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EVANGELICAL MAGAZINE



Ridley sc

REV^D J TROTTER DD

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THE

EVANGELICAL MAGAZINE

FOR THE YEAR

1802.

THE

Profits

ARISING FROM THE SALE OF THIS MAGAZINE,

are applied to the Relief of

THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT  DENOMINATIONS,

UNDER THE DIRECTION OF THE FOLLOWING

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VOLUME TENTH.

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PREFACE.

When the Evangelical Magazine was first in contemplation, the minds of many began to be agitated by political speculations; but our country still enjoyed the calm of peace. While our arrangements were making, hostilities with France commenced; and the political effervescence among ourselves considerably increased. The evils, foreign and domestic, that ensued, are too well known to be here recited. Through the blessing of God, we have carefully steered our little Bark over the troubled waters, without deviating, in a single instance, from the track we proposed. No political sentiment, from any quarter, has ever obtained admission into our publication. On the contrary, it has been our invariable study, to direct our readers to higher objects, and matters of superior consideration; and to allay the intemperance of political disquisition, among serious people, by withdrawing their attention from the things which are seen and temporal, and fixing it on the things which are unseen and eternal.

By Divine assistance, we shall always pursue the same course. Very beneficial consequences have evidently resulted from the prudent and peaceable method we were led to adopt. Several of the plans suggested in our Magazine, for extending the kingdom of Christ, have been so cordially approved, and so zealously acted upon by vast numbers of our fellow-christians, as to leave them but little leisure, or inclination, to think on the inferior concerns of worldly politics. Amidst great difficulties and discouragements, occasioned by the pressure of the times, and other circumstances, unusual efforts have been made by them to spread the Gospel at home and abroad.

But while the good that hath been already accomplished ought to fill us with gratitude, the prospects before us

also should animate our hopes, and excite us to greater exertions. A foundation for increasing usefulness hath, we trust, been laid, not only in the many religious institutions recently established, but likewise in the correspondence opened in all parts of the Christian world:—and many impediments to an extensive progress of religion are now happily removed, by the cessation of hostilities, and the relief of internal distresses. Authentic information has been received of the favourable disposition of many persons in France, and other parts of the continent, towards the genuine principles of Christianity, as embraced and professed by Protestant churches. To detail particulars, would be premature and inexpedient; but, in the course of the present year, some interesting intelligence, respecting this subject, may be expected.

We feel it, therefore, our duty and privilege, in entering upon a tenth volume, to call upon our numerous friends to unite with us in praise to God, for the past goodness we have experienced, and for the encouraging circumstances with which we are favoured. As Editors of this Magazine, we ourselves have cause for peculiar thankfulness, that while numerous periodical publications, resembling our own in the plans upon which they have been conducted, have sprung up, we have suffered no diminution in the extensive circulation of our numbers; nor has the enormous advance in the price of paper and printing deprived us of the opportunity of relieving the distresses of the Widows of pious Ministers. None, whose cases came properly within the limits of our plan, have been rejected. In this respect also, we have been enabled to carry into effect our original professions, in their fullest extent, to the gratification of our own feelings, and the consolation of many necessitous and deserving objects.

THE

THE
Evangelical Magazine,
FOR JANUARY, 1802.

MEMOIR OF THE LATE REV. MR. THOROWGOOD.

WE are sorry to have the occasion of recording the departure of so many worthy and useful characters out of our world. At the same time, it is matter of pleasure to have the opportunity of inscribing the names of so many excellent men on our biographical monument. Their names are registered on the more durable leaves of the Book of Life, and "their works follow them" to the world of glory; but yet we wish to hand down their amiable and useful qualities to posterity, for the instruction of others, by way of exciting them to be "followers of them who, through faith and patience, now inherit the promises."

Death has not "hung his sated lance on high;" but is every day dealing round his fatal stroke, and cutting down the children of men. How often have we to exclaim, Our "fathers, where are they? and do the prophets live for ever?" The subject of our present biographical sketch, is the late Rev. John Thorowgood of Bocking, in Essex, who, though he never wished to be known to the world through life, may now be respectfully spoken of, since he is numbered with the dead.

Mr. Thorowgood was born in the year 1748, at Basingstoke, Hants, being one of twins; but the other little associate did not live. He was of respectable parents, who gave him a religious education. His mother, in particular, was another Eunice, whose particular care it was to instil the principles of religious knowledge into the minds of her children; so that "the unfeigned faith which dwelt first" in the excellent parent, we are persuaded, was afterwards found in all her children, consisting of two sons and three daughters.

There might be nothing very particular in the earliest life of her son John, except a fondness for books; and this was a trait in the boy's character, that gave a turn to the direction of his mind through the succeeding years of his life. When he was about seven years old, he wished, and *cried* to his parents, that they would permit him to

learn Latin. Permission was granted; and he had an excellent opportunity of becoming a classical scholar, under the Rev. Mr. Loggon, at the Free Grammar School of his native town. His merit was soon acknowledged by his school-fellows; so that when playing at soldiers, he was appointed recruiting serjeant, to make a Latin speech at their head. The father of our young scholar, being a draper and clothier, designed this son for his own business; and with the view of having him instructed in the manufacturing part of the employment, he was sent to Whitchurch, in his own county. There were some very eminent Christians at that place; and his own maternal grandfather had been himself a minister there. It was here that our young tradesman received very useful impressions of religion, and particularly from the conversations of a serious friend, a good woman. The machines, and counter, and profits of the tradesman, were not so congenial to the young man's mind as books and studies, and greater usefulness. His thoughts now began to be directed towards the work of the ministry. When he was about eighteen, by the consent of his parents, and with the approbation of the late Rev. S. Ridgeway, of Basingstoke, he was sent to the academy at Mile-End (afterwards at Homerton) to gratify his wishes, and to pursue his favourite studies under the direction of Drs. Walker, Conder, and Gibbons. Having made remarkable proficiency in classical learning previously to his reception, he was soon admitted to academical, or divinity lectures. With what singular application he availed himself of the happy advantages he enjoyed under the direction of such able tutors, is well known to some of his fellow-students, who may yet survive him. Little time was allowed for sleep; and scarcely any for recreation. Wine or beer came not within his lips; animal food would not have been so proper for such a sedentary life, and such intense application of mind. Vegetables and water, accordingly became the constant food and beverage of the young academic. The penetrating eye of Dr. Walker could not overlook the genius and talents of such an extraordinary youth; and we may be sure, the very learned tutor would not do much to check the earnest pursuits of his pupil. Mr. Thorowgood's studies were directed into a variety of literary channels; his thirst for knowledge led him into almost every department of the arts and sciences, as well as the learned languages and divinity. Octavo and quarto volumes were

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as nothing, comparatively, before his days and nights of diligent reading. Numerous folios themselves were perused; and not merely perused, but their contents, so far as they were worth remembering, were transcribed into his retentive memory. This "forager on others wisdom," digested what he read, and stored up the treasure for future use. The mere *helus librorum* is not such an extraordinary phænomenon as is the student who reads with discernment, and knows what to reject, as well as what to retain. Such a reader, we apprehend, was Mr. Thorowgood. He had a peculiar way of making the contents of an author his own, without reading every thing. He used to say, he did not read the little words.

The usual time for quitting the retirement of the academic bower advanced; and many might have supposed that our young divine had by this time finished his studies, and was looking forward with eagerness to shine in the pulpit and in public life. Many others have grown wise enough, as themselves imagined, with little application; and in a little time, without waiting for the regular completion of their studies, they have gone, by a kind of *north-west passage*, into the great Pacific Sea of the ministerial life; but it has proved not quite so pacific and tranquil as they imagined. They have found themselves not sufficiently equipped for so important a destination. Mr. Thorowgood was backward to leave his beloved *Alma Mater*. Retirement, studies, and perhaps not a little timid reserve, tempted him to linger on the shore, before he ventured to launch forth. For some time after he had completed the usual course of studies, he still continued at the academy, to accumulate still farther attainments of knowledge and learning.

Mr. Thorowgood spent his vacations with his friends at Basingstoke: but those seasons intended for temporary relaxation, were not permitted to interrupt the course of his learned pursuits. Putting something in his pocket to eat when he was hungry, he used to take his books, pen, ink, and paper, and to retire to the solitude of a nobleman's park, where he spent many a happy summer's day in admiring the beauties of nature, in reading the classic page, and in meditating on sublime subjects of heavenly truth. If at such times there was a carelessness in his person and dress, the recluse minded not the opinion of such as might wonder at his peculiar mode of life. They were strangers to his mental enjoyment; and he envied them not their different pursuits.

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The reader may, perhaps, be led by this time to enquire, If Mr. Thorowgood enjoyed a measure of good health, amidst such severe studies and such restricted diet? We have to confess, that if he gained knowledge, he lost too much health and strength of body, to make any amends for such learned acquisitions. He became weak; and it was feared that he was inclining towards a consumptive habit of body. Strong necessity began now to recommend another mode of conduct, at least as it respected his diet; and he was glad to believe that he had a body to take care of, as well as a mind to cultivate. By gradually betaking himself to the use of animal food, and more generous living, he at length recovered some of the strength he had lost. It is, however, thought by many, that the source of many painful sensations, and a weakness in the nervous system, was derived from the manner of his early life and studies. When it was too late, he might be willing to correct himself; but all his efforts seemed to be in vain.—

Serò medicina paratur,
Cum mala per longas invaluere moras.

Mr. Thorowgood was naturally of a reserved disposition; and this was probably increased by his great application to study. He certainly made no ostentation in his religion; but it must be owned, that some of his friends have thought him too shy in conversing on the subject of religion. No mere man ever possessed every talent and every excellence. *Non omnia possumus omnes.* One alone, who was man, and much more than man, was free from imperfection. This was the glorious prerogative of incarnate wisdom. He only is the standard of excellence; and the Christian's duty and privilege is, to copy after so divine an example. But, alas! we all come far short; each has his own imperfection, some easily besetting sin, according to our particular constitution of body or mind, situation, or surrounding circumstances of temptation. The biography that presents us with faultless characters, cannot be just. Partiality may throw the mantle of love over defects; but to delineate the lives of departed friends as holding forth nothing but excellencies to our view, is to deviate from the best models of biographical history, given us in the sacred Scriptures, which tell us of the failings of good men, as well as of their excellent conduct. Finding ourselves so imperfect, we are not surprized if we meet with others

others compassed with infirmities. Great geniuses have often been excentric, and taxed by humanity with errors.

The Rev. J. Barber of London, when formerly pastor of the Independent church at Basingstoke, baptized Mr. Thorowgood in his infancy; and afterwards had the pleasure of receiving him into his church-communion when a student in London. It was to the praise of Mr. Thorowgood, that he chose to attend the ministry of so spiritual a preacher; and we know that he always entertained the greatest esteem for his venerable pastor.

Mr. Thorowgood was of a very amiable and affectionate disposition, and much disposed to pity and help the distressed, of whatever description they might be. In a tender and beautiful Poem, on *Sentimental Feelings*, the production of his own pen many years ago, which, unknown to himself, has found its way into a periodical publication, he seems to have well described the generous feelings of his own mind. We may give our readers a specimen in the following stanzas:—

"Wide as the world, may my all-loving soul
Diffuse the generous, and the heart-felt wish;
No creed, no clime, the rising flame controul;
But may it burn for universal bliss.

Teach me to taste the joys another knows,
And catch the sparkling radiance of his eyes;
And while my breast with beams reflected glows,
Forbid pale envy's haggard train to rise.

True as the trembling needle to the pole,
Instruct my heart to turn to others woe;
May equal sympathy possess my soul,
Though, while it turns, it always trembles too."

Mr. Thorowgood was an example worthy to be imitated in the relations of life he sustained. As a son, he was very dutiful; and as a brother, remarkably affectionate. According to his good mother's request, when he went to Bocking, he always paid an annual visit to his friends at Basingstoke. Among other methods of employing himself at those times, he obtained access to a library at the parish-church, where he met with many valuable volumes; among others, the Polyglott Bible was a treasure, which he knew how to esteem. The books themselves were chained to the shelves; but such a learned visitor brought away with him a small portion of their contents in his retentive memory. He had a singular custom of taking down the *titles* of whatever books he met with in libraries or catalogues; so that in the course of many years, his manuscript volumes, containing

taining alphabetical catalogues of books, must have become curious and valuable.

Mr. Thorowgood removed to Bocking about the year 1776. Seven years he was assistant to Mr. Davis; and ordained pastor in the year 1783. His congregation consisted of about 600 persons; and his discourses were rather judicious and solid, than popular and striking. His abilities and learning were well known and appreciated by those who invited him, on a vacancy, to superintend the classical part of the education of students intended for the ministry, in the seminary where he had himself been a student; but he declined it.

At the same time that the solemnities of his funeral were performing at Bocking, the Rev. J. Jefferson and his congregation, at Basingstoke, though absent in body, were present in spirit with the sorrowing family and flock bereaved of their earthly head, by meditating on the words of Jesus to the sorrowing sister of Lazarus, "Jesus saith unto her, Thy brother shall rise again."

We have intimated, that Mr. Thorowgood's habits of life laid the foundation of subsequent sufferings, and these terminated in his fatal illness, which, after it had exercised his Christian graces and the sympathies of his friends, introduced him to that better state, where the inhabitant shall no more say, "I am sick." This event took place November 12, 1801; and his decease improved to his family and friends, by a funeral Sermon from the Rev. Mr. Stephenson, of Castle Heddingham.

Mr. Thorowgood excelling so much himself, it was a pity that he was so backward to teach others from the press. Whatever came from his pen would have been valuable. If ever he published any thing, it was anonymous: never wishing to be a public man, he always kept himself in the shade. It were to be wished, that being dead, he might yet speak by posthumous publications.

A NEW YEAR'S WISH.

My dear Readers,

You have now entered on another year. To many of you I am unknown; but you have all my best wishes for your present and future happiness. That form of words, prescribed under the law for the priests to use in blessing the people, contains the matter of my sincere and earnest request:—"The Lord bless you and keep you: the Lord make his face shine upon you, and be gracious unto

unto you: the Lord lift up his countenance upon you, and give you peace *."

May the Lord *bless* you! whether as parents or children, as masters or servants, as tradesmen, as members of society, or as Christians; may the Lord *bless* you!—May he *bless* you in the city, in your houses, and in the field! —May he *bless* you in the fruit of your body, in the fruit of your ground, in the fruit of your cattle, in the increase of your kine, and the flocks of your sheep!—May he *bless* you in your basket, and in your store, in your coming in and going out, in lying down and rising up; may the Lord *bless* you! Above all things, it is my earnest prayer that you may be *blessed* with all spiritual blessings in heavenly places in Christ; for however large a portion of temporal blessings you may possess; should your barns be filled with plenty, or your presses burst out with new wine; had you thousands of rams, or ten thousands of rivers of oil; could you call the whole universe your own,—yet, if you be strangers to the blessings of grace and salvation through Jesus Christ, you will be strangers to the only sources of all true enjoyment. May these inestimable blessings, therefore, be your portion! Have any of my readers received these blessings? May you experience through this year a larger supply than ever! Do any of you desire these blessings? O that you may this year be *blessed* indeed! Or if, like Gallio, you care for none of these things, and have your portion only in this life, may the Lord be pleased to *bless* you this year with an enlightened understanding, and by his grace enable you, like Mary, to choose that better part, which shall not be taken away! I can wish you nothing so desirable as the blessing of the Lord: it maketh rich, and he addeth no sorrow with it. The Lord *bless* you!

May the Lord *keep* you! To him you are indebted for past preservation: may you still be spared to witness his protection and care! May the Lord be your rock, your fortress, and your deliverer; your God, your strength, your buckler, the horn of your salvation, and your high tower! In the time of trouble, may he *hide* you in his pavilion; in the secret of his tabernacle, may he *hide* you! May he *keep* you, as the apple of his eye, from sin, that it may not grieve you; from *presumptuous* sins, that they may not have dominion over you; in the hour of temptation, lest Satan should gain the advantage of you; and from every

* Numbers vi. 24, 25, 26.

evil work. May the Lord *preserve* you in the way that is good, in the way of his precepts, in the way of his ordinances, in the way of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; — may he *keep* your tongues from evil, and your lips that they speak no guile; — may he *keep* your thoughts, and desires, and affections supremely fixed upon him; — may he *keep* you from anger, wrath, malice, blasphemy, pride; from covetousness, which is idolatry; from backsliding; from being lovers of pleasure more than lovers of God; — may he *keep* you by his power through faith unto salvation! Should you be visited this year with prosperity, may the Lord *preserve* you humble; or should you be called to endure adversity, may he *keep* you from repining! In a word, whatever be the circumstances in which you may be placed, the Lord *keep* you!

It is further my heart's desire and prayer to God, that the Lord may *make his face to shine upon you*; or, in other words, that you may witness the tokens of his favour, and enjoy the evidences of his mercy, love, and grace in Jesus Christ. For it is to be remembered, that as those expressions, which speak of God as hiding his face, or frowning on men, denote his displeasure; so when we read of his making his face to shine upon them, it signifies his favour and approbation *. This is the spring of all true comfort. It was a sense of interest in the favour of God which led the Psalmist to say, "Whom have I in Heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever †." May this, my dear readers, be the language of your souls; and for this purpose, the Lord *make his face to shine upon you*! And,

May the Lord be *gracious* unto you by accepting your persons, by fulfilling all your petitions, by supplying all your need, according to his riches in glory by Christ Jesus, and doing exceedingly abundantly for you above all you can ask or think. Are you ignorant? May the Lord instruct you.—Are you impenitent, and in the road to ruin? May you be speedily brought to repentance, and saved from the wrath to come.—Are you far from God and righteousness? May you be brought nigh by the blood of Christ; and be no longer strangers and foreigners,

* Psalm xxx. 7. Isa. i. 15. Psalm xxxi. 16.—lxvii. 1.—lxxx. 3. 7 19.
† Psalm lxxiii. 25, 26.

but

but fellow-citizens of the saints, and the household of God.—Do fears and doubts perplex you? May the Lord be gracious to remove them.—Are you cast into the furnace of affliction? May this prove the year of your deliverance. Through life, at death, and to all eternity, the Lord be *gracious* unto you!

You have likewise my earnest wish, that the Lord *may lift up his countenance upon you.* This indeed includes the same ideas as that part of the benediction which says, "The Lord make his face to shine upon you;" or, the Lord grant you an interest in his favour, and bless you with the evidences of his mercy and love. Of all that is called pleasure, that is the noblest which flows from an experimental sense of the light of God's countenance upon the soul. Away with all the joys of the world! How little are they to be valued, when compared with the joy which springs from the favour of God!

"If all the monarchs, whose command supreme
Divides the wide dominion of this ball,
Should offer each his boasted diadem,
I would not quit thy favour for them all;
These trifles with contempt I would resign:
The world's a toy, while I can call thee mine."

I conclude, by requesting, that through the whole of this year, the Lord may give you *peace*,—*peace* in your habitations,—*peace* in all your transactions in the world,—and especially that he may give you *peace* of conscience; that *peace* which is heavenly and divine, which is the purchase of the Saviour's blood, and flows through him as the glorious medium; which arises from an inward sense of pardoned guilt, which passeth all understanding, and which the most powerful exertions of earth and hell can never eradicate from your breasts: and should any part of this year be the termination of your mortal existence upon earth, may you enter into that *rest* which remains unto the people of God, and dwell in *his* presence; where there is fulness of joy, and at *his* right hand, where there are pleasures for ever more! *Dominus sit cum omnibus nobis.* Amen. J. K.

VILLAGE DIALOGUES.

THE Rev. Mr. Hill being engaged in writing another Volume of Village Dialogues, as the whole will be too long for our Magazine, has favoured us with the outline of his Plan, and the most interesting Scenes.

Dialogue IX, which will begin the New Volume, is pointed against the Slave Trade; and the Subject is introduced at a Visit from 'Squire Worthy's Family, and Mr. Lovegood, to Grace-Hill Farm; where, after some previous Conversation, of a general Nature, Henry Littleworth, the Farmer's newly-converted Son, gives a pathetic Account of what he knew of the Treatment of the African Slaves in Antigua. The Conversation is thus introduced by Mr. Worthy.

Worthy. THOUGH I have no doubt of the authenticity of the reports we have received from every quarter respecting the cruelties exercised over these miserable creatures, yet I should be glad of your information concerning the general state of the poor African slaves, so far as it has come within your personal knowledge.

Henry. O Sir, the barbarous usage they receive from us is inexpressible. I have seen heaps of them myself bought and sold, like a set of beasts, in a common market. I believe, on an average, many more than 80,000 of these poor creatures are annually transported out of their own country, to be made objects of this abominable traffic; and it is amazing what a number of these, according to a most brutal expression, *die in seasoning*! And can any one wonder at it, when they are taken from a life of comparative ease and indolence to a life of the most cruel labour, and kept in perpetual terror, under the lash of their drivers all the time; with their hearts ready to break, having been lately torn from their dearest friends and connections, with no other hope than to drag on a most miserable existence, till, by the hand of death itself (which many of them most anxiously desire) they escape the clutches of their tormentors!

Worthy. Did you say more than 80,000? Mr. Henry, are you correct in your information? I thought it was about half that number.

Henry. Sir, upwards of half that number were cruelly exported from their own country, for the use of the British islands alone, but a few years ago; and as many more, at least, must be wanted to supply other islands.

Worthy. What horrid robbery on the persons of our fellow-creatures, and what dreadful murder of human lives! For the conclusion certainly is, that not less (if not more) than all that number of our fellow-mortals are wanted *to keep up the stock*, to succeed those who lose their lives by their cruel banishment, or who have been *killed off* by barbarous treatment and hard labour: for it seems, the calculation

has

has been reduced to a nicety, how far it may be most profitable *to work them down*, as you would a set of beasts, and *buy fresh ones, or let them breed among themselves*; and it is well known, that if it were not for the effects of oppression and war, the human race, in every part of the globe, would rapidly increase.

Henry. Yes, Sir, and on all the plantations, where these poor creatures are treated with any degree of mercy, they never find themselves under the necessity of resorting to those horrid markets.

[*Mr. Henry goes on in the course of the dialogue, to relate the farther cruelties practised in the procurement of slaves,—in exciting them to war among themselves; in selling them, by way of punishment for witchcraft; and particularly the horrid practice of kidnapping children who can just go alone; and their parents are described as remarkably fond and attentive to their offspring. As to their general disposition, he gives the following account:*]

Henry. As far as ever I could discover, when they are used ill, they become dark, sulky, and resentful, to a high degree; but if treated affectionately, and with friendship, they are the most affectionate and kind:—a proof of this you have in a variety of instances. Where a planter uses them with lenity, as a family of his fellow-creatures, though still his slaves, they would fight and die for him. I heard of an instance of a worthy gentleman who bought a young slave for his travelling-servant, designing when he came of age to give him his liberty:—and when he told him he was no longer his slave, and that he was at liberty to leave him as soon as he pleased, he cried out, with many tears, "Me leave you, my dear Massey! me no leave you, no never, never! me want no better wages than to serve my dear Massey. If you turn me out at one dore, me come in at de odder. Me never leave my dear Massey, no never, never!"

Wor. What brutish cruelty in the extreme, to injure and enslave a race of our fellow-creatures, whose minds are capable of such noble and generous sensations!.

Hen. Yes; and further evidence we have of this in the love they bear towards their ministers, who, with remarkable affection and attention, preach to them the merciful love of God our Saviour towards mankind, and the tender love we ought to shew towards each other for the Saviour's sake. In their public meetings, they always represented to me a swarm of bees fixing round the Queen-bee of the hive, all hanging upon her. Her life is their life, and her death

death is their death. They have an uncommon attachment to their ministers; and all of them seem to be drawn by a sort of silken cord of affection, which they have neither will nor inclination to resist. They, and their ministers with them, give you quite the idea of artless shepherds with their harmless flocks. To be sure, there is a difference evidently between them; but it is amazing the good that has been done among them by the introduction of the Gospel: and many of the planters see so much of the good effects of it, that they do all in their power to encourage and promote such preaching on their plantations.

Lovegood. Well, Mr. Henry, and just so we should all cleave around the blessed Person of the Chief Shepherd, and then we should prove the truth of that proverb, "They are well kept whom the Lord keeps;" but some people will say, in vindication of this trade, that the negroes are better off in a state of slavery in the West Indies, than in a state of freedom among themselves; though we have but little proof of it from what has hitherto been noticed.

Henry. Under some accidental circumstances, where their owners are merciful and humane, I confess their situation may not be worse than our own peasantry in this country; but they have minds as well as ourselves; and they must still feel they are slaves, and that all their happiness rests merely on the uncertain circumstance, whether their master be a man or a brute. In many instances, to my certain knowledge, their situation is rendered far more miserable than if they were brutes themselves. Their food is so coarse and bad, that nothing but necessity can compel them to eat it; while their labour and their punishments are most cruelly severe.

Wor. Why then, the very best that can be said is, that they are taken out of a bad state, and put into another, by us Christians, as we are called, a thousand times worse. But what farther proof need we of this, than that after they have been conquered or kidnapped, they are torn from their families and tenderest connections, and shipped on board these horrid prisons provided for their transportation, and there chained man to man, and so closely confined to each other, that many of them are positively killed by their horrid confinement, or die of broken hearts; while the survivors have nothing before them but perpetual slavery; there to receive, perhaps, no better treatment than what you, Mr. Littleworth, would give to an ox, or a horse, because you are afraid of losing your profits by losing your beast.

Littlew.

Littleworth. Well, now I can assure your Honour, that though for many years I have been such a *neglectful* sinner about the state of my soul, yet I never could bear to see any dumb creature in misery. Many and many a time, in my youthful days, have I sat up half the night when a cow was likely to calve. Aye, and the poor oxen, because I love to take notice of them, and feed them, and give them a pat when they return from plough, it is to admiration how well they know me, and how fond they seem to be of me; and I have felt more of this since I have known the Lord, than ever I did before.

Mrs. Littleworth. To be sure, our master is very tender about dumb creatures; he would not let our old house-dog, Watch, be killed for ever so long a time, though he got so dirty and nasty; and then he would send to the doctor's for some strong sleeping stuff, that he might not know when he died.

Loveg. Well, Mr. Littleworth, this is a full proof of the excellency of real Christianity; nothing like the love of God to soften our hard hearts, and fill us with universal love; not only towards each other, but also to every creature of God which is innocent and useful in its kind.

Miss Polly. Is your Honour's tea sweet enough? (*to Mrs. Worthy and daughter*) Madam and Miss, I hope I make it to your liking.

Worthy. O yes, Miss Polly; and if, like some good people, I could have conceived that the remedy was in anywise likely to be proportionate to the disease, knowing so well the selfishness of mankind, I had never touched another lump of sugar while I live. (*To Henry*) But Mr. Henry, What farther do you know about the situation of the poor slaves, during what is called the middle passage?

Henry. Why, Sir, while we were lying off Jamaica for a few days, I saw one of these African traders land his miserable cargo; and afterwards, being in his Majesty's service, was permitted to go on board.

Worthy. Why then, you know a deal about it?

Henry. Sir, I have known enough to make my very blood run cold.

Worthy. Did you see these poor creatures landed, and afterwards sold?

Henry. O yes, Sir, I saw it! and as far as I could understand, nothing can equal the art, excepting the cruelty, exercised against these ignominious sufferers on that occasion, for the purposes of our luxury and pride. When a ship *full-slaved*, as they call it, appears off shore, all are alert:

alert: sometimes they are sold on board; and then, like a set of criminals condemned to be hanged in our own land, who have their irons knocked off before the halter is fixed upon their necks, they are washed and dressed, and their skins oiled, in order to give them a youthful and healthy look. The tricks of horse-jockies in this country, are never to be compared to the tricks of these slave-jockies in the West Indies; all art is used to shave and dress them in such a manner as to hide every grey hair, and all appearances of age: and in some places a most horrid scramble for these poor creatures takes place; the general bargain being struck, the prices of blood are exhibited, and then each is left at a signal given, to seize the best slave he can procure.

Worthy. What must these poor creatures think of such a scramble? If they thought of our general character, they must suppose that Christians are Devils,—and that Christianity was forged in Hell. But are they all disposed of after this manner?

Henry. No, Sir; on other occasions, they are brought on shore, where the same arts are still practised on the purchasers of human flesh. O, Sir, this was a sight that cut me to the heart beyond whatever I saw before!

[*Here Henry drops a tear; the Farmer catches the sympathetic flame, and says to Mr. Lovegood,*]

Farmer. Dear Sir, what a heart the Lord has given my dear child! Who could have thought it, when we all know what a wicked sinner he was but a little time ago!

[*Mrs. Littleworth is also very much affected, and addresses Mr. Lovegood.*]

Mrs. Littleworth. Well, Sir, I must confess that Henry is a charming boy since he has *taken to religion.* I wish with all my heart I was like him: [*to her husband*] And, Master, if I have been cross with you about religion, I hope you will forgive me, for I know I have done wrong!

Farmer. [*Quite overcome.*] O my dear wife, what joy it will be for me to travel with you towards the celestial city, as Master Bunyan calls it, now we are coming towards the latter end of our lives!

[*Mr. and Mrs. Worthy and Mr. Lovegood were so affected at this turn of the conversation, that for a while it was discontinued. The writer also, having been somewhat affected as the reporter of these words, begs thus to close the first part of this Dialogue; which, directly as time permits, he purposes, by the divine blessing, to re-assume.*]

AN

AN EXTRAORDINARY NARRATIVE.

A man shall say, Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth.

THE turn of great numbers of the present age is in favour of scepticism and practical atheism. Indeed, the heart of man has in all ages been the same. In former times, when the world had gone off into gross idolatry, God selected one nation, amongst whom he might set up his name and worship, as a standard for the rest to repair to: for them he wrought great and numerous miracles, which impressed the nations round them with awe. At length he sent his Son in human nature. He also wrought great miracles in confirmation of his mission. Having finished the work on which he came, he ascended to Heaven, leaving behind him this solemn assurance, *Behold, I come quickly!*

The state of things between the first and second coming of Christ, is said to be as that of "a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch *." It should seem by this and other such representations, that, though Christ would not in every sense leave this world, yet there would be but few such sensible manifestations of his power and glory as were seen in the former dispensation. His servants should have great occasion to live by faith; and the world, being furnished, not only with the writings of Moses and the Prophets, but of the Evangelists and Apostles, should witness fewer of his extraordinary interpositions.

The Gospel dispensation being distinguished by its spirituality, not only its promises, but threatenings, are principally of a spiritual nature. The Lord, instead of punishing those who neglect his word, as formerly, with war, famine, and disease, often lets them alone, and gives them up to blindness of mind and hardness of heart; which are doubtless the most dreadful of all judgments, because they lead on to others of endless duration.

The effect of these things upon the ungodly, was foretold by Peter: "There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the

* Mark xiii 34.

creation." If Peter had formed the most familiar acquaintance with modern infidels, he could not have drawn their likeness with greater exactness. These are the men who scoff at divine revelation, and walk after their own lusts; who treat future judgment as a jest, and, observing that human affairs move on in much the same manner as they always did, infer that the world will be eternal.

It is the business of Christians, amidst these trials, to hearken to the declaration of the inspired apostle, and to follow his counsel: "But the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto, the coming of the day of God."

With respect to unbelievers and scoffers, if there were any hope of gaining, though it were but for a few moments, their serious attention, I would wish them to consider, Whether there be not evidences enow of a divine interposition, even in the present age, to silence their scoffings and repel their reasonings? I am persuaded, that if every signal interposition of Providence were faithfully recorded and properly authenticated, a large body of evidence would appear in favour of that solemn truth at the beginning of this paper, "Verily, there is a God that judgeth in the earth."

The following narrative was lately communicated to me by Mr. John Bignell, jun. He resides at Mr. Robert Bowyer's, Pall-mall; who also can testify the truth of it.

"In the year 1778, there died at Meonstoke, in Hampshire, a Mr. Thomas Wyatt, by trade a wheelwright. He had, through his own industry, accumulated a sufficiency to live the latter part of his days independent. Messrs. John and Francis Bignell being his nearest relations, he made them his executors, and left them the greater part of his property. Having many distant relations, however, and being of a generous disposition, he bequeathed to each of them a trifling legacy. For this purpose, he had concealed a certain sum of money under the floor, at the bottom of a closet, specifying particulars in a letter which he had left written in Latin, directed to Mr. John Bignell. After the funeral, the above-mentioned money was searched for,

for, but could not be found. Mr. Wyatt having only a servant-maid in the house with him, for some years before his decease, the executors concluded that she must be the person who had taken it; and accordingly accused her of having done so. She denied it in the most solemn manner, wishing that God might strike her dead if she had ever seen it. After being discharged, she went to a lodging in the same village. The executors still concluding that the money must have been taken away by her, procured a warrant and proper officers, in order to search her lodging. Upon their entering the house, she met them with the greatest cheerfulness, still declaring that she had never seen the money. They proceeded first to search the upper part of the house. After having gone through several rooms, she said, "Now we have been in all the rooms up stairs, we will go down;" but they perceived another door, which they soon found led to her apartment. As soon as they entered this room, they observed a box, which was locked. Upon demanding the key, she said she had lost it. In consequence of their threatening to break it open, however, she took the key out of her pocket, and unlocked the box herself; but immediately on its being opened, she was observed to take out something, and attempt to put it into her pocket. On stopping her hand, they found it to be a silver tooth-pick, which belonged to Mr. Wyatt; and searching further into the box, they discovered sheets, table-cloths, spoons, a pair of silver buckles, &c. all which she had taken from him. At the bottom of the box, they found the money in a smaller box, which Mr. Wyatt had particularly described. Finding herself thus detected, she fell down on the bed and expired immediately.

"N. B. Among other legacies which Mr. Wyatt left, he had bequeathed fifty pounds to his servant; and which bequest was thus expressed: "To my true and faithful servant, Elizabeth Earwaker," &c.

"After her death there arose a dispute between two of her relations, concerning whose right it was to receive her legacy; in consequence of which, one of them went and hanged himself. J. BIGNELL, jun."

The foregoing narrative was not published at the time, for obvious reasons; but it is now communicated to the public, as a warning to hardened sinners, who dare to utter lies; and in order to confirm them, invoke that dreadful curse which hangs over their guilty heads.

REFLECTIONS ON PSALM LXV. 11.

Thou crownest the Year with thy Goodness.

It is recorded of the wicked, that they will not behold the operations of Jehovah's hand; when his judgments are abroad in the earth, they will not see; and when his mercy is eminently displayed, they remain alike insensible: but those who are savingly enlightened from above, see something of his glory in all the works of nature; they hear his voice in every event of his providence: as affectionate children, they tremble when he frowns; they rejoice when his glory is made manifest.

Sentiments of this kind appear to have imprest the mind of the Psalmist, when he utterred these words. He celebrates the awful justice and the infinite compassion of his heavenly Father, in the former part of this Psalm, and then sweetly concludes with these words: "Thou crownest the year with thy goodness," &c. May we not take up the words with admiration and gratitude, when we review the mercies of the past year? At its commencement the clouds appeared to gather blackness all around us; we were ready to fear, lest we should experience cleanness of teeth in all our streets; the sword of war, God's sore judgment, hung heavy over our land, and peace appeared afar off; and yet, in the midst of deserved wrath, our God has remembered mercy; he has restored unto us this invaluable blessing, and answered the prayers of his people. Oh! how great is his goodness! He has also given unto us an abundance of the fruits of the earth! He has caused "our fields to stand thick with corn, and our vallies to laugh and sing!" He has literally "crowned the year with goodness."

But let us pursue the subject still further, and behold his goodness in a spiritual point of view: First, As it respects our own souls. How many of our fellow-sinners have been called to appear at the bar of God, altogether unprepared, without an interest in the Redeemer's blood; and who are now suffering the vengeance of eternal fire, without hope of mercy, while we are permitted to continue under the joyful sound of salvation! "Bless the Lord, O our souls, and forget not all his benefits, who crowneth us with loving-kindness and with tender mercies."

Again, Let us behold his goodness, as manifested to the church at large, since the commencement of the past year. His glorious Gospel has been extending its benign influences,

fluences,—many sinners have felt its quickening power, who were heretofore dead in trespasses and sins,—new temples have been erected for the worship of the true God, where the god of this world appeared to reign triumphant,—benighted villages have been visited with the light of life,—fresh labourers have been sent forth into the Gospel-harvest,—missionaries have been preserved amid surrounding dangers, in various parts of the globe, while peace attends our British Israel! May we not exclaim with the admiring Psalmist, "Thou, O Lord, hast crowned the year with thy goodness!" What sentiments of gratitude, what ardent zeal, what activity in his service, ought these things to enkindle in every one who feels a real regard for the glory of God his Saviour, and the eternal interests of his fellow-men!

What a ground of consolation, also, is the goodness of a covenant-God to every real believer, when he considers that the God of providence and of grace is his God, who will crown with everlasting blessedness the acceptable year of his redeemed, and bring them all to his own right hand, where his goodness will inspire new songs of praise for ever and ever!

Stockwell. T. J.

ANSWER TO A QUERY.

To the Editor of the Evangelical Magazine.

SIR,

YOUR correspondent, who signs *Strofier*, wishes to be informed how the words of our Saviour could be verified, which he spake of himself*, "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:" and yet Christ was crucified on the Friday, and rose again on the Sunday†.

In answer to this, it may be proved, as it often has been, that this expression and many others, are merely Jewish ways of speaking; and exactly agree with the event to which they allude, when they are rightly explained.

It must be observed, that the Jews count their natural days, or days of twenty-four hours, very differently from what we do; for we reckon from twelve o'clock at night

* Matt. xii. 40. † See Evan. Mag. vol. ix. p. 472.

to

to twelve the next night; but they reckoned from sunset to sunset; all the time between, they called a day: just as Moses did when he said, "the evening and the morning were the first day.—And from even unto even shall ye celebrate your Sabbath *."

