, we preſent them with the outlines of a Diſcourſe delivered by one of their leading members, at the opening of the Council, tranſlated from an extract taken from the republican paper, "la "Clé du Cabinet." We give it without comment, leaving every one to draw a concluſion from the view it preſents of the ſentiments entertained by the acknowledged body of the French Clergy.

THE council was opened at the cathedral of Paris, in the moſt ſolemn manner. The clergy conſiſted of about forty biſhops, and as many prieſts, each in the habits of his order; the greater part of them hoary with age, and ſtill more ſo from the perſecutions they have undergone. A great multitude of ſpectators filled the church, throughout which a religious ſilence reigned.

Lecoz, Metropolitan Biſhop of Rennes, was preſident. The Biſhop of Paris, aſſiſted by the Biſhops of Tours and Touloufe, performed maſs; and the introductory diſcourſe was delivered by Gregory, well known for his talents, virtues, and toleration. He took a view of the ſtate of politics and religion in Europe at the concluſion of the lately finiſhed century. He obſerved, that hiſtory will dwell with complacency on thoſe eminent men who have enlarged the boundaries of ſcience, and on the founders of liberty in Europe; and drew a ſketch of the eccleſiaſtical events of the eighteenth century. "Religion," ſaid he, "ſhould not interfere in human affairs, except to introduce virtue and happineſs. It has been attacked on account of the abuſes which ignorance and hypocriſy have endeavoured to aſſociate with it, as philoſophy is by the hypocrites of the preſent day, on the ground of the actions of certain men who have put on its garb; as if theſe abuſes were either religion or philoſophy. We will not imitate theſe modern Phariſees, who impute to the latter the exceſſes it diſclaims; but will it ever be, that men will have the honeſty not to impute to religion the crimes which it condemns and abhors?

It has become the cuſtom to call civil and religious ſociety by the name of the Two Powers. From the word *power*, applied to things totally different, have ariſen very dangerous equivoques, when thoſe at the head of government have invaded the rights of conſcience, and when eccleſiaſ-

tical rulers have uſurped the civil authority. Every ſociety has the right of laying down rules for the individuals of which it is compoſed, and even to exclude them from its boſom; but with this difference, that civil ſociety has the coercive power; religious ſociety can only decree ſpiritual puniſhments, it has no other authority than that which the voluntary conſcience of its adherents gives it. A religion which would diſturb ſociety, and which, from principle, would think itſelf authorized to perſecute any one under pretext of difference of ſentiment, would bear, from that circumſtance the character of falſehood, and ought to be proſcribed. The chriſtian religion is formed for edification, not for domination; it ſhuts its boſom againſt error, but opens its arms to the erring; it ſays to men, "Whatever be your country, your colour, your opinions, ye are brethren, love one another." Love is the call of the Goſpel. Jeſus Chriſt is the only legiſlator, who, by the ties of love, has endeavoured to unite the men of every country, and of every age; and his religion, like the rays of the Sun, is adapted to the whole world.

The author paſſed to the aſſemblies known in the church by the name of Councils. He pointed out the origin, nature, form, different kinds, end, authority, and uſe of theſe aſſemblies. This ſubject leads to a great number of very curious facts, of which the reſult is, that theſe councils, anxious to preſerve the doctrines and morals of chriſtianity, uſed their utmoſt efforts in the middle ages to oppoſe a barrier to the ignorance and violence which ravaged Europe. They iſſued a multitude of decrees in favour of the freedom of the vaſſals, and for the overthrow of ſlavery. There is to be found likewiſe in this ſpecies of literature, now fallen into neglect, many documents on the ſubject of manners and cuſtoms.

It may be ſuppoſed that the Gallic liberties ſhould have a diſtinguiſhed place in this diſcourſe. The author unfolded them with energy: he called to remembrance what Boſſuet did in that reſpect, in the aſſembly of 1682; at the ſame time he profeſſed throughout an attachment and reſpect for the head of the church, as the centre of unity, and marked the diſtinguiſhing line between legitimate authority and its abuſe. He ſurveyed the different chriſtian nations, and detailed what they did in the laſt century, to reconcile their attachment to the holy ſeat, with the defence of their political and religious liberties; and the perſecutions raiſed againſt thoſe who defended the latter. He pointed out Savonarola faſtened to the ſtake at Florence; one of his crimes was, his having required a general council for the reformation of the church, in its head and members. Vicra and Cavranſo were dragged to the dungeons of the inquiſition; Giannoni expired in the priſons of Turin; Van Eſpen, at the age of upwards of eighty, was obliged to ſeek an aſylum in a foreign country.

The orator then diſplayed the benefits of religion: he deſcribed it as the friend of the arts, of the country, of liberty, of virtue, and of peace. Here naturally preſented itſelf a review of the diſturbances of which, ſince the revolution in France, religion has been not the cauſe, but the pretext. He deſcribed the perſons who are inceſſantly talking of briefs and bulls, inſtead of the goſpel; and who go 100 leagues to be informed by a deciſion, whether they ſhould obey that goſpel which commands obedience to the laws; who have on a ſudden arrogated to themſelves the excluſive poſſeſſion of piety, and whoſe devotions, although apparently paid to the altar, are in reality addreſſed to the throne. While he bewailed their error, in the moſt earneſt and affectionate manner, he invited the diſſentient miniſters to union

"Ah," ſaid he, "why can we not inſcribe, as a frontiſpiece to the opening

opening century, theſe words, "*Union of hearts!*" If you love truth, come, we will diſcuſs it together; if you love peace, we will in connection labour to cement it: a refuſal on your part, will be a mark of the badneſs of your cauſe, or of a diſpoſition to prolong troubles. While the powers of Europe, bringing to an end their ſanguinary ſtrifes, ſtretch out to one another fraternal arms,—while our invincible troops, holding in their hands the palm of victory and the olive branch of peace, return to their homes,—ſhall it be ſaid that miniſters of the goſpel, miniſters of peace, repel our embraces? This, our invitation, will reſound throughout Catholic Europe, and will produce the definitive ſentence of contemporaries and of poſterity on your conduct."

AMERICA.

The following Letters are taken from the appendix to an excellent diſcourſe delivered before the New York Baptiſt Miſſionary Society, by J. N. Abeel, A. M. by which it appears that our brethren on the other ſide the Atlantic are exerting themſelves in favour of their Heathen neighbours, whoſe hearts we hope the Lord has opened to receive them. Mr. Holmes is a Miſſionary from the above Society, well-known and reſpected by the natives.

Addreſs to the Rev. E. Holmes, in Behalf of the Muhheconnuk Nation.

Father, attend!

WE feel ourſelves happy that, by the goodneſs of the Great and Good Spirit, we are allowed to ſee another good day, and to ſee one another's faces, and that we are all well.

Father, while our heads were hanging down by the ſide of our fire-place, and almoſt diſcouraged to think whether we ſhould ever ſee you again, we heard the ſound of your feet walking on the good path we lately made; and when we lifted up our eyes we ſaw you coming in with a ſmiling countenance, as uſual, which gladdened our hearts; then we ſhook hands with you for joy, that you did not forget your poor children, nor the covenant of friendſhip which has been made between our nation and our brothers, the aſſociation to which you belong.

Father, after we got together, you delivered the talk which our good brothers ſent to us by you. We are very glad that they are ſtill holding faſt the chain of friendſhip with us, and that their compaſſionate feelings ſtill continue towards us, and towards our poor brethren in the wilderneſs; and alſo rejoice to hear that you have ſeen your way more clear, after you had gone through many dark and heavy clouds; that, by the permiſſion of the Great and Good Spirit, you have travelled on our path thus far, and that you go at the requeſt of your good brothers, the Aſſociation, together with that of the Miſſionary Society. As our brothers told us in their talk, that you wiſh to go beyond our fire-place amongſt ſome of the weſtern tribes, they hope we will favour your good intentions, and help you by our counſel and aſſiſtance.

Father, according to the deſire of our brothers, we are willing to favour your good intentions, and to help you by our counſel and aſſiſtance according to our capacity. Would our ſituation conveniently permit, we might, ſome of us perſonally, go with you to introduce you amongſt our brethren of the different tribes; but ſince it is otherwiſe, we think it would be as well to ſend our talk, with wampum, by your interpreter, to

the tribes to which you may come, making known our acquaintance with you, and the motive of your viſiting them.

Alſo, we think it would be well, whenever you come to a town or village of any of theſe tribes, in the firſt place to go with your interpreter, and ſee the chief or chiefs, call a council, give a complimentary ſpeech, explain your miſſion as plain and ſhort as you can, and then wait for their anſwer: and we muſt remind you of one thing more, though it ſeems but a ſmall thing; but knowing the diſpoſitions of heathen nations, we adviſe you to fix your mind upon it at all times whilſt you ſhall be amongſt them; take willingly any thing eatable laid before you: you muſt not manifeſt any ſlight or diſreliſh on account of its not being dreſſed well.

Father, you have already diſtributed to us the good word ſeveral times ſince your arrival here, for which we heartily thank you; and as you are about to take up your pack for a long journey, we wiſh you the kind protection of the Great Good Spirit, and that he may proſper your good and important undertaking: that you may be the inſtrument of bringing many poor Indians from darkneſs to marvellous light; and, in due time, return home ſafe to your friends and employers, giving them a pleaſing relation of your journey. Farewell.

New Stockbridge,
July 28, 1800.

Joſeph Shauquethquea't, } Sachems.
Hendrick Aupaumut, }
David Neſhonuhluk, }
Joſeph Quinney, } Counſellors.
John Quinney, }
Solomon Quauquanchmut, } Owls.
John Wautuhq'naut, }

Letter from Hendrick to Red Jacket.

My good friend, attend!

THIS day I have an opportunity to ſend a few words to your ears, to let you know that I am well; I hope the ſame with you. I will alſo inform you that a good man, whoſe name is Holmes, is ſent by the good people who reſide at New-York, to viſit your nation, and that I have been acquainted with him theſe ſeveral years, and have found him to be very friendly to all Indians. His buſineſs is to ſpeak about the mind of the Great Good Spirit, and he does not want any thing from you; but wiſhes to teach the Indians, that they may have ſome knowledge of theſe great things. I deſire you, my friend, to be friendly to him, and to help him, that he may be uſed well by your nation. For you are a wiſe man: you know how to uſe good people: and you know there are only two ſorts of white people; one who aim to get all they can from you, and the other who try to help you, to promote your happineſs; and I muſt expect that you will be friendly to thoſe who endeavour to raiſe your nation, and by your wiſdom you will always chooſe that which will be for the benefit of your nation—and may the Great Good Spirit bleſs you. Give my love to all my friends at your village. Farewell. *Hendrick Aupaumut.*

EAST KENT ASSOCIATION.

THE Eaſt Kent Aſſociation was held at Mr. G. Townſend's, Ramſgate, April 8, 1801. Mr. Vincent, of Deal, preached on the preceding evening

ing, from Pſalm xlviii. 14. Mr. Young, of Canterbury, next morning, from 2 Cor. v. 7. Mr. White, of Aſhford, in the evening, from Pſalm lxxii. 17. Mr. G. Townſend was appointed Secretary to the aſſociation. The next meeting is to be held October 21ſt. Meſſrs. Gore and Giles to preach.

CHAPELS OPENED.

JUNE 26, 1801, was opened a Chapel at Hungerford, Berks. Mr. John Clayton, jun. began the ſervice with prayer and a ſhort addreſs from Exodus xii. 26. latter clauſe. Mr. Clift, of Marlbro', engaged in prayer; and Mr. J. Winter, of Newbury, preached from Acts viii. 8.

AUG. 2, 1801, a new Chapel was opened at Alfriſton, about nine miles from Lewes, in Suſſex. Mr. J. Mather preached in the morning, from Pſalm cxxvi. 3.; and Mr. Gilbert, of Heathfield, in the afternoon, from Exodus xxxiii. 16. and again in the evening from Deut. xxxiii. 3. The place was crowded, and many were ſatisfied with the goodneſs of the Lord's houſe.

This village has been favoured with the Goſpel for many years. A private houſe was firſt appropriated to this purpoſe, and afterwards a ſmall Chapel was erected, at the ſole expence of an individual in the vicinity. Preaching, however, could only be obtained once in a month, till within the laſt four years, when they have been favoured with preaching every Sabbath; and the conſequent increaſe of the congregation has made this larger chapel neceſſary.

AUG. 13, the firſt ſtone of a new Chapel was laid at Margate, in Kent. The Rev. J. Bikerdike, of Woolwich, delivered a ſhort introductory addreſs, and offered an appropriate prayer on the occaſion.

Welch Congregation, Lambeth.

FOR many years Lambeth has been a place of public reſort by Welſh people on the Sabbath Day; and the hours ſacred to religious purpoſes have been devoted to thoſe of amuſement and diſſipation. The reaſon aſſigned for this ſhameful practice, has been their not underſtanding the language in which public worſhip is performed in this country; therefore in the year 1791, a few well-diſpoſed perſons rented a large room upon the ſpot, and met together every Sabbath Day to pray and read the Word of God, in their own language, and were occaſionally favoured with a Welch Sermon. At length the number being increaſed, they formed themſelves into a church; and Divine worſhip is now regularly carried on twice every Lord's Day in the ancient Britiſh tongue, in general, to as large an auditory as the place can contain; and there is reaſon to hope, not without ſucceſs. The congregation, however, being poor, conſiſting for the moſt part of hard-working people, are obliged to depend in great meaſure upon the aſſiſtance of benevolent individuals, communicated through Mr. Evan Lewis, of Marſhall-ſtreet, St. George's Fields.

ORDINATIONS.

JULY 8, 1801, the Rev. J. MANN from Hoxton Academy, was ſolemnly ſet apart to the paſtoral office over an infant church, at Morton, in

in the Marſh, Glouceſterſhire. Mr. Smith, of Shipſton, began with reading the Scripture and prayer. Mr. Butterworth, of Eveſham, delivered an introductory diſcourſe. Mr. Jones, of Chalford, aſked the uſual queſtions, received the confeſſion of faith, and offered up the ordination prayer. Mr. Burder, of Coventry, gave the charge from 2 Tim. ii. 2, 3. Mr. Moody, of Warwick, preached to the people, from Pſalm cxxvi. 6. and concluded in prayer. In the evening Mr. Jones, of Chalford, preached from Prov. xvii. 24. laſt clauſe.

JULY 29. The Rev. J. KAY was ſolemnly ſet apart to the paſtoral office in the independent church, New ſtreet, Kendal. Mr. Sugden, of Skipton, began with prayer, and reading ſuitable portions of Scripture. Mr. C. Ely, of Bury, delivered the introductory diſcourſe, and propoſed the uſual queſtions. Mr. J. Grimſhaw, of Forton, offered up the ordination prayer, without impoſition of hands. Mr. J. Cockin, of Halifax, reminded the miniſter of his duty, from 1 Tim. iv. 16.; and Mr. P. S. Charrier, of Lancaſter, exhorted the flock to encourage him, from Deut. i. 38. and concluded the ſervices with prayer. Mr. Cockin preached an evening lecture from Pſalm lxxiii. 24.

AUG. 5. The Rev. D. EDWARDS was ordained paſtor in the Independent church at Elſwick Lancaſhire. Mr. T. Whitely, of Tockholes, began the ſervices of the day with prayer, and reading ſuitable Scriptures. Mr. P. S. Charrier, of Lancaſter, vindicated a conſcientious ſeparation from the eſtabliſhment, and propoſed the uſual queſtions. Mr. L. Redmayne, of Norwich, implored the divine bleſſing on the young miniſter, accompanied with the impoſition of hands. His worthy tutor, Mr. Lewis, of Wrexham, N. Wales, gave him an affectionate charge, from John xxi. 16. Mr. T. M'Quhae, of Blackburn, reminded the congregation of their duty, from Rom xii. 4, 5.; and Mr. J. Grimſhaw, of Forton, concluded with prayer. Mr. H. Townſend, of Darwen, preached a lecture in the evening, from Iſaiah lx. 1.

AUG. 5, the Rev. J. MILLER was ordained, as Paſtor over the Baptiſt church at Weſtmancote, near Overbury, Worceſterſhire. Mr. Amphlet, of Eveſham, introduced the work by prayer and reading. Mr. Rowland, of Perſhore, gave an account of the nature, rights, and officers of an Evangelical church; he alſo put the uſual queſtions, &c. Mr. Edmunds, of Upton, offered the ordination prayer, accompanied with the impoſition of hands. Mr. Miller's late paſtor, Mr. Oſborn, of Worceſter, delivered the charge, from that pertinent and pithy word in 2 Timothy ii. 15. "Study!" Mr. Belſher, of Worceſter, preached to the congregation; and Mr. Bedford, of Birlingham, cloſed with prayer.

AUG. 11, Mr. JONES was ſet apart to the paſtoral office over the Independent church at Epping. Mr. Buck began with prayer, and read ſeveral portions of Scripture. Mr. J. Townſend delivered the introductory diſcourſe, and aſked the queſtions. Mr. Hockley, of Newport, prayed the ordination prayer. Mr. Matthews, of Whetſtone, gave the charge. Mr. Fryer, of Hammerſmith, preached to the people; and Mr. Knight, of Nightingale-lane, concluded in prayer.

The Rev. T. GARDNER (formerly a ſtudent in Mr. Bull's academy) has lately accepted the paſtoral charge of an Independent church at Godalmin, formed by his aſſiſtance out of three ſmall ſocieties there, of divers denominations, who have unitedly deſired to attend upon his miniſtry.

The

The Rev. Mr. LITTLE has resigned the pastoral charge at Hanley, and is about to remove to an important situation in Scotland.

MISSIONARY SOCIETY.

Collections, &c. received by the Treasurer from the 25th of July to the 25th of Aug. 1801.

Rev. Mr. Hillyard and Congregation, Olney - - £. 7 0 0

DISTRIBUTION OF PROFITS.

Monday, Aug. 4th, 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:

			£.
M. D.	Methodist	J. Eyre	5
M. T.	Independant	J. Brewer	5
S. G.	Ditto	J. Eyre	5
A. C.	Ditto	J. Townshend	5
A. W.	Ditto	Ditto	5
U. R.	Ditto	M. Wilks	5
C.	Presbyterian	A. Duncanson	5
M. R.	Ditto	A. Waugh	5
J. Y.	Ditto	Ditto	5
M. K.	Ditto	D. Bogue	5
A. K.	Baptist	A. Fuller	5
I. M.	Ditto	Ditto	5
A. P.	Ditto	Ditto	5
S. H.	Ditto	Dr. Ryland	5
M. E.	Ditto	S. Greatheed	5
M. M.	Ditto	Ditto	5
S. D.	Ditto	Mr. Wilks	5
G. H.	Ditto	W. Roby	5
L. K.	Ditto	Mr. Wilks	5
M. T.	Ditto	G. Lambert	5
H. N.	Ditto	J. Eyre	5
B.	Ditto	J. Brewer	5
Moravian Widows at Hernnhut		J. Eyre	10

The Thursday Evening Lecture, at the Rev. Mr. Maurice's Meeting, Fetter Lane.

	1801						1802	
Mr. Ford — —	April	9	July	9	Oct.	8	Jan.	7
Mr. Maurice — —		16		16		15		14
Mr. Clayton — —		23		23		22		21
Mr. Hughes — —		30		30		29		28
Mr. W. Humphryes —	May	7	Aug.	6	Nov.	5	Feb.	4
Mr. Steven — —		14		13		12		11
Mr. Smith — —		21		20		19		18
Mr. Collison — —		28		27		26		25
Mr. Goode — —	June	4	Sept.	3	Dec.	3	Mar.	3
Dr. Rippon — —		11		10		10		10
Mr. Thorpe — —		18		17		17		17
Mr. Waugh — —		25		24		24		24
Mr. Townsend — —	July	2	Oct.	1		31		31

POETRY.

THE HARVEST OF 1801.

GOOD GOD! throughout the vary'd year
Thy conſtant bounty ſtill is ſeen!
When winter's chilling froſts appear,
Or ſummer ſmiles in living green.

By ſov'reign juſtice man is bound
Beneath his nature's curſe to bow;
With weary'd limbs to till the ground,
And eat his bread with dewy brow.

Yet, mingled mercy has decreed
The time when rich reward ſhall come;
That man in hope ſhall ſow the ſeed,
And bring with joy his harveſt home.

Again we ſee thy promiſe true;
The earth with plenteous crops o'erſpread,
Awakens gratitude anew,
And gives the ſons of famine bread.

The ſtores of ſea, and earth, and air,
Thou doſt to needy mortals grant,
To baniſh baſe corroding care,
And ſatisfy our ev'ry want.

Yet, what the flinty heart can move!
With frantic head and vengeful hand,
Man ſtrives to blaſt thy common love,
And ſpread deſtruction o'er the land!

He calls his fellow-worm his foe,
And heaps thy curſes on his head;
Forges each inſtrument of woe,
And mingles millions with the dead!

Scatter'd by war's deſtructive pow'rs,
Or mould'ring in an uſeleſs hoard,
The flame conſumes, or worm devours,
Thy bounty from the poor man's board!

Pale miſ'ry lifts its haggard eyes,
And ſeeks thy waſted gifts in vain;
Whom wanton lux'ry doth deſpiſe,
Oppreſſion cruſhes with diſdain.

Oh! ſave us from the threaten'd doom
Of thoſe who ſcorn thy mercies, Lord!
The ſcourge of war, the wrath to come,
And dreadful famine of thy word!

ALIQUIS.

A WEDDING HYMN.

THY choiceſt bleſſings, Lord, impart
To our young friends, who now in love
Would join, } in bands no more to part,
Have join'd }
Till call'd to happier realms above.

In Wiſdom's ways may they be found,
And Pleaſantneſs their path attend;
May holy Peace with them abound,
And Jeſus be their conſtant friend!

In faith and knowledge may they grow
Each day, and find that perfect love
That caſts out fear, and ſin, and woe,
And gives a taſte of joys above.

As ivy twines around the tree,
And holds it in a cloſe embrace,
So may they, Lord, both cleave to thee,
Upheld and ſtrengthen'd by thy grace!

As partners of the grace of life,
May they each other's burden bear;
May mutual love exclude all ſtrife,
And kindneſs baniſh ev'ry care.

Thus bleſt and happy may they live!
And when they're call'd by death away,
The wreck of time may they ſurvive,
And reign with thee in endleſs day!

G. R.

EPITAPH ON MRS. S. W.

HERE reſts a mother—here a partner dear,
Who knew to gain, and to repay with love;
Her faults were mortal, and lie bury'd here,
Her virtues deathleſs, ſoar'd with her above.
There reſts her ſpirit in thoſe bliſsful ſkies,
Till the laſt trumpet bid her duſt ariſe.

T. W.

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EVNGELICAL MAGAZINE



Ridley sc

REV.D EBENEZER BROWN

Inverkeithing

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THE Evangelical Magazine,

FOR OCTOBER, 1801.

MEMOIR OF THE REV. GEORGE CAMPBELL BRODBELT,

Rector of Aſton Sandford, and Miniſter of Loudwater, Bucks.

WHEN the children of Iſrael paſſed through the wilderneſs, we read that they were graciouſly provided with a viſible *guide* and *guard* in the fiery cloudy pillar, which accompanied them all their journey through. But it was a remarkable property of this myſtical attendant, that at the very time when other objects were the moſt obſcured, it became the moſt obſervable. By day, it ſeems to have appeared as all other clouds: it was not until the night ſeaſon, and all things elſe were in darkneſs, that it burſt forth in all its *glories*.

This ſeems to be no unfit emblem of the light and influence of the Goſpel of Chriſt. *It* attends us throughout the whole of our progreſs to the heavenly Canaan; but its *influences* are particularly ſeen and felt at the *cloſe* of our pilgrimage. It is when our ſun is going down,—when the *night is at hand*,—when we are called to enter the dark valley of the *ſhadow of death*,—that the *ſame* cloud aſſumes a *new* luſtre, and the doctrines we knew to be *truths*, prove finally to be *bleſſings*.

In this view, biographical ſketches of the life, and particularly the *laſt end* of *the righteous*, have been ever eſteemed by truly ſerious Chriſtians, as at once tending to improve the underſtanding, to animate the affections, to ſtimulate the endeavours, and to comfort the hearts of thoſe who are yet *ſtrangers and pilgrims* in the preſent evil world.

The feeble pen that lately attempted a faint but faithful outline of the character of a much-loved *Pattrick* *, has again to record the departure of another brother and mutual friend, who has ſhortly followed him to where *the wicked ceaſe from troubling, and the weary are at reſt*: a partaker of the ſame rich grace, a preacher of the ſame righteouſneſs, and now, an inheritor of the ſame *eternal weight of glory!*

* Evangelical Mag. for December, 1800.

The Rev. *George Campbell Brodbelt* was born in the year 1760, in the iſland of *Nevis*, one of our Weſt India poſſeſſions. His father was a conſiderable planter; but at his death the eſtate was left ſo much involved, that the family derived little benefit therefrom. With a view of bringing his affairs round, truſtees were appointed; of the conduct of *one* of whom Mr. *Brodbelt* made heavy complaints: — but this man has lately gone to *give an account of his ſtewardſhip*, and of his conduct to *the fatherleſs and widow* at that bar where hypocriſy drops the maſk, and ſecret villany ſtands expoſed.

When a boy, he was ſent over to England, in order to his education, and was placed at Harrow School: a ſeminary long and ſtill celebrated for claſſical learning. Of his attainments at this place, we have no other memorial than, that by no means deficient in mental powers, himſelf and another Weſt Indian lad were rather feared as *pugiliſts* than celebrated as pupils.

His deſignation, at this time, was for the bar:—and, on his removal from Harrow, he was placed in a very reſpectable office, with a view of obtaining a practical knowledge of the law, previous to his practiſing as a barriſter. His guardian being the Attorney General of the Leeward Iſlands, there is little doubt but that a young man of his addreſs and abilities might have ſucceeded to a conſiderable degree of eminence and profit in that profeſſion, had he purſued it with ardour: and it was during this period he frequently attended the debating ſociety at Coach-makers Hall, and often took a part, in order to acquire confidence as a public ſpeaker.

At this time too, he not only *walked according to the courſe of this world*, in trifling and vanity, but in great *wickedneſs*; he was not only debauched in *practice*, but alſo in *principle*; and was *a partaker in other mens ſins*. But what cannot grace effect! The *blaſphemer and injurious* was taught to *live ſoberly, righteouſly, and godly in the preſent world*:—and, like another *Zaccheus*, he became, in after-life, as ſcrupulouſly exact as he had heretofore been licentiouſly unjuſt.

The particular year in which this great change took place the writer does not remember, nor the exact means the Almighty made uſe of to effect this gracious purpoſe: he believes it was principally owing to the converſation and intreaty of a fellow-ſtudent, who alſo perſuaded him to hear ſome of the popular and evangelical miniſters of the metropolis.

metropolis. However this may be, his character was ſoon ſo decidedly ſerious, that he was introduced to the friendſhip of the Rev. Mr. Foſter; to whom, in after-life, his obligations were neither few nor ſmall.

When it pleaſed God thus to call him effectually *by his grace*, immediately he *conferred not with fleſh and blood*, but eſteemed *the riches of Chriſt* greater than the *treaſures of Egypt*, could theſe have been annexed to his proſpects in the Weſt Indies. Henceforth, he riſked the patronage of his guardian,—the favour of his friends,—the ſupport of his connexions, &c. *chooſing rather* to embrace poverty, and ſuffer affliction with the people of God, than to gain the honours and to ſhare the emoluments of the world.

As his views were now directed towards the *miniſtry*, his ſtudies were correſpondent; and with a view of recovering his claſſical, and increaſing or rather acquiring his theological learning, he entered as a pupil under the late eminent and truly reverend Mr. Clark, Rector of Cheſham Bois, who kept a ſeminary for pious youths intended for the ſervice of the ſanctuary; and where primitive manners called to remembrance the deſcription of the ſons of the prophets, at *Bethel*, ſurrounding the venerable *Eliſha*.

Here his views were enlarged, his principles determined, his eccentricities corrected, his piety confirmed; and ſoon the ſerious *man* came forth a ſound *miniſter*.

His ordination took place at the Temple church, London, on Sunday the 16th of March, 1783, when he was ordained Deacon, by the late Dr. Thurlow, Biſhop of Lincoln. His title for orders, was Bloxham cum Digby, Lincoln, at the nomination of the late Dr. Peckwell, whoſe conduct towards him, in all reſpects, was that of a kind friend, as well as a faithful brother.

The firſt ſermon he preached was at the church of his much revered friend and tutor, Mr. Clarke: and I am informed by one who was preſent on the occaſion, that it was not only delivered *extempore*, but with great preciſion and effect.

On Sunday the 7th of March, 1784, at the ſame church, and by the ſame Biſhop, he was ordained Prieſt; and, in a few days afterwards, was preſented to the Rectory of Aſton Sandford, Bucks; to which he was inducted on the 22d of the ſame month.

By this time he had removed from his Curacy, in Lincolnſhire, and came to reſide upon his living, where he laboured with much zeal and ſucceſs. Many *ſeals to his*

miniſtry yet ſurvive, and many have gone before, who have welcomed his arrival in the realms of bliſs, while they augment the ſplendor and *rejoicing* of his everlaſting *crown*.

With Aſton Sandford he alſo held, for ſome time, the adjoining Curacy of Cuddington, where he was alſo owned and bleſſed by Him who walketh between *the golden candleſticks*, and who openeth a door which *no man can ſhut*.

During his reſidence in this part of the county, he married: and, beſides ſome difficulties ariſing from a ſlender income and increaſing family, he had alſo ſome ſevere trials as a miniſter. In common with many of his brethren, he had to paſs through *evil*, as well as *good report*; and had ſome experience of the turbulence of oppoſition, and the perverſions of bigotry; the ſneers of envy, and the ſlanders of malevolence.

At this criſis he was whirled, as it were, into the tempeſt around him; and was involved in a ſharp controverſy with ſome of his brethren, both from the pulpit and the preſs. But as the occaſion is almoſt forgotten, neither *it*, nor the *particulars* ſhall be here revived, however much it might entertain readers of a certain deſcription. Let us hope that a more liberal and candid ſpirit is manifeſt on all ſides, between thoſe who, as *brethren*, ought ſurely to *dwell together in unity*, and, at leaſt, *agree* to *differ*, if they cannot agree to act; remembering, that ſuch controverſies are uſually but amuſement and *ſport to the Philiſtines*, and ſuch as *are without*; that the triumph is generally empty, but the diſpute is always dangerous.

The conſtitution of our brother was never very robuſt, and, perhaps, was weaker than many of his friends ſuppoſed, who uſed ſometimes to rally him upon his weak nerves, &c. But, however this may be, he *verily thought* himſelf a valetudinarian, and *acted* as ſuch; ſo that, conceiving the ſituation and duty at Aſton as being injurious to his health, *he* eſteemed himſelf *fully juſtified* in quitting his important ſtand; and having appointed the Rev. Mr. Pryce his Curate (and who ſtill continues labouring with diligence and ſucceſs) removed in 1792 to Loudwater Chapel, or Perpetual Curacy, as it is called in Eccleſiaſtical Law, and to which he was preſented by Mr. Davis, who both built and endowed the ſame.

Here *the good hand of the Lord* ſtill followed him in his miniſtration: for though the Goſpel was not altogether unknown in the neighbourhood, and had been faithfully and fully preached by his predeceſſor, Mr. Clarke, nevertheleſs, his coming may be ſaid to be a new era, and *the beginning*

beginning of days to many, who, through countleſs ages, will have to bleſs God *for the word ſpoken* by the mouth of their beloved miniſter.

Soon after Mr. *Brodbelt*'s removal and ſettlement at Loudwater, he had to experience trials of another kind. Perſecution could not brandiſh her ſword, but Death prepared his dart. Mrs. *Brodbelt*, whoſe health had been for ſome time declining, was now drawing near to the *gates of the grave*. But, notwithſtanding his affliction on this account, added to the painful proſpect of an infant-family left behind, he had not to ſorrow *as thoſe who have no hope*; through theſe gates ſhe triumphantly paſſed to the everlaſting doors of Heaven, and caught on earth a glimpſe of heavenly glories!

It ſhould perhaps be mentioned, that for ſome time he inſtructed young men intended for the miniſtry; but was obliged at laſt to decline the arduous undertaking, from infirm health, and, finally, a ſevere fit of illneſs for ſome months, from which his recovery was rather hoped than expected.

In the mean time Providence removed ſome of his children by death. At preſent, *three* by his firſt marriage ſurvive him, and *three* more by the preſent Mrs. *Brodbelt*, whom he married 23d Nov. 1793. Theſe are, in a great meaſure, *unprovided for*; and their caſe has been, and is preſented to a generous public. May it alſo be referred in prayer to that gracious God who has ſaid, *Leave thy fatherleſs children, I will preſerve them alive; and let thy widows truſt in me!* *

Loudwater-chapel, upon the whole, of all ſituations, ſeemed not only beſt ſuited to the *talent*, but alſo to the *temper* and *diſpoſition* of its miniſter. A ſmall circle of friends, congenial in ſentiment, and correſponding in ſituation;—a congregation hitherto preſerved in the ſimplicity of the Goſpel, and preferring a faithful to an eloquent preacher;—a people looking up to him as their ſpiritual guide, father, and friend; both loving, and in general, we hope, *living* the Goſpel;—ſeveral *brethren in the vineyard* at hand, *like-minded with himſelf*, and with whom a cloſe intimacy and union ſubſiſted;—theſe and other motives, no doubt, conſpired to fix this as a *place*, and to conſtitute this as a *people* with whom it was *in his heart to live and die*.—And ſo it proved; for about the 6th of laſt March he caught a cold, which brought on an intermitting fever, but from which no dangerous conſequences were apprehended; on the contrary, he was thought to be in a ſtate of con-

* Jer. xlix. 11.

valeſcence;

valeſcence; when, on the 30th of April, being in converſation with a young friend, he had a fit of coughing, which was not more violent than uſual, but which occaſioned the rupture of an arterial veſſel upon the lungs, and was followed, as might be expected, by a great diſcharge of blood, and reduced him to ſuch debility, that *his outward man* gradually decayed; and diſſolution followed with ſlow but certain ſtrides.

The alarm of the family on this unexpected event, may be eaſier imagined than deſcribed. Medical aſſiſtance was immediately procured; and all that could be done was, no doubt, effected. But what avails the exertions, the tears, and even the prayers of friends, oppoſed to the "I will" of Chriſt? when he ſays, "Father, I will that they which thou haſt given me, may be with me where I am, that they may behold my glory," who would hinder, and who can oppoſe? So it ſeemed in the preſent caſe.

It deſerves remark, that *prior* to this awful occurrence, Mr. *Brodbelt* had, in converſation with ſeveral perſons, expreſſed his comfortable enjoyment of the ſenſible preſence of the Almighty. At one time he ſaid, "*I have ſeen much of Heaven, and have had a glimpſe of the inviſible world. I ſhall have a great deal to tell my people, if I ſpeak again from the pulpit; but they muſt have it little by little.*"

On the morning of the day in which he broke the blood-veſſel, he uſed theſe remarkable words: *I do not know how it is, but I feel ſomething within me, that I ſeem more likely to be a dead man than a living one; but, perhaps, it may not be juſt yet.*

The nature of his complaint rendered his ſpeaking much both dangerous and painful. For ſome days none but the family were permitted to ſee him, as the leaſt agitation renewed the ſpitting of blood. His voice was ſometimes ſcarcely audible; but the ſentences he occaſionally uttered were truly ſpiritual, and full of God. He did not ſeem to expreſs much triumph; but he was enabled firmly to truſt.

Some of his dying expreſſions are here ſubjoined, as being no doubt pleaſing, and we would alſo hope profitable, to the pilgrims on this ſide the river Jordan. To Mrs. *Brodbelt* he repeatedly declared, *I am on the rock Chriſt,—I am ſafe,—Chriſt is very precious.* And more than once he alluded to and quoted that ſweet hymn of the eminent Toplady, fully expreſſive of his truſt in the *electing* love and *finiſhed* righteouſneſs of his redeeming God and Saviour:—

"A debtor to mercy alone,
"Of covenant-mercy I ſing," &c.

He

He added, among other things,—*If a man puts his truſt in Chriſt, and that fails, then all the perfections of God muſt fail alſo. But though heart and fleſh fail, God is the ſtrength of my heart, and my portion for ever.*—To a near relation,—*If people do not* live *the Goſpel, they cannot expect to die the death of the righteous. What ſhould I do if I had not lived it? —O think much of Chriſt and his great ſalvation!—Abraham, Iſaac, and Jacob, our fathers, all died; but as to them, ſo to all who are in Jeſus, it is only falling aſleep. — I ſhall ſoon be around the throne, beholding my dear Redeemer, and ſinging praiſes to the Lamb for ever. — Lord bleſs my wife, my dear children, bleſs my family, bleſs my congregation, and provide them a faithful miniſter,* &c. *— Pray that I may be taken to my heavenly Father. — You have not yet reſigned me. —I want to be gone. — A child may aſk of his parent; and I aſk to go to Him; but if my wiſh be wrong, I hope to be reſigned: and, if I recover, I ſhall be only a cumberer of the ground.*

He ſpoke comfortably to all around him, exhorting them, as there are *but two ways, and all are going to Heaven or Hell,* to be wiſe in time, leſt they ſhould be fools to all eternity. His patience throughout was very great, thankfully acknowledging the kindneſs of his friends, and particularly his medical attendant.

To the writer of this article, among other things, he ſaid, with great emphaſis,—*All my truſt is in the imputed righteouſneſs of Jeſus Chriſt!*—Similar expreſſions were uſed to others, at once expreſſive of the ſoundneſs of his faith, and the ſweetneſs of his experience.

The great enemy, who is never more diligent than when he is about to experience freſh diſgrace, was permitted to aſſault him, once or twice, with his *fiery darts*. During one of theſe ſharp ſeaſons, he exclaimed, *Let me pray.* He then cloſed his eyes and prayed, and ſoon after ſaid, *It is removed.* At another time, he added, *When Satan aſſaults me, I pray to the Lord, and he rebukes him; ſo that I am kept firm. And if this ſickneſs be unto death, I think you will ſee me have this hope unto the end.*

On Friday, June the 12th, it ſeems he was rather delirious. On Saturday he was more compoſed; and on being aſked, as to the ſtate of his mind, whether comfortable or not, anſwered, *Very much ſo.* About one o'cock, on the following morning, he ſaid to thoſe around his bed, *Live all to the glory of God!*

The laſt words he uttered, were, *I muſt go*; and in about an

an hour afterwards (ten minutes before six) he sweetly breathed out his soul into the bosom of his Saviour and his God, without a struggle or a groan: and on Sunday (June 13th) he commenced an eternal Sabbath in that kingdom where *his sun shall no more go down, and the days of his mourning are for ever ended.*

His remains were interred at Loudwater on the Friday following. The funeral-service was read by the Rev. Mr. Newell, Vicar of Great Missenden; and the Rev. Mr. Gilbert, Vicar of Bledlow, preached to his sorrowing flock, from Psalm xxxvii. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* On the following Sabbath evening his funeral sermon was preached at High Wycombe church (Loudwater being judged too small for the vast multitude attending) by the Rev. Mr. Williams, from 2 Tim. iv. 7, 8. *I have fought a good fight,* &c.—The use of this very spacious church for this extra service, was readily and kindly acquiesced in by the Vicar; and the prayers were read by the Rev. Mr. Langston, Rector of Halcot, and Vicar of Horwood.

The character of Mr. *Brodbelt* will long be revered by all who know him, and most by those who knew him best.

As a *man*, — He was a pattern of integrity, and ingenuous conduct. Faithfulness to his friend, charity to his enemies, willingness to oblige, and readiness to retract an error, or apologize for a fault, were prominent features in his character.

As a *christian*, — He was a man of prayer; and his walk was close with God. In his family, and in his church,—in the parlour as well as in the pulpit, he endeavoured to *adorn the doctrine of God his Saviour.*

As a *preacher*, — His discourses were singularly impressive; his arrangement was perspicuous, his diction plain, his illustrations apposite, his proofs convincing, and his manner energetic. Throughout, there was nothing the most illiterate could mistake, or the most refined need despise.

But this is not all. His word *came with power* to the *souls* of men. Many were awakened under his preaching; and he had also the talent of *building up believers in their most holy faith.* Many had their cases of conscience answered, their perplexities unravelled, their scruples dispelled, their doubts resolved, their hopes confirmed, and their fears removed.

* * *

THE VALUABLE RECORD.

UNDER the various difficulties of the preſent ſtate, it affords the greateſt conſolation to a good man, when he can look above, and, with the eye of faith, read his name written in the book of life. Thus Job, diſtreſſed and perſecuted, obſerves, "Behold, my witneſs is in Heaven, my record is on high*." What Job ſaid of himſelf, may apply to all the children of God: their citizenſhip is in Heaven, and their names enrolled in the book of life. There are ſeveral things may be ſaid of this record worthy of our attention.

1ſt. It is a record of *antiquity*. "According as he hath choſen us in him, before the foundation of the world †." Antiquarians appreciate their collections in proportion to their age; and think themſelves happy in obtaining and preſerving the remains of antiquity. Chriſtians may rejoice in having a record older than the world itſelf; and which all the revolutions of time, and the viciſſitudes of human affairs, have not affected. Like its Author, it remains the ſame, yeſterday, to-day, and forever.

2d. It is a record of *gratuity*. In human records the parties muſt often poſſeſs certain qualifications, or pay conſiderable ſums of money before their names can be enrolled; but this is "without money and without price." "By grace are ye ſaved, through faith, and that not of yourſelves; it is the gift of God: not of works, leſt any man ſhould boaſt ‡." This ariſes entirely from ſovereign goodneſs, without any merit in, or recommendation from, the creature; it will, therefore, be ever diſtinguiſhed as the *record of grace*.

3d. It is a record of *remembrance*. It is ſaid, "They that feared the Lord ſpake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name §." Thoſe, therefore, whoſe names are written in this record, ſhall never be forgotten: — their circumſtances, trials, wants, ſituations, prayers, and conflicts, ſhall come up in remembrance before God: "I will not forget ‖," ſaith the Great Jehovah, "I earneſtly remember thee ſtill **."

* Job xvi. 19. † Eph. i. 4. ‡ Eph. ii. 8, 9.
§ Mal. iii. 16. ‖ Iſa. xlix. 15. ** Jer. xxxi. 20.

4th. It is a record of *diſtinction*. Things are often recorded, that they may be diſtinguiſhed and ſeparated from others. So God's people were recorded, on purpoſe to be diſtinguiſhed. They are ſaid to be "a choſen generation, a peculiar people." Their principles, their feelings, their views, their diſpoſitions, their characters, their end, are all different from others; and, finally, they will be ſeparated from the wicked, and for ever be diſtinguiſhed as the objects of divine favour.

5th. It is a record of *ſecurity*. Property, writings, names, and many other things are ſecured by records. This heavenly record runs thus: "I give unto my ſheep eternal life, and none ſhall pluck them out of my hand ‖." Believers, therefore, cannot be loſt: they are bought with a price, and, as valuable property, they are ſecured by infinite goodneſs and power. They may loſe ſight of this record themſelves for a time, but it remains the ſame. "The foundation, or bond *, of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his †."

6th. It is a record of *honour*. Among the dignified of the earth, titles, arms, diſtinguiſhed offices, &c. are given and recorded as *inſignia* of honour. Believers are recorded and chacterized as kings and prieſts unto God. They are inveſted with the higheſt privileges, and ſignalized by the greateſt honours;—they bear the image of, and have communion with, the King of kings;—they riſe ſuperior to the world, and are "more excellent than their neighbours ‡."

7th. It is a record of *perpetuity*. Many records are made on the moſt durable materials, ſuch as vellum, ſtone, braſs, marble, &c. for the purpoſe of preſervation; yet, after all, time will wear them out. All things here are ſubject to decay, and ſoon will terminate in the general conflagration; but no length of time can obliterate the contents of this record, no circumſtance can injure it. It will outlive "the wreck of matter, and the cruſh of worlds." Eternity itſelf will not eraſe it; "for this is the record, that God hath given to us eternal life; and this life is in his Son §."

Should the reader be anxious to know whether his name be in this record, let him examine three records here on earth; his own conſcience, his conduct, and his Bible. Let him compare theſe, one with the other. Let him tremble if he find nothing in the two firſt that correſponds with

‖ So Dr. Hammond thinks Θεμέλιος, in John xii. 28, may be tranſlated,

* 2 Tim. ii. 19. † Prov. xii. 26. § 1 John v. 11.

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the laſt; but if his conſcience be clear and his life conſiſtent, let him rejoice, *his name is written in Heaven.* C. B.

THE GOOD SAMARITAN.

THE good Samaritan (of whom we read in Luke, ch. x.) is a character whom all men profeſs to admire, but whom, alas! few endeavour to imitate. Men are, in general, but too much afraid of being troubled with other people's diſtreſſes: but it ſhould be remembered, that it is virtuous, noble, and Chriſt-like to be concerned for the intereſt of *others*.

Misfortune, poverty, and diſtreſs are prevailing evils in this diſordered world. "Man is born unto trouble, as the "ſparks fly upward." Every city, every town, every village, furniſhes lamentable proof of this; and, what adds to the affliction, our *ſin* is the procuring cauſe.

Many, who are well able to help, are moſt diſpoſed to overlook the diſtreſſes of their brethren: ſuch readily find reaſons and excuſes for their conduct. Some, from a principle of ſupreme *ſelf-love*, feel little or no commiſeration for a fellow-creature. This ſelfiſhneſs reigned in *Haman* *. *Hard-heartedneſs* ſhuts up the bowels of compaſſion in others, who, like *Nabal*, cannot feel for the exigencies of the wretched. Some plead, in excuſe for their criminal negligence, the *pariſh* allowance. An exchange of circumſtances with the indigent would ſoon convince them of the futility and criminality of ſuch a plea. Some are ſo bent upon laying up treaſure, that they cannot bear the ſight of a *poor* man, nor give a look at pining miſery. O that ſuch unfeeling men would regard the counſel of that great Prophet, who was wiſer than Solomon, to lay up treaſure in Heaven, and to be rich toward God!

The good Samaritan, as depicted by our bleſſed Lord, is an illuſtrious character, and well worthy our imitation. Let us learn of him to exerciſe the feelings of humanity; to be *men* and not *brutes*;—to commiſerate the unfortunate (we know not how ſoon we may be unfortunate ourſelves). —To lay out property, the good Samaritan laid out a part of his property in a manner that muſt turn to good account, our Lord being judge †.

In all our charities, let the beſt principles inſpire our conduct: ſuch as the example of Chriſt,—the love of Chriſt,—and the hope of a better inheritance.

* Eſther vi. 6. † Luke vi. 35.

In the good Samaritan, Jeſus Chriſt has exhibited *himſelf*, and depicted his own kind conduct in regard to us. He ſaw us in our low eſtate, wretched and miſerable in the extreme!—He ran to our relief:—"He came to ſeek and to ſave that which was loſt". He withheld no expence needful to our recovery:—our redemption coſt him dear:—"He who was rich, for our ſakes became poor, that we, "through his poverty, might be made rich."

"Oh! for *this love* let rocks and hills
"Their laſting ſilence break!
"And all harmonious human tongues
"The Saviour's praiſes ſpeak!"

He hath graciouſly promiſed whatever more may be neceſſary, that we may be perfectly reſtored and fully emancipated, and be meet for the "inheritance of the ſaints in light." Yet, a little while, and he will come again, and bring his reward with him.

Chriſt hath ſet us an example, that we ſhould tread in his ſteps: "He went about doing good." Inſpired by his grace, dear reader, "Go thou and do likewiſe."

T. H.

ON PRAYER.

WHEN we ſurvey the world with any attention, we ſhall diſcover that, however dark their intellects or corrupt their practice, they have all ſome confuſed notions of a Supreme Being, and offer their prayers to him: ſome indeed only in a deprecatory form; but, for the moſt part, in a way of ſupplication.—Let any one be at the pains of conſulting accounts of the Greenland, the African, — the American, — the Hottentot Savages, — and the awful reſult will be this,—That it is reſerved for people profeſſing chriſtianity and the knowledge of the true God, to refuſe the acknowledgement due to him, — and live and die as if they diſbelieved his exiſtence!

Alas, how many are there that bear the chriſtian name, and never yet bowed their knee to the God and Father of our Lord Jeſus Chriſt! But this paper has not ſo much to do with thoſe who are abſolutely prayerleſs,— as it has to impreſs the neceſſity and advantages of prayer upon thoſe who are faint and weary in their minds, or complain that they obtain no anſwer to their requeſts.

Reſpecting the *nature* of prayer, be it remembered, that it involves in it the following particulars:—A ſenſe of our need; or elſe, why pray at all? A firm belief of God's ability

ability to ſupply our wants; elſe, why ſeek to him? A going to him in the appointed way, even by Jeſus Chriſt, pleading his own promiſes, and aſking for the holy ſpirit to help our infirmity to teach us to aſk aright, and to work faith in us; for it is the prayer of faith that avails.

It is not, however, that the nature and properties of prayer are ſo much *miſunderſtood*, as that the ſuitable *manner of enjoying* in this important duty is *neglected*, *that we* have to lament. Alas! are we not all too prone to forget that prayer ſhould be our conſtant habit and employment? And was it not to inſtruct us in this point that the dear Saviour ſpake a parable that men ſhould pray always, and not faint? —Yes, it was to teach us that we are not to be weary in this delightful exerciſe; that it is not enough to retire night and morning to this duty—not enough to pray with all our family, and in the public congregation; but that, at all times and in all places, our hearts ſhould be going out after God.

Do any enquire why conſtancy in prayer is enjoined? Surely, it is becauſe our wants are continually returning; becauſe we are ſubject to freſh attacks from our enemy; becauſe we are in continual danger of being turned aſide from God by an evil heart of unbelief. Nor is it enough that we *conſent* to theſe things; they are to be reduced to *practice*: and as we are to continue in prayer, ſo we are taught by an inſpired writer, that we are to *watch thereunto*; watch for opportunities of prayer, redeeming every moment we can from the world, that we may ſpend it with God; watching providences as a ground for prayer, and with deep ſerioufneſs conſidering what we ſtand in need of; and whether our petitions be according to the mind of the ſpirit of God. Neither ſhould we be leſs concerned to watch over ourſelves when engaged in this ſolemn and delightful exerciſe, leſt our minds ſhould wander from the God we love, and our prayer degenerate into formality, or be turned into ſin. It is of high importance alſo, that we ſhould watch *after* prayer, that we may perceive God's anſwer; and often do we loſe bleſſings by our neglect in this matter. Does it not betray a trifling way (I had almoſt ſaid a mocking ſpirit) to go to a throne of grace, and there petition for the greateſt favours, and then, almoſt as ſoon as we riſe from our knees, forget the very ſubject of our prayers?—May I not aſk, how we can expect an anſwer, when God knows we are ſo criminally indifferent?—Verily, brethren, we are all guilty in this matter! O that we may be humbled in

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the duſt before God on this account, and henceforth be found upon the watch-tower!

Once more, our prayers ſhould always be mixed with thankſgivings. We receive much, we enjoy much, and we deſerve nothing. Truly then, it befits us when we aſk for *new* mercies, to acknowledge paſt ones: when we aſk for new comforts, to praiſe a covenant God for paſt beſtowments —Oh, how much has the pooreſt, the meaneſt, the moſt unfortunate, to be thankful for!—and how much more ſtill they whoſe lives are crowned with loving-kindneſs and mercy!

Theſe poſitions will hardly be controverted; but the misfortune is, we are too apt "with one conſent" to name an excuſe. The conſideration of theſe excuſes, however, with a few further obſervations, muſt be reſerved for a ſecond *paper*. CONSCIONATOR.