Another thing to be observed on this head, is, that they reckoned, as indeed all nations do, any part of a day of twenty-four hours for a whole day.—To this purpose an eminent Jewish writer, *Aben Ezra* †, speaking on the law for circumcising an infant on the eighth day, says, That if the infant were born but one hour before the first day was ended, it was counted for one whole day; and so, for the same reason, the part of the day that was past when it was circumcised, was reckoned a whole day, if only one hour of the evening was past with which that day began. Reckoning then, that the *first* day began on our Thursday at sunset, and ended upon Friday at sunset, and because our Lord died about three in the afternoon of that day, reckoning that part of the day for a whole day,—by this means we have *one* day. Saturday is, on all hands, allowed to be *another* day; and as the third day began on Saturday at sunset, and our Saviour rose on the morning following, that part of the day is fairly computed for the *third day*.

The expression, *on the third day*, is about ten times used in the New Testament on this occasion, and therefore must serve for explaining the other phrases, but once or twice at most made use of: such as that of Christ's rising after three days ‡; the meaning of which expression is fairly shewn, where we read that Rehoboam said to the people §, "Come again unto me after three days;" and yet we find, ‖ "that the people came to Rehoboam on the third day, as the King commanded, saying, come again to me on the third day."—A plain instance, that both phrases mean the same thing.

As for the expression of our Saviour's being three days and three nights in the heart of the earth; from the foregoing observations, the account of that is very easy; for the Jews, like us, had no one word by which to express a day of twenty-four hours, or, as the Greeks called it, *a day-night*, as we might do. They sometimes styled it a day, as we do; but at other times, a day and a night; so that we are to understand by the expression of *three days and three nights*, no more than that Jesus was to be in the grave three days,

* Lev. xxiii. 32.—See also Acts xxviii. 27. compared with verse 33.
† On Lev. xxii. 3. ‡ Mark viii. 31. § 2 Chron. x. 5. ‖ Ver. 12.

as

as we would express it, reckoning, inclusively, the first and last for two of them, and counting the pieces of days for whole ones; and of this way of speaking, there is a remarkable instance in the book of Esther †: she declares that she would fast with her people, the Jews, three days, night and day; and yet we find her ‡, upon the third day at a banquet with the King and Haman, her adversary.

By this, therefore, it plainly appears, that Jesus rose from the grave at the time foretold by him; and thus the prediction was fully accomplished. B. B.

† Chap. iv. 16. ‡ Chap v. 1.

ORIGINAL LETTER OF MRS. BAXTER.

To the Editor of the Evangelical Magazine.

SIR,

The following is an Extract of a Letter, written by the Wife of the late Rev. Richard Baxter, to one of her Friends. If you judge it worthy of a Place in your Magazine, the Insertion will oblige

Yours, &c. W. M.

"I'LL pray for you, according to the best of my judgment; and I'll tell you for what, — That you may know what to pray for, for yourself.

"1st. I'll pray that your thoughts may be turned to the magnifying of God's love; that you may remember that he is as good as he is great; and that you may be as sensible of his mercy as of your own unworthiness.

"2dly. I'll pray that you may have so lively an apprehension of your everlasting felicity, as may make you long to be with Christ.

"3dly. That you may have more self-denial, and more of that humility which makes you little in your own eyes.

"4thly. That you may be less tender and liable to commotion and disquiet of mind, and less sensible of unkindnesses and bodily dangers; yea, and of sin itself, while the sense of it hinders the sense of mercy.—A meek, a quiet, and a patient spirit is of great price in the sight of God. I will pray that you may be delivered from too much inward passion of fear, grief, and discontent.

"5thly. I will pray that no creature may seem greater, better, or more regardable, or necessary to you, than it is; and that you would look on all as walking shadows, vanity, and liars, further than you see God in them, or they lead you up

to

to him, that they may never be overloved, overfeared, overtrusted, or their thoughts too much regarded.

"6thly. Above all, I will pray that you may be less self-willed, and not be too passionately, or immoveably set upon the fulfilling of your own will; but may have a will that is compliant with the will of God, and can change as he would have it; and will follow him, and not run before him; and can endure to be crossed and denied by God and man, without discomposedness and impatient trouble of mind.

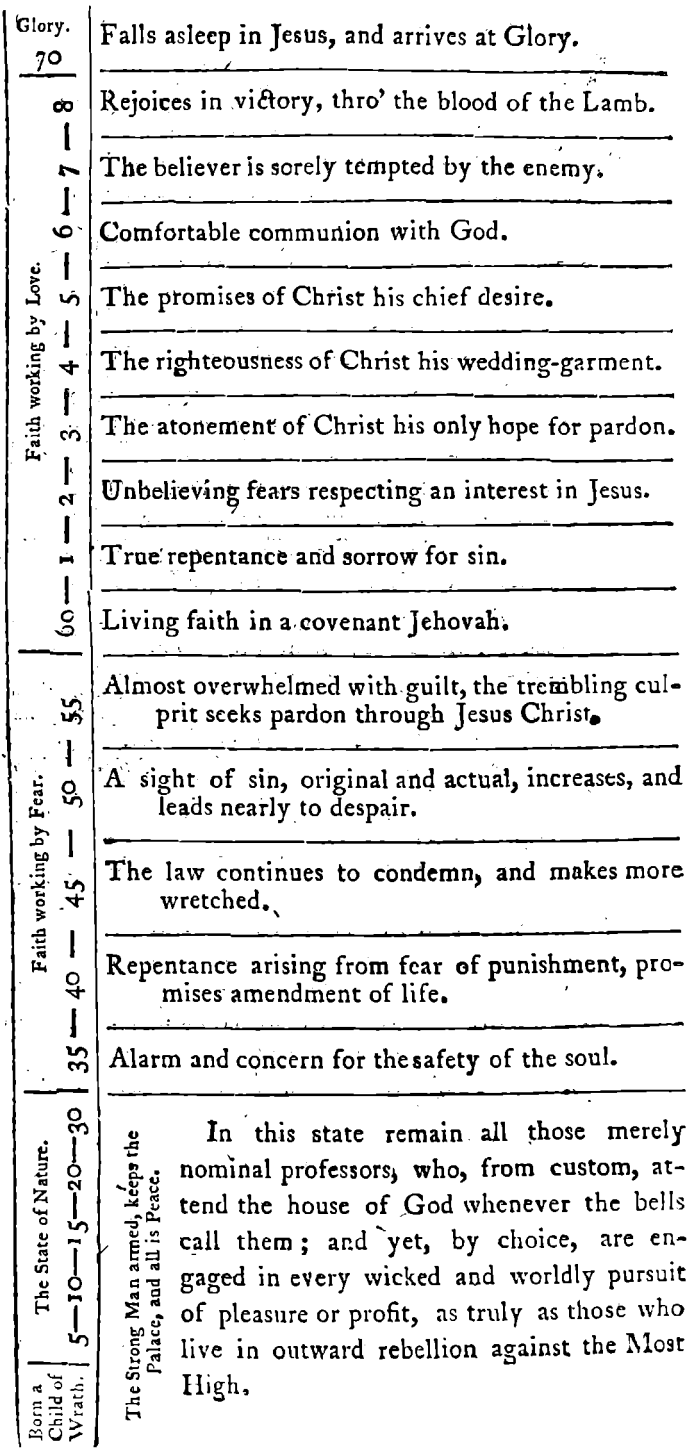
"7thly. I shall pray, that seeming wisdom may not entangle you, either in the concealment of any thing that greatly needs your friend's advice, or in the hiding of your talents by unprofitable silence, as to all good discourse upon the enmity which you have to hypocrisy; and that you will not live in sins of omission, for fear of seeming better than you are. By this, you may know wherein I think you faulty. The best creatures' affections have a mixture of creatures' imperfections; and therefore need some gall to wean us from the faulty part. God must be known to be our rest, and therefore the best creatures to be but creatures. O miserable world! where we can have no fire without smoke, and when our dearest friends must be our greatest grief; and when we begin in hope, in love, and joy, before we are aware, we fall into an answerable measure of distress. Learn by experience, when any condition is inordinately, or excessively sweet to thee, to say, "From hence must be my sorrow."——

ANECDOTE.

SEEING a tree grow somewhat irregular, in a very neat orchard (says Mr. Flavel) I told the owner, it was a pity that tree should stand there; and that, if it were mine, I would root it up, and thereby reduce the orchard to an exact uniformity. He replied, "that he rather regarded the fruit than the form; and that this light inconveniency was abundantly preponderated by a more considerable advantage. This tree," said he, "which you would root up, hath yielded me more fruit than many of those trees which have nothing else to commend them but their regular situation."—I could not but yield to the reason of this answer; and could wish it had been spoken so loud, that all our uniformity men had heard it; who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with other more conformable, but less beneficial trees, who do, *perdere substantiam propter accidentia*, destroy the fruits to preserve the form.—*Flavel's Husbandry Spiritualized.*

THE ROAD FROM NATURE'S RUIN TO ETERNAL GLORY.

Reader, Examine yourself, and faithfully enquire on what Part of this Road you are.



REVIEW OF RELIGIOUS PUBLICATIONS.

Select Discourses from the Fourth Volume of the American Preacher. By some eminent Evangelical Ministers in the United States. With a Supplement, containing a variety of separate Discourses, &c. vol. 2. 8vo. 530 pp. 6s. Ogle.

Of the first volume of this valuable work, we gave an account in our fourth volume, p. 390. The same character applying, in general, to these as to the former Discourses, it is only necessary to give now a list of the subjects, with the names of the Authors from whom this volume is selected; which are as follows:—

Sermon I, II, III. On Saving Faith, Dr. R. Smith, of Pensylvania. Sermon IV. The Efficacy of the Gospel above Worldly Wisdom. Sermon V. The Business of Life, and Hope in Death; both by Dr. S. Langdon, of New Hampshire. Serm. VI. The Divine Government. Serm. VII. The Christian Hope, by A. Mansfield, A. M. Connecticut. Serm. VIII. and IX. Christ the Way, the Truth, and the Life; by N. Perkins, Connecticut. Serm. X. God's Sovereignty, by N. Kerr, A.M. New York State.

Supplement. I. Pleas of Impenitents examined, in two Sermons; by T. Foxcroft, Boston. II. One Taken and another Left; by W. Cooper, Boston. III. The Thoughts of the Heart the best Evidence of Man's Spiritual State; by N. Walter, Roxbury. IV. Quenching the Spirit; two Sermons, by W. Cooper, Boston. V. Three Sermons, On the New Creature, Ministerial Gifts, and the Outpouring of the Holy Ghost; by C. Chauncy, A.M. Boston. VI. 1. Address to Frequenters of Taverns; 2. Funeral Sermon for the Rev. W. Waldron, by T. Foxcroft.

Though some of these names are not so well known as those in the former volume, it is sufficient recommendation to say, they have been selected by the excellent and venerable Dr. Erskine.

A Vindication of the Doctrine of Scripture, and of the Primitive Faith, concerning the Deity of Christ; in Reply to Dr. Priestly's *History of Early Opinions, &c. By* John Jamieson, *D. D. F. A. S. S.* In 2 vols. p. 1090. price 14s. Ogle. London.

By the operations of infinite wisdom, God maketh the wrath of man to praise him, and the remainder thereof he doth restrain. Out of evil he adduces good; and from the attempts of the adversaries of the Gospel to propagate error, he more clearly illustrates, and more powerfully confirms the truth as it is in Jesus. At the same time, by the dispensations of his providence, he displays the tendency and effects of true and false doctrine.

This has been eminently exemplified in the triumphs of evangelical principles over the Socinian and Arian systems. During the century which has just expired, a fair trial was made. The enjoyment of religious liberty gave a full opportunity for Arians and Socinians to preach their tenets, and to write in their defence. They have had among them men of talents and learning: the great champion of Socinianism, Dr Priestley, certainly possessed both these in an eminent degree. He has done and said all that man could do or say; and what is the result? Never did a system fall into decay more rapidly than Socinianism has done for these twelve years past.

To appease the prevalence of these errors, many champions appeared in defence of the truth: some attacked Socinianism in one way; others in another. Dr. Horsley exerted his uncommon talents on the subject; Mr. Fuller, by pointing out its evil tendency and effects, and thereby exposing the falsehood and danger of its principles, acquired great and just renown.

Dr.

Dr. Jamieson likewise merits an honourable name among the labourers in this field. This work, from its nature, is not so entertaining as those of men who have treated the subject in a different way; but it is not less useful. He enters deeply into the doctrine of the divinity of Christ; he fully, and at considerable length, investigates and brings forward the proofs; and he particularly considers and refutes the objections of Dr. Priestley in his writings. He enters into a critical discussion of the texts which are adduced on the subject. His volumes contain an extensive range of arguments; and he leaves hardly any thing unnoticed. His method is as follows: — The work is divided into six books, in which he examines the doctrine of the ancient Jews concerning the Messiah;— the doctrine of the New Testament concerning Jesus Christ;—the evidence of the Deity of Christ from the use of that expression, *The* SON *of God*; — Dr. Priestley's arguments against the Deity of Christ; — the history of the pretended Unitarian doctrine among Jewish Christians;—and the history of the pretended Unitarian doctrine among Gentile Christians.

Perhaps Dr. Jamieson adduces some texts in defence of the divinity of Christ; concerning which, it is at least doubtful whether they belong to the subject.

There is a patient investigation of every part of the controversy in this performance. It is a work of immense labour; and many a volume must have been turned over to furnish the matter of some of the chapters. Indeed, writers like Dr. Jamieson, will not receive half the praise they deserve; nor will the value of their labour be estimated aright, but by those who possess some degree of learning themselves, and have experienced the difficulty of such researches, and the pains requisite to bring them to a profitable conclusion.

Some may think the Dr. tedious in several parts of his book: but when a writer enters deeply into his subject, though the work may not be so entertaining to the common reader, it may be exceedingly useful and indispensably necessary to the student who wishes to go to the bottom of a thing. Perhaps, a book which he before delighted to read, then discovers its superficial plausibility; while a work like this resolves his difficulties, and the satisfaction he finds in consulting it, teaches him its sterling value, which he did not know before, and induces him to give it a more honourable and distinguished place in his library.

Where circumstances peculiarly call persons to be masters of the Socinian controversy, Dr. Jamieson's work merits their attention, and will amply reward their perusal.

The Blessings of Peace: being the Substance of a Sermon delivered at the late Countess of Huntingdon's Chapel, Brighton, October 4, 1801; *with Hymns appropriate to the Occasion, dedicated to the Chancellor of the Exchequer. By the* Rev. T. Haweis, L. L. B. M. D. 8*vo.* 1*s.* Williams.

THE Blessing of Peace (an event as unexpected as it was happy) led many Ministers to improve the subject on the subsequent Sabbath. Among these was Dr. Haweis, whose discourse is the first that has come before us. From Psalm xxix. 11. the Dr. takes occasion to enumerate a variety of temporal blessings resulting from the Peace, and concludes with the following, on which he expatiates with much force and eloquence; viz. By Peace, a happy prospect is presented for the introduction of the kingdom of the Prince of Peace among all nations, especially among the Heathen. We shall extract only one remark: "It was when the temple of Janus was shut that the Prince of Peace made his gracious appearance in this lower world; and now that a like happy event has united Christendom in one great republic, and opened universal intercourse between the

nations of the earth and the isles of the sea, may we not hope, that "the glory of the Lord shall be revealed, and all flesh see it together; for the mouth of the Lord hath spoken it!" Christian reader, Believest thou the prophets? "I know that thou believest."

Discourses delivered at the Ordination of the Rev. John Clayton, jun. at Kensington. October 21. 1801. *By the* Rev. W. Humphries, John Clayton, *sen. and* W. Nicholl, *&c.* 8*vo.* 70 *pp.* 1*s.* 6*d.* Williams.

Of this ordination, we gave a short account in our Magazine for December last (p. 492); and from the Discourses now before us, it appears that they were judicious and appropriate, and well merited the public eye. The charge, in particular, as delivered by a parent to his own son, will much interest the public attention. It opens in the following manner:—"Religious communication with the children whom God has graciously given me, I deem one of the prime enjoyments of my life. The privilege of religious intercourse has been ours, my dear son, as we have sat down and risen up, and as we have walked in the way; at home, and in journeying often, our conversation has been such as to put you already in possession of nearly all my views of Christianity, the Christian character, the ministerial office, with its diversified and arduous duties. On this account, I thought some other Minister might have addressed you on this occasion, with more advantage than myself. The parental and pastoral relations, however, centering in me, combined with your own wish, and the expectation of others, I have been prevailed on to deliver the charge.

"I undertake this part of the solemn service of the day, firmly persuaded that you will receive with submissive love, what is dictated by the most ardent regard for a dutiful son, and has been preceded, and will be followed, by earnest prayer to God, for your sanctity, comfort, and usefulness as a Christian and a Minister.

"When you preached your first sermon, in that church where you was born, baptized, and nourished, you avowed your future purposes before many anxious and prayerful witnesses, by choosing for your text Acts xx. 24. "But none of these things move me," &c.

"By all that is sacred in your early vows made at the foot of the cross,—by all that is binding in the professions of that day of trembling and much fear, when you gave official publicity to your ministerial designs in the face of my congregation,—I conjure you to be faithful unto death, that you may receive the crown of life.

"The text contains your own professed principles, spirit, and aim. I shall only, therefore, enforce on you what, in your judgment, you approve, what your lips have avowed, and your conduct (through grace) hitherto exemplified."

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OBITUARY.

MRS. BALLER.

This lady had the happiness to be numbered with the few who fear God in their youth, and who serve him steadily in their riper years. At that season, when the spirits are lively and the heart generally thoughtless, she was sober-minded, afraid of sin, and, therefore, cautious in her conduct. At an early period she entered into a solemn covenant with God, and resolved, that, by divine assistance, she would be his for ever: and happy was it for her that she obtained grace to maintain her Christian-profession through a long course of years, and experienced the sweetness and power of religion to the end of her days! The Sabbath was her delight; — the ordinances of God were her best feast. In her regular attention to the duties of public worship, and her serious manner of discharging them, she was a pattern highly worthy of imitation. Her place in the church, and at the table of the Lord, was never vacant when she was capable of occupying it. She was fond of reading, and especially the Holy Scriptures; which she appeared to understand, and greatly to prize. She had clear conceptions of the plan of salvation by Jesus Christ; and the doctrines of the Gospel were very dear to her, as they are precious in themselves. Though much respected and visited by the rich, she did not forget nor neglect the poor. Her bounty flowed in an even stream. Her acquaintance among the intelligent part of mankind was extensive; and being a woman of strong natural sense, an improved understanding, and agreeable manners, her company gave great pleasure; and those who once enjoyed it, wished for more.

The reader will hardly suppose that the lady I have been describing was near seventy years of age; nor would he have imagined it, had he seen and conversed with her. Her last illness was long and painful. She was confined four or five months; and a considerable part of that time to her bed. From the first she was resigned; or rather, she was in the Apostle's state, "wishing to depart, and be with Christ." During her long illness, she would not allow her friends to pray for her recovery. She appeared to be blest with strong faith, which drew out the sting of death, and made her dying-pillow easy.

On the 9th of January, 1801, she was removed from our world; and then the church of Christ, at Barnstaple, lost a valuable member, — the minister a steady friend,—the town a respectable inhabitant,—and the poor a kind benefactress. "May we be followers of them who, through faith and patience, inherit the promises!"

MR. JOHN ASTLE, OF NEW WINDSOR,

DIED FEB. 5, 1801, AGED 62.

In the early part of life he had the unspeakable advantage of sitting under a Gospel ministry, dispensed by the Rev. Mr. Sellon, of Smithsby, Derbyshire;

Derbyshire; and though it did not appear to have any saving influence on his mind at that time, the seed sown was not utterly lost; for coming to London some years afterwards, notwithstanding the allurements of sin entangled him in a great degree, conscience at times testified he was wrong; neither would the preaching of mere morality satisfy him. Occasionally, he heard the late Mr. Whitfield; but more statedly attended the ministry of the late Rev. Mr. Jones, of St. Saviour's, Southwark; and, under him, the first serious impressions were manifest: but a severe illness taking place, rendered his removal into the country necessary; and when he came to Windsor, a new scene and new acquaintances partly dissipated those impressions. For a time he attended the parish church; but without hearing to his satisfaction.

Providentially, in the year 1777, a regiment of soldiers was quartered in that town, in which were some serious men; and one of them preached to his companions. Mr. Astle also was among the hearers; and when the regiment was ordered to remove, Mr. Burgess (who is mentioned in the Evangelical Magazine for Feb. 1800) being then at Windsor, supplied the place of the military preacher. There was a serious few in that neighbourhood, who were scattered "as sheep without a shepherd;" and a meeting-room being then wanted (as they had hitherto used a small apartment belonging to one of the privates of the regiment) Mr. Astle offered a room in his house for that purpose, which he had licenced, where Mr. Burgess and others preached for some years; and their ministry appeared to be blessed to many souls. As the cause grew stronger, it was removed to a more commodious situation; but our deceased friend continued to be a steady supporter of it to the day of his death. He was mild and gentle in his deportment, beloved by all who knew him; but such was his great diffidence (which was a very great trial and grief to him) that he could never engage in prayer in public, even among his own friends. He was a man of very few words; but, for some time previous to his illness, his mind appeared particularly solemnized, and his evidences brightened. His letters to his near relations were always on some religious topic; and in one he used nearly the following words: "I have lately had sweet views of my Jesus, and can now say, "I know that my Redeemer liveth; and though worms destroy this body, in my flesh shall I see God." Yet sometimes doubts and fears would harrass and distress his soul. On being confined from the house of God, by reason of lameness, he thus expresses himself in another letter: "I mourn as a dove for its mate, to meet again the people of God in his ordinances. O, my God! when shall I meet them again in thy sanctuary? Yet not my will, but thine be done." One Sabbath evening, he said, "though still a prisoner of the Lord, I have had this day sweet communion with him in reading and meditating on his holy word, which is more precious than gold." During his last illness, which was of fourteen weeks continuance, he was favoured with a particular composure of mind, and never was he once heard to murmur. In the early part of it, God was pleased to manifest himself remarkably unto him, insomuch that he expressed to a friend present, that the great things God had done for him, were more than he had words to express; nor, until this last illness, did he ever experience through life such real and heartfelt happiness as he now did. On all occasions, to the repeated inquiries of surrounding friends, he bore continual testimony of his firm faith, and assurance of a blessed interest in a Redeemer's love, saying his anchor was firmly fixt on the Rock of Ages; and concerning this affliction, whether it end in life or death, God had given him to say, "Thy will

be

be done;" and when he should be dismissed from the body, he was certain he should be present with the Lord. On being asked, several times, if the enemy of souls was permitted to distress or assault him? He answered, "God was pleased to keep him at a distance; and he experienced but little of his buffettings." He constantly said, God was very gracious to him; and he did not doubt of his presence through the dark valley of the shadow of death. To one speaking of the approaching fast-day, as having his near dissolution in view, he said, to him it would be a feast day. The day preceding his death, he said to his daughter, "Dying work is hard work; but to me it is sweet work." He expressed that he had comfortable foretastes of an happy eternity. He desired his family not to grieve for him; adding, that the parting would not be long; that the hopes of meeting them all above, was to him matter of great joy. He expressed great comfort from that hymn of Dr. Watts, "Death cannot make my soul afraid," &c. particularly the verse "Could I but climb where Moses stood," &c. He chose this text for his funeral-sermon, "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God." Desiring no encomium might be passed on him, he said, he was a sinner saved by grace alone, without any kind of self-dependence. Thus, with the everlasting arms of Jehovah supporting him to the last hour, he sweetly fell asleep in Jesus.

Windsor. R. L.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

DR. VANDERKEMP.

WE have deferred the Continuation of Dr. Vanderkemp's Journal, in order to introduce his very interesting and original Account of the

NATURAL HISTORY OF CAFFRARIA;

in which, though not altogether Religious, many things will be found highly important to the cause of Missions, as shewing the natural Barbarity and Ignorance of the Heathens, with their Prejudices and Superstitions; and some particulars which throw light on Customs alluded to in the Old Testament. — *This Account was addressed to a Friend in England.*

——— "You desire to be informed of the customs of this nation, their religion, population, government, mode of living, means of subsistence, the nature of the country, and its productions. The little I know concerning these particulars, I will comprehend under the following heads:—

1. *Religion.* If you understand by Religion, reverence of God, or the external actions by which that reverence is expressed, I never could perceive that they had any religion, or any idea of the existence of a God; I am speaking *nationally*; for there are many individuals who have some notion of his existence, which they have received from adjacent nations. A decisive proof of what I here say, with respect to the national atheism of the Caffres is, that they have no word in their language to express the Deity; the individuals just mentioned, calling him *Thiko*, which is a corruption of *Thuike*, the name by which God is called in the language of the Hottentots, literally signifying *one who induces pain.*

Mr. Vaillant tells us, that there can be no superstition where there is no religion. If he had lived among this nation, he would soon have discovered

covered that they are extremely superstitious without religion; and must have been convinced of the falsity of his conclusion. Witchcraft is very common among them; and though its practice is prohibited by the king, and connected with infamy, he himself, like Saul, calls in sorcerers to discover secrets, particularly guilty persons: and those who are indicated by the magicians as guilty, are, without any further examination, punished.

Their medical operations are also, for the greatest part, magical; and most of their complaints are cured by extracting stones, serpents, bones, pieces of wood, &c. out of the body of the patient. Another mode of curing is, when the doctor orders some cattle to be slain, divided in pieces, and laid in a river, by way of expiation. In a third case, the complaint is considered as a work of the Devil possessing the patient. When the Devil is cast out, the doctor pretends to take hold of him to kill him; but is commonly obliged to run after him, over mountains and through vallies, with an assagay in his hand, and, returning, tells the credulous people that he could not overtake him, or that he has killed him. In the latter case, he shews the blood of the Devil on his assagay; assuring the patient he is radically cured: but in the first case, the Devil returns, and the case becomes worse.

Near the mouth of the Keiskamma there lies an old anchor, belonging to a ship which was lost on the coast. Chachabe, who governed this country, as far as I can find out, about the year 1780, ordered a piece of this anchor to be cut off. The Caffre who was employed in this work, died soon after. This accident was enough for this people to take it into their heads, that this anchor had the power of punishing every one who should treat it with disrespect; and also that it had some dominion over the sea. In order to reconcile it, it has been honoured with a peculiar name; and when a Caffre passes by, he salutes it.

Within the last three years, there appears (as they firmly believe) in all great thunder-storms, in their kraals, a man dressed in green, and always leaning against the stump of a tree, having his eyes fixed on the ground. When they offer him corn, meat, or milk, or invite him to come into their houses, as they commonly do, he never accepts of the invitation, and seldom speaks. Once, in a tremendous storm, he was heard to say, "Do not be afraid; I only play with this country." I conversed with a man born of a European father and a Bengalese mother, who lived in a Caffre kraal, on this subject. He assured me the report was true, though he himself had never seen this apparition. I had some time before explained to him the way to everlasting life, by faith in the Son of God; and he strongly believed this apparition to be the Lord Jesus, shewing his good-will to the Caffre nation. When this man, whom the Caffres call *the Lord from above* (pezoulo) is seen in a kraal, the people immediately retire from it, leaving every thing behind: they slay some beasts, and put on new garments.

I lived in a place near the Keiskamma, where I observed a great heap of stones; and that every one who passed by, threw a stone, or a handful of grass, to it. The Caffre captain, Khanja, who lived in the same place, declared, that he himself was totally ignorant of the reason of this custom. The Hottentots throw stones upon the graves of their people; but this was not a grave.

I will not detain your attention with any more of these disgusting tales, which shew at least that credulity and unbelief go hand in hand, as well in Caffraria as in Europe.

2. *Customs*

2. *Customs.* What I have to say respecting this article, is in a great measure dispersed under the former or following heads. I will, therefore, only mention a few particulars, for which I can find no other place.

When a Caffre kills a lion, upon his returning home, every thing is taken from him; he is driven from the kraal, and obliged to sleep that night out of doors, in the field.

When they have killed a *man*, they dress their meat on a fire made of a kind of wood they call *umthati*, but the Dutch *nieshout*, because it is powder. Though it has very little smell, it is a strong errhine†. It is very resinous, and its smoke gives the meat a very bitter taste. Afterwards, they rub their faces with the coals.

When they kill cattle, they never eat the breast, as it belongs to the king; and is sometimes brought to him from such a distance, that it is quite putrid before he gets it.

When they meet one another, they make use of no salutation, except when they come into the king's presence, whom they salute by prefixing the word *Ai* to his name, saying, An Geika; but in leaving his company, they make no use of any ceremony.

They do not bury their dead, but throw them for the wolves: to be buried is the king's exclusive privilege. But they commonly lay their sick people out in the field, to be devoured by the wolves before they die, as soon as they consider their case as desperate. They are, however, often mistaken in their *prognosis*; and the sick person returns to his house, and recovers. If not, the consequence is a second, and perhaps a third exportation; after which, the last step is to lock up the patient in his house, with a little meat and drink; and then the whole kraal breaks up, and they leave him to die. It was a long time before I could trace the real motives for this cruel practice; but since I am a little more acquainted with the character of this nation, I think it is only love to self-preservation. They fancy, that if they suffer the disease to go on, it will bring on the whole society (I know not what) greater calamity. To prevent this, they know no other remedy than to destroy the subject of the distemper, and so to make an end of it. Their conduct, in other similar cases, is perfectly analogous. When they see a friend in danger of being drowned, his panic frightens them; and they will run from him, or throw stones at him, rather than help him. Likewise, when a child-bearing woman is seized with labour, every one runs from her, and she is left helpless.

When they intend to honour a person whom they esteem, they give him a new name; the meaning of which is known only to him who invented it; and it is surprising how quickly this name is spread over all the country.

Though they are extremely savage, they observe a peculiar decency in their manners. I recollect only one instance of a Caffre from whom an indecent word escaped in company; he was but a boy, and he was immediately turned out of doors for it.

It was only to deceive Mr. Vaillant, and to make a jest of him, if the Caffres with whom he met offered him milk in a basket, washed out with their urine, to make him believe that this was customary among them. I know that a Caffre would not drink out of such a basket himself, any more than a European. On the contrary, they are nicer in this point than Europeans in general.

† A sneezing powder.

I think Mr. Vaillant has been served more than once in this manner; for instance, when he describes the *toemjoers* as a musical instrument; as this word is a *verb* in the Caffre language, and of obscene import.

3. *Population.* All that I know of this, amounts to the following observations:—Caffraria may be considered as a rectangle of 240 × 120 English miles. One of the longest sides extends itself along the Indian ocean, and runs from S. W. to N. E.; it is terminated on the N. E. side by the Tambouchis and Madouanos; on the N. W. by the Abbatoana; and on the S. W. by the colony. On my way from the centre to the sea, I met with about twelve kraals, in and on both sides of the road. These were included in a parallelogram, sixty miles long, and (as I suppose) six miles broad. I take for a medium, that each kraal contained forty men, without women and children. The number of the men inhabiting this parallelogram, must, according to this supposition, be 480; and, as Caffraria contains eighty of these parallelograms, the whole number of its male inhabitants will be 38,400. This supposes, that all the eighty parallelograms are equally populous. This is certainly not the case; but I see no reason to suppose that, on an average, they are less inhabited.

Government. This is monarchical; and the king has a right to nominate his successor, who is not always the eldest son of the former sovereign. Thus, the present king, Geika, has appointed no one of his children to be king after him, but Hientza, a son of his benefactor Kaeitha.

In the exercise of his arbitrary power, he derives all his strength from the good-will and affection of his people.

Their attachment to the king indeed is very strong. They consider him almost as a Deity, and swear by no other name than his, or by that of one of his predecessors.

He kills, robs his subjects, and changes laws, rights, &c. according to his pleasure; and his people bear this with a filial submission. He has his counsellor (*pagati*) who informs him of the sentiments of his people: and his captains admonish him with great freedom and fidelity, when he abuses his authority to such a degree, that there is reason to fear that the nation will shew him their displeasure. This is done, if he treats the admonition with contempt, not by way of insurrection, or taking up arms against him, but most effectually by gradual emigration. Some kraals break up and march towards the borders of the country, and there they stay, keeping themselves ready to emigrate to another country. They are successively followed by others; and this seldom fails to produce the desired effect. I myself have been a witness of these proceedings; but I only know of one instance of the nation taking up arms against its sovereign, which I shall notice under the history of this nation.

Every kraal is governed by a captain. These differ in power according to the number of persons under their direction: sometimes the people belonging to one captain are divided into two or three kraals, and then he has a representative in each. His dignity is hereditary; and when he has no child nor brother, another person is chosen in his place by the people, or, at least, confirmed by their approbation. I do not know that the present king has ever appointed captains, though he has sometimes taken vacant kraals to himself, and deposed captains. The king has no forces in pay; but every Caffre who is able to bear arms, is a voluntary soldier. Slavery is not known in this country.

3. *Mode of Living and Means of Subsistence.* They subsist upon their cattle, which is only of the ox kind; they have neither sheep, hogs, nor fowls. If a man be poor, and have no cattle, he goes to the king, or some

of the captains, who always give him more than a sufficient quantity. They have a second resource, by hunting; and a third, by agriculture. Besides this, they take immense quantities of cattle from the Christians; and are reciprocally robbed of their own by the Abbatoana. They never eat fish, except some kraals which are very poor; but they are, as it were, separated from the common society, and on that account are despised.

They have no money; but cattle, and other articles necessary for subsitence, supply its place, by way of exchange.

In the centre of the kraal is a large circular area, fenced by trees, cut down and laid in the manner of abbatis. In this beast-kraal, all the cattle belonging to the kraal are driven in the evening, and milked; and in the morning, after milking again, led out into the field, and watched by a few of their young people. In the middle of this beast-kraal, each family has its corn-magazine, which is a pit dug pretty deep into the ground. In this pit the corn lies on the bare ground, but is covered with the straw of the corn, and this again by cow dung; the rest is filled up with earth taken from the kraal. In those pits the corn remains dry, as the cow-dung keeps out the rain, and sucks in the moisture. Every one knows his own pit, though there is no mark upon it. When the pit is opened for the first time after the harvest, the proprietor gives a basket full of it to every family in the kraal, and a somewhat larger portion to the captain.

Every kraal has its common garden; and many families private ones. They are fenced nearly in the same manner as the beast-kraal; but they use more wood to them. Every year they make a new fence, and the old one serves for fuel. Besides the beast-kraal, they have a smaller one, in which they lock up their calves, which they night and day keep separate from the cows, except at the time of milking. Round the beast and calf-kraals are placed their houses, perhaps 100 paces from them. They are hemispheroidal huts, built by their women: they draw a circle on the ground of from about eighteen to twenty-five feet diameter; they place on its circumference long sticks, at about the distance of a foot, leaving a space for a door; there they bend and join them so as to form so many arches, crossing each other at the top. Across these they fix thinner ones in various directions; this kind of dome is supported by one or more (two, three, or four) strong poles, thatched with straw, and lined in the inside with clay mixed with cow-dung. The entrance is two or three feet high. At the inside is commonly formed a kind of portal. These huts have no chimney; but the fire escapes through the straw of the roof. The Caffres never place their kraals close to a river, but keep always at a distance of 3 or 400 paces, to avoid the cold and fogs arising from it; and prefer a woody country: whereas the Boschmen avoid woods, and keep themselves in the rocks.

The Caffre corn is, I think, a kind of millet, but grows from seven to ten feet high; the stalks are about an inch thick, which, chewed, have a saccharine taste. The corn itself is eaten boiled; and is more palatable than rice. They also bruise it between two stones, and make unleavened bread of it. They likewise malt it, after which it is boiled, and the decoction fermented. This drink they call *Tjaloa*.

When they sow this corn, which is the work of the women, they use neither plough nor spade, nor any manure,—but only throw the seed on the grass; after this, they push off the grass with a kind of wooden spade. By this operation, the seed falls on the ground, and is covered with the grass. From underneath this half-dried and half-rotten grass, the corn afterwards springs up.

There is another kind of corn, which they call *Bona*; and is known in

the colony by the name of *Mealis*, and in Holland by that of Turkish corn. The grains grow much larger here than in Europe, and are equal to peas.

They sow also pumpkins, and a peculiar kind of water-melons. Besides this garden-stuff, they use several vegetables which grow wild; most of them are roots and fruits unknown, as I think, in Europe. Of the last, I will only mention that which is called *Ingonja*. It is a large tree, bearing a fruit of the drupa kind, which is of a delicious flavour, resembling that of sugar acidulated with lemon-juice: it is of an oval form, about two inches in length.

The Caffres cultivate tobacco in great quantities; and draw its smoke from a wooden pipe, which is inserted in a cow's horn, half filled with water. The head of the pipe containing the tobacco, is placed vertically; the stem, running obliquely downwards, pierces the side of the horn, below the surface of the water. They close up the orifices of the horn with the palm of their hand, leaving only a small aperture, thro' which they suck in the smoke.

The Caffre dislikes salt; and instead of it, rolls his meat through cow's dung, and so throws it on the fire to roast it; being first cut into long slices which run zig-zag. When one of their principal men dines, these slices, hanging on a stick, are offered him by a servant. He cuts off his piece with his assagay, and divides it among some of the company, to whom he gives a piece of his; who, in receiving it, says, *unkoes* (I thank you). After this every one cuts for himself.

Fire is kindled by the friction of one stick against another, of the wood called Dethe. The one lies flat upon the ground; the other is placed vertically upon the former, and its end rests in a cavity made in the middle of the horizontal one; the vertical stick is then turned quickly between the two hands, and at the same time strongly pressed downwards: by this means some powder is rubbed off the two sticks, which grows gradually hot, black, and at last catches fire.

The essence of marriage consists not in a mutual consent of the two parties; but the woman is bought by her husband from her parents, who give her to him for some cattle; and by this contract she becomes his wife: but he has no right to sell her to another.

Polygamy is practised among them: but common Caffres content themselves with one or two wives; captains take four or five; besides these, they have their concubines.

[*To be continued.*]

FRANCE.

In our Magazine for September last (p. 369) we gave some Account of an Ecclesiastical Council held at Paris. To such as felt interested in that Paper, the following Extract, from the Address of the Conſul to the French Nation (copied from the *Traveller*) will be found no less interesting, as it shews the State of Religious Toleration in that country.

"The Government proclaimed, from the first period of its institution, liberty of conscience. That solemn act calmed the breasts of those who had been outraged by imprudent rigour. It has since announced the termination of religious dissentions; and, in fact, measures have been concerted with the Sovereign Pontiff of the Catholic Church, to unite in the same sentiments those who profess a common belief. At the same time, a magistrate, entrusted with every thing which relates to religious topics, has been attentive to the rights of all sects. He has acquired in his conferences with the Lutheran and Calvinist ministers, the information necessary

cessary for preparing those regulations, which shall assure to all the liberty to which they are entitled, and the publicity which it is the interest of social order to grant to them.

"Measures founded upon a system of equality, will provide for the maintenance of all sects. Nothing shall be left to the arbitrary disposition of their ministers; and the public treasure will feel no injury in point of increased expence.

"If some citizens have been alarmed by vain rumours, let them dispel their apprehensions!—Government has done every thing to conciliate the differences of opinion; but it has adopted no mode which could affect the principles and the independence of opinion."

ORDINATIONS.

JUNE 16, at Bingley, near Bradford, Yorkshire, the Rev. Mr. Hudswell, late student at the Rotherham Independent academy, was ordained to the pastoral office over an established Independent church at that place; their former minister, the Rev. Mr. Stevenson, having accepted an invitation to preside over a considerable congregation, with a pleasing prospect of usefulness, at Aberdeen. Mr. Ralph, of Cleckheaton, read the appropriate portions of Scripture, and prayed; Mr. Calvert, of Kippin, delivered a discourse on the nature of a congregational church, and asked the questions; after the confession of faith, Mr. Holdgate, of Bradford, prayed the ordination-prayer; Dr. Williams, of Rotherham, gave the charge, from 1 Tim. vi. 11, 12.; and Mr. Toothill, of Hopton, addressed the people; Mr. Hinchcliffe, of Booth, concluded with prayer; and Mr. Sugden, of Skipton, gave out the hymns. The whole was conducted with becoming solemnity; and many found it profitable to be there.

AT Edinburgh, on Thursday, October 1st, the Associate Burgher Presbytery of Edinburgh, admitted the Rev. Robert Jack, late of Greenock, to the pastoral charge of the Associate congregation of Lloyd-street, Manchester. The Rev. John Mitchell Mason, of New York, North America, began the services of the day with praise and prayer; the Rev. James Hall, of Rose-street, Edinburgh, preached from 2 Cor. i. 24. "Not for that we have dominion over your faith, but are helpers of your joy;" the Rev. James Peddie, of Bristo-street, Edinburgh, who was appointed to preside, related the steps which had been previously taken by the congregation of Lloyd-street, by the Presbytery and Synod, towards the translation of Mr. Jack,—proposed to him the questions usual on such occasions, and declared him admitted to the pastoral charge of that congregation. He then engaged in prayer for the divine blessing on the relation thus constituted; delivered a suitable address to Mr. Jack; and concluded the public service with prayer, singing a psalm, and pronouncing the blessing. The whole was conducted with much solemnity. The Presbytery appointed their clerk to request the Rev. William Haddin, then at Manchester, to intimate to the congregation of Lloyd-street the solemn transaction of this day, and to accompany it with suitable exhortations.

We are sorry to inform the public, that the congregation of Protestant dissenters, of the Independent denomination, assembling in Mosley-street, Manchester,

Manchester, have been deprived of the labours of a zealous and popular minister, the Rev. Joseph Smith, who has been obliged to resign his charge on account of the rupture of several blood-vessels, which repeatedly threatened his dissolution. The great Head of the Church has provided them with an approved successor, in the Rev. Samuel Bradley, late of Doncaster. His settlement among them was publicly recognized on Wednesday Nov. 11th. Mr. Johnson, of Manchester, introduced the service, with reading the Scriptures and prayer; Mr. Roby, of Manchester, preached on the *invaluable worth of the Gospel*, concluding with an address to the newly-elected pastor; Mr. Parsons, of Leeds, exhibited *the superior excellence of the Gospel dispensation*, improving the subject by suitable exhortations to the church and congregation; Mr. Smith, their late pastor, concluded with a very affecting prayer, in which he was frequently interrupted by tears.

As a pledge of that cordial harmony and affection, which subsists between the different denominations of Calvinistic dissenters, in Manchester, the ministers of the several congregations have instituted a lecture, to be preached on the first Wednesday in every month, when they will occupy each other's pulpits, and preach to the united congregations the common salvation.

The Subjects for the ensuing Year are as follows:—

TIME.	PLACE.	SUBJECT.	PREACHERS.
Jan. 6.	Cannon-st.	The Importance of striving together for the Faith of the Gospel	Mr. Jack
Feb. 3.	Mosley-st.	The Natural and Moral Perfections of God — —	Johnson
Mar. 3.	Lloyd-st.	The Original and Present State of Man	Roby
Apr. 7.	Mosley-st.	Predestination and Election —	Hassell
May 5.	Baptist-ch.	The Covenant of Grace —	Bradley
June 2.	St. George's	The Doctrine of Justification	Jack
July 7.	Baptist-ch.	The Doctrine of Regeneration	Johnson
Aug. 4.	St. George's	The Nature, &c. of Evangelical Obedience — —	Roby
Sept. 1.	Lloyd-st.	The Obligations of Christians to one another, and to Mankind in general	Hassell
Oct. 6.	Cannon-st.	The Peculiarity of Christian Experience — —	Bradley
Nov. 3.	Mosley-st.	The Perseverance of the Saints	Jack
Dec. 1.	Cannon-st.	The Final State of Man	Johnson

CHAPEL OPENED.

Nov. 24, a new chapel was opened at Etonbridge, Kent, about 12 miles from Seven Oaks, by the Rev. G. Ford, who preached in the morning from Act. x. 36. In the afternoon Mr. G. Gilbert, of Heathfield, preached from Heb. xi. 6.: and in the evening Mr. Chapman (a neighbouring minister) from Acts xxviii. 22. The place was built at the sole expence of W. Tyler Esq., a native of the village. A numerous and attentive congregation attended, and presented a flattering prospect of usefulness in a dark neighbourhood.

POETRY.

POETRY.

THOUGHTS FOR A NEW YEAR.

ANOTHER year! — what bounties meet
Within the circle small!
The winter's cold, the summer's heat,
The blossoms gay, the flow'rets sweet,
Spring's budding hope, rich autumn's treat;
These varying gifts the year complete,
And teach the joyful heart to beat
With gratitude for all.

Another year!—what myst'ries grow
Within so short a span!
Who gave the vital spark to glow,
Or makes the purple current flow,
Or bids the quick pulsation go;
The heart to beat, the lungs to blow;
The limb to act, the brain to know;
The soul to feel its bliss or woe,
And animate the man.

Another year! — what comforts fly,
And crowd the fleeting dale!
The wind, the waves, the earth, the sky,
The clouds and vapours floating high;
The ores in hidden beds that lie;
The beasts, and birds, and finny fry,
Breath, raiment, food, and heat supply,
And in their diff'rent natures vie
To cheer man's helpless state.

Another year! — what blessings fill
The merciful reprieve!
Firm as the base of Zion's hill,
The church of God continues still,
Secure from ev'ry threaten'd ill,
And soft as heav'nly dews distill,
Love falls and flows in many a rill,
While truth proclaims the Saviour's will,
And bids the sinner live!

Another year!—the journeying sun
Hath many changes brought!
What millions life's short race have run,
Nor knew the downward road to shun!
How many saints have glory won,
Their suff'rings past, their labours done,
How many have that life begun,
A moment's space secure to none,
And soon to nothing brought!

Another year! — what wond'rous might
The vast machine upholds!
Who kindled up the worlds of light,
And guides their mystic track aright?
Who makes the seasons urge their flight,
And measures out the day and night?
Who gilds the heav'ns with glory bright,
And strews the earth with fresh delight,
That month by month unfolds?

Great Source of Being, from thy hand
Existence takes its thousand forms
From spirits that before Thee stand,
Down in gradation deep to worms.

Thy wisdom form'd the mighty whole,
And did unerring motion give
To planets that around us roll,
And this firm earth on which we live.

From thine all-bounteous hand proceeds
Each good and perfect gift we see;
Man feels unnumber'd daily needs;
But feels them all supply'd by Thee!

Thy blessings wing their way with love;
But slowly falls the stroke severe:
Thy long forbearance still we prove,
And live to see another year.

Before thine infinite survey
A thousand generations seem
Short as a winter's cloudy day,
And empty as a midnight-dream.

Corroding time shall soon decay
The noblest work of human fame;
And Nature's mountains wear away;
But THOU, ETERNAL, art the same.

Thou veil'st the future from our eyes;
Our time is in Thine hands secure;
Teach us the present day to prize,
Who cannot boast to-morrow sure.

Inspire us with that living faith
That springs beyond this grov'lling scene,
That triumphs over sin and death,
And realizes things unseen.

Soon shall th' archangel's trumpet sound,
And earth and sea support his tread;
The shrinking waves and trembling ground
Shall yield their long-forgotten dead.

Then Time shall cease, and Death shall die,
And the triumphant Judge shall come
To welcome home his saints on high,
And seal the sinners endless doom.

ALIQUIS.

THOUGHTS
ON NEW YEAR'S DAY, 1802.

Thro' the broad pathway of unbounded space,
This pond'rous globe (supported and upheld
By God's omnipotence) again has run
Its annual circuit. Nature's smiling face,
Eclips'd by Winter's rugged drifted snows,
Presents a gloomy prospect, and proclaims
To thoughtless man, "another year is gone."
Another year is gone, and swift-wing'd time,
The offspring of eternity, whose course,
Swift and unvary'd, not the utmost stretch
Of human pow'r can for an instant stay,
Incessant labouring, has counted out
The nimble moments of another year.

How short, how swift, how wonderful is time!
Each fleeting moment as it passes on,
Is big with wonders, and proclaims aloud
This awful, this momentous truth, — "That all
Must quit this vale of mis'ry, and resign
This transient life, its pleasures and its pains:"
Bids heedless man (frail tenant of the dust)
His fond affections fix on things above,
And not on earthly things; to soar beyond
The narrow confines of terrestrial scenes,
To spurn, indignant, at the mean delights
Life's chequer'd scenes afford, and seek for bliss,
Bliss more substantial, more exalted joys,
In things celestial; diff'rent far from those
Which rule below, where earth's most beauteous flow'rs
Must fall beneath fell Time's destructive scythe.

Oh, how unlimited the pow'r of Time
O'er things sublunar! Time's resistless hand
Can wither monuments of harden'd steel,
And crumble rocks of adamant to dust.
Time hurls the monarch from his regal throne,
Blasts his ripe dignities, and bids him change
His sumptuous mansions for the gloomy grave.
Time crushes kingdoms, mows their full blown hopes,
And sweeps them to oblivion. Earth itself,
In spite of all its vain magnificence,
E'en earth itself, must fall beneath the stroke
Of all devouring Time. ——————
—————— But stop, my soul,
No longer pore on perishable things,
On things beneath the skies: to nobler scenes
Be all thy thoughts addrest; to scenes above
Yon spangled arch, the footstool of a God!
Scenes which th' envenom'd tooth of cank'rous Time
Can ne'er corrode; above the heav'ns aspire,
To where eternity for ever dwells:
Where, thron'd in uncreated majesty,
Jehovah sits, and heav'nly hosts adore,
Omniscient Sov'reign! Infinite unknown!
Eternal Fountain of existence! God!
Thy sov'reign mercies crown the rolling year,
For ever flowing from their living source
In copious rivers. Thine all-pow'rful voice,
Once more has stop'd the mad career of war.
This year begins with peace; and Britain yet
Is spar'd to sing thy mercies. Oh! may peace
Continue still to screen Britannia's isle,
Beneath the shadow of her balmy wings,
Secure from war, till time shall be no more.

Dread Ruler of the Heav'ns! my feeble voice
Would gladly sing the wonders of thy love;
Fain would my lips, in more than human strains,
Attempt thy praise: but when my wond'ring sight
Surveys thy infinite beneficence,
Thy num'rous mercies crowd upon my soul
In infinite succession, and my thoughts
Are lost in vast immensity. Great God!
Th' innumer'rable bounties of thy hands
Exceed a creature's praise; and feeble man
Can but adore in silence!

JACQUES.

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BIOGRAPHICAL SKETCH OF THE LATE REV. J. REECE, OF SHEFFIELD.

THE visitations of death are among the most frequent and affecting methods, whereby our attention is called from the fleeting engagements of this lower state to the contemplation of the eternal world, and its momentous concerns. The deaths of individuals claim regard, in proportion to the publicity and usefulness of those stations which they have been called to occupy; and having watched, with interest and pleasure, the progress of life, we wish to see all our favourable conclusions confirmed by the evidence of the closing scene. The truth of this remark is especially evident, in relation to those ministers of the Gospel, whose public ministry has attracted more than usual attention and approbation. Having conducted others to the gates of the celestial city, we rejoice, when called from their labours, that they themselves are favoured with an abundant entrance into the joy of their Lord.

The Holy and Almighty Ruler of the earth has lately visited several of his churches with dispensations of a very affecting kind, by the removal of ministers in the midst of their days, labours, and apparent usefulness.—The death of the Rev. J. Reeee, the subject of the present memoir, is an affecting evidence of this mysterious fact.

He was born at Waverton, a village about four miles from the city of Chester, on the 22d of June, 1761. His parents were industrious and reputable farmers; and he spent the early period of life in the same occupation. Ever after, he retained his original plainness of manners; and his modes of thinking and preaching, were under the manifest influence of rural scenes and engagements.

Most lives exhibit some striking interpositions of Providence in moments of extreme danger. In a written memorandum, he records two instances of this kind, with relation to himself:—When he was about two years old, his mother, two of his sisters, a brother, and himself, were attacked with a malignant disorder. The sisters both died, and he was pronounced to be dead by the attend-

ants; but, contrary to all expectation, he revived, and Providence brought him through the danger. At another time, playing on the verge of a pit, he fell headlong in; his feet hanging on a board placed by the side for the convenience of lading water. A servant, through a window of the house, providentially saw him fall, and arrived just in time to rescue him from death. Thus was he *preserved* in the care of Jesus, that he might afterward be *called*, and proclaim to others the name of the adorable Deliverer from death temporal and eternal.

In early life he sometimes attended the preaching and meetings of Mr. Westley's societies; but it was not till about the age of twenty-one that he was truly awakened to a clear and painful conviction of his perishing condition as a sinner, exposed to the sentence and curse of the violated law of God. Under a sermon preached by Mr. B——, then of H——, Staffordshire, in the Independent chapel at Chester, the Spirit of God brought home the commandment, and set his crimes in order before him. The discovery of sin's demerit, and his own danger, was so alarming, that (as he informed a friend) he feared lest the chandelier, under which he sat, should fall upon his obnoxious head, and crush him to death and hell. He was, however, soon enabled to discern the provisions of sovereign grace, made known to perishing sinners, through the atonement of the Son of God. Here he found relief from the burden of guilt, and rejoiced in a reconciled God, as the God of his salvation. Having now given himself to the Lord Jesus, he afterwards joined in fellowship with the church, under the pastoral care of the late Mr. Armitage of Chester, that he might walk in all the ordinances of the Gospel, according to the will of God.

He had not long enjoyed the blessings of the great salvation himself, before he felt the fire of compassionate zeal for others, kindling warm within him. He saw, with emotion, the spiritual darkness and unconcern of his neighbours, who were perishing for lack of knowledge. On a public occasion (if the writer be not mistaken, after a funeral) he addressed a word of exhortation to them; which was attentively listened to, and well received. They desired him to speak the same words to them again; which request he readily complied with. He soon after procured a barn in the village, where he now resided (Christleton, in Cheshire) and ceased not to declare what God had done

done for his soul; exhorting his neighbours to flee from the wrath to come. His assistance was also solicited in other places in the vicinity; and he continued these labours of love for some time.

Being recommended to the Rev. Mr. Scott, as a young man of promising talents for the ministry of the Gospel, he was placed by him under the instructions of the Rev. J. Whitteridge, then of Newcastle, Staffordshire. Here he continued about a year, preaching in different places every Lord's Day. As the church at Congleton was at that time destitute of a stated minister, he frequently published the glad tidings there. His preaching met with much acceptance; and, the attachment being mutual, he received and complied with their unanimous invitation to reside among them. He was ordained there, April 24, 1793. This station appeared remarkably congenial to his former habits and his manner of preaching, as it presented an extensive scene for village labours. These he entered into with prompt affection and persevering zeal, whenever a door was opened. The effect of such exertions was soon apparent in the congregation at Congleton, which was more than doubled in number; and these recruits were chiefly brought in from those barren spots in the vicinity, which were cultivated by his occasional ministrations. While at Congleton, he occupied a small farm to assist a scanty income, and meet the necessities of a growing family. However, he found his present means inadequate to his necessary expenditure; and was under the painful necessity of stating the circumstance to his people. The most considerate saw the propriety of immediate exertion, to free him from such embarrassments, as must, to an upright mind, prove a source of unceasing anxiety and discouragement. These accordingly offered to raise their stated contributions to the necessary amount; but the majority of the people (though not expected to assist in a pecuniary way) unaccountably refused so much as to *sanction* an increase of salary; and he could not judge it right to receive that as a matter of *private* bounty, to which he was so justly entitled, in virtue of that authority which ordains, that "they that preach the Gospel, should live of the Gospel." At this time the church in Howard-street, Sheffield, was without a stated minister; and he was invited to supply there. His situation at Congleton being known, he was solicited to accept the pastoral charge among them.

Of this he informed the people at Congleton. After waiting some time, and observing that they still neglected to take those steps which prudence and justice made necessary, in order to his continuing with them, he answered the invitation from Sheffield in the affirmative; concluding that it appeared to be the will of God he should remove from that sphere, where he had laboured with much pleasure, and considerable success. He accordingly came to Sheffield in Nov. 1797.

It is a remark, obviously true, and furnishing occasion of serious regret that, in many instances, a spirit of party, opposition, and unhallowed zeal for circumstantials, will call forth more than treble those pecuniary exertions, which would be needful to relieve the anxieties of many a worthy minister of Christ, who is left to struggle in silence under those embarrassments which an easy calculation would lead his people to see were unavoidable, but concerning which they do *not* calculate; and he would rather suffer than complain.

When he came to Sheffield, the congregation was small, and the number in church-fellowship very few; but the Lord so far succeeded his exertions, that in a short time the chapel was well filled, and the church considerably increased. Here his prospects appeared particularly encouraging. Placed in a populous town,—united with a people chiefly collected under his own ministry,—surrounded with a pleasing growing family,—on terms of cordial friendship and co-operation with brother-ministers in the town and neighbourhood,—in the meridian of mental and corporeal vigour,—preaching the Lord Jesus with general acceptance,—and enjoying much of the smile of Heaven (but continuance is not a feature of the present scene) his day drew to its close. He had finished his predestined course, and must rest from his labours.

For several weeks he found himself somewhat indisposed; and had considerable difficulty in going through the services of the last Lord's Day on which he appeared in the house of God. It is a very remarkable circumstance, that Mrs. Reece had frequently requested him to preach from 2 Cor. v. 8.; but not till *this* day had he complied with her desire. The manner in which he spoke of being "absent from the body and present with the Lord," occasioned some of his hearers to say, "It was as though Mr. Reece thought he was preaching his own funeral-

funeral-sermon;" and it proved to be the last sermon he delivered. In the course of the week his indisposition gained ground, and a violent fever ensued, which baffled every effort of medical skill; and on Thursday morning, January 8, 1801, his countenance was changed, and he slept in death. On Saturday his corpse, attended by all the members of the church over which he presided, was interred in Howard-street chapel-yard; and Messrs. Dawson, Dixon, and Boden (ministers of the same town) endeavoured to improve the truly affecting and solemn season. A sermon was preached, on the following Sabbath evening, by Mr. Boden, from Psalm xlvi. 18. "Be still, and know that I am God." The chapel was very much crowded; and many tears were mingled on the occasion. How happy, if we who yet remain on this side Jordan, are found the humble and unwearied followers of them "who, through faith and patience, now inherit the promises!"

Under his last illness he enjoyed a confidence in the God of his salvation, unruffled by painful doubt, or dark suspicion. "Jesus Christ will answer all for me," was the declaration of that conscious interest in a covenant-Redeemer, which he found as an anchor to the soul, both sure and stedfast, while surrounded with the waves of affliction. Dying circumstances urge the necessity of plain fidelity with ourselves and others. To one who stood beside him, he said, with great earnestness, "You are yet unconverted to God;"—to another, "You have long attended the means of grace, but without saving advantage to your soul;"—to a brother-minister, "I shall soon be gone. Don't say any fine things, or put any *long* account of me in the Magazine: I am a poor sinner, saved by grace. I deserve a thousand hells; but Jesus Christ has done all for me." He had, for several years previous to his dissolution, found his mind much occupied concerning some provision for his family, in case of his removal; and had often introduced the subject at the meetings of ministers, in order to induce a co-operation for the establishment of a widow's fund. Yet though his wishes had not been carried into effect, on his death-bed, his mind appeared entirely divested of anxiety on this head; and he was enabled to resign his family to the care of His providence, into whose hands he had committed the concerns of his own soul. Out of gratitude to a generous public, and for the encouragement of faith in a covenant-God, who has said, "Leave thy fatherless children,

children, and let thy widows trust in me," we mention that the sympathy and liberality of many were so strongly excited on behalf of the surviving widow and six infant-children, that upwards of 1000*l.* was subscribed for their future support. Thus, in a way of which our departed brother had not the most distant idea, his God, whom he had served with his spirit in the Gospel of his Son, made provision for his numerous family.

The works of the celebrated Bunyan appear to have attracted his early and particular attention; and to have been read with considerable advantage. He entered thoroughly into his views of Gospel doctrine; and imbibed a considerable share of the spirit and manner of that admired original.

Faithfulness to the souls of men, and to what he believed to be the distinguishing truths of the Gospel, formed a very prominent feature of his religious intercourse, and his public ministry. He had a great degree of self-possession in the pulpit; and, conscious of the high authority under which he spoke, declared with freedom and boldness the whole counsel of God. His illustrations of Scripture, drawn from rural and domestic life, were generally just, entertaining, and instructive, though sometimes bordering on the quaint and fanciful. As a speaker, he possessed considerable powers of selection, ease, emphasis, and variety: of course he usually engaged and fixed the attention of his auditory. He always preached without notes, but seldom or ever without premeditation. He wrote down the leading ideas of his discourses, annexing pertinent Scripture-references: in consequence, his sermons discovered a connection and order, which are in vain looked for in effusions merely extemporaneous.

That the dear man of God of whom we speak, was not attended with infirmity and imperfections, we are not inclined to maintain. Some of his most cordial and judicious friends have noticed a rusticity of address and of clothing, which others, who knew less of his sterling worth, were ready to impute to a studied fondness for singularity; and a frequent choice of singular texts has excited remarks of a similar kind, in reference to his public engagements: but however these things may be judged of, we must record, to the honour of free grace, that while transparent integrity, social urbanity, domestic tenderness, strong good sense, vital godliness, and a tenor of private and public

public conduct corresponding with the Gospel of Jesus, are appreciated as qualities of first-rate value, the name of the Rev. J. Reece will be embalmed in the memory of every good man who had the pleasure of his acquaintance.

Sheffield. J. B.

EXTRACT FROM A LETTER OF DR. YOUNG.

MR. EDITOR,

IT has been observed, that the private Correspondence of eminent Literary Men, discovers more of their real Sentiments and Character than their Works, professedly designed for Publication. Perhaps it may be gratifying to the Admirers of the Night Thoughts to read the following Extract from a Letter written by their celebrated Author to the Rev. Thomas Newcomb. The Doctor was then in the Eighty-first Year of his Age; and, as your Readers will perceive, expresses himself like one that had "a good hope, through grace." The whole Letter has appeared in the Gentleman's Magazine for October; from which this Extract is taken. By Inserting it, you will oblige

Basingstoke. Yours, &c. J. J.

—— "As for my own health, I do not love to complain; but one particular I must tell you, that my sight is so far gone, as to lay me under the necessity of borrowing a hand to write this. God grant me grace, under this darkness, to see more clearly things invisible and eternal; those great things which you and I must soon be acquainted with! And why not rejoice at it? There is not a day of my long life that I desire to repeat; and at fourscore, it is all "labour and sorrow." What then have we to do? But one thing remains; and in that one, blessed be God, by his assistance, we are sure of success. Let nothing, therefore, lie heavy on your heart; let us rely on him who has done so great things for us, that Lover of souls, that Hearer of prayers, whenever they come from the heart, and sure Rewarder of all those who love him, and put their trust in his mercy. Let us not be discontented with this world: that is bad; but it is still worse to be satisfied with it; so satisfied, as not to be very anxious for something more.

My

My love and best wishes attend you both; and I am, my good old friend,

Sincerely yours, &c. E. YOUNG".

Wellwyn, Nov. 25, 1762.

DR. YOUNG'S NARCISSA.

IN your Magazine for October 1797, p. 444, there is a curious and affecting Account of the Manner in which the Author of the Night Thoughts buried his Daughter-in-Law, his dear Narcissa, at Montpellier. As the following Article, on the same Subject, has lately appeared in a Public Print, it may, perhaps, be interesting to many of your Readers. The Insertion of it will oblige

Yours, &c. J. J.

"THE melancholy event which befel this ingenious Poet at Montpellier, in the death of his daughter-in-law, and the manner in which he was treated by the priests, who refused to suffer her to be buried in sanctified ground, are well known. The Doctor was compelled to dig, with the assistance of his servants, a grave for her remains. Of this event he has himself given a very affecting account in his Night Thoughts. The injury done to the feelings of Young upon this occasion, has been atoned, as far as atonement can be afforded, by two French players. Talma and Madame Petit, who are now both at Montpellier, enjoying a large share of public applause, have caused the body of the young Narcissa to be dug up from the Botanical Garden of Montpellier, where it was buried, and have interred it in a simple manner, with a neat, but elegant monument, at their own expence."

ORIGINAL LETTER OF THE REV. RICHARD BAXTER.

To E. R. Esq.

Sir,

THE many obligations laid upon me by the kindness of your parents, and the last request of your mother on your behalf, command me to make known my thoughts to you concerning your present and overlasting state.

I know the grace of God is free, and that many parents are in heaven, whose children are in hell; but yet, some respect

respect the mercy of God hath to children for their parents' sake; which puts me in some hope of you; and, for myself, I cannot think of your mother, whose soul is now with God, without a strong affection to her offspring; which will not suffer me to see you perish in utter silence, and to forbear my admonition, how ungrateful soever it may prove to your corruption.

I have long enquired after your welfare; and, from the voice of Fame, I heard a very sad report of you:—That you were quite given up to drinking, sporting, idle company and courses, in flat licentiousness, in your disobedience to your father, and to the grief of his heart; and that, as you were a child when you should have been a man, so now you grow worse than man or child; so that your father was purposed to marry, and disinherit you, that he might not leave his estate to such a ———. I was loth to credit this report; but made further enquiry of some that I knew to be your friends, and all confirmed it; so that I am in great fears lest it be true.

Sir, believe it, these lines are not begun to you without tears. Alas! that the only son, the too much beloved darling of my dear deceased friend, should prove a wretch, an invincible neglecter of God and his salvation, and an heir of everlasting misery (without conversion)! Shall the soul of such an affectionate careful mother see you in damnation! Shall the heart of a loving father, who looked for much of his earthly comfort *in you*, have his greatest earthly sorrow from you! Is it not sorrow enough to him to part with half himself, but he must see his only son as lost and dead while he is alive?

Sir, if you cannot feel words, you shall shortly have that which will make you feel. What! is your heart become a stone? have you so lately seen the face of death in a deceased mother, and do you no better bethink you of your own? I beseech you, for the sake of her that charged you by her last words to you, to be ruled by me; nay, I beseech you, for the sake of God and of your soul, that you would take these lines a little into your private serious thoughts, if you know how to be serious; and that you will not proceed any further in your folly, till you can tell how to answer the questions which I shall now put to you.

Sir, what do you think on? Do you not believe that the infinite God beholdeth you, and that you live in his presence? Is God's presence nothing to you? Are you affected with nothing but what you see? Do you live only by sense, and not by faith? *Say* not so, without an acknow-

ledgment of brutishness; *do* not so, unless you will disown your manhood.

I beseech you, tell me, do you ever think of dying, and of what follows? If not, what shift do you make to overcome your wit, so far as to forget it? If you do, what shift make you to overcome your wit and sense itself so far as to disregard it? Can your guilty soul endure the terrors of an offended Majesty? Is it nothing to be condemned by the most holy God to everlasting torments?

Sir, you had best bethink you quickly whom you have to do with. It is not only an earthly father that you offend, but you are a creature and a subject of Eternal Majesty. You owe him your highest love and obedience; and he will have it, or he will have your heart's blood for it. He will make you know yourself, and know your Maker, and know his laws, and know your duty,—or he will make you howl in endless misery for it. You may make bold with a man like yourself; but be not too bold with the consuming fire. The sun is darkness in comparison of his glory; the heavens and earth are but as an hand-breadth, in comparison of his infiniteness. Thousands and ten thousands of glorious angels are praising and serving Him, while such a thing as you are slighting, forgetting, and disobeying Him. And do you think he will long put up with this at your hands? If you dare take your Prince by the throat, if you dare play with a raging hungry lion, yet, do not play with the wrath of God. If you dare venture on fire or water, yet learn more wit than to venture on hell-fire.

Do you think these are but empty words? Believe you not a life to come? If you do not, your unbelief shall not procure your escape; but experience shall convince you, and make you, in despite of you, believe or confess that there is an endless life that you should have provided for. If you do believe it, are you out of your wits, man, to believe one thing and do another?—to believe that you are near to Heaven or Hell, and yet make light of it!

O, Sir, it is but a few days that you have to take your fleshly pleasures in; but it is long, and long indeed that you must suffer for it, if speedy sound conversion prevent it not. How many years must your rotten flesh and bones lie in the earth, while your soul is paying dear for your wilfulness! and how many millions of years after must soul and body lie in hell! Will you take comfort in the remembrance of your present pleasures? Will it ease your torments, think you, to remember that once you had your will, and once you gratified your flesh? Sir,

Sir, deal plainly and not deceitfully with yourself. Are you considerately resolved to sell all your hopes of Heaven for your pleasure? Are you resolved of it? Will you make so mad a bargain? Will you venture upon Hell for a little sensual delight? If this be your deliberate resolution, you be not worthy the name of a man, nor worthy to come into the company of men. If it be not, what mean you, to do it? The Governor and Judge of the world hath told you, that *they that are after the flesh, do mind the things of the flesh*; *and they that are after the Spirit, the things of the Spirit*; that to *be carnally minded is death*; *that if ye live after the flesh, ye shall die*;—*that they who are in the flesh, cannot please God*—*and that, if any man have not the Spirit of Christ, he is none of his*.

Sir, all these, and a hundred more such, are the true words of God, which I mind you of, that you may see who it is that you are so bold with, and what it is that you cast your soul on. Jest not with damnation. Hearken not to the suggestions of your vain imagination, nor to the deceitful words of prating sensualists, when you see the words of God against them; remember who you are, and where you stand: though you are a gentleman, you are but a lump of walking dirt, as to that bodily part which you pamper. You are continually in the hand of God. How afraid am I, lest I should ere long hear of your death, and so you should be past recovering in Hell, and out of the reach of warnings and advice! And what a base dishonour is it to your understanding, that you should set so high an estimate on the sordid delights of your fleshly mind, as to cast away God and Christ, and Heaven, and soul, and friends, and credit, and conscience, and all for them!

Why, Sir, is it really your judgment that your fleshly pleasures are worth all these? If it be, what a blind and sottish mind have you! I dare say and profess, that no man in Bedlam hath a greater error. If it be not your judgment, will you go against your own judgment? why, in this, you are far worse than any beast; for a beast hath no reason to rule his appetite, and so disobeyeth not his reason; but you have reason, if you will not stifle and bury it, but use it. What is it that you love so much better than God, than Christ, than Heaven, and all? Is it drink, and play, and fleshly pleasure? Why a heathen, a Turk, a dog, a swine, hath his part in these as well as you. Take it not ill that I speak to you in so plain and homely a phrase. I tell you, the day is even at hand when your tongue shall con-

fess that I spoke not half so ill of your way of folly as it doth deserve. You have read in Luke (the sixteenth) of him that was tormented in Hell, because he had his good things in this life, in gay clothing and delicious fare: and how much worse than this do you!

O, Sir, remember sin is deceitful, the flesh is base, the world is worthless, pleasures here are short; but God is of infinite perfection; Heaven is a certain durable possession; holiness is sweet and amiable; the life of godliness is clean, and safe, and pleasant.

I am loth to word it with you any further; but address myself to you, in the grief of my heart, for your sin and misery, with these three important requests, which I intreat you, that you will not deny me.

First, That you will, patiently and considerately, read over and over this letter which I write to you.

Secondly, That you will deliberately read over this treatise of conversion, which herewith I send you; and as you go, examine your soul by it, and allow it your most sober solitary thoughts.

Thirdly, That you would presently, this night, betake yourself to God in prayer, on your knees, and lament with tears your former folly, and earnestly beg his pardoning grace, and beseech him to give you a new, a holy, a mortified mind; and make this seriously your daily practice; and then, go to your Father, and on your knees, confess your sin and disobedience, and beg his pardon, and promise unfeignedly to do so no more; and that, from this day forward, you will take your fleshly disposition for the great and dangerous enemy of your soul; on the conquest of which your salvation lieth; and which you must study to subdue, and not to please. Read what Paul himself thought necessary *; and that you never more meddle with sports and recreations, or drink, or other fleshly pleasures, but soberly and ordinately, and no more than is needful to fit you for the service of God; and that your care and business, and every day's work, may be (when you have bewailed your youthful folly) to do God all the service that you can, and make ready for your appearing before the Lord; and make sure of that everlasting glory which you have forfeited.

Go not out of doors till you have examined yourself whether you go upon your Master's business; and whether your work be such that you could be comfortably found in, if death shall call you before you come in again.

* 1 Cor. ix. 25—27.

One thing is needful, and all things else are toys. Choose the better parts, which shall never be taken from you †; hate such a disposition as hankers after sensual brutish delights, and loveth pleasures more than God; and had rather be at sports, or drinking, than in his service; and loves the company of merry jovial fools better than of them that fear the Lord ‡; and had rather sport and talk away time, than spend it in preparing for eternal glory: for if this be the present frame of your mind, as true as the word of God is true, you are dead in sin, and an heir of Hell; and cannot be saved, unless converting, saving grace, do make you a new creature, and give you a new heart, so that *old things pass away, and all things become new* with you §.

Sir, I again beseech you to grant me these three requests that I have made to you. It would rejoice me much to hear of your conversion, as it grieves me to hear what you are, and fear what you will be. If you yield thus much to God and me, you will have the everlasting comfort of it. If you will not, I do testify to your face, that it is not your fleshly pleasures, nor idle delusory companions, nor your unbelief, stupidity, false imaginations, or childish folly, that shall save you from the burning wrath of God; and I profess, I had rather be a toad than you. And let me add, the words of a dying mother, and the earnest requests of her and your yet-surviving friend, shall witness against you before the Lord, and aggravate that load that must be on your soul to all eternity.

Sir, nobody shall know from me what I write to you, if you keep it to yourself and amend; and as long as no eye seeth it but your own, the plainest dealing, in so great a cause, can be no injury to you. But let me tell you, if you shall go on in folly, and turn not unto God, and live not in his fear, perhaps I may publish to the knowledge of the world the admonition which I have given you, that your name may rot to all posterity; and it may appear, that if you were disobedient to a dying mother, yet, I was faithful to the last charge of a dying friend; and if you durst abuse the Lord by sinning, so durst not I by letting you alone. But God forbid that you should put me to this! I cannot, I will not yet give up my hope, that God hath mercy for a son of so many prayers and tears which have been poured out for you by a saint now in Heaven; and which, the Lord is witness, are seconded with the tears of your surviving monitor, with which these lines were begun, and are now

† Luke x. 42. ‡ Psa. xv. 4. § 2 Cor. v. 17

ending;

ending; and which shall be followed with my prayers, while God will give me a heart to pray, that you may presently prove a returning prodigal; that both your earthly and Heavenly Father may rejoice, and say, *This our son was dead, and is alive again; was lost, and is found.* (Luke xv. 32.) I pray you, read the whole chapter.

Sir, I remain

An earnest desirer of your conversion and salvation,

Sept. 17th, 1657. RICHARD BAXTER.

EPISTLE TO A BACKSLIDER.

To the Editor.

SIR,

The following Effusion of Christian Love, was written to a young friend in the country, who, on receiving it, was unwilling to give much attention to its contents, but put it into the hands of his wife, who had been the mean of drawing him from a Christian walk into the gay pursuits of the world. It made such an impression on her mind, as continually harrassed her when engaged in the vain course of earthly pleasure, until our kind Shepherd brought her back to his fold. She repeatedly urged her husband to read it, without effect; but in the Lord's appointed time he also was brought to lament his backslidings; and has, for a considerable time past, returned to the ways of God, finding them only the "ways of pleasantness, and paths of peace."— If you conceive that it may be useful, as an instrument to awaken any poor wandering sheep that is straying in the wilderness, it is at the service of your Miscellany.

I am, Sir, yours, &c.

J. T.

DEAR FRIEND,

I EXPECTED the pleasure of hearing from you, agreeable to your promise; but being disappointed in that expectation, and feeling an anxious concern for your welfare and that of your family, I embrace the present opportunity of writing to a friend, whom I still respect, however I may have lost his esteem; though I flatter myself I have not given the least cause for offence.