Original Letter from the late Rev. SAMUEL WALKER, *Curate of Truro, to the Rev.* EDWARD SHEPPARD, *A. B. then reſident at Briſtol.*

DEAR SIR, *Truro, July* 10, 1759.

I TAKE the very firſt opportunity of acknowledging the receipt of your favour; for which, as well as for your kind viſit, I am much indebted. You are happy, in a variety of diſtinguiſhing inſtances, beyond what I was at my admiſſion to the miniſtry. I had not heard of the Goſpel; my head, and much more my heart, was unacquainted with it. I went into orders for a maintenance; and in the conceit of my own ſufficiency, was not without hope I might make ſome figure. A ſtranger to all concern for the Redeemer's intereſts, and for the ſalvation of ſouls; unmortified to the love of worldly intereſt and worldly eſteem; a man perfectly of the times, whoſe law was cuſtom, I put my ſhoulder to the "*onus angelorum humeris formidandum.*" Believe me, dear Sir, the retroſpect is ſhocking to me. How did I enter! and how did I behave! I could tell you a ſad tale, that would exceedingly move you. If I have found mercy, if my eyes are opened, if I have in any thing learned Chriſt, and to love him, I muſt rejoice over ſuch as are engaged in the Maſter's work from different views, and upon the diſintereſted motives that filled the mind of Jeſus; making it their meat and drink to do the will of Him that ſent them. My hope and joy are in young miniſters. Dear young man! what a glorious ſcene lies

ties before you! and how does your warm heart riſe up to meet it with eagerneſs? Methinks I hear you ſay, "I am honoured with the commiſſion of an ambaſſador from Chriſt. He has given me in charge to negociate the intereſts of his kingdom, to declare the glad tidings of his ſalvation to loſt periſhing ſinners. Did he make uſe of me to pluck the brands of hell from the everlaſting burnings, to people Heaven, to exalt his name? I ſee him ſeated on the clouds with a crown of glory in his right hand; that hand he extends towards me: faithful ſervant, he ſays, well done. Lord, what wilt thou have me to do? I am ready; thou haſt given me a heart;—give me ſtrength. May I never betray thee, never deny thee, never be aſhamed of thee! Keep me faithful; let nothing move me. I would rejoice in ſpreading thy name, I would glory in every tribulation for thee. I behold thy bleeding intereſt: here am I, ſend me. I will go out in thy ſtrength, I will make mention of thy righteouſneſs only, I will ſpeak of thy name before kings; and when I ſuffer, I will humbly ſay, 'tis enough for the ſervant to be as his Maſter. Grant me this only, that I may give up a long liſt of names, inſcribed in the Book of Life, over whom, and with whom, I may be happy for ever."—The thought of a young Goſpel miniſter puts ſome fire into my cold heart. You will excuſe my zeal—put it to the account of love. As one who has ran much in debt that way, I caution you againſt the natural conceit of your heart, which will be puſhing hard for a conſiderable part in all your miniſtrations, and will attempt to avail itſelf of every gift whereby you are really, or in imagination, diſtinguiſhed, to do you hurt; urging you to ſelf-ſeeking, and conſequently ſtealing away your comfort and your reward.

I beg to be remembered to our fellow-labourers with you. I pray earneſtly for you all, that the Lord's work may proſper in your hands. When you have an opportunity, a line will greatly oblige him who deſires to be eſteemed,

Dear Sir, your affectionate and obedient ſervant
in the only bonds,
SAMUEL WALKER.

INDIAN ANECDOTES.

At Bukapurám, in the Northern Circars, a child only eight years old, who had been educated in Chriſtianity, was ridiculed on the account, by ſome heathens older

older than himſelf. In reply, he repeated what he had been taught reſpecting God. — 'Shew us your God!' ſaid the Heathens — "I cannot do that," anſwered the child; but I can ſoon ſhew yours to you." Taking up a ſtone, and daubing it with ſome reſemblance of a human face, he placed it very gravely upon the ground, and puſhed it toward them with his foot: "There," ſaid he, "is ſuch a god as you worſhip."

At a place ſeveral leagues weſtward of Madras, ſome maſons, who had embraced Chriſtianity, were employed by a Bramin, to repair the embankment of a reſervoir of water. It is cuſtomary among the Hindus, to place in ſuch ſituations a number of ſmall idols made of ſtone. Theſe the workmen purpoſely buried in the earth which they threw up to ſtrengthen the embankment. The Bramin coming to inſpect their progreſs, ſaid, "I ſee nothing of our gods: what have you done with them?" 'What is it you mean, Sir?' replied the principal maſon: 'I ſaw a heap of *ſtones*, which I thought would be of uſe to ſtrengthen the embankment; but as for *gods*, I ſaw nothing of the kind.' "Thoſe were the things you ought to have taken care of," ſaid the Bramin: "did you not know that they were our gods?" — 'Thoſe things,' anſwered the maſon, 'I underſtand as well as anybody; it is my buſineſs to do ſo; and, take my word for it, Sir, they were nothing but ſtones: if they were gods, as you ſay they are, they could eaſily get up again into their old places.'

The preceding anecdotes are extracted from a letter of Father Calmette, a French Jeſuit, dated at Ballapurám, 17 Sept. 1735. It appears very ſurpriſing, that the ſame perſons who can ſo clearly detect the abſurdities of image-worſhip among the Heathen, ſhould be blind to thoſe of the Roman Catholic ritual. What difference can they imagine to exiſt between the ſtones which were buried by the maſons, or bedaubed by the child, and thoſe which they themſelves worſhip, under the title of a Jeſus, a Virgin Mary, or a Saint Francis Xavier? Why ſhould they make *theſe* images the objects of their adoration, while *thoſe* are juſtly treated by them with contempt? The ſatire of Horace is ſurely as applicable to *one* kind of image-worſhip as to *another*; and his own inconſiſtency, as a profeſſed Heathen in ridiculing the images he worſhipped, is not greater than that which theſe anecdotes diſcover.

Olim truncus eram ficulnus, inutile lignum:
Cum faber incertus ſcamnum facerit ne Priapum,
Maluit eſſe Deum. Deus inde ego———

DIDREUNETES.

THE PRODIGAL'S RETURN.

AN EIGHTH VILLAGE DIALOGUE,

Between Farmer LITTLEWORTH, *his Son* HENRY, *Mr.* LOVEGOOD, *and others.*

HENRY LITTLEWORTH was detained at ſea by contrary winds three weeks longer than was expected. Many reports having prevailed of ſtorms and ſhipwrecks, the Farmer's mind was filled with ſad apprehenſions for the fate of his ſon; the ſubject of his daily talk, and now the object of his moſt affectionate regard. At length he arrived at Mr. Vintner's, of the George, and, according to the plan preconcerted, was directed to Mr. Traffick's, of the ſhop, where the following letter from his father, after the uſual ſalutations, was put into his hands:

"My moſt dear Child,

"For ſure and certain I never ſhall be able to thank the Lord enough for your letter. Oh, how I bleſs his name that he has converted and ſaved ſuch a wicked ſinner as you have been! but you know, my dear Harry, I was a much *wickeder* ſinner than you; and our moſt merciful Saviour has viſited me with his grace; and now how happy and joyful ſhall we be together as ſoon as you come home! But I beg and pray of you, my dear child, when we meet, don't tell me how wicked you have been to me, or I muſt tell you how wicked I have been to you, in ſetting you ſuch a bad example. Oh, no! we muſt never talk to each other about theſe matters; for this would cut me to the heart, and kill me outright; for as I write, I can ſcarcely ſee to go on, becauſe the tears run down my cheeks ſo faſt while I think of the wonderful love of Chriſt, which has met with two ſuch vile ſinners as we have been: and ſince he has loved and pardoned us both, how ſweetly ſhall we love and pardon each other!

"My dear child, that very Mr. Lovegood, which we all uſed ſo to ridicule, is the dear man who has brought my ſoul to God. Nobody can tell what a dear ſervant of God he is; and I and your ſiſter Nancy go to his church every Sunday, and he is to meet you at our houſe the firſt day you come home; and Billy Traffick, a moſt ſweet Chriſtian boy, and who always attends our church, is to come up to our houſe with you; and as you are lame, I ſhall ſend a horſe for you; ſo I need write no more, as I hope to ſee you ſo ſoon. My dear child, from your affectionate father,

SIMON LITTLEWORTH."

[*The reader muſt ſuppoſe, that when Henry had read the letter, he was too much ſurprized to ſpeak. After ſome time, Billy Traffick began the converſation.*]

Billy. Come, come; wipe your eyes, and praiſe the Lord for his mercies; ſee what love and grace he has been pouring down upon your family, and upon many more in theſe parts ſince you left us.

Henry. What! and are my Father and my ſiſter Nancy indeed converted to God! And does Mr. Lovegood preach the goſpel to poor ſinners here?

Billy. Yes indeed, your father, by the grace of God, for above theſe two years, has been a wonderfully altered man; and Mr. Lovegood is a moſt bleſſed and affectionate miniſter of Chriſt.

Henry. (*Still weeping.*) My God! what mercies are theſe to ſuch a vile wretch as I have been! What between joy and grief, how ſhall I ſupport it! and how ſhall I be able to meet my dear father!

Mr. Traffick. Mr. Henry, your father has desired that I would mention to you not to say any thing respecting matters that are past, as that will affect him too much. You are to go home, as if nothing had happened.

Henry. How can that be? for, Oh, what blessed things have happened since I, a poor prodigal sinner, left his house near four years ago! But are there no signs of grace upon the hearts of my poor mother and my other two sisters?

Traffick. I fear, not at present; though I am told your mother is not so vehement against your worthy father as formerly; for Mr. Dolittle and Dr. Dronish at first tried to set all the parish against him.

Henry. Why, Mr. Traffick, was not you bred a dissenter? I thought you always went to Dr. Dronish's meeting.

Traffick. Yes, Mr. Henry; but since God in his gracious providence has sent Mr. Lovegood into these parts, we have been convinced that it is better to follow the Gospel than a party. So we have left the meeting, and do not mean to go there again, unless we should have the same Gospel preached there as once was; so we all go to Brookfield church, excepting my old uncle, who says he is determined to live and die in the religion in which he was bred and born.

Billy. And we shall hope to see you there next Sunday; yes, and it is sacrament Sunday, and my father and I always attend the communion. We don't mind about being bred dissenters, provided we can hold communion with the people of God.

Henry. Oh! how this again overcomes me! I have had a thousand fears what my poor father would say to me for my former bad conduct; then how he would oppose me on account of religion; for though in all other respects I know the Lord had inclined my heart to be as obedient as a lamb, yet on a Sunday I was determined to travel, lame as I am, twenty miles a day, provided I could reach any place of worship where I could hear the blessed sound of the Gospel; but instead of all my fears, God has provided for me all that my heart could wish, and almost close to the door. Well, there, by the help of God, I will go, and to the sacrament too, that we may all give ourselves up entirely to the Lord, if Mr. Lovegood will permit me.

Billy. There is no doubt of that; for your letter, which you sent from Antigua, affected him almost as much as it did your father; and he believes, by the grace of God, your heart is really changed.

Henry. O, how little I thought of such blessed events as these when I left my father's house, while living in all sorts of sin; and what will my dear father feel, when he has his poor prodigal kneeling by him at that most blessed feast of love? Yes, there I will go, and at once join myself with the dear children of God wherever I can find them, that all may know that, by the grace of God, I am determined to give myself up to lead another life.

[*Mr Traffick is called into the shop, and Will Frolick comes in*]

Frolick. (*To Mr. Traffick.*) Is not Harry Littleworth come from sea? I hear he is at your house; may'nt I step in and ask him how he does?

Traffick. Yes; but you won't find him the same man now as when you and he, and the rest of you, kept our town in perpetual uproar.

Frolick. Why, I have heard that he has received a bad wound, and that since then, he has taken a mighty religious turn: and I wonder at that, when he was such an admirer of Paine's "Age of Reason."

Traffick. Reason! what do you mean by reason, while you were all living together like so many madmen?

Frolick.

Frolick. Well, though his father has been frequently *preaching* about his wonderful converſion at Mapleton market, I ſuppoſe he is not ſo grave but that he will ſhake hands with me, if I go in to ſee him, for he was a merry fellow when he left us.

Traffick. You know the old proverb, Mr. Frolick, "Be merry and wiſe;" but when we were at family prayer, you, and he, and others, revelling about the town, uſed to diſturb us by rapping at our windows and doors. If this was a ſign that you were merry, it was no evidence that either you or he in thoſe days were wiſe; but you may go in to him, if you pleaſe. My ſon and he are together. [*Frolick goes in.*]

Frolick. Well, Harry, how are you? I am glad to ſee you home again; for we all began to think you was gone to the bottom.

Henry. I thank you, William; but you muſt ſuppoſe it would have been a terrible ſinking to me if I had gone to the bottom; for you know the horrid ſtate we were both in before I went to ſea; neither of us were fit to live in this world nor the next.

Frolick. Why, I am told you are become very religious; but, as for my part, I had rather ſtop a little longer firſt.

Billy Traf. Really, it is ſhocking to hear you talk; it is dreadful, when people can ſcoff even at death itſelf. You know it was but the other day that young Captain Rakiſh, my Lord's ſecond ſon, died, after about two days illneſs, of a ſtoppage in his bowels; and it is well known in what deſpair and agony he left this world, and what awful things he ſaid to his father for having encouraged and introduced him into all ſorts of ſin; and what he ſaid to another young officer who came to ſee him juſt before he died.

Frolick. Why, what did he ſay?

Billy. "I have been aſſiſting with you to conquer the enemies of our king and country, while I have madly ſuffered myſelf to be conquered by the enemy of ſouls." And then he cried, "The battle is fought, the battle is fought, the battle is fought; but the victory is loſt for ever." I would not have lived and died as he did for a thouſand ſuch worlds as this.

Frolick. Well, well, for all this, I ſhould like to live a merry life while I live; and be a good penitent when I come to die; and that is my creed, I have no notion of being a ſaint too ſoon.

Henry. My dear William, let me be ſerious with you. I confeſs with ſhame I have been till of late among the number of thoſe "fools who make a mock of ſin; "I now grieve to think what a bold, hardened profligate I have been; and how I have corrupted you and others by my bad example. I confeſs, I have had deep ſorrow for my ſinful conduct; but never felt any remorſe in the bleſſed ſervice of God. While I lived, as I fear you live, I tried all I could to laugh and joke away my miſery; but in all my mirth, I carried a gnawing hell within. I was a ſelf-tormentor every moment of my life, and I know that none of us could bear reflection; and in what we called our jovial ſongs, we could blaſphemouſly curſe the paſſing bell for interrupting us, and ſtill continue our rebellious, profane, and filthy converſation; deſpiſing all ſubordination to the laws of God and man, becauſe, in the height of our wickedneſs, we could not bear the leaſt reſtraint. And what were our reflections when we were on our beds! As to myſelf, I never could ſleep till I was worn out by my rakiſh conduct. While I ſlept I was tormented by dreams; and when I awoke, I aroſe with nothing but diſcontent and diſguſt againſt myſelf. The ſight even of my parents was a horror to me, while the extravagant fruits of my vile conduct I dreaded every moment of my life. From this

of misery I made for myself, I was madly driven into another hell—*a man of war!* There I saw sin in its horrid perfection, without any of those earthly gratifications to comfort me, which I found in my father's house, and which I so ungratefully forsook. I now must humbly implore your forgiveness for the mischief I have done you, my dear William, and others by my conduct, and affectionately request you to seek forgiveness from that most merciful Saviour, whose free salvation I must for ever adore in changing the heart and pardoning the sins of a wretch once so vile. I now live a wonder to myself that my own wickedness has not procured my eternal ruin. Let one who has been your fellow-sinner intreat you to become his fellow-traveller in the blessed ways of God.

Henry was now so overcome with his own thoughts, that he could say no more, till he was interrupted by a message, that Thomas Newman had brought the horse, to convey him to his father's house at Grace-hill-farm.

[*Mr. Traffick comes in from the shop.*]

Traffick. Mr. Henry, Thomas Newman is come with the horses; you must get yourself ready.

Henry. Thomas Newman! why is that the poor man who worked for my father, and the same we used to ridicule on account of religion?

Traffick. Yes; and a truly good man he is; he is only gone to the butcher's for a joint of veal, to be roasted for supper; for your father says, they must have a piece of the *fatted calf*, that they may all eat and be merry, because you are come home.

Henry What, for such a wretch as I! [*Henry weeps and adds,*] Oh, what a loving, forgiving, uniting spirit does the grace of Christ create among those whose hearts have tasted of this love!

[*Henry is mounted, and rides home with Thomas, and Billy Traffick walks with them.*]

Henry. Well, Thomas, how do my dear father and mother do?

Thomas. Oh, sir, my master is very well, considering; but he *takes on* wonderfully at the thoughts of seeing you.

Henry. And well he may, when he receives into his house such an ungrateful wretch as I have been!

Thomas. O no, master Harry, that is not the cause; it is because the Lord has so mercifully met with you and changed your heart; aye, and it is wonderful how *his* heart has been changed by the grace of God since you left us.

Henry. Why, Thomas, they say Mr. Lovegood is a most faithful and affectionate preacher of the Gospel.

Thomas. Aye, that he is, as ever lived: to be sure, he is the finest man in all the world; and it will do you good to see how my old master stands up in the pew; and how, at times, the tears keep running down his cheeks, while he hears him preach the precious word of life among us poor sinners; and you can have no *conceivance* what a many good people there are up and down the country; and how our church is crowded, Sunday after Sunday; and what a many abominable wicked sinners have been converted to God, and how happy and loving we all are together!

Henry. Why, what you tell me seems quite like a dream: it is like coming out of hell into heaven; but is not that my father and one of my sisters coming to meet us?

Thomas. Yes; it is your father and Miss Nancy. Dear old gentleman! he is coming out to meet you as the father came to meet the prodigal in the Gospel. How he has been talking about you, and counting

the

the days till you came home, for he expected you full a fortnight or three weeks before this.

Henry. O, what shall I do! how shall I meet him! how he lifts up his hands! and how he seems to be affected! Lift me off Thomas, I am lame. What a meeting this will be! The Lord support me!

[*Under such circumstances the newly converted prodigal and parent met. The conversation was too much interrupted to be related. At the door of the house Henry was embraced by his mother. Had he not been prevented, he would have been directly upon his knees, to have begged her pardon for having given much severer pains to her heart by his conduct than ever she felt for him, as his mother, when she brought him into the world. Miss Polly all the time completely kept up the character of the elder son in the parable; she would neither baste the veal, nor melt the butter, nor draw the beer, nor even peel a potatoe; but shewed such tempers as exemplified a complete contrast between the spirit of envy and the spirit which is of God. We suppose the course of the dialogue to be discontinued for an hour, and by that time Sam comes up in haste from the vicarage, having been sent as a purpose-messenger to Brookfield, to announce the arrival of Henry to Mr. Lovegood. Mr. Lovegood soon follows, and is introduced.*]

Farmer. Harry, my child, this is our dear minister who brought your poor father—*(he weeps and adds)* to know the Lord Jesus Christ.

Lovegood to Littlewort. My good friend, though I rejoice with you on this happy event, yet you had need support, that you may rejoice with trembling, and with holy moderation.—*(To Harry.)* My dear youth, we are most heartily rejoiced at this event, and at the good evidence you have given that a divine change has been wrought on your heart.

Henry. I hope and trust it has; for you must know, sir, what a wretch I was before I went to sea.

Lovegood. No matter what has been; the Lord, I trust, has cast all those sins behind his back. Consider, by the grace of God, what is to be; for in the Gospel the grace of Christ is provided for us in time, and the Glory of Christ in eternity.

Henry. Oh, sir, I am ashamed to look you in the face. When, with the deepest contrition, I consider in my wicked wild days what cruel words I have uttered against you, and what abominable stories I was glad to hear of, and even invent, to expose your innocent character, I would beg your pardon a thousand times.

Lovegood. Oh no, sir, we must have no begging of pardons; if God has pardoned us, we can easily pardon each other: but there is nothing new in all this; for Paul, before his conversion, was injurious and opprobrious; we therefore, who have been crucified with Christ, and who have been made partakers of the power of his spiritual resurrection, are to suppose that all our former evils are left behind in the grave from which he arose; they are to be buried and forgotten, as though they had never been.

Henry. Oh, sir, how glad shall I be to hear you preach about these great things, and about this blessed Christ, at Brookfield church! and William Traffick tells me it is sacrament Sunday; and will you let me be there, dear sir? — *(To his father)* and will you, my dear father, forgive me, and let me kneel down by you at that blessed feast of love?

Far. O, my dear child! don't talk so; don't talk so; it quite breaks my heart; all is forgotten and forgiven already.

[*Mr. Lovegood, finding that the sluices of affection were opened afresh, and remembering it was the father's design to establish family-prayer on*

on the return of his ſon, and that he was expected to introduce that very profitable ſervice into the family, wiſely called for the Bible before ſupper. Once he thought of reading and illuſtrating the 15th of Luke, on the prodigal's return but diſcreetly forbore, knowing that the feelings of the family, upon a very ſimilar event, were already excited to the utmoſt He choſe therefore the 51ſt Pſalm, as being very congenial to that broken and contrite ſpirit which was now exemplified among them. After prayer the ſupper was ſoon introduced, hoſpitable and plain Two fowls and a large fat ham, with plenty of vegetables, puddings, and pies, were added to the piece of the fatted calf already brought from Mapleton; for the farmer having invited many of his neighbours to this firſt family prayer, and, on ſuch an occaſion, choſe that the proviſion ſhould be plentiful for thoſe in the kitchen, as well as thoſe in the parlour; for now "they began to be merry." One affecting circumſtance however, happened during the feſtivity in the parlour. The Farmer ſeeing his ſon's plate nearly emptied, loaded it a ſecond time with what would have ſatisfied a moderate man for three meals at leaſt and then drenched it with melted butter. This act of hoſpitable affection from the father, again touched the feelings of the ſon; he looked down on his plate, thus heaped with a Benjamin's meſs, and again he wept Mr. Lovegood called him aſide, and adviſed him for a while to withdraw from the company; and they walked and converſed together for ſome minutes in a large old hall, while Mr. Lovegood thus attempted the word of conſolation]

Loveg. My dear youth, it grieves us all to ſee you ſo caſt down on an occaſion which calls for ſo much thankfulneſs and joy.

Henry. Oh, ſir! what an ungrateful and rebellious wretch I have been againſt my father, againſt my God, all the days of my life!

Loveg. Whatever you may have been, yet of this you may moſt aſſuredly be perſuaded, that now all your paſt offences your father has entirely forgiven; and has again and again deſired me to aſſure you, that he means to look upon you as if nothing had ever happened to offend him.

Henry. *(Weeping ſtill more abundantly.)* O, ſir, that's the very thing which cuts me to the heart; not that I ſuſpect my father unforgiving, but that I ſhould have been ſuch an ungrateful wretch to grieve ſuch a kind forgiving, tender-hearted parent.

[*After a little while Henry's ſpirits were recruited, and he and Mr. Lovegood returned to the parlour. While they continued at the feaſt, the following converſation took place.*]

Loveg. Well Mr. Henry, you can now tell us a little more than what we find in your letter of God's gracious dealings with your ſoul.

Henry. Why, ſir, if all the world had told me that I ſhould have experienced ſuch a bleſſed change, I could not have believed them.

Loveg. Was you filled with much deſpondency when you firſt ſaw the evil tendency of ſin?

Henry. Why, ſir, I was not ſo much diſtreſſed from an apprehenſion that there was a hell for ſin. What I dreaded was, a hell in ſin.

Loveg. Had you no concern about your ſoul till after you was wounded?

Henry. Not the leaſt. I was not aſtoniſhed at my wickedneſs till I was brought, as I ſuppoſed, cloſe to the gates of death Then I was ever framing to my mind, that an angry God was looking at me, and that he hated me: then ſin began to flaſh upon my conſcience, and many evils, which I had forgotten, were brought to my mind, as if I had committed them

them but the day before. Nothing made me fear hell but ſin; and now I ſaw ſin worſe than hell itſelf.

Loveg. And how did you get relief?

Henry. While I continued groaning in my hammock, ſome poor, deſpiſed, praying ſeamen ventured to come near me, when all the ſhip's crew expected to hear of my death every hour; and when I began to tell them of my evil heart, and evil plights, they ſeemed quite to rejoice at it. This appeared ſtrange to me at the firſt; but they ſoon gave me to underſtand that there was no coming to Chriſt but with a wounded conſcience; and now I was directed to look to him for mercy, while his ſalvation was my only hope.

Loveg. Indeed, and ſo it is; for nothing but redemption will do for a ruined ſinner. When we come to know our own hearts, we are ſoon delivered from truſting in ourſelves, and in our own fancied righteouſneſs.

Henry. Ah, ſir, as ſoon as ever I felt that I was a ruined ſinner, I was fully convinced that Chriſt alone muſt be exalted in my ſalvation. I had no other hope left but in him

Loveg. What, had you no ſerious apprehenſions during the time of the engagement, while your eternal ſtate ſeemed to depend upon the fate of every moment?

Henry. Not the leaſt; and when a poor profane wretch died but a little before, of a mortification through a broken leg, by his falling down the hatchway, I could even hear him all the time curſe and ſwear, becauſe, as he thought, he was not properly attended to while he lay in his hammock; and when he was told that his leg was in a ſtate of mortification, he ſunk into deſpair, and, even to his laſt moments, uſed the moſt horrid imprecations againſt his own parents for ſending him to ſea, and for introducing him into all ſorts of ſin.

Far. O my dear child, what a mercy that my bad example was not the cauſe of your eternal *ruination?*

Henry. But, bleſſed be God, father, that is not the caſe: in a way of wonderful mercy the Lord has met with us both. Come, let us be thankful, and bleſs the Lord together for his love.

Loveg. But, Mr. Littleworth, your ſon is to tell us the reſt of his ſtory.

Henry. Why, as ſoon as I began to be better, I joined thoſe praying people, and at once partook with them their lot of ridicule and contempt. We were all deſpiſed as the meaneſt fellows in the ſhip, though in the time of the engagement they had proved themſelves the boldeſt men among us all.

Loveg. No wonder at that: living Chriſtians need not be afraid to die, becauſe they who live and believe in Chriſt can never die. But when you came to Antigua, how was it with you there?

Henry. Sir, the providence of God moſt favourably and graciouſly attended me; for as ſoon as I arrived, the town being very full, I was quartered at the hut of a poor ſlave. I could not but from the firſt admire his mild ſubmiſſion and attention; but before we went to ſleep, how I was ſtruck to hear the poor creature ſay, "My dear Maſſay, me hope you no be angry if me and my poor wifey and pickaninnies pray to our dear Saviour before we go to bed:" and when I had told him that I had been lately taught to pray myſelf, and ſhould be glad to pray with him, he aſked me, "What, Maſſay! you love our dear Saviour too?" And when I told him I hoped I did, for that he had pardoned my ſins, and changed my heart, then he ran directly and embraced me, and ſaid, "O my dear *Broder*, den I love you to de heart, becauſe you love our dear Saviour."

Saviour." And after this, as you may ſuppoſe, we ſoon got acquainted with each other.

Lovey. I ſuppoſe, when you got acquainted with this poor good creature, he ſoon introduced you to the reſt of his brethren?

Henry. Yes; and I went directly and told my praying ſhipmates what a treaſure I had found in this poor ſlave; and the night after, we all met for prayer in his hut; and when we aſked him how he came to know about theſe good things, he told the moſt affecting ſtory I ever heard, of his ſufferings before he came from Africa; and how mercifully he was brought to the knowledge of the truth by the zeal and attention of the Moravian miſſionaries, ſome years after he had loſt his liberty, and been ſold as a ſlave.

Lovey. Well, Mr. Henry, as we ſhall now, I truſt, have frequent interviews with each other, I ſhould be glad if on a future occaſion you could recollect ſome of the moſt material circumſtances of his ſtory, as the narration of them may be profitable to us all; but I dare ſay, ſoon after, that you got acquainted with their miniſters.

Henry. Why directly poor *Sancho*, for that was his name, could find time, he went and told their miniſter that there were ſome *buckra* ſeamen that loved the Saviour, and the venerable grey-headed man ſoon came to ſee us; and as I was then but lately awakened to a ſenſe and ſight of my ſins, the remembrance of them lay very heavy on my conſcience; and I bleſs God for the conſolations I ſoon began to receive from the affectionate and tender way in which he recommended me to the Son of God for ſalvation. On the Sunday following all of us went to their Chapel: it was a moſt affecting ſight to behold ſo large a number of poor blacks, notwithſtanding their ſlavery, rejoicing in the liberty of the Goſpel.

Lovey. Bleſſed be God, the calamities of a Chriſtian ſhall always be counterbalanced by his conſolations: it is the privilege of the believer, notwithſtanding all his troubles, to rejoice with joy unſpeakable, and full of glory.

Henry. And ſo it ſhould ſeem, ſir, for during the week poor *Sancho* took us to ſee a poor woman ſinging and rejoicing in dying circumſtances, in a manner remarkably glorious, crying out, "My dear Saviour is juſt coming for me—he has loved me—he has given himſelf for me! Oh how he warms my heart, and bleſſes me—death is now *noting* to me: how I long to be diſſolved, that I may be with my precious Jeſus! and how I love all of you, my dear *broders*, becauſe you love him. In Heaven, we ſhall none of us be cruel againſt each other, but we ſhall all be like our loving Saviour, and ſee him as he is, in all his glory." Thus ſhe went on, praiſing and bleſſing God, and triumphing in the forgiving love of Chriſt.

Lovey. Well, Mr. Henry, we ſhall have other opportunities to talk over theſe matters; but we ſhould not conclude this joyful interview without ſome praiſes to God for his great goodneſs in returning you again to your father's houſe, and bringing you to the knowledge of yourſelf.

Henry. O, ſir! what an ungrateful wretch ſhould I be, to forget my God, after ſuch mercies!

Littlew My child, you cannot think what a *nice* hymn My Lovegood has made on your converſion and return.—Nancy, call in Thomas Newman, that he may pitch the tune.

[*Thomas comes in, and the hymn is ſung: but poor Henry's harp was on the willows; the caſe expreſſed in the hymn was ſo much his own, that every line brought a freſh tear trickling from his eye.*]

THE

THE PENITENT'S SONG OF PRAISE.

Did ever one of Adam's race
Coſt thee, dear Lord, ſuch toil and grace,
Ere this rebellious heart of mine
Was taught to yield to love divine?

Vile was my heart, deep plung'd in ſin,
A diſmal den of thieves within;
Where ev'ry luſt preſum'd to dwell:
The hateful progeny of hell.

A deep apoſtate from my God,
I trampled on the Saviour's blood;
I ſcorn'd his mercy, mock'd his pain,
And crucify'd my Lord again.

How great the pow'r, how vaſt the ſway,
That firſt conſtrain'd me to obey!
How large the grace thou didſt impart,
That conquer'd Sin, and won my heart!

But, lo! the chief of ſinners now
Is brought before thy throne to bow:
Surely this mighty pow'r from thee,
Can conquer all which conquers me.

Hail, deareſt Lord, my choiceſt love!
By pity drawn from realms above:
Eternal praiſe to Love Divine,
That won a heart ſo vile as mine!

The Hymn being ended, Mr. Lovegood offered up another ſhort prayer, and the whole family retired.

[End of the Dialogues.]

REVIEW OF RELIGIOUS PUBLICATIONS.

The Song of Songs, which is by Solomon. A new Tranſlation, with a Commentary and Notes. By T. WILLIAMS. 8*vo.* 346 *pages. Price* 6*s.* Williams.

"THE following work," ſays the author in his preface, "originated in a ſerious enquiry, Whether this book be a genuine part of the Holy Scriptures? and if ſo, how it ſhould be explained, that it may become profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs?"—Having fully ſatisfied his own mind on theſe ſubjects, he preſents to the public the proceſs and the reſult of his inveſtigation. He notices the length of time it has been in hand, and alleges the difficulty of the work, and his numerous avocations, as his apology. A better, however, preſents itſelf in the ſucceſs with which he has accompliſhed his undertaking. When the public has long been kept in expectation, diſappointment often follows; but in the preſent inſtance, we apprehend, this will not prove to be the caſe. No time ſeems to have been loſt, no labour or precaution to have been been ſpared, in the compoſition of this inſtructive and edifying performance. The numerous comments on Solomon's Song, in our own as well as in other languages, of which Mr. Williams enumerates about fifty, by no means ſuperſede the utility or the neceſſity of that before us. It comprifes, within a moderate compaſs, the ſubſtance of many larger volumes; it furniſhes many additional re-

marks by the translator, and his literary friends, whom he has diligently consulted; and it unites a close attention to the literal sense of the original, with a practical application of it to the spiritual and moral benefit of the reader.

The translation, necessarily, occupies but a small proportion of the volume. It is rather *corrected* from that in common use, than *new*. We wish the latter term may never be used for translations of the Scriptures. They ought to be literal, and as such, cannot *essentially* vary one from another. Mr. W. justly observes, "as my object was *not* to make a *new* version, but a just one, I have conformed it to our authorized version, wherever I could with propriety." This circumstance, perhaps, may have rendered it less poetical than Dr. Hodgson's elegant translation; but we think the present, in general, more accurate. Our limits do not admit to enter upon its merits in detail.

In two preliminary essays, the author discusses a variety of topics, directly or indirectly serviceable to the illustration of his main subject, which is to ascertain the Divine Authority and genuine import of the Poem. He digresses considerably, but in a manner at once so entertaining and instructive, that we cannot wish any part to have been omitted. The latter half of the volume is filled with the commentary, in which the author's method is—to give, first, a portion of the text (making a complete sense); then to investigate the exact literal meaning; and lastly, to apply the passage spiritually, with some practical remarks.

A *perfect* elucidation of the Canticles has not been, nor probably can be given. Both its literal sense and its figurative design, are intimately connected with its construction as a Poem; which could only be completely developed by a familiar acquaintance with the manners of the age, and the country in which it was composed. Of this qualification, few commentators possessed so large a share as the late Mr. Harmer; yet his hypothesis for the dramatic arrangement of this sacred poem, is attended with great difficulties; and, after repeated examination, has been wholly rejected by Mr. W. All expositors agree, that the language of Solomon's Song indicates several speakers, and several divisions, relative to the time or the place of action. On the distribution and arrangement of these, they widely differ. Our author has adopted the opinion of Bossuet, and of some others,—that the poem is, to be divided into seven parts, corresponding with each day of the week; which is understood from Scripture to have constituted the time for celebrating a marriage-feast among the Jews. He has, moreover, subdivided each of these parts into two, answering to the morning and evening of each day. He confesses, however, in his preface, that he is "far from sanguine in the propriety of these divisions, chiefly from not knowing how to dispose of the Sabbath, which must have been one day of the seven." We doubt whether any part of the marriage-ceremonial, except the solemn public celebration of it, could be consistently transacted on the Jewish Sabbath. The evident marks of the principal divisions of the poem are only six; namely, the repetitions of one chorus in chap. ii. 7. iii. 5, and viii. 4.; and of another, alternately, in chap. ii. 17. iv. 6, and viii. 14. The fourteen sections of Mr. Williams's, are, in general, judiciously distinguished, and may be, perhaps, the proper subdivisions of these distinct parts. But we question also, whether the change of speakers might not have been more accurately discriminated, by attending to the transitions from a form of address, to that in which the third person is used, or the reverse. But

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in ſuggeſting a difference of opinion with the author, on ſubjects which he has ſo fully ſtudied, it becomes us to ſpeak with diffidence.

There is ſo great a variety of remark and information in this volume, that few readers will equally be gratified with the whole of its contents. We do not ſuppoſe that the critical induſtry and ingenuity of the author will be allowed by the wiſe men of this world to atone for the ſtrain of Evangelical piety which characterizes his comment. Thoſe of our readers who may have leaſt reliſh for the former, we doubt not, will be pleaſed and profited by the latter. It is well adapted to ſtimulate their affection toward the glorious Bridegroom of his church, and to direct them in their various circumſtances and relations, eſpecially thoſe of the conjugal ſtate, how to live to his praiſe.

The Fall of Antichriſt, the Triumph of the Chriſtian Church. By C. E. Decoetlogon. 8*vo*. 1*s*. Rivingtons.

THAT the Papal Hierarchy is the "Antichriſt, the myſtical Babylon, and the Man of Sin," mentioned in the Holy Scriptures, has been generally admitted by Proteſtant divines of every age and of every country. Its final deſtruction is not only the ſubject of prophetic teſtimony, but it has long been made the ſubject of fervent prayer, both in the national church, and among the diſſenters of every denomination. The errors, the intolerance, and the impurity of the Papal ſyſtem, is ſo derogatory to the glory of God, ſo oppoſite both to the letter and ſpirit of the Goſpel, and ſo injurious to the general intereſts of ſociety, that its complete ruin in whatever period, or by whatever means it may happen, cannot fail to give heartfelt pleaſure to the real diſciples of Jeſus Chriſt. Where its fall excites condolence and grief, it muſt ſurely ariſe either from the party being more or leſs contaminated with its errors, or from being totally unacquainted with its ſpirit and tendency.

Mr. D—— is one of thoſe Proteſtant divines who believes that Popery ſtill retains all its principal errors, and that its hoſtility to Chriſt and the intereſts of his kingdom are ſtill the ſame; he therefore eſteems every diminution, either in the number of its votaries, or in its wealth and power, as matter of joy to the church of Chriſt; and its complete ruin, an event moſt devoutly to be expected. The text of this diſcourſe is Rev. xviii. 1—5. To the ſermon is prefixed an apology to the public, containing ſome extracts from the Purſuits of Literature and Milner's Church-Hiſtory, expreſſing, in very ſtrong language, the odious and injurious tendency of Popery. After a ſuitable introduction Mr. D—— illuſtrates and explains his text under the following particulars:—

"1. The church of Rome, or that particular ſyſtem of faith, which we have been accuſtomed to call Popery, is principally the Antichriſt ſpoken of in the Holy Scriptures, and the myſtic Babylon referred to in theſe words.—2. Upon what account, and in what reſpects, the Antichriſt, or this myſtic Babylon, has the particular epithet of the *great?* — 3. What abundant reaſon the true church of Chriſt has to rejoice in the gradual decline, and to triumph in the final deſtruction of the myſtic Babylon." Under the laſt of theſe particulars, Mr. D—— urges the Chriſtian church to rejoice in the overthrow of Popery, becauſe it has diſgraced the religion of Jeſus, becauſe it is oppoſed to every principle of humanity and benevolence, and, alſo, becauſe this joy is expreſsly commanded of God. Mr. D—— then lays down ſome characteriſtic marks of the Beaſt; and at the end of the ſermon adds the ſtring of Scriptural propoſitions which

were moſt ſolemnly condemned by the Roman See at the cloſe of the ſeventeenth century, in the famous Bull *Unigenitus*.

We were not a little ſurprized to find Mr. D—— (in a note page 19) paſſing ſo high an encomium upon the late charge of the Biſhop of Rocheſter who directly controverts the doctrine of the preacher, conſiders the church of Rome as Chriſt's true church, and her prieſts as his dear brethren, while he reviles the exertions of Proteſtant miniſters in the doctrines of the Reformation.

An Introduction to Chriſtianity, deſigned to preſerve Young People from Irreligion and Vice, by Joſeph Sutcliffe. 264 pages. 2s. 6d. Butterworth.

THIS ſeaſonable and intereſting work is arranged under the following ſections:— General Principles,—The Creation and Fall of Man,—Gradual Revelation to the Prophets, concerning the Perſon and Offices of Chriſt,—The Incarnation, Miniſtry, Death, and Aſcenſion of Jeſus,—The Firſt and General Spread of the Goſpel, — The Apoſtacy of the Church, and the Origin and Progreſs of the Antichriſtian Empire,—Prophecies concerning the Antichriſtian Empire, — The Univerſal Spread of the Goſpel,—Internal Evidences of the Truth and Reaſonableneſs of the Chriſtian Religion,—A General View of the Internal and External Evidences of the Inſpiration of Moſes, the Prophets, and the Apoſtles,—And the Doctrine of the Spirit, as the ultimate Teſt of the Truth and Power of Chriſtianity.

Theſe particulars are diſcuſſed with that modeſty and deciſion which the ſubject demands; and with a perſpicuity and energy well adapted to the capacities and tempers of thoſe for whom this book is particularly deſigned. To exhibit the Chriſtian Religion in as large a view as correſponds with the brevity of the work, is the profeſſed object of this writer. He has commenced with natural religion, and followed the light of gradual Reveſation through the Patriarchal, the Jewiſh, and the Chriſtian diſpenſations, becauſe they are immediately connected, and illuſtrate each other. He has endeavoured to conduct the devout pupil from the outward to the inner courts of the temple, that, having leiſurely viewed the ſeveral parts, he may be able to contemplate the admirable wiſdom of God in the combination of the whole.

We agree with Mr. Sutcliffe in expreſſing our concern, that among the many dignified preachers who have diſtinguiſhed themſelves at our eſtabliſhed lectures, for the defence of Chriſtianity, few indeed have treated of the new birth, and of the operations of the Holy Spirit. They have diſplayed their learning in dull and ſober argumentation; but have neglected to warm and intereſt the heart. This is the real cauſe that their volumes have produced ſo little effect. What can be more inſipid, than a mere ſyſtem of religious notions, cold and unapplied? If it be really true, in order to avoid enthuſiaſm, that the underſtanding alone is to be exerciſed in religious concerns, how is the depraved heart to be reformed, and man reſtored to the image of God?

"The pious man and the atheiſt," ſays Monteſqueu, "always talk of religion; the one ſpeaks of what he *loves*, and the other of what he *fears*." Thus we ſee the advocates of Chriſtianity animated in its defence by its own intrinſic excellencies, and the bleſſings they now derive from it, as the prelibations of eternal happineſs in a future world; while its enemies, oppreſſed by the ſplendor of its evidences, are agitated by a ſecret dread of its truth, and affect a boldneſs of oppoſition, which daily increaſes the weight of this inward miſery.

We

We are particularly happy in contemplating the increasing numbers of those who are *valiant for the truth upon earth*, assured, that *the bread they cast upon the waters, shall be found after many days.*

The Power of Religion on the Mind in Retirement, Affliction, and Death; exemplified in the Testimonies and Experience of Persons distinguished by their Greatness, Learning, or Virtue. By Lindley Murray. *10th edit. enlarged. 12mo. 3s. 6d. bound.* Longman and Rees.

As this work has been published many years, it could not have been brought under our review, had it not in this edition been considerably enlarged and improved. "Twenty-two Characters (Mr. Murray tells us) comprizing near 100 pages, have been added — almost every former piece has been augmented—and the language throughout carefully corrected." On reviewing the book in this improved form, we find the fact unquestionable, and highly interesting—the style correct and neat—and the general tendency of the work such as induces us strongly to recommend it, especially to our young readers; who love entertainment mingled with instruction.

The English Reader, or Pieces, in Prose, and Poetry, selected from the best Writers. By Lindley Murray, *2d. edit. 12mo, 3s. 6d. bound.* Longman and Rees.

Sequel to the English Reader; or Elegant Selections, in Prose and Poetry. By Lindley Murray. *12mo, 3s. 6d. bound.* Longman and Rees.

ALTHOUGH school-books do not in general come within our department, yet the importance of such works to the rising generation may warrant an occasional departure from our general rule. To the above volumes, therefore, we cannot refuse our approbation, as very judiciously selected, and correctly printed, with a more than usual mixture of pieces in favour of piety and religion, some of which are selected from Doddridge, Hervey, Cowper, &c. as well as from the usual moral writers.

The Refuge. By the Author of the Guide to Domestic Happiness. 4th edit. with additions. 12mo, 5s. Button and Son.

WHEN the public so far sanction any work as to call for a fourth edition, there can be little need for the judgment of reviewers. We cannot withhold, however, our commendations from an author, who, instead of supposing his productions faultless, because they meet with public approbation, labours in every new edition to render them more worthy. In the present instance, the alterations and additions are numerous, if not extensive; and the author and printer seem to have contended, whether the diction or the typography should be most correct and elegant. The artists also concerned in the frontispiece have been equally successful; but all are exceeded by the grand subject and design of the work, which is to recommend the Lord Jesus, and his atonement, as the true and only *refuge* to a distressed mind.

NEW PUBLICATIONS.

Eight Sermons. By R. Hawker, D. D. Vicar of Charles, Plymouth. 8vo. 5s. Williams.

Sermons on the Doctrines and Duties of Christianity, addressed to a Country Congregation. 8vo. 5s. Cadell and Davies.

Village

Village Dialogues, &c. by R. Hill, A. M. 2d. edition corrected, with additions. 1s. ſtitched.—1s. 6d. bd.—fine edition, 1s. 6s. ſewed. Williams.

Part IV. and laſt, of the Supplementary Continuation to Calmet's Dictionary. 4to. 5s. C. Taylor.

Hierogamy; or, an Apology for the Marriage of the Roman Catholic Prieſts without Diſpenſation. By J. A. Grigg. 1s. 6d. Thurgood.

A Statement of Facts relative to Mrs. Moore's School. 6d. Cadell.

The Faith of the People called Quakers, by Henry Tucker. 8vo. 6d. Phillips.

Anſwer to an Anonymous Letter on Free-will; with a Poſtſcript on Eternal Puniſhment. 1s. White.

Familiar Inſtructions to Young People, relative to the Feſtivals of the Church. 4d. Rivingtons.

A Scriptural Repreſentation of the Abolition of the Fourth Command, ſo far as it relates to the Obſervation of a Particular Day; and a Vindication of their Conduct, who Obſerve the Firſt Day as the Sabbath. In five Letters to a Friend. By T. Edmonds. 12mo. 6d. Button.

SINGLE SERMONS.

The Mutual Duties of Huſbands and Wives: a Sermon occaſioned by the Marriage of R. S. Eſq. of M——; preached in Argyle-chapel, Bath, Aug. 16, 1801, by W. Jay. 8vo. 1s. 6d. Williams.

The Dying Chriſtian Fleeing for Refuge to the Lord God of Truth: a Sermon occaſioned by the much-lamented Death of Miſs Nancy Wilſon, Chelſea, preached at Tooting, by J. Bowden. 8vo. 1s. Matthews.

Anniverſary Sermon of the Royal Humane Society for 1801, by W. Langford, D. D. with an Appendix. 8vo. 1s. Rivingtons.

Sermon at the Foundling Hoſpital, Jan. 25, 1801, by the Rev. H. B. Wilſon, A. M. 1s. Cadell and Davies.

Self-Sufficiency incompatible with Chriſtianity, at the Viſitation of the Biſhop of Peterborough, by F. J. Twiſleton, A. M. 4to, 2s. Rivingtons.

LITERARY NOTICE.

Mr. C. Taylor has announced for publication, on the 1ſt of November, the firſt part of a work, entitled Scripture Illuſtrated, by applying the Study of Nature to elucidate the Sacred Writings: forming a Companion to the Holy Bible, by means of Engravings with Explanations. To be conducted by the ſame Editor, and printed uniform with Calmet.

The Subſcribers to Mr. Patrick's Sermons may confidently expect to receive their copies in the courſe of the preſent month.

The fine Edition of Dr. Rippon's new Arrangement of Dr. Watts's Pſalms and Hymns, may be expected in a few days.

OBITUARY.

MR. AND MISS GWENNAP.

SEPTEMBER 27th, 1800, departed this life Mr. John Gwennap, jun. wine-merchant, at Falmouth, in the twenty-ſeventh year of his age;

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his mind was early impreſſed with the importance of divine things; and if thoſe impreſſions did not originate in a correſpondence with his valuable brother*, they were, by means of it, rendered laſting. This appears from a diary which he kept during the laſt ten years; and which evidences him to have been "an Iſraelite indeed, in whom there is no guile." For ſeveral months before the earthly houſe of his tabernacle was diſſolved, it appeared to be falling, to the great concern of all his friends; and he had a ſtrong prepoſſeſſion in his own mind that the ſickneſs was unto death: but he knew in whom he had believed, and was enabled to look forward, in humble confidence, to that reſt which remains for all the people of God. The Bible was his daily companion, in which he found ſolid comfort and ſupport.

Though he did not abound in conſolation, he obſerved to thoſe around him, "that he truſted the beſt wine was reſerved until the laſt;" and as this was his daily prayer,—ſo before mortality was ſwallowed up of life, he was enabled to rejoice with a joy unſpeakable, and full of glory. A few hours before his courſe was finiſhed, awaking out of a ſweet ſleep, he exclaimed, "Now am I miſtaken! I thought to have "awoke in glory!" but immediately, added, "He hath done all things "well: I know the Saviour, and can rejoice in him, having no con-"fidence in the fleſh." Soon after, he obſerved that "Chriſt is precious "to all who believe on him;" adding theſe lines of Dr. Watts:—

"A guilty, weak, and helpleſs worm!
"On thy kind arms I fall;
"Thou art my ſtrength and righteouſneſs!
"My Jeſus, and my all!"

He was now on the borders of the promiſed land; and, in a holy tranſport, expreſſed ſomething of the happineſs he felt, by citing theſe words out of the 60th chapter of Iſaiah: "Thy ſun ſhall no more go "down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be "thy everlaſting light, and the days of thy mourning ſhall be ended:" adding, "O precious promiſes! precious promiſes! Lord, I am now ready: if it be thy bleſſed will, come quickly." His laſt words were, "I ſhall ſoon be with Jeſus:" and in a few minutes his waiting ſpirit was diſembodied, and took its flight to "the houſe not made with hands, eternal in the heavens." T. W.

NOVEMBER 6th, 1800, in the 26th year of her age, Miſs Mary Rebecca Gwennap, eldeſt ſurviving ſiſter of Mr. John Gwennap, jun. of Falmouth, exchanged alſo this mortal life for a ſtate of immortality; not however without leaving ſuch a bleſſed teſtimony behind, as affords her ſurviving relatives and friends the comfortable aſſurance that ſhe is gone "to inherit the promiſes." It was her happineſs to be choſen in the furnace of affliction: and though it was not until the removal of her affectionate brother by death, that ſhe openly profeſſed the truth as it is in Jeſus, yet, ſhe acknowledged, that ſometime before that afflictive providence, the Lord was graciouſly pleaſed to convince her deeply that ſhe was a poor undone ſinner; and that there was no other way whereby ſhe could be ſaved but through Chriſt, in whom alone ſhe was enabled to truſt for life and ſalvation. The night previous to her diſſolution, ſhe expreſſed

* See Evan. Mag. for April, 1800.

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a firm reliance upon the promiſes of God; and earneſtly exhorted thoſe around her, whom ſhe had any reaſon to believe were ſtrangers to Jeſus Chriſt, to ſeek an intereſt in him; aſſuring them, that it was alone through his righteouſneſs that they, or that any, could enter the kingdom of Heaven.

The morning ſhe departed, being aſked, if her mind was comfortable? ſhe inſtantly replied, "Yes, I have a firm reliance upon the Rock of Ages:" and it being then obſerved that ſhe would ſoon be abſent from the body and preſent with the Lord, — ſhe ſaid, "Yes, I ſhall ſoon have a bleſſed exchange." A few minutes only before her diſſolution, ſhe ſaid to an intimate friend, "I ſhall ſoon have an incomparable ſight." Her friend obſerved, that ſhe would ſoon ſee Jeſus as he is, and crown him Lord of all. To which ſhe replied, "I truſt I ſhall;" and almoſt immediately fell aſleep—"a death-like ſleep—a gentle wafting to eternal life."

T. W.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OUR Readers will be gratified to find, that though Dr. Vanderkemp labours in the midſt of Dangers and Diſcouragements, he labours not wholly in vain, nor without thoſe Manifeſtations of the Divine Preſence which are neceſſary to bear him above his Trials.—Our other Articles of Intelligence, both from the Continent and from America, will alſo intereſt thoſe who wiſh well to Zion, and wait and pray for the Salvation of Iſrael.