As, I understand, the Gospel is preached in purity in your neighbourhood, I would hope that you continue to hear the word; and that you know the truth, not only in word, but in power. I trust your friendship will excuse me, when I exhort you to be firm and stedfast in the religion you profess,

fess. It was with much sorrow and regret that I observed that coldness in divine things, which was evident in your conduct for some time previous to your leaving London; and which was especially manifest in your neglect of those ordinances you once regularly attended: ordinances instituted by our blessed Lord, as gracious helps in our pilgrimage through this vale of sorrow. Shall we profess the name of Jesus, and treat his Sabbaths with contempt, by absenting ourselves from his house, or by neglecting public prayer, and entering but in time to hear the sermon; thus proving ourselves not *worshippers*, but hearers only; or after spending the former part of his day in slumbering or trifling, shall we pay him the honour of a cold attendance on the evening service of his courts? What opinion would you entertain of one who professed himself your servant, and treated the privileges and assistances you bestowed on him in like manner? would you not spurn him with contempt, and consider him as an ungrateful, execrable wretch? Apply this to your treatment of Jesus, who not only granted those privileges, but gave his very life to purchase them for you.

You are now honoured in providence as the head of a family: as such you are more particularly called upon to be vigilant and watchful over every part of your conduct, lest, by the baneful influence of *bad example* (which has more weight than a thousand precepts) you encourage those under you in the ways of sin; and Satan will avail himself of every advantage in the conduct of superiors, to promote the interests of his kingdom.

You are, as it were, the watchman over your little flock: the importance of which situation is awfully shewn in the 33d chapter of Ezekiel. If you use not *diligence* to bring them to Christ, you are, in a measure, accountable for the loss of their souls.

Consider, my friend, how dreadful it must be to stand at the bar of that Jesus whom we have slighted, and hear a child or brother charging us with having had the care of their education, and that we never taught them they were sinners; never shewed them their only hope and remedy as such; never called on them to join in prayer to Him who has instituted a throne of grace for sinners; nor in praise and adoration to Him from whom we receive every blessing that we enjoy. On the contrary, how delightful must it be to hear them say, "I was placed by thy gracious providence under such an one; he taught me to look unto Jesus as my only hope for salvation; he prayed earnestly with me and

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for me; and thou hast graciously answered him, by bringing me through my pilgrimage with comfort and joy! reward him, O Lord, an hundred fold into his bosom!

Remember, my dear friend, by thus slighting the Lord who bought us, we are treading under foot the Son of God, and counting the blood of the covenant, wherewith he was sanctified, an unholy thing; of which we have a remarkable picture in Hebrews (x. ver. 25 to 31); and our sin will be aggravated in a higher degree, as we have sinned against the light. Should we die in a state of apostacy from God (which, may he avert!) every ordinance we have attended, every sermon we have heard, every privilege we have enjoyed, will appear in the great day of account but as so many witnesses against us; at a period when repentance will not be known, and when we shall be ready to say to the rocks, Fall on us; and to the hills, Cover us. What an unspeakable mercy is it, that we have a God so long-suffering, who will receive the returning prodigal, and heal the penitent backslider!

Fly then to Jesus, who stands ready to embrace you; seek an interest in him; by falling prostrate at the throne of grace; pray earnestly for the direction and support of the Holy Spirit; without which, the strongest is unable to resist the numerous attacks of the world, the flesh, and the devil. Forgetting those things which are behind, may you look to those which are before, and press toward the mark of the prize of your high calling in Christ Jesus with joy!

Dear Sir, bestow a thought on these things: if the remonstrances are wrong, I willingly retract them; if right, you will not pronounce me impertinent. Love and friendship dictate what I write; and the only end I have in view is the holiness, the usefulness, the happiness, the final salvation of my much esteemed friend. It is for this, and this only, I have now taken my pen in my hand; and for this I shall often bend my knees before God, and thereby prove myself to be

Your sincere and affectionate friend,

J. T.

ANECDOTE.

When the Bishop presented King Edward VI. with the Sword of England, Ireland, and Scotland, his Majesty asked him where the other was, saying, "You have not brought me the Sword of the Spirit."

REMARKS

REMARKS ON HEBREWS VI. 4—6.

IN ANSWER TO A QUERY

IN THE EVANGELICAL MAGAZINE, VOL. IX. P. 62.

REV. SIR, *To the Editor.*

The following Remarks are selected from a small Manuscript, preparing for the press, entitled "a Brief Dispassionate Review of the Chief Doctrines of Free Grace: together with a Candid Attempt to obviate and remove the Principal Objections usually brought against them." They are submitted to your correspondent, who has requested some observations on this scripture; and if you should deem them likely to be satisfactory to the generality of the numerous readers of your Magazine, you will oblige me by their insertion. H. K.

"FOR it is impossible for those who were once enlightened, having tasted of the heavenly gift, and having been made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, *and have fallen* away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh," &c. This translation, which is certainly more literal than that of the Bible, naturally leads us to conclude, the sacred writer is describing the case of apostates from the faith. Whether these, however, were ever truly in Christ by the spirit of life and regeneration, is the question, on which the hinge of controversy seems to turn, between the Calvinists and Arminians. Notwithstanding, as the former admit the truth of such scriptures as Phil. i. 6. John vi. 39, 40. x. 26—29, in their fullest extent, they cannot but understand the passage in question, as referring to such as may have gone a good way in religion, but not far enough to experience the saving change wrought by the Spirit of Christ, in those who are said to be "beloved of the Lord, and whom, from the beginning (in consequence of this love) he hath chosen to salvation, through sanctification of the Spirit, and belief of the truth; whereunto also he called them (according to his purpose *) by the gospel, to the obtaining of the glory of our Lord Jesus Christ †." If then the sacred writer be speaking of supposed apostates from the faith, such as Hymeneus, Alexander, Demas, &c. he

* Rom. viii. 28. † 2 Thes. ii. 13.

appears to wish to impress the idea of their hopeless case on the minds of the professing Hebrews. For their renewal to that repentance, or change of judgment and conduct they had manifested for a season, he deemed so extremely rare a case, so difficult, or next to impossible, that there was no room to expect it. Whether we ought to consider him as meaning *absolutely* impossible, I cannot say; because this phraseology may signify no more than an extraordinary difficulty; one as great as that of a camel going through the eye of a needle; which, though impossible, according to human probability, is otherwise in the account of him, with whom nothing is too hard; and whose grace may recover some of those who, to us, may appear to be given up *.

It is again evident, I think, that he recites such instances of a departure from the ways of truth and the profession of the gospel, as solemn warnings and admonitions for their use, to stir them up to increasing, habitual watchfulness, prayer, and holy jealousy over themselves; and, indeed, to active, conscientious diligence in every prescribed duty: this being the way in which their profession of christianity must approve itself of a different kind, and in which they must be preserved from every approach to such an awful end †. For it was impossible for him to say whether there might not be some of them also, whose present promising profession of the faith would be reduced to the same state of shipwreck, or want that root, which was requisite to keep it from withering away ‡. To this end he exhorts them: "Let us therefore fear, lest a promise being left of entering into rest, any of you should *seem* to come short. Exhort one another daily, lest there should be in any of you an evil heart of unbelief in departing from the living God—looking diligently, lest any man fail of the grace of God, as Esau," &c. "Let us hold fast the profession of our faith, not forsaking the assembling of ourselves together, as is the manner of some," &c. for we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end;" *i. e.* perseverance must be the proof of our saving interest in him.

It is, once more, equally clear that the sacred writer makes no mention in describing these cases, of the leading characteristics of the sanctifying, regenerating influence of

* Compare Mark x. 23—27. Luke xix. 42. and xxiv. 47. with Acts iii. 37. and Prov. ii. 18, 19. † 2 Pet. i. 10. ‡ 1 Tim. i. 19. Mat. xiii. 6.

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the Holy Spirit, as he does in the case of the believing Corinthians, and others *. Nor is there, I apprehend, a zealous advocate for the possibility of falling finally from a state of salvation, who would deem a recital of such particulars as occur in the description of these apostates, either from the pulpit or the press, sufficiently explicit to distinguish a real Christian from a mere temporary believer, or enlightened professor †. As they came over to Christianity from their Jewish or heathenish principles and practices, obtained some light into its doctrines, and some relish for them, and zealously professed to regard and maintain them, as well as those Hebrews to whom this epistle was addressed, it served the writer's purpose to allude to such characters and cases, with a view to their edification and preservation. And who does not know, that understands any thing of religion, that we may taste many good things of the word of God, of the powers of the world to come, &c. and never be effectually changed thereby? For the truths of the Divine Will must not only be understood and tasted to constitute a true Christian, but obtain the dominion of the heart by an Almighty energy, so as to produce a new creation. A fish at the hook may nibble at and taste the bait, as truly as one that swallows it; but the latter is more in earnest in his application, and more likely to be effectually secured: and a person may sip liquids and taste and try meats, to determine their different qualities (prove all things ‡) without that degree of appetite which would urge him to partake. But "blessed are they that hunger and thirst, for they shall be filled;" because the grace which begets and produces this state of mind, has provided for its gratification in a participation which yields nothing less than a divine disposition, or nature §. And he who professeth to have tasted and tried gospel-truth, must be tried himself, by various tribulations, temptations, &c. to be proved the workmanship of God, and a real possessor of his image and grace ‖.

It is further worthy of observation, that the Apostle draws the contrast between these apostates and those believers to whom he wrote, in terms which imply, that the latter had that evidence of a genuine work of grace which the former were without; and upon this evidence, founds his confidence of their continuance and perseverance. "But

* 2 Cor. i. 21, 22. vii. 9, 10. 1 Cor. vi. 11. † Luke viii. 13. 2 Pet ii. 20—22. ‡ 1 Thes. v. 21. § 2 Pet. i. 4. ‖ 1 Pet. iv. 12. Rev. iii. 10.

we are persuaded better things of you, even things that accompany salvation; for God is not unrighteous to forget your work and labour of love which ye have shewed *toward his name*, in that ye have ministered to the saints, and do minister *." By this discriminating mark of a heaven-born soul, the generality of them were essentially distinguished in his judgment, from the characters above alluded to; and he expected a different end of their profession, upon the warrant of God's faithfulness connected therewith, and even illustrated and confirmed thereby †: for, by their past and present practical love to his name, in these fruits of righteousness, he inferred the work was unquestionably genuine; and from the faithfulness of God in such cases, he concluded it would remain. The believing Hebrews had, doubtless, all that was hopeful in the case of those apostates; but they had more; for they had what was not so much as hinted at in them:—that disposition, and those fruits of a divine life, which he deemed the inseparable concomitants of salvation ‡. Wherefore he is not afraid to affirm of the same characters,—"We are not of them that go back unto perdition, but of them that believe, to the saving of the soul §." And indeed it is determined that such shall walk in the ways of the Lord to the end, though transgressors will fall therein ‖. For "the righteous shall hold on his way, and wax stronger; and the just (or justified soul) shall live (or persevere to the end) by his faith **." And if any do draw back unto perdition, the Apostle John supplies us with the reason; which applies to these as well as to those apostates, concerning whom he wrote: "They went out from us, because they were not of us; for if they had been of us (by the spirit of life, and union and love in Christ) they would have continued with us ††.

I cannot help remarking, that a certain writer on Predestination, contends for this enlightening and partaking of the Holy Ghost ‡‡, as the certain infallible evidence of a real work of grace; and boldly concludes, from these premises, that true believers, the genuine children of light, may fall from God, and perish everlastingly. If the reader, however, should recollect that the same writer labours to prove elsewhere, that every man that comes into the world is enlightened by Christ, and has

* Ver. 9, 10. † Compare ver. 13—20. and Pſalm xcii. 12—15.
‡ Matt. xiii. 23. § Compare John vi. 66, 67. and Luke xxii. 28, 29.
‖ Hoſea xiv. 9. ** Heb. x. 39. †† 1 John ii. 19. ‡‡ Heb. vi.

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a measure of his Spirit, he will probably be perplexed to know how that can be construed a certain evidence of a peculiar state of grace, which is common to all! From the consideration, however, of the Apostle's statement of the best case of these apostates, not amounting to what he allows to be a satisfactory sign of a saving change, when speaking of others—from its being a description which we ourselves should not deem sufficiently definitive and decisive in that view, and from the testimony of the Apostle John referred to, concerning the like characters, to wit, that "they went out from us, that they might be made manifest that they were not (really and truly) of us;" I should oppose this conclusion with reference to the text in question, and infer the contrary from others. The reader, however, may be left to his own reflections on the subject, and will judge for himself *.

* Compare 1 John ii. 27. iii. 9. v. 17, 18. and John xv. 2.

COPY OF A LETTER FROM THE LATE W. GUY,

Late Pastor of the Baptist Church at Sheepshead, in Leicestershire.

To J. R. jun. of Northampton.

DEAR BROTHER R.

WE received your kind present, and return our hearty thanks to you and Mrs. R. for such tokens of friendship; wishing the best of blessings may attend you both.

As to your exhortation respecting bringing forth fruit with patience, it is what I wish to do; but I find it difficult, being still in distress; and what adds to the same is, that I am now convinced I have had, till lately, wrong ideas of the law of God. I used to look upon it as an arbitrary act, proceeding more from the sovereign will of God, than founded in the reason and fitness of things. But that discourse which you delivered at Enderby, from Hosea xiv. 1. convinced me, in some measure, that my ideas were wrong; though still I hardly knew how to get them right. As I used to think the law was good, *only* as it discovered that which was bad, so I thought that Christ was very good in coming to deliver us, not only from sin, but also from a law which I thought, in some measure, cruel: but, after I heard that discourse, I was satisfied that Christ, who was entirely holy, would not obey the precepts, nor suffer the penalty, to give sanction to a law which was, in any sense, arbitrary and cruel:

cruel: and now I am brought to see that the law is holy, just, and good; and that sin is shewn by the commandment to be abominably bad. While I had wrong views of the law, I fled from it, considered as a covenant, as a slave would fly from a tyrant; but according to my present experience, the reason why I now reject the law as a covenant is, because I cannot do justice to it, by my imperfect obedience; but, at the same time, I rejoice that it is magnified in Christ.

I may observe further, that since I have had different views of the law, I find more godly sorrow for sin than ever I did before, to think that I have something so bad in me, as would influence me to violate a law which is holy, just, and good. I also find a greater love to holiness, and a greater thirst after purity of heart; so that I hope these convictions will answer a good end to myself; and I wish they may to others; for I am well assured, that if persons have not right ideas of the law, they cannot have right views of the gospel. For how can any person view the work of Christ as excellent, if he does not see the excellency of that law, under which Christ was made, in order that he might fulfill it? For a person to think ill of the law, and yet pretend to think well of Christ, is in effect to say, that tho' Christ was good, yet he came to honour and magnify that which is bad. But there is a deal of preaching in this part of the country, which sets forth the law, so as to give a person reason to think that Christ regarded only the penalty of the law in suffering for sin; so they contradict what Christ has said, that "heaven and earth shall pass away, but not one jot or tittle of the law shall pass away till all be fulfilled;" and also what the apostle declares, that "Christ is the end of the law for righteousness." Persons not having a proper regard for the law as a rule of life, is, I apprehend, the foundation of all that Antinomianism which so much abounds in the professing world: for those that love the law will be concerned to use it well; and those that do not, will break and abuse it. But we are, and I wish to be, "under the law to Christ." But I believe that a person may desire an interest in Christ, under the idea of being saved from wrath, merely from a principle of self-love; and without any true love to God, or his law.

I hope you will write soon, and tell me what you think of these things.—My wife joins me in love to you, Mrs. R. and all friends. W. G.

Sheepshead, Feb. 9, 1783.

Mr. Guy died September 19th following.

ON

ON THE NECESSITY AND BENEFITS OF CHRISTIAN DILIGENCE.

DILIGENCE is not merely the contrary to idleness, but it signifies doing what we are engaged in with proper ardour, in opposition to any degree of neglect and lukewarmness. Now, as this is perhaps a suitable definition or description of diligence in general, if we apply it to religious assiduity, a Christian my see the necessity of it, from four considerations: — the capacities of the soul, the shortness of life, the vigilance of his enemies, and his obligations to God, and expectations from him.

With respect to the first, As every one who has the use of his natural powers of understanding, will, memory, and affections, is capable by diligence to improve them, how much more can a believer, by the assistance of the Holy Spirit, do this! And if it be a sin to be negligent in temporal affairs, how much more sinful is it to neglect, or carelessly use, any means for the spiritual good of ourselves or others!

The shortness of life is another strong reason to show the absolute necessity of Christian diligence: thus, for instance, many serious persons are far advanced in years, or else labour under dangerous chronical complaints; and therefore, as most likely their time will be short, they should be very assiduous to use what means they can to get good themselves, and to do good to others. Nor let the healthy and the young indulge the least indifference; for life at best is precarious and short, but let them take the advice of the wise man *, "Whatsoever thy hand findeth to do, do it with thy might."

The *vigilance of a Christian's enemies* is a third consideration to induce him to be diligent: Satan is a very active, as well as powerful and malicious foe, the world is continually alluring or vexing, and our hearts are very treacherous; and as these enemies frequently unite against the believer, it requires the greatest diligence constantly, by faith and prayer, to watch against them: and as faithful ministers (and some private Christians) have more enemies than others, they especially should be uncommonly vigilant to watch their foes, as well as very pious and prudent to give them no real occasion to reproach them for misconduct.

* Eccl. ix. 10.

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The last consideration that I shall bring, to shew the necessity of a saint's spiritual diligence, arises from his obligations to, and expectations from, his covenant God. As every real Christian has received innumerable favours from God, it highly becomes him to be grateful; and this he cannot be, without being diligent; which must be shewn not only in the holy exercises of praise and love to God, but also in active zeal for his glory, and the good of his people in this world. Let therefore every true believer first say with David *, "What shall I render unto the Lord for all his benefits towards me!" And then, if he will enquire what good he can do (according to his property or abilities) for the churches, the ministers, or people of God, he will continually find opportunities to employ his diligence.—The expectations or hopes of a child of God, may also here be added, to excite him to spiritual assiduity, because, through the merits of Christ, all needful future blessings are positively promised to all real Christians; yet, to stir up to a vigorous and constant use of all proper means, God has said, † I will yet be enquired of, that I may do it for them."—All these considerations, therefore, prove the absolute necessity of spiritual activity.

As to the benefits of religious diligence, they have always been very many and great to society, as well as to individuals: thus it is to diligence in writing that we are indebted, in modern times, for the valuable works of Owen, Henry, Gill, Doddridge, and many more; and diligence in preaching has not only been instrumental in propagating Christianity through so many remote nations, but accompanied with the saving power of the Holy Spirit in the first ages. By Christ and his Apostles, it was successful for remarkable conversions; and in succeeding times, under the puritans and nonconformists, and afterwards by means of Messrs. Whitefield, Westley, Grimshaw, Berridge, Romaine, &c. it has been made eminently useful.—Diligent Christians also, in all ages, have been the most remarkable, either for gifts, usefulness, strong faith, or rich experience; so that what is recorded in Prov. xiii. 4, has been experienced by such: "The soul of the diligent shall be made fat."

But, after all that has or can be said, to recommend Christian assiduity, let it not be thought that believers are able, merely by their own wisdom or strength of mind, to

* Ps. cxvi. 12. † Ezek. xxxvi. 37.

practise

practise it. This cannot be; for we are told, * "It is not in man that walketh to direct his steps;" and Christ has positively told his people †, "Without me ye can do nothing." The power or ability, therefore, to be very active and useful in spiritual concerns, is a gift from the Lord; but there is every reason to believe that all whose motives are good, in being very assiduous in religion, will be made very beneficial to themselves and others.

Upon the whole, although God may make use of the activity of a man, as he did of Jehu, to punish the wicked, and sometimes to do good to his people, yet every sincere person should pray that, instead of resembling that character, he may act like the apostle Paul; who, from the best of motives, was diligent for the glory of God and the real good of souls.

I shall conclude this essay with the following character of a diligent man, selected from a sermon on this subject by Dr. Watts:—"The diligent Christian has not only a sacred pleasure of soul, and a joyful witness in his conscience, but he is a most useful person in the world; for he does good himself, and becomes an excellent example to all round about him:—he is like one of Nehemiah's builders on the walls of Jerusalem, with a weapon continually in one hand, to stand against his enemies, while he perpetually labours to do good with the other: and thus his work goes on with good success and safety, while his industry is an happy guard against snares and temptations of every kind. Such a Christian animates and encourages all that are near him to the same diligence as fire kindles fire, and spreads the blaze far and near: he is useful to make the hearts of others warm in religion, does credit and honour to his profession, and at last finishes his days with peace, hope, and joy." G. G. S.

Buckingham.

* Jer. x, 23. † John xv. 5;

VILLAGE DIALOGUES.

(*Continued from our last, page* 16.)

Dialogue X. is a continuation of the former Conversation at the Farmer's House, on the Evils of the *Slave Trade*; and contains several Narratives, highly interesting and pathetic. It is difficult to make a Selection, where we could wish to give the Whole; and it is impossible to do

justice to the Author, without giving those little natural Incidents, and strokes of rustic Simplicity and Humour with which he has contrived to relieve the Reader's Attention and diversify the Subject.

Mr. Hill, however, will do himself Justice by presenting the Whole to the Public view in a Volume, so soon as it can be brought through the Press; in the mean Time, we hope to gratify our Readers by presenting them with some striking Passages, by way of Specimen: and we think the following must speak very forcibly to every Humane and Christian Heart.

Henry Littleworth, as before, leads the Conversation, by describing the Scenes of Cruelty he had witnessed in the West Indies, in the *Sale* of the poor Negroes, after they had been forced from their own Country.

Henry. A Man and his wife, each of them, I suppose, were between thirty and forty, and two fine-looking boys, the one about twelve, the other, I should judge, about two years younger, all one family; captives taken in one of their horrid sham wars. To keep them from having the *sulks*, it seems, it was promised them that they should all be *sold in one lot*: but the trader having met with a rich planter who wanted some hearty boy-slaves, finding he could make the best bargain of them by selling them separate, had them all four at a distance from the rest: soon afterwards a driver came to drag the purchased children from their parents. As soon as they perceived this cruel separation was determined, the whole family ran into each other's arms, and embraced one another in such a manner, as that they could scarcely be torn asunder. At length the boys, chained together, were compelled to go before the driver to the destined place of their slavery, while the parents appeared like two creatures perfectly distracted with grief; for they had now lost their last miserable consolation through life, that they might only live and die together, though in a state of cruel slavery. But I saw another scene of the like sort, that affected me more than either of the former.

[*The Farmer is here much affected; and Mr. Hill humourously represents the Farmer as wondering that his Majesty does not put an end to this horrid traffic; but Mr. Worthy informs him that our King is not an arbitrary monarch, and cannot act without his parliament, &c. After this digression, Mr. Henry proceeds with his narrative.*]

Henry.

Henry. Oh, Sir, as I was looking upon these miserable creatures, I saw a poor girl among the rest, sobbing and crying in the deepest distress; and at last she quite fainted away. The captain ordered her to be carried off to a distance. A young slave who was standing by, was not less affected than herself;—he, it seems, was brought over from the same country about three years before. Seeing the young woman in that condition, he fell down at the feet of the man who had the care of her, and kissed them several times, begging, as for his life, that he might go and speak to her. At length he was permitted. He ran to her with astonishing eagerness, embraced and kissed her several times, crying out, "O my sister Ora! O my dear sister Ora!" I was so affected by this scene, that I had it upon my mind, sleeping and waking, for several days after.

Worthy. Indeed, Mr. Henry, the story seems to have been too much for us all. I am sure it has been too much for me: but do you know what became of them afterwards?

Henry. Why, Sir, as soon as the captain's man who had the care of the young woman, perceived that she and the young man were brother and sister, although inured to these scenes of misery, he could not help dropping a tear or two of compassion with the rest of us. After the girl was somewhat recovered, they were left to converse together. The farther particulars of this history I could not learn, but I warrant it was tragical enough. After this, however, the case was made known to the owner, while, according to the true spirit of the trade, lest the brother and sister should both of them *take the sulks*, so as to endanger their labour, or perhaps the loss of their lives by their mutual grief for each other, it was determined that it should be contrived, if possible, that they might both live together on the same plantation. After some difficulty, it seems this was accomplished; and when they were informed of this event, to see how they jumped for joy, how they embraced and kissed each other, while they went along, arm in arm, to the plantation which was to be the destined place of their labour, not a less affecting scene than the former.

Lovegood. But Oh, what must the parents of these two affectionate creatures have felt on the loss of such children! *(To Mr. Worthy.)* What should you and I feel, Sir, if we were to be bereaved of our children in such an unmerciful manner!

Worthy. O it is too much to be thought of. *(To Henry.)* Indeed, Mr. Henry, I think you must discontinue your

stories, for Mrs. Worthy seems more affected than myself; and my poor little daughter is more overcome than either of us; and as to Mr. Lovegood, you see how much he feels on the subject, though as yet you have given us nothing of the history of poor Sancho, which, you say, is as affecting as any of the former. I am afraid, it must be deferred till another opportunity.

[*After a little more conversation on this melancholy subject, the farmer in his simple countrified way, offers his respected guests some refreshment; after which, Mr. Lovegood reads and expounds the 12th chapter of Romans, with many pertinent allusions to the subject of the evening's conversation, and concludes with a hymn and prayer; and the company depart, with the appointment of another meeting at the vicarage-house, after Mr. Worthy's return from a short excursion into Lancashire.*]

REVIEW OF RELIGIOUS PUBLICATIONS.

Discourses preached on several Occasions. By John Erskine, D. D. *One of the Ministers of the Grayfriars Church, Edinburgh. Second Edition, p.* 500. *Price* 7*s.* 6*d.* Ogle, 1801.

THOSE who have the happiness to know this venerable author, will justly consider him among the first divines in the British empire. From his youth, eminent for piety and zeal: in most branches of Biblical and Theological learning, he has hardly an equal; and, on the verge of fourscore, many young ministers may have reason to blush, when they hear that he is pursuing his studies with the eagerness of a student of twenty years of age.

One edition of this volume of Sermons has been disposed of in a short space of time, for that kind of composition; and what we now review, is a second impression. Some of the discourses relate to the pastoral office, and contain a great variety of interesting remarks, which young ministers will read with peculiar profit. Many of them are doctrinal; and a vast mass of precious truth is comprised in them. There are many things here very ingenious, and some very beautiful in the line of simple elegance. Several are practical, or, we should rather say, they more immediately relate to the precepts of the Gospel; for the Sermons have all a practical tendency. The fulness, propriety, simplicity, and usefulness of illustration in these, have particularly pleased us.

Let not our readers imagine that these are shewy Sermons, in which genius has laboured to render them beautiful. No. It is evident, from first to last, that it is the design of the author not to make himself appear to advantage, but to edify mankind.

Dr. Erskine's manner of composition is remarkably scriptural: numberless passages of the word of God are interwoven, and give it a peculiar savour to pious minds. The style is, besides, admirably suited to the pulpit; and is a model of preaching language. The people are not puzzled with hard words. The references are in general short; and where they

they are long, the numbers are so constructed and arranged, as to create no obscurity. There is at the same time, a vivacity and animation running through the whole, which keeps the attention of the reader awake. Though it would have been easy for the author to fill every page with learning, the Sermons shew that he is *wise* as well as *learned*, by never letting it appear but where it has a tendency to throw light on the sacred Scriptures.

If private friendship has led him, in one instance, to speak too highly of a deceased brother; if a mind habituated to a certain order of things from his childhood, cannot view with indifference what tends to alter it; and a few particulars appear, which seem entitled to approbation, we are taught this lesson, "That the best of men are but men at the best."

We rejoice to hear that Dr. Erskine proposes to publish a second volume. We earnestly pray that God may continue to him health and strength; and would just remind the good Dr. that at his time of life, "the King's business requireth haste."

Sermons on Evangelical and Practical Subjects; designed chiefly for the Use of Families. By Samuel Lowell. 8vo. 406 *pages*, *Price* 7*s.* 6*d. boards.* Ogle, Chapman, *and* Conder, London.

THESE Sermons, in number sixteen, are introduced by a modest and sensible preface. The publication of them is accounted for by the partiality of the author's friends; among whom are persons of "distinguished talents" as well as virtues, as appears by the numerous list of subscribers annexed to this volume. The author adds the apology of Bishop Horne, who observed, that "The multitude of old Sermons affords no argument against the publication of new ones; since new ones will be read, when old ones are neglected; and almost all mankind are, in this respect, *Athenians*. Besides, there is a diversified *taste* in moral and religious, as well as in other compositions, which may very lawfully and innocently be indulged." These reasons, when sustained by so copious a list of purchasers, are unanswerable. Without *that* support, we would not recommend to our brethren to adventure the publication of these Sermons, except they possess very peculiar qualities to interest the general attention.

The author of this volume has judiciously adapted his Sermons, in their extent, simplicity of manners, and practical tendency, to the use of families. The republication of a Sermon occasioned by the death of Mrs. Sizer, formerly reviewed by us, must be regarded as an exception.

The subjects of these discourses are,—Religion, the Source of Domestic Happiness; Attachment to Public Worship; The Sower; Agrippa's Reply to Paul; Repentance and Pardon; Candour of the Bereans; The Atonement; The Sympathy of Jesus; The Power of Conscience; The Character of Jacob; The Passover; the Penitent Malefactor; The Snares of Affluence; Resignation; The Triumph of Piety over Adversity; A Dissuasive from Procrastination.

Very few of these topics, as the author has treated them, can properly be termed "Evangelical," in *distinction* from "Practical." We should have read this volume with greater pleasure, had he traced the practical duties which he recommends to their evangelical motives, more clearly and pointedly. He seems to take it for granted, that his readers are previously acquainted with the doctrines of the Gospel: but even where this is the case, assistance is still desirable, to render plain and forcible the connection between important evangelical truths and indispensable social duties. The performance of these by religious people in their domestic and public departments, as depicted in the first two Sermons,

sermons, we fear is seldom realized. Things *ought* so to be; but to represent them as *being* so, may occasion a grievous disappointment to inexperienced Christians, when, upon entering into domestic or religious society, they find how defectively so beautiful theory is reduced to practice.

Controversial subjects are very properly excluded from a volume of this kind. The preacher's benevolence, and concern for practical godliness, are everywhere manifest. His style is generally pleasing, and sometimes pathetic. Most of the discourses are said to "appear nearly as they were delivered;" and, we apprehend, they will be most impressive upon persons who have enjoyed the advantage of hearing them delivered by the author.

Is Persecution a Christian Substitute for the Commands of Christ? or, Is it only an Anabaptist Trick, to hold up that Sect, and hide Spots in their Feasts of Charity? Addressed to Dr. Rippon, and the Congregation at Carter-lane, Tooley-street. By a Sufferer. Treppass, 2d.

We notice this paltry tract only to say, That having read it through, we think it reflects no disgrace on Dr. Rippon, or any one else, but its virulent author, who began his career of scribbling by abusing Mr. Romaine; and seems as if he would be glad of an opportunity to abuse the whole circle of religious denominations. See Evan. Mag. vol. I. p. 85.

NEW PUBLICATIONS.

Oriental Customs; or, an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations therein alluded to; together with Observations on many difficult and obscure Texts. Collected from the most celebrated Travellers and eminent Critics, by S. Burder. 8vo, 9s. Williams, Button, Conder, Chapman, &c.

Doddridge's Ten Sermons on the Power and Grace of Christ, and on the Evidences of his glorious Gospel, a neat pocket vol. bound, 2s.—fine paper, 2s. 6d.

Dr. Watts's Hymns and Psalms, an arranged and corrected edition, by Dr. Rippon. Printed by Whittingham on beautiful paper made by Wharman.—Small edition, 24mo, (about the size of Pasham's or Wayland's) calf 5s. 6d — same size, thinnest edition, 6s. — thinnest edition ever published (one-quarter inch within the covers) 12mo, calf, 7s.—The same on thicker paper, 6s. 6d. Button, Conder, and Williams.

Sermons and Essays, by the late Rev. J. Maclaurin of Glasgow. Published from his M. S. by Dr. J. G. Gillies. New Edition, 12mo, 3s. 6d. boards. Baynes.

Utility of Seminaries for Religion and Learning, with a view to the Christian Ministry: a Sermon, by James Knight, 1s. Conder.

Watts's Doctrine of the Passion; also, his Discourses on the Love of God, and its Influence on all the Passions, &c.; with a devout Meditation annexed to each Discourse, neat pocket edition, each bound separate, 1s. 6d. —together, 2s. 6d. Baynes.

A short Account of the Work of Grace in the Life of William Coombs, a Youth of Buckfastleigh, in the county of Devon. Drawn up by Robert Hawker, D. D. Vicar of Charles, Plymouth. Williams. 6d.

LITERARY NOTICE.

Dr. Williams and Mr. Parsons are about to publish a new and uniform Edition of Dr. Doddridge's Works.

In the Press,—The Evangelical Preacher: a Collection of Doctrinal and

and Practical Sermons, by the most eminent Divines, viz. Stennet, Gill, Hurrion, Grosvenor, Brines, &c.

Also, an elegant and uniform Edition of the Works of the late Rev. J. Brown of Haddington, with his Life, &c.

OBITUARY.

MRS. ANN GARWOOD.

LATELY died Mrs. Ann Garwood, of Manseli Street, London. It does not appear that any serious impression was made upon the mind of the deceased during the first twenty years of her life, although before that time she had frequently attended the preaching of the Gospel, both at Tottenham-Court and Lady Huntingdon's chapel, Spa-Fields; to which places she went while visiting some serious relations.

About twenty years ago, when residing with her parents at Mile-End, she and her mother often attended a private evening lecture at the dwelling-house of the late Rev. Dr. Addington; where the truths of the blessed Gospel first reached her heart. One sermon, in particular, she often mentioned, which was preached from Rev. iii. 20. where Christ says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." The application of this dwelt very powerfully upon her mind, that the great Son of God, Jesus Christ, should in mercy condescend to be knocking at the heart of man; and that he should remain in this humble entreating attitude at some hearts, twenty, thirty, forty, fifty years, or more, for the merciful purpose of dwelling there, and of making it his familiar abode. This consideration was the blessed means of melting down her heart to the love of Christ; a sense of which she ever after esteemed her greatest happiness to retain,—lamenting over many dear friends, whose hearts remained shut against Christ and the way of salvation by him.

From the commencement of her religious impressions, she constantly, against considerable opposition, attended Dr. Addington, until her mother's death, about the year 1788: after which time she resided chiefly in the country; and under the ministry of the late Rev. Mr. Carver, of Wellingborough, in Northamptonshire, whose preaching she found very profitable. Upon her marriage, in 1793, she joined the flock of Christ at the Tabernacle in Moorfields; at which place she continued a member till her death.

From the time of her being married, her body suffered very much from long and painful illnesses; from the last of which she was apparently recovered to good health and spirits, which she enjoyed even on the day of her death; when a fit of apoplexy, almost in an instant deprived her of her senses; and she expired about four hours after, without uttering a single word from the time of her being first taken. But though the deceased departed thus, leaving no *dying* testimony of her faith and hope; yet she left what is far better, namely, a *living* evidence that her hope of future happiness was built upon the atoning blood and merit of Christ Jesus her Lord: *there* was all her dependence for salvation. Her own righteousness she truly esteemed but as filthy rags, that could stand her in no stead before a holy God.

She

She used to lament very much that her illness so frequently prevented her from attending the house of God. She loved the ordinances of her God; and she loved the people of God, whom, though ever so poor, she esteemed as the excellent of the earth; and frequently observed, that poverty had this great blessing attached to it: That the poor are not exposed to those temptations to folly and sinful gratifications which accompany riches, and which are so pleasing to the natural feelings of the human heart.

Dr. Rippon's Collection of Hymns was a book she read much as she lay confined in her bed; and by the leaves she folded down, as well as from her conversation at various times, it is evident she was a fearing conflicting Christian, rather than a triumphing one; that she deeply lamented the corruptions of her heart, pleading for pardon, through the blood of Christ.

It is worthy to be remarked, that for many years past, she had a great dread of dying; but in her last illness, which continued about six weeks, she had repeatedly declared, that this fear was entirely removed from her mind; and that she was willing to go whenever her Heavenly Father should please to call her.

The visits of her Ministers and Christian friends afforded her peculiar pleasure; she found a holy longing after God, and enjoyed a sweet resignation to the Divine Will, under all her afflittions. This perhaps cannot be better described than in the following hymn, which is one of those she had folded down, as suited to her own experience: —

My times of sorry and of joy,
Great God, are in thy hand:
My choicest comforts come from Thee,
And go at thy command.

If thou shouldst take them all away,
Yet would I not repine;
Before they were possess'd by me,
They were entirely thine.

Nor would I drop a murm'ring word
'Tho' the whole world were gone;
But seek enduring happiness
In Thee, and Thee alone.

What is the world with all its store?
'Tis but a bitter sweet;
When I attempt to pluck the rose,
A pricking thorn I meet.

Here perfect bliss can ne'er be found;
The honey's mixt with gall.
Midst changing scenes and dying friends,
Be *Thou* my all in all!

Her mortal remains were interred in the burying-ground, Bunhill-Fields, as near her spiritual father, Dr. Addington, as could be, according to her own request.

The Rev. Mr. Wilks gave an address at the grave; and preached a funeral sermon at the Tabernacle on the following Sabbath morning, from Ezekiel xxiv. 16. "Son of man, Behold, I take away from thee the desire of thine eyes with a stroke."

RECENT DEATHS.

On the 9th ult. died, in the seventieth year of her age, Mrs. Booth, wife of the Rev. A. Booth of London; and on the same day, between eighty and ninety years of age, Mrs. Burford, widow of the Rev. Mr. Burford, Mr. Booth's predecessor.

On Tuesday the 19th inst. died the Rev. Mr. Radford, of Virginia-street, Ratcliffe-Highway.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Encouraging Dispatches have recently been received from different Quarters. At the Cape of Good Hope, the interest of Christ is still advancing; and in Holland, the Monthly Prayer-meetings are greatly increasing, and well-attended.—The following Letter from the Missionaries, who sailed in the Royal Admiral, will considerably relieve the anxiety of the Religious Public, and excite a hope that we shall soon hear of their arrival at Otaheite, and receive a favourable account of the progress of that Mission.

TO THE DIRECTORS OF THE MISSIONARY SOCIETY IN LONDON.

Sydney, New South Wales, 20th Feb. 1800.

Rev. Fathers and Brethren!

In conformity to what we owe you as a duty, we embrace this opportunity of communicating a short account of our circumstances, and our present views of the important work before us. We hope that our letters from Rio de Janeiro, and also our Journal to that place, were duly received.

We left the harbour of Rio de Janeiro, the 14th of September; and, through the kindness and protection of Divine Providence, have safely arrived in Port Jackson, the 20th of November. For an account of our voyage, we refer you to our Journals; which we send in the Porpoise, Captain Scott, by the way of the Cape of Good Hope. But, though we experienced the goodness of God in many instances during our voyage from our native shore to this distant part of the world, yet we did not escape without trials and afflictions: that God who is too wise to err, was pleased to chastise us with a severe sickness. The fever which made such ravages in the ship before we came to Rio de Janeiro, had in appearance almost left the ship when we sailed from thence; but soon broke out again amongst convicts, sailors, and passengers. Several of us were brought to such a state, that our recovery was despaired of. Our Brother Morris, who was the last taken ill, after an illness of sixteen days, left this vale of tears, finished his course, and entered (as we have reason to hope) into the joy of his Lord. His body was taken on shore (as we were then in port) and buried by the side of Mr. Clode, in Sydney burying-ground. But while the Lord was thus pleased to deal with our Brother, he restored us again by degrees to the full enjoyment of health and strength. In addition to this afflictive providence, on our arrival here, we were made acquainted with such information [respecting *some* of those who left their station at Otaheite and came hither] as filled us with sorrow, and made us ashamed to appear in this colony under the name of Missionaries: but, notwithstanding the injury done to the missionary cause in this colony, yet as soon as we were tolerably recovered, several of the Brethren were invited to preach in different parts of the colony; which request they gladly embraced, and in some places numbers of the poor attended.

We have made diligent enquiry in respect to the real cause which led the missionaries to quit the Otaheitean station, and are as yet not convinced of the necessity of the measure. They acknowledge themselves, that they never can be justified as a body in that rash resolution.

We hope that the example of them who went before us, will be as beacons to keep us from the dangerous rocks, where others have made shipwreck.—It afforded us much pleasure to hear, by the Margaret, Captain Byers, that you had received letters from the Brethren at Otaheite; and that Mr. Henry and his wife had stopped there. We have every reason to think that the Brethren at Otaheite possess a true missionary spirit; and we hope, before long, to join with them in their arduous work.

And so we conclude, hoping that the Great Head of the church will over-rule all things to bring about the spreading of divine knowledge universally among all nations. And we pray that the Missionary Society may be directed to follow such measures and plans as will be most conducive to the glory of God and the good of mankind.

We remain your unworthy servants
and brethren in the Lord,
The whole Body of the Missionaries.
JOHN YOUL, Secretary.

P. S. In our letter we mentioned the loss of one of our Brethren, by death; we are sorry to add, that another (Mr. James Mitchel) has forsaken us, and intends to remain here as a mechanic. (For an account of his objections against going forward, and his reason for stopping here, we refer you to our Journal, and the letter he intends to send to the Directors.) We consider him no longer as a Missionary.

This letter we send by the Trimmer, Captain Foggey, who is just about sailing for the East Indies. We will send our Journals and letters by the Porpoise, which will soon sail for the Cape of Good Hope.

We expect to sail from hence in about fourteen days.

NATURAL HISTORY OF CAFFRARIA.

(Continued from our last.)

Manners. The man spends his life in idleness: his only employment is to go to war, to hunt, and to milk the cows. The woman's work is to build houses, make kraals, utensils, clothes, to till the ground, to cut wood, &c.

Their circumcision is performed on boys of about twelve or fourteen years old, and is accompanied with ceremonies, which appear emblematical of a total renewal of the person. Afterward, he is painted white all over the body, he is driven into a river, and there washed clean; his old garments, &c. are all thrown away, and new ones given him.

Clothing. The Caffre never puts on clothes for the sake of decency; and, therefore, if the cold does not compel him to cover his body, he goes naked. Their heads are always uncovered, but ornamented, either with a chain of hemispherical brass or copper grains, of about one-fourth of an inch diameter, in the form of a diadem; or of a ribbon an inch broad, composed of small beads, of two or three different colours, put close together. Sometimes they wear both these diadems. From their arms they suspend a little chain of beads, sometimes three or four inches long; or two or three buttons; or a metal wire contorted in divers manners, &c.

Round their left arm, they put several rings of ivory (from two to ten) above the elbow. On some who wore these rings from their youth, they are so tight, that they cannot get them off again; and I have several times been obliged to file them off, to deliver the wearers from the horrid swelling

swelling and inflammation which was produced by the pressure. Commonly these rings are three-fourths of an inch broad; and five of them are sold for a cow. They are an ornament peculiar to the subjects of Geika.

On the right arm, just above the elbow, they tie five or six teeth of a tiger, standing upright, and pointing backwards. On the crown of the head stands a bunch of the hairs of a jackal, fastened into a handle of brass. Round the wrist of both arms, rings of various metals are bent: they are thin, and being flexible, are put on and taken off at pleasure.

Their loins are encircled with a single string of iron or copper beads, which are cylindrical about one-third of an inch, and one-eighth high. They are very fond of strings of beads, or of metallic chains, hanging round the neck; the lowest of which hang down to the stomach.

Round the left leg, just below the knee, they tie a fillet, from which a piece of an ox's tail, of about a foot long, hangs down on the front. The right is sometimes adorned with a kind of garter, composed of very small yellow glass beads, which give it the appearance of gold-lace.

To protect themselves against the cold, they wear a long robe or cloke, which hangs down from behind to the ground. This is commonly made of cow's skins, so prepared as to be as soft and flexible as our clothes: it is then called *quobo*; but *ouneba*, if made of the skins of wild animals. The captain almost uniformly wears one of tiger's skin, the hair being turned inside. The colour of these clokes is always brown, like that of coffee.

The women wear none of the before-mentioned ornaments, except those of the ears, the beads on their necks, and the rings on their wrists. They always cover their heads with a cap, made of the skin of an animal, which they call *Babala*; but the colonists, *Bushbuck*. This cap is very long, and gradually growing narrower, terminates almost in a point. From this point are suspended eight or ten strings of metal beads, about three inches long. The lower part of the cap has four projections (two on each side) about a yard long, and two fingers broad (four fingers where they expand into the cap). When this cap is placed on the head, its point, with the strings, lies on the forehead, and exactly resembles the epaulette which military officers wear on their shoulders. The bands either hang loose down, or are tied up, by which the cap and its point are secured in their position. The cap is commonly adorned with several rows of beads.

The woman's cloak is fastened in the middle to the body with a girdle of leather; the upper part is reflected, and hangs down, leaving the upper part of the body uncovered; but if the woman has a young child, she places it on her back, and secures it there, by drawing up the upper part of her cloak tight round the child and her body, by means of another string. Besides this cloke, they wear an apron of the same stuff as their caps. Both sexes wear rings of metal on their fingers and great toes.

I forgot to mention the shoes which the men commonly carry in their hands, fastened to a stick, in order to put them on when their feet are in danger of being wounded, by the length or roughness of the road. They are nothing more than soles of thick leather, two or three inches longer and broader than the foot; and they are fastened to the foot by means of two strings and a piece of leather, four inches broad, which cover the foot. Men always, but women never, walk with a stick five feet long, two or three assagays, and a club. I never saw women wearing shoes; but the genteeler sort sew rows of buttons to the back of their cloaks, and to each shoulder a bunch of tails of different animals; the most

common of which are tigers and wild cats. When the men go to war, or to hunt lions, they use shields of an oblong square form, two of which are cut out of the hide of one ox; whereas the Imbo use circular ones, of which only one can be made out of a hide.

The nature of the country is mountainous and rich of water. The soil is argillaceous, tempered with fine sand, and very fertile. The whole surface, and even the tops of the mountains, are covered with woods, shrubs, grass, and other vegetables; never naked and parched, except in uncommonly dry seasons. The winter, which is the rainy season at the Cape, is in Caffreland the dryest; and moſt of the rain comes down by thunder-storms in the summer. The country in general is considerably elevated above the level of the sea, and much colder than, from its nearness to the tropic (7°) might be expected. I think the plentiful rains, the high mountains, and the ſtrong electricity prevailing in the atmosphere, may be mentioned among the causes of its fertility. The thunder-storms, which are more frequent and tremendous than in Europe, exhibit also uncommon phenomena. The flashes of lightning, which in Europe diffuse a light through the air, which dazzle the eye, and disappear in a moment, *here* consist of a stream of distinct sparks drawn by the earth from the clouds, or from one cloud by another. This ſtream is commonly double or triple; and sometimes laſts two or two seconds and a half. This has of course a greater force, as it is attended by less light. I never observed any boreal or rather auſtral aurora. There is little difference with respect to cold between ſummer and winter: and if sometimes the green leaves of some trees look not so bright and lively in this last season, it is more for want of rain, than on account of the cold. The swallows, however, leave this country in winter time, which is not the case in the country of the Tambouchis, where they stay the whole year. The Caffres sow their corn in the spring; but the Tambouchis observe no season. I observed that, in winter, no parrots were to be seen; which had been in summer in prodigious quantities.

The country is remarkably healthy. I do not know any inſtances of intermitting fevers, consumption, scorbutic hydropic complaints. There is, however, sometimes a great mortality among this people, occasioned by putrid typhi, arising from their diet, when milk is scarce in dry seasons, and their close confinement in their huts.

I found, the 5th of December, 1799, in the latitude of 29° 41′ the variation of the needle 28′ westerly; but I had no inſtruments for meteorological observations.

Sheep do not thrive well in Caffre-land; and though they find plenty of rich pasture, emaciate. I observed that the lambs born in this country, never got that enormous fat tail which is the characteriſtic of African sheep.

There was also, in 1800, a mortality among the calves; but the disease which in the decline of the summer destroyed such vast quantities of horses in the colony, was not observed among our horses in Caffre-land: this month, however, it appeared while we stayed in that of the Boschemen.

Soil and Fossils. I have had no time for inveſtigation, and no inſtruments to inquire into the nature of the objects that might have presented themselves to my view. I heard say, that nitre and brimstone are to be found in Caffre-land; but I have never met with them. That the colony produces both, seems certain, as the colonists prepare gunpowder from them. Between the Debe and Quakoubi, I found, about two feet under

under ground, a stratum of round grains, of the size of small pease, of a brownish red colour, which seemed to be an iron ore.

Vegetables. The most common tree is the large thorn-tree, from which the Gum Arabic exudes. Its inner rind serves the Caffres for food; and the outer, which is of a bright red colour, to prepare the skins of animals for clothing.

I recollect to have seen only three kinds of European wood; the willow, and the black and red ebony. Besides these, there is a variety of timber, of which I will only mention the names by which they are known in the colony, viz. the Geelhout, Roodhout, Assagaihout, Yzerhout, Buffelbal, Nieshout, Stinkhout, and the Gonjawood, which I could not distinguish from mahogany. There grows also the Boereboon (called by the natives Inquaem) a tree which produces flowers of a beautiful red colour, belonging to the *decandria, monogynia, stamina corollæ petalis longiora. Corolla pentapetala. Calyx tetraphyllus corollæ concolor.* The fruit is a legumen, containing large beans of an excellent taste; the bread tree of the Hottentots, which this people call Kongwe; and the pith of which, reduced to a powder, they use instead of flour, for bread.

The *Euphorbium antiquorum verum* grows here in vast quantities, and to the height of thirty feet. I have seen trees of this kind sixteen inches in diameter. The effect which its juice had in curing an incipient cataract, I have mentioned in a former letter, directed to Dr. Haweis.

Caffraria might be looked upon by a botanist as his paradise; but as I have no taste for that science, nor indeed for natural history in general, my knowledge of the character of a few more obvious plants, is too scanty to present you with them; nor do I suppose that you would look even upon a more complete collection as much interesting. When I first came into this country, I took down the characters of ten or twelve, and drew their figures; but want of time soon hindered me from going on. I observed, that though the *pentandria* class is the most numerous in botanical systems, and perhaps in the universe, in Caffreland the *hexandria* seems at least to be equal to it. Among the aloetic plants belonging to this class, I found a genus, the juice of which resembles, in every respect the gamboge of the shops; which, however, I think is the product of another plant.

[*To be continued.*]

ORDINATION.

DECEMBER 17th 1801, the Rev. W. B. Collyer was ordained pastor over the church of Christ at Peckham. Mr. Urwick, late of Clapham, began by prayer and reading; Dr. D. Fisher, S. T. P. introduced the service, asked the questions, and received the confession of faith; Mr. J. Brooksbank offered the ordination prayer, without imposition of hands; Mr. J. Berry, of Camberwell, delivered the charge from 1 Tim. iii. 1.; Dr. Hunter preached to the people from 1 Thess. v. 12 and 13.; Mr. Robert Winter concluded with prayer; and Mr. Stephen Morell gave out the hymns. The service was conducted with much solemnity, and many appeared much affected.

CHAPEL OPENED.

FOR several years past, ministers from Devizes and its neighbourhood have preached at Market Lavington, in a private house, which was attended with instances of conversion. Application was sometime since made,

made, and succeeded, to purchase a meeting of the *Friends* there, which had very seldom, if at all, been made use of for several years. This proving too small for the congregation, it has lately been considerably enlarged, and was opened for divine worship, Tuesday, Dec. 29, 1801; when two sermons were preached: that in the morning by Mr. Jackson, of Warminster, from Psalm lxxxiv. 14. latter part: that in the afternoon by Mr. Sibree, of Froome, from Psalm lxxii. 7—14.: and that in the evening by Mr. Hyatt, of Froome, from 2 Peter i. 10. former part. Several other ministers engaged in prayer, and most of the hymns were given out by three village-preachers in that neighbourhood. The place was well attended, especially in the evening, when it was crowded; and many present felt the presence of God was with them of a truth.

Mr. Priestly preached the next morning at six o'clock.

DISTRIBUTION OF PROFITS.

On the 14th ult. the Editors met for this benevolent purpose, when the following cases, being properly recommended, were relieved:—

Widows.	*Denominations.*	*Recommended by*	
— M.	Church of England	Rev. Mr. Charles	£. 5
M. C.	Methodist	Dr. Haweis	5
S.	Ditto	Ditto	5
C.	Presbyterian	Mr. Smart	5
S.	Ditto	Ditto	5
J. A.	Ditto	A. Waugh	5
H. D.	Ditto	Ditto	5
H.	Ditto	A. Duncanson	5
L.	Ditto	G. Burder	5
S.	Independent	Ditto	5
E. M.	Ditto	W. Kingsbury	5
T.	Ditto	J. Boden	5
L.	Ditto	D. Bogue	5
F.	Ditto	J. Townsend	5
M. T.	Ditto	W. Roby	5
C.	Ditto	G. Lambert	5
C.	Ditto	J. Simpson	5
B.	Ditto	M. Wilks	5
A. M.	Ditto	Fuller	5
M. T.	Baptist	Ditto	5
M. G.	Ditto	Ditto	5
E B.	Ditto	Ditto	5
D.	Ditto	Dr. Ryland	5
S.	Ditto	Mr. E. Parsons	5
P.	Ditto	Ditto	5
J. F.	Ditto	M. Wilks	5
R.	Ditto	J. Simpson	2
E	Ditto	Dr. Ryland	5
G.	Ditto	J. Townsend	5
E. J.	Ditto	Greatheed	5
J. H.	Ditto	Ditto	5
P.	Ditto	Ditto	5
D.	Ditto	M. Wilks	5
E. M.	Ditto	D. Bogue	5

ERRATA *in our last.* —— Page 7, line 5 from the bottom, for *a small portion*, read *no small portion*; — page 8, for *Davis*, read *Davidson*.

POETRY.

ELEGIAC THOUGHTS
On the much lamented Death of THE REV. J. REECE, OF SHEFFIELD.

WHAT groan was that which struck my ear!
What sighs are those which swell the gale!
Alas, my friend, my brother dear,
Sinks down in death, speechless and pale.

I saw the star, and blest its beams,
In Christ's right hand, upheld, it shone;
But quench'd are all its gentle flames,
And now I mourn its lustre gone.

Lost to the world, for ever lost,
Dear Reece has bid a long farewell
To this inhospitable coast,
Where fears and gloomy dangers dwell.

How chang'd the scene, which once appear'd
Full fraught with mild domestic joys!
Stern Death has here his banners rear'd,
And darken'd all these smiling skies.

The partner of his cares no more
Leans on his breast with conscious joy;
Nor lisping infants crowd the door,
Anxious to meet a father's eye.

No more shall friendship hear his voice
In converse sweet, in praise or prayer,
Blasted are all those social joys,
For ever fled those happy days.

The sacred place where once he stood
To plead with God, and preach to men
Redemption, through atoning blood,
Shall never hear his voice again.

How has the ear with pleasure hung
(Whilst fix'd Attention stretch'd her pow'rs)
On those sweet themes which fill'd his tongue,
And scarcely miss'd the flying hours!

Methinks, I hear him still proclaim
The grace, the promise, and command;
The glories of Immanuel's name,
And vengeance of Jehovah's hand.

Oft have I seen the manly glow
Of gen'rous zeal his visage warm,
While thund'ring o'er the harden'd foe,
He warn'd him of th' approaching storm.

Then, turning to the bleeding tree,
"Sinner, behold the Lamb!" he cry'd;
"There hangs the sov'reign remedy,
"Believe and live, for Jesus dy'd."

And when the shining path he drew,
Where pardon'd sinners walk with God,
A Saviour's life he held to view,
The safe and consecrated road.

Now to the caverns of the tomb,
With gushing eyes, his friends convey
His precious dust, till Christ shall come
To raise with pow'r the sleeping clay.

Escap'd from earth, his spirit soars
Midst the bright glories of that sky,
Where no rude voice of tempest roars,
But all is harmony and joy.

Farewell, dear friend, a short farewell,
Till we shall meet in worlds above,
Where all the ransom'd nations dwell,
And ceaseless sing redeeming love.

Sheffield R.

ON THE SLAVE TRADE.

Now let the efforts of our praise
Arise to him who reigns above;
In whose essential holiness
Dwells the eternal flame of love.

Jesus, our God! thy love we sing,
Unknown to sinners of our race,
Till thy compassions brought thee down
To save us by thy wond'rous grace.

Then what is heav'n but as we find
In thee, is all we wish to be?
And what is hell in man, dear Lord,
But as he is devoid of thee?

Then where is heav'n but in the soul,
Who dwells in thee supremely blest?
And where is hell but on the shore
Where mercy finds no peaceful rest?

Soon may this love and mercy teach
The swarthy tribes of Afric's shore,
Those slaves of sin thou canst set free,
And bid them go and sin no more.

We blush with holy shame that men
Who bear thy sacred name, our God,
Should dare one single man enslave,
Or shed one drop of human blood.

Kindle the flame of love divine
In some kind heralds of thy grace;
And bid each distant clime receive
The gladsome tidings of thy grace.

Surry Chapel. R. H.

ON THE RETURN OF THE WRITER'S BIRTH-DAY.

SPEAK thou, my muse, and now declare
The mercies of each passing year;
Now praise the God who gave me breath,
Whose providence preserves from death.

What vary'd blessings have I found
Thro' each revolving annual round!
New days, and months, and years, I've seen,
And yet how thankless have I been!

O might I have a grateful heart,
Lest I should act th' unworthy part;
Nor from thy precepts would I stray,
But keep thy laws from day to day.

If I am spar'd another year,
O may I live while I am here,
Like one that soon must bid farewell
To all on earth I love so well.

Lord, wean my heart from things of sense,
Draw my affections far from hence;
Fix them on nobler things above,
That my Redeemer I may love!

Fit me for all thy blessed will,
That I may be submissive still
To ev'ry providence of thine,
Nor ever sinfully repine.

And when the summons, Lord, shall come
To call my body to the tomb,
O may my blissful spirit fly
To meet my God in yonder sky;
Where my delightful work shall be,
To praise his love eternally! JANE.

Lines addressed to Mr. and Mrs. ———, on their Marriage.

I WISH my dear friend of grace, mercy, and peace,
A supply most abundant, a plenteous increase.
What blessings superior to these can employ
My warmest affections in wishing you joy!
These mercies all treasures of *wealth* far exceed;
And those who possess them are blessed indeed.
Nor can worldly *pleasure* e'er with them compare,
For pleasures divine they permit us to share;
Contrasted with these, all *honours* are vain;
Procured with labour, possessed with pain;
And yet how does Satan the passions beguile,
When all things go fair, and the world wears a smile!
We are apt to forget that our rest is not here;
We only are pilgrims, and home is quite near.
But, I trust, my young friends have an earnest desire
To walk with the Lord, and to heav'n aspire:
Your union will then be harmonious and blest;
In favour divine you securely may rest;
And 'midst ev'ry care, a refuge you'll find
In *pray'r*, that will comfort and solace your mind.
I would strongly advise that you honour the Lord
By family worship, his Name to record;
And delight to attend in the courts of his grace,
Your hearts may rejoice while you're seeking his face!
Should a trifling dispute e'er hereafter arise,
End the strife in a moment; and shew yourselves wise,
By keeping contention within your own breast;
For neighbours and friends are but seldom possest
Of wisdom, or sympathy, breaches to heal:
All cannot in such matters tenderly feel.
Your duty from scripture you surest will learn;
There *truth* without *error* may ever discern.
With *faith* and *affection* the Bible peruse;
Its precepts revere, and its promises chuse.
Expect not *too much* in this sinful state:
O let not Prosperity vainly elate;
Nor yet let Affliction your spirits depress,
But seek first the Lord and his righteousness:
And all shall be well, your wants be supply'd,
And your souls sav'd at last, though here you be try'd.
Some other advices (if these you approve)
I shortly may send. Now accept of my love:
May the Almighty God you constantly bless,
And crown your desires with *true happiness!*

Westminster. S———.

G. Auld, Printer, Greville Street, Hatton Garden, London.

EVANGELICAL MAGAZINE



REV JOHN THOROWGOOD

late of Bocking

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THE

Evangelical Magazine,

FOR MARCH, 1802.

SUPPLEMENTARY MEMOIR OF THE LATE REV JOHN THOROWGOOD.

To the Editor of the Evangelical Magazine.

SIR,

IN your Magazine for January, you have given a very faithful Memoir of the late Rev. John Thorowgood: but as that account is not so complete, as many Readers might wish, being chiefly confined to the Particulars of his earlier Life, you will accept of the following, as a Supplement to it:—

MR. THOROWGOOD was certainly, in many respects, an extraordinary man, who possessed strong intellectual powers; and by a long and unwearied application to intense study, had acquired a large fund of diversified literature. The first year of his ministry was spent at Sutton Ashfield, in Nottinghamshire, among an affectionate people; and, for a while, he supplied some other vacant pulpits in different places.

The venerable pastor of the flock of Bocking, to whom Mr. Thorowgood, previous to his ordination to the co-pastorship, was assistant for seven years,—and with whom, as a son with a father, he served in the Gospel, was the truly reverend and respectable Mr. Davidson*. This apostolic

* Printed *Davis*, by mistake, in the former Memoir. Mr. Davidson's predecessor was the Rev. Mr. Shepherd, an excellent and puritanical preacher who raised the congregation, from a very low beginning, to an exceedingly large and respectable society; and whose labours were continued amongst them for forty years. Of Mr. Davidson his successor, it may be said, in the words of Mr. Angus, who preached his funeral sermon, that he "was a burning and a shining light, — a man of great ministerial abilities, — a scribe well instructed in the kingdom of God,—a very popular, and yet a very judicious preacher, who excelled, in particular, as an expositor of the Scriptures; and whose labours have been crowned with abundant success." Having laboured amongst his people with great reputation and usefulness for forty-six years, this venerable man entered the realms of immortality on the 6th of April, 1788, in the 84th year of his age. His remains were interred in the burying-ground belonging

apostolic man had, through a long period, sustained the pastoral character over that people, with equal honour to himself and profit to them. With so worthy a colleague Mr. Thorowgood lived for twelve years in the most uninterrupted harmony and concord; and, upon his decease, succeeded to the sole charge of that respectable congregation, consisting of about a thousand people.

Mr. Thorowgood's principal excellency, as a preacher, seemed to appear in setting before his hearers deep, accurate, and comprehensive views of divine truth, the result of a vigorous mind, enlightened by divine grace, and richly cultivated by assiduous thought and reading: nor was he less remarkable for the perspicuity, order, and connexion of his discourses. His expressions were proper, often elegant, rich, and copious: his ideas not so crowded as to occasion obscurity, nor so expanded as to produce feebleness or dullness. As if the whole of his subject had been present to his view, every part seemed to be placed in its most proper situation, yet connected and subservient one to another; and the train of ideas, under each part, kept unbroken and unentangled. He did not often admit any thing florid into his discourses; but occasionally employed apt allusions and illustrations: "Flowers in language," he used to say, "are like flowers in a field of wheat; they do more harm than good." For vehemence and energy he was not distinguished; his force depended more on gentle persuasion. There was a simplicity in his style and expressions, which the plainest capacity could understand, and which the learned might admire. A learned critic himself, he did not approve of introducing any parade of criticism into the pulpit. In a letter to an intimate friend, written in the first year of his ministry, he mentions an instance of his indiscretion one time in preaching, which is here introduced as a caution to other young preachers: "I bite my lips," says he, "with vexation at my folly last Lord's day. I was preaching upon a very alarming subject. My people were all silence and attention, when, in the midst of an important theme, I meanly stopped to divert them with a trifling criticism. O, how did I blush

belonging to the congregation, over which were inscribed these lines, found in his study after his decease:—

"In yonder sacred house I spent my breath:
Now silent, senseless, here I lie in death.
These lips again shall wake, and then declare
A dread *amen* to truths they publish'd there."

at

at my folly! This I mention, my dear friend, for your caution, *Felix quem facient alienæ pericula cautum!*" In another letter, about the same time, he makes some judicious observations on studying theology in a systematic manner, in answer to a question which had been proposed to him, viz. Whether the serious reading of the Scriptures alone, is not sufficient to give one a just knowledge of theological subjects, &c. Should you think an extract from this letter, calculated to be useful, by shewing your readers the vast utility of method and order, both in private studying of the Scriptures and in public discourses upon them, you are at liberty to insert it in any part of your useful Miscellany *.

Amongst a great variety of other pursuits, the study of botany was with him a very favourite one. The works of that great naturalist Linnæus, he had very carefully and diligently studied; and upon this subject he had corresponded with some of the first scientific characters in this kingdom. This science afforded him, not only a very innocent and pleasing recreation, in the cultivation of his garden, in which he used to employ many occasional hours, but it also furnished him with a constant source of amusement and instruction in his rural walks. Observing the beauty, order, variety, and wonderful uses of the works of Creative Wisdom, this religious philosopher "looked through nature up to nature's God."

His poetical talents, of which the former memoir has given a very favourable specimen, were far from mediocrity; and if he had cultivated them, might have entitled him to a very honourable niche among our sacred poets. However, so modest and diffident was his own opinion of his talent in this way, that he said to a friend, "You must be sensible, as well as I, that every thing of mine is only *made-poetry*, and not the effects of a poetic genius."

Besides the Poem on Sentimental Feelings, he wrote a beautiful Address to Cynthia, another very affecting piece written in Westminster-abbey, and an Epistolary Ode to a poetical and highly respected friend, now living. If the last of these poems should not be thought too long for a place in that department of your Magazine which is allotted to the possession of the sacred muses, its insertion may gratify some of your readers. I must, however, claim the permission of putting asterisms for names;—an asterism for every syllable †.

* See the article which follows this memoir, p. 88.

† See the poetry at the end of this number.

In the latter part of the year 1792, he entered the conjugal relation with Miss Reeve, of Bocking, niece of Mr. Jonah Reeve, grocer, of that place; with whom he lived in great connubial felicity. The conjugal and the parental duties he discharged in a very exemplary manner. His behaviour to his relations and friends, in all the connections of life, and upon every occasion, was kind, generous, and amiable.

Though Mr. Thorowgood was, upon principle as well as from education, a dissenter from the national establishment, in which he was firm and unwavering; yet his dissent was of so mild and bland a nature, as could give no reasonable offence to any liberal churchman. He never thought that either good sense or true piety were confined to those of his own opinion; but he was a lover of good men in every communion.

It will be owned by every one who knew Mr. Thorowgood, or who has only heard of him, that he possessed a fair and unblemished reputation, which the malignant breath of calumny had never sullied; and such was the pacific disposition with which he was actuated, that his voice was never heard in angry debate, nor did his name ever appear in any furious controversy.

Nor was he less deserving of notice for that firm integrity of conduct which he ever maintained; for that solid judgment of men and things by which he was distinguished; and for that generous spirit which actuated him, from which he devised liberal things, to his ability, and beyond it: and though he was well qualified, from a large fund of knowledge, to make a very conspicuous figure in the world, yet such was the modest and unassuming nature of his character, that he never courted public observation, but rather shrunk from general notice: "not obvious, not obtrusive, but retired."

About two years since, it was suggested to him that a selection from his sermons might probably be acceptable to the public, and might be highly useful; and he was solicited to revise and correct some of them for that purpose. To this solicitation he seemed disposed to attend; but that illness which terminated in his dissolution, soon after this advancing rapidly upon him, he was obliged to relinquish his design:—and it is to be lamented, that as his manuscripts are in a short-hand not generally known, and, perhaps, from a mixture of some of his own characters,

ters, not all perfectly legible, it seems improbable that they should ever be communicated to the world.

About a twelvemonth before his death, when he visited Hampshire, to try the effects of his native air, his affectionate flock provided an assistant during his absence, whom they very much wished him to retain. But they could not prevail; as he said his strength would not permit him to do any thing but preach. The work of the pulpit seemed to be his beloved employment; and it is thought that his life might (humanly speaking) have been considerably extended, if he could have been persuaded to spare himself more. It is remarkable, that the last time he met his people in the house of God (though so weak as not only to be incapable of preaching, but of attending the word) was at the Lord's table; when, after the service of the afternoon, with the greatest difficulty he walked to the meeting-house (a small distance); but was obliged to administer the ordinance sitting.—He was confined upstairs a month and a day. The state of his mind in his affliction, may be known by an extract from a letter, written to a relative in affliction a few months before his death: "I have often wished to write to you, but my own illness has hitherto prevented me; and though I now begin to write, I foresee I shall not be able soon to finish this letter, nor to finish it without several interruptions. I am as weak almost as can be; and can scarcely walk two or three hundred yards. It is with extreme difficulty I can get up stairs; cannot write without much labour and pain; and can scarcely read. Till now, though I could do nothing else, I could muster up spirits to surmount my weakness, and preach; but now I cannot do even that; and I must for a season at least, retire from public service. This is my greatest affliction: I regard illness but little as it respects myself alone, but it is indeed painful to me to be prevented exercising the Gospel ministry. It hath pleased God thus to lay his hand both on you and me; and his hand we are called upon both to acknowledge and to bless. Affliction certainly comes from him; and he is honoured when the children of men submit to him. We have also cause to bless his chastening hand; not only because he certainly doth all things well, but also because we receive and enjoy so many mercies in our afflictions. There is in him strength for those that faint; there is grace to help in time of need; there is rest, and even joy, to be found in Christ Jesus, though we be in a state of tribulation.

tion. Thanks be to God, I enjoy serenity and peace; and I am persuaded this peace is built upon a good foundation. I have searched and examined,—I have considered the sentiments and views of the apostles,—I have remarked the path that hath been trod by the confessedly wisest of mankind from the beginning,—I have enquired for the old path which the Scriptures recommend,—I have been anxious to avoid mistakes; and I hope I shall not be suffered to be mistaken."

During his last illness, that reserve,—that constitutional reserve, which was so strongly interwoven into his frame, and was one of the shades of his otherwise excellent character, prevented him from speaking so much and so freely upon the prospects which were before him, and the hopes with which he was animated, as was much to be desired; yet, what he did say was strong and full, expressive of the solid confidence he entertained, through the glorious Gospel of our great Redeemer, of entering upon a happy immortality. He discovered no strong emotions; he indicated no particular elevations of soul in the view before him, but with an unruffled composure of spirit he waited for the great event.—To a friend, who wished to know the state of his mind, he said, He had then no doubts or fears, although in the course of his life he believed he had suffered as much in this respect as most men; adding, that he apprehended the doubts and fears of Christians were chiefly owing to the want of searching themselves more deeply. To another he said, He was as happy as a man could be; and that his mind was full of what he should say to his people, should he recover. A loose paper found in his study, written probably a very few weeks before his death, contained the following words, written with a pencil:—"Just bidding adieu to the scenes of time, I am going, I trust, where all mysteries will be unravelled; and I shall read with full intelligence, that book which has been my sweet, though often dark, study here below." Among other affectionate things, spoken on the last evening of his life to his dear partner and another friend present, he said, "I say, all of you mind your children, and bring them up in the fear of the Lord." —He departed about eleven o'clock that night, 12th Nov. 1801.

It is a circumstance very remarkable, that exactly on that day nine years, on which his wedding anthem was sung, to express

express the joy of his people on his nuptials,—on the very same month, and on the very same day of that month, after the above interval of nine years, his funeral-anthem was sung, to testify their sorrow at his death.—A sorrowing widow and three children (two daughters and a son) survive to lament their loss. May they look to Him who engages to "plead the cause of the widow, and to be a Father to the fatherless children!" An heavenly friend never dies.

That strong aversion from ostentation and parade which he had always manifested through life, continued with him to the last, and was particularly conspicuous in his funeral obsequies, which were conducted according to his own directions, very strongly expressed in a paper left behind him, containing very minute instructions respecting the plainness and unostentatious simplicity of those rites. Equally solicitous was he that no improper eulogy might be paid to his memory; for in the paper just mentioned, in the request which he makes to Mr. Stevenson, one of his oldest friends and fellow-students, to preach his funeral-sermon, he says, "If Mr. Stevenson should be living, I request him to speak over my grave, and to preach a sermon the same morning or afternoon, as shall be found most convenient; begging him, however, to abstain from every thing which may have the least appearance of flattery or undue praise. My intention in all this (referring both to the funeral and sermon) is evidently to avoid parade and expence. The former is ridiculous, and the latter is needless."

It ought to be mentioned, as a very honourable testimony of the liberality of the congregation of Bocking, and of their affliction for the memory of their late pastor, that, unsolicited, they have raised amongst themselves a sum to the amount of four hundred pounds and upwards, to be invested in the hands of trustees; the interest to be applied to the maintenance and education of his children, until they arrive at the respective ages of twenty-one years, and then the principal to be divided in that manner, and in those proportions as shall most accord with the benevolent intention of the donors.

May the all wise and gracious Head of the church, in due time fill the vacant pulpit with another pastor after his own heart, who shall feed the people with knowledge and with understanding! I am, Sir, yours,

A. Z.

ON SYSTEMATIC THEOLOGY.

An Extract from a Letter written by the late Rev. Mr. Thorowgood, from Sutton-Ashfield, in the year 1773; in answer to this Question, "Whether the serious reading of the Scriptures alone is not sufficient to give one a just Knowledge of Theological Subjects, since the Holy Scriptures are acknowledged to contain a perfect Revelation of the Mind and Will of God?"

IF, upon the account of the perfection of the sacred Scriptures, both in matter and form, it be unlawful to reduce them to human method, or to study them in an order different from that in which they are delivered to us, it will also appear to be unlawful to discourse of them in a different manner in public assemblies; and if we follow this principle to its farthest consequences, we shall find ourselves obliged to be contented with reading the Scriptures as they are, for the instruction of our hearers; and, in fact, every thing that can be alleged against studying human systems, may with as much propriety (*mutatis mutandis*) be said against human preachings. — Is the order of revealed truths infringed in human systems? Equally so is it in public discourses. Are they the reasonings of men upon inspiration, which are presented to us in systems, and not naked inspiration itself? They are also the reasonings and arguings of men upon inspiration, and not inspiration itself, which we hear in sermons. If the bare perusal of the sacred Scriptures is all that is necessary, nay, all that is lawful for students in theology, it is all that is necessary, and all that is lawful for the rest of mankind; for the sacred Scriptures are given as an infallible rule, as well to the vulgar as the learned. If we stand not in need of the reasonings of those who have lived before us, we have no reason to urge upon our contemporaries or successors, why they should attend to our reasonings, or need our assistance.

Is it then lawful as well as profitable to study divinity in a systematic form, say you? It is our duty to study the Scriptures. For what end? That we may understand, that we may retain, and that we may practise the things therein revealed. Every end is to be attained by some particular means; and it is the part of a wise man to make choice of those means which are best adapted

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for the attainment of the end proposed. To understand the sacred Scriptures is the end. To study them is the general mean: our wisdom consists in adopting that mode of study which is most adapted to this end. Shall we then read the Scriptures in their own order? Yes; but, whilst we are doing so, there is some particular passage which perplexes us,—which appears inconsistent with some other passage, or to which we can affix no determinate meaning; what shall we do in this case? Shall we disregard it, and go on in order? That would not be to understand it. Shall we then forsake the order, and turn to those passages which are something similar, or which relate to the same thing? This seems to be the readiest way to obtain satisfaction. Suppose, then, we collect into one point of view all the passages that speak of this subject; we may then compare them together, and, from a collective view, form a better judgment than we could from a particular one. This seems to be an innocent, and, in a sort, a necessary procedure. Well, suppose we follow this method with respect to other doctrines and other difficulties:—we shall then have a collection of texts of sacred Scripture, ranged under their proper heads, and we shall then have forsaken the order of Divine Revelation, and have formed one of our own; and this I call a system of religious truths in its first rudiments, and such as we may suppose was first composed: and now does it not appear, I will not say lawful, but even absolutely necessary to follow such a process? Or can we really understand the sacred Scriptures without it? If we do not make these collections with pen and ink, we must make them in our thoughts, *i. e.* we must turn from one passage to another. This I call the first rudiments of a system; for what else is a complete system, but an arrangement of the sense of different passages of Scripture, under their proper heads, as the person who makes such an arrangement understands them; and such a system we must each of us make for ourselves, if we would understand the Scriptures; and we must too give our own sense, or insert our own explications, as well as collect the words of sacred Scripture: for when two texts clash, or appear inconsistent with each other (as such there are) we must employ our thoughts, our reasoning powers, to endeavour to reconcile them; and we must fix upon the most *probable* sense which can be given them; for to believe them both is impossible, since they are contradictory. We must then form an opinion; and if this opinion be published for the

assistance of others, it will indeed introduce our own reasonings into our collection; but this cannot be more culpable than to form and to embrace the opinion in our own minds, which is unavoidable.