LETTER FROM DR. VANDERKEMP.

Quakoubi, in Caffaria, Dec. 28, 1800.

Dear Sir, and much beloved Brother in the Lord!

Juſt being at the point of my departure from this place, the waggon being ready to carry me to a Heathen woman (whom I have baptized; and whoſe converſion I think I mentioned in my former, to dear Dr. Haweis, Aug. 24) at her requeſt, to give her farther inſtruction, I unexpectedly was favoured by receiving three letters of your hand; two from Dr. Haweis; one from Mr. Wilks, Mr. Newton; Mr. Serle, and Mr. and Mrs. Brown. It is impoſſible to anſwer them now, as I ſcarcely have time to read them with due attention. My Miſſionary Brethren, I underſtand, are brought by the good hand of Providence to the Cape. Brother Read and Vanderlingne are by lot pointed out to aſſiſt their unworthy ſervant and brother in Caffreeland; but the Governor has found reaſons to delay their journey to a more convenient time: they are now employed in the vicinity of the Cape. The Lord's will be done!

I have hitherto been hindered ſpeaking the word of God to the Caffrees, though I now and then have an opportunity to mention to them the name of Jeſus, as having power over all the Univerſe. The two Numbers of my Journal will tell you the particular occurrences from April to October, 1800; to them I may add, the hope I have that the word of God, ſince that period, ſhall prove to have been not ineffectual in the minds of two

others

others of Hottentot extraction. I have been wandering backwards and forwards with them through this country; and as they ſpeak of leaving it altogether (their reſidence here not being ſafe) I do not know what I ſhall do: I am ſure the Lord will direct my ways to the glory of his name: but oh! that I may be conſtantly willing to be directed by him!—Iſaiah xlviii. 17. gives me ſome comfort and hope. Another occurrence I muſt mention, to the glory of Him who has lately reveal.d his holy arm to the Heathen in ſuch a ſtriking manner, that it excited the attention of this nation in general; and this alſo will anticipate the ſubſequent Number of my Journal. The ſeaſon has been uncommonly dry; men, beaſts, and vegetables, have periſhed for want of food. Often individuals, and even the King applied to me to give rain; and their requeſts became troubleſome. On the 30th of October, being upon the road between Keiſkamma and Quakoubi, and having ſlept in the field, I met with a deputation ſent by the King to me, with a preſent of two cows and calves, to requeſt in a more ſolemn manner for rain, acknowledging that their Sorcerers could not do it. I anſwered as uſual, that I could not give rain, as this depended upon God's pleaſure; but that I could and would pray for it; refuſing at the ſame time to accept T'Geika's preſent. Taking afterwards a walk through the Deſart, and meditating upon the given anſwer, I reflected that certainly God would give rain, if I could pray for it in the name of Chriſt, and at the ſame time I found ſome deſire that God might be glorified. I then returned to the Caffrees, and ſaid, "Jeſus Chriſtus intakha Tiko Inkoeſſi eal izoúlou. Dia khou theta aúle. Lo khounika invoula: mina kosflieve." *Jeſus Chriſt, the Son of God, is King of Heaven. I'll ſpeak to him; it is he who ſhall give rain: I cannot.* That night I came to Quakoubi, where T'Geika's men had been looking for me, and left the cattle; we then prayed for rain, in ſubordination to the glory of God. The next morning the Lord gave plentiful rain, continuing three days; which was at T'Geika's reſidence ſo heavy, that it was inundated, and he obliged to leave it; and he was ſo terrified by the thunder accompanying it, that he let me know, that I ſhould pray God that he never more might hear ſuch tremendous thunder-claps. This was known over all the country, and made more impreſſion upon the minds of ſome Caffrees than upon our own people, who ſaw nothing but mere chance in it. Some intending to divert themſelves with the credulity of the Caffrees, aſked them who it was that now had given the rain, ſuppoſing that they would aſcribe it to me; but one of them ſaid, "Tinkhanna had talked to the King on high, and it is he who has given us this rain."—I do not know what effect this impreſſion may have in future, as at preſent they are as ſuperſtitious, with reſpect to the power of their magicians, as ever. The very moment that I write this, the King, who is very ill, lets me know "that he lies as a wolf, not as a man, begging that I ſhould pray God for him;" but at the ſame time, he has ordered a woman, pointed out by his magicians as the cauſe of his diſtemper, to be burnt alive by red-hot ſtones; and will probably kill more of his people, who will fall victims of his ſuperſtition.

And now my dear and much reſpected friend, time does not allow me to write with that deliberation which an anſwer to ſeveral important articles contained in the letters of Dr. Haweis would require: I only obſerve, that I think it of ſome importance, that one individual be empowered by the London Society to direct (in a Chriſtian manner) the Miſſionaries arriving at the Cape, to determine with them their fields of labour, and to give them the neceſſary elucidations, in the way of friend and counſellor; and I know no perſon more recommendable than the Rev. Mr. Vos, Miniſter at Roodezand, with whom I think your correſpond-

ence will not prove fruitleſs for the cauſe of Chriſt. He is one of the Directors of the South African Society; a zealous and fervent ſervant of God in the Converſion of Heathens; of whom I learn that there are 1900 Pagans now under the inſtruction of the South African Society. I muſt finiſh abruptly: you know my heart and wiſhes. My kind reſpects to Mrs. Hardcaſtle, Mr. Reyner, &c. Do not forget to pray for

Your unworthy Servant and Brother in the Lord,

J. T. VANDERKEMP.

Extract of a Letter from the Rev. Ruſton Morris, St. John's, Newfoundland, 16th July, 1801, to the Rev. W. Bull, Newport Pagnell.

"On laſt Lord's Day brother Hillyard arrived. It was an affecting meeting to both; and I am happy to add, that the cauſe ſtill continues to proſper with him. He is not, I think, too ſanguine in his judgment of appearances; but by accounts from others alſo, it is evident he is abundantly bleſſed in his endeavours to do good, in which he is indefatigable. His ſituation muſt indeed be a diſmal one through the winter; but it ſeems his delight to be with the people, and he has a very affectionate regard for them. His labours in the ſchool, I believe, are very uſeful, and his mode is ſuch as to conciliate the affections of the people very much. He charges nothing for teaching the children: but all who pleaſe, ſend their children, and ſubſcribe what they pleaſe toward his ſupport; in which, conſidering their condition, they have been very liberal."

Extract of a Letter from the Church at St. John's, Newfoundland, 16th July, 1801, to Mr. Greatheed.

"Our much eſteemed brother, Mr. Hillyard, of Twillingate, is now here for a few days, on a viſit. We are happy to learn, not only from him, but others of that place (not immediately connected with the Society) that conſiderable ſucceſs has attended his labours. They alſo inform us, his exertions for the riſing generation have been unremitted; and perſons more advanced in life ſhare in his attention to their private inſtruction. They all ſeem deſirous of knowledge, and are apparently making great progreſs therein."

LETTER FROM MR. FOUNTAIN, IN INDIA,

*To the Good Samaritan Society, Shoe-Lane, London.**

My ever dear Brethren! *Serampoor, 10th May,* 1800.

Your affectionate letter, communicated to me by Brother Taylor, was indeed as cold water to a thirſty ſoul. It brought good news from a a dear, though diſtant country: news, which ſurely muſt have rejoiced my heart more than the mere communication of money could yours. I, however, did what I could for you, and am glad, not only that my ſervice met with your acceptance, but that what I ſent came to you at a time when the objects of diſtreſs, hid from public view, called for your commiſeration and relief! "Bleſſed is he who conſidereth the poor and needy." This bleſſedneſs (my brethren) is yours: bleſſed both of God and man! Yes, in going from one abode of wretchedneſs to another, to feed the hungry, to clothe the naked, and preach the Goſpel to the poor, the bleſſings of thoſe ready to periſh have come upon you! Bleſſings more grateful to your ears, and more ſatisfactory to your minds, than the plaudits of an admiring world for deeds of heroic fame! Yea, *He* who dwelleth on high, and whoſe glory is above the Heavens, looks down upon each of you with complacency, while imitating himſelf in raiſing the poor out of the duſt, and lifting the needy from the dunghill. Now your

* See Evangelical Magazine 1799, p. 181.

prayers

prayers and your alms riſe with acceptance before the throne, and ſhall be acknowledged, on that day, when he who was once "a man of ſorrows and acquainted with grief," ſhall deſcend in God-like pomp, to pronounce a bleſſing on thoſe who have wrought for his name's ſake on earth.

In reviewing your annual account of perſons viſited and ſums expended, from the year 1784 to that of 1798, I cannot help obſerving how that Scripture hath been verified: (Iſa. xxxii. 8.) "The liberal deviſeth liberal things, and by liberal things ſhall he be eſtabliſhed."—Go on, my dear Brethren, and the God of grace will ſee to it, that ye have an all-ſufficiency in all things to abound in every good work. I am glad that you have extended your benevolence, and enlarged your plan of uſefulneſs, by eſtabliſhing a Sunday School in your room at Shoe-Lane. I will not ceaſe to pray for its proſperity. Jehovah bleſs every one who contributes to its ſupport, every Brother who teaches, and every child who comes for inſtruction! Whilſt I was at Mudnabatty, I had a number of Indian youths, whom I daily taught to read the Scriptures; and now Providence has brought me down here, we are going to eſtabliſh another ſchool, the management of which will fall upon me for a time. O that I might be equally ſucceſsful with yourſelves!

Delightful work! young ſouls to win,
And turn the riſing race
From the deceitful paths of ſin,
To ſeek redeeming grace.

Your letter, &c. to Mr. Udny, I delivered with my own hand. Whether he has replied thereto or not I cannot tell. Perhaps, multiplicity of buſineſs has prevented him. In my letter to Brother Watkins, I mentioned that a ſermon for ſome charitable purpoſe was to be preached at Malda every Chriſtmas-day. The following Chriſtmas, Brother Carey preached for the ſchool, at Mudnabatty, when a very handſome collection was made; but before the next return of the ſeaſon, Mr. Udny was removed from Malda to Calcutta, and we ourſelves to Serampoor. If, however, I ſhould ever have an opportunity of doing any thing for you again, depend upon it, my dear brethren, I will not be backward. Send me annually ten or a dozen of your printed accounts, and I will take care to diſtribute them wherever there is any hope of ſucceſs. Give them to my worthy friend Dr. Rippon: he will ſend them ſafely. Preſent my kindeſt love to him. I am glad that he has become a member of the Society.

Accept my thanks for the elegant Bible you ſent, as a teſtimony of your brotherly love. It has been greatly admired in India. I conſider myſelf as yet joined to you, and beg you will write to me, at leaſt, every year.

I am your affectionate Brother,
J. FOUNTAIN.

JOURNAL OF THE MISSION IN CAFFRARIA.

(Continued from page 331.)

Firſt Quarter of the year 1800.

Feb. 3. This day my houſe was finiſhed. Four Hottentot women and children, and Thomas the deſerter, attended our Miſſionary prayer.

7. This morning, whilſt we were in prayer, the king entered my tent, but ſpoke not a word before we had done worſhipping; he afterwards ſaid to Mr. Buys, that he imagined, one time or other, he ſhould be

a Chriſtian; and that his mother alſo, and another woman, wiſhed to be inſtructed in the Chriſtian religion. When we ſupped this evening, and all had finiſhed, he got a baſket with milk to himſelf. I waited to return thanks till he alſo ſhould have done with it. As ſoon as he had taken the laſt ſpoonful, he threw himſelf upon his back at my ſide, and wrapping himſelf in his tiger ſkin, prepared for ſleep. I then began to return thanks; and he, perceiving this, aroſe, and put himſelf in an attitude of devotion till we had prayed, and then laid himſelf down again.

8. Early in the morning, when people came to my tent for family-worſhip, the king came alſo, and another Caffree, to aſſiſt. After the Scripture was read, the morning hymn ſung, and prayer offered, we ſung Pſ. lxxii. the 5th and 6th verſes, of the Dutch metrical tranſlation. In the afternoon, he came to me with an interpreter, deſiring that I would inſtruct him. I anſwered, that nothing would pleaſe me more, and that, as ſoon as I ſhould have attained his language, ſo as to be able to converſe with him, I ſhould make it my peculiar buſineſs. He then told me that two of his wives were dangerouſly ill, and begged that I would pray God for their recovery; and that he was ſorry that he did not mention it this morning.

12. This day John Bota, being determined to return to the colony with his family, propoſed this to T'Geika, who was very reluctant to grant him his requeſt; afterwards, however, he gave him leave to go, and gave him a Caffree to conduct him ſafe through his country. He departed this very day with his wife, the wife and child of Francis Krieger (who was abſent himſelf on ſhooting elephants) and Hannes Knoetze.

13. Some Caffrees, ſent out by T'Zlambi, overtook J. Bota, and ordered him to return with his waggons to T'Geika; upon which he returned. When they came to T'Geika's old kraal, where we firſt met with him, they ordered John Bota to ſtop there that night, and to unyoke the oxen, which he accordingly did; a Caffree then deſired him to lend him his knife; and when he had given it, ſome Caffrees ſtarted up, from behind the buſhes and threw their aſſagois at him: the firſt pierced his ſide, and was drawn out by his wife, who ſupported him in her arms; the ſecond he pulled out himſelf, and Mrs. Bota continued the reſt, which the Caffrees run through his body till he ſunk down and expired; the waggon was plundered and burnt, and his cattle brought to T'Geika, who diſapproved the fact, and ſaid he had only advertiſed T'Zlambi of Bota's going out of the country, and left it to his choice to let him go, or to bring him back; Hannes Knoetze had made his eſcape, being previouſly warned by the Caffrees that they were going to kill ſomebody; and that he, therefore, ſhould take care for himſelf.

Piet Prinſlo and his wife came to worſhip with us. I preached from Matth. v. 8, 9. Alſo arrived Francis Krieger, Mrs. Bota, and Beruidenhout, with their families; being ordered by T'Geika to ſtay with Charles Buys.

Sikkou, the king's uncle, begged his leave to ſtay with his brother Tzlaatza, who lived about two miles from the king's reſidence. This he refuſed. Sikkou then aſked his conſent to ſend his cattle to his brother's kraal, offering then to return and to ſtay with the king. This T'Geika alſo rejected; upon which Sikkou brought away his cattle without his conſent, and returned to the king, who did not admit him into his preſence. Sikkou then returned to Tzlaatza, and T'Geika propoſed to T'Zlambi to kill Sikkou. This T'Zlambi deteſted: the conſequence was, that Sikkou and Tz'aatza both ſent away their cattle to the Caffrees on the other ſide of the great Fiſh River, and hid themſelves in a wood, in order

order to escape the king's persecution. This exasperated the minds of the people against T'Geika, who then united himself with a body of Hottentots living near our place.

T'Geika informed Mr. Buys, that almost all his people deserted him, and that he was afraid to visit us, supposing that he should be killed on the road. Last night we had a gale of wind, which threw down my tent over my head, while I was asleep in the morning; I therefore occupied my house.

24. Unexpectedly, B. told me, that as he saw that T'Zlambi, Tzlaatza, Sikkou, and many others, deserted the king, and that he was afraid that in case of an insurrection the king would force him to assist him, or have him killed with all his connections, he was resolved to draw nearer with his people to the north-east limits of Caffree-land, that he might, in case of urgent necessity, have an easier escape out of his country. I mentioned to him that this might be looked upon by T'Geika as a step to join his rebellious subjects, who were assembling just at the place which B. intended to go to. He, on the contrary, urged the danger which he and I would incur if we stayed. I answered him, that I could not as yet fix upon any plan; but that I hoped and trusted the Lord would direct me.

25. In the morning, I asked my Lord for direction in the perplexity I was in, and it pleased him to answer me by means of his word, "Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh; for the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. iii. 25, 26.

MISSIONARY SOCIETY.

Collections, &c. received by the Treasurer from the 25th of August to the 25th of Sept. 1801.

Subscriptions at Greenwich Tabernacle, per Mr. Underwood £. 18 4 0

ASSOCIATIONS.

The Northern Evangelical Itinerant Society.

THE fourth annual meeting of this Society was held at Broughton, in Cumberland, Aug. 12, 1801, when the Rev. J. Kyle preached from Rev. xi. 15.; and the Rev. G. Cook, from Mat. viii. 11.

At three o'clock, P. M. the Society met for the transaction of its internal affairs; and the late president being called to the chair, after prayer and singing, — 1. The treasurer's accounts were audited and approved. 2. Resolved, That each member make an annual collection, and bring it in with the subscriptions at the annual meeting. 3. The chairman having stated the dismission of their late missionary, and the measures taken to obtain another, his conduct was approved; and he was requested to carry on the correspondence, and, if he succeeded, to call a special meeting. 4. The next annual meeting to be held at Hamsterly, on the 2d Wednesday in August, 1802; and the brethren Carnson and Ruston to preach. 5. That the thanks of this Society be given to Richard Fishwick, Esq. for his donation of thirty pounds; and to the President for his upright and Christian conduct.

The finances of the Society being small, subscriptions and donations are received by R. Fishwick, Esq. Newcastle upon Tyne, Treasurer; the Rev. C. Whitfield, Hamsterly; Mr. J. Brown, Cockermouth; Mr. R. Greenhow, Kendal; Mr. G. Fell, No. 9, Tavistock-street; and J. Neale, Esq. St. Paul's Church-yard, London.

Hampshire

Hampshire Association.

This county association of Independent Ministers, was held, Sept. 10, at Mr. Bennett's meeting, Romsey. Mr. Hopkins, of Christ's Church, began with prayer and reading. Mr. Loader, of Fordingbridge, the intercessory prayer. Mr. Eisdale, of Andover, the sermon (in course on baptism) from Mat. xxviii. 9. After which, three children were baptized by Mr. Bennett; and after this, the Lord's Supper was administered to members of various churches and different denominations. Messrs. Kingsbury, of Southampton, and Jefferson, of Basingstoke, set apart the elements by prayer. Messrs. Griffin, of Portsea, Bingham, of Whitchurch, and Bogue, of Gosport, addressed the audience. Messrs. Kingsbury, Griffin, Hopkins, and Durant, of Poole, distributed the elements; and Mr. Collison, of Walthamstow, concluded by prayer.

In the afternoon the business of the county, respecting itinerant village preaching, &c. was attended to. The preceding evening, Mr. Bogue preached from Joshua iii. 5.

At seven o'clock on the morning of the association, Mr. Cox, of Fareham, preached from John vi. 45; and in the evening, Mr. Hey, of Bristol, from Rev. xxi. 3.

The next meeting of the East Kent Association, will be held at Mr. Young's, Canterbury, October 21.

ORDINATIONS, &c.

JULY 22. The Rev. T. Pritchard was ordained to the pastoral care of the Independent church at Cheadle, Staffordshire. Mr. Chester, of Uttoxeter, opened the service by prayer and reading the Scriptures. Mr. Smith, of Leek, explained the nature and constitution of a Gospel-church, and asked the usual questions. Mr. Boden, of Sheffield, engaged in the ordination-prayer, and addressed an exhortation to Mr. Pritchard, from 1 Cor. xv. 58. "Always abound in the work of the Lord." Mr. Roby, of Manchester, preached to the people, from 1 Thes. ii. 20. and concluded with prayer. Mr. Brook, of Fulbury, gave out the hymns.

The Gospel was introduced into Cheadle about fifteen years ago. Neighbouring ministers preached there in a house, and then in a room hired for the purpose, on week-days, and good appeared to be done in several instances; but the work assumed a more encouraging aspect, in consequence of Mr. Pritchard (then a member of the church at Hanley) preaching there for some time on the Lord's Day. They were now induced to erect a small neat chapel, capable of holding 150 persons. This was opened in July, 1799; and has since been regularly supplied by Mr. P.; and it appears that his labours have been attended with the divine blessing.

AUG. 4. A neat place of worship at Eastcombs, in the parish of Bisley, in Gloucestershire, was opened, when the Rev. Mr. Williams (late of Westmancoat) was set apart to the pastoral office over the new-formed church; some of whom he has the pleasure of considering as his children in the Lord, having been the instrument, in the hand of God, of introducing the stated ministry of the word on the 4th of June, 1799. Mr. Smith, of Pershore, introduced the solemnities of the day. Mr. Symmons, of Wotton-Underedge, explained the nature of a Gospel-church. Mr. Burchell, of Tetbury, delivered the charge, from 2 Tim. iv. 2. Mr. Butterworth, of Evesham, then addressed the church and congregation, from Isa. xxxv. 1, and concluded in prayer.

Mr.

Met again at half past four o'clock, when Mr. Golding and Mr. Bidhead began and ended in prayer. Mr. Young, of Canterbury, preached from Psalm xxxvii. 4. and concluded with an address to the numerous and attentive congregation.

Aug. 25. A well-built and commodious Independent meeting-house was opened at Basingstoke, Hants. The services of the day commenced at an early hour in the morning with prayer, as preparatory to the more public work. The forenoon-service began with prayer and reading, by Mr. Priestly, of Devizes. Mr. R. Winter, of London, and Mr. Holloway, of Reading, also engaged in prayer. Mr. Kingsbury, of Southampton, preached from Psalm cxxvii. 1. and Mr. Eisdale, of Andover, concluded.—In the evening Mr. Frost, of Dunmow, and Mr. J. Winter, of Newbury, engaged in prayer. Mr. Bogue, of Gosport, preached from Hag. ii. 7. After which Mr. Loader, of Fordingbridge, prayed; and Mr. Jefferson, the pastor of the place, concluded the pleasing and solemn services of the day.—The glory of their former house has not been little in the faithful preaching of the Gospel, by a succession of ten pastors, from the time of the Rev. J. Hook (one of the 2000 Worthies ejected in 1662) to the present day. May the glory of this latter house be greater than that of the former!

Sept. 8. The Rev. Tho. Durant, from Hoxton Academy, was ordained at Pool, where the Rev. Mr. Ashburner has laboured for many years, with great success; but is now laid aside by illness and infirmity.

On the preceding evening, Mr. Golding began with prayer. Mr. Benner, of Romsey, preached from Mat. v. 13. "Ye are the salt of the earth." Mr. Banister, of Wareham, concluded.

On Tuesday morning, Mr. Sedcole, of Swanage, prayed and read the Scriptures. Mr. Cracknell, of Weymouth, delivered the introductory discourse. Mr. Kingsbury, of Southampton, asked the questions, and received the confession of faith. Mr. Field, of Blandford, prayed the ordination prayer. Mr. Hey, of Bristol, gave the charge from Mat. xxi. 28. "Son, go work to-day in my vineyard." Mr. Lewis, of Ringwood, prayed. Mr Bogue, of Gosport, preached to the people, from Gal. vi. 6. Mr. Ball, of Westbury, concluded.

In the evening, Mr. Williams, of Shaftesbury, prayed and read the Scriptures. Mr. Loader, of Fordingbridge, prayed. Mr. Griffin, of Portsea, preached from Titus i. 1, 2. Mr. Cox, of Fareham, concluded.

This large place was very much crowded, both morning and evening; and the solemnities of the day were, we trust, refreshing and animating to the souls of many.

Sep. 9. The Rev. Owen Morris (late student at Hoxton) was publicly set apart to the pastoral-office over the church of Christ in Penzance, Cornwall. Mr. C. Sloper, of Plymouth, introduced the services of the day. Mr. H. Mends, of Plymouth, asked the usual questions, received the confession, and offered up the ordination prayer, with imposition of hands. Mr J. Jones, of Plymouth-Dock, gave the charge, from 1 Tim. iv. 16. and concluded with prayer.

With a view to avoid the inconveniences of protracting the business of the day to the usual length, it was agreed to defer the remaining parts of the service till the evening, when the congregation again assembled. Mr. Sloper preached from Heb. xiii. 17.

Mr. Morris has been with this people for the space of four years, and there are pleasing prospects of his usefulness.

POETRY.

POETRY.

ADDRESS TO A MOTH
DESTROYED BY A CANDLE.

LET me, poor victim, from thy fate,
A grateful leſſon learn,
While I contraſt thy mournful ſtate
With mine, a fellow worm.

A creature thou, no more am I:
One God created both.
Who holds me here has bid thee die,
Alas, my brother moth!

Thy deadly foes too, foes to me,
Cloſely purſue me ſtill;
And in thy dreadful end I ſee
My own, if I'd my will.

Benighted reaſon dimly kens
Mount Sinai's awful blaze,
While inſtinct and miſjudging ſenſe
Incline me to its rays.

Once courting Hell with ev'ry breath,
Each day I flutter'd nigh'r;
Hover'd around the ſpecious death,
Nor dream'd, like thee, 'twas fire.

Thus far, poor fellow-flutterer,
Our kindred fortunes run;
'Tis grace, my ſoul, divides us here:
Then ſay what grace has done!

A blood-ting'd beam from Calvary
With ſweet coercion came,
Cleft the deep gloom, engag'd my eye,
And drew me from the flame.

Soft whiſpers bade me, "Flee the fire;"
And this my dawning ſun
Would carry on, as he roſe high'r,
The change he had begun.

Thus undeceiv'd by ſov'reign grace,
By grace empow'r'd to flee,
I'd ſhew to all that Saviour's face,
So freely ſhewn to me.

As once to thee, to all I'd cry,
"Behold the open door:"
"Turn ye, Oh turn! why will ye die?"
But I can do no more.

As neither window open thrown,
Nor warning voice could bring
That day which could attract alone
Thy ſelf-devoted wing;

So vain my voice, my efforts vain,
Till Jeſus deigns to ſhine;
Who ſays, "ye muſt be born again,"
Declares the work divine.

VERSES

By the late Suſanna Harriſon, Author of "Songs on the Night." Copied from her own Manuſcript.

OCCASIONED BY THE DEATH OF A NEAR NEIGHBOUR.

Job. xiv. 10. *Man giveth up the Ghoſt, and where is he?*

NOW let a dying worm retire,
And muſe awhile on death;
For I myſelf muſt ſoon expire,
And breathe my lateſt breath.

An awful ſcene has paſt my view;
A Soul is lately fled:
My thoughts the breathleſs clay purſue,
And hover round the dead.

Where is he gone? to worlds unknown?
His doom's for ever fixt;
To Heav'n or Hell his ſoul is flown;
No medium ſtands betwixt.

And ſhall I aſk the lifeleſs clay,
"Where doth thy ſpirit dwell?
"Doſt thou rejoice in endleſs day,
"Or reap deſpair in Hell?"

In vain I aſk; in vain I try
To trace th' immortal ſoul;
Speechleſs and deaf the members lie;
And leave my thoughts to roll.

Let me with diligence and care
Inſure Jehovah's love;
That when I leave this body here,
My ſoul may ſoar above!

O let me daily die to ſin,
And live a life divine;
Let Heav'n in my poor ſoul begin,
Ere I my breath reſign!

May I ſome teſtimony give
That Glory is my home;
Nor leave my earthly friends to grieve,
Uncertain of my doom!

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ACCOUNT OF THE CONVERSION OF LEVI P——

AND CATHARINA M——

FROM THE JEWISH RELIGION TO CHRISTIANITY.

[Received from the Secretary of the Dutch Miſſionary Society.]

LEVI, the ſon of an honeſt Jew, well-known at Schiedam, who, with the utmoſt ſtrictneſs obſerved the ſevere precepts of the rabbins, was, as well as his deceaſed brother (in a good ſenſe) a Jewiſh free-thinker; having a great reſpect for Moſes and the Prophets, but by no means ſatisfied with the traditions of the Talmud, on which the brothers often converſed together, and communicated their doubts to one another.

Catharina, the daughter of parents who, as ſhe ſays, are very honeſt and virtuous, but rather bigotted to Jewiſh precepts, had lived formerly as ſervant with ſome reſpectable Portugueſe Jews, at whoſe houſe ſhe firſt heard the New Teſtament and Chriſtianity ſpoken of as worthy ſome attention; and ſhe came with her maſter and miſtreſs into England, where ſhe got acquainted with ſome Chriſtian ſervants, which led her to form a ſtill more favourable opinion of Chriſtianity.

Catharina, firſt-couſin of Levi and his brother, having taken charge of their houſe-keeping, often heard the brothers diſcourſe freely of ſeveral points of the Jewiſh faith, in which they differed from other Jews, without being offended,—conducting herſelf according to the ſituation in which ſhe ſtood, and conniving at their not obſerving the Jewiſh cuſtoms in every particular.

The brother of Levi was very much indiſpoſed, and ſometimes ſtood in need of veal ſoup, and other ſtrengthening things. He felt the inconvenience of the diet allowed by the Jewiſh Talmud to thoſe who are weak and ſickly; which ſtrengthened his opinion, that thoſe laws could not

be of God, as his laws are calculated to promote the happineſs of mankind, and not their miſery. His brother Levi, agreed with him in this; and both began to perceive that the eccleſiaſtical and civil laws of Moſes were only temporary and local, being calculated for Iſrael in the hot climate of Canaan, and not for other climates, where they could not be permanent nor laſting.

This led them farther to examine the nature and tendency of the Moſaical diſpenſation, to conſider the preſent ſtate of their people, and to enquire into the reaſon of their being baniſhed out of Canaan: and they could not reſt ſatisfied in the anſwers of the rabbins on theſe queſtions: "Why Iſrael is excluded from Canaan?—and what can be the cauſe that the Meſſiah, their deliverer, does not come to the help of his people?"

The brother of Levi dying in this uncertainty, Levi himſelf was made acquainted with the New Teſtament by means of the Surgeon who attended his brother. Reading this divine book, together with his couſin Catharina, they both felt an uncommon attachment to the perſon of Jeſus of Nazareth.

In Levi's opinion, Jeſus was a great man, becauſe he dared openly contradict the Phariſees, who caſt a veil over the law of God, and defended their precepts to the injury of the true faith.

In Catharina's opinion, Jeſus was a miniſter worthy of great eſteem for his excellent morals; chiefly, for his command, *Love your enemies!* Both formed a favourable opinion of the perſon of the Redeemer; but ſtill doubted of his being the Meſſiah. For this reaſon they aſked the perſon who gave them the New Teſtament, for the Old, which they had not yet read entirely. This having obtained, and conſidered the near affinity between the Old and New Teſtament, they both concluded,—"The Old Teſtament is defective without the New; and the New Teſtament is a clear completion of the Old." Reſpecting the Saviour, they were, and remained ſtill doubtful; and chiefly, becauſe he himſelf complained, as he hung on the croſs, that God had forſaken him; whereas they thought, that God neither would nor could forſake the true Meſſiah. Being oppreſſed with this burthen, and not knowing how to obtain ſatisfaction, they took the reſolution of going once to the Chriſtian church, which they did, providentially juſt before Eaſter, when the paſſion of Chriſt was the ſub-

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ject of diſcourſe, particularly his exclamation on the croſs, *Eloi, Eloi*, &c. They now perceived, the cauſe why Jeſus was thus left in his ſufferings, was, that he then made his ſoul an offering for ſin—for the ſins of his people. They acknowledged him to be the Meſſiah, and ſought to be inſtructed in the doctrines of Chriſtianity.

Two miniſters of the Goſpel (both Members and Directors of the Dutch Miſſionary Society) intereſted themſelves on their account, and gave them every neceſſary inſtruction: the conſequence of which was, that they made a confeſſion of the Chriſtian faith in the reformed church; and were baptized on the 9th of September, 1799, which was the day of the Feaſt of Tabernacles among the Jews.

Thoſe miniſters have taught them, that the Chriſtian religion is in fact the ſame as the religion of Abraham, but more elucidated, and with this difference, that God, in the time of Abraham, revealed himſelf by promiſes and predictions; but has now revealed himſelf by his Son, our Lord Jeſus Chriſt, in whom he will be acknowledged, truſted, and obeyed. They were glad to hear that the God of Abraham was the God of the Chriſtians, and that they believed in the ſame God as did the Jews.

On the queſtion, whether it diſpleaſed them or not to hear mentioned, in the Chriſtian belief, the Son of God and the Holy Spirit, they anſwered, "No: becauſe they found that the Son of God and the Holy Spirit were plainly mentioned in the Old Teſtament.

Not being bigotted Jews, they were ready to accept the Goſpel-doctrine of the juſtification of a ſinner before God, through faith, without the works of the law.

When any Jew aſked Levi, if he had turned Atheiſt by being Chriſtian, he anſwered, "That he ſtill believed in the God of Abraham, and with Abraham's faith; but rejected and forſook the traditions of men only." Being aſked, if he ſtill uſed his bed-cords *, his anſwer was, "No; that he needed them in the time he was an unenlightened Jew; but that, ſince he was a Chriſtian, he had found by experience the fulfilment of the holy promiſe, *I will write my law in their hearts.*"

* We ſuppoſe, by way of diſcipline, or penance.

SOME ACCOUNT OF THE LATE REV. MR. HILL †.

LATELY died at Taviſtock, near Barnſtaple, in Devonſhire, the Rev. Mr. Hill, a pious clergyman of the eſtabliſhed church. This good man was a great debtor to divine grace. He did not occupy a place in the church for a morſel of bread, but was intent upon exhibiting to his hearers the bread of life; without which their ſouls muſt periſh. His object was, to enlighten the dark, to inſtruct the ignorant, to reclaim the vicious, to convert ſinners from the error of their way, to bring back the wandering wretched prodigal to his God and Father, and to comfort and build up the Lord's people in their moſt holy faith.

This gentleman poſſeſſed a good church-living; but he knew how to apply it to proper uſes. To the rich he was kind and obliging; to the poor, humble and benevolent; they looked to him as their friend, loved him as their father, and revered him as their guide. He not only gave them the meat that periſheth, but was anxious to feed them with that which endureth to everlaſting life. For when he was incapacitated, through infirmity, for labouring as he had done in public, he ſtill endeavoured to carry on the main deſign, by converſing familiarly, friendly, ſolemnly, and affectionately with his people and neighbours, as opportunities preſented themſelves; and, like a true father in Chriſt, he fed them by the hands of others, when he could no longer feed them himſelf; for he diſtributed ſmall religious tracts in his pariſh, that when the people of his charge could no longer hear his voice, they might behold the tokens of his love, and read his own ſentiments and wiſhes in the words of ſome other ſervants of Jeſus Chriſt.

A pariſh-prieſt thus improving his time, his talents, his fortune, and his influence to the glory of God, and for the preſent and eternal welfare of men, is a truly honourable and highly reſpectable character. May divine grace increaſe their number, that the churches may be filled with ſuch burning and ſhining lights! then ſhall we ſee better times, and become a happy people!

Mr. Hill had a daughter living with him, who now ſurvives to lament the loſs of a good father; and it is hoped that ſhe poſſeſſes no ſmall portion of his ſpirit. R. T.

† We preſume this is the gentleman mentioned vol. 8. p. 224 and 318; and ſhould be much obliged to any of our correſpondents who can favour us with farther particulars reſpecting him.

ON

ON THE ETERNITY OF FUTURE PUNISHMENTS.

On a ſubject of ſuch importance, it certainly becomes us to ſpeak with all reverence. When we enquire into futurity, we ſhould do it cautiouſly :—all is dark beyond the bounds of time. We ſhall never be acquainted with the ſecrets of eternity till we enter the eternal world. So far, however, as we follow Divine Revelation, and make the Word of God our guide, we tread upon ſafe ground. The *eternity* of future puniſhments is, I apprehend, expreſsly pointed out by theſe ſacred writings. Our divine Lord, when ſpeaking of the wicked, ſays, "Theſe ſhall go away into *everlaſting* puniſhment; but the righteous into *life eternal*." It is ſaid that the original word (αἰωνιος) is to be taken in a *limited* ſenſe; but the ſame mode of reaſoning would prove, that the *happineſs of the righteous is not eternal*, ſince the *ſame* word is uſed in both caſes, and the one is deſigned as a contraſt to the other. The ſame word is uſed alſo to expreſs the eternity of *God himſelf*; and will any preſume to ſay that *his* exiſtence is limited? The paſſage to which I refer, is Rom. xvi. 26, where Deity is called *the Everlaſting God**.

But the eternity of future puniſhments is farther confirmed by the expreſs words of our Lord: when ſpeaking of hell, he calls it a place "where the worm dieth not, and where the fire is not quenched." To render this ſtill more forcible, in the Revelation, the expreſſion is *doubled*; "and the ſmoke of their torment aſcendeth up *for ever and ever* †." This alſo exactly correſponds with that ſtrength of language which the ſame ſacred writer uſes when ſpeaking "of our Lord, and of his Chriſt:" — "and he ſhall reign for ever and ever ‡." We have no right to limit the word in reference to future *puniſhments*, any more than we have to limit it in reference to future *happineſs*, or even the *exiſtence of God himſelf*.

But it is ſaid to be inconſiſtent with the *mercy* of God. Deity cannot be more merciful than he is juſt. A God all mercy is an unrighteous God, not the God *we* adore. To ſuppoſe that he is more merciful than juſt, is to inſult him.

* αἰώνιος Θεὸς. † Rev. xiv. 11.

‡ Rev. xi. 15. The original of both theſe paſſages is the ſame: the firſt, εἰς αἰῶνας αἰώνων; the laſt, εἰς τοὺς αἰῶνας τῶν αἰώνων.

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It is alſo ſaid to be inconſiſtent with his juſtice: but are not our ſins infinite—riſing in guilt in proportion to the dignity of the Being againſt whom they are committed, and the obligation of the ſinner? Sin is committed againſt an infinite Being, and therefore deſerves an infinite or eternal puniſhment. God farther clears his juſtice, by forewarning ſinners of the extent of their future puniſhment.

It is impoſſible that theſe debtors ſhould be releaſed from their priſon till they have "paid the uttermoſt farthing." But how is it to be paid? Are they able to pay it? Has Jeſus promiſed to do it for them in another world? Certainly not. All his promiſes of ſalvation are limited to *this* life. "*Now* is the accepted time; *now* is the day of ſalvation. Work while it is day, for the night cometh, in which no man can work." I muſt alſo refer to Prov. i. 24—31, where God is expreſsly repreſented as refuſing thoſe who had ſlighted his mercy. It is not poſſible for them to ſave themſelves. There is not a ſingle promiſe of ſalvation after this life; and we have no right to expect what is not promiſed.

If *flames* could have *purged away* ſin; or if divine juſtice could have been ſatisfied with leſs than *eternal* torments, there could have been no cauſe for the death of Chriſt, ſince, without it, all would have been eventually happy. Is not puniſhment more calculated to harden than to ſoften? Will it not rather make them hate, than love God? Beſides, the men who ſinned as long as they were able, would have ſinned for ever, had they been ſpared. In ſhort, I ſee nothing in puniſhment to *change the heart*; and we know that the man muſt be made *a new creature* before he can enter the kingdom of God.

Could it be ſatisfactorily proved that future puniſhments are not eternal, what dreadful conſequences would enſue! Who would fear to ſuffer for a time? Scarcely can the fear of *eternal* puniſhments reſtrain men. We ſee ſome hardy enough to ruſh uncalled into the preſence of God!—to put a period to their exiſtence by ſuicide! although God has expreſsly ſaid, "Thou ſhalt do no murder." What then would be the conſequence, could it be proved that future puniſhments are *not* eternal? Juſtice would be violated;—men, at all riſques, would ſerve their luſts;—they would let looſe the rein to every tumultuous paſſion;—the whole world would become an "Aceldama."—Unreſtrained by the dread of eternal puniſhments, men would give way to their ſenſual criminal deſires;—they would live as they pleaſed, knowing that at a future period (however

(however distant) they should be released from punishment and made happy. Every tender tie would be dissolved;—the bonds of society and friendship would be broken;—every vice, in every shape, would exalt its head;—religion would be wounded, insulted, despised, and driven from among men:—we should behold nothing but scenes of destruction and misery.

Thus, I conceive, that the *eternity* of future punishments is consistent with the word,—the mercy,—and the justice of God; that if punishments be not eternal, but atonements for sin, Christ need not have died: and that the idea of *limited* punishments is inconsistent with the Scriptures, and, could it be established, would prove a source of innumerable and unspeakable evils.

H——n. C.

STRENGTH PROPORTIONED TO THE BELIEVER'S DAY.

MAN'S primitive state was very different from what his state is at present. When he first became a living soul, as he perfectly knew his Creator's will; so he had power to perform it. He could be placed in no circumstances to which his strength was not accommodated: but now, being fallen, the powers and faculties of his mind are deprived of that strength which they originally possessed; and how to perform that which is good, without divine assistance, he knows not.

"As thy days, so shall thy strength be*," is the promise of God, in his word, to each of his people upon earth. This promise may refer either to the *number* of the believer's days, or to the *various events* which may attend the days of his present existence.

It may refer to the *number* of his days; and the meaning of the promise may be this:—"As long, O believer, as the days of the years of thy life are multiplied upon earth, thou shalt never be left destitute of divine strength; whilst thou hast any remains of sin to fight against, any temptations from the world and Satan to oppose, any afflictions, whether of body or mind, whether personal or relative to endure,—He who giveth power to the faint, and to them that have no might increaseth strength, will not fail to communicate strength to thee. Having thus far strengthened thee on thy journey to the kingdom of Heaven,

* Deut. xxxiii. 25.

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he will continue to ſtrengthen thee all thy journey through; for, thus ſaith the Lord, to every individual believer, in every period of time, "Fear thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs *; and as thy days, ſo ſhall thy ſtrength be."

This promiſe may likewiſe refer to the *various events* which ſhall attend the days of the believer's exiſtence upon earth: and the promiſe viewed in this ſenſe, which is perhaps the true meaning of it, declares this encouraging, this conſolatory truth, viz. that the believer's ſtrength ſhould be proportioned to his circumſtances, accommodated to his different ſituations in life, and anſwerable to all his ſeaſons of duty and trial, as a probationer for a better and an eternal world.

Doſt thou complain, O believer, of thy own weakneſs and inſufficiency to ſubdue the prevalence of indwelling ſin, to overcome the ſnares and allurements of the world, to reſiſt the fiery darts of the Devil? Art thou called to the performance of ſevere and painful duties? or viſited in providence with great and heavy afflictions? Remember, for thy encouragement, that "as thy days, ſo ſhall thy ſtrength be." Plead this promiſe before God at his throne; and pray to witneſs more of its accompliſhment, and to feel more of the comfort of it in thy own experience.

Does any reader who has taſted that the Lord is gracious, enquire what are the grounds upon which this promiſe ſtands? "Upon what foundation may I reſt my confidence of its veracity?"

Conſider in what relation you ſtand to God, and God to you. Is he not, in a peculiar ſenſe, your Father? "And if earthly parents, being evil, know how to give good gifts unto *their* children, how much more ſhall your Father in Heaven give his Holy Spirit to help the infirmities of *his* children †."

Call to mind the various and expreſs promiſes of Divine Revelation. Beſides the paſſage on which the preſent remarks are grounded §, reflect on God's almighty power, connected with his infinite love: as his power qualifies him, ſo his love diſpoſes him to ſtrengthen his people in a

* Iſa. xli. 10. † Luke xi. 13. § Pſa. xxix. 11.—lxviii. 35.—lxxxiv. 7. Iſa. xl. 29, 30, 31.—xli. 10. Zech. xii. 19. Matth. xii. 20.

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manner proportioned to their reſpective circumſtances and ſituations in life. Contemplate the language of Paul*: "He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?" Think of the nature and extent of the Spirit's office; how he dwells in the hearts of believers to ſtrengthen them, to accommodate his graces to their circumſtances, till they have done with ſin, temptation, and the world, and are made completely happy in Heaven.

Finally, Conſult the experience of the ſaints in all ages, and eſpecially your own experience. Have you ever had occaſion to call the truth of the promiſe in queſtion? Have you not repeatedly witneſſed its accompliſhment? Have you ever been tempted above what you were able to bear? Have you not received with every temptation a due proportion of divine ſtrength? And from what you have known and felt yourſelf, can you not believe the truth of this gracious declaration,—"As thy days, ſo ſhall thy ſtrength be." Wherefore, truſt in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength. Stagger not at his promiſe, through unbelief, but be ſtrong in faith, giving glory to God; being fully perſuaded that what he hath promiſed, he is able alſo to perform.

London. J. K.

* Rom. viii. 32.

ON SELF-EXAMINATION.

PROFESSING Chriſtians ſhould not only adhere to the diſtinguiſhing doctrines of the Goſpel, but likewiſe attend to its incumbent duties. Some of theſe duties relate eſpecially to God, ſome to our fellow-men, and others have a more immediate reſpect to ourſelves. Of the latter claſs, none is more important than the duty of Self-examination. An eſſay on this intereſting ſubject now invites our attention.

Self-examination is a duty which perſons in general are not properly acquainted with; it may not, therefore, be amiſs to correct ſome miſtakes that may poſſibly be entertained reſpecting it. Some perſons enter upon the duty in their own ſtrength, imagining that they have need only of a ſelf-determined reſolution, in order to bring the enquiry to a proper iſſue. Such ſhould be informed, that the Spirit of

God alone can enable us to examine ourſelves aright; his influences are neceſſary to the proper diſcharge of every duty: without them we can neither meditate nor pray, nor read the Scriptures, nor improve the ordinances of God's houſe as we ought to do. Though we were conſtantly examining ourſelves, yet, without the influences of the Holy Ghoſt, we ſhould never form a juſt and impreſſive concluſion. We ought, therefore, to enter upon the duty with prayer for his direction, beſeeching that he himſelf would ſearch us and try us.—There are others, who ſuppoſe, or act as if they ſuppoſed, that the duty is to be attended to only, or principally, in the public exerciſes of religion. They hear a ſermon attentively. Whilſt the preacher deſcribes the character of the Chriſtian convert, they conſider how far it applies to them; but they are ſeldom thus employed on any other occaſion. Such perſons ſhould recollect that ſelf-examination eſpecially ſeeks retirement; it is proper and needful to try ourſelves when hearing the word; and we may, from ſermons we hear, collect matter to aſſiſt us in the duty; but it ought to be attended to principally in our cloſets.—Others miſtake the proper uſe of ſelf-examination; they try themſelves by certain marks laid down in human compoſitions, by the ſentiments, the example, and the experience of others, &c. Theſe, under proper regulations, may be uſeful; but, to ſay the beſt of them, they are fallible: we ought ever to remember, that the only infallible rule of ſelf-examination is the word of God; we muſt bring ourſelves, our ſentiments, our experience, and our conduct, to the law and to the teſtimony; otherwiſe we ſhall be apt to meaſure ourſelves by ſomething beyond or below the proper ſtandard.—Some perſons examine themſelves for improper purpoſes; they ſearch diligently; but it is to find ſomething in themſelves to depend on for ſalvation, or to encourage them to believe in Chriſt for this purpoſe. Very many err in this particular. Such ought to conſider, that ſalvation is not by works of righteouſneſs which we have done, or can do; but by the free and unmerited grace of God. We are not to ſeek for any merit or qualifications in ourſelves, in order to obtain the favour of God; but to depend only on the ſacrifice and ordinance of Chriſt as the foundation of our hope; and our encouragement to depend thus on Chriſt is to be ſought, not in ourſelves, but in the free invitations of Chriſt in the Goſpel. Theſe ſentiments we ſhould keep

keep continually in view, otherwiſe we ſhall be in perpetual bondage. The purpoſe for which we ſhould examine ourſelves is, that we may know whether the work of experimental religion has already commenced in us; and the deſign of the duty cannot be properly anſwered till we have ſome ſcriptural reaſon to believe that this is happily the caſe.

Self-examination is a duty which perſons are prone to neglect: it is, therefore, neceſſary to enforce it. We are more eaſily perſuaded to ponder on a ſet of doctrines, or to run a round of ceremonies, than to ſpend a little time in ſerious ſelf-inquiry; it is a more ſpiritual duty than many others; and the more ſpiritual any duty is, the more prone we are to neglect it. Many are ſo regardleſs of their ſouls, that the importance of ſelf-examination ſcarcely ever occurs to their mind; and not a few are ſo abſorbed in worldly cares, that they imagine they have no time for this duty. Some are ſo full of ſpiritual pride and preſumption, that they fancy there is no need of examining themſelves: others reckon it a legal ſlaviſh duty, and diſcard it, on pretence of being more evangelical than many of their brethren. Others are ſo conſcious that their ſpiritual condition is bad, that they are afraid of looking into it; and, even thoſe who are inclined to the duty, are frequently diverted from it by the crafty devices of Satan. It ought, however, to be frequently and ſeriouſly attended to.—God hath expreſsly commanded us to examine ourſelves. To neglect it is, therefore, a ſinful contempt of the authority of God. He has mercifully deſcribed the character and experience of the regenerate in his word; and for what purpoſe? Was it not that we might examine ourſelves thereby? If we neglect to do ſo, we thereby diſregard the gracious deſign of God.—Self-examination is exceedingly neceſſary, becauſe it is very poſſible for profeſſors to deceive themſelves with deluſive hopes. This was the caſe with the Phariſees, and with many of the members of the church of Laodicea. Would it not be dreadful to die in this deluded ſtate? How awful would it be to go, like the fooliſh virgins, with elated hope, to Heaven's gates, and then, in diſmal diſappointment, to be baniſhed down to Hell!—Beſides, ſelf-knowledge, as it is a very important ſcience, ſo it is a very difficult attainment. It is often a hard matter for perſons to determine their real character; to diſtinguiſh the principle of grace amidſt the

rubbiſh of corruption; to detect a cloſe-connected luſt, which often, like Achan's wedge, lies hid under a heap of ſpecious pretences and promiſing appearances. On this account, we ſhould not merely glance at, but carefully examine the ſtate of our ſouls.—Many advantages reſult from it. The Spirit of God ſometimes makes it the mean of detecting falſe hopes, and ſometimes of diſcovering that the good work of ſalvation is begun in our ſouls. Were we more fully acquainted with ourſelves, we ſhould lie more deeply humbled before God; we ſhould ſee more of the ſuitableneſs and the glory of that method of ſalvation by grace which the Goſpel reveals; we ſhould more ſenſibly feel our need of a Saviour; Chriſt would become more precious in our eſteem; and all the experienced favours of God would excite a greater degree of gratitude and devotedneſs.

Self-examination is a duty of very extenſive relation; it may, therefore, be uſeful to point out a few particulars to which it ſhould be eſpecially directed. We ought to examine, not merely our outward conduct, but our inner man. The former may be fair, whilſt the latter is ſhamefully defiled. Many ſpecious moraliſts are only like whited ſepulchres. Real religion is not merely ſpeculative, but experimental. Let us then examine our experience. Have we ſuch deſires and averſions, ſuch joys or ſorrows, as, in the Scripture, diſtinguiſh the approved ſaints of God? Let us examine our apparent graces.—Our knowledge, is it ſcriptural? Have we ſuch views of God, of Chriſt, of ourſelves, of ſin, of the way of ſalvation, as accord with the word of God? Is it impreſſive and influential? Are we affected by what we profeſs to know, according to the nature of the ſubjects?—Our faith: Is it of divine operation? As a proof of this, are we ſenſibly dependent on God for its exerciſe? Does it incline us to renounce all dependence on ourſelves, and to confide excluſively in Chriſt for ſalvation? Does it overcome the world? Does it purify our hearts? Does it work by love?—Our repentance: Does it mourn over inward depravity, as well as over actual ſins? Is it affected by the evil nature, as well as by the alarming conſequences of ſin? Is it increaſed by a view of the ſufferings of Chriſt, and by a diſcovery of the pardoning mercy of God?—Our love: Do we approve what God approves? Is God in Chriſt, the ſupreme object of our affections? Or, is it our grief that any thing ſhould,

for

for a moment, rival him in our hearts? Do we love the holineſs of God as well as his mercy? Is our love practical?—We ought to examine our obedience; in doing ſo, we ſhall ſee reaſon to lament its imperfections; but, is it impartial? Have we reſpect to *all* God's teſtimonies? Do we eſteem all his precepts as concerning all things to be right, and do we hate every falſe way? Is our obedience aſpiring? Lamenting its defects, does it aim after perfection? Is it the deſire of our hearts to be cleanſed from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God? Is our obedience evangelical? Whilſt profeſſedly zealous of good works, do we renounce all dependence upon them for acceptance with God? Are faith and love to Chriſt the motives by which we are conſtrained to duty?—We ſhould examine our growth in grace. Though the new man, ſtrictly and ſeparately conſidered, cannot grow in purity, it may grow in the vigour of its exerciſe. The experience of this is very deſirable. Do we become more humbled under a ſenſe of our depravity? Do we ſee more of the ſuitableneſs of the Goſpel method of ſalvation? Do we grow more weary of a body of ſin? More indifferent to the world? More heavenly-minded? Is there an uniformity in our ſpiritual growth?