But, besides understanding the Scripture, we have to retain and to practise its injunctions: this must be regarded then in our collection or system; and man is so constituted, that the memory requires to be assisted by art; and we have always found that a chain of connected sentiments is more easily retained, than a disjoined, unconnected discourse of the same length. There is something in the human mind naturally prone to method and regular disposition; and if we actually find that method, dependence, connection, is most adapted to the memory, these are the means which are proposed to use. Remembrance is the end. The best means are to be chosen to promote that end. Wisdom and duty inculcate such a choice; and if, upon actual trial, we find such a method to be really the best mean, wisdom and duty inculcate that method.

ON THE VARIETY OF OPINIONS RESPECTING PREACHERS.

Amidst the various privileges we enjoy in the present day, that of a Gospel ministry must not be considered as the least. We have ministers of extensive knowledge, diversified talents, and great zeal; men whose minds are enlarged by science, whose hearts are expanded by the benevolent system of the Gospel, and whose aims are directed to the best and noblest ends. These characters are justly appreciated by those who are accustomed to reflect, and who desire to improve. No good man can consider their important office, or hear their delightful message without feeling emotions of gratitude to Him who hath raised them up, and qualified them for the honourable employ of instructing and consoling mankind: but although this be the case, it is evident that the opinions of hearers respecting them are not the same. What seems to engage the attention and impress the heart of one, has not always that effect upon another: and here I do not allude so much to the ignorant dogmatical professor, whose taste is capricious, who hears without judgment, and determines

determines without thought, as to the serious part who sit under the Gospel, from the best of motives; even among these we find a great variety of opinions respecting preachers. Some like the man whose reasoning is close, connected, and argumentative; who can enter with peculiar acumen into his subject, trace out the subtilties of the sophist, and confront the positions of the infidel. Others cannot follow a chain of reasoning; but prefer him who can rouse their passions, and animate them to duty by a plain, but powerful and affecting representation of the mercies they have received, the privileges they enjoy, and the obligations they are under. Some again like to dwell in the tempest; they are best pleased with the lightnings and thunderings of divine truth. They will hardly give a man credit for being faithful, if he do not clothe himself with terror, and with vehemence reiterate the awful sentence of "Depart, ye cursed." Others, on the contrary, love the calm and gentle method: they think more are drawn by love, than driven by fear. Some again seem more profited by hearing the doctrines discussed and defended. It is doctrinal preaching, say they, that lays a foundation for knowledge and holiness, and will enable a man to render a reason of the hope that is in him. Others, while they love the doctrines and rejoice in them, discover a greater partiality to that kind of preaching which is termed Practical and Experimental. They edify under him whose talent it is, to develope the depravity of the mind, —who traces the windings and turnings of human nature, —who prepares and defends them against the various assaults of Satan, and the temptations of the world,—who stirs them up to duty by every motive the sacred oracles contain, and the nature of their service requires,—and who consoles them under all their afflictions, by an animated and appropriate representation of the divine promises. Among hearers, there are also some few who dislike not the truth the less for its being delivered with elegance and ornament, supposing that so rich a treasure deserves every appendage that can recommend it to notice; but others, not less wise, believe its own intrinsic excellencies to be so great, as not to want any foreign aid, or human embellishments to render it acceptable. Give us, say they, the preacher whom we can hear without an interpreter, whose words we can understand without a dictionary; who with plain truth, serious mind, and energetic manner, plunges, as it were, into our hearts, and carries us away captive by the

force of the native truth he delivers.—Thus, in the religious world, we observe how the opinions of men vary. Now to some it may seem strange, that men who preach the same Gospel, hold the same sentiments, urge the same motives, and have the same end in view, that they are not equally admired, and as equally followed; but, if we consider a little, it is not strange: much indeed depends upon our natural taste, the association of ideas in the minds of ministers resembling our own; our natural capacities, education, custom, situation, and the like; but I would rather resolve this into something higher than all these; I would consider it as the effect of that divine wisdom, which is so conspicuously displayed in all that variety we discern in creation and providence, as well as in grace. The varied gifts of ministers, and the different attachment of hearers, are certainly in unison with the divine design; "for he gave some apostles; some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ †." — The Almighty never intended that sinners should be called, or the general body of his people edified under one man of a peculiar gift. He is pleased to work by different instruments in the same service; and accordingly disposes the minds of his people to these instruments, that his plans may be accomplished, and that herein we might see "the manifold wisdom of God. ‡"

From the consideration of this subject, in the first place, Let not faithful ministers be discouraged. Some good men have felt their minds hurt when they have heard others of different talents so much applauded, and have been ready to conclude they were doing no good themselves; but such a conclusion ought not to be drawn, nor such a thought for a moment indulged. "Very excellent men excel in different ways. The most radiant stones may differ in colour, when they do not in value." Let no man therefore despair, but cultivate his own talent, try to be useful in the path Providence hath marked out for him, and he shall not labour in vain.

Secondly, Let not hearers despise those faithful ministers under whom they say they cannot profit. How common is it to hear professors, with an air of consequence, pass sentence upon preachers! Such an one is nothing,—another discovers no great penetration,— this man has

† Eph. iv. 11, 12. 1 Cor. xii. passim. ‡ Eph. iii. 10.

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no superiority of genius, — that man no originality of thought. — Now, even admitting this in part to be true, it should be remembered, that the very men thus decried, may be extensively useful to others, if not to them; they may shine in the sphere they are placed in, although they may not be stars of the first magnitude. Let us learn therefore to admire the wisdom of God, who employs different capacities to carry on his work; let us, indeed, revere the wise, and learn of the judicious, but be candid even to the weakest, remembering that good may be derived from all: "that a torch may be lighted by a taper, and a knife be sharpened by an unpolished stone." B.

LIFE AND DEATH SET BEFORE THEE; OR, THE BROAD AND NARROW WAY.

MATT. vii. 13, 14.

THE whole world are travellers. There is no rest for the sole of man's foot: — the ways in which they walk are extremely various; yet all reducible to two:—"To Heaven or Hell we daily bend our course." These two are here described by their properties and end. The one is attended with things which are smooth and agreeable to the flesh; but the end is destruction: the other with things which are hard and disagreeable; but the end is everlasting life.

If you incline to the first of these ways, it has many things, it must be owned, to recommend it; particularly,

You have no difficulty in your entrance upon it: it is "a wide gate:" it just suits your depraved inclinations. As soon as the powers of your souls begin to act, they will incline that way: so of every particular evil course that you may take, it is easy to get into it: the gate of temptation is wide, and is set wide open to invite you: you are in ere you are aware. Evil habits are readily contracted: the transition from occasional to habitual indulgence is very short, and that of which you are scarcely sensible at the time.

You have also full scope for inclination in your progress: "Broad is the way" Though there is but one way to Heaven, and that a strait one, yet there are many ways to Hell, out of which you may take your choice. The broad way admits of many divisions and subdivisions. You may walk in the path of gross immorality; may swear, and lie, and drink, and commit lewdness; or, if you covet a degree of reputation which does not comport with such a life, you may pursue a much more decent course, in the indulgence of

of avarice or pride. You may be a mean sycophant, cringing to the great; or a haughty overbearing oppressor to those that are beneath you; nay, you may be both these at the same time. You may revel with the vulgar, or banquet with the genteel, as circumstances and inclination may lead you. You may scoff at all religion; or, if that does not suit, you may be religious yourself. You may be righteous in your own eyes; or if that does not accord with your creed, you may be an advocate for grace, and turn it when you have done into lasciviousness.

Moreover, you will be in no want of company, for "many go there." Rich and poor, rude and learned: it is impossible you should be at a loss for agreeable society. You will have the majority on your side, and that with many is a great matter; yea, the majority in all the nations, cities, towns, and villages in the world. You will hardly go into any company or place, but you will find fellow-travellers to keep you in countenance; — *but the end thereof is destruction!!!*

If, on the other hand, you incline to the last of these ways, I must direct you to count the cost: be assured, it will be hard and disagreeable to the flesh. The difficulties which attend it, are given as the reason why it is so little occupied. If you incline to this way, there may be great difficulties attending your first entrance; for "strait is the gate." While you are under mere convictions, and your hearts are not subdued to the obedience of Christ, these difficulties will appear insurmountable. To escape the wrath to come, it will appear absolutely necessary that you should enter in: yet, to forego all hope of mercy, on the ground of your good deeds, or even of your prayers and penitential tears, and to sue for pardon as one of the chief of sinners, wholly for the sake of Jesus Christ, is hard work for a proud heart. If you enter in, it is also necessary that you give up all your former idols, without a single reserve: but this also is hard work to a corrupt heart: — these are things which make many people hang about religion for a long time, labouring under darkness of mind, and unable to find rest for their souls. But let me add, these difficulties exist only in your own minds: — ye are not straitened in God, but in your own bowels. If you can be contented to accept of mercy as one of the chief of sinners, all will be easy. Come to Jesus as such, and you will find rest unto your soul: and if his name be precious unto you, his yoke also will be easy, and his burden light. Denying self, taking

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up the cross and following him, will then be no hard service, but your very meat and drink. The way of salvation, through his atoning blood, will also be a source of joy unspeakable, and peace which passeth all understanding; and you will be amazed at your former ignorance and aversion.

Farther. There may be hard struggles attending your progress; "for narrow is the way." You may meet with contempt from the world, persecution from your connections, and, if you be faithful, with many a hard speech and hard measure from loose professors;—you may be annoyed by temptations from without, and confounded by strong struggles from within;—old companions may invite you to turn back; the allurements of the world may be placed on the right hand and on the left, to induce you to turn aside; and, through the remaining corruption of your nature, you may be too apt at times to listen to their counsels;— you may also expect to meet with things that will make your heart sink within you: despondency may lay fast hold of you; and the very hand of God be stretched out against you. Let me add, however, that this way is infinitely less rugged than that which Jesus walked to accomplish thy salvation: and if thy heart be with his heart, I need not add more to reconcile thee to it.

Moreover, in pursuing the narrow way, you may have but little company; for "few there be that find it." Compared with the ungodly, religious people are but as the gleanings of the vintage; and your lot may be cast in a part of the world where but a few of those few are to be found. You may reside in a village where no one cares for Christ, or in a family that calls not upon his name. In such circumstances you may be the object of derision; a man wondered at and persecuted; and even hated by your nearest relations! But be of good cheer: though there be but few who will accompany you, yet those few are the excellent of the earth. You will also hold society with an invisible host of heavenly spirits, that watch over you; an host so numerous, that more are they that are with you than they that are with your adversaries; and, what is more than all, the narrow way *leadeth unto life.*

Thus, reader, life and death are set before thee, which wilt thou choose? Recollect that the *destruction* which awaits the ungodly is not a loss of being, but of well-being; it is the loss of all that is desirable, and an exposedness to all that is dreadful; the weeping of desolation, the wailing of despair, and the gnashing of teeth which attends

attends the most intolerable anguish. Consider also, that the *life* which awaits the godly is not mere being, but well-being; it is an entire freedom from evil, and an eternal enjoyment of bliss, "which eye hath not seen, nor ear heard, and which hath not entered into the heart of man to conceive." It will also be heightened by the trials through which we pass to the possession of it.

If you enter the strait gate, and walk in the narrow way, an abundant entrance will be ministered unto you into the everlasting kingdom of our Lord Jesus Christ; but if found pursuing the broad way, you shall hereafter strive to enter into that kingdom, and shall not be able.

GAIUS.

EXTRACT FROM BARROW'S TRAVELS IN SOUTHERN AFRICA,

IN THE YEARS 1797 AND 1798.

PROCEEDING up the valley, through which the Endless river meanders, we halted late in the evening at a place called the Bavian's Kloof, where there is a small establishment of Moravian Missionaries or Herrnhuters, so called from a village in Saxony, where an asylum was offered to them after their expulsion from Moravia. These people have been several years in this colony, for the express purpose of instructing the Hottentots in the doctrines of Christianity; but had met with little encouragement in the object of their mission under the Dutch government. The numbers of their proselytes have increased of late to such a degree, that they have found it necessary to send to Europe for more teachers of the Gospel.

Early in the morning I was awakened by the noise of some of the finest voices I had ever heard; and, on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns. A sight so very different to what we had hitherto been in the habit of observing, with regard to this unhappy class of beings, could not fail of being grateful; and, at the same time, it excited a degree of curiosity, as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons, of modest manners, meek

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and humble in their deportment, but intelligent and lively in conversation, zealous in the cause of their mission, but free from bigotry or enthusiasm. Every thing about the place partook of that neatness and simplicity, which were the strongest features in the outline of their character. The church they had constructed, was a plain neat building; their mill for grinding corn was superior to any in the colony; their garden was in high order, and produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the Society, of which they were members, each had learned some useful profession. One was well skilled in every branch of smith's work, the second was a shoemaker, and the third a taylor.

These Missionaries have succeeded in bringing together into one society, more than six hundred Hottentots; and their numbers are daily increasing. These live in small huts, dispersed over the valley, to each of which was a patch of ground, for raising vegetables. Those who had first joined the Society, had the choicest situations at the upper end of the valley, near the church, and their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who chuse to learn their respective trades, were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry; and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers, belonging to the Hottentot corps, reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

On Sunday they all regularly attend divine service; and it is astonishing how ambitious they are to appear at church neat and clean. Of the three hundred, or thereabout, that composed the congregation, about half were dressed in course printed cottons, and the other half in the ancient sheep-skin dresses; and it appeared, on inquiry, that the former were the first who had been brought within the pale of the church: — a proof that their circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons, not only added much to the comforts of life,

but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better employed in procuring decent covering for the body, than in the purchase of spirits and tobacco; articles so far from being necessaries, that they might justly be considered as the most pernicious evils.

The deportment of the Hottentot congregation during divine service, was truly devout. The discourse delivered by one of the fathers was short, but replete with good sense; pathetic and well suited to the occasion: tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting; and their voices were in general sweet and harmonious.

It would be supposed, that men like these, so truly respectable in their missionary character, and irreproachable in their conduct, would be well received, and encouraged in any country; yet, such is the brutality and gross depravity of the peasantry of this colony, that a party, consisting of about thirty, had entered into a confederacy to murder the three teachers, and to seize and force into their service all the young Hottentots that might be found at the place. These horrid wretches had actually assembled at a neighbouring house on the Saturday evening, intending in the following day, in the middle of divine service, to carry their murderous purposes into execution. — Luckily for the Missionaries, they had intimation of what was going on, through a Hottentot, who deserted the service of one of the intended assassins for that purpose. They had laid their apprehensions before Sir James Craig, who, in consequence, issued his injunctions, in a letter to the overseer of the post of Zoete Melk valley, that no inhabitant should in any shape molest the Herrnhuters, on pain of incurring the heaviest displeasure of the government. The letter arrived on the very day they were assembled; and the poltroons, on hearing it read, sneaked off each to his own home; and the Missionaries since that time have continued to exercise their functions unmolested.

The cause of the farmers' hatred to these people, is their having taught the Hottentots the use of their liberty, and the value of their labour, of which they had long been kept in ignorance.

N. B. Since this account, which for the time is pretty accurate, the number of Missionaries has been increased to five

five married persons. The number of Hottentots living at Bavian's Kloof, and under the instruction of the brethren (whom Mr. Barrow calls Fathers) was 1296 at the close of the year 1800. Of these 332 were baptized, or candidates for baptism: 230 children attended the school; besides 293 catheeumens, or adult persons, who were under special instruction. J. H. C.

AN AWFUL WARNING TO NEGLIGENT PROFESSORS.

A Person in Northamptonshire, who had been in the habit of attending the preaching of the Gospel, and understood its doctrine accurately, was nevertheless guilty of the dreadful vice of drunkenness: — a vice too common in this age. About two months ago (awful to tell) he was indulging this carnal appetite on an alehouse-bench, on the Lord's Day, instead of filling up his place in the house of God,—when it pleased Him, who observes the ways of the children of men, and punishes the guilty for their transgressions, to mark this instance of profaneness with disapprobation.

This person was in a good state of health, but had drank to excess, when, without the least external injury, he was suddenly seized with a violent pain in his leg, which in a few hours became discoloured, and in a few days mortified in a most dreadful manner; till his own flesh became offensive to himself, and began to sever from the bone.

In this state I visited him; and, upon enquiring into the state of his mind, he said, "This affliction is for my death; it is the judgment of God upon me, for drunkenness on the Sabbath-day." This he repeatedly declared, with a countenance truly expressive of what he said. The next day I saw him again; when he still continued to say, "The judgment of God is upon me, for drunkenness on the Sabbath-day;" solemnly protesting at the same time, should he be spared (which he did not expect) he would reform his life.

A still further proof of the uncommon nature of his affliction, was the opinion of the apothecary who attended him; who told me, it was the most singular case he ever met with; and that the cause, whatever it might be, was hid from human discernment. — In a few days, he was removed to an hospital in the neighbourhood, where his leg was taken off; but the stump was mortified; and the mor-

tification extending up into his body, it very soon terminated his existence upon earth. He was very desirous of being sensible to the last; which he was favoured with. He seemed penitent; and constantly bewailed the sin which, he invariably said, brought the wrath of God upon him; warning those who saw him, against the sin of drunkenness. — The last words he uttered were, That his affliction was the judgment of God upon him, for drunkenness on the Sabbath-day.

Let the eternal state of this poor man rest; he has henceforth another Judge; — but let his singular affliction and awful end operate as a caution to those persons who hear the voice of God, but obey it not, and insult the Majesty of Heaven by the indulgence of wilful sin, and slighting the means of divine appointment, lest they be found with those to whom the Judge of all will at last say, "Because I called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh."

Towcester. J. D.

VILLAGE DIALOGUES.

(Continued from our last.)

DIALOGUE XI.

THE HISTORY OF THE FAMILY OF THE LITTLEWORTHS, WITH THE CHARACTER OF RECTOR FILPOT, AND MR. MEEK, HIS WELCH CURATE.

THERE lived in the town of Ruckford, about fifteen miles from Mapleton, a Mr. Nathaniel Steadyman, who had united himself to Farmer Littleworth's family, by marrying his younger sister. His occupation was that of a currier; in which line he did a considerable deal of business, and was in general esteem amorg his neighbours for his candour and integrity.

The family of the Littleworths, however, were unfortunately educated. In point of religion, they were tutored in all the high church notions of the day; so that the least deviation from the established church, was, in their esteem, more to be dreaded than a thousand deviations even from the common rules of morality; insomuch, that even cursing and swearing was a smaller offence than attending a *conventicle*, and scarce any offence at all, provided people exercised their prophane talents against the dissenters. Report also says, that old Mr. Simon Littleworth, with all his family, used to drink the Pretender's health after dinner; and that it was well he did not lose his life in the rebellion, in the year 1745, for entertaining and encouraging the rebel army, when in the North, against the present family upon the throne, by whom our civil and religious

liberties

liberties were established. Mr. Simon Littleworth, the father of the present Farmer Littleworth, loved getting money to his heart, but could not bear to spend it, even on a decent education for his children. He died about the year 1776, leaving a fortune among his children of about 350l. each, entailing also upon them all the prejudices of an unhappy day and generation, conceiving higher notions of the religion of Dr. Sacheverell than that of Jesus Christ and all his apostles.

According, therefore, to all probable circumstances, Farmer Littleworth would never have submitted to have heard the Gospel, if he had not heard it in a church.

But the farmer, though still a churchman, was now happily delivered from the trammels of his former education, and began to entertain equal love to Christians of all denominations; yet not so the rest of the family, which now consisted only of himself and two sisters, his elder brother and a sister having been dead some years ago.

His elder sister, Polly, was the exact counterpart of Miss Polly, to whom she stood godmother. She was, in her younger days, so self-willed and perverse, that no person could ever venture to ask her the question, if she chose to alter her state:—which also, by general report, will probably be the fate of the god-daughter as well as the aunt.

The Farmer's sister continued to live in the neighbourhood of Mapleton till she was near sixty; and, on account of the pressure of the times, has lately removed further north, to make a joint purse with another old maiden lady, known by the name of Madam Vixen: and though she was Miss Polly all the time she continued near her brother, yet, since her removal, she has submitted, though with some regret, to the graver appellation of Mrs. Mary.

Thus convenience has brought these two old ladies together: though they are the frequent cause of vexation to each other, yet hereby they are just able to keep a maid-servant between them, who is generally changed about six times in the year.

Madam Vixen is often accustomed to boast that she had a superior education, and, therefore, attempts to correct Mrs. Mary for her vulgarity of expression; and also, that her family was of much better blood than the family of the Littleworths. This is a frequent cause of mortification to Mrs. Mary, who plies her in return for her family-pride and self-conceit. Thus, alternately, they irritate and vex each other, till they make themselves so peevish and fretful thereby, as that they scarce exchange a word for several days together. During these intervals of ill-humour, there are frequent threats of separation, till these little fracas are settled by the neighbouring gossips bringing them some new tales of the affairs of their neighbourhood, which they delight to hear, retail, and exaggerate; then an *innocent* game at cards again sets them a quarrelling, and makes them *guilty* of the same sort of conduct against each other. Thus they rub on together from time to time; yet, if they are dissimilar in some instances, in others they are perfectly similar.

In point of religion, they are precisely agreed; for though they seldom trouble the church but when the weather is very fine, yet they *do their duty* in reading the Psalms and Lessons at home; while twice or three times a year they submit to the penance of a gloomy week of preparation before they receive the holy sacrament, which is seldom done but on the great festivals; but in nothing are they more similar than in their belief of various signs, and omens, and prognostications, on which they are ever exercising their minds, and tormenting each other, under the expectation of the most gloomy events. The prognostications of

Moore's Almanack are always received and read by them with prodigious avidity and glee; and though they are aware that the first Francis Moore, the original physician and astrologer, must long ago have been dead, yet they have no doubt that the present Francis Moore is as much a real character, and a far wiser astrologer than his father, he being also the seventh son of his father, who was himself a seventh son. How far it was done with a design to impose on the credulity of the old ladies, might be difficult to say; yet they seem fully persuaded that the present Francis Moore has also a seventh son, who, though but young, is now studying both physic and astrology in the town of Utopia, in the north of Ireland; and they have no doubt, but that he is born to possess so supreme a degree of knowledge, by investigating the configurations of the stars, as that he will be able to read the history of all future events beforehand, both private and public, as plainly as he can now read his A, B, C; and that he will as far outshine these great luminaries, Count Swedenburgh, Mr. Brothers, and some other prophecyers on our late public events, as the vast knowledge of a Newton outshines the intellectual powers of a goose†.

No one can wonder that these ladies, who are so fond of hearing and telling "Old wives fables," and attending to such absurdities, should also give way to all sorts of fears and apprehensions, arising from other causes the most superstitious and absurd. Hence it is that they are kept in perpetual alarm: at one time, by the death-watch; at another time, by the croaking of a raven, or the screeching of an owl; then again by the winding-sheet in the candle, and a variety of such other absurdities, as though the all-wise God had given a commission to spiders, owls, and ravens, and even to tallow-candles, to instruct mankind in the knowledge of different future events.

This unfortunate turn of mind, however, had once proved nearly fatal, not only to the comfort, but the very life of Madam Vixen. She heard three or four times her chamber-bell ring, as it was supposed, of its own accord. This brought to her recollection the story of her grandmother's death, which was foretold by some such an event three weeks before the time. She, therefore, positively concluded, that within that period she was to depart. This so worked upon her imagination, as that it brought on a serious illness. The apothecary was sent for only out of form, as she concluded it to be of no avail. The lawyer attended, to alter and finish her will; and the poor clergyman, as ill liked as the rest of his brethren, was sent for to prepare her for her change, and to fit her for the final reception of the holy sacrament: this it was her design to have received a day or two before her departure, which seemed for a while more fully confirmed by another event similar to the former. Madam Vixen and her nurse one night evidently heard a bell ring, as though it had been from under the ground; but the fears excited on this account, were soon dispersed, as it was only a piece of Mrs. Mary's prudent attention, who muffled the hammer of the bell belonging to the clock, as its shrill sounding noise was found offensive to Mrs. Vixen; and a little while after this, the whole of this supposed melancholy event disclosed itself; for one night, while the nurse was sitting up, hearkening after death-watches, screech owls, &c. and feeding upon these strange fears, the kitten stole into the room; for both the old ladies were very

† Mr. Hill here inserts a note or two, farther to expose the folly of these superstitious notions, which, for brevity's sake, we are obliged to omit.

fond

fond of cats. After the manner of that frisky generation, puss fixed her eyes upon her old plaything, the tassel of the bell, and consequently gave it a handsome ring. Mrs. Vixen takes the alarm, and asks if the bell did not again ring of itself. The nurse burst out with laughing, and adds, why, madam, it is nothing but the cat playing with the bell-tassel; and, I dare say, this was the reason why it rang before. However, the ringing of the bell brought Mrs. Mary into the room, and when she heard of the event, joined with the nurse in a laugh on the occasion, while Mrs. Vixen immediately took heart, and consequently began directly to recover. The nurse told the apothecary, on his next day's visit, that the cat had done more for her mistress's recovery, by ringing the bell, than he could do with all the drugs in his shop. She then told him the whole of the story, which before was known alone to the family. A message also was soon afterwards sent to the minister, that he might be informed a repetition of his visits would not be needed; and the lady herself soon recovered, on the removal of the causes of her disease.

The reader may suppose that he had not been presented with a detail of these little events, had it not been with a design to expose the folly of those superstitious fears which are so very injurious to the minds of all who have not sufficient sense and resolution to resist them. Where there is but a little real religion, the want of it is too frequently supplied by an abundance of superstition. The human mind is prone to run into extremes on every occasion; some are for believing too much, others for believing too little. Happy are they who, being blessed with that wisdom which is from above, are preserved in the middle path, and saved from every extreme.

But to return from this digression. Mrs. Steadyman was, in some respects, of a better mind than her sister; she was of a more conversible and friendly disposition, which she could exercise pretty freely among her neighbours, though but very sparingly to her husband; who then being but a poor, though very industrious apprentice, found it a *convenient match*. Thus by marrying a *fortune*, he had the *misfortune* to be married to one who conceived she had a right to "dictate and usurp authority over the husband;" or, according to the delicate style of the day, *to wear the small clothes*. This, in point of civility, was to be submitted to, at least during the honey-moon; but, to the sad discomfiture of Mr. Steadyman, she has contrived to wear them from that time to this.

Notwithstanding some little offence had been given to Mr. Steadyman's family, by the farmer having shown a dislike (they being on a visit soon after he became serious) to the introduction of cards, and such sort of *innocent amusements*, they felt themselves under the obligation, from their family connection, to repeat the visit upon their nephew Henry's unexpected return; and it was about ten days after Mr. Worthy's visit to Gracehill-farm, that this interview took place.

On the Saturday evening they arrived. Mr. Steadyman could on the Sunday be best spared from his business. [The author is not acquainted with the conversation as it passed at supper; but what after took place when the table was cleared, he has collected to the best of his power.]

Thomas Newman is introduced.

Thomas. Master, you was saying you might like to take the covered cart to Brookfield church to-morrow, as the weather is inclined to be wet; if so, I should be glad to get things ready before I go home.

Farmer. I cannot tell as yet, Thomas. (*To Mrs. Steadyman*) Sister, would you like to go with us to Brookfield church? It is hardly two miles from our house; and Mr. Lovegood is a charming man.

Mrs.

Mrs. Steadyman. O no, brother, I did not come here to change my religion: wherever I go, I always think it best to keep to my parish-church. I shall go with sister Littleworth to Mapleton, to hear Mr Doolittle.

Mr. Steadyman. Well, brother Littleworth, I'll go with you, for I cannot see that your notions of religion have done you any harm; and I must confess, my nephew Henry is wonderfully reformed: but you need not have the cart for me, I had rather walk.

Miss Polly. If my aunt Steadyman won't go, I am sure Patty and I shan't. I have no notion to go and be crowded, and pushed about at that church, when we sit so comfortably at our own.

Miss Nancy. I don't see, father, that you need to have the cart, if my aunt won't go; you and brother Harry may ride as usual, and I can walk with my uncle, and shew him the nearest way over the fields.

Henry. Well, I wish with all my heart my aunt would but for once come with uncle: who knows what a blessing might attend it!

Mrs. Steadyman. There, that was the way of talk last time we were here; as though nobody had any religion unless they were all of one way of thinking.

Farmer. Well then, Thomas, we won't have the cart, unless it should rain. Harry and I shall ride as usual, and Nancy and brother will walk. But have you had your supper?

Thomas. Yes, master. My mistress has been in the pantry, and cut me off a great heaped plate-full of victuals to take home with me. It will make a rare feast for Betty and the children, with a few boiled potatoes (*to his Mistress.*) Thank you, mistress, a thousand times (*Thomas retires.*)

Mrs. Littleworth. (To her brother.) I am not so much against my husband's religion as I was, for it has made that poor man an excellent servant; and Henry and Nancy are good children; and though I don't like to leave my parish-church, yet, I believe, Mr. Lovegood is a very good man.

Mr. Steadyman. Well, and about six miles from our town there is a Mr. Meek, who serves two churches; who is of the same *way of thinking*; and oftentimes have I heard him run down; but for what I cannot tell, unless it is because he is a better man than most of his neighbours.

Mrs. Steadyman. Why, don't you know that his rector threatened to turn him off his curacies the other day, because so many people come out of other parishes to hear him; and that he went to the Bishop about him?

Mr. Steadyman. Well, and much good he got by that. How could any one think that the Bishop should turn a poor man off his curacies for having a full church? I am sure, if the Bishop was to turn off all the parsons that have empty churches, he would have enough to do.

Farmer. Aye: but, brother, you have only got hold of half the story; for it has been said, when Rector Filpot, who is some great cathedral-man, and every one knows he loves his bottle better than his Bible, went to the Bishop, to make it out as though his curate did wrong to have such a full church, he directly said he was heartily glad of it; and wished that every other parson's church was as full: and when the Rector asked my Lord Bishop what must be done if all the people left their churches to go after these sort of preachers? He said *as how*, that they must outlive and outpreach such men; and that was the way to preach them back again. Rector Filpot must have found it a desperate hard thing to *quilt* all that; but, to my way of thinking, this was all a *shim sham job of it*, for the rector knows he never could have got another such a curate, in his own way, to serve two churches at the distance of between three and four

four miles from each other; and throughout all the summer months, to serve each of these churches twice a day, for forty pounds a year. Now, you know, brother, I am a farmer, and Mr. Meek must have a horse; for he cannot ride through the air like a *witch on a broomstick*; and that would cost him, to buy it and keep it, near upon twenty pounds out of the forty.

Mr. Steadyman. Poor gentleman! I have often wondered how he could contrive to live upon so little; and he generally looks more decent in his cloathing than one would expect; but he is much beloved; and I am told that many of his neighbours help him out.

Farmer. Aye, and so they need; and I am told also, that our 'squire gave him a new suit of clothes, from *top to toe*, last Christmas; and that he looked as well dressed of a Sunday as the rector himself, though he never could look so *plump*. According to his way of living, I wonder how he does, with his small income, *to keep body and soul together*; but it is *a burning shame* that other people should keep Rector Filpot's curate for him, or let him be half-starved, poor gentleman!

Mrs. Steadyman. I dare say, the rector would give him more if he was of *his own way of thinking*; but he is displeased with him on account of his religion.

Farmer. Ah, sister, this is a sorry excuse. You make but a poor hand of it in *lifting the lame dog over the style*; but, to my mind, that man has found out the best way of thinking who has found out the best way of living. Well, well, when we were all honoured to drink tea at our 'squire's the other day, my son Harry gave a terrible account of the slave-trade; but sure I am the slave-trade in England is not ended, when such a man as Rector Filpot can have so many places of preferment, as to bring him in twelve hundred pounds a year; while his poor curate, that he had quite out of Wales, for that he might come cheap, should be worked so hard, and have not much more to feed himself than what he wants to feed his horse, which he must have to take him from church to church; and poor Mr. Meek now begins to be an old man. I am afraid these fat rectors don't love their curates half so well as I do my old horses.

Mr. Steadyman. Indeed, brother, it is a sad thing to see those who are our teachers acting in such a manner. We always mind more what *a man does* than what *a man says*; and as to Rector Filpot, we never hear of him coming into our parts but about Easter, and then every body trembles lest he should come to screw up his tythes still higher than he has done already; and all that he does for it, perhaps, is to preach one sermon in each of his churches; and then they are sure to see no more of him till that time twelve months. But it seems they talk about making all these rectors reside on their own living; but I can't see what good can come of that; for till they send us better men, the more we know of these sort of ministers, the less we shall like them.

Farmer. Yes; and when he comes into these parts, he always comes to see our rector, and gives us a sermon. In the days of my ignorance, how I used to admire him. The last time he preached, it seems, he made *a main bustle* about the church, and fell aboard some parsons (I'll warrant he was throwing some *scaters* at Mr. Lovegood) who wanted to make themselves popular, by being neglectful about their tythes; and that it was the duty of the clergy to see after the *'moluments* of the church, I think he called them; and that it was the duty of the people to pay the parsons what they called their dues. Well, well, if such a sort of religion will take a man to Heaven, I am sure Rector Filpot will sit far above St. Paul; and every body knows if he is neglectful of his *flock*, he is eager

enough after the *fleece*: and they say of late he is got so fat, that he can scarcely squeeze himself into the pulpit, because of his big belly; and his poor curate is so thin, that he could almost creep into a mouse-hole.

Mr. Littleworth. Aye, master, I remember what you say is very true. I was there to hear him; and I thought he had better been upon something else.

Farmer. Why, if such men as Rector Filpot are to go to Heaven, it is impossible to suppose that Demas, who loved this present evil world, should ever have been sent to Hell. Why, they think we countrified plain folk are so ignorant, as that we don't know a good man from a bad one. But, dame, can you remember what was the text?

Mrs. Littleworth. I remember it was a very short one, "The labourer is worthy of his hire."

Farmer. Why then, according to that doctrine, the curate, who did all the labour, should have all the rector gets, and the rector all the curate gets; and I'll warrant this would soon bring down his fat belly for him.

Henry. Well, well, I must confess, nothing hardened me in my wickedness like the conduct of such ministers. When I was going on in the most vile ways, and with the most wicked company, we could laugh at all religion, because it was preached by such sort of ministers as we knew had no more of it than ourselves.

Mr. Steadyman. Indeed, Henry, I am as much ashamed of such men as you can be. If I had known Mr. Meek had been so good a man, I should have been glad now and then to help him out.

Mrs. Steadyman. I shan't like that, Nathaniel, without your letting me know it. I am afraid, you'll soon be of Brother's religion; and I shan't like that neither. I have no notion of chopping and changing about one's religion in this manner. You know that Mr. Dulman, our minister, when he thought you seemed that way inclined, and when he heard you was coming to see brother, came on purpose to advise you against all these new notions; for if we are all wrong now, what is become of our fathers and grandfathers, who went on in the same way with ourselves? But I don't see what business we have to find fault with the clergy.

Farmer. Well, well, sister, I shall never think of trusting the concerns of my precious soul to that man who takes no care of his own; but no man living for twenty miles round, can love and honour such of the clergy whose lives properly *square* with their doctrines more than I do; but while we hear, both in the Old Testament and the New, how the Lord declared his wrath against all the false prophets, and scribes, and pharisees, though we should pity and pray for them, yet, I am sure, we do wrong to be their followers. You know, if the blind lead the blind, we shall all fall into the ditch together. But, brother, would you not like to have another glass of ale? *(To his wife.)* Dame, pour out sister another glass of currant wine before we put away the things, and then fetch the Bible, and let us go to prayer; it is best not to sit too long by the drink.

Mrs. Steadyman. But, brother, mayn't we go up stairs and pray *to ourselves*, if we like that best?

Mr. Steadyman. It is not so late but that we can stop a little while longer. (*Mrs. Steadyman submits.*)

The marked Bible *is placed before the farmer, who reads the first part of our Lord's Sermon upon the Mount*, (Matthew v.) *and then said what good minds feel, and are naturally inclined to say of the blessed state of those real Christians our Lord describes as thus blessed in him; and*

as it was the custom of the family, that when Henry read the farmer prayed, and when the farmer read Henry prayed; so Henry offered up a very suitable and affecting prayer. This so immediately attracted Mrs. Steadyman's notice, that she was not a little surprised how well he could remember to say his prayers without book; and begged to know where the book was to be bought, out of which he had learnt his prayers. The farmer made answer, that the prayers were written upon his son's heart by the pen of Doctor Experience. The family wished to retire, which prevented all further enquiries about Doctor Experience, though the common guest of every humble praying sinner's heart. The writer also, at a late hour in the evening, begins to find his own mind flag, and, therefore, wishes to conclude the present dialogue, that he may undertake another upon a more profitable and interesting subject, which took place on the Sunday evening, after the family's return from Brookfield church.

Surry Chapel. R. HILL.

REVIEW OF RELIGIOUS PUBLICATIONS.

Oriental Customs, or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder. 8vo. 416 *p. besides indexes*, 9*s*. Williams, Button, Conder, Chapman, &c.

THE Bible, as it comprises the whole that God has revealed of his will, is invaluable; and the estimation in which the serious and intelligent believer will hold religious publications, will be proportionate to the degree in which they illustrate or enforce the word of God. Practical and experimental treatises are likely to be perused with the more immediate pleasure and benefit; but the application of Scripture to our own circumstances, should always be regulated by its genuine literal sense and primary design. These are unavoidably obscured, in some measure, by the idioms of the languages in which the Scriptures were written, varying greatly from our own; and by the diversity of manners and circumstances which must have existed in countries and periods of time remote from ours. Critical commentaries on the language of the Scriptures are numerous, although room is yet left for addition to them: but we know not any exposition of the Bible, previous to the volume before us, of which the leading and professed object is to illustrate the sense of revelation by an investigation of the customs of those countries in which it was first dispersed. The want of such a comment has long been felt, and often acknowledged; and the religious public are much indebted to Mr. S. Burder, both for having undertaken so needful and laborious a task, and for having executed it with great diligence of research, as well as with no small share of judgment.

On the late Mr. Harmer's four volumes, which alone can be regarded as similar in their purport to the present work, the author makes the following just remarks in his preface: "His observations on divers passages of Scripture are well known and highly esteemed. It must be acknowledged to his praise, that he led the way in this department of literature, and has contributed as much as any one man to disseminate the true knowledge of many parts of Holy Writ. But his work is too copious for general utility; it will never fail to be read by the scholar; but it cannot

be expected that the generality of Christians can derive much benefit from that which, from its extent, is almost inaccessible to many persons. It must also be admitted, that some of the subjects which are there discussed may be dispensed with, as not being of much interest or importance." It might be added, that Mr. Harmer's arrangement of his observations is neither adapted to interest persons who seek for entertainment, nor to assist the Biblical student. The latter object is the most important; and Mr. Burder has arranged his subjects in that mode which is evidently best suited to promote it; that is, in the form of a regular commentary on those passages of Scripture, which the extracts and observations he makes have a tendency to illustrate. He has subjoined an index of such texts as incidentally derive explanation from remarks which principally relate to other passages; and another index of the subjects which are discussed. These are valuable and necessary additions to a work of this nature. A third index, though not absolutely indispensable, would be very useful to expedite references; we mean, one which would immediately, and at one view, direct the reader to any of those texts on which observations are professedly introduced, forming a table of contents to the work.

Although a considerable part of this volume is very properly occupied with selections from the more copious work of Mr. Harmer, it is very far from being a mere abridgement of his labours. Various publications have appeared since the date of his last volumes, which throw light upon subjects that he was obliged to leave unattempted; and the author seems to have neglected no advantage, either from printed books or manuscripts, that was attainable. A very copious list might be formed of the Travellers, Historians, Critics, and Classics, whose writings have contributed to the substance and value of the present volume. We cannot suppose that any student of the Bible will omit to avail himself of so useful a selection. The author has not, however, limited his views to the assistance of students alone. He has carefully explained quotations in other languages, for the advantage of merely English readers; and has reduced the information afforded, as much as possible, to the capacities of serious persons in general. We hope that the same piety which has prompted the author to so much labour for their benefit, will both lead them to make use of his work, and assist them to apply it to purposes of spiritual profit.

Sermons; with a Help to Prayer, by the Rev. George Pattrick, LL. B. *To which are prefixed, Memoirs of the Life of the Author. p.* 504, *with a Portrait.* 9s. Williams.]

THE sudden and unexpected removal, by death, of the ministers of Christ, in the midst of a laborious, honourable, and useful career, is among those mysteries of divine providence which we, short-sighted mortals, are unable to fathom; but which we dare not but believe are founded in wisdom and mercy; and are to be reckoned among the *all things* which work together for the good of the church.

The man, whose Life and Sermons are now under our review, was highly esteemed in the Christian world, and was very numerously attended in most of the places where he ministered the Gospel of the blessed God; and promised fair, long to continue "a burning and shining light" in the established church, of which he was both an honourable and useful minister. The Memoir, prefixed to this volume, contains an interesting and detailed account of Mr. Pattrick; and as we are not acquainted with the writer, we cannot be charged with flattery, if we say it is well executed. It exhibits, indeed, such a portrait of Mr. Pattrick as should always be drawn of mortals,—not as an angel without

faults,

fault, but as a man of like passions with ourselves. It appears from this Memoir, that Mr. Pattrick sustained the clerical character some years before he had any sense either of its importance or responsibility. No sooner, however, did he feel and act under the conviction of those, than he began to feel the venom of slanderous tongues, and the persecution of formalists and self-righteous Pharisees. He was expelled from one pulpit; and unjustly kept out of others, to which he had been honourably elected, only because he firmly believed and faithfully preached those very doctrines which he had subscribed, and which are every Sabbath-day announced from the reading-desks.

The Sermons are eighteen in number; and are founded upon the following Scriptures: — John xiv. 6. three sermons; 1 Tim. i. 15. Cant. v. 10. Psalm lxviii. 18. Eph. iv. 15, 16. John xiv. 26. James ii. 22. 1 John iv. 11. 1 Pet. iii. 8. Matt. xxii. 21. Luke xviii. 14. 2 Kings vi. 15. Luke xiii. 8, 9. Psalm cix. 12, 13. Psalm vii. 12. 2 Cor. i. 13.

One cannot always judge of a preacher by his printed sermons, especially those which are not prepared for the press by his own hand. Those sermons may be highly impressive in the pulpit, and be abundantly blessed to souls, which, when printed, will not be esteemed as perfectly excellent by good judges. We think this remark applies in the instance now before us.

Mr. Pattrick's Sermons contain a rich body of evangelical truth, discover an animated and ardent mind, and urge upon the hearers, in a strong and forcible manner, most of the doctrinal, experimental, and practical branches of religion; yet we have read many sermons which would be esteemed *more judicious*: but every man has his proper gift; Mr. Pattrick had his, which was peculiar to himself; and it is sufficient to say, that God did both honour him and make him very useful in the churches where he ministered.

We think the remarks of the Editor upon the subject of preaching, by way of accommodation and allegory (page 70—75) are peculiarly just; and we strongly recommend them to the attentive perusal of our young brethren already in, or training up for, the ministry, as tending to guard them against a very prevalent and injurious practice.

A Collection of above Six Hundred Hymns; designed as a New Supplement to Dr. Watts's Psalms and Hymns. To which is added, a Musical Engraved Index of near Two Hundred and Seventy Tunes. By the Rev. Edward Williams, *D. D. and the Rev.* James Boden. 18mo, price 6s. 6d. calf, or 9s. morocco. Williams, Chapman, &c. London.

THE importance of psalmody, as a part of divine and social worship, lays us under obligation to every judicious attempt for its improvement. Though the labours of Dr. Watts have immortalized his name, as "the sweet singer of our Israel," he certainly never intended to establish a standard of perfection, or preclude the improvements of succeeding authors. On the contrary, we have no doubt, but his candid mind would have rejoiced in such an appendage to his labours as is offered in the present work; of which the following is a brief analysis:—

The first part consists of a new methodical arrangement of Dr. Watts's Psalms and Hymns, according to their subjects, under the five general heads (each subdivided into a variety of particulars) of Christian Doctrines —Experience—Duties—Social Worship—and Miscellanies.

As Dr. Watts's Hymns and Psalms are restrained to a few metres, and are found deficient on several subjects, included in the above arrangement, in

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the second and principal part of this work is given "a *Supplementary* Collection of above 600 Hymns, in a great variety of Metres, many of which were never before printed, arranged according" to the above plan, with reference to Dr. Miller's Tunes. Of these Hymns we have the pleasure to find that the Collection is judicious, and that the originals are equally respectable in point of poetical composition.

To these is subjoined, a Musical Index, on a new plan, corresponding with Dr. Miller's Book of Tunes for this work, just published.

In this engraved Index is contained the first part of the air; whereby any one who has but the slightest notion of the notes, will be enabled not only to find a tune suitable to the words, but also, by means of a pitch-pipe or fork, to set the tune in a proper key.

Prefixed to this Index are Engraved Musical Hints, calculated to excite the curiosity of young people in reference to sacred music.

With respect to Dr. Miller's Tunes, here repeatedly referred to, though musical compositions do not properly fall within our department of review, yet we think it proper, on account of its connection with the above Hymn-Book, to say that we understand it is a popular work, of much respectability, and, as published by a regular professor of music, more correct, in point of harmony, than most similar publications.

The title is,—"Fifty New and Original Melodies or Tunes, in Three and Four Parts, adapted to All the Psalms and Hymns of the Rev. Dr. Watts; in which a style is attempted not so formal as the mere counterpoint of many of the old tunes, nor so light and indecorous as a number of those of modern date. Composed by Ed. Miller, Mus. Doc. of Doncaster. To which is added, a copious Appendix consisting of about 200 of the most favourite Tunes now in use, among which are a great number never before printed, properly corrected and adapted to the Supplementary Selection of the Rev. Dr. Williams and the Rev. Mr. Boden. Also, a short Introduction to Psalmody." This publication is also adapted for private use on the organ or piano-forte.—Price 10s. 6d.

NEW PUBLICATIONS.

THE Pilgrims Progress, with original Notes, by T. Scott, Chaplain to the Lock Hospital, 2d edition, with Eleven Engravings, 8vo, demy, 11s. —royal, 18s. Seeley.

A Vindication of the Dissenters against the Charge of Democratic Scheming: Three Letters to the Rev. Author of a Candid Inquiry into the Democratic Schemes of the Dissenters. 2d edition, considerably enlarged. By Ed. Parsons, 8vo, 1s. Leeds: printed by Baines, and sold by Chapman and Williams, London.

The Difficulties and Supports of a Gospel Minister; and the Duties incumbent on a Christian Church. A Charge by J. Ryland, D. D. and a Sermon by J. Hinton, at the Ordination of T. Coles, A. M. at Bourton on the Water, 8vo. 1s. Button and Son.

A Summary View of the Nature and Tendency of Sunday Evening Lectures in Parish Churches. 2d edition, 8vo, 6d. Crosby and Co.

LITERARY NOTICE.

WE are informed by a stated correspondent, that the public may expect an Historical Account of the State of Christianity in China, Cochin-China, and Tonquin, from 1782 to the Close of the past Century. It is composed in a series of letters from the Roman Catholic Missionaries, sent to those

those countries by the Directors of the Seminary of Foreign Missions at Paris, to be translated from the original French by an able writer. Our correspondent, who has perused the original in five or six duodecimo volumes, apprehends that the work will afford considerable gratification to many who are interested in Missionary exertions, as well as afford the best information of the present state of those extensive and important countries. We understand that the translation will appear in successive volumes 18mo, of at least 300 pages, at 3s. 6d. each; but that it will not be sent to the press till names of subscribers are collected, sufficient in number to insure half the expence of the impression. No money will be demanded till the books shall be delivered; but the names of subscribers are to be left with Keating and Co. Duke-street, Grosvenor-square; or with T. Williams, Stationers Court, Ludgate-street.

OBITUARY.

MRS. PROUT.

Mrs. Prout, the subject of this narrative, lived at Morwelham, about four miles distance from the place of my residence. Her circumstances in life were not affluent, but comfortable. She possessed a degree of good sense and intelligence very superior to what might have been expected from one whose means of improvement had been circumscribed. I was not acquainted with her in the early part of her life: but am informed, that she had always borne a respectable moral character. A very few years ago, she first attended upon the ministry of the Gospel: upon which her convictions, though not so brilliant and striking as in some instances, were as the morning light which shineth more and more unto the perfect day. She was taught the necessity of possessing a better righteousness than her own, upon which she had hitherto depended; and saw, that without vital godliness, neither religious forms, nor moral duties, would ever fit her for Heaven. But that our friend's experience did not consist of certain blind and unmeaning emotions, will be seen from the steady influence of her piety on her spirit and conduct.

She sincerely loved, and was very conscientious in the observance of the Sabbath. She scarcely ever failed to attend all its public solemnities, notwithstanding her distance from the house of God, or any severity of the weather. She was a remarkably devout worshipper; and so serious a hearer, that my heart has been often animated at seeing her fixed attention. Her intervals of divine service were profitably spent; and, at the close of the Sabbath, she sometimes wrote, with surprising correctness, the substance of the discourses which she had been hearing. For some time she kept a diary; which I have met with since her death, and made use of in compiling this account.

But her religion was not confined to the house or the day of the Lord. One who best knew her has informed us, that, instead of her morning and evening sacrifice only, like David, she would sometimes retire to her chamber seven times a day, to keep her heart alive to God amid the snares of the world. Her affectionate partner and female friends well knew her delight in social prayer. One of her pious acquaintance has told me, that the day before she was confined by her last illness, she joined with her in supplication at a throne of grace; and shall ever remember the affection, copiousness, and fervor with which, for nearly half an hour, she wrestled with God.

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Her habitual delight in spiritual things was apparent. Though her great modesty and prudence restrained her from obtruding religious subjects unseasonably, yet she often said something for God to the friends and enemies of religion; and on all occasions listened with much pleasure to the pious conversation of serious Christians. While she was at work, you might frequently see some religious book before her; but she chiefly delighted in reading the Scriptures; for which, of late she had discovered an increasing regard; and, next to the Scriptures, she was most pleased with Dr. Doddridge's Rise and Progress of Religion in the Soul. In her pocket-book, designed for common occurrences, we meet with several hints written with a pencil, which shew the pious direction of her mind. In one place, for example, she says, "I do humbly hope the Spirit of the Lord has been with me this morning. May I enjoy his sacred presence all the day!" and in another, "This morning, I trust, I shed tears of sorrow for sin; and afresh resolved to devote myself to the Lord." Her letters to her friends breathe a humble and heavenly spirit, while they manifest all the affection and faithfulness of genuine friendship.

Our friend experienced many of the conflicts to which the Christian soldier is liable. "I sometimes fear," she says in one of her letters, "I am getting into the *Slough of Despond*. I feel myself clogged and weighed, as poor Christian did, with the mire of the pond. O that I may, like him, struggle to get out at that side which leads to the wicket-gate! for I know, can I once be permitted to enter there, I shall never be left to turn back again, but be conducted safely through every difficulty and danger to the heavenly city." "It is now almost three years," she says to another friend, "since the providence of God sweetly compelled me to join his people. And O! if you did but know the state I am sometimes in, fearing I am deceiving myself and the world!"

Amidst all these apprehensions, our friend had some experience of "that hope which maketh not ashamed, and that peace which passeth all understanding." In one of her letters she says, "I hope, and trust I can through grace say with you, at least I wish to be enabled to say it, that Jesus is my all and all; and though, often through the corruptions of my desperately wicked heart, I can scarcely know whether I have any love for God and his people or not, yet I would not part with my hope, my faint glimmering hope, for twice ten thousand worlds!" Towards the close of her days, her hope and confidence considerably increased. Our worthy friend did not substitute religious services for a Christian temper, moral duties, or a becoming regard to her worldly and domestic engagements. She was an "example of believers in word, charity, purity, and diligence." I have often admired her activity in business, and the easy, kind, and accommodating manner in which she conducted herself to every one about her; and, I am persuaded, that her amiable and consistent conduct was maintained from the sincerest love to God and man. She was intent upon glorifying God in the station in which his providence had placed her.

She possessed a very benevolent heart. Her hand was liberally opened, as far as her circumstances permitted, for the relief of the necessitous; and she was anxiously concerned for the spiritual welfare of all her connections. It was, I assure you, dear Sir, very affecting after her death, to hear one saying, with anguish in her countenance, "I have lost my best friend;" and another, "I have lost my only friend; she was a friend to my body,—she was a friend to my soul;" and another, "We took sweet counsel together, and walked to the house of God in company."

Though

Though blessed with only a trembling faith herself, she was desirous of animating the confidence of others. She was always ready to sympathize with the distresses of her friends, and to assist with her advice in cases of any difficulty.

She had a grateful sense of the Divine goodness. Almost every page of her diary, and every letter to her friends, abounds with expressions of thankfulness. Her religion was not attended with a morose or censorious disposition. she did not indulge bitter reflections upon those who differed from her in their religious views; but spoke of them with tenderness. If at any time she mentioned the defects of others, it was with sensible regret; but you would see her delighted to relate or hear of the beginning or progress of piety in any. She did not aim at a forbidding preciseness of manner, under an idea that austerity was a garb becoming a professor. But though habitually serious, she cultivated a cheerful temper. I remember that, on one occasion, with tears, she mentioned to me her painful apprehensions, lest the gloom, which at that particular time she lay under, should prejudice her friends against religion. So that she encouraged cheerfulness, not only with a view to her own immediate comfort, but the glory of God and the benefit of others.

Thus devoted to God was our valuable friend; and so exemplary was her general conduct, that I believe none could find occasion against her, except they found it concerning the law of her God. But her humility gave an additional lustre to all her other excellencies. There was no ostentation in her piety; for her real worth was concealed from the nearest observer. She had very lowly thoughts of herself in the sight of God, and in comparison with others. "Alas!" says she in her diary, "how ought I to blush when I see others who have not enjoyed near so many of the privileges and opportunities that I have, and yet have made so much greater attainments in religion!"

We could have wished that so useful and ornamental a life had been very long protracted. But the Lord had otherwise determined. He early ripened the fruit, with a design of taking it to himself. Her affections had not been weaned from earth by repeated disappointments, the lassitude of age, or long-continued illness: she was seized with her fatal disorder in the prime of life, yet she was willing to part with the world and all its endearments. She bore her affliction, which was very painful, with Christian patience; and, notwithstanding her pain and weakness, with remarkable energy and affection entreated her friends to be mindful of their souls. How much the glory of God lay upon her heart appears from this, among other expressions, "O that I could leave the world triumphing in my Redeemer, that others may bear witness to the efficacy of his grace!" But she was not favoured with so strong assurance. During her health, she manifested an anxious jealousy concerning her interest in Christ; and during her illness it did not entirely forsake her. She would sometimes say, "Should I be mistaken, should I be mistaken!" When one was endeavouring to remove her doubts, she exclaimed, "O do not flatter me now! A death-bed is no place for flattery. If you have seen any thing in me inconsistent with my hopes of salvation, do point it out to me. "Search me, O God! and know my heart," &c. But our friend had "laid hold of God's covenant," and did not let it go. She built upon a right foundation; and if she had not an assurance, she had a blessed hope of immortality. "I have never thought any thing," she said to me, "of my duties (meaning since her experimental acquaintance with religion); but I never saw so much of their nothingness as I do now. What could a guilty sinner do, if it were not for the

blessed Redeemer? It is nothing but his righteousness and merits that we can place any dependence upon:" and she frequently expressed her own reliance upon them. As I was once standing by her bed, I heard her devoutly repeating those sweetly soothing words, "Jesus, lover of my soul," &c. Her voice then failed; but I saw her lips moving, and could distinguish a word or two, by which I perceived that she was repeating the following verse: and I shall never forget with what earnestness she lifted up her dying eyes while she was saying, "Hide me, O my Saviour, hide," &c.

Frequently, with great solemnity and composure, she said, "Into thy hands, O God, I commit my body, soul, and spirit." She often mentioned the promises of Scripture; which appeared to refresh her: particularly, "The Lord is my shepherd," — "The name of the Lord is a strong tower," &c.—Once a friend said to her, 'I have heard you repeat with pleasure, these words, "Thou whom my soul admires above," &c. and cannot you say so now?' "Yes," she replied, "and, I hope, I can say, "Whom have I in Heaven but thee!" — She frequently repeated verses from Dr. Watts's Hymns, which were more familiar to her than compositions of a similar description; and are so peculiarly suitable to a dying Christian's experience.

After her dissolution approached, she beheld it with composure; and once calmly said to a friend that was near her, "The candle is quivering in the socket, and will soon be out." When the physician expressed a hope that his prescriptions would be serviceable to her, she replied, "I believe your medicines, Sir, will do me no good; but I have committed myself to the Head-Physician:" and on the morning of the day in which she died, she said, "Who knows but this day I may be with him in paradise, and fill some humble place with Abraham, Isaac, and Jacob in the kingdom of God!" She retained her faculties, with scarcely any intermission, to the last; and without a struggle fell asleep in Jesus, after a fortnight's illness. She died February 23, 1801, in the 39th year of her age. On the following Sabbath a funeral-sermon was preached, at her request, from Psalm xxiii. 4. to a very crowded and serious congregation.

Devonshire. W. R.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Collection received by the Treasurer.

Rev. Mr. Smalle and Friends, at Grimsby, Castor, and Melton, Lincolnshire — — — £. 5 7 0

The following Letters, written by a Soldier returned from Gibraltar, containing an Account of the Commencement and Progress of a Society of Religious Persons at that Place, and the Blessing of God on their Endeavours, were published last Month in the Missionary Magazine, a periodical Pamphlet of great respectability, in Scotland. The Perusal of them afforded us singular Satisfaction; and we doubt not but they will be equally gratifying to all our Readers.

LETTER I.

Sir, *Edinburgh, Nov.* 18, 1801.

You requested me to write you some account of the rise and progress of the work of God in Gibraltar; but I find it somewhat difficult to give you

you a particular account of every circumstance relative to it, as I left behind me a journal which I regularly kept. If I were at present possessed of it, I could have given you a satisfactory relation of every particular. But for your present satisfaction, I will give you a few of the outlines, as far as my memory will serve.

In March 1792, the 46th, 51st, and 61st regiments arrived at Gibraltar from Ireland. In them there were ten or eleven persons who feared God, one of whom preached, and two exhorted. They began to meet, first in a private room, not knowing whether they would be permitted to meet in public. But, when they began to sing, people flocked about the door, entreating to get in; to which they consented. Fearing, however, that they might incur the displeasure of the governor, they petitioned him for permission to meet together to worship God. Hearing they belonged to the Methodist connection, he readily consented, hoping they would not neglect their duty as soldiers. Immediately after this, a large room was taken; but we had it not one month, when it could not contain one half of the people; another, about twice as large, was immediately taken at one guinea per month. Many now began to be concerned about the salvation of their souls; and some of them did not rest till they knew, in their experience, that Christ had power on earth to forgive sins. Our number soon increased to about fifty or sixty. Before the war broke out, in 1793, our number increased to 120. I do not scruple to say, that I believe about fifty of these were truly converted to God; and some of them left a testimony of the truth of it to the world, in a short time after, when they expired, wallowing in their own gore.

All this time, however, the enemy was not idle; for he stirred up much opposition from every quarter. Two or three gentlemen importuned the governor to put a stop to our meetings; but the Lord, in whose hands are the hearts of all men, soon overthrew their counsel. General O'Hara, the governor, is said to have replied, "Let them alone; I wish there were twenty for one of them, and we should have fewer court-martials in the garrison than we have." Nevertheless, the persecution did not cease; for they were reproached on every hand, and all manner of evil spoken against them falsely. This had one good effect; for such as did not receive the seed into good ground, soon withered away; but the hands of the faithful were strengthened, and their hearts united by the love of God, and we often found the Lord present in our little assemblies, particularly at our love-feasts: these, indeed, often proved times of refreshing. Our society seemed now well settled and set in order; but the war soon occasioned the removal of the troops, some to the West-Indies, some to Toulon, others to Corsica, by which, in about twelve months, our number was reduced to about twenty; yet we continued to meet regularly in a public manner, there always being some to give a word of exhortation to such as were inclined to come and hear. In this manner we went on, with very small increase, till August 1796, when the 28th regiment arrived from England; among them there where some who preached. At the same time, came also the young officer mentioned in the Missionary Magazine, vol. ii. p. 260. We now had preaching once more; and the novelty of an officer preaching, drew many to hear that would not have otherwise come. The Lord did not let his word return void; for to a number it was, I trust, the power of God to salvation. Our society increased, and our house became far too small for the congregations. We then took a larger room; but with this revival the enemy stirred up fresh persecutions. The commanding officer of a regiment gave out an order, that no man belonging to his regiment was to attend

the Methodist meetings, upon pain of being punished for disobedience of orders. Application was made in vain to have the order done away; however, the regiment was soon after ordered for England, as was also the young officer mentioned above. But there being still some left to speak in the name of Christ, their labour was not in vain; for the number of those still increased who sought redemption in the blood of Christ. It was then thought adviseable to build a chapel, as we were at this time paying above two guineas per month. The chapel was accordingly built, without delay, the expence of which amounted to upwards of 120 l. sterling. Our brethren were so desirous of the prosperity of Zion, that each gave freely of what the Lord had blessed him with; and when the house was finished, there was not a farthing of debt on it. This was a great encouragement to us. Our number at this time was about sixty, and our congregations commonly between 200 and 300.

We were but a short time settled in our new chapel when the regiments, of which our society chiefly consisted, were ordered on the expedition to Minorca; and shortly after this again, a few more to Malta and Egypt. Thus we were again reduced to about fourteen or fifteen: yet, blessed be God, there has always been a few to keep open house for the worship of God; and though the enemies of the cross of Christ have often strove to overturn the work, we always found, that no weapon formed against us did prosper; and that they that were for us, were more than all that could be against us.

When I left them, in June last, our number was about 34 or 35, and our congregations frequently about 200. There was then a young man, a schoolmaster, that preached, and another, a clerk, that exhorted. There is a meeting every night of the week. On the Sabbath and Thursdays there is preaching; and on the other nights there are exhortations or prayer-meetings, as may be thought fit; and that every thing may be done decently and in order, we have a committee, consisting of eleven members, one of whom is the leader, and another the steward. These meet as often as occasion may require, to consider the best methods of conducting both the spiritual and temporal affairs of the society. The steward reads over the accounts and the resolutions of the committee once a month to the society. Our leader is set apart to his office by solemn prayer, and he also administers the Lord's supper to the society once a month. Farther, no one is admitted as a member amongst us till he has been two months on trial (unless we know that he has been serious before); then, if there be no objection to him, he is admitted with public prayer. This we think a prudent way to prevent reproach from being brought on the cause of God by unworthy members. We were led to this from having suffered much from this quarter in times past; and if any amongst us walk disorderly, we admonish him, and bear with him for a season; but if he still continues to walk disorderly, and contrary to the Gospel, we then at a public meeting, declare him to be no more of us.

Now, Sir, I have given you a kind of progressive account of the work of God in Gibraltar, and the simple manner in which it is carried on amongst us. We believe that the Lord doth not despise the day of feeble and small things; for we often find our hearts filled with joy and gladness when we are met together in his name. I believe he is carrying on a gracious work there; and, I hope, although it has been a place long a proverb for its wickedness, that it will yet be a praise in the earth; which, that he may grant for his name and mercy's sake, is the earnest prayer of your sincere well-wisher.

LETTER

LETTER II.

Sir, *Edinburgh, Dec.* 4, 1801.

As I know that the least information concerning the spread of the Gospel gives joy to the soul that prays for prosperity to Zion, I will give you some farther account of what has fallen under my own notice.

In my last, I communicated a short account of the work of God in Gibraltar. Blessed be God, that work was not wholly confined to Gibraltar; for, by the removal of the different regiments to Minorca, Malta, and Egypt, the Gospel was carried to these places; and though I have not the happiness to inform you that any of the natives were brought to the knowledge of the truth, yet some of our own countrymen were brought to see their need of a Saviour. In Minorca, meetings were held regularly in different parts of the island, where three of our brethren preached the Gospel to as many as came to hear; and I believe their labour was not in vain; for a considerable number was added to them, who evidenced their sincerity, by their respect to the commands of God.

Since I arrived in Scotland, I learned, by a letter from my friends in Gibraltar, that there is a society formed in Malta; and I doubt not, but there will be good done; for I know that there are some amongst them who have felt the Gospel to be the power of God in their souls, and are zealous advocates for the truth as it is in Jesus. May the Lord cause the little cloud to spread over that barren wilderness in the Mediterranean, till it become a fruitful field. Of Egypt I can give no particular account at present, whether our friends ever had an opportunity of meeting together or not.

In my last, I forgot to acquaint you, that, at different times, the Terpsichore frigate was repairing in Gibraltar harbour. Some of her crew being led to our meetings, and by means of the word preached amongst us, together with some religious pamphlets that were given them, seven or eight of them were brought to the knowledge of the truth, and, when on board, met together as often as duty would permit, to read and pray: and I ought not here to omit, what to me appears as a strong proof of their love to the Gospel, that, having received a considerable sum of prize-money, each contributed what he could spare, and sent on shore to the steward of the society forty dollars; and every time their ship came to our harbour, they lost no opportunity of coming ashore to the means of grace.

On board the Hector, of 74 guns, there was one that was convinced by hearing the Gospel in England. When he came to Gibraltar, he attended our meetings; and as many as had them to spare, gave him pamphlets and other books; and in a short time there were five more that saw their need of turning to the Lord.

In the Defence, of 74 guns, there was also a number of the sailors that met regularly in the cable-tier; and one of them preached. While the ship lay in our harbour repairing, one of our preachers went on board, and preached to them. There were two or three pious men on board the Incendiary fire-ship, and some on board some of the transports, that used to attend our meeting when they had an opportunity. I often heard that there was a considerable number on board of the Queen, of 98 guns; but never saw any of them. I think that the praying few belonging to the navy, are in a particular sense entitled to the prayers of every Christian; for surely they have trials with which none on shore are acquainted.

Before I conclude, I would just inform you, that in Gibraltar we have a small library, consisting of about 150 volumes, most of them on experimental religion. To this library many owe a great deal of their knowledge in the ways of God.

Now,

Now, my dear friend, let me beg your prayers for the little church in Gibraltar; and that the Lord may follow your pious endeavours with his blessing, is the prayer of yours, &c. W. B.

AMERICA.

Extract from the Report of the General Assembly of the Presbyterian Church of the United States of America, 1801.

THE Assembly having heard a circumstantial narrative from almost every one of its members, on the state of religion in his own charge, and in other places to which his observation had extended, are of opinion, that in general the cause of religion has been progressive, and in some places eminently so. In some places, infidelity does not assume that bold and threatening aspect which it did for some years past; but seems to be, in some measure, abashed, and disposed to retire into its former state of concealment. In some instances, avowed and inveterate enemies to christianity have been remarkably converted, and have become, to all appearance, sincere and lively Christians.

From many of their churches, the General Assembly have heard the most pleasing accounts of the state of vital piety. Revivals, of a more or less general nature, have taken place in many parts, and multitudes have been added to the church. In the northern and eastern Presbyteries, there appears in several congregations, a serious attention to the great things of religion; and its interests appear evidently to be advancing. In several of their churches, "times of refreshing from the presence of the Lord" have been experienced; sinners have been brought to repentance; and saints have been comforted and edified: and these pleasing appearances, in some instances, still continue. From the west, the Assembly have received intelligence of the most interesting nature. On the borders of Kentucky and Tennesse, the influences of the Spirit of God seem to have been manifested in a very extraordinary manner. Many circumstances attending this work are unusual: and though it is probable that some irregularities may have taken place; yet, from the information which the Assembly have received, they cannot but exceedingly rejoice in the abundant evidence given them that God has visited that people, and poured out his Spirit remarkably upon them.

In the middle and southern Presbyteries, appearances are not so encouraging: for though in some of their churches religion flourishes, yet, in many others, the wise and foolish virgins are slumbering together; iniquity abounds, and the love of many waxes cold. Ignorance, vice, and infidelity, do, in many parts of our country, still prevail.

The new settlements, on our frontiers, appear very desirous to have the Gospel preached amongst them; and our Missionaries who have visited them do not appear to have laboured without success. Good impressions have, not unfrequently, been made; and churches are rapidly forming, which will soon need settled pastors.

The intelligence which the Assembly have received from the heathen tribes is very pleasing, viz.

That there is amongst them a willingness, yea an ardent desire, to have the Gospel preached to them: their prejudices seem to be removed, and many important obstacles are surmounted. Some of their chief men have offered to commit their sons to Presbyteries and Missionary Societies, in order that they may be instructed, not only in the arts of civilized life, but also in the principles of the Christian religion.

The prospect of the conversion of the Indians is now more flattering than it has ever been before. The wilderness already begins to bud, and

and, it is hoped, will soon blossom like the rose. The solitary cottage of the wandering savage will, the Assembly trust, be soon gladdened by the reception of the glorious Redeemer, with whom there is no difference between the Jew and Greek, between the barbarous and refined; for he is the "Saviour of all men," and the "propitiation not only for our sins, but for the sins of the whole world."

By printed accounts from the United States of America, we also learn, that to the churches of the Elkhorn Baptist Association, in the course of the last year, have been added 3011 members; and to all the Baptist churches in Kentucky, not less than 10,000! and that the revival of religion in the western country still spreads and increases.

ASSOCIATIONS.

THE Association for spreading the Gospel, in the county of Shropshire, met agreeably to appointment, at the meeting-house, Swan-hill, Shrewsbury, on Thursday, January 7th; when a sermon was preached, in the evening, by Mr. J. Robert, of Llanbrynmair, from Eph. v. 31, 32: and the next morning the ministers proceeded to the ordination of Mr. Rd. Everall, the county itinerant, in hearty compliance with the request of many persons from different villages, where he labours. Mr. T. Weaver, minister of the place, began the service with prayer and reading the Scriptures; Mr. J. Whitridge, of Oswestry, delivered the introductory address, proposed the questions, and received the confession of faith; Mr. T. Weaver engaged in the ordination-prayer; Mr. P. Edwards, of Wem, gave the charge, from Mal. ii. 6, 7; and Mr. J. Roberts concluded with prayer. The congregation assembled again in the evening, when Mr. D. Francis, of Ludlow, preached from 1 Thess v. 21.; Mr. W. Lewis, of Whitechurch, prayed before, and Mr. J. Palmer, of Shrewsbury, prayed after the sermon.

This Association was formed in the year 1796: by means of it, about twenty-eight places are supplied with preaching, most of which are well attended. There is reason to believe, that the word has been blessed to the reformation of several villages, as well as to the conversion of many individuals; and there are also very pleasing prospects of future usefulness.

West Kent Association.

THE half yearly meeting of the ministers and brethren in this district, for the spread of the Gospel, was held at Maidstone, October 20, 1801; when the business of the Association was attended to and settled. Two sermons were preached on the occasion: the former by Mr. Stanger, from Acts xi. 21.; and the latter by Mr. Slatterie, from 1 Pet. iv. 11.; and the Brethren Beaufoy, Bentliff, John Stanger, jun. and Pilcher, engaged in prayer.

The next meeting is appointed to be held at Mr. Ralph's meeting-house, Maidstone, on Tuesday April 13; when Mr. Stanger, jun. (a student in the Kentish seminary) is nominated to preach in the forenoon and Mr. Podmore, of Tunbridge, in the evening.

East Kent Association

Was held in Canterbury, October 21, 1801. Mr. Atwood preached the evening before, from Eph. iii. 8.; next morning Mr. Gore, from John vi. 37; and Mr. Giles in the evening, from Rom. viii. 13: when it was agreed to recommend to the West Kent Association to join with them in providing a county fund, similar to Essex and Suffolk, for Gospel-ministers. The next Association is to be held at Ashford, April 21, 1802; when Mr. Crump is to preach the preceding evening: next morning Mr. Drew; and in the evening Mr. George Townsend.

POETRY.

AN EPISTOLARY ODE

To * **, Esq. by the late Rev. J. Thorowgood.

Written in February 1772.

**, Resume thy tuneful lyre;
Again sweep o'er the sounding strings;
Harmonious teach our souls to rise,
And soar to Heav'n on Music's wings.
Urania, lovely maid, descends,
And ev'ty tuneful gift imparts;
She gives the pow'r to soothe our woes;
She bids thy song affect our hearts.

If gentle Floria early falls;
If *, (thy friend) resigns his breath;
Thy tuneful numbers calm our grief,
And dissipate the shades of death.
Their mould'ring clay we view no more;
No more their urns attract our sight:
Call'd by thy muse, we lift our eyes,
And, cheerful, trace their heav'nly flight.

Friendship next becomes thy theme;
Virtuous friendship, charming name!
Its flow'ry fields, with thee our guide, we tread:
Friendship's fragrant spicy bow'rs,
Friendship's sweet perennial flow'rs,
Cultur'd by thee, diviner odours shed.

Now heav'nly love inspires thy song;
Seraphic ardour fires thy tongue,
And Jesus is thy theme.
His love deserves thy sweetest lays,
His love demands thy noblest praise,
And merits love supreme.

In numbers solemn, soft, and slow,
Oh! teach thy mournful verse to flow,
And ev'ry passion move!
Tell how he wept, and groan'd, and dy'd,
While purple torrents from his side
Attend his wond'rous love.

Softly touch the trembling strings;
Of grief disclose the sacred springs,
With melody of woe:
With accents soft, and notes complaining,
From ev'ry cheerful chord refraining,
Instruct our tears to flow.

Then rapid strike the sounding shell;
His vict'ry o'er sin, death, and hell,
With notes triumphant sing:
Tell how he bruis'd the serpent's head,
With conquest crown'd, forsook the dead,
And crush'd the grizly king.

Blest with the presence of the tuneful nine,
Thus * * touch'd his harp with skill divine;
He touch'd the strings, responsive to his hand;
The speaking strings obey'd his soft command.
But now no more his music fills the plains;
Ingrateful to the kind propitious maid,
He disregards her gifts and proffer'd aid.

Awake, my * *, tune thy harp;
For this thy harp was strung by Heav'n;
For this were music's charms bestow'd;
For this harmonious pow'rs were giv'n.

Shall themes like these forgotten lie?
Shall pensive virtue droop and die,
And not one bard be found
T'assert fair virtue's injur'd cause,
To vindicate her sacred laws,
Or raise her from the ground?
Not thus the vict'ries of the Cyprian queen,
Or of the bloated Conqueror of Ind;
They quaff the bowl;
They raise the song,
With garlands crown'd,
Their mirth prolong,
While wanton airs pollute each flow'ry scene,
And dire contagion taints each youthful mind.

* *, awake, *indignant* rise;
Or let thy breast compassion move;
Oh snatch thy soul-enrapturing lyre,
And sweetly warble heav'nly love.
In vain, shall Friendship raise her voice?
In vain, shall Virtue bid thee rise?
Oh! no! my * * will awake:
His song shall emulate the skies.

ERRATA in some copies of this No.

Page 83, line 2, for *facient* read *faciunt*
— 27, for *from* read *above*

EVANGELICAL MAGAZINE



REVD. RICH.D WEARING

Rendham Suffolk

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THE

Evangelical Magazine,

FOR APRIL, 1802.

SKETCH OF THE CHARACTER OF THE LATE MR. W. DUNKLEY, OF WARWICK.