We cannot conclude a ſubject like this without a more particular improvement of it. Are we among the unhappy number who have entirely neglected the duty of ſelf-examination? Then our condition is truly deplorable. We have great need to look into it. The neglect of this will not amend, but increaſe our miſery. If we do not now examine our ſtate, God will diſcover it to us ere long; and it will be dreadful to ſee it when no remedy is revealed.—Have we, upon ſerious inquiry, too much reaſon to conclude that the work of ſalvation is not yet begun in our ſouls? Are we alarmed on this account? This is a much more deſirable ſtate than to be left in careleſs unconcern, or deluſive preſumption. However depraved or guilty we may be, let us remember that Jeſus is able to ſave to the uttermoſt, and that we are encouraged to apply to, and depend on him for this purpoſe, perſuaded, that whoever cometh to him, he will in nowiſe caſt out.—Examining ourſelves, do we find reaſon to believe that the work of ſalvation is begun in us; but that, at preſent, the life and power of experimental godlineſs has ſuffered a declenſion in our ſouls? Are we backſliders in heart or in conduct?

What

What reaſon then have we to lament and be humbled on this account? Hereby we grieve the brethren, ſtain our profeſſion, injure the cauſe of Chriſt, and diſhonour our gracious God! Oh! what need to pray that God would reſtore and revive our ſouls! He encourages us to pray in hope. "Return, ye backſliding children," ſays God, "I will heal your backſlidings." May his Spirit conſtrain us to reply, "Behold, we come unto thee, for thou art the Lord our God!"—After inquiring into the ſtate of our ſouls, are our evidences right and ſatisfactory? Do we enjoy well-grounded and lively hopes of Heaven? What a diſtinguiſhing mercy is this! How thankful ſhould we be for it! But let us beware of depending on theſe comfortable experiences. They are ſubject to change. In the enjoyment of them let us ever remember that Chriſt is ſtill the ground of our dependence, and the ſource of our comfort. Prizing theſe cheerful ſenſations, we ſhould pray for their continuance, and, whilſt they are continued, as at all other times, may we walk *humbly* with our God!

MANCUNIENSIS.

LETTER V.

ON THE DIVINITY OF CHRIST.

MY DEAR FRIEND,

I RECEIVED yours of the 17th inſtant; and I am conſtrained to bleſs the Lord that your prejudices againſt the truth appear to be in any meaſure removed. I ſincerely pray that you may be enabled ſtill ſeriouſly and diligently to ſearch the word of God, and humbly and earneſtly to implore the Spirit of Truth, further to inſtruct your mind. I obſerve, with pleaſure, the ſtrong deſire which you expreſs to experience the power of vital godlineſs in your own ſoul. I firmly believe that orthodox notions will never carry one ſoul to Heaven, unleſs born of the Holy Spirit, and taught by him experimentally to know the joyful ſound; but what is real Chriſtian experience? Is it not the power and influence of divine truth upon the hearts of the veſſels of mercy, by the gracious, ſovereign, and invincible power of the Holy Ghoſt*? "Ye ſhall know the *truth*, and the *truth* ſhall make you free†." Again, "Sanctify them through thy *truth*, thy

* Rom. xv. 13. † John viii. 32.

word

word is truth*." Errors in principle lead to errors in practice, therefore the Lord has ſaid, "My people ſhall know my name †." As to the concern you expreſs, that you have given me ſo much trouble in writing, I again aſſure you, that thoſe motives which have actuated me hitherto, ſtill influence me to continue our coreſpondence. I have reaſon to be thankful that this ſerious diſcuſſion of the ſubjects in debate, has been beneficial to my own ſoul. Thoſe truths which before appeared intereſting and glorious, now appear more ſo, and with increaſed evidence.

In addition to what was ſaid in my laſt letter concerning the vaſt *importance* of the eternal divinity of the Son of God, I obſerve in the word of God, that when Jeſus Chriſt is ſet forth as the Saviour, the compaſſionate, the all-ſufficient, the only Saviour, of poor, helpleſs, miſerable ſinners, his eſſential dignity is mentioned as a bleſſed ſource of encouragement for ſuch as truſt in him, who feel that they need an Almighty Saviour: hence we read, "I, even I, am Jehovah, and beſide me there is no Saviour. I am Jehovah your Holy One, the Creator of Iſrael, your King ‡." Again, "Look unto me and be ye ſaved, all the ends of the earth ‖:" and obſerve the gracious encouragement, "For I am God, and there is none elſe." It appears to me that in the words laſt quoted, there is a very ſtrong alluſion to the brazen ſerpent in the wilderneſs, which was a beautiful type of the Lord Jeſus Chriſt; for, "as Moſes lifted up the ſerpent in the wilderneſs, even ſo was the Son of man lifted up; that whoſoever believeth on him ſhould not periſh, but have everlaſting life §." As the poor, wounded Iſraelites were directed to look to the ſerpent of braſs, in order to be healed, ſo are poor, diſtreſſed, helpleſs ſinners graciouſly encouraged to look to the Lord Jeſus for pardon, healing, peace of conſcience, and eternal life. To demonſtrate that the inſpired prophet is ſpeaking of the adorable Immanuel, Paul quotes his words when ſpeaking of our appearing before the judgment-ſeat of Chriſt. "As I live, ſaith the Lord, every knee ſhall bow to *me*, and every tongue ſhall confeſs to *God*. So then every one of us muſt give an account of himſelf to *God* **." Alſo, when I contemplate Jeſus Chriſt under the ſolemn character of our final Judge, I recollect, the Pſalmiſt ſays, "God is Judge himſelf ††." — I conclude, therefore, that our Saviour is eſſentially God.

* John xvii 17. † Iſa. liii. 6. ‡ Iſa. xliii. 11—15.
‖ Iſa. xlv. 21. § John iii. 14, 15. ** Rom. xiv. 11, 12. †† Pſal. l. 6.

I be-

I believe, my dear friend, when you and I come to lay our heads on a dying-pillow, having *death*, *judgment*, and *eternity* in immediate proſpect, we ſhall not be conſcious that we have thought or ſpoken too highly of Jeſus Chriſt. I was very much affected ſome years ago, in reading the following ſolemn account of two perſons (which account I have now before me in print): one ſaid, "I am now going to receive my final doom from that very perſon whoſe divinity I have often denied; and whoſe ſalvation I have deſpiſed and publicly ridiculed. No ſins in all my paſt life appear to me now ſo heinous as theſe. What ſhall I,—what *can* I do?" Another perſon, who had for ſeveral years joined with the former in falling on this ſtone, and trampling under foot the Son of God, before he died was heard to reaſon thus: "He who is the Judge of all the earth, and whoſe is the judgment-ſeat, muſt certainly be God; but it is ſaid in ſcripture, that we muſt all ſtand before the judgment-ſeat of Chriſt; therefore I muſt, and *do* believe that Chriſt is God."

Theſe ſolemn things I recommend to your farther conſideration. Moreover, as for me, "God forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you; but I will [endeavour to] teach you the good and the right way ‖."

I remain, with cordial love to your ſoul,

your affectionate friend and faithful paſtor,

JAMES UPTON.

‖ 1 Sam. xii. 23.

ON THE PEACE.

THE pleaſing and unexpected tidings of peace have affected all around as an electric-ſhock. Every man begins to ſpeculate on the conſequences. The broker in the alley calculates the probable riſe and depreſſion of ſtock; — the merchant, where a good adventure preſents itſelf; — the military-man, how to diſpoſe of himſelf when his country no longer needs his ſervices; — the poor hope bread will be cheaper; — and the rich, that they ſhall be relieved in time from the heavy taxes, under which all groan and complain. A different train of ideas, Mr. Editor, preſent themſelves to my mind, as I have long fixed my attention on a greater object,—the ſalvation of the ſouls of men, and the diffuſion of the glorious Goſpel of Chriſt through the world. If this happy event be the reſult of all the miſeries we have ſeen and deplore, then will

will the great Director of the Univerſe be glorified, as juſt and gracious in all his ways; and able to bring even the greateſt good out of the evil his providence permits.

The firſt object of my ſpeculation, Mr. Editor, is the ſtate of the nations around us, with reſpect to the probable reception of the everlaſting Goſpel; and I cannot but rejoice in the proſpects, as auſpicious. No man has beheld with greater deteſtation the ravages and cruelties that have marked the bloody train of the late unprecedented war: yet, in the darkeſt day of deſolation, I always hoped, and dared venture a prophetic ſuggeſtion, that theſe would prove among *the all things* which work together for good to thoſe that love God, and pray for his coming and kingdom. It hath ever appeared to me, that nothing ſhort of the inſtruments employed could have hurled to the duſt the dreadful power of Antichriſtian tyranny, and opened the gates for the admiſſion of generous toleration into the lands of Popery and perſecution. The beaſt has received its deady wound; and I delight to ſee the ſuggeſtion, in a late impartial hiſtory of the church, beginning to be realized. The return of the Roman Pontiff to his See, is but a feeble image of the firſt beaſt: his power is at an end, his influence gone, his dictates diſregarded, and himſelf bound in links of iron, compelled, as he acknowledges, to careſs the hand of the ſpoiler. Much may be ſaid for the policy of the reſtoration of Popery in France: the majority of the nation are not weaned from ancient prejudices: they have a right to claim for themſelves the worſhip and profeſſion which they prefer: being the body of the nation, they demand a preference, whilſt they affect nothing excluſive. Let their biſhops be nominated by the government, and prieſts appointed and paid by the prefect: nothing in this is to be lamented; whilſt every man unmoleſted is permitted to follow his own religion, to chuſe his own miniſter, and to be admitted to all the privileges of a citizen in common with the dominant religion, what man of God can wiſh for more? That this will be the caſe in France, there cannot be a doubt; and any perſon from Proteſtant countries, that behaves himſelf in conformity to the eſtabliſhed regulations, will, I foreſee, find no moleſtation in the open and avowed declaration of his religious principles. I hope to ſee the pure Goſpel of Chriſt preached at Paris before a year is at an end.

What will be the ſtate of Holland, Switzerland, and the Italian republics, now merely the ſatellites of the greater

planet, can hardly be doubted; and when *Bavaria*, the moſt bigotted of all the Catholic countries, proclaims liberty of conſcience, and opens her boſom to men of every denomination, we may, I think, confidently conclude that *Catholic Republics* will not be leſs tolerant. This alone would be an acquiſition, in point of facility, in ſpreading the Goſpel, that muſt make the heart of every good man leap for joy. The Chriſtianity that cannot maintain itſelf and ſpread its conqueſts without ſtate-ſupport, wherever it has free courſe, is not the religion of the Son of God.

The facilities of ſpreading the Goſpel to Heathen lands, in conſequence of a peace, are evident to the moſt ſuperficial obſervation. The prices of ſhips, and all means of conveyance, will be reduced, the ſafety of the carriage be relieved from the fear of enemies, and the melancholy fate of the Duff will be no more to be apprehended.

The time is favourable; all circumſtances conſpire to enlarge our hopes and quicken our exertions: we truſt the thing is of the Lord! and *His* counſel, *that* ſhall ſtand!

May every gracious man feel a prepared heart, and from the ground of it, ſay, "Lord! what wilt thou have thy ſervant to do?" DEODATI.

ON THE TRIALS OF MINISTERS.

MR. EDITOR,

MUCH has been ſaid lately in your valuable Miſcellany reſpecting the ſalaries of miniſters:—a few thoughts have occurred to me as to their trials. It is the opinion of ſome, that to be a miniſter, is to be a *gentleman*; and that ſuch characters live at eaſe, unacquainted with the toils of labour, and undiſturbed by the anxiety of care: but it muſt be remembered, that although they are not called to engage in the active ſcenes of buſineſs, nor to experience the diſappointments and loſſes of trade, they have trials as great in number, and as diſtreſſing in their nature, as any other claſs of ſociety. The office, indeed, which they ſuſtain is important and honourable; but neither the dignity of *that* office, the ardour of their piety, nor the greatneſs of their ſucceſs, exempt them from the moſt painful exerciſes and trying circumſtances. A few of thoſe trials, and the ſources from whence they ariſe, we will here attempt to point out, that the reader may learn to ſympathize with, and pray for, the faithful miniſters of Jeſus Chriſt.

A pious

A pious conſcientious miniſter labours under conſiderable trials ariſing from *himſelf*: a ſenſe of his own weakneſs, the prevalency of unbelief, the languor of his affections, the remains of ignorance, and the little zeal he manifeſts in proportion to the importance of his work, ſo fills him with ſhame, that he is almoſt ready to reſign back his commiſſion, and retire to obſcurity. When he conſiders the ſpirituality, the fervour, the knowledge, the diligence, the love, the faithfulneſs, with many other qualifications required of thoſe who ſuſtain the miniſterial character, he fears, he trembles for himſelf, and exclaims, "Who is ſufficient for theſe things?"—He knows the treachery alſo of his own heart: the very thought of injuring the cauſe by any volatility of mind, any unguarded ſtep, any ungoverned diſpoſition, ſtrikes him with horror. He has ſeen, perhaps, ſome of the brighteſt ſuns awfully eclipſed by the faſcinations of ſin; he has beheld the wiſdom of Solomon turned into the folly of an idiot; the ſtrength of Samſon into the weakneſs of a child; the courage of a Peter into the timidity of a coward. Gracious God, cries he, what is man! What am I without thy grace to protect me every moment? What may *I* not *do* if not ſurrounded by thy power! "Keep me as the apple of thine eye! O hide me under the ſhadow of thy wings."

He has trials not only ariſing from himſelf, but from his *enemies*. Miniſters ſtand in the front of the battle, and are therefore more expoſed to the fiery darts of Satan. Too often, alas, he endeavours to inſinuate, that their zeal is temerity, their experience deluſion, their feelings mechanical, and their diligence unneceſſary labour. He has temptations for them in every place and by every object; in retirement, and in company, in the ſtudy, and in the pulpit, by their friends and their foes, in their proſperity and adverſity. None but faithful miniſters can tell what ſufferings ariſe from this ſource; and how often they aſcend the pulpit with hearts almoſt broken, and fears almoſt inſuperable: but it is not by a ſolitary enemy only; from the world alſo they are much tried. It is true, they ought to bear hardſhips without murmuring, and perſecution without reſentment; but it muſt not be forgotten, that they are men of like paſſions with others; their ſenſibility as acute as that of their fellow-men. To be degraded in the ſcale of ſociety, to be unjuſtly ſuſpected and wilfully miſrepreſented, wounds the feelings even of the beſt, and would be inſupportable, did they not know that their

Maſter was treated in the ſame manner, and that ſtrength is promiſed equal to their day.

Difficult, however, as theſe trials are to bear, they have others not leſs painful: theſe ariſe not from themſelves, nor from their open enemies; but from profeſſors of the ſame religion, and often from their own *hearers*. Miniſters have indeed their defects like others; and theſe defects, like ſpots in the ſun, are more eaſily diſcerned than in thoſe who move in obſcure circles: but even the moſt able, humble, and pious among them, ſometimes ſuffer much from the capricious tempers and contracted ſpirits of their hearers. It is a well known fact, that ſome perſons, while, on the one hand, they have been led to deſpiſe the tricks of prieſt-craft,—on the other, have run into the oppoſitive extreme, and formed a mean idea of miniſters altogether:—others have embraced ſome novel opinions, or ſome fanciful ideas of Scriptures. Theſe are the men who too often trouble the churches, but who, alas, are wiſe without knowledge, who criticiſe without judgment, and who calumniate without reaſon. The unſteadineſs of hearers alſo has been no ſmall grief to the miniſters of Chriſt. At firſt, ſome have been all love and attention, all ſympathy and attachment: but how fickle is human nature! In a little while their ſeat is vacated, and their own paſtor, to whoſe care they ſolemnly committed themſelves, is thought little of! Some flaming preacher has attracted their attention, ſome new ſcheme has pleaſed them, till at laſt an entire coolneſs and diſſatisfaction has taken place. Theſe are but few of the trials of a miniſter: we might add the offences taken by the rich when they are reproved,—the affronts of the poor when they *think* they are ſlighted,—the worldly mindedneſs of profeſſors in general, their little attention to the Sabbath, their coming in late to the place of worſhip, or ſleeping when they are there, their neglect of prayer-meetings and domeſtic religion, their frivolous excuſes for abſenting themſelves from the Lord's Supper, and, above all, the little circumſpection obſerved in their conduct. Theſe are things which lie very heavy on a miniſter's heart, make him often weep in ſecret, and lead him to conclude that he labours in vain, and ſpends his ſtrength for nought. Let hearers learn to compaſſionate their miniſters; they are dear to God, they ſhould be ſo to *them*. Thoſe who are profeſſedly members of the church of Chriſt, ſhould endeavour to make their paſtors comfortable in *themſelves*, if they wiſh them to be profitable to *others*. Encourage them

them, therefore, by your attendance, candour, ſympathy, union, prayers, liberality and conduct, and you will find, "that he that miniſtereth ſeed to the ſower, both miniſters bread for your food, and increaſeth the fruits of your righteouſneſs *." C. B.

* 2 Cor. ix. 10.

ANSWER TO A QUERY ON REGENERATION.

To the Editor of the Evangelical Magazine.

SIR,

To anſwer the queſtion of your correſpondent reſpecting regeneration, in your Magazine for September laſt, it only requires to be underſtood what he includes in the term *Regeneration*, and then the queſtion will anſwer itſelf. If it ſimply mean that change which paſſes in the ſoul by the influence of the Holy Spirit, whereby it is delivered from a ſtate of ſpiritual death, and raiſed to newneſs of life, Scripture and reaſon teach us, that ſuch a change, as a work of God, muſt be *inſtantaneous*; becauſe, in ſpiritual as in natural things, there is no medium between life and death, light and darkneſs, a being delivered from the wrath of God, and an acceptance into his favour. If, however, by the term *Regeneration*, be meant the whole work of fitting a ſinner for Heaven,—then the term containing under it the *actings* of the new-birth, or the work of ſanctification, it muſt be *gradual* and *progreſſive*; becauſe there is "a growth in grace," — "a making men meet for the inheritance with them that are ſanctified,"—"a growing up into Chriſt Jeſus in all things."

The writer of the query committed an error, though inadvertently, in ſaying, "As the whole of our ſalvation depends on our *acquaintance* with the foregoing ſubject,"—for our ſalvation depends wholly and entirely upon the mercy of God, revealed in the atonement of Chriſt Jeſus, not upon our *knowledge* or our *faith*; theſe are only means of apprehending and applying to the all-prevailing efficacy of the blood of Chriſt. "We are ſaved by grace, *through* faith, and that not of ourſelves; it is the gift of God." Regeneration is abſolutely neceſſary as a work of divine grace; but our *acquaintance* with its having been wrought in us, has no *efficiency* in our ſalvation, though it produces great comfort — much leſs does our ſalvation

ſalvation depend upon our acquaintance with it as an affair of ſpeculation. Great accuracy of expreſſion is neceſſary in diſcourſing on religious ſubjects, "leſt we darken council by words without knowledge," and ſeriouſly perplex others, as well as ourſelves, by the confuſion of our ideas, — as has unhappily been often the caſe, to the no ſmall diſtreſs of real Chriſtians, and to the great diſtraction of the Chriſtian church.

Penton-ſtreet. H. G. W

ANECDOTE OF MR. GALLAND*.

WHILE Mr. G. was miniſter at Ilkiſton, an ungodly man threatened his life, becauſe he ſuppoſed his preaching had contributed to the fanaticiſm of his ſon's wife: a crime that could not be forgiven. He vowed vengeance no leſs than death, and ſought an opportunity to execute it: but the Lord, who defends his people, took care of his ſervant, and ſhielded his head in the hour of danger. Having heard there was a prayer-meeting at his ſon's houſe, on the Sabbath-day morning, he repaired thither with the inſtrument of death; being hardened to his purpoſe by drinking all the preceding night. His companions in wickedneſs, however, endeavoured to diſſuade him from his deſign, and to wreſt the knife from his hand, with which he meant to do the buſineſs. He repaired to the place, breathing threatening and ſlaughter: but he was diſappointed of his victim, for his information reſpecting the meeting was unfounded. However, God met with him in wrath, for, on his return, he fell into a ditch, and was found dead. Thus the Lord took care of his ſervant, and plentifully rewarded the evil-doer. J. C.

* See Evan. Mag. for June and July laſt.

QUERIES.

1. What is the expreſs and deciſive meaning of the Scriptural terms, "Fleſh, — carnal mind, — law in the members," &c. as applicable to a ſoul renewed by the Spirit of God, and made partaker of a divine nature?

2. Does the Spirit of God ever implant a principle of divine life in the ſoul without the intervention of means? or does he always make uſe of the inſtrumentality of the word? ELACHISTOTEROS.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Remarks on Mr. Dick's *Sermon, concerning the Call and Qualification of Miſſionaries. By* Grenville Ewing. 8vo. Ogle.

In our review of Mr. Dick's Sermon (See Evan. Mag. for September, p. 358.) we purpoſely avoided interfering with the controverſy reſpecting lay-preaching; but impartiality obliges us to pay the like reſpect to Mr. Ewing as to Mr. Dick, allowing both to expreſs themſelves in their own words; and referring to the reſpective Pamphlets thoſe who feel particularly intereſted in the ſubject.

After ſome deſerved encomium on Mr. D.'s ſermon in other reſpects, Mr. E. opens his attack on the preacher in the following terms:—"Every attentive reader of this well-written diſcourſe, muſt be ſtruck with the difference between the doctrine of the preacher and the practice of the Society, before whom he delivered his ſentiments. After the reſolution of thanks, and the requeſt that the ſermon might be printed, conſiſtency would have required a propoſal, that the Society ſhould ſubjoin a recantation of their errors; and an exhortation to the public to give them no more aid till they ſhould effect a material alteration of their plan."

Mr. D.'s text is Acts xiii. 2. in which, he ſays, "A command is given to the prophets and teachers in the church of Antioch to ſet apart two perſons eminently qualified for the work which the Holy Ghoſt had aſſigned them, of promulgating the Goſpel among the Heathen." To this Mr. E. replies: "By the phraſe *ſetting apart*, he (Mr. D.) avowedly means ordination by the church to the work of the miniſtry. Now after all the attention I have been able to give the paſſage, I am either ſo ſtupid, perhaps, or ſo perverſe, as to aſſert, in direct contradiction of our author (and there are doctors in theology on my ſide too*) that his text does not ſpeak one ſingle ſyllable on the ſubject of ordination at all. The expreſſion, "ſeparate me," which is the text, and "ſet apart," or "ſolemnly ſet apart," which are the paraphraſes, will not be found altogether ſynonymous. It remains to be conſidered, whether the Holy Ghoſt meant "ſeparate me Barnabas and Saul from your company, that they may go elſewhere to the diſtant work to which I have called them;" or whether he meant "ordain them to that work." The following are all the paſſages in the New Teſtament in which the word here rendered *ſeparate* occurs: Mat. xiii. 49. and xxv. 32. Luke vi. 22. Acts xix. 9. Rom. i. 1. 2 Cor. vi. 17. Gal. i. 15. and ii. 12. Here the reader is to judge from the plain ſignification of the word, and general application in the above paſſages, which of the meanings is likely to be the true one. I am aware that in Rom. i. 1. the word means *ſelection* or *appointment*, or, if you will, ordination to the work of the Goſpel; but not the ordination treated of in the ſermon before us. It is the ordination of God which Paul, in Gal. i. 15. expreſsly oppoſes to ordination by the church."—Mr. E. further illuſtrates his argument, by a compariſon between the church at Antioch and the church at Edinburgh. The alluſion is ingenious, and the concluſion pointed; but its length precludes our inſerting it.

Mr. E. not only differs with Mr. D. as to the meaning of his text, but alſo concerning ſeveral of the concluſions which he draws from it: of which we ſhall give an example or two:—

* Doctors Whitby, Dodderidge, and Macknight.

The

"The church, (says Mr. D.) is the organ by which our Saviour makes known his intentions respecting the services of this nature (missionary services) which he demands from individuals." To which Mr. E. replies: "I learn from Matthew xviii. that the church is the organ by which our Saviour makes known his intentions respecting those of its own community, whom we should regard as incorrigible offenders; but, I would gladly know where Christ directs us to the church, as the organ by which he makes known his intentions respecting the services which he demands from individuals for the propagation of the Gospel throughout the world?"—Again, Mr. D. says, "Unless the interposition of the church be admitted, and regarded as indispensable, *there remains no certain method* of distinguishing between a regular call and the wild claims of enthusiasm, or the artful pretences of imposture."—On which Mr. E. exclaims, rather warmly: "Modest indeed! so the interposition of the church is a *certain method* of distinguishing regularity from enthusiasm, or imposture! Nay, there is no salvation from those evils in any other way, for there remains none other method under Heaven, given among men, whereby any thing like certainty can be obtained upon the subject! Surely it is difficult, even to insinuate such monstrous propositions, with so much as common gravity of countenance."—We close with another extract from Mr. E. "If then, without the sanction of the church (by church, meaning clergy *) no pretended call can be considered as regular, or in any sense valid; if the interposition of the church be indispensable; if an authoritative publication of the word of God belong exclusively to the apostles and their successors, by derivation of this bond alone,—what must become of the Protestant presbyterian clergy? However respectable as a body, and deservedly respected; however eminently blessed the labours of many of them have been, and still are,—it is notorious, that, according to this system, they are not the successors of the apostles by a legitimate line of clerical descent, but at their best estate a spurious brood, the offspring of a disorderly coalition between deposed excommunicated priests and lay-preachers, whose very ordination was stained with sacrilegious guilt of laical profanation. Although this happened many years ago, and is by some forgotten, it must ever stand as an irremediable flaw in all claims to exclusive authority, on the part of Protestants, especially of presbyterian clergymen; and all attempts to assert and vindicate such claims, are exactly a renewal of the popish mode of reasoning against the Reformation."

Primitia et Ultima, or the Early Labours and Last Remains that will meet the Public Eye; being several Practical Discourses. By the late Rev. Thomas Boston, *Author of the Fourfold State of Man, &c. now first published from his M. S.* 3 *vols.* 12*mo. price* 9*s. boards.* Ogle.

THE praises of the author of these sermons, are in all the churches of the saints. The sermons, which are carefully transcribed from his notes, discover the same serious and spiritual strain of thought; the same perspicuity and simplicity of language; the same happy fertility and copiousness of scriptural proof and illustration, which are conspicuous in his other works. They are as fully and carefully written as those which have been published since his death; and on subjects not less entertaining. It is a public benefit to present, through the medium of the press, works so well calculated for usefulness.

* See note, p. 26, of Mr. D.'s Sermon.

The

The Chriſtian Preacher, or Diſcourſes on Preaching, by ſeveral Eminent Divines, Engliſh and Foreign reviſed and abridged, with an Appendix on the Choice of Books. By EDWARD WILLIAMS, D. D. *Pages* 520. 12*mo. Price* 4*s.* 6*d.* Wills.

IT will be difficult to produce works of greater merit, on ſubjects relating to theology, and its kindred ſciences, than thoſe which were publiſhed in the laſt century. But brevity and preciſion were not the moſt prominent features of the worthy authors: they were apt to dwell longer on a topic than was neceſſary, and to introduce into a diſcourſe much foreign matter. A great ſervice is rendered to the world, when the eſſence of old valuable books is preſerved, and the reſt left behind. There are likewiſe ſome valuable pieces, which, from being ſmall, are little known. A benefit is conferred on the ſmall, when they are collected into a volume along with others; their exiſtence is thereby rendered permanent, and their utility more extenſive.

Theſe benefits Dr. Williams has conferred on the religious public, by the volume now before us. It contains an abridgement of Biſhop Wilkins on the Gift of Preaching; Jennings's Eſſays on Preaching Chriſt, and on Experimental Preaching; Franck on the moſt uſeful way of Preaching; an Abridgement of the Firſt Part of Dr. Watts's Humble Attempt towards the Revival of Practical Religion; the chief Parts of Dr. Doddridge's Sermon on the Evil and Danger of neglecting the ſouls of Men; and an Abridgement of Claude's Eſſay on the Compoſition of a Sermon.

Thoſe who know theſe books, will rejoice to ſee ſo much excellent matter brought together in ſo ſmall a compaſs,—and that ſtudents of divinity and younger miniſters are furniſhed with ſo valuable a compilation. By inſtructing them to preach better than they did before, Dr. Williams has been employed, to uſe the language of the great and good Archbiſhop Leighton, "*in making harps for Orpheus.*"

We are entertained with a calculation which the Dr. makes relating to the value of a miniſter's library. General hints do little good, comparatively: if we would make a laſting impreſſion, we muſt deſcend to particulars, and fix the impreſſion diſtinctly, that it may be impoſſible for men to miſtake: it leads them immediately to reaſon and to reflect. "Perhaps it would not be a proportion much amiſs, were we to ſay, that "a learned and ſtudious miniſter, in a private ſtation, making allowance "for extraordinary caſes, ſhould compute the furniture of his be-"loved ſtudy, including books, helps, and conveniences, at one half of "the whole furniture of his houſe; and the greateſt part of this, ought "to be the beſt books in divinity."

We ſuppoſe the Dr. means it ſhould not be leſs than this. Thoſe who can afford it, will, we hope, have a library of more value than all the furniture which their houſe contains. Permit us to add, that when a miniſter has an elegantly furniſhed houſe, and a mean ſcanty library, it is a great diſgrace to him.

There is an Appendix, directing to a proper choice of books for the Chriſtian Preacher's library. Much, we know, might be ſaid in behalf of the mode here adopted; but we think, had the choice been more ſelect, and ſome writers omitted, which are mentioned,—and others mentioned, which are omitted, it would have been an improvement: but others may be of a different mind. The characters given of books are entertaining.

A ſecond volume, equally valuable and uſeful as the preſent, might be compiled from ſome very valuable French and Latin treatiſes on the ſubject, by divines of the firſt name, in the Republic of Sacred Letters.

Select Diſcourſes from the Four Firſt Volumes of the American Preacher. By ſome of the moſt Eminent Miniſters in the United States. 2 *vols.* 8*vo*, *price* 12*s.* Ogle.

MANY years ago, two works of this kind were publiſhed in London and Edinburgh, entitled "The Engliſh Preacher," and "The Scots Preacher." Of late, a publication, ſimilar in deſign, has iſſued from the *New World*, called "*The American Preacher*;" from which the two preſent volumes form a very judicious ſelection. Though ſimilar in deſign, this American repoſitory differs from thoſe formerly mentioned, both in ſtyle and ſubſtance. We wiſh to make no invidious compariſon, nor would we be partial in appreciating their reſpective merits; but we ſcruple not frankly to avow *our own* unbiaſſed conviction. — Perhaps, in accuracy of compoſition, and in elegance of language, the two firſt-mentioned publications muſt be allowed to excel; but in richneſs of thought, in ſoundneſs of doctrine, and in importance of ſubject, we conſider "*The American Preacher*" as having a claim to the palm. The two former works are, with a very few exceptions, of an *Arminian* ſtamp; or they treat moſtly on vague, ſpeculative, and general topics: but, in the publication here announced, the radical and diſtinguiſhing truths of the *Goſpel* are clearly ſtated, warmly enforced, and ably defended. In former collections of this nature, we have often met with a heterogeneous maſs of diſcordant ſentiments; but in "*The American Preacher*," we behold a pleaſing uniformity of religious principles; miniſters varying indeed in the degree of their talents and experience, but combining their ſeveral efforts in the advancement of one common object, — the knowledge, influence, and obedience of "the truth as it is in Jeſus."

What muſt render this ſelection peculiarly intereſting to ſerious readers, is, a ſupplement annexed to the 2d volume, containing ſeveral ſermons, preached during the great religious concern in New England, A. D. 1741 and 1742, and now ſcarcely to be purchaſed, either in Britain or America. Such as have read the accounts, publiſhed by the famous Jonathan Edwards, of the ſignal effuſion of the Spirit, and the eminent converſions of that period, will peruſe with peculiar advantage theſe Sermons, which were honoured to be the *means* of ſuch a wonderful revival; and we can recommend them as a rich ſpiritual repaſt to all whoſe hearts glow with a holy zeal for the glory of the Redeemer, and for the intereſts of Zion.

To ſtudents of divinity, and probationers for the Chriſtian miniſtry, we would particularly recommend this *ſelection* of diſcourſes, which will exhibit thoſe characteriſtic features that diſtinguiſh the American from the European mode of ſermonizing. Though we conſider the American divines, in general, as ſomewhat defective in unction and fervour,—the names of *Witherſpoon*, *Smith*, *Rogers*, *Livingſton*, and *others*, who appear in theſe volumes, muſt be allowed to be approved models for pulpit-oratory, as well as their writings to be highly calculated for general edification. The extenſive benefit, therefore, of ſuch a publication will, it is hoped, recommend it to particular encouragement from the friends of evangelical truth and piety.

A Collection

A Collection of the Promises of Scriptures under their proper Heads, with an Appendix relative to the future State of the Church, and an Introduction, containing Observations on the Excellencies and Use of the Promises. To which is added, the Life of Christ. By S. Clark, *D. D.; with a Recommendatory Preface by Dr.* Watts. *12mo, 3s. 6d.* Ogle.

THE above title sufficiently explains the nature of this work to those unacquainted with it; and our recommendation cannot be wanted after that of Dr. Watts: but as the book has long been extremely scarce and much called for, we make no doubt, this edition will be highly acceptable to the Christian world; for which reason we announce it with pleasure.

The Mutual Duties of Husbands and Wives. A Sermon, occasioned by the Marriage of R. S——, Esq. of M——, preached in Argyle Chapel, Bath, Aug. 16, 1801. *By* W. Jay. *8vo, 1s 6d.* Williams.

THE text of this Discourse comprizes the first seven verses of the 3d chapter of Peter's First Epistle; in which the preacher, after the example of the apostle, in strong language delineates the respective duties of both sexes in the matrimonial state; endeavouring, on Christian principles, to form them to be help-mates to each other, both in their temporal and spiritual concerns. To the women, he recommends those qualities which cannot fail to make them amiable to their husbands; and to the men, that treatment which must certainly endear them to their wives. In enforcing the honours due to the female sex, Mr. J. very happily draws three motives from the text,—the weakness of the sex,—their dignity as co-heirs of the grace of life,—and the importance of devotional exercises. On these topics, particularly, the preacher expatiates with much eloquence,—with much pathos,—and with much force; guarding especially against those domestic jars which, alas! too frequently interrupt family-devotion, and sometimes totally banish it from professing families.

Sermons. By Robert Hawker, *D. D. Vicar of Charles, Plymouth.* 8*vo*, 5*s*. Williams.

IN a short advertisement prefixed to these sermons, Dr. H. acknowledges, "that the principal aim with him, in every discourse, hath been to keep in view the necessity of the Spirit's work in the heart, as the sole efficient cause to render the whole effectual."

Sermon I. entitled "All Blessings Traced to their Source," is founded on John xv. 16.; in which is shewn, first, the certainty of the doctrine (God's choosing his people) and, secondly, the practical uses which arise out of it.

Sermon II. is on the Priestly Office of Jesus Christ, from Judges xiii. 19, 20. The sacrifice which the Mediator offered for sin, and his subsequent intercession, are the subjects of this discourse: and here Dr. H. strongly urges the important truth (a truth perhaps too much neglected) "that redemption-work is the result of all the persons in the Godhead, and is as much the act of grace in the Father, and the anointing of the Holy Spirit, as it is the voluntary undertaking of the Lord Jesus for the purposes of salvation." Some readers, probably will think, however, that the preacher might have selected a more appropriate text for the basis of this discourse.

Sermon III. "Religion a Personal Concern," is founded on John xi. 28. This passage is used in the way of accommodation; and though it may

ſeem, in its application, a little ſtrained, the Sermon is truly excellent and impreſſive.

Sermon IV. "The Shiloh come, and the gathering of the people to him" (proved from Gen. xlix. 10) is an inſtructive and judicious ſermon.

Sermon V. "The Progreſs of Grace" has for its text Pſalm xcii. 13, 14. This is a truly experimental diſcourſe, and will aſſiſt the ſerious reader to aſcertain whether the work of divine grace be begun in his heart; and, if ſo, what may be its progreſs. There cannot well be two more important points recommended to our notice.

Sermon VI. "The bleſſed Effects of the Love of God in the Soul;" text, Rom. v. 5. This, like the laſt, is a very experimental and uſeful Sermon, and is full of remarks calculated to fill the mind of the Chriſtian with rich conſolation and abundant gratitude to the Author of his ſalvation.

Sermon VII. "The Believer's Warfare." This Sermon has for its text Judges viii. 4. which reſpects Gideon and his little army "faint, yet purſuing;" which the Dr. admirably accommodates to the Chriſtian warfare.

Sermon VIII. "The coming of Jeſus, as the Saviour of his People," (Phil. iii 10) is an animating and encouraging view of the ſecond coming of the Redeemer.

Upon the whole, we have read theſe Sermons with much pleaſure, and can ſtrongly recommend them to our readers as full of evangelical truth, and entering much into the experience and practice of the Chriſtian life. The ſtyle is in general good, the remarks often original, and the illuſtrations ſtriking. As for the little blemiſhes we have obſerved, we hope to ſee moſt of them corrected in a ſecond edition; in which, we flatter ourſelves, the Printer alſo will give us fuller pages; for in works ſo well-calculated for uſefulneſs, we love to ſee "good meaſure, preſſed down, ſhaken together, and running over."

We have the pleaſure to learn, from good authority, that the Dr. has devoted the whole profits of this Edition to a charitable inſtitution.

An Early Acquaintance with the Scripture, recommended in a Sermon. By the late Rev. S. Pearce, *A. M.* 1s. Button.

If this Sermon had not been miſlaid, it would have been noticed ſooner; not only on account of the eſteem in which we held its truly pious author, but from the excellency of the diſcourſe, well worthy of being recommended to the peruſal of our young readers. The text is 2 Tim. iii. 15. and the ſermon is publiſhed for the benefit of "the Walworth Charity, and Sunday Schools for Poor Boys:" but, from its being little known, it has failed hitherto of yielding any advantage to theſe very uſeful inſtitutions, in which there are eighty ſcholars, and thirty of thoſe are annually clothed It is the great object of Mr. P. in this ſermon, to ſhew the excellency of the Scriptures; which he does under the following particulars:—The Divinity of their Origin,—The Purity of their Nature,—Their Beneficial Tendency.

As it is well known that Mr. P. was not only a very intelligent, but an earneſt and affectionate preacher, we cordially recommend the peruſal of this Diſcourſe to all who revere the memory of its deceaſed author, "Who, by it, being dead, yet ſpeaketh."

NEW

NEW PUBLICATIONS.

The True Churchman Aſcertained, or an Apology for thoſe of the Regular Clergy of the Eſtabliſhment, who are ſometimes called Evangelical Miniſters. Occaſioned by ſeveral Modern Publications. By J. Overton, A. B. 8vo, 8s. Mawman.

The Books of the Apocrypha, with Critical and Hiſtorical Obſervations, &c. By C. Wilſon, D. D. large 8vo. 10s. 6d. Cadell and Davies.

Sermons, by the Rev. G. Pattrick, LL. B. &c. with a Memoir of the Author, and a Portrait by Collyer. 8vo. 9s. Williams.

An Eſſay on the Unreaſonableneſs of Scepticiſm. By the Rev. J. Hare, A. M. 12mo. 6s.

Appeal to the Society of Friends, Part I. 1s. Johnſon.

Memoirs of the late Rev. Iſaac Slee. By C. Whitfield. 12mo. 2s. 6d. Button and Son.

Sermons on Evangelical and Practical Subjects, deſigned chiefly for the Uſe of Families. By Samuel Lowell. 8vo. 7s. 6d. boards. Ogle.

An Appeal to the Public Impartiality. By T. T. Biddulph, M. A. 6d. Rivingtons.

Twelve Dialogues, on different Subjects, between Titus, Timothy, and Archippus. By. E. Davies. 2s. 6d. Jones.

The Sufferings of Chriſt, the Glory of Saints, &c. 9d. Jones.

An Humble Attempt to ſet forth the true Chriſt of God. 1s. Jones.

Maſon's Hiſtory of Jeſus, for the Inſtruction of Children. 1s. Jones.

The Advantage and Diſadvantage of the Marriage State. By the late Rev. J. Macgowan. To which is added, Marriage, a Viſion. By N. Cotton. 1s. boards. Jones.

LITERARY INTELLIGENCE.

The Rev. W. Moſeley in the 2d edition of a late "Memoir on the Importance and Practicability of Tranſlating and Printing the Holy Scriptures in the Chineſe Language," has referred to a MS. in the Britiſh Muſeum, lettered *Evangelica Quatuor Sinice*, which Mr. Moſeley deſcribes, however, as containing the Goſpel of St. Luke, the Acts, and all St. Paul's Epiſtles, except that to the Hebrews. This MS. has been lately examined more minutely by Dr. Montucci, who gives the lettering (we preſume more accurately) "*Quatuor Evangelia Sinicè. Mus. Brit. Bibl. Sloan.* 3599. *Plut. xxx. C.* †;" and informs us, that it is a folio volume of 750 pages, containing 100,000 characters, written partly on European, and partly on Chineſe paper; and on a blank-leaf, at the beginning, is the following note:—"This tranſcript was made at Canton in 1737 and 1738, by order of Mr. Hodgſon, who ſays, it has been collated with care, and found very correct. Given by him to Sir Hans Sloane, Bart. in Sept. 1739."

With reſpect to the *real* contents of this volume, Dr. Montucci informs us, that all the former *literati* who have examined it, have been miſtaken: it neither contains "the four Goſpels," as lettered, nor the Goſpel of St. Luke entire, as Mr. Moſeley was informed; but an elaborate ſelection from them all, beginning with Luke's introduction, and interweaving the accounts of the ſeveral evangeliſts into one complete and harmonious narrative, as may be ſeen in the TABLE we ſhall ſubjoin. This ſhews, that however the MS. may have been written, as Dr. Mon-

† See Dr. Montucci's account of this MS. in the Gentleman's Magazine for the preſent month, which was alſo ſent to us; but was too long for inſertion.

tucci

tucci says, by a native of China, the plan was arranged by some person well acquainted with the New Testament, and most probably by some member of the college *De Propaganda*; and the difference in the paper renders it also probable, that it was begun upon a voyage, and finished at Canton. The rest of the contents are as stated by Mr. Moseley; only that the MS. includes the first chapter to the Hebrews, where it abruptly ends, evidently owing to some unknown accident.

With respect to the characters, Dr Montucci informs us, that the Chinese, like ourselves, commonly use different characters in their MSS. and printed books; that they write small, with frequent abbreviations, but with great exactness; and that they treat with the utmost contempt any inaccurate publication. Previous to the printing of this MS. the Dr. therefore, informs us, it would be necessary to have the whole copied in the same characters, but of a *larger size* ‡ *without contractions*. This he describes as a work of great care, ingenuity, and labour, for which he offers his services to the public, pledging himself for its execution. After this the Dr. proposes to have the characters cut in separate types on wood, to arrange them in pages, as in the subjoined SPECIMEN, and, when worked off, to distribute them into separate boxes, as the compositors do their types, ready for the next pages. For the first two pages he will require 440 characters, for the next 350 more, for the third couple about 250, and in this proportion diminishing the number of new characters, till after the first twenty pages, he thinks he may not want more than eighty or ninety fresh ones for each subsequent leaf.

Of the form of the characters, the pronunciation, and translation, he gives a SPECIMEN from the fourth chapter of the Acts, verse 11 and 12, which will be found after the following TABLE OF THE LESSONS, or passages from the four Evangelists, as they are arranged and translated in Chinese, being the first part of the MS. above mentioned.

N. B. The *figures before the braces* shew the Chinese division into twenty-eight *cham*, or chapters; and next to the braces are the *names* of the four Evangelists, from whom each *lesson* is taken; the *Roman numerals* next to them shew the *chapter* of the Gospel; the figures which follow, point out the *verse* with which such *lesson begins* and *ends*, inclusive.

2. The *chapters* thus marked (X) were wrong quoted in the Chinese MS. and have been rectified in this Table; the letter *p.* prefixed to some of the figures, quoting the *verses*, means, that only *a part of that verse* is translated in Chinese; and when, instead of these figures, we find the letters *l. e.* then the translation ends with the *last verse* of the chapter quoted.

3. These Evangelical Lessons do not correspond with those appointed to be read daily in the Romish Missals and Breviaries; but are peculiar to this compilation; and are selected and arranged so as to give a full and well-connected account of the life of Christ; for which purpose single verses, and even a few words out of a verse, have been occasionally inserted, as the Table will shew.

‡ For both these circumstances the author gives his reasons at length in the paper just referred to, observing, that though the Chinese usually print their best works in the *chim*, or upright character, their moral tracts and elementary works are often printed in the *sie* or *sloping*, which is the character of this and all their MSS. The original characters do not exceed a quarter of an inch square, though containing from two to thirty strokes each.

THE

Cham. I.
- Lu. i. 7. 4
- Jo. i. 1. 13
- Lu. i. 5. 56
- Mat. i. p. 18. l. v

II.
- Lu. i. 57. l. v
- ℣ib. ii. 1. 21
- Mat. i. 1. 17

III.
- Mat. ii. 1. 12
- Lu. ii. 22. 39
- Mat. ii. 13. l. v
- Lu. ii. 40. l. v

IV.
- Lu. iii. 1. 6
- Mat. iii. 4. 10
- Lu. iii. 10. 14
- Jo. i. p. 19. p. 26
- Mat. iii. 11. l. v.
- Jo. i. 15. 18
- *ib. ib.* 30. 34
- *ib. ib.* only verſe 28

V.
- Lu. iv. 1. p. 14
- Jo. i. 35. l. v
- Lu. v. 1. 11
- Mar. i. 19. 20
- Mat. iv. 23. l. v
- Jo. ii. 1. 12
- Mar. i. 21. 28

VI.
- Jo. iii. 22. 36
- Lu iii. 19. 20
- Mat. iv. 12. 16
- Lu. vii. 1. 35

VII.
- Mar. ii. 1. 13
- Mat. ix. 9. 34
- Jo. iii. 1. 21

VIII.
- ℣Lu. iv. 15. p. 31
- Jo. iv. 45. l. v
- Mar. ii. 23. l. v
- Mat. xii. 9. l. v

IX.
- Mat. v. 1. l. v
- *ib.* vi. 1. l. v
- *ib.* vii. 1. 27

X.
- Mat. vii. 28. l. v
- *ib.* ix. 36. l. v
- Lu. vi. 12. 13
- Mat. x. 1. l v
- *ib.* xi. part of v. 1
- ℣*ib.* viii. p. 1. 4
- *ib. ib.* 14. 17
- Lu. x. only v. 1
- ℣*ib.* ix. only p. of v. 1
- *ib.* x. only p. of v. 4
- *ib ib.* 8. 11
- Mar. vi. 12. 14
- Mat. xiv. 3. 11
- ℣Mar. vi. only verſe 30
- Lu. x. part of 17 l. v

XI.
- Mat. xiii. 1. 53
- *ib.* xv. 1. l. v

XII.
- Mar. vii. 31. l. v
- *ib. ib.* 22. 26
- Mat. xvi. 13. l. v
- Lu. vii. 36. l. v
- Mat. xvii. 1. l. v
- *ib.* xx. 20. 28
- *ib.* xviii 1. l. v

XIII.
- Mat. xix. 1. l. v
- Lu. ix. 49. to 50
- *ib. ib.* 57. l. v
- Mat. xx. 1. p. 16
- *ib.* viii. 23. l. v
- Mar. v. 18. 20

XIV.
- Jo. iv. 3. 40
- Lu. xviii. p. 1. p. 8
- *ib.* xi. 5. 8
- *ib.* xviii. 9. 14
- *ib.* xvi. 1. l. v
- *ib.* xii. 13. 21
- ℣*ib.* xi. 27. 28
- Jo. iv. 41. 43

XV.
- Lu. xvii. 11. 19
- Mar. x. 46. 52
- Lu xix. 1. 10
- *ib* xv. 1. l. v
- *ib.* xiii. 1. 9
- Mat. xi. 20. l. v

XVI.
- Lu. xiii. 10. 17
- *ib.* xvii. 20. l. v
- ℣Mat. xxv. 1. 13
- ℣*ib. ib.* 31. l. v

XVII.
- Jo. v. 1. l. v
- Lu. xiv. 1. 24
- Mat. viii. 11. 12
- Lu. xiii. 31. l. v

XVIII.
- Mat. xxiii. 1. 10.
- Lu. xi. only verſe 45
- Mat. xxiii. 13. 35
- Lu. xi. 53. 54
- ℣Mat. xxii. 16. 22
- Jo. vi. 1. p. 2

XIX.
- Jo. vi. 3. 20
- Mat. xiv. 28. 32
- *ib.* xvi. 5. 12

XX.
- Jo. vi. 22. l. v.
- Jo. vii. 1. l. v.
- *ib.* viii. 1. l. v.

XXI.
- Jo. ix. 1. l. v.
- *ib.* x. 1. l. v.
- ℣Ib. xi. 1. 10
- Mar. x. p. 32. 34
- Jo. xi. 11. 16
- Lu. ix. p. 51. p. 56
- Jo. xi. 17. l. v.

XXII.
- Jo. xii. 1. 8
- Mar. xiv. 8. 9
- Jo. xii. 9. 11
- Mat. xxi. p. 1. 11
- Lu. xix. 39. 44
- ℣Mar. xi. only p. of v. 11
- Mat. xxi. 14. 16
- Jo. xii. 19. l. v.
- Mar. xi. 12. p. 15
- Jo. ii. 14. 22
- Mat. xxi. 23. 32
- Mar xi. 20. 21
- Mat. xxi. 21. 22
- *ib.* xxii. 23. 34
- Mar. xii. 28. p. 34
- Mat. xxii. p. 41. l. v

XXIII.
- Mat. xxii. 1. 14
- *ib.* xxi. 33. l. v.
- Mar. xii. 41. l. v.
- Lu. xxi. 5. l. v.

XXIV.
- Lu. xxii. 1. 20
- Jo. xiii. only verſe 1
- *ib. ib.* 3. 11
- Lu. xxii. 31. 32
- Jo. xiii. 12. 18
- Lu. xxii. 22. 24
- Jo. xiii. 21. l. v.
- *ib.* xiv. 1. l. v.
- Mar. xiv. only verſe 26

XXV.
- Mar. xiv. 27. 28
- Lu. xxii. p. 34. 37
- Jo. xv. 1. l. v.
- *ib.* xvi. 1. l. v.
- *ib.* xvii. 1. l. v.

XXVI.
- Jo. xxviii. 1. 2
- Mar. xiv. p. 32. 39
- Lu. xxii. 43. 44
- Mar. xiv. 40. 43
- Mat. xxvi. 48. p. 50
- Lu. xxii. part of 48
- Jo. xviii. p. 4. 11
- Mat. xxvi. 53. 54
- Lu. xxii. 51. 53
- Jo. xviii. only verſe 12
- Mat. xxvi. p. of v. 56
- Mar. xiv. 51. 52
- Jo. xviii. 13. 24
- Mar. xiv. 55. p. 62
- Lu. xxii. p. 67. 70
- Mat. xxvi. 65. 70
- Jo. xviii. only v. 26
- Mat. xxvi. 72. l. v

XXVII.
- Mat. xxvii. 1. 10
- Jo. xviii. p. 28. 38
- Lu. xxiii. 5. 12
- Mat. xxvii. only v. 19
- Lu. xxiii. 13. 15
- Mar. xxvii. 15. 17
- *ib. ib.* only verſe 20
- *ib. ib.* 21. p. 23
- Lu. xxiii. part of 22
- ℣Mat. xxvii. part of 26
- Jo. xix. 1. 15
- Mat. xxvii. 24. 25
- Jo. xix. only v. 16
- Lu. xxiii. 26. 35
- ℣Mar. xv. 29. 30
- Lu. xxiii. 39. 43
- Jo. xix. 19. p. 27
- Mat. xxvii. 45. 46
- Jo. xix. 28. p. 30
- ℣Lu. xxiii. only v. 46
- Mat. xxvii. 51. p. 54
- ℣Lu. xxiii. p. 47. 49
- Mar. xv. p. 40. 42
- Jo. xix. 31. 34
- *ib. ib.* 36. 37
- Mar. xv. 43. 45
- Jo. xix. 39. l. v
- Mar. xv. p. 46. l. v

XXVIII.
- Mat. xxvii. 62. l. v
- Lu. xxiii. part of l. v
- *ib.* xxiv. only v. 1
- Mar. xvi. 2. 3
- Mat. xxviii. 2. 4
- Lu. xxiv. 2. p. 4
- *ib ib.* 5. 9
- Mat. xxviii. 11. 15
- Jo. xx. 3. 18
- Lu. xxiv. 13. 35
- Jo. xx. part of v. 19
- Lu. xxiv. 36. p. 39
- Jo. xx. p. 20. 23
- Lu. xxiv. p. 41. 45
- Jo. xx. 24. 29
- *ib.* xxi. 1. 22
- ℣Mat. xxviii. 16. p. 20
- Lu. xxiv. 46. 49
- Mar. xvi. p. 15. 18
- Mat. xxviii. part of l. v
- Lu. xxiv. p. 50. l. v

III.	IV.	III.	II.	I.	I.
17. yì					1. Sò
18. tĕ					2. k'í
19. kiéu :					3. chī
20. kaí					4. xĕ
21. tie'n					5. jĕn
22. hía					6. liĕ :
23. vù					7. guéi
24. y'ù					8. yû
IV.					II.
25. t'ā					9. chī
26. mîm					10. te'û.
27. ngû					11. K'ī
28. chúm,					12. vaí
29. nèm					13. vù
30. tĕ					14. t'ā
31. kiéu					15. k'ò
32. yè.					16. yì

1 2 3 4 5 6 7 8
Qui abjectus fuit (hic) lapis (quidem) ab ædificantibus: factus eſt anguli
9 10 11 12 13 14 15 16 17 18
(hujus) caput. Quem extra non *in* alio poſſibile eſt auxilium ad aſſequendam
19 20 21 22 23 24 25 26 27 28
ſalutem: quoniam cœlo ſub non datum eſt aliud nomen nobis (omnibus), *in quo*
29 30 31 32
valeamus aſſequi ſalutem (amplius). [*Verbal Latin Tranſlation.*]

3 4 1 2 [5] 6 7
Hic eſt lapis qui reprobatus eſt a vobis ædificantibus: qui factus eſt in
10 [9] 8 [11] 12 15 14 12 [16. 17. 18] 19 23 20 25 26
caput anguli: Et non eſt in alio aliquo ſalus. Nec enim aliud nomen eſt
22 21 24 27 [28] 29 31 30 [32]
ſub cœlo datum hominibus, in quo oporteat nos ſalvos fieri. [*The Vulgate.*]

1 3 4 2 [5] 6
11. This is the ſtone which was | ſet at nought | of you builders, which
7 10 9 8
is become the head of the corner.
13 15 [16. 17. 18] 19 [11] 12 14 20 23 25
12. Neither is there ſalvation in any other: for there is none other
26 22 21 24 27 [28] 29 30 31 [32]
name under heaven given among men, whereby we muſt be ſaved. [*Eng. Verſ.*]

N. B. Theſe marks o, inſerted between the rows of characters, are the only ſort of ſtops uſed by the Chineſe, but very ſeldom; and this MS. has none: for ſuch is the regularity of the phraſes as to render ſuperfluous the uſe of them; and, wherever the leaſt confuſion of ſentences might take place, they diſtinguiſh them by expletive characters, which anſwer the end of punctuation with far more perſpicuity. The Roman figures at the top of the four columns of characters plainly ſhew, that they are arranged entirely according to the Chineſe mode of printing and reading, too well known to require explanation.

OBITUARY.

MRS. SARAH POPPLEWELL.

This pious lady was widow of the Rev. Joſeph Popplewell, formerly paſtor of the church meeting in Hare-court, Alderſgate-ſtreet, London; but finally of Beverly, in the county of York. She finiſhed her courſe in this life at Hull, under the roof of her ſon-in-law, Mr. Norriſon Levett, on Lord's Day evening, October 5, 1800, aged 56. She was the only daughter of Mr. Andrew Hornbuckle, formerly a deacon in the church of Chriſt meeting in Caſtle-gate, Nottingham. By her godly parents ſhe had been early inſtructed in the principles of Chriſtianity, and taught to dread ſin, with its conſequences; and from a child ſhe diſcovered a peculiar reverence for divine things, and a high reſpect for all thoſe who profeſſed their attachment to them. At ſix o'clock every Lord's Day evening, ſome Chriſtian friends uſed to meet at her father's houſe, for religious converſation and prayer. At theſe ſeaſons ſhe ſtudiouſly contrived to be preſent; and, at one time, hearing them expreſſing the good hopes they had, through grace, that though they muſt ſeparate upon earth, they ſhould finally meet in Heaven,—the thought deeply impreſſed her mind, that ſhe would freely give all the world to be like them. For this, ſhe prayed much in ſecret, and afterwards found great encouragement while reading theſe words: "Suffer the little children to come to me, and forbid them not, for of ſuch is the kingdom of Heaven." This encouragement, however, was ſoon removed, by the apprehenſion that this could not be meant for her; and that her ſins were too many and too great to be pardoned: but it was ſo ordered in Providence, that hearing a friend relate the caſe of another young perſon, and the diſcouragements, temptations, and deliverances ſhe had experienced, and in the courſe of the account, introducing theſe words, "I love them that love me; and they that ſeek me early ſhall find me,"—from this, together with ſome pertinent remarks introduced at the ſame time, ſhe was afterwards enabled with all her guilt, wants, and deſires, to caſt herſelf upon Chriſt, fully convinced that her ſalvation, as a ſinner, muſt be all of grace. The ſacrifice,—the atonement,—and the righteouſneſs of Chriſt were afterwards opened to her view, and rendered precious to her ſoul, while hearing a ſermon delivered at Nottingham, by the Rev. Mr. Wild (then of Birmingham) from Jer. viii. 22. "Is there no balm in Gilead? Is there no phyſician there? Why then is not the health of the daughter of my people recovered?"—After her marriage and removal to London, ſhe joined the church under the paſtoral charge of her huſband. Her future trials, both of an external and internal nature, were many; but ſhe found God to be her refuge and ſtrength under them all.—Several years previous to her death, a kind of wen was formed on the left ſide of her neck, which gradually increaſed to a conſiderable ſize, and finally broke inwardly: the diſcharge was frequent and conſiderable; and her gradual decline was evident. Towards the beginning of her laſt illneſs, ſhe ſaid, that "ſhe found her mind dark, bewildered, and diſtreſſed; and though referred to the promiſes of God's word, ſhe could find no ſupport from them till, a few mornings before her departure, ſhe remarked that ſhe "had not only enjoyed more reſt than uſual, but her mind was more compoſed and reſigned to the will of God." A friend repeating theſe words: "The blood of Jeſus Chriſt cleanſeth from all ſin!" ſhe ſaid, "There I reſt; indeed, I have nothing but *that* to reſt upon."—It was evident now

that her great change haſtened faſt; when ſhe ſaid, "Happy ſpirits are now waiting around me; among them is my dear delight (probably her huſband) and my grandchildren; but, above all, there is Jeſus waiting to receive me!" Then looking ſtedfaſtly upward, ſhe added, "Yes; I think that muſt be Chriſt!" Now laying her hand upon her breaſt, ſhe ſaid, "This muſt be death,—I am going faſt,—I ſhall ſoon be there now." Obſerving her children gathered around her bed, ſhe ſaid, "Now I ſee all of you that I can ſee †, oh! that I may meet you all in that glory to which I truſt I am going." Her pillow being raiſed, ſhe repeated theſe lines:—

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

On the evening of her departure, her paſtor having viſited, converſed with, and, at her particular requeſt, prayed for an eaſy and ſpeedy diſſolution, ſhe requeſted to be raiſed up in bed; which being done, no ſooner had ſhe laid down her head than, alſo looking ſtedfaſtly at her children, who were then in the room, ſhe cloſed her eyes, and ſpoke no more; for the Lord, as ſhe had deſired, had finiſhed the work, and cut it ſhort in righteouſneſs. She died in the faith of Chriſt, and in fellowſhip with the church in Hull, under the paſtoral care of the Rev. G. Lambert, who on the following Sabbath preached from the words ſhe had ſo often repeated, Rom. ix. 28. — The following was found amongſt her papers, probably written by her, but a ſhort time before her death: —"I know that I muſt die; but what preparation have I made for it? O, my ſoul, what evidences haſt thou for Heaven? I muſt die; but am I now dead to ſin? I muſt appear before God in judgment; but what account can I give of my life? Thoſe who are pardoned through faith in Chriſt, and ſanctified by the Holy Ghoſt, will be eternally happy; but is this my caſe? Am I pardoned? Have I repented? Have I forſaken ſin, and do I delight in God, and in his ſervice? Lord, have mercy upon me! Make me holy, and fit me for thy preſence!" L.

† Alluding to her youngeſt ſon, Captain Popplewell, now in the Weſt Indies.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Collections, &c. received by the Treaſurer from the 25th of Sept. to the 25th of Oct. 1803.

Henllan'amgood, Caermarthenſhire, Rev. R. Morgan	£.	8	11
Trefgarn, Pembrokeſhire, Rev. T. Skeel —		6	0
Trelech and Chapel Evan, Caermarthenſhire, Rev. M. Jones		9	2 1
From Scarborough, by Rev. S. Bottomley —		6	16 6

HISTORY OF A TRACT.

Extract of a Letter from a Miſſionary at the Cape.

——I ſhall now mention ſome things, which I wiſh, by the bleſſing of God, may excite that laudable inſtitution, *The Religious Tract Society*, to *caſt their bread upon the waters*, far beyond the limits of the Britiſh ſeas. Being detained here ſo long, and grieved that I could do nothing for the glory of God, I endeavoured to raiſe a meeting at the room of a pious woman, with whom I became acquainted, wife to a Serjeant of the Light Dragoons,

Dragoons, one of the beſt tempered men I ever ſaw. — By this mean I became acquainted with a young man of the Royal Artillery, a native of Ireland, John Irwin by name. The firſt time I ſaw him at the above-mentioned room, I took him home with me; ſince which we have often bowed our knees together before the Lord. He gave me the following account of himſelf, as near as I can remember:—

"I was a profligate man, as almoſt all ſoldiers are: I thought I could not live without wine, &c. When we were in camp at Rondebaſk, the commanding officer's ſervant, as if by accident, gave me a ſmall tract, entitled *The Soldier's Monitor*. I read, and I reſolved I would reform.—There was a man in the tent with me; and I ſaw he could live without wine whenever he thought proper. I thought, by the help of God, I will do ſo too. I wrote out a form of prayer for myſelf, and went often in a day to prayer in a hole of a rock. I endeavoured hard, but, alas! in times of temptation, I often fell, and had all my work to begin again. Soon after this, Providence put *Allen's Alarm* into my hands: I read that again and again; and it was made very uſeful to me, though I was very miſerable; but ſtill I was not able to ſtand when ſtrong temptations came in the way. I wrote out a covenant, and went up to the rock, and prayed ſolemnly over it, and ſigned it; but, after all, I found I could not keep it." Then, ſaid I, was you not tempted to give all up, and not trouble yourſelf any more about religion? "No," replied he, "I thought there was ſomething in religion which I did not know, and I was determined not to give up till I found it out!"—A noble glorious reſolution! which I told him was from God.—"We were returned to the garriſon," continued the ſoldier, "ſome time, when I found out four or five men of the other regiments, who met together, and were called Methodiſts; we hired the uſe of a very ſmall room in town for two hours in a week, to hold a prayer-meeting: there we read, ſung, and prayed, and at length, ſaid he, "I got faith."—We muſt always make ſome allowance for the expreſſions of young converts, according to the language of the family of Chriſtians, in which Chriſt, in his wiſdom, has been pleaſed firſt to inſtruct them. He further informed me, that they kept up the meeting till four of their chief men went with their regiment to the Eaſt Indies; and ſeveral of their *unconverted converts* (if I may be allowed the expreſſion) fell away from their profeſſion. My poor friend was then left alone, as to man; but ſometimes he viſited Mrs. M——, where I found him. He had ſuch confuſed views of the method of ſalvation, as oftentimes keep pious people in miſery the greateſt part of their lives: but in two months the Holy Ghoſt, by the word, learned him almoſt a new language. In place of "I got," he now learned to ſay, "he gave." In ſhort, he now rejoices in free ſovereign grace, and is fully ſatisfied that Chriſt is the Alpha and Omega of our ſalvation. He has been enabled ſtrongly to reſiſt temptations, and he is going on in the ſtrength of the Lord from faith to faith; and we are confident of this very thing, "that he who hath begun a good work in us, will perform it until the day of Jeſus Chriſt."

Behold, dear Sir, the wonderful way and work of the Almighty! A man in all the vigour of youthful luſt, his powers buried in ſenſuality ſurrounded with men of the ſame character, his paſſions quick and fiery, ready to be blown into a flame upon the leaſt temptation; brought up by parents, careleſs as to true godlineſs, and who never had any religious impreſſions before he left Europe! Behold ſuch a man, excluded, to all human appearance, from the means of being brought to a knowledge of himſelf as a periſhing ſinner, and Jeſus Chriſt as the only Saviour!

Some individual, upon a ſpare hour probably, wrote "The Soldier's Monitor," with a "perhaps it may be bleſſed." The printer did his work as uſual, the ſame as if he had been at work upon a ballad:—perhaps,

ſome ſorrowing parent bought a few, and gave away, with a prayer for a bleſſing on them;—ſome were never read, but lighted pipes, &c.; but one, at leaſt, was well preſerved: by divine appointment it went, perhaps, from hand to hand, and travelled over Britain; but there it could not ſtay, for it had more than five thouſand miles to travel acroſs the ocean to the ſouthermoſt point of Africa. This humble meſſenger had no particular direction; yet, by an unerring hand, it found the man it was deſigned for, — it did its work; and it is gone, we know not whither.

At the awful, but glorious day of judgment, when all things ſhall be made known, how will he that drew the bow at a venture rejoice with him that received the bleſſed golden arrow dipt in the blood of Jeſus!

AMERICA. (See Evan. Mag. for Sept. p. 371.)

Talk to the Senecas, from the Oneida, Muhheconnuk, and Tuſcarora Nations.

To the Sachems and Chief Warriors of the Seneca Nation. Attend!

WE the chiefs of the Oneida, Muhheconnuk, and Tuſcarora nations, ſent our talk to your ears, in remembrance of our covenant of friendſhip which was eſtabliſhed between our forefathers and yours, which we and you have maintained to this day.

Uncle, we now let you know, that while the great white nations are ſtriking and killing one another over the great water, we, by the goodneſs of the Good Spirit, ſtill enjoy the clear ſunſhining day.—We wiſh the ſame with you.

Uncle, we alſo inform you, that many of the white people who reſide on the eaſtward and ſouthward, have, theſe many days, been greatly ſtirred up by the Great Good Spirit to have compaſſion towards the Indian tribes: their intentions are truly good; and, in order to manifeſt their good wiſhes, they have ſought for a ſuitable man, and have found one, whom they have ſent to viſit your tribes, with the meſſage of the Good Spirit. . . . . .

Uncle, we now requeſt you to take the hand of this our father, whoſe name is Elkanah Holmes, and look upon him as your father alſo, and give good attention to him, and uſe him kindly, and take him under protection; for we believe he is ſent by permiſſion of the Good Spirit. . . .

Uncle, once more liſten. You are wiſe men; we truſt you can underſtand what will be for your beſt and laſting good; and that you will act a wiſe part. And you can let this our ſpeech be known to all your people or nation; and may the Good Spirit help you! Farewell.

Oneida, 28th July, 1800. *Ten ſtrings of wampum delivered.**

* The ten ſtrings of wampum delivered, are to be conſidered the ſame as the ſignature of their names.

Talk from the Tuſcarora Indians to the Directors of the New York Miſſionary Society.

Fathers and brothers, attend!

WE, the Sachems and Chiefs of the Tuſcarora nation of Indians, deſire to ſpeak a few words to your ears. We thank the Great Spirit above, who made heaven, and earth, and all things, that he has put it into the hearts of a number of our white brothers in the city of New York and the adjacent parts, to form a great council of friendſhip for us, and for the reſt of our red brothers.

Fathers and brothers, we alſo thank you for the good talk you ſent us by the hand of our father Elkanah Holmes: it much rejoiced our nation, both old and young: we alſo thank you that you ſent our father Holmes to viſit us; we know that he is a true friend to Indians, and we love to hear him open his mouth to ſpeak about the Great Spirit above.

Fathers and brothers, we ſhould be very glad to have our father Holmes to live among us, or ſome other good man that you would ſend, to teach us the meaning of the beloved ſpeech in the good book called the Bible; for we are in darkneſs—we are very ignorant—we are poor. Now, fathers and brothers, you have much light; you are wiſe and rich. Only two in our nation can read in the good book the Bible: we wiſh our children to learn to read, that they may be civilized and happy when we are gone, that they may underſtand the good ſpeech better than we can. We feel much ſorrow for our children—we aſk you, fathers and brothers, will you not pity us and our poor children, and ſend a ſchool-maſter to teach our children to read and write? if you will, we will rejoice—we will love him—we will do all we can to make him happy. We are poor—we cannot pay him in money or any thing elſe.

Fathers and brothers, we think that many good people who did not want to cheat Indians, and get their lands for nothing, but do them all the good they could, by teaching them to read the good Book, and ſending good men among them with the good ſpeech on their tongues, to teach them the meaning of the Great Spirit in the good Book, have often been diſcouraged and ſtopped, becauſe many Indians would not open their ears, but would go in the ways of the evil Spirit. We are ſorry Indians have done ſo—we are afraid ſome of us ſhall do ſo too; and that the Great Spirit will be angry with us; and you, being diſcouraged, will ſtop and ſay, let them alone, there is nothing to be done with Indians.

Fathers and brothers, hearken; we cry to you from the wilderneſs; our hearts ake while we ſpeak to your ears; if ſuch wicked things ſhould be done by any of us, we pray you not to be diſcouraged—don't ſtop—think poor Indians muſt die as well as white men: we pray you therefore never to give over and leave poor Indians, but follow them in dark times, and let our children always find you to be their fathers and friends when we are dead and no more.

Fathers and brothers, once more attend. According to your requeſt in your talk to us, we have opened our ears to the talks of our father Holmes: he makes us glad when he ſpeaks, although he has been very unwell moſt part of the time ſince he has been with us. Sometimes he muſt lie down on his bed when he ſpeaks about the Great Spirit to us. We have uſed him as kindly as we are able: we are poor. When he goes to viſit our brothers, the Senecas, we will make his path as ſmooth as we can; ſome of us will go with him; we will be children to him.

Fathers and brothers, we will ſend you talks as often as we can: we are glad that you wiſh always to keep the chain of friendſhip bright and ſhining: we wiſh ſo too. We and our forefathers have been long under dark clouds; no friends to help us to know the will of the Good Spirit: we will now believe you to be our friends; we will open our ears to any good men you may ſend among us: we will uſe them kindly. We let you know that we are pleaſed with all you ſay; and that we ſpeak one heart to you by delivering eight ſtrings of wampum to you, according to the cuſtom of our forefathers, by our father Holmes, who will give them to you, and tell you more about us than we can write. May the Great Spirit help us to remember each other! Farewell.

Niagara, Tuſcarora, Oct. 6, 1800. [*Signed by Nine Indian Chiefs.*]

ASSOCIATIONS.

The Lincolnſhire Aſſociation was held, Sept. 1ſt and 2d, at Gainſborough and Morton. At Morton, Sept. 1ſt, Mr Bean, of Alford, began with prayer, and Meſſrs. White, of Mablethorp, and Stumphouſen, of Haxey, preached from Pſa. lxxxiv. 1. and Jer. iii. 23.; Mr. Cowlam, of Miſterton, finiſhed with prayer. Next morning, at Gainſborough, Mr.

Richards, of Hull, preached from Rev. vii. 17. After which, Meſſrs. Clark and Rowland aſſiſted at the Lord's table.

In the afternoon ſervice, at Morton, Mr. Thomſon, of Bilinghay, prayed; and Mr. Smelle, of Great Grimſby, preached from Gen. xxiv. 58.; Mr. Woodward, of Pinchbeck, concluded with prayer.

In the evening ſervice, at Gainſborough, Mr. Bean prayed; Meſſrs. Clark, Woodward, and Thomſon, preached from 1 Cor. ix. 16. Pſa. lxiii. 8. and Heb. ii. 3.

The next meeting is to be held on the laſt Wedneſday in April, 1802, at Huttuft, in Mr. White's chapel. Meſſrs. Thomſon, Woodward, and Rowland are appointed to preach.

Sept. 23, a meeting of miniſters was held at the Baptiſt meeting, Winſlow, Bucks. In the afternoon the miniſters met together, and tranſacted the buſineſs of this half yearly Aſſociation; and in the evening the uſual ſermon on the occaſion was preached by Mr. Scraggs, of Buckingham, from 1 Cor. i. 3. This newly-revived religious Society is formed into a church, upon the plan of a mixed communion; and the Sabbath evening lectures are carried on by the neigbouring miniſters in rotation.

Benevolent Society.

October 1ſt, a Benevolent Society was formed at Cambridge; the object of which is to raiſe a fund for the relief of diſſenting miniſters widows and orphans, within that county. A diſcourſe was delivered upon the occaſion at the Rev. Robert Hall's meeting-houſe, by the Rev. Samuel Lowell, of Briſtol, from 2 Cor. viii. 23, 24.—No public collection was made; but we hear that a number of the friends, who dined together, contributed more than 100 pounds towards the inſtitution.

The quarterly meeting of the Surrey Miſſion Society will be held at Stockwell, on Wedneſday the 4th of November. Service to begin at eleven o'clock. Mr. Harris, of Kingſton, is expected to preach.

ORDINATION.

Sept. 23, was ordained at Honley, a village four miles to the ſouth of Huddersfield, Yorkſhire, the Rev. Mr. Hampſhaw, late ſtudent with Dr. Williams at Rotherham. The ſervice was conducted in the following order:—Mr. Clough, of Morley, opened the duties of the day, by reading and prayer. Mr. Hale, of Heckmondike, ſpoke on the nature of a Goſpel church, and aſked the uſual queſtions. After a relation of his religious experience, and a confeſſion of faith, Mr. Hampſhaw was recommended to God in prayer, with impoſition of hands, by Mr. Toothill of Hopton. Mr. Moorhouſe addreſſed the miniſter from Rom. xv. 16.; and Mr. Cockin recommended unanimity to the people, from Gen. xlv. 24.

The place was very full, and the greateſt ſolemnity and attention were ſhown through the whole.

OPENING OF BAMFORD CHAPEL.

On Wedneſday, Sept. 30th, a ſmall neat chapel was opened at Bamford, near Rochdale, Lancaſhire. Mr. Ely, of Bury, introduced the ſervice, by prayer and reading the Scriptures. Mr. Littlewood, of Rochdale, gave thanks unto God for the erection of this houſe for his ſervice; and prayed for the ſucceſsful diſpenſation of the Goſpel therein. Mr. Roby, of Manchester, preached from Pſa. xxvi. 8.; and Mr. Blackburn, of Delph, from 1 Cor. i. 23. Mr. Coles, of Stand, concluded.

The erection of this chapel was occaſioned principally by the ſucceſsful itinerant labours of Mr. Hackin. The expence is nearly defrayed by the liberal ſubſcriptions of a few individuals. It could not contain the congregation that aſſembled at the opening.—May it prove an eminent bleſſing to the neighbourhood!

POETRY.

POETRY.

ODE ON PEACE.

I.

WEARY of War's deſtructive rage,
And ſick'ning o'er the bloody ſtrife
That marks a cruel guilty age,
And long ſhall ſtain th' hiſtoric page,
Humanity indignant turns,
And Piety, in aſhes, mourns
The barb'rous waſte of mortal life.

II.

Oh ye who thrive on human gore,
Go follow in the victor's train,
The horrid field of Death explore,
And feaſt upon the thouſands ſlain!
Go hear the limbleſs, wounded, moan,
The ſhrieks of pain, the dying groan,
While black Revenge ſhouts out its ſavage yell
With tunes of mortal joy, and blaſphemies of Hell!

III.

Go trace the track of armies through the plains,
Like whelming floods that burſt o'er ev'ry mound;
No harveſt ripens, and no herd remains,
But one wide wreck of Ruin ſpreads around;
And Luſt and Plunder mark their dreadful way.
While cities proud in aſhes lie,
And crowds in vain for refuge fly;
While widows raiſe their mournful cry,
And famiſh'd, helpleſs, infants die;
Compaſſion heaves the hopeleſs ſigh,
And Pity looks with ſtreaming eye,
Mad Fury mocks their miſery,
And triumphs o'er her prey.

IV.

Oh where is now the God of love?
The genius of the Goſpel, where?
In vain his laws their luſts reprove;
In vain his Croſs their banners bear.
Religion flies the cruel race
Who murder in her peaceful name;
Infuriate Dæmons ſeize her place,
And in her maſk ſecure their aim.

V.

From ſin the dreadful diſcord roſe,
That made of fellow-creatures foes;
Thus Cain, by furious paſſions led,
His brother's blood in vengeance ſhed,
And ſlaughter firſt began.
And envy, pride, and malice ſtill
The reſtleſs fallen ſpirit fill
With hatred to th' Amighty will,
And cruelty to man.

VI.

The flames of human wrath to cool,
The ſavage heart to tame;
God leads him to Affliction's ſchool,
And brings his pride to ſhame.
Thus nations fierce the battle urge,
And ſtill their woes increaſe,
Till their own choice becomes their ſcourge,
And trembling on Deſtruction's verge,
They pant at laſt for peace.

VII.

Hail ſacred Peace, thou com'ſt to heal
The woes exhauſted nations feel!
Thou bringeſt plenty in thy train,
To cheer the pining poor again!
Commerce, unbound by thee, ſhall pour
Earth's varied gifts on ev'ry ſhore;
And cheerful Induſtry reſume
The Spade, the Plough, the Forge, the Loom;
While Art ingenious adds new means,
In curious ſkill, and vaſt machines.
Thou doſt ſweet Liberty reſtore,
Wide open Miſery's dungeon door.
No longer ſhall Oppreſſion's chain
The ſympathy of ſoul reſtrain;
But Fathers, Friends, and Brothers meet again.

VIII.

Compaſſionate Author of Peace,
Around the wide world let it flow,
That cruel contention may ceaſe,
And Friendſhip and Love dwell below!
Oh, ſoon may the promiſe take place,
That Jeſus triumphant ſhall reign,
And ſet up a kingdom of grace,
That War ſhall not enter again.

IX.

Inſtead of the trumpet of war,
Let Mercy's ſweet meſſage, be heard,
And nations now ſcatter'd afar,
Unite in the bonds of thy word!
Inſtead of the weapons of death,
May ſoldiers of Jeſus, with love,
Contend for their God and their faith,
And win the bright kingdom above!

X.

Inſtead of the ſword and the ſpear,
The plough and the pruner reſtore,
The herbage and fruits may appear
On fields that were cover'd with gore:
No more may Ambition ariſe
To kindle the world in a flame;
But Mercy deſcend from the ſkies,
And Peace to all nations proclaim!

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SKETCH OF THE LIFE AND EXPERIENCE OF THE REV. JOHN STEVENS.

THE Rev. John Stevens was born at Danbury, in the ſtate of Connecticut, 1750, of reputable and pious parents. In the twenty-firſt year of his age there was reaſon to believe he became a ſubject of ſpecial grace.

With a view to the Goſpel miniſtry, and to be uſeful in promoting the glorious cauſe of Chriſt, he applied himſelf with great aſſiduity to ſtudy, received a liberal education, and was graduated at Yale college, 1779. After this he purſued the ſtudy of divinity, and was licenſed to preach in 1780.

In 1781 he was ordained paſtor of the church at New Concord, in the ſtate of New York; where he adminiſtered, to the great ſatisfaction of the church and people in general, about twelve years. He was then regularly diſmiſſed, by an eccleſiaſtical council, and recommended to be further imployed in the churches as a faithful miniſter of Jeſus Chriſt.

In 1794 he was inſtalled and ſet over the ſecond church of Chriſt, in New Marlborough, Maſſachuſets; where, for the ſhort term of four years, he ſerved in the Goſpel miniſtry with unremitting ardour, and with great prudence and faithfulneſs.

On the evening of Lord's Day, Jan. 6, 1799, after a long ſeaſon of moſt painful and waſting diſorders, endured with admirable patience and Chriſtian fortitude,—often expreſſing his infinite unworthineſs, and his entire dependence on the boundleſs mercy of God, through Jeſus Chriſt,—in the exerciſe of a calm, but lively hope of a glorious immortality, he expired.

He left behind him a brief memorandum of his own experiences reſpecting the ſtate of his ſoul, of which the following is a copy:—

"From my young and tender years, I had more or leſs conviction of ſin, till I was about twenty-one years of age. At times I felt concern and diſtreſs about myſelf; but the

impreſſions would ſoon wear off. The latter part of this time I was more hardened than ever; leſs thoughtful about God, death, judgment, and eternity; and lived a prayerleſs, Chriſtleſs creature, without God in the world.

"In the latter part of July, 1770, being the twenty-firſt year of my age, I attended meeting on the Lord's Day, and returned home as unconcerned as ever; but ſoon after, on the ſame day, my mind was ſtruck with theſe thoughts, that *I muſt die, and come to judgment, and give an exact account of all my conduct in this life.* Never did I feel ſuch a ſhock in my mind before: theſe thoughts ſeemed to overwhelm my heart with inexpreſſible fear and trembling; and put me upon thinking very ſeriouſly about death and a future ſtate; likewiſe about my paſt life and conduct, and how I could anſwer to the heart-ſearching God, ſhould he immediately call me before his bar.

"Upon theſe ſerious reflections, I found that I was wholly unprepared to meet God in judgment, and that, if he ſhould call me in my then preſent condition to appear before his bar, I muſt ſink down into hell and endleſs pain. Theſe alarming thoughts rouſed up the attention of my mind; but what to do, or which way to eſcape, I knew not. On the whole, I determined to reform my life, be more ſtrict in keeping the Lord's Day, and attentive to divine worſhip; and, in ſhort, I was determined never to reſt till my peace was made with Heaven. Thus I went to work, and ſet out, as I thought for Heaven, with as much zeal, engagedneſs, and ſincerity as the Phariſees of old: but, alas! I ſoon found myſelf exceedingly diſappointed; for the more I read the Bible, and other good books, attended meetings and prayed, and examined into my own heart, the more wicked and vile I found myſelf to be. Inſtead of growing better, I perceived myſelf to be worſe and worſe. My ſins appeared to increaſe exceedingly faſt, both in number and magnitude. My conduct and exerciſes of mind, which I once thought to be tolerably good, now appeared in a crimſon die, and ſcarlet hue. Within about three days after this impreſſion upon my mind, it ſeemed as if the bottomleſs pit was opened to view (not to the bodily eye) with all its dreadful horrors, and that I was plunging therein as faſt as time could carry me: but oh! who can deſcribe the diſtreſs and pain of heart that I now felt? Reſt had forſaken me, ſleep had departed from my eyes, food loſt its reliſh and nouriſhment, friends could not help me; and, to complete my woe, the eternal God, armed with omnipotent

omnipotent power, was threatening to deſtroy me! Deplorable circumſtances indeed! Very juſtly was my caſe deſcribed by Dr. Watts's verſion of the pſalm:

"Sad were my days, and dark my nights, my ſoul refus'd relief;
I thought on God, the juſt, the wiſe; but thoughts increas'd my grief."

"My conſcience was now thoroughly awakened; inexpreſſible guilt lay heavily upon me. I now found that text true, "a wounded ſpirit, who can bear?" The idea of being eternally miſerable, was too dreadful for me to endure; but how to avoid it I found not. I had read and heard about a Saviour, who had come into the world to ſave ſinners; but I had deſpiſed and rejected him all my days; therefore, that conſideration gave me no relief. The world, with all its pomp and glory, now appeared to be nothing worth. My former mirth and pleaſures now became my tormentors: —my companions, in whom I uſed to be much delighted, appeared with a very different aſpect. I could no longer join with them in their ſinful vanities, but was conſtrained to forſake their company. I read much, prayed often, and attended every religious meeting I could get at; but found no relief. I enquired of religious people, and miniſters, what I muſt do to be ſaved? and the general anſwer was, "Repent and believe in Chriſt:" but how to repent, or how to believe, I knew not; and to come to Chriſt as wicked and vile as I was, I durſt not. To make myſelf any better, I was unable; neither could I find any aſſiſtance from man; and I was continually afraid of dropping into hell from morning to night, and from night to morning. I thought that I cried earneſtly for mercy, but found it not. I was not as yet ſenſible that I was ſeeking in my own ſtrength, and actuated wholly by ſelfiſh views; but, after a while, the Lord gave me to ſee that I was acting from no other principle but ſelf; that the fear of puniſhment, and the deſire of happineſs, were the only predominant principles of my heart; yet, ſo ſoon as I was brought off from one falſe foundation, I immediately took hold of another. I then ſet out to make a righteouſneſs of *not* depending upon my own good deeds, when, in fact, that was my whole dependence. Sometimes, I thought I had been convinced of ſin ſufficiently, and had been crying for mercy long enough. I was ready to wonder that I did not find it; but I was ſoon convinced of my miſtake. It pleaſed God to give me to ſee more of the plague of my own

heart than ever; that it was full of enmity and diſaffection to him. I felt that I was altogether unreconciled to him, that I had no diſpoſition to comply with his propoſals, and was, in fact, wrangling with his government. I was far from being willing that God ſhould ſit upon the throne, and diſpoſe of all creatures and things as infinite wiſdom ſees beſt. When I read, heard, or contemplated the divine law, it appeared ſevere, hard, and unreaſonable, that God ſhould *curſe every one* who did not continue in all things written therein. When I heard of ſome who were brought out of darkneſs into light, and were rejoicing in Chriſt, I felt as if God was partial, and did not uſe me very well. I did not ſee why he ſhould not have mercy on me as well as on them; and when I heard that God would be juſt in caſting off ſinners for ever, although I once thought and acknowledged that he was ſo, yet now I found that I could not ſubmit to it. Indeed, I found an entire contrariety in my own heart to God, his character, laws, and government; and the more I ſaw and became acquainted with God and with myſelf, the more I ſaw and felt the oppoſition and enmity of my heart. Theſe diſcoveries led me to an inquiry, how I came into ſuch a ſituation, and to be poſſeſſed of ſuch feelings of heart? And by attending to the matter, I found that I had fallen into ſuch a deplorable condition, by departing from God, and tranſgreſſing his law; but ſtill I was unwilling to feel and own that I was altogether to blame in the matter; I, therefore, caſt it back upon our firſt parents; but the more I attended, the more I was rationally convinced that this would not help the difficulty: for I had acted as wickedly as they, and felt guilt lying upon my own conſcience, and that I had ſin enough of my own to damn me for ever.

"When I came to attend to God's character, law, and government, I was rationally convinced that they were all right and juſt. Still I had no diſpoſition to rejoice and feel pleaſed and delighted with them.

"Thus I went on heavily, from day to day; ſometimes almoſt ready to reſolve, to give up all care and concern about myſelf and religion: for I found ſo many inſurmountable difficulties, that I was almoſt diſcouraged; but, upon ſecond thoughts, I durſt not entertain ſuch an idea; and it ſeemed to terrify me greatly that I ſhould have ſuch a thought paſs through my mind. After ſuch feelings, my diſtreſs of mind returned with ſevenfold weight. Sometimes it ſeemed as if I ſhould be hurried on to deſpair; at other

other times, I was tempted to think that my ſtate was not ſo very bad; that God was a merciful God; and I conceived great hopes that I ſhould ſoon find favour with him. But, the greateſt part of the time, I was in the utmoſt anxiety for my immortal ſoul.

"I was finally brought to greater diſtreſs than ever before; for all my efforts proved fruitleſs and vain. Inſtead of growing any better, I grew worſe; and inſtead of getting any nearer to God, I got further from him. My heart, I found, was awfully hard and impenitent. All my cries and tears could not ſave me. Hell appeared to gape wide, Heaven ſhut its doors; and I ſaw nothing, but that I muſt fall quickly into endleſs pain and torment. Dreadful as it appeared, to go to Hell, I expected ſoon to take up my everlaſting abode there. I lay whole nights and never ſhut my eyes to ſleep, for fear, leſt I ſhould awake in the flames of divine wrath. Such a ſinner, I thought, never lived in this world before. My caſe now became almoſt deſperate. I had ſcarcely a gleam of hope ſufficient to keep me from total deſpair.

"But in the mount of difficulty God often appears. After about three months of ſuch diſtreſs of mind, it pleaſed God (if I am not deceived) to ſhine into my ſoul, with rays of divine light. I was brought to ſee that God was a holy, juſt, and righteous God; and he appeared infinitely amiable, excellent, and glorious. His law appeared juſt like himſelf, holy, juſt, and good: his government infinitely right; but ſin appeared exceedingly ſinful and vile. I ſaw, that I was abſolutely in the hands of God, and that he not only was able, but had an entire right to do with me as he ſhould ſee beſt. I was made fully ſenſible that I juſtly deſerved his diſpleaſure for ever; and was now brought to *accept the puniſhment* due to my iniquities. I had no longer a diſpoſition to wrangle and quarrel with my Maker; but thought, if God ſhould caſt me off for ever, that he would appear infinitely glorious. I found this text to be true, viz. "When the commandment came, ſin revived, and I died." I ſaw that there was nothing in me but ſin; that I was, indeed, *dead in treſpaſſes and ſins*, and fit for nothing but the ſociety of the damned; and it appeared ſo righteous a thing in God to execute his wrath upon me, that I was filled with wonder and admiration that I was out of hell, and allowed to live in God's world.

"This was the ſolemneſt moment that ever I felt. I was now brought to give up myſelf wholly to God, even life and

and every thing here below; not knowing what God would do with me; whether he would ſend me to deſtruction, or have mercy on my immortal ſoul. My cries for mercy now became very fervent: but I felt very differently about divine mercy from what I had ever felt before. I thought I could not wiſh for mercy, unleſs God could be glorified in granting it to me.

"I continued not long in this ſituation. My mind was ſoon carried out in a diſcovery of the character of the Saviour; which ſo attracted my attention, that I ſcarcely knew where I was, or what I was about. I greatly wondered at myſelf that I never viewed him in ſuch a manner before. Where had I been, or what had I been about all my days, that I had never ſeen ſuch beauties and glories in Chriſt before? I had a very joyful and comfortable day. The character of the Saviour, the great plan of redemption and ſalvation through him, were the delightſome themes that dwelt on my mind. The place where I was labouring that day, I ſhall never forget. Chriſt, with all his divine glories, ſeemed to be diſcovered to my ſoul. I could ſing, and pray, and rejoice continually. He appeared to be juſt ſuch a Saviour as I ſtood in need of. I had tranſgreſſed God's infinitely holy law, and Chriſt had obeyed it, and ſuffered its penalty. I was naturally blind, dark, and benighted; and Chriſt had eye-ſalve to produce ſight. I was poor and indigent; and Chriſt had durable riches. I was full of ſin and ſpiritual putrefaction; and Chriſt had purifying grace, and the ſanctifying influences of the Holy Spirit. I was naked; and Chriſt had a perfect robe of righteouſneſs. I was a guilty condemned criminal; but Chriſt was able to juſtify; and, in ſhort, Chriſt appeared an all-ſufficient Saviour; one in whom there would be the greateſt ſafety to truſt. I now diſcovered how God could be juſt, and yet juſtify penitent ſinners. Every thing appeared reaſonable, right, and juſt.

"My mind was now calm and quiet. All that enmity, irreconciliation, and diſaffection of heart to God was removed. My ſtubbornneſs and perverſeneſs of will was ſubdued. Anxiety and diſtreſs of mind was now gone; and what was the matter with me, I knew not. Sometimes it would ſtartle me for a minute, to think how diſtreſſed I had been for a long time, and how calm and eaſy I was now. But my mind would ſoon be loſt, and, as it were, wrapt up in divine things, and heavenly contemplations.

This was about the beginning of November, three months after my attention had been firſt rouſed up; and in this

this heavenly frame I continued about three days. And, O! how ſweet were my midnight hours, in contemplating divine things!

"After theſe diſcoveries, raptures, and joys, a great darkneſs overſpread my mind. All my comforts and joys appeared to be gone, and ſomething of my former trouble ſeemed to return. But it was for a ſhort ſpace. Soon divine light and peace returned to my ſoul, in a much higher degree than before. Every fear was baniſhed, and all doubts ſubſided. Heavenly things exceedingly tranſported my ſoul. But all this time, I never thought any thing about being *converted*, or that I had become a *chriſtian*. Tho' I felt differently from what I ever had before, yet what was the cauſe of it, I knew not. Soon after this, I happened to be in company with one who profeſſed to be a chriſtian, and mentioned the feelings of my mind; in which he expreſſed great ſatisfaction; but did not tell me that I was converted, or that he thought I was. He adviſed me to peruſe the Bible critically, and ſee whether I could in heart approve of its doctrines: and I found, the more I read, the better pleaſed and ſatisfied I was with the doctrines and precepts of the holy ſcriptures. I finally got eſtabliſhed in my mind; and, if not deceived, find a diſpoſition of heart to chuſe, love, and delight in God, in his holy religion, law, and government, above every thing elſe in this world; and can freely part with all things here below, to go and dwell with God.

"Whether I am really born into Chriſt's kingdom or not, I cannot ſay with that abſolute aſſurance which ſome expreſs; but thus much I can ſay, and I think with ſincerity, that things appear very differently to me from what they once did. I feel great reſignation to the will and diſpoſal of Heaven; and think that I do rejoice that the Lord reigns. Things, in which I once took great pleaſure, now appear odious and deteſtable; and thoſe things for which I once had no reliſh, appear to be of the greateſt importance, and to be moſt amiable and glorious. I have had at times great diſcoveries of ſpiritual and divine things, which have raviſhed and tranſported my ſoul exceedingly, and carried it far beyond all terreſtrial things. I enjoy a comfortable ſatisfaction that, by divine grace, I have been brought to a hearty and ſincere compliance with the terms and propoſals of the goſpel; and feel that I am not only under obligation, but have a diſpoſition to aſcribe the whole of my ſalvation to the

the rich, free, ſovereign grace and mercy of God, through Jeſus Chriſt.

"If I am deceived in this great affair of my ſoul, I moſt humbly and ſincerely pray God, for Chriſt's ſake, to undeceive me, and ſhine forth into my ſoul with ſuch light and power as effectually to rectify all my miſtakes. And I moſt earneſtly pray God to keep me from the evils which are in the world, and grant me wiſdom and grace to do his will while here on earth, and at laſt bring me to a peaceful end; ſupport and comfort me in the hour of death; grant a convoy of holy angels to conduct me before the bar of my righteous Judge; clothe me with the righteouſneſs of the Redeemer; and finally, receive my unworthy ſoul into the arms of his mercy, to dwell with Chriſt, the ſaints, and holy angels for ever. And all the praiſe and glory ſhall be given to the Father, Son, and Holy Spirit, for ever and ever. Amen. JOHN STEVENS."

ANECDOTES.

THE late Mr. H. B. (a very intimate acquaintance of the writer) informed him, that when he was an apprentice at Dover, he, together with ſeveral young lads, on a Lord's Day, inſtead of going to a place of worſhip, ſtrolled about. At laſt, getting among the ruins of an old houſe, they diverted themſelves for ſome time; and ſeeing an oven ſtanding, he crept into it; when the others, by way of a frolic, endeavoured to keep him in: but on his aſſuring them that he had found ſomething, they cried *halves*; and agreed to let him out. He accordingly came out, with a little book in his hand, and on opening it, read in the title-page, "Sighs from Hell; or, the Groans of the Damned." This immediately ſtruck him, and was the cauſe of his firſt ſerious impreſſions.—Mr. Bunyan was the author. D. G.

Mr. GILES FIRMIN mentions the following extraordinary inſtances of religious ignorance. — A poor woman, near fourſcore years of age, once happened to forget the Sunday, and went to ſpinning that morning, as uſual. On being reminded ſoon after, what day it was, ſhe exclaimed, "I have lived all theſe years, and never ſinned againſt God before; and muſt I ſin againſt him now?"

Another woman profeſſed to be under deep conviction, and went to a miniſter, crying aloud that ſhe was a ſinner: but when he came to examine her in what point, though he went over and explained all the ten commandments, ſhe would not own that ſhe had broken one of them!

THE WATERS OF MARAH.

IN the Old Teſtament, extraordinary interpoſitions of Providence are often perpetuated by the appropriate names given to the places where the glory was diſplayed. Thus, Abraham called the name of the place where the angel interpoſed to prevent the ſacrifice of Iſaac, JEHOVAH-JIREH, *the Lord will ſee*; *the Lord will provide*. At LUZ, where he was favoured with that aſtoniſhing viſion in his way to Padan-Aram, Jacob ſet up a pillar, and called the place BETHEL, *the houſe of God*. And when he had afterwards built an altar upon this ſacred ſpot, he called it EL-BETHEL, *the God of Bethel*. In his firſt viſit he obtained a promiſe, upon which he was to exerciſe his faith; and now the accompliſhment of that promiſe is the ſubject of his grateful exultation. It would be eaſy to multiply inſtances of this kind; but theſe are ſufficient to lead the attentive reader of the Scriptures to ſuch enlargements as may be uſeful for his conduct in difficulty, or his comfort in diſtreſs.

The hiſtory of God's ancient people is of high importance to ſucceeding generations; whether we conſider it as illuſtrative of his providence, or as preparatory to the work of redemption. The things that are written concerning them, are written for our learning; pleaſure and inſtruction are here inſeparably united; and by following them in their journey from Egypt to Canaan, we may obtain ſeaſonable help in our progreſs towards a better country. The barren deſert of Arabia, the courſe of their pilgrimage, abounds to us in fruits of *inſtruction*, *encouragement*, and *caution*. Although there is no immediate reſemblance of this afflictive diſpenſation, we nevertheleſs exhibit an awful reſemblance of that unworthy people in our forgetfulneſs of Jehovah's wonderful works, in our murmurings under his paternal chaſtiſements, in our rebellions againſt his laws; and as the *neareſt* objects appear of the greateſt magnitude, *our own* wanderings from the fountain of living waters, ſhould more deeply affect us than *theirs*, whatever peculiar provocations attended them.

When Iſrael, after three days travelling in a hot climate, without water, came to their fourth ſtation, and found the waters ſo bitter that they could not drink, they called the name of the place MARAH, *bitterneſs*. A name that marks the courſe of their probation, and dates the riſe of that ſpirit of diſcontent, by which they ſo often diſhonoured the wiſdom of God, and expoſed themſelves to his vengeance.

After ſuffering under the tyranny of Egypt four hundred years, they were brought forth with an high hand and an outſtretched arm. When, by the overthrow of Pharaoh and his hoſt, they were firſt delivered from the terrors of impending deſtruction, as is common in a greater ſalvation, they might exult in the aſſurance of leaving all the bitterneſs of death, and of ſuffering, in the waters of the Red Sea; and that they ſhould ſoon take poſſeſſion of the promiſed land. The extacies in which they indulged from this happy change, would preclude the exerciſe of that reflection required by the general operations of Providence, and the ſituation in which they at that moment ſtood. Canaan was at a diſtance; their way to the enjoyment of its freedom and abundance lay through a waſte howling wilderneſs, where the Lord deſigned to humble them, and to prove them, through the long period of forty years; and in the bitter waters of the wilderneſs of Shur, the firſt ſcene of this wonderful economy was diſcloſed.

A dreadful famine prevailing in the land of Canaan, they went, by the invitation of Joſeph, into Egypt. They were then only ſeventy ſouls. But the God of their fathers was with them; and *the more they were afflicted, the more they multiplied*, till they greatly exceeded the aſtoniſhing number of ſix hundred thouſand.—So ſhall the enmity and rage of man always proclaim the ſtability of God's decrees, and ſubſerve the accompliſhment of his promiſes. Of the increaſe and peace of the ſpiritual ſeed of Iſrael, there ſhall be no end.

But how ſhall ſuch a multitude ſubſiſt in the inhoſpitable deſert? *Behold, if the Lord would make windows in Heaven, might this thing be?* Did he not open the windows of Heaven to pour down vengeance upon the obdurate antediluvians? And has he not often opened the windows of Heaven to pour out bleſſings upon the indigent and diſtreſſed? His promiſe ſhall again be verified. He, who ſo recently divided the ſea, commands the clouds, and all the innumerable hidden ſprings of nature. Confined to none of the laws of human poſſibility, he diſplays the independence of his power for his people, where created help and worldly expectation are cut off; he glorifies his mercy in pardoning their rebellions, and in raiſing them up from the depths of deſpair.—Already the people of Iſrael have been three days without water, in a country where no friendly trees cover them with their ſhadow. How painful is the ſenſation of thirſt aggravated by the burning heat of a vertical ſun, and the probable diſtance of relief! Thirſt is repreſented in the

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divine writings as one of the torments of the damned: a torment which our Lord Jeſus endured when expiring on Calvary, as a part of the general curſe. All the viciſſitudes through which the Jews were led, after they left the houſe of bondage, concurred in the trial of their confidence, their ſubmiſſion, and their gratitude. When they came to Shur, panting like the hart for the water-brooks, they could obtain no ſupply; and although at Marah they found water, its bitterneſs precluded any alleviation of their ſuffering. From this afflicting period, we muſt fix the firſt operations of a temper which obliterated the memory of a former deliverance, and baffled all the generous hopes of their appointed leader: a temper which rendered them both unworthy and incapable of genuine peace, brought upon them a long train of woes, and finally excluded them from the land of promiſe.

Inſtead of crying to God, and patiently waiting for his appearance, they became tumultuous in their murmurings againſt Moſes, and madly wiſhed themſelves again in Egyptian bondage. — Thus the indigent too often aggravate their ſufferings, and remove themſelves to a greater diſtance from the fruition of the good they deſire; whereas by their ſubmiſſion to the divine will, they would enſure grace from the fulneſs of Jeſus to bear their calamities, and to anticipate the period of them. He who forms his deſires to his ſituation, and who moderates them by duly conſidering the uncertainty and vexations to which he is liable; he who believes that all the events of life harmoniouſly unite in accompliſhing the gracious purpoſes of God; that his preſent poor and needy condition is probably the prelude of an adequate and permanent ſupply; and whoſe affections are ſupremely engaged in the purſuit of celeſtial treaſures,—this man, if ſurrounded with whatever is moſt alluring to *ſenſe* or trying to his *grace*, will remain ſtrong in the Lord, and happy in the light of life.

Socrates wiſhed that envious men had more eyes, and more ears than other people, that they might be puniſhed with more torment by the happineſs of others.—An envious and a murmuring ſpirit are very nearly allied, and always render their ſubjects wretched, in proportion as they ſee their neighbours the reverſe. In the envy and murmurings of the Jews, we can trace the prevalence of various other paſſions, which are the bane of religion, which abſorb all ſpiritual enjoyment, and alternately excite our contempt and compaſſion. An impatient man is a marvellous compo-

ſition of folly, ingratitude, pride, and preſumption. He is a worm ſtruggling under the foot of Omnipotence. He blots out from the records of his life the higheſt favours God can beſtow, and the beſt ſervices man can perform; he imperiouſly arraigns the juſtice and goodneſs of his Creator and Judge, threatens to throw off his allegiance, and demands that his own will be made the rule of the divine conduct. But this ſin carries its own puniſhment along with it. Does it not increaſe the weight of every burden, and prolong the period of ſuffering? While it obliterates the remembrance of ancient mercies, it infuſes bitterneſs into every exiſting comfort, and leaves the murmurer himſelf without ballaſt and without compaſs, expoſed to the mercy of an unknown tempeſtuous ocean.

Moſes, although deſpiſed and condemned by the people committed to his charge, became their interceſſor at the throne of grace. In all their afflictions he was afflicted. He was not ſeen rioting in luxury while they were periſhing in want; and it was well for them that he was a man of *another* ſpirit; that he was ſuperior to the provocations of peeviſhneſs and enmity; that he forgot his own ſufferings, and could ſo readily forgive their inſolence, in the confidence of his integrity, and the hope of Jehovah's interpoſition. How wonderfully the talents and tempers of men are adapted to their ſtations! and with what exactneſs grace is proportioned to their trials! No man, not poſſeſſing the *wiſdom*, *meekneſs*, and *devotion* of Moſes, could have maintained his honour or his uſefulneſs with ſuch an untoward generation. So conformed to the will of God, and ſo exalted in his favour,—ſo dead to every conſideration but his glory, and the happineſs of Iſrael, our admiration of his character can only be interrupted by our deteſtation of the ſottiſhneſs that could treat that character with ſuch indignity. In theſe, and various other particulars, our Saviour was a Prophet like unto Moſes. He was reviled without retaliating; the wonders he performed were degraded by no oſtentation; his forbearance and magnanimity overcame all the obſtacles thrown in the way of his miniſtry; he patiently endured the croſs, and uniformly deſpiſed the ſhame. In life and in death he was wholly devoted to the beſt intereſt of an indigent, murmuring, rebellious, barbarous people.

How happy it was for this guilty generation, that the man ordained of God to be their leader, was in temper and conduct ſo unlike themſelves! a man meek in ſpirit, ſtrong

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in faith, fervent and powerful in prayer! When Moſes cried to the Lord, the Lord immediately ſhewed him a tree, a part of which he was commanded to caſt into the waters, and the waters were made ſweet, palatable, and wholeſome. While the infidel, to deſtroy the miracle, aſcribes the healing of the waters to the *natural virtues of the tree*; and while the Jew, following vain traditions, and *proud* of the miracles wrought in favour of his nation, aſſerts that *the tree itſelf was bitter*, the child of light will humbly adore that omnipotent *Spirit of God*, who firſt *moved upon the face of the waters*, and by whoſe ſovereign influence this aſtoniſhing change was effected in the waters of Marah :—that God the Spirit can never be at a loſs for inſtruments to accompliſh his works; that for the encouragement of our attention to ordinances, he employs means in fulfilling his deſigns, when his arm *alone* is adequate: that in ſituations the moſt unpromiſing and diſtreſſing, he, according to his word, will appear for the ſupport, conſolation, and deliverance of his people. Of theſe truths we ſhould never loſe ſight; theſe truths ſhould be deeply engraven upon our hearts.

We have a greater Advocate with the Father than Moſes; even Jeſus, who is gone into Heaven, and is on the right hand of God; angels and authorities, and powers being made ſubject unto him. An intereſt in his love will reconcile us to every diſappointment; believing views of his croſs will ſweeten every affliction; the proſpect of that period when the *Lamb in the midſt of the throne ſhall lead them unto living fountains of water, and wipe away all tears from their eyes*, will elevate their thoughts and affections far above theſe troubled ſcenes, and increaſe the ardour of their deſires to depart, and to be with Chriſt. Our preſent ſecurity reſts upon no legal conditions; our full redemption upon no mere probabilities. The Lord Jeſus is our ſurety, our guide, our defence, our fulneſs; and he is *the ſame yeſterday, to-day, and for ever*. We may be in want of temporal comforts; we may be exerciſed with many calamities; we may walk in darkneſs, and have no light; but faithful is he who hath called us; and he will never gather our ſouls with ſinners. Let us then ceaſe to murmur, let us live by faith, and let us daily anticipate the glories of that reſt which remaineth for the ranſomed of the Lord.

P.

A PROPOSAL TO FORM SOCIETIES IN DIFFERENT PARTS OF THE KINGDOM, FOR DISTRIBUTING RELIGIOUS TRACTS.

THE Inſtitution, Progreſs, and Succeſs of the RELIGIOUS TRACT SOCIETY, have been frequently announced to the public, through the medium of this Magazine; and, we truſt, it becomes every day more apparent, that the diſperſion of ſmall tracts on ſerious and Evangelical ſubjects, is a practice happily calculated, under the divine bleſſing, to diffuſe ſacred knowledge, and to promote the beſt intereſts of mankind. The encouragement which the Society has already experienced, ſufficiently proves that this method of communicating religious inſtruction, meets with general approbation.

In this we rejoice, yea, and we will rejoice. That ſome good is done, is matter of pleaſure and praiſe. But are we to ſtop here? Is good enough already done? By no means. This is but the firſt fruits, we truſt, of a harveſt far more glorious and abundant. We have reaſon to think that where *one* benevolent perſon now employs himſelf in diſperſing tracts, an *hundred* equally benevolent and active might be engaged in the ſame good work:—that where one tract is now diſpoſed of in this manner, a thouſand might be diſperſed, if the attention of pious perſons were duly excited to this good work. And what method can be deviſed for this end, more likely to prove effective, than the inſtitution of Voluntary Societies for the expreſs purpoſe of *diſtributing Religious Tracts?*

The Society firſt mentioned, has done worthily in recommending this object to the notice of the public, eſpecially in that excellent performance, No. I. of their tracts,—in raiſing ſubſcriptions to enable them to print tracts in a cheap and handſome manner, and in engaging the various talents of ſome uſeful writers, and thus furniſhing the country at large with a pleaſing variety of excellent productions. Thus far is well: but at preſent it may be feared that very few perſons, comparatively, are actively engaged in diſſeminating the truth among the thouſands,—the millions,—of the ignorant and the vicious.

It is, however, much to the honour of ſeveral Clergymen, (and ſome of the dignified orders) together with other zealous Gentlemen in the county of *Durham*, that they have ſet before us an admirable example, well worthy of immediate

diate imitation. They have eſtabliſhed a ſociety at *Darlington*, with the view which we wiſh to recommend. It is probable that many other Societies would be formed for the ſame purpoſe, if a ſuitable plan were preſented. We have therefore extracted the following Rules, in part, from thoſe of the Darlington Society, with ſome alterations, which ſerious perſons, who approve of the general idea, may adopt or diverſify, as their local circumſtances or particular inclinations may direct.

Outlines of a Plan for the Regulation of a Society, for the Diſtribution of Religious Tracts.

RULES.

I. That this Society ſhall be eſtabliſhed for the ſole purpoſe of circulating Religious Tracts.

II. That every Subſcriber of per year (quarter or month) ſhall be deemed a member.

III. That ſeven of the Subſcribers be annually choſen as a Committee, for the management of the concerns of the Society, who ſhall meet once a month, on or oftener, if they deem it neceſſary. One of the Committee to be Treaſurer, and another Secretary for the year.

IV. That the Tracts ſhall be, in general, ſelected from thoſe publiſhed by the Religious Tract Society in London.

V. That no Tract ſhall be admitted, but by a majority of the Committee at a monthly meeting; the ſame having been propoſed the month preceding.

VI. That every member may receive *three-fourths* of his ſubſcription in tracts; the remaining fourth to be employed by the Committee in defraying the expences of the Society, and in diſtributing tracts according to their diſcretion*.

Inferior regulations will naturally occur. In moſt caſes, the great difficulty will be to find an active perſon to begin. In general, the Miniſter is the fitteſt to take the lead; in default of the Miniſter, ſome generous layman may ſupply his place. In ſome caſes, it may be expedient that an annual Sermon be preached, to recommend the Inſtitution, and, if need be, a Collection made for its furtherance.

* This will enable them to diſpoſe of a number of Tracts to a member, or other perſon, who travels, or has the beſt opportunity of diſtribution; perhaps greater than any of the Committee themſelves. Pedlars may be furniſhed with a number, at a reduced rate.

It

It seems also desirable that every member engage himself to give away some tracts in his particular connexion, were it but one, uniformly, every week, to the most suitable object he could think of; and it might contribute greatly to the general good, if the Committee would devise rules for this purpose.

Who can tell what extensive advantages may be derived from a general and zealous adoption of this plan! Enough good has been already done, by the blessing of God, to encourage far more diffusive attempts. Christian brethren, the time is short: let us be up and doing, and the Lord be with us. Amen and amen. G. B.

QUERIES.

I. NOTHING is more certain from Scripture and experience, than that the Holy Spirit does supernaturally operate upon the hearts of God's people; and notwithstanding, after what our Lord says, in John iii. 8, concerning the mysterious nature of such operations, no one should attempt to explain *how* they are performed; yet, as believers can, in some measure, discern the difference between what is spiritual and what is *only* natural, I shall think myself much obliged if some of your correspondents would answer the following Query: — "In what respects, and by what means, can believers distinguish the suggestions and influences of the Holy Spirit upon their souls, from those which arise in their minds, in some way or other, *solely* from nature?"

Buckingham. G. G. S.

II. As the Christian Epoch is dated from the Birth of our Saviour, why does not the new year commence on the 25th of December? Why is not the 1st of January set apart, in commemoration of his birth?

If our Saviour was crucified on the Friday, and rose again early on Sunday morning (which appears clearly from the Evangelists) how could the words be verified which he spake of himself, Matthew xii. 40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth?"

STROPER.

CIRCULAR LETTER FROM THE DIRECTORS OF THE MISSIONARY SOCIETY TO THE DIVINITY-STUDENTS IN THE VARIOUS BRITISH SEMINARIES.

Beloved Brethren,

THE Directors of the Miſſionary Society, formed for the ſpreading of the glorious Goſpel in heathen and other unenlightened countries, ſalute you with much affectionate reſpect. We venerate the heaven-born piety of your minds, while, declining to enter the path to which the love of this world's wealth and honour would lead you, we behold you conſecrating your powers and faculties to the ſacred cauſe of God and of Jeſus Chriſt, whom he hath ſent. Our prayers aſcend before the throne of grace in your behalf, that the Eternal Spirit would enrich your underſtandings with profound knowledge of the myſtery of godlineſs; that he would animate your hearts with ardent love to the Son of God; and that he would inſpire you with well-directed zeal for the extenſion of Chriſt's ſpiritual kingdom among men. This object, ſo deſervedly near to your hearts, hath alſo united ours; the churches of the ſaints have entruſted, in liberal meaſure, to our management their ſilver and their gold: we feel the high reſponſibility in which their confidence hath placed us; the inhabitants of extenſive regions ſitting in darkneſs, and in the ſhadow of death, lift up their eyes, and demand of us the means of inſtruction, of ſpiritual health, of ſalvation. In the populous countries of Indoſtan, in the kingdoms beyond the Ganges, in the ſouthern parts of Africa, in Canada, in the Britiſh Weſt India colonies, and in the numerous iſlands of the Pacific Ocean; in all theſe places, the proſpect of introducing or extending the knowledge of Chriſt, is encouraging: in ſeveral of them, the Society has miſſionaries, who are now engaged in the ſacred work. But their numbers are neither equal to their ſituations, nor to the means of exertion which the Society poſſeſſes. We feel it to be our duty, therefore, beloved brethren, to come forward, and, in the bowels of Jeſus Chriſt, to addreſs ourſelves to you.

The command of our exalted Lord is not confined to apoſtolic man. "Go ye into all the world, and preach the goſpel to every creature." Its obligation lies on the church, till, in the fulleſt ſenſe, "the kingdoms of this world become the kingdoms of our Lord, and of his Chriſt;" till, "from the riſing of the ſun, even unto the going down of the ſame, his name ſhall be great among the Gentiles; and in

every place incenſe be offered unto his name, and a pure offering." But hath the Chriſtian world duly felt the weight of God's authority in this command? What proportionate efforts have been made, eſpecially among Proteſtants, during theſe two laſt centuries, to carry the word of life beyond the boundaries of Europe? How will men, to whom the God of nature hath imported rich endowments; men, whom the Spirit of God hath fitted, and called to the chriſtian miniſtry; men, to whom Divine Providence has opened fair fields of extenſive uſefulneſs in unenlightened countries, anſwer to the Son of God for their ſupineneſs and neglect of his ſacred command?

Have you, beloved brethren, yourſelves paſſed from death to life? Do you enjoy peace with God, through our Lord Jeſus Chriſt? Do your ſouls triumph in the proſpect of immortal bleſſedneſs? Hath God beautified your minds, dignified your characters, with the lovely diſpoſitions and tempers of Jeſus Chriſt? Turn your eyes to the deplorable ſtate of human nature in heathen lands. "Their underſtandings darkened; alienated from the love of God, through the ignorance that is in them, becauſe of the blindneſs of their heart; paſt feeling, given over to laſciviouſneſs, to work all uncleanneſs with greedineſs; changing the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things; filled with all unrighteouſneſs; taken captive by the Devil at his will." Are not all the ſympathies of your renewed hearts awakened? Doth not the fire burn while you muſe on the neglected miſeries of millions of your fellow men, who "have no hope, and are without God in the world?" Do not your ſouls feel a generous ardour to impart to them the means of that bleſſedneſs of which you yourſelves ſo richly partake?

The Son of God left the realms of glory, ſunk into our nature, and in that nature encountered poverty, fatigue, the ſcorn of proud men, and the inſults of the mean; reproach, virulent oppoſition from earth and Hell, and at laſt all the ſhame and pain of death on the croſs. Theſe ills he encountered and endured, from a principle of love to your ſouls. Is there any return then which he may require of you; any ſacrifice of care, of earthly proſpects, of friendſhips, of the charities of dear and valuable relations, too great to be made for him? Are there any dangers from ſtorms and tempeſts, from a vertical ſun, or a howling wilderneſs, from the unbridled paſſions of men, or the ſnares of the Devil, too formidable to be met by you, for his ſake,

who,

who, in the cauſe of your ſalvation, ſet his face like a flint againſt all oppoſition, remained ſtedfaſt and immoveable, till, in triumph, he exclaimed "It is finiſhed!" In truth, a life of antediluvian extent, of apoſtolic activity, and darkened by all the gloom of priſons, baniſhments, tortures, and deaths, which diſtinguiſhed the ages of perſecution, would be but a poor return on your part to the Son of God, for what he endured in your behalf.

Conſider, beloved brethren, the importance of the object to which we would draw your attention; the introduction of the light which came from and leads to Heaven; the tranſlation of men from the kingdom of Satan into the kingdom of God's dear Son; the laying of the foundation of a building, which ſhall grow into an holy temple in the Lord; the ſowing of the ſeed of the word in fields, which may produce harveſts of chriſtian tempers and good works, in perpetual ſucceſſion, till the conſummation of all things; the ſalvation of immortal ſouls, for which the Son of God laid down his life, in which the Spirit of God deigns to dwell, and for which bleſſedneſs is in Heaven prepared, conſummate in its nature, and everlaſting in its duration. Theſe are objects great and good, calculated to arouſe and ſtrengthen every active principle of the renewed mind. In the contemplation of theſe objects, we eaſily enter into the juſtneſs of St. Paul's feelings, when he thus ſpake: "Yea, and if I be offered up on the ſacrifice and ſervice of your faith, I joy and rejoice with you all. From Jeruſalem, and round about, unto Illyricum, I have fully preached the Goſpel of Chriſt: yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation."

The men of the world, in the mere proſpect of obtaining wealth or fame, leave, without a ſigh, their native ſhores, encounter ſtorms and ſhipwrecks, go to the uttermoſt parts of the earth, riſque their lives in unhealthy climates, or in the field of battle; and all for an object, the obtaining of which is as uncertain as the enjoyment of it, when obtained, is unſatisfying! Shall then a diſciple of Jeſus, who, like you, has devoted himſelf to the croſs, heſitate to follow the Captain of Salvation, in making inroads on the territories of Satan, where the dangers are unſpeakably leſs, the advantages infinitely ſuperior, the honours unfading, the reward eternal, and altogether ſatisfying? Can the world believe us to be ſerious in our profeſſions, if we thus indolently "abide among the ſheep-folds, to hear the bleatings of the flocks,"

which, under a plenitude of paſtoral care in this favoured land, "lie down in green paſtures, or are led by the ſtill waters," and fear to "jeopard our lives unto the death, in the high places of the field," in behalf of the other ſheep not of this fold, for whom Jeſus bled and died?

If we are ſlothful and covetous miniſters, and grow pale at the ſight of the croſs, and greedily "look every one for his gain from his quarter," ſhould we not liſten to the following denunciation, as if ſeven thunders uttered their voices: "Curſe ye Meroz, ſaid the angel of the Lord; curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty."

The character of a Miſſionary is deſervedly held in high honour in the churches of the ſaints. The names of Elliot, Brainerd, and Swartz, will be tranſmitted to poſterity amid the eſteem and veneration of all good men. Generations unborn will riſe up in the wilds of America, and in the plains of Indoſtan, and call them bleſſed. Why, beloved brethren, ſhould not you cheriſh in your boſoms laudable emulation of the unwearied activity and exemplary patience of thoſe great men? After ſerving the Lord Chriſt for a few years among the heathen, you may return to the embrace of your native country, covered with honour, and fitted for eminent uſefulneſs in aſſiſting the Society in future miſſions.

The Directors have no worldly objects, by which to bring into their ſervice able and holy men; a decent competency, with ſuch accommodations as the nature of the place will admit of, are all they can promiſe. The Miſſionary muſt not ſeek great things for himſelf in this life: he muſt not look at the things that are ſeen: his expectations muſt be ſpiritual and divine. But aſſiſtance on the part of God is promiſed, and a glorious reward provided. A field is opened to him, in which the beſt principles of religion in his ſoul may be profitably employed, and, by being employed, will be carried onward to perfection.

We beſeech you, beloved brethren, to ſet apart a reaſonable meaſure of your time, in which, leiſurely, and with becoming ſolemnity of ſpirit, to turn this important ſubject in your minds. Implore light and direction from God, who hath promiſed "to lead the blind in paths they have not known; to make darkneſs light before them; and crooked things ſtraight." Realize in your thoughts the day of your death, and enquire what is the path which, it is likely, you will then approve of, and wiſh you had choſen. In this

ſolemn

ſolemn deliberation, we ſhall not ceaſe to pray for you, that "the God of our Lord Jeſus Chriſt, the Father of glory," may enlighten the eyes of your underſtandings, that you may diſcern the path of your duty; may diſtinguiſh the voice of Chriſt from the voice of a ſtanger; may become of quick underſtanding in the fear of the Lord; and be enabled (whether called to miniſter at home, or to the ſons of the ſtrangers abroad) "willingly to ſpend and be ſpent" in building the tabernacle of God with men upon earth.

LETTER VI.

ON THE PERSONALITY OF THE HOLY SPIRIT.

My dear Friend,

THE unexpected interview which I had with you laſt week, afforded me peculiar pleaſure. If the Lord has been pleaſed to bleſs any thing to your ſoul which I have either ſpoken or written, I deſire to unite with you in bleſſing his holy name for it. An earneſt deſire to be further uſeful, leads me again to addreſs you. My former letters have been principally confined to the divinity of our Lord Jeſus Chriſt. It is my intention in this letter, to ſtate to you my views of the perſon and work of the Holy Spirit; not ſo much with a view to convince your judgment, which I truſt the Lord has done, as with a view to endeavour to eſtabliſh and confirm your ſoul. Many conſiderations evince the importance of this ſubject.

It was under the influence of the Eternal Spirit that the ſacred Scriptures were pennd. "For the prophecy came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt*:" and his divine and gracious influences are abſolutely neceſſary to enable us ſpiritually to underſtand the word of God; "For the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned†." It is the Holy Spirit who quickens the veſſels of mercy, when dead in treſpaſſes and ſins; enlightens their minds to ſee the ſpirituality of the law of God, the evil of ſin, and the danger to which, as ſinners, they are expoſed. It is the Spirit who gives precious faith, leads the awakened ſoul to Chriſt, and glorifies the bleſſed Redeemer.

It is by the exceeding greatneſs of his mighty power that

* 2 Pet. i. 21. † 1 Cor. ii. 14.

believers

believers are enlivened when their souls cleave to the dust; are enlightened when under spiritual darkness; are comforted under their sorrows; are assisted in prayer when they know not how to address the Lord; are strengthened with might in their inner man, so as to be enabled to persevere in the ways of holiness and obedience to the will of God. He begins, carries on, and completes the work of grace in their souls; hence he is called the Spirit of Grace, and the Spirit of Glory. The question now to be considered is, "By the Holy Spirit, are we to understand the virtue, power, or energy of the Divine Father? or are we to understand a Divine Person in the Godhead?"—I conclude the latter, for the following reasons:—

First, Because the Sacred Three are mentioned under distinct personal characters, when the Apostle declares that "there are three who bear record in Heaven; the Father, the Word, and the Holy Ghost*." Also, when the solemn ordinance of baptism is administered, persons are to be baptized in the "name of the Father, and of the Son, and of the Holy Ghost."†

Again, Personal pronouns are very frequently used, with an immediate reference to the Eternal Spirit; particularly by Jesus Christ himself. "When *he*, the Spirit of Truth, is come, *he* will guide you into all truth; for *he* shall not speak of *himself*; but whatsoever *he* shall hear, that shall *he* speak; and *he* will shew you things to come. *He* shall glorify me; for *he* shall receive of mine, and shall shew it unto you."‡

Also personal properties and actions are attributed to the Spirit in the sacred word of God. For instance: "The Spirit searcheth all things; yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God §." "Now there are diversities of gifts; but the same spirit: and there are diversities of operations; but it is the same God who worketh all in all. To one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit. All these worketh that one and the self-same Spirit, dividing to every man severally as *he will*." ‖

Farther, He is represented as interceding for the children

* 1 John v. 7. † Matt. xxviii. 19. ‡ John xvi. 13, 14.
§ 1 Cor. ii. 11. ‖ 1 Cor. xii. 4, 6, 8, 9, 11.

of

of God: "The Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered. And he that ſearcheth the hearts, knoweth what is the *mind* of the Spirit, becauſe he maketh interceſſion for the ſaints, according to the will of God." * Hence we are ſolemnly cautioned againſt grieving this divine Comforter. "Grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption." †

Once more. The Lord the Spirit is repreſented as *ſpeaking* and *ſending* meſſengers: "I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then I ſaid, Here am I, ſend me. And *he* ſaid go, and tell this people, Hear ye indeed, but underſtand not ‡," &c. Now the apoſtle Paul, when he quotes this paſſage, ſays, "Well ſpake the Holy Ghoſt, by Eſaias the prophet, to our fathers, ſaying, Go unto this people and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive §." When the Lord was about to call the Ethiopian eunuch to the knowledge of Jeſus Chriſt, "the Spirit ſaid to Philip, Go near, and join thyſelf to this chariot ‖." When Peter was in ſuſpenſe as to the import of the viſion which he had ſeen, the Spirit ſaid unto him, "Behold, three men ſeek thee: ariſe, therefore, and get thee down and go with them, doubting nothing, for *I* have ſent them **." Alſo, when Paul and Barnabas were to be ſent forth, in a more particular manner, for the work of the miniſtry among the Gentiles, "As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Paul and Barnabas to the work whereto *I have called them*. And when they had faſted and prayed, they ſent them away. So they, being ſent forth by the Holy Ghoſt, departed ††," &c.

Again, If the bleſſed Spirit were merely the power and energy of the Father, how could we underſtand the following affectionate prayer:—"Now the God of peace fill you with all joy and peace in believing, that ye may abound in hope, through the *power of the Holy Ghoſt* ‡‡?" Can this and all the preceding paſſages be applied to the Holy Spirit, with any propriety, without conſidering him as a diſtinct perſon from the Father and the Son? I conceive not; but the next queſtion which ariſes naturally, is, Whether the

* Rom. viii. 26, 27. † Eph. iv. 30. ‡ Iſaiah vi. 8, 9.
§ Acts xxviii. 25, 26. ‖ Acts viii. 29. ** Acts x. 19, 20.
†† Acts xiii. 2—4. ‡‡ Rom. xv. 13.

Holy

Holy Spirit be truly a divine perſon, or a ſubordinate and created being?—But this muſt be reſerved for my next letter. In the mean time, I remain yours,

J. UPTON.

OBITUARY.

ANN EVANS.

ANN EVANS was born in Briſtol, Nov. 13, 1767: her parents were extremely poor; and her father dying when ſhe was very young, ſhe was left to the care of her mother, who was a ſtranger to the truth as it is in Jeſus. Soon after her huſband's death, however, ſhe had a fever, and ſuppoſing her diſſolution to be approaching, ſent for a miniſter to pray with her. Ann was in the room, when the miniſter, being about to engage in prayer, called her to kneel down, and ſpoke a few words to her on the ſubject of prayer; which deeply impreſſed her mind. From *that* time ſhe always attended a preached goſpel, particularly at the Tabernacle; but was only a *hearer* till the year 1791, when the late Mr. Medley's preaching was bleſſed to her converſion. To uſe her own words, "*She felt as ſhe never had done before.*" At this time ſhe maintained herſelf by her needle, and had frequent ſweet opportunities of attending the houſe of God; but *public* ordinances were ſoon denied her. A bed of affliction was the place wherein ſhe was deſigned to be a pattern of *patience* to thoſe around her. At the age of 25 ſhe had a pleuriſy, which, being neglected, brought on other complaints; her lungs were affected; and, for ſome years, ſhe was in a lingering ſtate, gradually waſting away. She was *wholly* confined to her bed the laſt *nine* years of her life; and had nothing to ſupport her but the induſtry of her mother, the aſſiſtance that could be afforded her from the *Sick Man's Friend* at the Tabernacle, and the voluntary contributions of a few friends. She was never heard to murmur at her ſituation; but always ſaid, "the time would come when it would all be revealed:" and this really was the caſe. I firſt viſited her in 1796, and found her in a happy frame of mind, rejoicing in God as her portion. I continued my viſits frequently, for I found her converſation peculiarly ſweet and encouraging: her conſtant companions were her Bible and hymn-book. She was bleſſed with a very retentive memory; ſeldom was a verſe in ſcripture mentioned, but ſhe could go on with two or three following; or if a line or two of a hymn were quoted, ſhe generally took it up, and went through the whole. One day when I went into her room, ſhe ſaid, "I have juſt been thinking of you: thank you for all your loving-kindneſs to me; my Father will repay you: I often think of you, and I often pray for you." A friend one day ſaid to her, you ſeem very comfortable. "Yes," ſhe replied, "I am.

"Soon ſhall I join the favour'd throng;
"Then will I ſing more ſweet, more loud,
"And Jeſus be my ſong."

On being anſwered, he is your ſong *now*, "yes," ſaid ſhe; "but then I ſhall ſing more ſweet, more loud." After I had viſited her about two years, on entering her room one day, ſhe almoſt ſprung out of her bed, ſaying, "Now, my dear friend, I have found the reaſon why I was brought ſo low; I told you it would all be made plain. I believe my affliction

affliction and the prayers of the good men who visit me from the Tabernacle, have reached the heart of my dear aged parent, now near *sixty* years of age.—I shall never forget the joy expressed in her looks upon this occasion; she could only speak in a *whisper*, through weakness; but generally with a smile on her countenance. At one time she said, "Jesus is precious to my soul; he is my all." On being answered "he is precious," she said, "I have long been deprived of the public means of grace; but I have had many visits from my Jesus on this bed; yes, refreshing seasons."—One Sabbath-day I called on her, and gave her some account of the sermon I had just been hearing: "Ah," said she, "that is more of a sermon than I have heard for a long time." I said, you have a Bible, and *that* is the word of God. "It is a treasure!" was her answer: and then, as she was often wont to do, enlarged much upon the goodness of God, in bringing her to a saving knowledge of the truth before she was afflicted. She was particularly fond of those sweet lines of Cowper: —

"The bud may have a bitter taste,
But sweet will be the flower."

At another time she said to me, "I am often surprized to think how wonderfully the Lord provides for such a *useless* creature as I am!" On my saying, he will withhold no good thing from them that trust in him, she, with her eyes looking upward, said, "Lord, increase my faith!" and then added, "Did I say *useless?* No: I am suffering my Father's will. Lord give me patience." One night, in October 1800, we had a dreadful storm of thunder and lightning; the next day I went to see her. On going to her bedside I said, Well, Nancy, how are you, after the storm last night? I suppose you were greatly affected by it in your weak state? "No," said she, "I was not; I know who ordered it. I had such a view of the majesty and glory of God in *that* storm, as I never had before." She often expressed her gratitude to her friends, and said she knew who put it into their hearts to assist her. She has frequently said to me, "I thank you as the instrument; but no further." About Christmas, a very unpleasant symptom took place in her disorder. She had such a craving for food, that it was impossible to satisfy her. Upon this being mentioned in her hearing, she said, "I shall soon be where I shall be fully satisfied; I shall have all I want; there is all fulness in Jesus." The beginning of January 1801, she was attacked by a violent complaint in her bowels, which so reduced her, that there was every appearance of her removal being near. On leaving her one day, after having spent a few minutes with her in prayer, she took me by the hand, saying, "I thank you; I shall soon *praise*." Yes said I, you seem to be going home fast. What a wonderful change you will experience, in the twinkling of an eye, to be free from pain and anxiety! Here she stopped me, and with more than usual quickness said, "Yes, and free from *sin* too." On Friday the 16th, I called on her, and immediately saw a very visible alteration in her countenance; she was in an agony of pain, but her mind was calm, fixed on the Rock of Ages. In this visit she said but very little; only begged me to pray for her. On Saturday I saw her twice, and left something with her, which I knew she needed. She said, "You have been a friend; but I am going to my *best* Friend. God bless you and yours." I asked her if her soul was happy? she said, "Yes, very; the poor body is weak, but consolations are strong; my sweet Jesus supports me;"—and much more in the same strain. Some part of Sabbath-day she was much confused in her ideas; but in the afternoon a great change took place. One of the Tabernacle friends called on her, and engaged in prayer with her for the last time. She was quite collected, and seemed aware of her change being at hand. In the course

of the day she spoke louder than for many months before; and enlarged much on the necessity of fleeing to Christ. She then spoke of the distresses of the times; and hoped her mother would not lose her friends: but added, "Why should I doubt? the Lord is good: I shall be provided for: I am going to the family above. I am glad to have friends come to see me here; but when I join the family above, I shall be surrounded with the *ransomed* ones." Her soul was particularly happy at this time; she was longing for her change. At eleven o'clock at night the enemy was suffered to buffet her greatly; so that she was led to doubt of the willingness of Jesus to save her at *last*. "I have read," said she, "in my Bible, that his arm is not shortened, nor his ear heavy; but I find it otherwise. "My Jesus *used* to hear me, and he *used* to help me. Jesus, hear me now!"—About four o'clock, Monday morning, the rattles came on in her throat, and she was a little convulsed. Her mother said, "Nancy you are going." She replied,

"Where should the dying members rest,
But with their dying head?"

As she drew nearer her end, her mind was raised above the fear of death. In the afternoon I found her dying; but perfectly sensible. I asked her if she knew me? she said, "It is my dear Miss B——. God bless you;" and then several times lifted up her dying eyes and hands as if in prayer. I said to her, Nancy you are going to glory; I believe there is a bright crown and a golden harp waiting for you. In a very faint inward voice (the rattles often preventing her) she replied, "Praise the Lord, O my soul! praise his holy name!" I left her about five o'clock. At seven o'clock, she said, "turn me." On being asked which way, she said, "with my face to the wall, that I may go." She then gave a convulsive catch, and breathed her happy spirit into the arms of her beloved Saviour, at the age of thirty-four years.

She was buried the following Thursday in the yard in Portwall Lane, by the Rev. J. Slatterie of Chatham; who spake a few words at the grave, from Job xiv. 10.

On Thursday, the 12th November, died the Rev. John Thorowgood, pastor of the Independent congregation at Bocking, Essex.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Church of England vindicated from Misrepresentation; Shewing the Genuine Doctrines as contained in her Articles, Liturgy, and Homilies. With a Particular Reference to the Elements of Christian Theology, by the Bishop of Lincoln. By a Presbyter of the Church of England. 8vo, pages 162, price 3s. 6d. Mawman.

This is an able discussion of an important subject, which certainly deserves the most serious consideration of all those who are called upon to give their explicit and unequivocal assent and consent to the Articles, Homilies, and Liturgy of the Church of England.

The Bishop of Lincoln, in his Christian Theology, has undertaken to explain the Articles of the Church of England in an *anti-Calvinistic sense*, as the *only one* consistent with the moral attributes of God, and as evidently meant to be so understood by the framers of them; and he concludes, by solemnly warning every subscriber to these Articles, "that

"that, in a buſineſs of this ſerious and important nature, *no ſpecies whatever* of *evaſion*, or *ſubterfuge*, or *reſerve*, can be allowed or practiſed, without imminent danger of incurring the wrath of God." In this concluſion the Preſbyter perfectly accords; but reſpecting the ſenſe of the Articles, he maintains that the framers of them were Calviniſts themſelves, and clearly meant they ſhould be ſubſcribed in the Calviniſtic ſenſe, and in no other. Thus the matter is at iſſue, and the inference manifeſt, that either the Biſhop or the Preſbyter muſt be groſsly ignorant of what they ſubſcribe, or one of them muſt be guilty of *evaſion, ſubterfuge*, or *reſerve*; and, conſequently, according to his own apprehenſion, *in imminent danger of incurring the wrath of God.*

The Pamphlet opens with an introductory letter addreſſed to the Biſhop, in which the Preſbyter expreſſes ſatisfaction that his "Lordſhip has once more brought the matter into diſcuſſion;" and glancing at the well known addreſs of ſome of the clergy of his dioceſe, is alarmed, it ſeems, at the ſpread of the Calviniſtic doctrines. He admits, with them, the fearful ſtate of the people, their openneſs to Infidelity, Popery, and Fanaticiſm; but ably repelling their attack on Calviniſtic principles, as in any meaſure the ſource of the evil, he imputes it, with great propriety, to the following cauſes: — 1. "A departure from the doctrines of the church. — 2. Inattention to the duties of the miniſtry. — 3. Great relaxation from the ſpirituality of heart and conduct which becomes every real Chriſtian, and, in a more eſpecial manner, the miniſters of the ſanctuary."

He next enters on a preliminary conſideration of the Doctrinal Articles, ſhewing their mutual connection and ſupport of the ſame ſyſtem of religious truth, as expreſsly drawn up "for avoiding of diverſity of opinions, and for the eſtabliſhing of conſent touching true religion." We cannot follow him through the detail, ſo ably handled, but muſt refer to the Pamphlet itſelf. His appeal, in favour of the Calviniſtic ſenſe of the Articles, to the writings of the Reformers themſelves, to the ſenſe of all the foreign churches, and to the great body of Diſſenters, allowed to be Calviniſts, from the times of the Puritans, and, who under the Toleration Act, have always ſubſcribed them as Calviniſtical, is certainly powerful; and his manner is no leſs pleaſing than his reaſoning is concluſive.

In his third part, where he enters upon animadverſion on the Biſhop's Chriſtian Theology, he wields his Theological arguments with great acuteneſs. The Biſhop ſeems, on the Eighth Article, to have laid himſelf open to juſt cenſure, by pronouncing the damnatory clauſes of the Athanaſian Creed *unneceſſary* and *preſumptuous*. Upon which the Preſbyter obſerves, "That whether the Athanaſian Creed be in every part ſcripturally defenſible or not, it is very *inconſiſtent* and *preſumptuous* in a Biſhop to ſubſcribe, and to require others to ſubſcribe, without evaſion, ſubterfuge, or reſerve, under pain of God's diſpleaſure, as *proved by moſt certain warrants of Holy Scripture*, what he ſo pointedly reprobates and diſclaims."

On the ſubſequent articles of original ſin, juſtification, good works, predeſtination, and obtaining ſalvation only by the name of Chriſt, he ſtrongly argues againſt the Biſhop's expoſition; and under all theſe heads, the quotations made from the Chriſtian Theology, and the contraſt of the Articles, in their literal and grammatical ſenſe, are placed in a ſtriking point of view.

From the Liturgy, eſpecially the Collects, he produces a variety of paſſages, which confirm his preceding obſervations, and demonſtrate the correſpondence of the Prayers with the Articles.

On the Homilies, the ſubject is very conciſely, though concluſively treated. They are ſo explicitly Calviniſtic, that if they may be allowed to ſpeak the doctrines of the church, the Biſhop muſt be ranked among the moſt decided diſſenters from the eſtabliſhed creeds, notwithſtanding he has ſo often, and no doubt *conſcientiouſly*, ſubſcribed to them, "without evaſion, ſubterfuge, or reſerve."

The Guide to Domeſtic Happineſs, 5th edition, greatly enlarged, 12mo, 5s. boards. Button and Son.

THIS elegant work, which is written in the form of Letters to a Friend, has long received the ſtamp of public approbation (ſee our firſt vol. p. 85); but the preſent edition is ſo much improved, as to be, in great meaſure, a new work. The typography and frontiſpiece merit the ſame commendations as thoſe of the *Refuge*, by the ſame author. (See Evan. Mag. for Oct. p. 405) and the Book would be a very appropriate and handſome preſent to perſons entering, or having lately entered upon the married ſtate.

The Triumph of the Saints: a Sermon occaſioned by the Death of the Rev. Thomas Markinſon Morton, *who died June* 12, 1801. *By* John Towers, *Miniſter of the Goſpel, Barbican.* 8vo, 1s. Chapman.

THIS Diſcourſe, which was preached at Holywell Mount chapel, of which Mr. Morton was formerly miniſter, is founded on 1 Cor. xv. 55—57; from which the evangelical preacher conſiders and explains the nature and circumſtances of the Chriſtian's triumph, adducing, as an inſtance much in point, the happy experience of the deceaſed, of whom he gives an intereſting account. From this we ſhall give only a very brief abſtract, as thoſe who knew Mr. Morton will certainly wiſh to ſee the Diſcourſe:—

Mr. Morton was born *anno* 1756, and called, by grace, at ten years old. In 1779 he began his miniſtry, and preached his firſt ſermon at the above chapel in 1782, and continued there ſeven years; after which he only laboured as an occaſional preacher. On the laſt day of May laſt, he preached three times at Cheſhunt, and was engaged to Croydon on the 6th of June; but on the Saturday preceding, he was taken ill with the gout in his ſtomach, and died on the Friday following. His laſt days were very comfortable and happy; and he launched into eternity without a doubt or fear.

Mr. Morton's private character was highly amiable and exemplary; and for integrity and punctuality, he was a pattern to miniſters as well as people.

The Backſlider; or, an Enquiry into the Nature, Symptoms, and Effects of Religious Declenſion; with the Means of Recovery. By A. Fuller. 12mo, pp. 98. 1s. Button, &c.

WHEN we have received pleaſure and inſtruction from the ſucceſſive publications of an author, we naturally ſit down to the peruſal of a freſh work with prejudices in its favour. This is the caſe, we believe, with Mr. Fuller's readers; and in the preſent inſtance they need not fear diſappointment. Small as is this Tract, and humble as its form, the high importance of the ſubject, and the judicious manner in which it is treated, rank it with the moſt intereſting of Mr. Fuller's productions.

The preface informs us, that "the following pages were occaſioned by the writer obſerving ſeveral perſons of whom he had formerly entertained a favourable opinion, and with whom he had walked in Chriſtian fellowſhip,

lowſhip, having fallen either from the doctrine or practice of true religion. A view of their unhappy condition made a deep impreſſion on his mind.—He hopes that, though it was written with a ſpecial eye to a few, it may yet be uſeful to many." We ſincerely hope ſo too, as we doubt not but it will have a very extenſive circulation; otherwiſe we ſhould have been tempted to give ſeveral extracts, eſpecially from his remarks on the danger of political zeal to religious characters; which are peculiarly worthy of attention.

NEW PUBLICATIONS.

Sermons on Evangelical and Practical Subjects, deſigned chiefly for the uſe of Families. By T. Lowell. 8vo, 7s. 6d. boards. Ogle, Chapman, and Conder.

An Eſſay on the Divine Authority of the New Teſtament. By David Bogue. 12mo, 3s. 6d. boards—fine paper 4s. Seeley and Williams.

A New Verſion of the Pſalms of David. By Jos. Cottle. 12mo, 4s. boards. Longman and Co.

An Eſſay on Religion, addreſſed to Young Perſons. By J. Fullager. 6d. Rivingtons.

Practical Leſſons on the Proper Leſſons in the Old Teſtament. By F. T. Travell, A. M. 5s. Rivingtons.

A few Plain Practical Sermons on Important Subjects. By N. Hollingſworth, A. M. Curate of Sedgfield, &c. 12mo, 5s. boards. Croſby and Co.

A Layman's Account of his Faith and Practice; with a Letter from the Rev. Ch. Daubeny. 12mo, 2s. 6d. boards. Rivingtons.

Diſcourſes on the Scriptural Doctrine of Atonement and Sacrifice; with Strictures on Mr. Belſham. By W. Magee, D. D. 8vo, 9s. boards. Cadell and Davis.

Diſcourſes at the Ordination of the Rev. J. Clayton, jun. By the Rev W. Humphryes,—John Clayton, ſen.—and W. Nicol. 1s. 6d. Williams.

SINGLE SERMONS.

The Bleſſings of Peace. By the Rev. T. Haweis, LL. B. and M. D. 8vo, 1s. Williams.

God's Care of our Country, a Rational Source of Joy. Preached at Bridgnorth. By W. Evans. Robinſons.

A Blow at the Root of Infidelity; or the Agreement of Nature and Scripture in Teſtimony of a Triune God. By J. Chamberlain, Bath. Mawman.

Mutual Duties of Huſbands and Wives, &c. 2d edition corrected. By W. Jay. 8vo, 1s. 6d. Williams.

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LITERARY INTELLIGENCE.

The Rev. S. Burder's Illuſtrations of Scripture from Oriental Cuſtoms, &c. are in the Preſs, and may be expected early in January.

The

The Rev. J. Johnſon, Miniſter of St. George, Mancheſter, has announced the plan of a Literary or Univerſal Language; by which a correſpondence may be maintained with all parts of the world: a diſcovery which he conſiders of great importance to miſſionary undertakings.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A great variety of intereſting intelligence has been received by the Directors, from various quarters, in the courſe of the preſent month.

A letter from Mr. Mitchell, dated Bay of Chaleur, Aug. 28, 1801, ſtates, That beſides preaching four times a week, he had been conſtantly employed in teaching the children of the poor; and not without good encouragement to perſevere. Several letters have likewiſe been received from the Cape, of which the following are the moſt intereſting particulars.

A letter has been received from Mr. Bentom at Quebec, of a date ſo recent as Oct. 28, 1801; at which time he appears to have been in good health and ſpirits, and with encouraging proſpects before him. "We continue," (ſays he) "increaſing in numbers; and I have abundant reaſon to believe, in many inſtances, in the love and fear of the Lord. I have now between fifty and ſixty communicants; and truſt the Lord is carrying on a work of grace in many others. I have made three converts from popery, the Lord make them poſſeſſors of vital godlineſs! I hardly ever preach without ſome Roman Catholic hearers. Upon the whole, I think the Miſſionary Society has great cauſe to bleſs the Father of Mercies, who thus favours their exertions for the ſpread of the glorious Goſpel in Canada."

Mr. Read's letter is of a date prior to two we have already printed; but contains an account of his voyage to the Cape, with the providential deliverance of himſelf and companions from a French frigate of much ſuperior force, who attacked them but about two days ſail from where Mr. R. had been before twice captured; which filled him with much joy and gratitude.

A letter from the South African Miſſionary Society, dated 4th of July, 1801, relates, That the Engliſh and Dutch Miſſionaries were both labouring with much zeal and activity, as Providence permitted both, among the Heathen and Chriſtian inhabitants, under the direction, and with the cordial approbation of the Society.

A letter from Mr. J. B. Tromp, relates the nature and number of his Miſſionary labours in Wagemakers Valley and its neighbourhood, during the month of February laſt.

Mr. Bakker's letter of July 29th, relates to the reſumption of his labours among the Heathen at Stellenboſch, and that the word was evidently attended with a bleſſing, being received with much affection and many tears. He preaches three times on the Sabbath, beſides the Wedneſday evening, when his congregations are very numerous; and devotes a conſiderable portion of his time to the inſtruction of the children.

Mr. Maanenberg's letter, dated Cape Town, July 5th, gives the particulars of his voyage, together with Meſſrs. Bekkar, Foſter, &c. in the Eliza, Capt. Holman*. Jan. 29, they ſailed from Falmouth with

* See Evan. Mag. for January laſt, p. 35.

convoy,

convoy, in company with two fleets, one of which, of 110 ships, they loſt ſight of on the firſt day. On Feb. 1. they fell in with a French fleet of fifteen men of war; but providentially eſcaped being taken. Next day a violent ſtorm aroſe, which continued for the eight days following. They were immediately ſeparated from two other veſſels which hitherto bore them company; and they were expoſed to ſtrong gales and heavy ſeas. On the 10th, the wind became more favourable; but on the 13th aroſe a ſtill more tremendous ſtorm, which however ſubſided on the day following, and the weather became more favourable; and they were carried through all the perils of the deep till they arrived at Rio Janiero, where they were obliged to put in for freſh water. During the preceding dangers, Mr. M. deſcribes the ſtate of his mind as perfectly calm, repoſing himſelf on "the Maſter of the ſtorm," and knowing in whoſe ſervice he was engaged, and under whoſe protection he ſailed.

At Janeiro he was permitted to go on ſhore, and received "no little kindneſs" from the ſuperſtitious prieſts on that iſland, who freely permitted him, notwithſtanding his avowed proteſtantiſm, to witneſs the ceremonies of the Paſſion-week, without requiring his conformity to them. They alſo ſhewed him their convents, eſpecially their valuable and extenſive library; and would not conſent to part with him, till he had promiſed to correſpond with them. April 8th they left this place, and after having been at ſea two weeks longer, they met another dreadful ſtorm, with contrary winds, which led the captain to declare, he had never made ſuch a tempeſtuous voyage during two-and-twenty years he had uſed the ſea. Still, however, their "Father was at the helm," and by "the good hand of God upon them," they arrived ſafe at Cape Town on May 14th; and on the following Lord's Day, Mr. M. preached a thankſgiving ſermon, from Pſ. cxxvi. 13.

On his arrival, the South African Society requeſted him to aſſiſt them in the great work of God among the Heathen at this place. Here, in conjunction with the other brethren, Mr. M. propoſed the following plan, which has been adopted: 1. To erect a houſe for the prayer-meetings of the Chriſtians; 2. A church for the Heathen; 3. A ſchool for their children; 4. A houſe for himſelf, with a room for the accommodation of Miſſionaries who may occaſionally viſit Cape Town. Twice in each week Mr. M. preaches and catechiſes their children. His labours have been abundantly bleſſed, and the intereſt of religion ſo proſper, that the South African Miſſionary Society has been nearly doubled within a few months.

We have the pleaſure to add, that good Mrs. Muller, who ſo generouſly gave 15,000 guilders at the formation of the South African Miſſionary Society, has now contributed 30,000 guilders towards the completion of the able work.

Mr. Forſter is gone with the Rev. Mr. Vos to Rodeſaud, as was propoſed.

Dr. Vanderkemp's letters and journals have been received up to the firſt quarter of 1801, incluſive; from which we learn that the Dr. has for the preſent left Caffraria, and has retired within the limits of the colony, where he has joined Mr. Read and Mr. Vanderlingen; intending as ſoon as circumſtances admit, to return to his former ſtation, accompanied by Mr. Read. Our readers will be gratified to ſee the zeal and piety with which he perſeveres in labours and ſufferings truly apoſtolical.

Three other Miſſionaries, Frey, Palin, and Ullbricht, the firſt of them a converted Jew, are lately arrived from Germany, on their way to the Cape; where the harveſt is promiſing, and labourers are greatly wanted.

A LET-

A LETTER FROM DR. VANDERKEMP.

Teitjana, country of the Abatoana, north of Caffraria, Feb. 1801.

Much reſpected Fathers and beloved Brethren in Jeſus Chriſt!

I received the favour of your letter, dated Aug. 1799, in Caffraria, the 18th of Dec. 1800, accompanied by three letters from the Treaſurer; three from Dr. Haweis and Mr. Eyre; and one from Mr. Wilks; and I ſent out again the bearer with a letter directed to Mr. Hardcaſtle, incloſing my Journals. Your letter, containing an account of the loſs of the Duff, never came to my hands; but the materials of it I found, as I think, in the Evangelical Magazine, which you were ſo obliging as to ſend me. The Lord's dealings with his people are wonderful, and unſearchable for mortals. If they were not, the wiſdom and goodneſs by which they are directed, could not be equally infinite with the uncontroulable power by which they are executed. He permits us, however, to diſcover afterwards in the effects ſometimes convincing proofs, that all his ways are truth and mercy.

The principal external motive which determined me to follow the coloniſts in their journey to the country of the Abbatoana, I have mentioned in my Journal, 1800, Dec. 28; but there were ſubordinate reaſons, which alſo co-operate towards this ſtep, of which I only ſhall allege, 1ſt, The little ſucceſs I hitherto had met with among the Caffres, on this ſide the Fiſh River.—2dly, The impoſſibility my Miſſionary brethren were in of joining me in Caffraria, ariſing from a poſitive prohibition of the governor; in conſequence of which, my Brothers Read and Vanderlingen now were employed in the Wagemaker's Valley. From the increaſing hoſtilities of the Modankian Caffres, and thoſe under Talouza and Tkonga againſt the colony, I am now a two days journey towards the eaſt, from the origin of the Tarka, which runs ſouth-weſt towards the colony, and then diſcharges itſelf into the Great Fiſh River, north of the Snow Mountains. I have requeſted his Excellency Sir G. Yonge, by a letter, to permit the above-mentioned brethren to proceed as far as the Tarka within the limits of the colony; where, I hope, under the ſuperintendency of our Lord, to concert a plan with them for our future operations. Should we be obliged, either by the Governor's commands, or other circumſtances, to give up the miſſion among Geika's Caffres, I will not give up my hopes that ſome of the people, and particularly Geika himſelf, may one day be brought to a ſaving knowledge of Chriſt. It appears to me, that the Lord pleads againſt him, to let him ſee that he is God.

May the 27th, 1801.—I ſtayed near the borders of the colony till I heard that my dear Brothers, Read and Vanderlingen, were arrived at Graaff Rynet. I then ſent for a waggon, and proceeded along the Tarka, and Great Fiſh River, over the Snow Mountains, to Graaff Rynet. I found everywhere on my road waggons and oxen ready, by an order of government, which brought me in eight days to Graaff Rynet. I thought it my duty to decline the place of miniſter at that place, which was offered to me; and found my dear Brothers employed in inſtructing the Heathen and Chriſtians in that village. Brother Read labours with all his might among the Engliſh dragoons; and oh! glory and thanks to God, his labours are viſibly bleſſed. Brother Vanderlingen preaches and catechiſes the Dutch people; and unworthy Vanderkemp is favoured with between 150 and 200 Hottentots, to whom he ſpeaks every evening, from ſix o'clock to eight, the word of God. The Commiſſioner Maynier favours our labours, and ſhews us every politeneſs. He has opened

to

to us the public Church for the uſe of the Hottentots. Brother Vanderlingen intends to ſtay here till the Lord ſhall ſend a regular miniſter for this pariſh. Brother Read and I hope to ſtay, or to go where the hand of our King ſhall keep or lead us: but we have ſtill in our eye Caffraria; eſpecially as we underſtand that the king of that country laments very much that I have left him. We have ſent to let him know that we wiſh to come to him, if God opens the door, by diſpoſing the heart of Mr. Maynier to let us go; who only keeps us here to perſuade Geika, on his return, to come within the colony, to ſettle political matters with him. Brother Vanderlingen aſſiſts me faithfully in catechiſing the Heathen: and I am confident that my dear brother Read will ſoon be enabled to do the ſame, as he makes a very rapid progreſs in the Dutch language.

I wiſh and pray that you may be directed in your reſolutions, by the wiſdom from above, and that you may rejoice in ſeeing the fruits of the labour of your love towards Chriſt and his church. I recommend my dear Brothers, Read and Vanderlingen, and myſelf to your prayers, ſubſcribing,

Much eſteemed Fathers and Brethren in Chriſt,
your Servant and Brother, for his ſake,

J. T. VANDERKEMP.

BAPTIST MISSION IN INDIA.

No. 8, of the Periodical Accounts of the above Society, lately publiſhed, among other intereſting articles, gives a pleaſing account of the commencement of a work of converſion among the natives; ſeveral of whom appear to have given up *caſt* to be baptized into the Chriſtian faith.

From the ſame letters, we learn the happy recovery of Mr. Thomas (who had been ill) and the converſion of two of Mr. Carey's ſons; of whom Felix, the elder, has, at the age of fifteen, commenced his Miſſionary career with much zeal, and an extenſive acquaintance with the language.

The date of the above letters brings down the Society's intelligence to February laſt; and the following letter, with which we have been favoured by their Secretary, continues it to near the end of March.

To the Editor.

Dear Sir, *Kettering, Nov.* 10, 1801.

LETTERS have been received from our Miſſionaries in India up to March 18th, 1801; the contents of which are moſtly encouraging. Two more female Hindoos were baptized on Feb. 22, viz. *Ruſoo*, the wife of Kreeſtno, and Unno, a widow about forty, who reſides at his houſe. They have all hitherto conducted themſelves worthy of their holy profeſſion. The women, no leſs than Kreeſtno, are firm and zealous, deſpiſing the caſt, and recommending to their heathen neighbours the Saviour of ſinners. They are all deſirous of learning to read the holy Scriptures. Hopes are entertained of ſeveral to whom their example and converſation have been uſeful.

But amidſt theſe encouraging appearances, as to the progreſs of the Goſpel, they have to lament the continued affliction of Mr. Brunſdon. In Dec. 1800, after a dangerous illneſs, he ſeemed in a good meaſure recovered; but has ſince been worſe. In Feb. 1801, Dr. H. the phyſician, perceived that he was affected with a liver complaint. At times he is

dangerously ill. When the letters came away, however, Mr. Carey thought his disorder had taken a favourable turn. Mr. Thomas is at Dinagepour, very well. They request that two more brethren should be sent to their assistance, of amiable dispositions; and one of them, at least, well-qualified to take charge of the school.

I am affectionately yours,

A. FULLER.

Since writing the above, a letter has been received from Mr. Ward, dated March 24, which gives no hopes of Mr. Brunsdon's life.

ROYAL ADMIRAL.

The following Extracts from two Letters of Captain William Wilson, cannot fail to awaken many Thanksgivings to God, for his Mercies to the Missionaries, on their Voyage to Otaheite:

He says, "after a voyage of nine weeks and three days, we reached Port Jackson, November 20th." Mr. Turner, the Surgeon, having died shortly after they left England, the captain engaged at Rio Janeiro a French surgeon out of a prize-ship; whose skill, assiduity, and success he greatly commends. The fever which had nearly disappeared at Rio Janeiro, broke out again on the voyage. The captain therefore restrained the Missionaries from visiting them in the orlop: but the fever abating when they came off the Cape of Good Hope, he permitted the Missionaries to resume their work among the convicts; about twelve of whom continued to form a society among themselves, and to read, sing, and pray in their gloomy abode. One Sunday they staid a long while below with the convicts, and caught the infection. Six of the Missionaries were seized with the fever, and all but two had it. They all recovered, however, except Mr. Morris, who was consumptively inclined, and died after they came ashore at Port Jackson, where they buried him in the church-yard. A number of the convicts died (six seamen and one woman). Many of the rest had the disease, and recovered. The captain speaks of the vast fatigue and anxiety he has undergone amidst so much sickness, and such a dangerous cargo; but he adds, that, through mercy, they are safe arrived and landed; and that he hath taken a house for the Missionaries, and another adjoining for himself; that the Missionaries have recruited their health and strength since they have been on shore, and are preparing to depart for the place of their destination. He has received the account of the departure of the Missionaries from Tongataboo, of whom Shelley purposes to accompany his brethren to Otaheite. Hassel and his wife, with Shelly, are found faithful; the rest have deserted us. The captain means, after visiting Otaheite, to call at Tongataboo, and inform himself fully of all the circumstances which have taken place in that island, and of its present state and condition. He says, "I have the happiness to find my conduct, in this trying situation, has met the approbation of those whom it concerns here: nor do I think, which is far better, that I can tax myself with any neglect of all who were committed to my care. I have endeavoured to do my duty, and shall, I hope, be directed in all things, by unerring wisdom, which I am, through mercy, enabled to look up for, as I never felt my mind rest more firmly on the gracious promises of God, than in this voyage; and am at present experiencing as evident and clear a proof as ever I did in my life, of his preservation of me," &c.

These dispatches came by an American vessel, which sailed for China.

There

There are other diſpatches, which were expected to have been previouſly received; but have not come yet to hand. We may now ſoon expect to hear of the landing of the brethren at Otaheite, which is only about a month's voyage from Port Jackſon; when we hope to receive an account of their ſtate and proſpects in that moſt important and firſt object of our miſſion. Our gracious Saviour hath led us ſo far on our way, with bleſſings and uſefulneſs. The labours of the Miſſionaries have produced the moſt happy effects, not only on the convicts, but the crew; among whom they have reaped the firſt fruits of their ſelf-denying ſervices.

MISSIONARY SOCIETY.

Collections, &c. received by the Treaſurer from the 25th of Oct. to the 25th of Nov. 1801.

		£.		
Rev. Melvill Horne and Congregation, Macclesfield		10	0	0
Society at Baſle, for Propagating Chriſtianity in Germany, per Mr. Steinkopf	— —	40	0	0
Rev. Jos. Surman and Friends, Cheſham	—	4	4	0
Rev. Mr. Yockney and Friends, Staines	—	5	0	0
Rev. Mr. Stephens and Congregation, at the New Independent-meeting, Aberdeen	— —	18	15	6
Mrs. Mary Mackay, late of Whitby, a Legacy by her		10	0	0

Society for Promoting Chriſtian Knowledge.

On the 27th of October, the Archbiſhop of Canterbury ſent to the Society for Promoting Chriſtian Knowledge, accompanied with a note, a copy of the *Memoir*, lately publiſhed by the Rev. W. Moſely, "on the Importance and Practicability of Printing the Sacred Scriptures in the Chineſe Language, and circulating them in that vaſt Empire;" which, being read, was ordered to be taken into further conſideration on the 3d of November. The Biſhop of London taking the chair on that day, the Memoir was again read by the Secretary; and being generally approved, upon a motion made by the Biſhop of Durham, it was unanimouſly reſolved to refer it to the Eaſt India Miſſion Committee, to make a further report to the board as early as poſſible.

Of this committee the Biſhop of Durham is chairman; and the intereſt, we underſtand, his Lordſhip takes in the object, will not fail to ſecure an attention to it equal to its magnitude.

Book Society.

The Annual Sermon before the Society for Promoting Religious Knowledge among the Poor, was preached by the Rev. John Clayton, to a crowded auditory, at Salter's Hall, on the 19th ult.

In the courſe of the paſt year this Society has diſburſed 2209 Bibles, and about 1200 Teſtaments, beſide other Books.

Somerſetſhire Aſſociation.

Taunton anniverſary meeting of the Somerſet Aſſociation and neighbouring miniſters, was held at Mr. Tozer's meeting, October 14. The ſervices of the day were introduced with prayer and reading the Scripture, by Mr. Paul, of Caſtle-Carey; Mr. Saltren, of Bridport, and Mr. Herdſman, of South-Petherton, followed in prayer and thankſgiving; and as the Lord had juſt graciouſly reſtored peace and plenty to our

undeſerving land, Mr. Magor, of Glaſtonbury, delivered an appropriate diſcourſe, from Pſa. cxxii. 8. Mr. Tyreman, of Wellington, cloſed in prayer. The brethren dined together at the Rev. Mr. Tozer's, paſtor of the meeting, and met again in the houſe of the Lord at ſix in the evening, when Mr. Allen, of Exeter, prayed; Mr. Tyreman, of Wellington, preached, from Daniel ii. 44.; and Mr. Cherry, Baptiſt miniſter of Wellington, concluded the day with a ſolemn addreſs to God.

ORDINATIONS.

AUGUST 19, Mr. Rayſon was ordained to the paſtoral charge of the Independent church meeting in George's Street, Wakefield. Mr. Wilſon, of Leeds, opened the ſervice by reading the Scriptures and prayer; Mr. Roby, of Mancheſter, delivered the introductory diſcourſe; Mr. Dixon, of Sheffield, propoſed the queſtions, and received the confeſſion of faith; the ordination prayer was offered up by Mr. Dawſon, of Sheffield; Mr. Brewer, of Birmingham, addreſſed the miniſter, from 2 Tim. ii. 1.; the exhortation to the people was founded on 1 Cor. xvi. 14., by Mr. Boden, of Sheffield, who concluded with prayer. The congregation was large, ſerious, and attentive. Mr. Bradley, of Doncaſter, preached in the evening, from Pſa. cxxxvii. 5 and 6.

October 19th, the Rev. Joſ. Hartley, of Weſtport chapel, Dundee, Scotland, was appointed by the Miſſionary Society of that place to preach their quarterly Sermon. The collection was the largeſt ever known there; and ſuch is the deſire of the people for the ſpread of the Goſpel, that though the place holds upwards of 1300 perſons, yet hundreds went away for want of room. The text was taken from Galatians v. 9. In the firſt place, He noticed that Miſſionary work might be denominated well-doing; 2. That notwithſtanding, thoſe who are zealouſly engaged in it are in danger of growing weary; to prevent which, 3. The encouraging declaration in the text is held forth: "In due time (or ſeaſon) we ſhall reap," &c.

We are happy to learn that a ſpirit of hearing, and love to the cauſe of the Goſpel of Jeſus Chriſt prevails in the northern part of Scotland; that the churches of Chriſt are viſibly increaſing, and numbers are daily added, which we truſt will be finally ſaved.

October 21ſt, the Rev. John Clayton, jun. was ordained at Kenſington-chapel. Mr. Goode, of London, began with prayer, &c.; Mr. Humphreys, of Hammerſmith, delivered the introductory diſcourſe, and received the confeſſion; Mr. Winter, of Newberry, prayed the ordination-prayer; Mr. Clayton, ſen. gave the charge, from Acts xx. 24.; and Mr. Nicol, of London, preached to the people, from Acts xiii. 32. The ſervice has been ſince publiſhed.

October 21ſt, the Rev. Rich. Cope, from Hoxton academy, was publicly ſet apart to the paſtoral office over the church of Chriſt, at Launceſton, Cornwall. The ſervice of the day commenced with prayer and reading the Scriptures, by Mr. S. Rooker, of Biddeford; Mr. Wm. Rooker, of Taviſtock, gave the introductory diſcourſe, aſked the uſual queſtions, and received the confeſſion of faith; the ordination prayer was offered up by Mr. Sloper, of Plymouth, with impoſition of hands; Mr. Mends, of Plymouth, gave the charge, from 2 Tim. iv. 1, and 2.; and Mr. Jones, of Dock, concluded with prayer. The ſervice being divided, the congregation re-aſſembled in the evening, when Mr. Sam. Rooker,

Rooker, of Biddeford, prayed the interceſſory prayer; Mr. Jones addreſſed the people from Deut. iii. 28. "Encourage him;" and Mr. W. Rooker, of Taviſtock, cloſed with prayer.

There was a lecture on the preceding evening; when Mr. Mends began with prayer; Mr. Sloper preached, from 1 Cor. ii. 12.; and Mr. Cobbin concluded.

The ſervices of the day were conducted with the greateſt order and propriety, and were ſolemn and impreſſive.

Our readers will remember an account of the riſe of this church, in the Memoir of the late Rev. Wm. Saltren, the firſt paſtor, given in this Magazine for Feb. 1796. Since the death of that worthy man, the cauſe has been greatly injured by internal contentions; but we are happy to ſay, there is now a pleaſing proſpect of peace, union, and harmony.

On Thurſday, Nov. 5th, the Rev. James Jackſon was ſet apart to the paſtoral office over the Independent church at Green-Hammerton, near York. Mr. Boothroid, of Pontefract, opened the work of the day with prayer and reading the Scriptures; after which, he delivered an appropriate diſcourſe on the nature of a Goſpel church, aſked the uſual queſtions, and received the confeſſion of faith; Mr. Howell, of Knareſbro', engaged in the ordination-prayer, and gave the charge, from Prov. xi. 30. "He that winneth ſouls is wiſe;" Mr. Northend, of Brighouſe, near Halifax, preached to the people, from Pſa. lxxxix. 15.; Mr. Boothroid preached in the evening. The preſence of Chriſt was much felt, and the time will be long remembered by many.

The Goſpel was firſt preached at Hammerton, about eight years ago, by Mr. Howell; and the Lord made it effectual to the ſalvation of many, amongſt whom Mr. Jackſon is one. The people have erected a chapel ſolely at their own expence; and the Goſpel is now ſtatedly preached, and well attended in this village, where Sabbath-breaking and profanity abounded without controul: and, we hope, it may juſtly be ſaid, "where ſin abounded, grace did much more abound."

Nov. 17th, Mr. Thomas Coles was ſolemnly ſet apart to the paſtoral care of the Baptiſt church at Bourton on the Water, Glouceſterſhire. Mr. Mann, of Moreton in the Marſh, introduced the ſervices by ſelect portions of Scripture and prayer; Mr. Butterworth, of Eveſham, delivered an introductory diſcourſe; Mr. Smith, of Blockley, aſked the uſual queſtions; Mr. Coles, declared his acceptance, and delivered a ſummary of his religious ſentiments; Mr. Butterworth implored the bleſſing of God on paſtor and people: Dr Ryland, of Briſtol, delivered the charge, from 2 Cor. ii. 16., &c.; Mr. Hinton, of Oxford, addreſſed the church, from Col. i. 9, 10.; Mr. Smith, of Shipſton on Stour, concluded by prayer; Mr. Page, of Briſtol, preached in the evening. The auditory was very numerous and attentive; and the ſacred pleaſures of the day appeared to inſpire very general ſentiments of gratitude and joy.—The charge and ſermon will be publiſhed.

CHAPELS OPENED.

In Auguſt, 1798, Rev. Mr. Lambert, of Hull, preached at Hornſea, a ſmall village on the ſea coaſt, with good appearance of ſucceſs; and afterwards ſeveral of his members viſited and inſtructed the people at that and ſome other neigbouring villages, in houſes and barns, as they found opportunity. At Skipſea, a reſpectable farmer built a meeting at his own expence, which was opened by Mr. L. July 30, 1801, by a ſermon, from

Luke vii. 5., from which the preacher ſhewed, that the promotion of the intereſt of religion, in any place or country, is true patriotiſm; and improved the ſubject, by enforcing gratitude to God for the means of grace, and zeal in the promotion of his Goſpel. In the evening two ſermons were preached, by Meſſrs. D. Williams, of Swanland, from Pſa. xxvi. 8. and R. Blake, of Bridlington, from Pſa. cxviii. 25. Next morning the Rev. A. Kidd, of Cottingham, preached from John i. 45.

In this village a great and general reformation has been effected in the morals of the people; and public worſhip in the pariſh-church is better attended, the ſervice in the meeting not being at the ſame hours. This pleaſing change has extended itſelf to Buford (equal in wickedneſs with her ſiſter Skipſea) where barn has proved a Bethel. At Bonwick alſo, a village near them, where formerly at their ſheep-ſhearing profane ſongs were accompanied with drunkenneſs and diſſipation;—now, not an oath was heard, not one intoxicated, but the whole company retired at an early hour, and in the greateſt order. One of Dr. Williams's ſtudents, being at Hull during the late vacation, went to Bewholme, a place about two miles from Skipſea, expecting to preach in a barn, which was to be ready for that purpoſe; but, to his ſurpriſe, found it engaged for a public dancing. Applying to the owner, he ſaid, the dancing might begin as ſoon as the ſermon ended. When the ſervice began, ſeveral perſons, with large ſticks, came in, as if they intended to ſupplant the ſervice of God for that of ſin. He gave out theſe words (Heb. ix. 27.) "It is appointed to men once to die; but after this the judgment:"—they heard, were impreſſed with awe, and retired with decorum; and there was no dancing after ſervice. The ſame perſons, from Hull, viſited Brands-Burton. Here, about fifty or ſixty attend, in a ſmall crowded room; and good is done. At Coniſton alſo (another place they viſit) the proſpect is very encouraging: about eighty attend; and at Ottringham, when they can obtain a place, they have a good attendance. The Baptiſt brethren alſo have viſited Hedon, where they have raiſed a congregation, and are now building a meeting.

October 15th, the foundation of a new meeting-houſe was laid at Staines, the leaſe of the old one expiring at Midſummer next; at which time it is to be ſold, together with other extenſive premiſſes adjoining. The new building is to be on an enlarged ſcale, the preſent meeting-houſe not being large enough to accommodate the people who wiſh to attend.

To the Editor. *Hull.*

Rev and dear Sir,

A family in my congregation yeſterday received the following Letter from their Brother in the Weſt Indies, dated July 27, 1801. As it contains ſome things that may be pleaſing to all who rejoice in the ſpread of vital religion, you may extract what you think proper. Yours, &c. J. L.

Dear Brother and Siſter,

It will afford you matter of joy to be informed that I met with ſome of the dear children of God, the Miſſionary Brethren, at this place. As ſoon as they ſaw me, their hearts and houſes were open to receive me with the greateſt affection. They preach the Goſpel to the poor Africans, have a chapel, and about two or three hundred members, black men and women. They hear with great attention, and worſhip God with reverence. They ſing remarkably well; and tears run down their faces under the preaching of Jeſus Chriſt.

It was a kind providence that I met with theſe dear people; and through a Jew broker, who informed them of my character. They ſay they never before met with an Engliſh ſailor that loved Jeſus Chriſt, all the time they have been in that country. How glad they were to ſee me! and I was with them every day, except through illneſs.

Yours, &c. G. ORTON

POETRY.

KNOWLEDGE OF THE WORLD

1 John ii. 16. *Ecclesiastes* i. 17, 18.

(A PARODY.)

WHO wish to know the world, wish but to know
The various ills that have mankind befell,
The vast extent and depth of human woe,
The paths of vice, the steps that lead to Hell.

Who wish to know the world, wish but to know
The enemy of God, religion's bane,
The Devil's engine, and the soul's great foe,
Who has in ev'ry age his thousands slain!

Who wish to know the world, wish but to know
A den of thieves, a cage of birds unclean;
The fountain whence destructive poisons flow,
The seat of Satan, and the school of sin.

Who wish to know the world, wish but to know
The road to ruin (known, alas, too well!)
The dreadful vortex thro' which thousands go
Down to the jaws of death, the gates of Hell.

N I L.

A SONG IN ADVERSITY.

A Parody on "the Sons of Almonak."

THY suff'ring disciples, dear Saviour, draw nigh,
And under thy cross on thy mercy rely;
Supported by thee, they can banish all pain:
Disciples of Jesus shall never complain.

Should the sword of thy judgments go forth through the land,
While the stroke, we confess, would be just at thine hand,
We'll sing of thy mercy again and again:
Disciples of Jesus shall never complain.

Should the arrows of sickness and death fly abroad,
Each arrow, we own, would be just from our God;
In humble submission the lot we'll sustain:
Disciples of Jesus shall never complain.

Should blasting and sickness in judgment destroy
The corn and the wine we in mercy enjoy;
No losses shall grieve us; e'en death shall be gain:
Disciples of Jesus shall never complain.

Should the Lord, by a murrain, the cattle destroy,
No anxious disquiet our minds should annoy:
Should he deluge our harvest with tempest and rain,
Disciples of Jesus shall never complain.

Should an Isaac, as lovely as Abra'm possest,
Or the wife of my bosom be torn from my breast,
'Twas the Lord that both gave, and demanded again:
Disciples of Jesus shall never complain.

Surry Chapel. R. H.

CONSOLATION TO THE WEAK.

"Take heed that ye despise not one of these little ones." *Matt.* xviii. 10.

"LOVEST thou me?" and "more than these,"
Peter? thy Lord demands.
"Yea, Lord," his ready answer is.
Saith Jesus, "feed my lambs."

"My lambs I in my bosom bear,"
"And gather with my arm;"
"The helpless near my heart I wear:"
"The weakest, shield from harm."

Poor doubting soul, dry up your tears,
Dismiss your unbelief;
Although you're full of doubts and fears,
Here is a full relief.

Thus am I strong while I am weak,
The weakest lamb may cry:
Nor doubts nor fears my peace can break,
For in His breast I lie.

These "little ones" let none despise,
"The apple of His eye,"
The lambs, unskilful and unwise,
May ABBA, *Father*, cry.

Bartle's Buildings. T. P.

Verses on an Attempt to paint the Head of Christ.

HE who, with hand adventʼrous, dares to trace
The lineaments of Heavʼn in human form,
To veil a God beneath a mortal face,
Or man with angels' countenance adorn,

Upward should bid his raptur'd fancy soar
To where in Majesty tremendous reign
The sacred Three, imbibe the glorious lore,
And quick recall her back to earth again.

Then let th' aerial sympathetic touch
Give to the light the giddy labʼring thought,
Speak from the canvass things for speech too much;
Things that to vision only can be taught.

Thus will the form bear no sublunar shape,
While raviſh'd by the fancy from above;
Mortals will gaze with wonder at the rape,
And Heavʼn itself the rightcous theft approve.

To a Friend, on seeing a beautiful Vessel glide into Harbour.

——— SEEST thou that bark
Which o'er the swelling waves glides smooth along,
Her topsails whistling to the dancing breeze?
With harbour in full sight, clear from all rocks,
She scuds before the wind:
Whilst the clear noon-day shines without a cloud,
And, thronʼd in lustre, the meridian sun,
With strokes of glory, paints the blue expanse,
Reflecting on the shining deep below,
And cheers the sweeping vessel to its port.
So pass thy days,
Cheerʼd by that *Sun* who, once in lowly guise,
Veilʼd his bright glories from the angels gaze,
And drop'd into this boist'rous flood of woes,
Whose dashing surges beat upon his head;
His blessed head! and whelmʼd him in the deep,
And plungʼd him in the vortex of such woes
As frail humanity had sunk beneath,
Nor e'er couʼd weather such a mighty storm:
A storm tremendous, spending all its wrath,
Left him up-rising with a godlike mien
From the o'erwhelming billows of despair.
Now may'st thou sail securely o'er the tide,
And he who now from earth exalted high,
Holds the rude winds, and manages the storm,
Expand thy lowly sails with love divine,
And urge thee to declare with faithful tongue
The counsels of his will, and spread his name;
His name a refuge from the howling blast
Which drives the thoughtless to the gulph below.
He who enthronʼd commands the raging sea,
Lets not one wave superfluous o'er thy head
Roll wanton, unrestrainʼd by powʼr divine.

SERENA.

Written by the late Rev. Mr. Hervey on a blank Leaf of the Pilgrim's Progress, belonging to the late Dr. Stonehouse.

James Stonehouse, M. D. of Northampton, E. Coll. Div. Joh. Bapt. Oxon.

FAR o'er the arches of yon azure skies
Mansions of bliss, immortal structures rise:
Of pearl the walls, of gold the shining floors,
On chrystal hinges turn the tuneful doors.
There the brave troop of crimson *Martyrs* stands,
Crowns on their heads, and sceptres in their hands:
There *Wisdom's Sons*, a long illustrious train,
Each on his throne, to endless ages reign:
There too, with looks of love, in robes of light,
The SAVIOUR shines, magnificently bright.

Would you, my friend, of heavʼnly life possest,
Sit with those saints in everlasting rest?
Would *you*, when earth's no more, survive above,
And midst the radiant files of angels move?
A *Guide* behold! this PILGRIM marks the way
To those blest regions of eternal day.

EVANGELICAL MAGAZINE



Ridley so

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SUPPLEMENT

TO THE

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FOR 1801.

MEMOIR OF MR. RUMSEY.

It is a common remark, and perhaps a true one, that the medical profeſſion affords but few examples of diſtinguiſhed piety. There are, however, ſome happy exceptions to this general remark both in the preſent and preceding ages. Although the Goſpel is often rejected by thoſe whoſe minds are deeply engaged in philoſophical and ſcientific purſuits (for not many wiſe men after the fleſh are called) yet we find ſome of the moſt eminent characters in the annals of medicine, whoſe piety was as decided as their profeſſional ſkill was great. Sydenham, Boerhaave, and Baron Haller, who had juſtly acquired very diſtinguiſhed celebrity in phyſic, appear to have been men who feared God, and were not aſhamed of the Goſpel of Chriſt*. The ſubject of

* Of Sydenham's religious principles, we have not ſo particular an account as of the other two; but a vein of piety may be traced throughout his writings. Boerhaave was a man of a very devotional ſpirit. Notwithſtanding his extenſive practice, and the great variety of other engagements, he was conſtant in his private devotion, morning and evening, and through his whole life conſecrated the firſt hour every morning to prayer and meditation; and not only declared he thence derived vigour and aptitude for buſineſs, but recommended the ſame practice to others. (See Harman's Life of Boerhaave). Of Baron Haller we meet with a very intereſting account, in a letter from the pious Mr. Fletcher, late Vicar of Madely, to a nobleman, dated Nyon, December 15, 1778.

"—— Laſt year ſaw the death of three great men of theſe parts,—Rouſſeau, Voltaire, and Baron Haller, a ſenator of Berne. The laſt, who is not much known I think in England, was a great philoſopher, a profound politician, and an agreeable poet; but he was particularly famous for his ſkill in botany, anatomy, and phyſic. This truly great man has given another proof of the truth of Lord Bacon's aſſertion, that, "although ſmatterers in philoſophy are often impious, true philoſophers are always religious." I have met with an old pious apoſtolic clergyman, who was intimate with the Baron, and uſed to accompany him over the Alps in his rambles after the wonders of nature. "With what pleaſure," ſaid the miniſter, "did we admire and adore the wiſdom of the God of nature, and ſanctify our reſearches by the ſweet praiſes of the God of grace!" — When

of the following Memoir, though he moved within a more humble ſphere, has left an example well worthy the notice of his profeſſional brethren: and a ſketch of his life, with a particular account of his laſt illneſs, will be acceptable, it is preſumed, to the readers of the Evangelical Magazine.

Mr. R. was born at Crickowell, in Brecknockſhire, in the year 1721, of very reſpectable parents; and received his education at an academy in Abergavenny, where he acquired a good claſſical knowledge, for which he retained a taſte through life. At how early a period he felt a ſerious concern for the ſtate of his ſoul, we cannot exactly ſay; but it appears from hints which he occaſionally dropped, that he was nearly grown up before he was brought to a knowledge of the way of ſalvation, through faith in Chriſt; although he had previouſly been regular and moral in his deportment. He conſtantly ſpake of his being firſt awakened under the preaching of the Methodiſts in Briſtol, where he ſerved his apprenticeſhip to an Apothecary (his uncle by his mother's ſide, one of the people called Quakers) and lived ſome years after.

From the year 1746, when Mr. R. left Briſtol, to 1751, he reſided in London and its neighbourhood, where he had frequent opportunities of hearing the Goſpel, and of cultivating an acquaintance with perſons of piety, particularly Mr. J. Weſley and Mr. Whitefield. Theſe ſcenes he often recalled to his mind in his old age, and ſpoke of them with evident marks of pleaſure. He uſed particularly to mention the ſatisfaction which he had enjoyed in hearing Mr. John Cennick, who was at that time a popular preacher in Mr. Whitefield's connexion.

In the year 1751, Mr. R. ſettled at Cheſham; where he ſpent the remainder of his life. Although, by the conſiſtency

the Emperor paſſed this way, he ſtabbed Voltaire to the heart, by not paying him a viſit; but he waited on Haller, was two hours with him, and heard from him ſuch pious talk as he never heard from half the philoſophers of the age. The Baron was then ill of the diſorder which afterwards carried him off. Upon his death-bed he went through ſore conflicts about his intereſt in Chriſt; and ſent to the old miniſter, requeſting his moſt fervent prayers, and wiſhing him to find the way through the dark valley ſmoother than he found it himſelf. However, in his laſt moments, he expreſſed a renewed confidence in God's mercy, through Chriſt, and died in peace. The old clergyman added that he thought the Baron went through this conflict to humble him thoroughly, and, perhaps to chaſtiſe him for having ſometimes given way to a degree of ſelf-complacence at the thought of his amazing parts, and of the reſpect they procured him from the learned world. "He was obliged to become laſt in his own eyes, that he might become firſt, and truly great, in the ſight of the Lord."

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of his conduct, he might be ſaid eventually to live down reproach, yet he had at firſt much oppoſition to endure, on account of his religious profeſſion. His experience convinced him of the truth of the apoſtle's words, that "all who will live godly in Chriſt Jeſus, muſt ſuffer perſecution;" and he was determined to take his lot with the people of God. In ſpeaking of his religious ſentiments, we may ſay that he was not driven about by every wind of doctrine. He maintained a ſteady attachment to the doctrines of grace. By his obſervation on mankind, and by the experience of his own heart, but above all, by diligently examining the oracles of truth, he was fully convinced of the doctrines of the fall; of the recovery of man from this lapſed and ruined condition by the atonement of Jeſus Chriſt; of the neceſſity of the influences of the Holy Spirit, to purify the affections, and to enable us to lead holy lives; theſe were truths which he cordially embraced. In points of leſs moment, ſuch as modes of worſhip, and forms of church-government, the ſource in many ages of ſo much bitter contention among chriſtians; as alſo in thoſe doctrines which are not eſſential to ſalvation, he held his opinions with modeſty and candour; poſſeſſing a mind ſuperior to bigotry or narrow prejudice, his heart glowed with warm affection towards the people of God of every denomination; for party-diſtinctions had very little weight with him. But although Mr. R. evinced a truly catholic ſpirit, he certainly felt a predilection for the church of England, in whoſe communion he lived more than half a century, and continued to the end of his days.

Mr. R's love of the truth was alſo evinced by his manner of hearing. He heard with a ſingle eye to edification. If the preacher manifeſted a zeal for the glory of God and the good of ſouls, and declared the truth as it is in Jeſus, he was by no means inclined to criticize his ſtyle or manner. In converſation with a religious friend, a few weeks before his death, he obſerved, "I love the plain Goſpel; and whether it comes from a ſilver trumpet or a ram's horn, it is indifferent to me." Many hearers are apt to take offence when the miniſter endeavours to preſs on the conſcience the neceſſity of holineſs of heart and life; but Mr. R. preferred faithful preaching; and uſed to ſay, "I am never afraid of a miniſter's being too cloſe."—His religion was an inward active principle implanted in his heart by divine grace, productive of good works. His manners were mild, and his general diſpoſition and deportment modeſt and unaſſuming

assuming: and at the same time that he was eminent for his piety, he was not less remarkable for an even and cheerful flow of spirits. A love of peace, disinterested benevolence, humility and integrity, formed very prominent features in his character; and he was kind, tender-hearted, and forgiving. When acts of ingratitude or unkindness were met with, the observation he often made was, "I never knew any good arise from indulging a spirit of retaliation."

Although Mr. R. was immediately called upon to cure the body, yet he was not backward in administering spiritual advice to the soul. And when he observed the children of God weighed down by affliction, or harassed by doubts and fears, he often comforted their minds by droping a word in season. Having his affections set on things above, his desire for worldly possessions was moderate. Neither sensual indulgence, the accumulation of riches, nor the acquisition of fame, were the predominant passions of his mind: on the contrary, his chief concern was to be useful in his generation, to secure the salvation of his soul, and to live to the glory of God. Perfection, however, is not to be expected in this imperfect state. "The very best of men are but men at the best." The impartiality of the inspired biographers in recording the blemishes, as well as excellencies, of the saints, was a circumstance Mr. R. very frequently noticed; and were it possible to feel uneasy sensations in paradise, it would grieve his happy spirit if he knew that the life he spent on earth were represented as sinless. The writer therefore feels it his duty to observe, that Mr. R. discovered through life too great a warmth and irritability of temper; which might be called the sin which most easily beset him. The real christian, instead of palliating his constitutional sins, or lightly attributing them to the common infirmities of nature, feels them his greatest burthen, and confesses them before his Maker with unfeigned contrition. And such was truly the case with Mr. R.

An attention to relative duties procured him the esteem of his whole family. To the character of a tender husband, an affectionate parent, and kind master, he added that of a priest in his own family; adopting the noble resolution of Joshua, "As for me and my house, we will serve the Lord." He accordingly made it a rule to observe family-prayers, morning and evening. From the very uncertain nature of his professional engagements, this order was frequently infringed upon; but he never felt himself so comfortable as when he could begin and end the day with leading

leading his family to the throne of grace. In order to this, he found it neceſſary to economize his time. He therefore choſe an early hour to convene his family for ſocial worſhip. When the days were ſhort, he uſually went to morning-prayers by candle-light; and his habits of early riſing had been ſo long formed, that it was no uncommon thing for him, during the laſt winter of his life, to have performed family-worſhip, and finiſhed breakfaſt before day-light was fully ſet in. He had a pleaſing talent in introducing religious hints in converſation. As the ſcriptures were the ſubject of his frequent meditation, he was often referring to their contents in his domeſtic circle; and ſpoke of the love of Chriſt in the wonderful economy of redemption, like one who felt the ſubject. The harmony of the Old and New Teſtament, and the exalted ſtrains in which the prophets ſpake of the Meſſiah, were topics on which he dwelt with peculiar delight.

Of late years, Mr. R. diſcovered much pleaſure in recapitulating the many mercies with which Providence had favoured him during a long life. When he heard of his old religious friends being called to glory, he ſeemed to be ſurprized that he was ſpared ſo long; and adverting to the uncommon ſhare of health and ſtrength which he ſtill enjoyed, he uſed to ſay, he was "a wonder to himſelf." He was habitually inclined to view the hand of Providence in the common events of life, whether of a proſperous or adverſe nature; acknowledging the former with thankfulneſs, and recollecting under the latter, that our faith and patience muſt be tried.

Although the principal deſign of the writer is to ſpeak of Mr. Rumſey's religious principles and conduct; yet it would be injuſtice to his memory to paſs over in ſilence the honourable and reſpectable character which he maintained as a medical practitioner, during a reſidence of almoſt half a century in Cheſham. His mild and pleaſant manners rendered him very acceptable to his patients; while the humane attention he paid to their ſufferings, and the unequivocal proofs he gave of his profeſſional ſkill, particularly as an accoucheur, juſtly entitled him to their confidence and eſteem. The florid marks of health which his venerable countenance retained when entering on his 80th year, the activity of his body, the clearneſs and ſtrength of his intellectual faculties, and the ſerenity and cheerfulneſs of his ſpirits, formed altogether a ſtriking inſtance of what has been aptly called the "*viridis ſenectus*." There is no doubt

doubt but temperance, exercise, *and especially his early rising*, contributed greatly, under Providence, to produce these happy effects; and at the same time gave the promise of yet further years of usefulness.

Mr. R. received a severe attack of a painful complaint in Feb. 1799, which for a few hours wore a serious aspect. His sufferings were very acute, but not a murmur or fretful speech was heard: on the contrary, he expressed the grateful sense he felt of the divine goodness in indulging him so many years with so large a portion of ease and health. It pleased God to remove this affliction, and to restore him to his former health, which continued with very little interruption till his last illness, which commenced on March 31, 1800. For some hours he felt only a slight indisposition; but, after passing a very indifferent night, he found himself considerably worse; and in the course of the forenoon his disorder became extremely violent. He continued to suffer great pain, with only slight intervals, during the three succeeding days. Throughout this short but severe illness, he evinced great resignation; repeatedly praying that "patience might have her perfect work:" and when his sufferings were most acute, he seemed to fear nothing so much, as lest he should be tempted to murmur at the dealings of God toward him.

One of his family sat up with him part of Thursday night (April 3); and as he was not much disposed for sleep, and was favoured with an abatement of pain, he spoke very freely of the state of his soul and his religious experience; the substance of which pathetic and edifying conversation is here presented to the reader, and in many parts Mr. R.'s. own words. He began by saying, "The doctrines of grace have been my support:" and after repeating some passages of Scripture relating thereto, he desired the two following chapters to be read to him, the substance of which, he said, had of late dwelt much on his mind, viz. Isaiah liii. and Revelation v. While they were reading, Mr. R. seemed greatly affected, and spoke very feelingly of the love of Christ, both in his state of sufferings and glory. At the same time he observed, that "he had never read the scriptures with so much pleasure, nor ever had such an insight into them, as of late." As to his present feelings, he said, "I have not that full assurance which some speak of, — but a comfortable hope:" adding, "Abraham, the father of the faithful, hoped against hope." He renounced all dependence on any righteousness of his own.

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Although he had lived many years in the fear of God, and had been a useful member of society, yet the source of consolation, and ground of his hope, in the hour of death, was not the retrospect of a well-spent life, but solely the merits and righteousness of Jesus Christ. Of himself he spoke in the most humiliating language: "I have," said he, "to lament the irritability of my temper in my old age." So exceedingly depraved is the human heart, that every successive period of life has its peculiar propensities to sin. Mr. R. had been fond of repeating a conversation he had in the early part of his life with a pious friend. Mr. R. was observing to this person, that he thought if he arrived at old age, he should be subject to fewer temptations than at an earlier period. But his more experienced friend told him, that "the Devil had a bait for every age:" and Mr. R. was at length fully convinced of the truth and value of the remark.

But to return to his midnight-conversation. Mr. R. went on to repeat several scripture-promises, which seemed to afford him much peace and consolation; and after dropping a hint or two respecting his temporal affairs, he made this remark:—"I have found that portion of scripture make an early impression on my mind,—*Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*—I have lived to see many ups and downs in the world; but have found his mercies ever to exceed my fears."—This confession of an aged saint, at the close of a long pilgrimage, is well adapted to cheer the spirits of the dejected believer.

During the whole of this conversation, Mr. R. found it very difficult to breathe; so that his sentences were very broken: only a few words, sometimes only a few syllables, could be uttered between each breathing. He was fully aware of his approaching dissolution. "My generation-work," said he, "is over. Every thing which has been tried for the relief of my complaint has failed, and I feel such a distelish for every thing,—and such an universal loss of strength!—and if that does not forebode dissolution, I don't know what does." He then mentioned the names of two ministers, whom he wished to see the next morning, as he had occasionally attended their ministry. The medical part of his family had hitherto been cautious of admitting visitors, lest it should disturb or fatigue him. In reference to this circumstance, he observed, "I do not wish to be debarred from the conversation of serious friends

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on account of its fatiguing me. It may fatigue the body; but what of that, if it quickens the ſpirit?"

At another time Mr R. remarked, "I have found much comfort in the converſation of poor religious perſons; whoſe want of education is often amply compenſated by a deep experience of the power of religion on the heart." Not long after Mr. R. made this laſt remark, his friend took leave of him for the remainder of the night; and juſt inquiring if he felt himſelf comfortable and reſigned; Mr. R. anſwered, "I do; and I hope you do alſo.—May the Lord lift up the light of his countenance upon me, and enable me to appreciate to myſelf that paſſage,— *He was bruiſed for our iniquities.*"

On Friday morning (April 4th) one of the miniſters whom Mr. R. had named in the night, called upon him; with whom he was able to converſe a good deal, notwithſtanding his weak condition. In anſwer to the uſual inquiry how he did, he anſwered, "I am a poor unworthy creature; I have only the ſinners plea,—the blood of atonement. The oath and promiſe of God afford ſtrong conſolation to thoſe who have fled for refuge to the hope ſet before them."

Looking forward to the change which was rapidly advancing, Mr. R. ſaid, "Though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy rod and thy ſtaff they comfort me." With great emotion, for his weak ſtate, he exclaimed, "Oh, the love of God! that he ſhould promiſe that the ſeed of the woman ſhould bruiſe the ſerpent's head!" Speaking of what Chriſt had done and ſuffered for rebellious ſinners, he cried out, "Who can exalt him high enough!!!" Being cautioned againſt exerting himſelf too much, he ſaid, "This is the time to talk, juſt as we are entering the heavenly world." After reſting a little, he ſaid, "It is grieving to ſee what a light and trifling ſpirit appears in many profeſſors! How much ſpiritual profit is loſt by that worldly converſation which takes place when they meet together!" He likewiſe obſerved, that a difference of ſentiment in the circumſtantials of religion among real Chriſtians, ſhould not prevent their converſing freely together; and at the ſame time expreſſed his "affection for the faithful of every denomination."

A friend obſerved to Mr. R. that, if it ſhould pleaſe God to remove him at that time, his loſs would be greatly felt by many. He replied, with great humility, "I have many things to lament, though I hope I have been made uſeful to ſome: and I have many things to be thankful for." After ſpeaking very affectionately of the attention of his children

children (and none could have ſtronger obligations to do every thing in their power to ſoothe a parent's feelings) he added; "I never deſired that they might be rich, but that they might live in the favour of God."

During the early part of this day, ſeveral of his religious friends viſited him; with whom he ſeemed to feel much pleaſure in converſing, as far as his declining ſtrength permitted. His whole behaviour evinced the utmoſt placidity and reſignation of ſpirit, in the arms of death. But he repeated a remark, which he had ſeveral times made in the courſe of his illneſs, viz. "That a bed of ſickneſs and death is a very unfit time to make preparation for eternity."

From about noon, on Friday, he laboured ſo hard for breath, that he could converſe but very little. He had hitherto ſubmitted willingly to whatever medical treatment was propoſed; but feeling now that his diſeaſe baffled every effort, he wiſhed to diſcontinue any farther means, and to ſubmit quietly to the event. From this time no very material alteration was obſervable in his appearance, excepting decay of ſtrength, until early on the following morning. Soon after midnight, one of his family, who ſat up with him, perceived that he grew worſe very faſt; yet he was juſt able to be once more removed from his bed. Between one and two o'clock on Saturday morning, with much aſſiſtance and difficulty, he walked a few ſteps, from the bed to the fire-ſide. Being ſeated in his great chair, he called for a table, his ſpectacles, and a Concordance. Speaking was now extremely difficult; but he expreſſed a wiſh to find the following paſſage, "as a bullock unaccuſtomed to the yoke," &c.--"which prophet," ſaid he, "is it in?" The Concordance being laid before him, he ſearched for the paſſage under letters *B* and *Y*: — ſo fully did he yet poſſeſs his intellectual powers. But this Concordance not containing a reference to the paſſage, Cruden's was reached, which directed to Jer. xxxi. Mr. R. read part of this chapter to himſelf; and expreſſing himſelf ſatisfied, the book was cloſed. In a few minutes after, a viſible change was perceived in him; his eye-ſight and ſpeech failed, his breathing became ſhorter and lower, and all the powers of life continued rapidly ſinking until a little before four o'clock, when, ſurrounded by all his family, and ſitting in an eaſy poſture in his chair, juſt as if falling into a common ſleep, without pain, ſtruggle, or a diſtorted feature, his happy ſpirit was releaſed from its earthly tabernacle, and, doubtleſs, conveyed to the bright regions of eternal bliſs.

LOVE TO GOD'S HOUSE

AN EVIDENCE OF GRACE AND A PLEDGE OF PROSPERITY.

THE Tabernacle in the days of Moſes, and the Temple in the time of Solomon, were both denominated *the houſe of God*. In them the Lord recorded his name, and revealed himſelf: there his ſervants aſſembled to offer their prayers and ſacrifices; and there he accepted both them and their offerings. Who can wonder that devout ſouls loved thither to reſort! There they ſaw his power and glory; there were they bleſſed with times of refreſhing, from his gracious preſence. But where is now the ancient glory of Jeruſalem, and the temple of Solomon? Ichabod is written upon them. Their glory is departed. Is there then no *Bethel* upon earth? No Jeruſalem for the ſaints to love and to viſit? Yes; ſtill it may be ſaid, "*God in very deed dwells with men upon earth.*" Where two or three are gathered together in his name, there is he in the midſt.

The humble ſpirit and contrite
Is the abode of his delight.

His ſaints are his temple and dwelling-houſe, his heavenly Jeruſalem. They are born of a heavenly birth, nouriſhed and fed by heavenly manna and ordinances, and finally will be admitted into the ſtate of heavenly happineſs. Where they now convene to hear the ſacred word, to ſing the ſpiritual ſongs, to pour out their ſouls in prayer, and commemorate the death of Jeſus; there, in a peculiar manner, the Lord is preſent. There is that Jeruſalem, which every ſaint muſt love; concerning which we may truly ſay, *They ſhall proſper that love thee.* It muſt be, that the ſaints love the habitation of God's houſe, and the place where his honour dwelleth, for they are made partakers of that divine nature to which every thing in the houſe of God is quite ſuitable. Some have grown negligent in attending public ordinances, from a notion of their having got above ſuch beggarly elements, and moving in what they have called a higher diſpenſation; but reaſon, ſcripture, and experience teach, that the more ſpiritual any perſon is, the more he will delight in divine ordinances and ſpiritual exerciſes. If chriſtians, in the time of pagan emperors, and the antichriſtian apoſtacy, would have omitted the obſervance of divine ordinances, they might in a great meaſure have eſcaped the rage of their adverſaries; but they loved the inſtitutions of their Lord more than their lives. The longings of the new heart

heart after God in his ordinances of public worſhip, are truly and ſweetly expreſſed by David in the 42d, the 63d, and the 84th pſalms. It was ſaid of a greater than David, that the zeal of God's houſe had eaten him up. Let it be remembered that goſpel ordinances were never appointed for their own ſakes, or that the obſervers of them ſhould reſt in ſuch obſervance; but, that they were intended as means of approaching unto God, for the increaſe and exerciſe of every grace. They are to believers as the carcaſe is to the eagle, as the paſture to the flock, as the water to the fiſh, or the mother's breaſt to the ſucking child. It is in them, in a peculiar manner, that the Great Teacher makes his diſciples wiſe unto ſalvation. There he makes his word preached profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.

When the world ſays all manner of evil againſt them falſely for Chriſt's ſake, he there ſpeaks peace to their troubled hearts; they ſit under his ſhadow with delight, and find his fruit ſweet to their taſte. There they ſeek and find; aſk, and it is given; knock, and the door is opened. God bleſſes the proviſions of his houſe, and feeds his poor with bread. There he often unloads their burdened ſpirits, directs their doubtful ways, and whiſpers they are his. There they meet their beſt friends and kindred, to enjoy the moſt delicious fare. There they behold the glory and enjoy the ſmiles of Chriſt, their heavenly King. His ordinances are his gardens and his galleries where he entertains his beloved friends. There they draw water from his wells of ſalvation. How can they but love to go where they enjoy the ſweet fellowſhip of the ſaints, and that in communion with the Father, with the Son, and with the Holy Ghoſt! How often are they there refreſhed like as with wine that maketh glad the heart of man! How are their hearts rejoiced to hear the goſpel-trumpet ſound! How exceedingly ſweet and precious they often find the promiſes! How often are they there relieved in times of dreadful conflict and ſore temptation! How often indulged with the bright and pleaſing proſpects of heavenly glory there exhibited! How can they but love to be where they find benefits ſo ineſtimable? There, with their fellow-citizens, fellow-travellers, and fellow-ſufferers, they with one heart confeſs and bewail their numerous ſins, and preſent their fervent prayers before the throne; and there wait for anſwers of peace. Theſe are not ſent empty away, but filled with good things. They go from the houſe of God rejoicing that they came to it, and

will long for the next opportunity. We shall hear them say, "Come, let us go up to the house of the Lord. It is good for us to draw nigh to God. A day in his courts is better than a thousand. Times of refreshing come from the presence of the Lord."

How different the attendance of such on the ordinances of God, from that of those who only frequent them out of form and custom!—or to be thought religious! or to work out a righteousness of their own! Such are not concerned to worship God in spirit and truth. It is enough that they attend the place, and behave with decency. They think they have done God service, and expect a reward; they go rather to carry God something than to receive from him; and, of course, return empty away. They are glad when the tedious task is over; and are far from longing for its return. But the spiritual worshipper longs for the hours of worship. He goes to it not as his drudgery, but as his delight. With desire has he desired to eat that spiritual word, which to him is more than necessary food. He loves the very place where he finds his best and everlasting interest so effectually promoted. He will promote the building and supporting of all such sanctuaries to the utmost of his ability. If he have a ceiled and pleasant house in which he enjoys the necessaries and comforts of life for his body, his family, and his visitors, he will see to it, that the house of his God be kept in repair, and made as convenient as circumstances admit, to answer the purpose it is designed for.

With the house and ordinances of God they will very highly esteem those ministers who officiate therein. They consider them as gifted and sent of God to be the instruments of their everlasting good; they hear them as his messengers; they esteem them very highly in love for their works sake; they love and honour them as being the angels of the church, who bring them glad tidings of salvation. They will, therefore, pray for their success, and, in every possible way, study and labour to make them easy and happy. These are genuine tokens of love, and inseparably connected with pure love to the ordinances of God. This love is not dangerous, like that of the creature, nor ruinous, like that of the world. Prosperity and felicity, for time and eternity, are its never failing followers. "O Jerusalem! they shall prosper that love thee. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing. Their leaf also shall not wither; and whatsoever they do shall prosper." S. B.

LETTER VII. and laſt.

ON THE DIVINITY OF THE HOLY SPIRIT.

THAT the Holy Spirit is a *Divine Perſon*, and not a created or ſubordinate being, appears to me with evidence peculiarly ſtrong, and ſatisfactory. He is called *Jehovah*. "I heard the voice of Jehovah *," &c. (*Lowth's tranſlation.*) I have proved already that it was the Holy Ghoſt who ſpake: "Well ſpake the Holy Ghoſt, by Eſaias," &c.

Again. In ancient prophecy we read, "Behold, the days come, ſaith Jehovah, that I will make a new covenant with the houſe of Iſrael, and the houſe of Judah †." The author of the Epiſtle to the Hebrews, alluding to the words of Jeremiah, ſays, "The Holy Ghoſt alſo is a witneſs to us; for after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws in their hearts, and in their minds will I write them. And their ſins and iniquities will I remember no more ‡." Hence, I conclude that the Holy Ghoſt muſt be Jehovah.

Once more. The Spirit is expreſsly called *God*. When Ananias and Sapphira had agreed together to aſſert a known and wicked falſehood, Peter addreſſed the former, in the following very ſolemn manner: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt? Thou haſt not lied unto men, but unto God §." I conclude, therefore, that the Holy Ghoſt is really God, equal with the Father and the Son.

As a farther proof of the divinity of the Holy Ghoſt, it appears to me that *divine perfections*, *divine works*, and *divine honours* are aſcribed to him in the word of eternal truth. Is not he omniſcient who knows all things? But "*the ſpirit ſearcheth all things; yea, the deep things of God.*" Is not he omnipreſent, from whom none can poſſibly flee? "Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence ||?" Muſt not he be omnipotent who poſſeſſes the power of the *Higheſt*? But, when the humanity of the adorable Saviour was formed in the Virgin's womb, "the Holy Ghoſt came upon her, and the *power of the Higheſt* overſhadowed her **."

As to *divine works*, It is ſaid with reference to creation,

* Iſa. vi. 8. † Jer. xxxi. 31. ‡ Heb. x. 15, 16, 17.
§ Acts. v. 4, 5. || Pſal. cxxxix. 7. ** Luke i. 35.

"the

"the Spirit of God moved upon the face of the waters*." "By his Spirit he (God) hath garniſhed the heavens; his hand hath formed the crooked ſerpent†."—Once more. Elihu ſaith, "the Spirit of the Lord hath made me, and the breath of the Almighty hath given me life‡."

Divine honour is given to the ſame glorious perſon when the ordinance of baptiſm is adminiſtered: and he appears to be addreſſed in prayer when Paul ſays, "The Lord direct your hearts into the love of God, and into the patient waiting for Chriſt§." Alſo by the Church, when ſhe ſays, "Awake, O north wind, and come thou ſouth, blow upon my garden, that the ſpices thereof may flow out‖:"—that is, that the fruits of the Spirit may appear. Paul conſidered him as a witneſs of that affectionate concern which he felt for his brethren the Jews: "I ſay the truth in Chriſt, I lie not; my conſcience alſo bearing me witneſs in the Holy Ghoſt**."

Finally. When we conſider that, among all the awful crimes which men have committed againſt the Majeſty of Heaven, there is but one pronounced irremiſſible, for which no forgiveneſs is revealed in the glorious Goſpel, through the atonement made by Jeſus Chriſt; namely, the ſin againſt the Holy Ghoſt, is it not an irrefragable argument to prove that the Holy Ghoſt is really a *divine perſon?*

In this letter I have done very little more than cite plain paſſages of the ſacred word of God; which I now recommend to your ſerious conſideration; earneſtly praying that the Divine Spirit, for whoſe eſſential dignity I have been pleading from the word of God, may condeſcend to bleſs them to your ſoul!

I remain your affectionate friend and faithful paſtor,

JAMES UPTON.

* Gen. i. 2. † Job xxvi. 13. ‡ Job xxxiii. 4. § 2 Theſ. iii. 5.
‖ Song iv. 16. ** Rom. ix. 1.

ON PRAYER.

IN the concluſion of a former paper*, it was propoſed to trouble you with another, in which we would conſider the excuſes commonly urged for the neglect of family-prayer, and ſuggeſt a remedy for them.

One capital hinderance to family-prayer is family-diſ-

* See Evan. Mag. for October laſt, p. 390

cord.

cord. When ſtated worſhip has been urged upon a family, it is no uncommon objection that their frequent diſagreements preclude the poſſibility of uniting in ſocial prayer:—and this is nothing new;—for upon this very ground the apoſtle Peter exhorts huſbands and wives to mutual condeſcenſion: "that," ſays he, "your prayers be not hindered:" for in truth, it is an awkward thing for a family to ſing and pray together at night, who have been quarrelling all the day.—Nor are theſe things confined to huſbands and wives; perhaps ſtill more injury occurs from the failings and indiſcretions of the heads of families, both as it reſpects their children and their ſervants. Every eye is on the maſter of the family; and if he be inconſiſtent in his conduct, what weight will his prayers or exhortations carry with them? Will they not diſguſt rather than edify? I am certain they will. I know a man who is now eighty-four years of age, who retains to this day an averſion to religion, on account of the wicked miſconduct of a praying tradeſman, to whom he was apprenticed.—I wiſh this were a ſolitary inſtance; but, alas, we could point out many characters of this deſcription.

See to it, I beſeech you, my fellow Chriſtians, that your conduct do not give the lie to your profeſſion; and conſider how injurious your remiſſneſs or inconſiſtency of conduct may be to your fellow-creatures.—For the cure of this great evil, let me intreat you to cry mightily to God in ſecret, for wiſdom to direct your ſteps,—for a kind and affectionate ſpirit,—and an humble deſire to glorify God with all your ranſomed powers.

When this is the caſe, you will bear many things for peace ſake—you will act very cautiouſly—you will be anxious to obtain the reſpect of all about you, that prayer may not loſe its value; and the exerciſe of prayer will ſtamp a dignity on your character, and ſet a fence about you more durable than either wealth or honour can ſupply.

Another hinderance to prayer is the multitude of buſineſs. Men think we ought to be ſatisfied, if they tell us they have no time to pray.—But have ſuch no time to eat?—no time to ſleep?—no time for luxurious gratifications?—O yes, ſirs;—but then mens' hearts are in theſe things: and if communion with God be our firſt object, and his glory our chief deſire, we ſhall find ſeaſons both for private and family-worſhip. To thoſe who make *buſineſs* their excuſe, ſhould be enjoined *regularity* as a cure; and it admits of no doubt, that a few minutes might be redeemed for ſo

valuable

valuable a purpoſe. Indeed, I am aſtoniſhed that any one ſhould be ſo ignorant as to expect a bleſſing on that buſtle which ſhuts God out of the family.

A third excuſe (and it is no uncommon one) is the want of ability for prayer. "I have no gift, and am aſhamed to call my family together." This is an hinderance eaſily removed. I am no friend to forms of prayer; but I would earneſtly adviſe you to pray by a form rather than not at all; and be aſſured of this, that he who gives you the *deſire* to pray, will in due ſeaſon beſtow the gift of prayer upon you.

I intended to have had mentioned ſome other hinderances; but leſt I extend this paper too far, I would rather ſuggeſt a few encouragements to this duty. — 1. You have God's promiſe that he will hear your prayers. 2. Conſider that God has fulfilled this promiſe in the experience of the Saints in all ages. 3. Remember that you have no ground to expect any bleſſing without prayer. 4. It is matter of encouragement for you, that, in drawing near to God, he will draw near to you; and paſt experience tells you, that at times when you have felt a ſhameful reluctancy to this duty, yet even then God has warmed your frozen heart, and made you as the chariots of Aminadib. 5. God has promiſed to give his holy Spirit to them that aſk him, to help their infirmities.

What think you, brethren? ought theſe conſiderations to encourage you? or ought they not? — But if all this be too little, yet look, I beſeech you, into Heaven itſelf. There behold your Jeſus ſtretching forth his hands in your behalf! and "having ſuch an High Prieſt, ſuch an Interceſſor, come with boldneſs to the throne of grace, that you may find mercy, and obtain grace to help in every time of need."

Finally, Conſider the ſpecial *advantages* derived from continuance in prayer. It is the chief way of enjoying God while we are in the world—"a ſoul in converſe with her God, is Heaven." It is the way to obtain the beſt of bleſſings: "For theſe things will I be enquired of"—and "put me in rememberance, ſaith the Lord." It is a mean of reſiſting your moſt formidable foes, for they cannot hurt you while *all prayer* is your weapon; and it is *heart's eaſe* to the afflicted ſoul. David, when they ſpake of ſtoning him, "encouraged himſelf in the Lord his God;" and Hannah, in ſore diſtreſs, prayed to the Lord, and "her countenance was no more ſad." Go then, in every time of trouble, to him who hath ſaid "Call upon me, and I will deliver thee; and thou ſhalt glorify me."

CONCIONATOR.

ADOPTION.

EPHES. i. 5.

Having predeſtinated us to the adoption *of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.*

THE privilege of *adoption* may be conſidered in two diſtinct points of view: as it relates to God, and as it relates to men.

1ſt, As it relates to GOD.—Conſidered in this point of view, it exhibits to us his grace and mercy, his compaſſion and love. "Behold what manner of love the Father hath beſtowed on us, that we ſhould be called the ſons of God!" —It exhibits his condeſcenſion, in ſtooping to notice worms ſo contemptible, and creatures ſo polluted.

Viewed in this light, it exhibits to us the ſpecial nature of the privilege. All men are his *creatures*; but all men are not his *ſons*. "Having predeſtinated *us*," it is clearly manifeſt that *all* men are not adopted. Facts demonſtrate this to every attentive and thinking mind; and in regard to the perſons adopted, that this privilege originated in the mercy of God, and not the merit of man, is ſufficiently determined by my motto. In this gracious act, God is no reſpecter of perſons: He has no reſpect to any man for the nobility of his birth,—the grandeur of his equipage, —the ſplendor of his talents,—the offices which he may ſuſtain,—or the religion to which he has been brought up.

2d, Adoption may be conſidered as it relates to MEN; to all who are adopted. In this view of adoption, it takes in their change of ſtate. From a ſtate of diſtance they are "brought nigh." From a ſtate of condemnation, they are brought into a ſtate of juſtification; being "juſtified from all things from which they could not be juſtified by the law of Moſes," or any law whatever. —Their riſe in dignity. From being contemptible outcaſts, they become ſons of God, and heirs of eternal life. —Their ſuperior privileges. All ſuch may, in humble confidence, call God their Father; (Rom. viii. 15.) Jeſus Chriſt their Brother; angels their guardians. They may draw near to God, in confidence of his ſeaſonable aid, and expect ſupplies for both body and ſoul. —Their ſeparation from other men, as the children in a family are ſeparate from the ſervants. —Their ſuperior education. They are trained up for thoſe manſions which were prepared for them from the foundation of the world. This led a prophet to ſay of Jeruſalem

and the church, "All thy children ſhall be taught of the Lord; and great ſhall be the peace of thy children."

From theſe premiſes we may conclude, that the ſons of God ought not to walk like the children of men, and debaſe their heavenly dignity by a ſinful conformity to the world. Circumſpection of character is eſſential to diſtinguiſh them from the men of the world: — that the act of adoption muſt neceſſarily reſt in the boſom of the adopter, and we may be ſure that his choice is always wiſe and always gracious: — that adoption gives a *title* to Heaven, and ſubſequent ſanctification a *meetneſs* for it: — that adoption, as it is an act of God, is before regeneration; but, as it is apparent in men, it is after regeneration. — Finally, If a man be adopted into the family of God's dear children, it is matter of ſmall conſequence who may reject and caſt him out. Let us pray for the extenſion of this bleſſed privilege, and uſe our utmoſt exertions to promote the beſt intereſts of mankind. The goſpel of Jeſus Chriſt is the grand mean of converſion and ſalvation.

"Let Devils flee, let men adore
"The tidings ſpread from ſhore to ſhore;
"The wond'rous ſcene of love admire —
"See Jeſus on the croſs expire—
"With melting hearts to him apply,
"Believe, and you ſhall never die:
"Your ſouls, your all to Jeſus give;
"For he has bled that you may live!"

Warley. T. H.

ON ILL-DIRECTED SATIRE.

WHILE we rejoice in the downfall of bigotry, and have reaſon to believe that a perſecuting ſpirit loſes ground, we have to lament that there is yet a diſpoſition too prevalent among ſome characters, which ſeems akin to thoſe deleterious principles. This is a ſpirit of unbounded, uncharitable, unwarranted ſatire. There is a ſet of beings in the world, who, elevating themſelves on the pedeſtal of their own knowledge, and ſuperiority of intellect, are conſtantly throwing about thoſe light, miſſile, yet penetrating weapons of ridicule and ſatire, by which the innocent and weak are much wounded. I am convinced that theſe weapons may be of ſome utility when in ſkilful hands; and that even the humble Chriſtian and faithful Preacher may ſometimes do good with them; but then

then they must be used rather as armour of defence than as an instrument of torture; not barbed with envy, but dipped in candour; not aimed with malice, but directed by truth. The spirit then we are deprecating, is not that which arises from love, from a hatred of vice, from generous zeal; but merely from an affectation of wit, a conceit of abilities, a love to teaze, a narrowness of soul, or from a bad temper and natural constitution. I have not indeed wondered at this spirit, when I have seen it displayed by the children of this world; but when I have witnessed this unhallowed shaft brandished about in the temple of Religion in a rash indiscriminate manner, and so many characters suffering by it, it has given me pain, and led me to enquire how far it agreed with the genius of the gospel. Now it seems quite opposite to that benevolent system; and every way abhorrent from the humane spirit of its Founder. No system indeed in the world ever frowns so much upon vice; but then no system ever breathed such love. It encourages no sin; but then it triumphs in no man's misery: it favours no man's ignorance; but then it takes no advantage of any man's weakness. It shews man the consequence of his folly; but then it is to save him from it.

These satirizing characters, however, seem to possess but little of this amiable spirit: — they endeavour to make themselves happy, by making others miserable. "From the frailties and absurdities of others, they make a wreath to adorn their own brow: they gather together, with all their art, the imperfections of others, and offer them up a sacrifice of self-love." These Ishmaels have their hands against every one: — they live by plunder and war, triumphing gloriously over every little captive, and adding to the misery of mankind by perpetual hostility. What a cruel disposition! a disposition neither countenanced by truth, nor sanctioned by humanity. There is something in it also as mean as it is unjust.

"Who for the poor renown of being smart,
Would leave a sting within a brother's heart?"

But it will be asked, What, then, are we to be like those poor undiscerning beings who let every thing pass for current? who compliment others for their weakness? and who are afraid of giving the least offence? The reader will recollect we are not so much speaking against the thing, as the inconsiderate use of it. A satirist of true genius and piety may be of use to society. But who is he? Not the man who deals in false constructions, who thinks

well of no one but himself; who, by a kind of mental perversion, construes the benevolent effort into a love of praise; the act of prudence into covetousness; the innocent design into meditated mischief. Not the man that glories in another's faults; that is happy to see his neighbour down, that he may stand upon him, to elevate himself as an "impeccable censor". No: the true satirist is he who draws the bow, and points the arrow against *things*, rather than *persons*: not to gain applause, but to advance truth; not to display a talent, but to lash folly; not to raise a laugh, but excite concern; not to depreciate worth, but to improve it. How different is this from that spirit which arises from spleen, calls names, wounds modesty, insults the feelings, and has no good end in view!

It must be acknowledged, that there are some good men who are constitutionally severe, and who can hardly help indulging a satirical humour; but I think such should be very cautious, and be much in prayer, lest it prove mischievous to its possessor as well as its object. If we must however satirize, let the arrow be pointed with truth and plumed with love, lest it recoil upon ourselves, and prove fatal to our own happiness. In fine, let us beware of indulging the principle, and practising the diabolical art of tormenting one another; for that neither designates the Gentleman, nor shews the Christian. C. B.

THE BURNING BUSH.

Mr. Editor, *Wooburn, Bucks.*

I am an old Servant of the Great Refiner, and have attended on his Furnaces, and seen some of the Burning, yet unconsumed Bushes. If you think the following Remarks may do Good to any tried Minds, they are at your Service. Instead of contemplating these Scenes now, I am made a Party,—I am in the Furnace,—I am a little Branch of the Bush on Fire, yet

UNCONSUMED.

DEUT. xxxiii. 16.

——*And for the good-will of Him that dwelt in the Bush, let the blessing come upon the head of Joseph*——

JOSEPH is here blessed with all earthly good, and that good is crowned with heavenly blessedness, "the good-will of him who dwells in the bush:" this is added to complete his felicity.

The

The bush designs the church of God in affliction: — there the great Angel of the Covenant dwells, and shews his good-will and tender love to his tried children.

1. The *burning bush* is an emblem of Israel in Egypt, and of the true church in all future ages. In appearance, a mean solitary bush, not a stately tree. A bush is easily and quickly consumed when in contact with fire; but here is the wonder, the strange sight,—it is burning, but not destroyed * ! "Beloved brethren, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you †." Good men are often surprised at the nature of their trials: the apostle cautions them against supposing their afflictions singular; the same are accomplished in their brethren, who have fellowship with them in their sufferings, as well as in their consolations.

Fire is *a trying* element; it gives the *true character* of things; also, *pain* to sensibility, and *purity* to drossy metals. Our trials are designed to prove, exhibit, and fix our real character:—we must feel them, or they would do us no good. They are intended for our purification from sin, self, the world, and from all our imperfections, that we may grow in an increasing fitness for the enjoyment of him, both here and hereafter.

2. The *great Angel of the Covenant, the Lord of angels, the Angel Jehovah, Abraham's God*, has his *dwelling* in the bush; he is there now; he never leaves it, nor forsakes it. He prevents its consumption,—restrains the operation of the flame: while he partakes of their sufferings ‡, he kindly *succours* his afflicted §. In the furnace they loosen only their bonds; the smell of fire is not in their garments. What *watchful care*, *inviolable fidelity*, *almighty power*, and *tender love* appear in all his dispensations! His heart is fixed on his church; his presence is with it; and his power shall fully protect, and eternally save it. "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 burnt; neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Saviour ‖." Am I in the furnace? He says, "I come quickly;" that should *stay*

* Exod. iii. 2. † 1 Pet. iv. 12. ‡ Isa. lxiii. 9. § Heb. iv. 15.
‖ Isa. xliii. 2, 3.

my

my ſoul. Does he ſay, "I am with thee?" that ſhould *comfort* my heart. The flame ſhall not ſinge a hair; a ſhadow of an injury ſhall not be experienced; "not a hair of your head ſhall periſh."

3. His *good-will*, his *tendereſt love*, is viſible in the *ſupport* he grants them in adverſities. The buſh was preſerved, though in flames. The human eye might expect to ſee it ſoon reduced to aſhes; but Jeſus was there, and all was ſafe. Noah ſuffered not, while death and ruin were all around;—Iſrael is not diminiſhed in Egypt, notwithſtanding the king's commandment to deſtroy them; — Joſeph is a proſperous man through all his ſucceſſive afflictions;— Moſes endured, ſeeing Him who was inviſible; — Paul rejoiced in hope, though he could not extract the thorn, nor would the Lord remove it at his earneſt entreaty. Theſe were all ſupported till the ſeaſon of deliverance came.

His *good-will* appears in *actually freeing* his people from ſome long-continued trials. Noah, in his ark, reſted on the mountains of Ararat; — Iſrael left the wilderneſs, paſſed Jordan, and found reſt in the promiſed land;— Joſeph was lord over all Egypt; — Moſes was delivered, and made a deliverer.

His *good-will* is further exemplified in the glories which our trials produce. Under the direction of Heaven, and by the ſanctified uſe which is made of them, they "work out for us a far more exceeding and eternal weight of glory." The higheſt, the moſt permanent, and bleſſed ſtate of glory is thereby attained. Surely, good-will muſt be at the beginning, attend the progreſs, and the termination of all our afflictions, which bring us thus to God and glory. Job's trials were the greateſt, the moſt complicated, and painful ever endured by mere man; and it is ſaid, "Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful, and of tender mercy †."

† James v. 11. 2 Cor. iv. 17.

THE CONTRAST.

"Is any man afflicted?—let him pray," was the ſalutary advice of the great Apoſtle of the Gentiles. What a pity that mortals ſhould need incentives to do that which they

they ought to conſider as their higheſt privilege! But, alas! thoughtleſs man eſteems his peculiar advantages as a burthen! — a taſk! He would rather amuſe himſelf with the trivial things of a day, than hold converſe with his Creator! Groſs inſenſibility!—blind infatuation! Many live as though they had not immortal ſouls to ſave; nay, ſome carry their ſenſuality ſo far, as to wiſh they had not: they paſs their time like the brutes which periſh; and would think it a happineſs, could they mingle their duſt with their favourite quadrupeds, and, like them, be thought of no more. Vain wiſh! it cannot be. Conſcience is a faithful, though ſilent monitor; and in the hour of ſickneſs, on the bed of death, keen recollection will force its way. Conſcience will then be heard; its voice will burſt on the dying ſinner, like the roaring of the lion to the affrighted traveller. In that hour of terror, it will take great and dreadful revenge for the frequent violations it has ſuffered; when its friendly admonitions have been deſpiſed, and its ſoft whiſpers diſregarded at the midnight, or the Bacchanalian feſtival, where,

Againſt Reaſon, Riot ſhuts the door!

How dreadful the ſituation of ſuch men at the point of death! An accuſing conſcience, — a juſtly offended God,— and a never-ending eternity before them, — a terrible preſentment of being caſt out from the preſence of their Maker, far from the abodes of the happy, into thoſe regions, where

"Hope never comes, that comes to all."

But how different is the ſcene which paſſes "in the chamber where the good man meets his fate:" he has loved the law of his God, and been enabled to ſeek ſalvation in his Goſpel; and now, in his hour of need, while the dews of death hang on his brow, his God forſakes him not, but comforts, ſuſtains, and ſupports him by his preſence; and at this trying moment aſſures him of endleſs happineſs, — ſhews him an immortal crown, which will never fade;—and ſtrews the bed of pain with the roſes of peace. He has a manſion on high, and death will kindly break the chain which detains him from his home: — he lays down his clothing of mortal fleſh, in the full and certain expectation of riſing clothed in immortality; and, as while in this terreſtrial world he loved to pray, in the

the celeſtial world he ſhall ſpend a happy eternity in praiſe. In the proſpect of theſe glories, let us deſpiſe

"This world, and all its gay joys,
"That its thouſands has ſnar'd and undone."

and conſider them in the ſame light as the huſbandman does the flaunting poppy which proudly rears its head among the rich and beautiful corn; — its colours are vivid, but its properties ſtupifying and deadly.

That we may eſcape theſe ſnares, and attain the ſubſtantial "glories of eternity, let us turn our backs upon the world, and run with patience the race that is ſet before us, looking unto Jeſus, the author and finiſher of our faith."

SOPHIA T——.

SUNDAY SCHOOLS.

To the Editor.

SIR,

As an encouragement to the friends of religion, who are engaged in the ſupport of Sunday Schools, and Sunday Evening Schools, for the religious inſtruction of children, I beg the favour of you to inſert the following pleaſing inſtance of ſucceſs, communicated to me by a medical gentleman who attended the deceaſed. G. B.

IN conſequence of reading Mr Bogue's Tract on the Inſtruction of the Riſing Generation, and a ſermon preached for a charity at the old meeting in Kidderminſter, ſeveral chriſtian friends of that congregation united in eſtabliſhing a ſchool for this purpoſe; and, in one inſtance at leaſt, they have reaſon to hope their labours have not been in vain.

Elizabeth Highway, a poor girl in her 15th year, had heard the goſpel, in conſequence of the regular attendance of her parents, but was quite ignorant when admitted into the ſchool. The prize of a New Teſtament being promiſed to the firſt child who ſhould be able to repeat the whole of Dr. Watts's Second Catechiſm by heart, ſhe applied herſelf diligently to the taſk, and accompliſhed it perfectly in about a month.

An expreſſion in a ſermon by Mr. Steill, firſt led her to pray in ſecret. About this time ſhe was alſo brought under very deep convictions of ſin; and there appeared to be a hopeful work of grace begun upon her heart. "The firſt ſymptoms of a conſumption having taken place, I attended her (ſays

(ſays my correſpondent) in my profeſſional capacity, and conſequently had an opportunity of witneſſing the gradual decay of her earthly tabernacle, and beholding the ſpiritual edifice riſing on its ruins. Not to mention every thing that paſſed in converſation between her and her friends, ſuffice it to obſerve, that ſhe gradually obtained a ſettled peace of mind. Her memory was extremely tenacious of thoſe paſſages of ſcripture which ſhe had learnt; and ſhe often applied them in converſation with the greateſt propriety. Her patience under her ſufferings, and her entire ſubmiſſion to the will of God, were very ſtriking. She talked of death with the greateſt familiarity and compoſure; and being aſked if ſhe wiſhed to recover, ſhe anſwered, "No, I long to depart, and to be with Chriſt, which is far better." The day before her diſſolution, ſhe deſired that Mr. Steill, and the two perſons who had taught her the Catechiſm, &c. might be ſent for, that ſhe might thank them for their public and private inſtructions. After having languiſhed about three months, ſhe departed, in full poſſeſſion of her intellects, ſaying, "I am now going; I hope the Lord will meet me." In ſhort, I think ſhe gave as ſatisfactory an evidence of being in a converted ſtate, as could be expected from one of her age. Many pleaſing reflections will ſuggeſt themſelves to the mind of the reader; and, I truſt, the account will operate on the hearts of many, ſo as to encourage them in the ſupport and extenſion of theſe uſeful inſtructions." G. B.

If this account were read to the children of Sunday-Schools, &c. it might have a good effect.

ANECDOTE.

A Jew went from Paris to Rome, in order to acquire a juſt idea of the Chriſtian religion, as at the fountain head. There he beheld ſimony, intrigue, and abominations of all ſorts; and, after gratifying his curioſity in every particular, returned to France, where he gave a detail of his obſervations to a friend, by whom he had been long ſolicited to abjure Judaiſm. From ſuch a recital, the Chriſtian expected nothing but an obſtinate perſeverance in the old worſhip; and was ſtruck with amazement when the Jew acquainted him with his reſolution of requeſting baptiſm, upon the following grounds of conviction:--That he had ſeen at Rome every body, from the Pope down to the beggar, uſing all their endeavours to ſubvert the Chriſtian faith; which, nevertheleſs, daily took deeper and firmer root, and muſt therefore be of divine inſtitution.

NEW PUBLICATIONS.

Pool's Annotations, new edit. vol. 4 and laſt, 4to, bds. 15s. Williams.

Scripture Biography; or the Lives and Characters of the Principal Perſonages recorded in the Sacred Writings. By J. Watkins, LL. D. 12mo, boards. 4s. 6d. Phillips.

Religion without Cant, &c. By R. Fellowes, A. M. 8vo, 7s. White.

Pocket Sermons, for the Uſe of Families, Villages, &c. vol. 1, bound. 1s. 6d. Williams.

Sunday School Library, new edition, 1s. 6d. bound. Williams.

Addreſs on the Termination of the War. By the Rev. T. Robinſon, Leiceſter, 8vo, 1s. — 12mo, 4d. Rivingtons.

Aſſembly's Catechiſm diſſected on the original Plan of Dr. Wallis; with Notes, &c. By G. Burder, 4d. halfpenny each in covers. Williams.

Select Collection of Hymns. By the late Counteſs of Huntingdon; with enlarged Supplement. Smith's edition, with large pages, 2s. 6d. ſheep. — 3s. 6d. calf. Williams.

SINGLE SERMONS.

Viſitation Sermon at Durham, before the Biſhop. By R. Gray, B. D. Prebendary of Chicheſter, &c. 2s. Rivingtons.

Day of Good Tidings: a Sermon at Bath. By T. Broadhurſt, 8vo, 1s. Johnſon.

On Old Age. By Percival Stockdale, 4to. 1s. Rivingtons.

OBITUARY.

HOUSE OF MOURNING.

An Account of the Deaths of Mr. Henry and Mrs. Martha Plummer, and Two of their Children; John, aged Seven Years; and Benjamin, aged Nine Years and Six Months.

Mr. and Mrs. Plummer reſided at Keynſham, near Briſtol; and had for many years attended upon the miniſtry of the Goſpel, chiefly with the Baptiſt ſocieties, at Keynſham and Hanham: they were conſcientious in the exerciſe of family and private devotion, — were ſolid, pious, and quiet in their manners; which, with an amiable diſpoſition towards all men, obtained them a good report of their neighbours.

For ſeveral months before Mr. Plummer was attacked with his laſt illneſs, he apprehended his diſſolution was drawing near; and frequently expreſſed his thoughts to his wife and children, not with the horror of deſpair, or the gloom of doubt, but with the confidence of Chriſtianity, ſaying, ſhe would ſoon be a widow, and they would ſoon loſe their earthly parent; but relying on the promiſe of God, that "he would be the Father of the fatherleſs, and the Huſband of the widow," was ſweetly reſigned to the will of God, and freely committed them to his gracious care. To ſuch an one, as death was not unexpected, ſo we may conclude it was not dreaded. In the month of September, 1798, Mr. Plummer was ſeized with a putrid fever. During his illneſs he was the greateſt part of the time inſenſible and ſpeechleſs; but on the evening of his death his wife aſked him, if he thought he was dying. On which he replied, holding her hand, "The Lord will ſoon make it appear:" and about ten o'clock departed.

His

His remains were interred at Hanham-meeting; and Mr. Cantle, of Keynſham, preached a funeral ſermon the following Lord's Day, from Pſalm lxxxix. 48.

In the month of December, 1798, the Lord was pleaſed to remove from this world, by an indiſpoſition of two days, John, a ſon of the above, aged ſeven years; who appears to have been impreſſed with ſerious and happy thoughts, in reference to a future ſtate, having frequently, with his brother Benjamin, even before his father's death, ſaid, he longed to die and be with Jeſus.

What a comfort to believing parents to diſcover a glow of heavenly ardour in their children; as well as an encouragement to them to impreſs the happineſs of Heaven upon their minds; which appears to have been the caſe in this family, and which the Lord has ſo eminently bleſſed, particularly in the experience of Benjamin Plummer, who died, after a month's ſevere and painful illneſs, January 5, 1799, aged nine years and ſix months

This child manifeſted an averſion to ſin, and a ſenſibility of the depravity of his heart; for upon the death of his father, his mother being left with nine children, ſignified to this child the propriety of his going to ſome little employment; to which he readily acceded: and ſome of the neighbours propoſing his going to an adjacent cotton-manufactory, he intreated his mother not to let him go there, on account of the number of wicked children in that place, who uſed to curſe and ſwear, ſaying, he was afraid, if he went there, he ſhould learn to curſe and ſwear too, and then he muſt go to hell when he died!" During his illneſs, when tidings were brought him of his brother's death, though he appeared to be getting better, he ſaid, "I ſhall be but a few days after him!" A ſhort time before he died, he was heard to pray fervently, ſaying, "Come, come, come." Being aſked who he wanted, replied, "the Lord, for to take me to reſt." A friend ſaid, "Would you not wiſh to be well again?" He anſwered, "No: I had rather die, and go to Heaven." At one time, being in great pain, apparently in the agonies of death, and his ſtrength nearly exhauſted, his mother ſaid, 'Benjamin, it is hard work to die, is it not?' Reviving a little, he replied, "No: it is not hard work to die; for I am happy I ſhall ſoon be at reſt. O, my dear mother, ſing praiſes to God." To his eldeſt brother and ſiſter, he added, "Do you all ſing praiſes to the Lord; ſing praiſes to God Almighty. I am happy the Lord is waiting for me; and I am ready to go." After ſinging a verſe of a hymn, he added, "Hallelujah, Jeſus Chriſt is my Redeemer," &c, and ſung loud enough to be heard ſeveral houſes diſtant.

After this, when he appeared in the agonies of death, he turned his eyes toward his brothers and ſiſters, and intreated them to ſeek the Lord while he was to be found; and then aſked his mother, brothers, and ſiſters to ſing a hymn of Dr. Watts. They told him they could not. He aſked for a friend, who, being in the houſe, was called; but when he came into the room, and ſaw him in ſo much pain, and his relations weeping over his bed, he ſaid he had not power to ſing. "Oh!" ſaid the child, "if you did feel what I feel, you would all ſing for joy!" He again ſung ſo as to be heard at ſome diſtance from the houſe; but ſoon after this, the malice of Satan appeared in attacking the mind and diſtreſſing the ſoul of this child; for in apparent deſpair, he cried out, "My dear mother, I am wicked." 'I hope not,' ſaid his mother. He replied, "I am; the Lord is gone, and the Devil is come; pray for me; pray for the Lord to lift me up, for I am almoſt gone." Mr. Cantle was ſent for; but before

he came, his comforts revived, and he exclaimed, "the Devil is gone, and the Lord is come. O Lord have mercy upon me, forgive me my ſins, I have been very wicked!" Mr. C. coming in, ſaid, 'Benjamin, how are you?' He ſaid, "I am very bad; I long to die!" 'What do you want to die for?' "To go to reſt." 'Had you not rather recover?' "No! I am ſometimes afraid I ſhall. I had rather die and go to Heaven." Mr C. then aſked him, if he were well and out of pain, and had all the pleaſure the world could give, would he not wiſh to live then? He anſwered, "No: I do not wiſh to live; I had rather die and be with Chriſt." After more ſimilar converſation, Mr. C. went to prayer, and left him calm and happy in his mind.

He ſung part of a hymn within a few minutes of his death; and then took an affectionate farewell of his friends. "My dear mother," ſaid he, "don't you weep and ſigh; I am happy, I am going to Heaven; that is a better place than this; you and my little brother Henry will ſoon come to me, and we ſhall all meet again very ſoon, never to part!" He then reſigned his breath, in hope of glory, illuſtrating that word of truth, "Out of the mouths of babes and ſucklings thou haſt perfected praiſe."

Theſe afflictive viſitations, particularly the loſs of a beloved huſband, ſo operated upon the tender feelings of Mrs. Martha Plummer, as viſibly to impair her health. That ſhe looked for an early death, appears from her converſation with her children; for ſhe often told them ſhe ſhould ſoon go after their father; warned them of the many trials and difficulties they muſt experience in this world; admoniſhing them to be patient, ſubmiſſive, and to look to Jeſus; and ſhe encouraged them, by obſerving, that one day's happineſs in Heaven would make amends for all the troubles they could experience on earth.

It is ſuppoſed the putrid fever, of which ſhe died, was occaſioned by fatigue, in walking to and from Briſtol, on Tueſday the 12th of March; from which time to the following Sabbath (when ſhe loſt her ſpeech) much of her time was employed in giving good advice to her children and friends. On the Friday, as ſhe was going up ſtairs, ſhe burſt into tears: her daughter deſiring to know the cauſe of her grief, — ſhe ſaid, "Why now, my dear child, I am going up for my laſt time." The next day ſhe gave her children a parting charge, and told them her pains and weakneſs of body was ſo great, ſhe muſt forbear. From this time ſhe appeared to be wreſtling with God in prayer. The next evening, the Sabbath, ſhe was viſited by Mr. Sharp, of Briſtol, and Mr. Cantle, of Keynſham. Mr. S. aſked her if ſhe was happy, and if Jeſus was preſent? Perceiving her unable to ſpeak without much fatigue, he bid her ſqueeze his hand for a ſign; which ſhe did ſeveral times, to their ſatisfaction; and was heard often to repeat,

"And ſtill he is nigh;
"His preſence I have."

The ſame evening, her ſiſter being by her bed-ſide, ſhe took hold of her hands, put them together, and ſaid, "Pray, pray, pray." Being aſked if ſhe was happy? With a ſmile ſaid, "O yes, yes;" and that was the laſt time ſhe ſpoke. On the following morning, Mr. C. called. She was then ſenſible; but ſo weak as to be hardly able to raiſe her hand for a ſign: and the next afternoon, March 17, 1799, her ſpirit was diſmiſſed.

The Friday following, her remains were interred at Hanham, with her huſband and children; and the next Sabbath Mr. C— improved the ſolemn providence, in a diſcourſe from Pſalm xxiii. 4. S P.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM DR. VANDERKEMP'S JOURNAL OF THE CAFFRARIA MISSION.

Second quarter of the year 1800.

APRIL 5. Mr. Buys and his aſſociates, being informed that the Caffres intended to kill us, were in great terror; but I found that God comforted me in a remarkable manner. I viewed Jeſus to be the King of the Heathen, who were not able to touch me without his will; in which I was enabled to acquieſce by his grace; and I ſlept this night in the arms of his love, in peace and ſafety; while they ſpent it in great fear and trouble.

15. The king came yeſterday to viſit us. Some people had told him, that he would be murdered by Mr. Buys, if he went. He was accompanied by a conſiderable number of Hottentots. Some of theſe expreſſed their wiſhes to be inſtructed in the Chriſtian religion, if they did not reſide too diſtant for it. Should this ſpark prove to be kindled by the Holy Ghoſt, I ſhould conſider it as life from the dead. A Caffre aſked me alſo, if *Thiko* (as he ſaw that I was entirely engaged in his work, and minded not worldly concerns) had not given me a power of raiſing dead people to life again? The Caffraria language has no word to expreſs the Deity by. *Thiko* is borrowed from the Hottentots, who call God by the name of *Thuuikee*, ſignifying one who induces pain.

23. T'Geika came with the children, when they aſſembled to be catechiſed. Afterwards he aſked me for inſtructions. I then taught him the Caffree alphabet. In the evening he departed.

25. T'Geika went back, and this morning and afternoon came again to ſchool with the children. In the evening, he told us that his will was, that we ſhould break up, and ſettle ourſelves near the Debe.

27. We broke up in the morning, and left Tabakwa Hoho with two waggons, and the cart of Mr. Buys. In the afternoon we reached the mountain Khandoda, and there we ſlept in the open field.

28. We proceeded on our way. C. Faber fired among a herd of deer, and wounded one. This ran ſtraight upon me, with great fury. It did not, however, hurt me. Our hunters overtook and killed it. In the evening we came to the Debe, and there we ſlept in the open air.

29. This day we reſted, and looked out for a more convenient place in the neighbourhood. Our people ſhot a wild peacock. Theſe animals are in this country very fat, and prove excellent food.

30. In the morning we proceeded a little farther over a mountain. There we ſlept, and I pitched my tent.

May 8. C. Buys ſent for the king, wiſhing to ſpeak to him about ſome news he had heard from the colony; but T'Geika refuſed to come, deſiring Mr. Buys to come to him at a Kraal of Hottentots, about fourteen miles from us. This Mr. Buys rejected, and inſiſted that T'Geika ſhould come to us. They ſuſpected each other of treacherous deſigns.

9. The king came to us, and about fifty Caffres and Hottentots with him, having, as cuſtomary, their *kros* about their ſhoulders, and only a ſingle *kiri*, or club, or *aſſagay* in their hands; but about 200 more lay round our place in the woods naked, completely armed, with ſhield and darts, and prepared for an engagement. T'Geika told Mr. Buys that the Hottentots had induced him to treat us as his enemies, and had reported that we had

had some bad scheme against him in view; but that he now was convinced, by our appearance, this accusation must be false. Some of his Caffres and Hottentots, whom I personally know, came into my tent, and behaved, as to external appearance, friendly, saluting me in their usual method. Thus the Lord delivered us in a wonderful manner from being murdered. It seemed that the fear of T'Geika was only pretended, and that he really intended to destroy us, but that his conscience had suspended the execution of this plan for the present: and one of his captains upbraided him openly, and in our presence, with his treacherous conduct against us. He then asked to have the horse, which I had promised him before, and though it was the only one which I had, the other being dead, I did not think it prudent to refuse it at this time. As it now seemed very unsafe for me to stay any longer with Mr. Buys, I took into serious consideration to associate myself with the Hottentots, and to live in old Apollonia's Kraal; but looking up to the Lord for his direction, Prov. xx. 22. ("Wait on the Lord, and he shall save thee!") was so strongly impressed upon my heart, that I laid aside these thoughts for the present.

17. C. Buys, Krieger, Faber, and Thomas, rode out to the colony: I sent with them the first quarter of my Journal for this year, and some letters to several friends. Hardly were they departed, when we were informed that Apollonia and her Kraal were ordered, by T'Geika, to settle close by the place where we were. Our people now resolved immediately to leave this spot, and to look for another place more southward to settle in. I then adored my God, who had brought these Hottentots in my neighbourhood; and told the colonists, that it was not improbable that I should be separated from them, and stay with Apollonia.

18. I preached on Luke xvi. 19—31; and set out, after sermon, on horseback, to Apollonia's Kraal, distant from us about twelve miles; but no sooner had I set out, than I met with Apollonia herself on the road, with whom I returned.

19. I went up the hill where Apollonia now lived, and at whose foot we were encamped. Here I found Piet Prinsloo (the very man of whom I have spoken as our mortal enemy, Sept. 22d, and a declared enemy of the Gospel, see July 18, 1799) preaching the Gospel to some of the Gonaka Hottentots. He seemed within these two or three weeks under some convictions of guilt, and by means of the sermon which I preached yesterday, and which had made a strong impression upon his mind, to have acquired some notions of the nature of faith in Christ, and of the Gospel. He was perfectly master of their language; and some of them understood a little Dutch. He desired me to continue the subject; which he explained to those who understood me not. He spoke with much zeal and fervour; and his hearers seemed to feel the importance of the truths he delivered.

20. T'Geika visited us with some of his captains.

21. I asked the king's leave to stay at Apollonia's Kraal. He gave me no direct answer; but represented Apollonia and the Hottentots in an unfavourable light. At length he gave his consent, but added repeatedly, "It is against my heart." This I took to be a refusal; and as he at the same time ordered the colonists not to depart from the place where we were, I did not urge my petition any longer.

22. I spoke to Apollonia and her house about the concerns of their souls; and she and a young Hottentot seemed to pay a more than common attention. As I now felt the usefulness of the Gonaka language, Piet Prinsloo and two Hottentots began to instruct me at my request.

June 3.

June 3. We decamped and went ſouthward, keeping the Debe on our right-hand. We ſlept in the kraal of Khanja, ſon of Langa, who gave us milk, honey, corn, bread, meat, wine, and water-melons, and two houſes for lodging. The women and children welcomed us with a ſong. After prayer, he repeated my four names Tinkhanna, Gobooſſi, Tabeka, Keleze! as a ſign of approbation, though he underſtood not a word of it.

4. We went on our journey down a tremendous precipice, and croſſed the river Kabaatzja, in which the axle-tree of Mr. Buys's cart broke, and bruiſed one of the Hottentots almoſt mortally. In the evening we ſtopped at the river Keiſkamma, as it was impoſſible for us to paſs it, though the water was very low: here we found ſea-cows, and the ſteps of Rhinoceroſes.

6. T'Geika overtook us with about thirty Caffres, one of his wives, and ſome of his cattle; and ſaid he would live with us in the ſame place.

7. At ſupper T'Geika told me that an epidemic fever raged in ſeveral diſtricts of his country, and deſtroyed numbers of his people; that alſo his uncle Cheibe was very ill of it. He requeſted that I ſhould pray to Thiko to deliver the Caffres from this diſorder, if I thought it poſſible to diſpoſe him ſo to do. I anſwered, that I hoped to pray earneſtly for his people and uncle, as I once had done for his two wives (ſee Feb. 8.) and that he ſhould know that the Chriſtians have a God, whom they do not pray to in vain.

10. Captain Tagga arrived with ſome of his Hottentots. Five or ſix of them who underſtood Dutch, aſſembled in my tent, to whom I ſpoke the word of life, and afterwards prayed with them.

11. I began this morning to teach one of the Hottentots the Dutch alphabet, and to converſe with him on the principles of the Chriſtian religion. Captain Khanja ſent us a ſupply of Caffra wine. I obſerved, that the Caffres were moderate in the uſe of it; and I perceived only two who ſeemed a little affected by it.

12. T'Geika ſeparated from us, and formed a kraal in our neighbourhood. He ordered alſo Apollonia and the Hottentots to form their kraals near him.

15. All our coloniſts went on a journey to the colony. I gave a letter to Mr. Buys, for the Rev. W. Ballot, including one for Brother Edmond. I now was left alone in this country, with Thomas, the women, and ſervants. Another Hottentot woman deſired to be inſtructed in what I ſhould think conducive to her eternal happineſs. The wolves and leopards now grow troubleſome in this place; and ſo audacious, that they took laſt night a calf out of the very kraal, and ran off with it. Almoſt every night they devour one of our ſheep; and this night they ran off with a leg of an ox, which hung at the ſide of my tent.

20. Laſt night all our ſervants but one ran away; ſo that I loſt all my pupils, except a Caffra girl, and a Tambouchi boy, a Hottentot woman and child, and the children of Mr. Buys.

25. This evening the Caffra captain, Khanja, aſked me after prayer, "where the rain was?" alluding to the great dryneſs of the ſeaſon; and deſired that I ſhould pray Thiko for rain. Laſt night Apollonia and Captain Tagga, with all the Hottentots, fled out of this country, leaving behind their cattle, and what elſe they had: they were on their road towards T'Geika, in conſequence of his order (ſee the 12th of this month). I now acknowledged the good hand of Providence over me, in hindering me to fix my habitation in Apollonia's kraal; in which caſe, I now ſhould have been left, without any human aſſiſtance, in a deſart.

MISSIONARY

MISSIONARY PRAYER MEETINGS, 1802.

Jan. 4.	Crown Court	Rev. Mr. Steven
Feb. 1.	Camomile Street	Reynolds
Mar. 1.	Chapel Street, Soho	Stollery
Apr. 5.	Barbican	Towers
May 3.	Kingsland	Various
June 7.	Stepney	Ford
July 5.	Walworth	Various
Aug. 2.	Horsley Down	Hunt
Sept. 6.	New Court	Thorpe
Oct. 4.	Princes Street	Buck
Nov. 1.	Orange Street	Various
Dec. 6.	Silver Street	Caldwell

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The name of the Rev. Mr. Hollingsworth was inserted in the first edition of this year's Report, by mistake. The Report being out of print before all the Subscribers were supplied, a new edition may be had, gratis, at the Depositary.

Subscriptions (and communications free of expence) received by J. Reyner, Treasurer, Thames-street, London; by the Rev. J. Hughes, Sec. Battersea; by Mr. Rowland Wilks, Collector, Wittam's Buildings, Old-street Road; and by T. Williams, at the Depositary, No 10, Stationers Court, Ludgate-street.

* For the London Committee, see our Magazine for June last, p. 252.

POETRY

POETRY.

THE RETURN OF PEACE.

SEE Peace again, by Heav'n's command,
Deſcend to bleſs our favour'd land!
Conſtrain'd her abſence long to mourn,
We haſte to welcome her return;
Which fills each grateful heart with joy,
And ev'ry hand with full employ;
Re-animates expiring hope,
Gives induſtry its fulleſt ſcope;
Diſpels our fears, reſtores our trade,
And heals the wounds which war has made.
Commerce and agriculture now
May ſpread the ſail and ſpeed the plough.
The ſpade, the anvil, and the loom,
Their wonted vigour re-aſſume:
Artiſt with fellow-artiſt vies,
And each his utmoſt ſkill applies:
All the ambition which they feel,
Tends to promote the public weal.
The trumpet's ſound, the cannon's roar,
And ſcenes of blood, delight no more:
The laurel to the olive yields,
And martial plains to harveſt fields.
Faſt as it ſpreads, the welcome news
Doth univerſal joy diffuſe.
"And is it peace?" the mother cries,
With pleaſure ſparkling in her eyes;
"Then ſhall theſe fond tho' wither'd arms,
"Claſp my dear ſon ſecure from harms."
With joy the little children learn
The moment of their ſire's return,
Throng round him with a buſy care,
And climb his knees the kiſs to ſhare.
But ſee the object of his love!
What tranſports muſt her boſom move,
Which oft has heav'd a bitter ſigh!
In extaſy I hear her cry,
"He comes! he comes! no more to part
"From the beloved of his heart!
"No more an aged parent leave,
"Juſt on the margin of the grave!
"He comes! theſe tender babes to rear,
"And diſſipate foreboding fear!
"He comes!—the dreadful conflict o'er!
"He comes!"—ſhe would have utter'd more,
But tides of joy her voice ſuppreſs'd,
And fancy muſt ſupply the reſt.

Say ye whom ſcenes of war engage,
The heroes of your place and age,
If all the victo'ries which ye gain,
With ſeas of blood and hills of ſlain,
On cool reflection, can impart
Such ſatisfaction to the heart
As muſt ariſe from ſcenes like this,
In circles of domeſtic bliſs!
To honour then renounce your claim;
No more purſue an empty name;
Nor glory in that baneful wreath,
Emblem and inſtrument of death:
Pluck from your brows the pois'nous weed,
And place the olive in its ſtead:
Bid hateful war and diſcord ceaſe,
And cultivate the arts of peace.
Thou Prince of Peace, aſcend thy throne,
Thy kingdom come, thy will be done:
Maintain thy cauſe, exert thy pow'r,
And bring the long-expected hour,
When nations far and near, by thee
Their real int'reſt led to ſee,
Shall give their mutual conteſts o'er,
And learn the art of war no more!
Oh, ſend thy glorious goſpel forth,
From eaſt to weſt, from ſouth to north;
And let the tidings as they roll,
Be known and felt by ev'ry ſoul;
Till the whole earth confeſs thy ſway,
And all mankind thy laws obey.

NIL.

EPIGRAM.

A LIBERTINE once, by his ſiſter reprov'd
For his brutiſh contempt of the Saviour ſhe lov'd,
Cries, 'Mary, let's hear of this nonſenſe no more;
'Go run to your cloſet and con your pray'rs o'er;
'When you get in a corner, you godly folks ſay,
'You can have what you will, if you heartily pray.'
"Ah, brother!" ſhe ſays, "can I ever think ſo,
"While your conduct contributes ſo much to my woe!
"How quickly (could I but obtain my deſire)
"Should I ſee yourſelf ſnatch'd, as a brand from the fire!"

F.

ON PEACE,

AFTER NINE YEARS WAR.

NO more, thou Sun, remount thy azure throne,
To gild th' embattl'd plain: no more thy ray
Warms the bare crimſon'd earth, where the deep groan
From wounds, and blood, and horrors, dies away;

For lo! bleſt PEACE her ſilver trumpet ſounds,
And calls the warring world beneath her ſway;
Th' angelic nations join earth's utmoſt bounds
To hail the bleſſings of a happier day.

Furl your wide top-ſails,—ſheath your bloody ſword,
Ye ſons of ſtrife, for o'er the weary deep
Peace waves her olive; and her Lord ador'd,
Bids the wild tempeſt of the battle ſleep.

See from the woe-worn couch the anxious eye
Of pale decrepitude enquires the joy:
"All cheering Peace," the ſhouting throngs reply,
"Yields to thy arms thy long loſt darling boy."

The playful liſpers with tumultuous cry,
Aſk for their ſire from War's outrageous hand;
Th' enraptur'd ſire, to meet his children's eye,
Springs all ecſtatic on his native land!

Now dancing Hope anticipates the days
When corn, and wine, and oil, their ſweetneſs yield;
For Harveſt hous'd, abundant ſtore diſplays,
And ſmiling Peace ſhall guard the loaded field.

Lo! Heav'nly love, ſoft nurtur'd 'neath her wing,
Shall crown thoſe wond'rous mercies far and wide;
And ſoon to Gallia's ſons the goſpel bring,
To cruſh the gods to which they vainly cry'd.

No more th' embatt'ling veſſels, thund'ring death,
Shall e'er impede old Ocean's prouder flow;
But, waſted on by clouds of praying breath,
A thouſand Duffs to diſtant heathen go.

At home, in many a cot where ſorrows dwell,
The bleſſed goſpel pours the healing joys;
For there the ruſtics learn the tidings well,
The peaceful Saviour war's dread pow'r deſtroys.

Yes: from the thorns which mark'd his ſacred head,
Th' ignoble nails, the bloody croſs and ſpear,
Peace ſprung etherial, War's dread minions fled —
Heav'n ſtands reveal'd — Hell's horrors diſappear!

What ſhall we render to thy matchleſs grace,
Which turns thy judgments into mercies mild?
We'll tell thy wonders to the riſing race,
And thy dear name ſhall charm the ſavage wild.

SERENA.

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END OF VOL. IX.

ERRATA.—In our laſt, p. 487, line 16, *for* "on that iſland," *read* "in that place."

Page 494, line 39, *for* "the Weſt Indies," *read* "Surinam."

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