WITH the strictest truth it might be said of the subject of this short memoir, Never did children lose a more tender parent; never did a wife lose a more affectionate husband; never did a church of Christ lose a more useful and honourable member.

As a convert, Mr. Dunkley was an eminent instance of the grace of God. His youth, although not marked with public enormities, yet exhibited a perpetual vicissitude of folly and religious indifferency, until it pleased the Almighty to lead him under the sound of the Gospel, where the word reached his heart with power. The divine change almost immediately discovered itself; and he who had been active in the service of Satan, from this period until the time of his last sickness, exhibited a similar diligence in the concerns of his own and others' salvation. How admirable are the designs of God, that the temper, not changed in its natural cast, should, when sanctified by the Holy Spirit, and exercised in a different channel, serve often to set forth more evidently the wisdom of God, and the spiritual improvement of the subject!

As all Christians are not partakers of the same measure of grace, so some are designed for more usefulness in the church than others. Some glorify God by a more silent, yet holy example; whilst others unite in themselves activity with piety. Of the latter class was our deceased brother; and herein he evinced how useful a church member may make himself amidst the circle in which he moves. The claims of a numerous family demanded the perpetual fruits of his industry. He was seldom employed less than from twelve to fourteen hours daily, at his worldly calling. It appeared as if he was always convinced that a rational creature had no time to lose; but very much to redeem.

As he was a pattern of diligence in business, so he was equally "fervent in spirit, serving the Lord." The good man

seldom or never went to his work until he had taken a considerable time for early secret devotion; nor scarcely ever was seen at a meal in his family without a Bible in his hand, in which he was a wise student. His family-worship was regularly and conscientiously regarded, morning and evening, except when prevented by unavoidable engagements. Nor did the church less occupy his attention than the closet and the family; always manifesting a wish to promote as well as enjoy religion. He would set forward and assist in social meetings for prayer, both in the week days and on the Lord's Day morning, at an early hour. Knowing how much the Scripture makes of the saints' communion with each other, he delighted in experience-meetings, and in uniting with his friends to repeat sermons, which he and they had heard preached. Possessing an extensive as well as sympathetic soul, he perpetually acquainted himself with the spiritual state of all connected with him, and endeavoured to adapt his advice or prayers to them accordingly. When he observed persons attentive to the word for a season, he seldom failed to find them out and invite them to his house, that he might question them about soul concerns. His house was the continual resort of any who might be enquiring the way to Zion. By these means he would assist his pastor, and prepare them for communion with the church. Not contented with a small share of action, he would make excursions to different villages, where he has established prayer-meetings; and here he employed the talent God had given him, in expounding a chapter of the Bible, or in giving a word of exhortation. Like his divine Master, he ever went about doing good.

God hath said, "Them that honour me, will I honour;" this Scripture was fulfilled in our friend. He was signally honoured in introducing many into the good ways of the Lord. His talents, had time permitted him to improve them, might have given him a respectable place as a professed teacher. But to be useful, was more considered by him than a name; and he knew that usefulness was not so much attached to appearance as to action and principle: and as he thought and acted, so it turned out; for, in all probability, in the course of nearly twenty years, which was about the period of his career, he was instrumental of bringing more souls to Christ than many ministers who have laboured a longer time, publicly instructing people committed to their charge. Happy would it be for

every

every church of Christ, if they were blessed with such helpers! It is mentioned here with pleasure, that hopes are entertained that the spirit of the deceased has cast its influential mantle over some of both sexes who survive him, in the church of which he was a member.

The path of such a man one might naturally expect would be attended with perpetual serenity and joy, and his dying chamber visited with an unclouded smile of divine approbation; but it was not so. Jehovah is a debtor to no man; and will have us know that we have no other claim upon him, than his promise and grace entitle us to expect. Our brother would frequently walk in heaviness through manifold temptations; sin was felt as a sore burden; and oh! how would he bewail its indwelling nature in most of his prayers offered before others to God! A tincture of asperity in his natural temper, frequently distressed him, and would lead him (with a saint of former ages) to say, "Surely, I am more brutish than any man." The deceased was one who seemed constantly inclined to lay the blame of human weakness at the creature's door, and to ascribe all the ability for service or suffering to omnipotent grace. The disorder of which he died was a gradual decay of the liver, which confined him many weeks from the much-loved courts of his God. During this period, his frame gradually weakened; and his animal spirits appeared so low, as scarcely to suffer him to speak without pain. As one who had wrought while it was day, the night of sickness left him little ability to act, or even to drop a word for his Lord: he was, upon the whole, serious and composed. In the first stages of his confinement, there appeared in the good man, perhaps, an undue desire of recovery; but how easily does sympathizing nature account for this, when it considers, that an affectionate wife and six helpless children lay near to his heart. The Lord saw meet to deny his family and his friends their request. His tabernacle weakened hourly, till death released him. As he had often wished, so he entered into rest on the Lord's Day, August 2, 1801, surrounded by many to whom his memory will be ever dear. He was aged about 40.

As our brother's life was not without fruit, so his death was not without respect: several hundreds attended him to the grave, who witnessed by their tears that a good

man had left the world. A very crowded audience heard attentively the funeral discourse preached on the ensuing Lord's Day. J. M.

THE CONVERSION AND DYING EXPERIENCE OF MR. MATTHEW HILL,

OF KIDDERMINSTER, WHO DIED SEPT. 24, 1792†.

MR. Matthew Hill was an intelligent and amiable young man, whose mind was strongly tinctured with the speculative principles of what is so much boasted of in the present day as a rational religion: but when the messenger Death drew nigh, he was terrified at the thought of appearing in the presence of his Judge, without an atonement to remove his guilt, and a feeling sense of religion in his heart to fit him for the enjoyment of Heaven. His confidence in the one, and his experience of the other, occasioned those lively hopes and animating pleasures which affected and delighted the souls of all who attended his dying-bed: —pleasures and hopes which the cold-hearted principles of the speculating moralist were never yet able to inspire!

The general benevolence of Deity, which before his illness was the only foundation of his hope, he was now afraid any longer to depend upon: he, therefore, frankly made this acknowledgment to a friend: That although this had been his trust under *slighter apprehensions of the evil of sin*, it could now afford him no footing at all; but it appeared only a vague and uncertain ground of confidence, and yielded him no satisfaction or comfort. When the means of relief, which only the Gospel has revealed, were mentioned to him in reply, and those passages were particularly referred to, which speak of the Lamb of God taking away the sins of the world, and the blood of Christ cleansing from all sin, he acknowledged (with his accustomed frankness) that he had been taught to consider these sentiments as *irrational*; that he was prevented from ever studying those parts of Scripture which referred to them, or even giving them a thought; and now, he deeply lamented, he could not comprehend their sense or meaning. In this distressing darkness he must have continued, and consequently have died unhappy, if, as he afterwards

† Extracted from a funeral sermon, preached by the late Rev. John Barret.

acknowledged

acknowledged with gratitude and wonder, God himself had not been his teacher.

It was about two months before his death, that he became sensible to a more prevailing concern for the salvation of his soul than he had before experienced. This he discovered by expressing a deep sense of sin, and confessing his utter inability to save himself. Before this, as he freely owned and lamented, he was under the power of a natural pride of reason, which strongly prejudiced his mind against the most important truths of the Gospel; the consequence of which was a state of mental darkness, confusion, and trouble; nor could he obtain relief or comfort, until he was made willing to sit as a little child at the feet of Jesus, and surrender both his understanding and his will to the direction of infinite Wisdom, and the influence of sovereign Mercy: but when his mind was set at liberty, he was ready to acknowledge it was the Lord's doing, and marvellous in his eyes! Accordingly, when Mr. Barret visited him about this period, he said, "Notwithstanding all the pains you have taken to instruct me in the knowledge of the truth, I should never have been convinced, if God had not taught me inwardly."

His convictions were for a long time painful and distressing; but at length he obtained a glimmering of light through these promises: "Him that cometh to me, I will in no-wise cast out; and he that believeth in me shall never perish." As I was conversing with him, adds Mr. Barret, upon the encouragement which these promises contain, he interrupted me, by saying, "It seems an impertinent question; but I cannot help indulging it,—O what can there be, to induce the great God to pardon such a sinner as me?" The Scripture, I answered, furnishes a ready reply to your question, "I, even I am he, that blotteth out thy transgressions for mine own sake †." With this thought he seemed to be greatly relieved; and from that time he continued to be exercised with a mixture of hope and fear, till the Thursday before he died. As he was sitting in his chair that evening, he appeared by the motion of his hands to be engaged in prayer; and after a while, opening his eyes, he said in a low tone of voice, "Heaven is a glorious place!" When his sister, upon this, went up to him, he took her hand, and exclaimed, "O what a glorious place Heaven is! I shall not now be long out of it; no, I

† Isa. xliii. 25.

shall

shall not be long; and I shall some time meet thee there. O what unbounded love! what is all the world to this! Sure, I shall never more complain of pain!"

Mentioning this experience to Mr. Barret on the following Saturday, he added, "I know there is some danger of trusting to these feelings, and I am afraid of myself; but they are not the foundation of my hope; and I think, although I ought not to trust in them, I ought to be pleased with them." Being asked whether he did not wish to communicate his present sentiments and experience to others, he replied in an agony of affection,

"And tell to all poor sinners round"—

But recovering himself, he observed, "It is but two days since I have known and enjoyed what I do now; and before then, I was so selfish, I could hardly think of any thing but my own salvation; but now, I hope, I shall never be ashamed of the cross of Christ."

His convictions of the evil of sin were not only continued, but sensibly increased by the discoveries of divine love with which he was favoured.—"I remember," said he, "it was once observed by a member of the House of Commons, that the Methodists maintain faith to be the great essential of religion; and this he thought a dangerous principle, as it weakened the obligations of morality. At that time I thought so too. It appeared to me the strangest and most unaccountable thing in the world, that forgiveness should promote holiness. I little thought that the forgiving love of God would inspire the hatred of sin which I now feel." He then, in the most genuine manner, expressed his self-abhorrence on account of the sins of his past life, and added, "It must surely be an infernal doctrine, to sin that grace may abound."

When a friend, who called to see him about this time, observed, that he had a more smiling countenance than when he saw him before, he said, "Ah! I had then a great burden of sins upon my back." The person replied, 'You seem now very comfortable:' he answered, "I am more than comfortable."

When another friend looked in upon him early on the Lord's Day morning, he found him in a transport of joy: "Glory, glory, through a bleeding Lamb, even for such a sinner as I," were the words with which he met him. He then seemed to wish himself surrounded by all the world, that he

he might tell what God had done for his soul; and uttered with looks emphatically wishful,

" O could I tell to sinners round,
" What a dear Saviour I have found,
" I'd point to his atoning blood,
" And say, Behold the way to God !"

When an affectionate relation whom he tenderly loved, and whom he much wished to see before he died, came into the room, he clasped his hand, and cried out " All is well, —all is well." He then expressed his wishes and hopes of meeting him in Heaven; and added, " but it must be by the grace of God at last." On the same day, the Sabbath, he said, " God has now made my bed in my sickness; and such a bed as few kings ever lay on." As death approached, and a dear friend stood sighing by him, he spoke out, " No sighing now; that must all flee away." One asking him how he did; the answer was, " Better and better." Another putting the same question afterwards; the reply was, " Just gone, I hope. I hoped to have been in glory before this." Shortly after which, he departed.

What a shining instance is this of the grace of God! Well might the preacher fix upon that Scripture which was the text of his funeral sermon, " Is not this a brand plucked out of the fire?" The deliverance of a sinner is indeed an astonishing deliverance: and how glorious is that Gospel which reveals it to us! G. B.

ON CONSCIENCE.

THERE is, perhaps, no word more misunderstood than the word Conscience: it is in every one's mouth; but little understood, and less attended to. It may be described as an inward *consciousness* of our own thoughts, desires, and actions. A late valuable writer has thus defined it: "The testimony and secret judgment of the soul, which gives its approbation to actions that it thinks good, or reproaches itself with those which it believes to be evil." By nature it is *evil* and *guilty*, in consequence of our sin; and hence we endeavour, while without God, to silence its remonstrances, or drown its voice, by business or pleasure. Its testimony is ungrateful; we cannot refuse its evidence, or endure its verdict. It is perhaps the only power in the human mind, since the fall, on the Lord's side. It is a friendly monitor to all; and, without doubt, its testimony will leave every sinner at last without excuse, whether

whether favoured with revelation or not. Those who aim to resist its reproofs, it is righteous in God to leave; and thus their conscience becomes *defiled* and perverted, so that it cannot judge "aught*." In some instances, how awful have been the effects of a guilty conscience! Judas, and Saul the king of Israel, and multitudes of later examples, might be brought forward; and often, it is to be feared, those acts of suicide which are supposed to arise from lunacy, are proofs of the power of conscience. "A wounded spirit, who can bear!"

How infinitely are we indebted to the Gospel for the *peace* and *purity* of our conscience! It reveals to us an all-sufficient remedy for a guilty conscience, in the efficacious blood of the Lord, our Redeemer †. Is this a remedy to be neglected or despised? Shall we think lightly of that which excites the attention of angels, and by which they learn "the manifold wisdom of God?"

We should seek an *enlightened* conscience, otherwise we shall degenerate into *superstition* or *error*; and this we can only obtain by prayer and searching the Scriptures. The conscience of the true believer is not only rendered pure and peaceful, but *tender*: its tenderness consists in a sensibility of the approach of sin,—an uneasiness under its influence,—an unfeigned desire to do the will of God,—and the exercise of compassion towards others.—It should be our daily exercise to have always a conscience "void of offence towards God and man ‡:"—that while we suffer the reproaches and scorn of the world, who cast out our name as evil, we may enjoy the testimony of our conscience, as to our sincerity and uprightness §.

Sin wounds the conscience. Let us learn to hate and flee from it, and consider it as that which alone can do us any essential harm, in life, at death, or to all eternity; and by renewed application to the "opened fountain" for sin, let us preserve the peace of our conscience.

How useful, and often successful, is an *address to conscience!* This was exemplified in the history of our blessed Lord, in many instances, especially when the woman was brought before him ‖. Her accusers were *convicted by their own consciences*; perhaps, by what Jesus wrote on the ground. Let this be an example to ministers, in addressing both saints and sinners, "By manifestation of the truth, commending themselves to every man's conscience in the sight of God **."

Westminster. S——

* Titus i. 15. 1 Tim. iv. 2. † Heb. ix. 14. and x. 22. ‡ Acts xxiv. 16 § Cor. i. 12. ‖ John viii. ** 2 Cor. iv. 2.

VILLAGE DIALOGUES.

(Continued from our last.)

DIALOGUE XII.

A SUNDAY EVENING'S CONVERSATION, UPON THE MERCIES OF GOD IN THE JUSTIFICATION AND SANCTIFICATION OF THE UNGODLY, BETWEEN MR. STEADYMAN, FARMER LITTLEWORTH, AND FAMILY.

THE Farmer, Henry, and Nancy, with Mr. Steadyman, not having sufficient time to return home between the services, carried their provisions with them into Thomas Newman's house; and there partook of it. After the second service they returned; and after supper the following conversation took place.

Steadyman. Well, sister Littleworth, I never spent such a Sunday as this before. (*To his wife.*) Mistress, I wish you had been with us. I never saw such a serious and devout congregation, and never heard such a sermon since I was born: and then we eat our dinners at Thomas Newman's house, the poor man that works for my brother. What a good man he is! and what a charming family he has got! I counted seven of them, and, I think, his wife is near her time again; and what a wonderful prayer he made before we all went again to church. We do not serve God in our parts any thing like as they do here. I never saw any thing like religion as I have seen it this day.

Mrs. Steadyman. Why, Nathaniel, what can possess you to talk about religion in this manner? Well, if I did not always suspect what would become of this visit, as well as Mr. Dulman.

Mrs. Littleworth. I let my husband go his way, and I go mine; and I find I am quite as happy, since he has taken to religion, as ever we were before.

Steadyman. Well, never did I hear any minister, from the beginning to the end, lay open the Bible in a manner like him. I am sure I should never stay at home if I could hear at Ruckford a minister like Mr. Lovegood. If I can, I think, I shall go to hear poor Mr. Meek, the Welshman, for he is supposed to be the most like him of any man in our parts; but O how he explained, as he called it, the way of salvation for ruined sinners by Jesus Christ! Though I have read so much of it in the Bible, and have heard so much about it, yet I wonder at myself how I could be so ignorant what these things could mean.

Henry. Why, to be sure, he preached us two excellent sermons; but to me it appears, as tho' every sermon he preached was better and better. O what a blessing we have in that most dear man of God! and what a mercy it would be, if in every parish there were such ministers to instruct the ignorant. It is his very heart's delight to go about doing good to the souls of his people.

Steadyman. Why, I must confess, when I heard him in the desk, I liked him wonderfully; but in the pulpit what a man he is! and with what love and affection he preaches! his heart seems to feel every word he says. But I rather wonder at his text, "By the law is the knowledge of sin." How wisely he explained it! I did not know there was such a text in all the Bible.

Henry. And did you not admire how he set forth the purity and holiness of God, both in his nature and in his law? That as he was infinitely

holy in himself, so he must hate sin, whether committed by apostate men or angels, in an infinite degree; that we had not only to consider our outward actions before man, but the state of our hearts inwardly before God; that it was said, "Blessed are the pure in heart," for it was they, and they only, that could "see God."

Steadyman. Why, I had always understood that if we were but just and honest before man, it was quite enough. How well he explained that text, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified:" that though we might be justified by our actions in the sight of man, yet that none of us could be justified in the sight of God, as his holy nature abhorred the inward sinfulness of our hearts.

Farmer. Ah, dear brother, how glad I am to hear you talk after this fashion! Because I thought I did not deserve to stand before the justice for my wicked deeds, I thought I had righteousness enough to stand before the Lord himself! How could I think myself a christian, while I thought no more about the salvation of my soul by Jesus Christ than the dead folks do in our church-yard at Mapleton!

Henry. But while he pointed out the nature of God, did you not mind, uncle, how he explained to us that every wicked sinner in a state of enmity against God, lived with a hell in his own heart while he was living without God in the world?

Steadyman. Yes: and I remember he said, that every sinner was his own tormentor, by his own wickedness.

Henry. I suppose you mean that part of his sermon in which he was proving how every person who was tormented with anger, malice, or revenge, was a most cruel self-tormentor; and that covetousness shut up a man's heart, not only against all mankind, but against himself; and that, therefore, he was a self-tormentor. These, he said, were a set of *devilish* self-tormentors. Then he talked of a set of *beastly* self-tormentors; and all that he said against these evil ways, I have experienced to be true, most sadly to my own cost. In these days I should not have cared if I had broken my father's and my mother's hearts, if I could but have got their property to have spent it in my wicked projects. (*Henry is affected, and weeps; the Farmer is also much affected, and adds*) —

Farmer. See, brother, how wonderfully the grace of God has changed the heart of my dear child! how different he is now to what he was before he went to sea! and you know what a poor, thoughtless, worldly-minded sinner I was before I took to go and hear Mr. Lovegood.

Steadyman. Why, I confess, brother, I see something in religion that I never thought of before; and all that I have been hearing to-day seems to me to be so true, that there is no disputing against it.

Henry. Yes, uncle, and I was glad, for your sake, that you was there; for it appeared to me as clear as the light, what Mr. Lovegood said of the law,—that it was the revelation of the mind and will of an infinitely holy God among all his creatures; that, therefore, the least sin, in the least degree, must put us under the condemnation of that law; that if God could in any measure allow sin, or look over it upon account of our corruption, such sinful actions would be no longer unlawful actions; for "where there is no law there is no transgression."

Steadyman. Indeed, Mr Henry, it appears to me that I might have gone all the days of my life to hear Mr. Dulman, at Rucktord, and still continued as ignorant of the law as if I had been a downright heathen. Nay, as for my part, I do not know that I ever heard any thing further about the law than what a heathen may practise quite as well as a christian.

tian. At one time, we are told we must not get drunk; then that we must not curse and swear; then that we should pay our debts; and then that we must come to church and keep the Sabbath. Now I had never any inclination to do otherwise, between man and man; but we never hear any thing to the purpose, how the heart of man should be before a pure and holy God.

Farmer. Aye; and just in the same way Mr. Doolittle used to "daub me over with his untempered mortar;" for though I was never so strict and moral as you have been, brother Steadyman, yet, as I kept pretty *tight* to my church, and used to act *good-naturedly* towards my neighbours, and, as our parson used to say of me, I had *a good heart at bottom*, when he used to hear of me in my tipsy fits, I thought if I had religion enough to please him, I need not concern myself about any thing further; especially as I thought he could do such wonderful things for me when I came to die.

Henry. Ah, but uncle, these sort of notions will never make out what Mr. Lovegood said about the law from the word of God; how it is the letter that killeth, and the ministration of death and of condemnation. If the law required nothing but outward sobriety and morality, I suppose you never transgressed it; and then the Bible is not true that says, We have all sinned, and come short of the glory of God; and that consequently judgment is past upon all men to condemnation.

Steadyman. Why, I have no more a desire to make myself a beast by getting drunk, than I have a desire to go and lie to-night in brother's hog-stye; and as for outward integrity between man and man, I thought myself almost to be a little god upon that account, because people would say of me, that they would rather trust me upon my word, than believe many others upon their oath. But I did not quite understand what Mr. Lovegood meant by the law being the ministration of death and condemnation.

Henry. Why, you know when any one commits a capital offence, by transgressing the laws of his country, then the law administers condemnation and death to that man; and when he is given over to the executioner, he loses his life by the letter of that law; and, therefore, it is the letter that killeth. Now you know, uncle, the first and great command is, That we should love the Lord our God with all our hearts, and minds, and souls, and strength; but our blind consciences think little or nothing of living in the perpetual neglect of love to God, while we are much more alarmed if we neglect those rules of morality we ought always to observe between man and man. Thus we live in entire neglect of the duties of the first table, that tells us what we should be before God; and think that all will be well if we keep up a little outward decency in attending to the duties of the second table, which direct us how to act among our neighbours.

Steadyman. But how Mr. Lovegood talked about the spirituality of the law, and what a holy frame of mind was needed before ever we could love God; and that we could practise nothing that was truly good before God, unless we loved him: that it was impossible that any man could repent of sin till he hated it; and that sin never was hated till God was beloved: and how plainly he made it out, that without this love to God we could never pray aright, believe aright, or do any thing aright.

Farmer. Ah, brother Steadyman, and so I found it with me directly as I took to go to Brookfield church; for though I had much more reason than ever you had to find fault with the outward wickedness of

my actions, yet I now felt the worst of the evil lay in the inward wickedness of my heart; that as I knew nothing what it was to love God, so I had no heart or inclination to do any thing that was good in his sight. Never, till then, could I say with Job, though so much more holy than all of us, "Behold I am vile." O what strange foolish creatures we must have been, in the midst of our wickedness, to think that we were righteous, when God's word so plainly says, "There are none righteous; no, not one!"

Nancy. Well, as for my part, I never thought whether my heart was either good or bad, or any thing about it; only I thought it was wrong to oppose people because they were desirous to be better than myself; but I never saw what a state I was in till I heard Mr. Lovegood preach upon that text out of the Lord's prayer, "Thy will be done;" and then I saw, as he explained it, I never did the will of the Lord in all my lifetime, and that I never could do it, so as to please God, till I had a new heart.

Steadyman. A new heart! aye, I heard Mr. Lovegood make use of that expression.

Henry. Yes; and can't you remember what he said: how that God never wrote his holy law but upon the tables of a new heart; and that every sinner, without a new heart, was in a condemned and ruined state; and that all we did in such a state was sin, because done from a sinful principle.

Steadyman. Well, till this day I always thought I had as good a chance for Heaven as any of my neighbours; but I never considered the state of my heart before God.

Farmer. Ah, brother, there is the *gripe.* When we think of our actions before man only, though now and then we get ourselves daubed and dirted, yet we suppose, by a little of the white-wash of morality, we can soon cover all this. But when we look at the state of our hearts, how can we think of justifying ourselves before him!

Steadyman. Well, I shall never think I shall be able to justify myself before God any more. What the publican said I must say, "God be merciful to me a sinner!"

Henry. Well, uncle, I am heartily glad you now understand it; by the law, or by the knowledge of the law, is the knowledge of sin; for this is the only way we can come by the knowledge of the glorious doctrine of salvation by Christ alone: and how wonderfully well our minister preached upon that subject in the afternoon!

Mrs. Littleworth. Why, Patty, child, how you sit yawning! What are you going to sleep?

Miss Patty. Why, is not going to church once or twice a Sunday religion enough for any body, without having so much of it over and over again after supper?

Mrs. Littleworth. Well, well, if you and Polly don't love to hear any more talk about these matters, you had better put away the things into the pantry, for we have all done supper. (*To the Farmer.*) Master, shall you want any more drink?

Farmer. Oh no, mistress, you may put it all away; but let us see (*the Farmer takes out his watch*); it is above five minutes after nine by the town-hall clock at Mapleton, and our poor daughters don't like our conversation; yet I think it will do brother Steadyman and none of us any harm, if we sit up a little longer to talk about the good things we have been hearing this day at Brookfield church.

Steadyman.

Steadyman. I admire that your minister takes such different texts to preach from, to what Mr. Dulman, and such sort of ministers chuse to head their sermons with; and then, when they have taken their text, we hear very little more of the Bible, but only about some moral duty we ought to perform; and against some evil practice that people ought to avoid. I never heard that text preached on before, which Mr. Lovegood took this afternoon, "That God might be just, and yet the justifier of him that believeth in Jesus;" and at first I could not understand what he could make of it.

Farmer. Why, it was the sum and substance of all the Bible.

Steadyman. So I thought when he came to open it; what a deal of pains he takes to make the people understand the Bible!

Farmer. Whenever he has shewn us our *ruination* in ourselves, he is sure to tell us of our redemption in Christ.

Steadyman. Well, I never thought of any Christ till to-day, but my own good works.

Mrs. Steadyman. Why, Nathaniel, and what can you have better than good works? There is nothing like them, I am sure. Don't tell me: good works are better than all the faith in the world. I am afraid I shall be plagued to death by your new notions in religion, and I shall not like that; and if you take to go after parson Meek, you shan't be taking him a pocketful of money every time you go there. Don't you know that we have got a family?

Mrs. Littleworth. Why, sister, I used to be very cross with my husband, when I supected that he gave away his money to Mr. Lovegood's followers; but, I don't know how it is, we have prospered more of late than ever.

Farmer. Ah, sister, we have all enough of this world; it would be well for us if we thought a little more of the next; but I remember the time when I used to keep up a main bustle about my good works; but it was when I did nothing but bad ones. Now, I never thought of leading a new life till after God had given me a new heart; and we know that good faith will produce good fruits; but it will never do to turn religion *topsy turvey*.

Henry. Let me see; I think I put down something that Mr. Lovegood said this day on that subject (*looking at his notes*); here it is; he brought these three texts: "Without faith it is impossible to please God"—"Faith worketh by love"—"Love is the fulfilling of the law." So that, unless we are rooted and grounded in the faith of the Gospel, we shall never bring forth any fruit unto God.

Steadyman. Well, well, I now see I have been trusting upon the decency of a heathen, without the spirituality of a christian. O, brother, what shall I do to be saved?

Farmer. Why, did you not hear at church, how God could be just, while he was the justifier of him that believeth in Jesus? Was it not worth while to go a thousand miles to hear such a charming sermon; and so much of the precious love of Christ to such perishing sinners?

Steadyman. I was so much affected while he explained to us the love of Christ in dying for our redemption, that I scarce knew where I was; it so overcame me.

Farmer. Dear brother, how thankful I am, that ever you came with us this day to Brookfield church! How this brings to my mind when Thomas first persuaded me to go there; and Mr. Lovegood was then preaching upon these words; "Christ died, the just for the unjust, that he

he might bring us to God." How was my heart cut up under that sermon? I was all admiration how Christ could find it in his heart to save such a wicked wretch; and when poor Thomas saw me so affected, for till then I never dropped a tear about the state of my soul in all my life, he quite cried and sobbed (*Farmer drops a tear*); but, brother, they were all tears of joy, because he thought the Lord was then saving my soul, and breaking my hard heart; and when Mr. Lovegood happened to look that way, and see what a state we were all in, he was as much affected as either of us. How he wept and preached about the precious promises of the Gospel! He was so overcome, that he could hardly go on: and as to myself, I had several times almost *swonded* away.

Steadyman. Why, Mr. Lovegood seemed very much affected this afternoon.

Farmer. I dare say he saw you affected; and it is amazing how glad at heart he is, when he can but see such poor creatures, as we all are, melted down under a sense of the love of Christ our Saviour to such vile sinners.

Henry. O, father, can't you remember the first night I came home, at family prayer, how we were all affected while he mentioned that text, What "joy there was in heaven over one sinner that repenteth!" What a time of love was that to all our souls!

Nancy. Why, Mr. Lovegood seemed to look very much our way, especially when he was explaining how the justice of God was glorified in the death of Christ; that the mercy of God might be also glorified in the salvation of sinners.

Steadyman. What strange conceptions I have had about these things! I used to suppose, that nothing was required by Mr. Lovegood's followers, but that if they had faith in Christ, no matter what they were, or how they lived: but now I begin to see, if Christ does not pardon me by the shedding of his blood, I never can be pardoned; and that my heart must be changed, or I shall be ruined for ever.

Henry. And when we come to compare, not only our actions, but our hearts to God's law, "who shall stand when he appeareth!" But this does not remove our obligations to obey the law; and it is from a sense of our obligations to obey it, because it is in itself holy, just, and good, that we are made to be ashamed that we have so transgressed it.

Farmer. O no, brother, we can never "live in sin that grace may abound;" for "how shall we, who are dead unto sin, live any longer therein?"

Steadyman. Why, that used to puzzle me when I saw you, and Harry, and others, that were followers of Mr. Lovegood, so different in your way of living to what you were before. I always thought it very strange that such bad doctrines should teach people to live better lives. Mr. Dulman came on purpose to tell us, a day or two before we came here, that all the people about these parts were for free grace, that they might live as they list.

Henry. Much he understands what is meant by grace, when he talks in that manner; for the Bible tells us, "sin shall not have dominion over us; for we are not under the law, but under grace;" and that "the grace of God, which bringeth salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, and godly, and righteously in this present world;" for that we now "reckon ourselves to be dead unto sin, but alive unto God through Jesus Christ."

Steadyman. Why, I remember he contradicted himself the same evening, by saying he had no notion of people being so over strict in their religion. I never went much by Mr. Dulman's religion; for his father meant

meant to bring him up to the law; but he soon found he had not sense enough for that; and, therefore, said he was only fit for a parson: but, I am sure, I heard no such notions about grace from Mr. Lovegood; and from what happened not a long while since, he seems to me to have no notion at all of the meaning of the Bible: for an old lady, who was supposed to have some very odd notions in religion, because she now and then used to attend a little meeting in our town, left him a guinea to preach a funeral sermon; and she said what was to be the text. Let me see—there were some such words in it as these: "Not having on my own righteousness, which is by the law." I recollect that much of it; but I remember that the people in our town supposed there was no such text in all the Bible. Brother Littleworth, where is that text? But, I hope, I shall mind my Bible more than I have done.

Farmer. Harry, my child, is it not in the Philippians?

Henry. (*Taking out his pocket-Bible.*) Yes, father, it is in the third chapter of the Philippians; and the whole text runs thus: "I count all things as dung, that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Steadyman. Well now, all that Mr. Lovegood has been saying seems to me wonderfully to have explained that text; but poor Mr. Dulman could not make it out at any rate: it is said, that he went over on purpose to Mr. Blindman, to know if he could borrow from him, or any other clergyman, a sermon on that text; and he supposed it was utterly impossible that a proper funeral-sermon could be made on such a text.

Farmer. So I should suppose, according to his way of thinking, that every poor sinner is to be *tossed up* into heaven by the merit of his own righteousnes. But, brother, what was the *upshot?*

Steadyman. Why, when he came to preach the sermon, he plainly told the people, that he could not understand why the old lady should chuse such a text, that had puzzled all the divines round about the country; and that as in St. Paul's Epistles there were many things "hard to be understood," he would not himself be so presumptuous as to explain it; but that he would give us the best sermon he had on a funeral occasion.

Farmer. Ah! but if Mr. Lovegood had been to handle that subject, I'll warrant he wou'd have given us a rare sermon upon it: but, you know, it is said, "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."

Henry. Well, uncle, I hope that text will never puzzle you any more, as it has puzzled Mr. Dulman. But as to the accusation that such ministers have to make against Mr. Lovegood, as though what he preached gave people a licence to live in sin, I am sure, in himself, there is not a better man living than Mr. Lovegood; and he is never so happy as when all his hearers live after the same good example as we at all times have from him; but he did not leave us in the dark about this matter in his sermons this day. You know how highly he spoke of the purity, and excellency, and goodness of the law in the morning; and that as we were eternally bound to obey it, so it was most just and righteous in God to punish us for our transgressions; but then he did not tell us that we were pardoned by the death of Christ, that we might live in sin, but that we might be saved from sin. Yes; and cannot you remember how he insisted on it, in the afternoon, that every one redeemed from sin, by the

the blood of Christ, would have his heart renewed by the grace of the Holy Spirit; and you know, uncle, it is utterly impossible, when our hearts are thus made holy, that our lives should be unholy.

Steadyman. Well, I confess, I see things in a very different light to what I ever saw them before. How glad I should be, if my business would let me stop over Wednesday, that I might hear Mr. Lovegood preach another sermon.

Nancy. Why, father, suppose you and uncle were to go down and talk to Mr. Lovegood to-morrow morning; I am sure he would be very glad to see you.

Farmer. Aye, that I am sure he would. I never shall forget in what a loving and kind way he first talked to me after I was convinced of my sinful state. Shall we go, brother?

Steadyman. Why, I am quite a stranger to him. I should be ashamed to take such a liberty; besides, how I should expose my ignorance!

Farmer. Nay, but, brother, does any man keep from fire when he is cold, or from victuals when he is hungry? My son Harry can look after the workmen to-morrow, and you and I will ride down to Brookfield. I know, from blessed experience, how well our minister has been taught, like his blessed Master, "to shew compassion to the ignorant, and them that are out of the way."

Steadyman. Well, brother, I'll think of it, and to-morrow morning at breakfast I'll let you know.

Mrs. Steadyman. I say to-morrow morning too. I think we shall none of us be in bed till to-morrow morning; for at this rate we shall not have done talking about religion to-night.

Mrs. Littleworth. Why, sister, though I cannot take in my husband's religion, yet I never got any good by thwarting him in this fashion. I must say it before both our masters, they have been very good husbands to us, as husbands in general now go.

Farmer. Well, well, dame, as sister is tired, and the girls have put away the things, let us have family prayer, and go to bed.

On this occasion it was Henry's turn to read. He redde the two chapters out of which the texts were taken, and afterwards the farmer went to prayer; but, in the middle of his prayer, while he was offering up some humble supplications on behalf of his brother and sister, he was so overwhelmed by an holy anxiety for their salvation, that his prayer was abruptly concluded. This, however, gave an opportunity for another act of devotion for the conclusion of the evening service.

Mr. Lovegood having a poetic turn, was in the habit of composing a few verses of a hymn suitable to his subject, which the congregation sung after the sermon, and which Henry Littleworth was accustomed to take down as Mr. Lovegood gave them out. It was, therefore, proposed, that the hymn sung at church at the afternoon service, should be repeated at evening family prayer; of which the following is a copy:—

Dear Jesus, we thy name adore,
Our holy Saviour and our King;
At once we own thy sov'reign pow'r;
Aloud of thy salvation sing.

And shall we then in sin proceed!
Ungrateful and rebellious prove!
Make all thy wounds afresh to bleed,
And thus requite thy dying love!

Forbid

Forbid it, Lord! May ev'ry soul
The hated thought at once disdain;
The pow'r of sin thou canst controul;
No rival lust with thee shall reign.

Objects that once gave high delight,
Thro' grace, are now detested grown;
In vain forbidden joys invite,
Since now the vicious taste is gone.

Dead to ourselves, and dead to sin,
In Christ our better hopes revive;
Th' immortal pulse now beats within,
While quicken'd by our God we live.

Beams of celestial light descend
To renovate the carnal mind,
With wings full stretch'd to God we bend,
And leave this worthless world behind.

In free submission low we fall
Before our dear Redeemer's throne;
To him with joy devote our all,
And live and die to him alone.

On the morrow morning Mr. Steadyman was persuaded to make the visit to Mr. Lovegood. The conversation was, we doubt not, edifying and good; but the reader is requested to wait till after the writer's next summer's excursion, when he hopes to call on Mr Lovegood, that he may be able more correctly to state the substance of this interview.

The writer, however, has already obtained sufficient information of the knowledge of matters at Brookfield, so as to form a conjecture that it is not probable Mr. Steadyman can long attend the ministry of Mr. Dulman; and that, though Mr Meek is a man of a good and sound mind, yet not of great preaching ability; and also that he will find his churches at too great a distance for his regular attendance, though not for his occasional visits; and that, therefore, when he became inquisitive after the truth of the Gospel, he discovered there was in the same town a worthy dissenting minister, whom, in the days of his ignorance he had overlooked; whose life was exemplary, and who preached more of the doctrines of the church of England in his meeting, in one sermon, than was to be heard in the church for seven years together; and I have no sort of doubt but that when Mr. Lovegood, though in himself, from principle and conscience, a minister of the established church, will advise Mr. Steadyman to seek after the word of life wherever he can find it.

Mr. Lovegood is a man of enlarged and generous mind: knowing, therefore, that the mere reading of the church prayers, however excellent in themselves, is not the general mean of salvation, it is his opinion, That a preached Gospel should be principally sought for in every Christian church or congregation.

The writer of these Dialogues also, having, at an early stage of his ministry, in a measure, been driven out from that line of the sanctuary service in which Mr. Lovegood is called to labour, confesses, that he still retains his partiality for that service; but as he sees that a gracious God does not do all his work in one line; and as he laments how much the members of different societies are cramped

by their restrictive laws, he equally abhors the spirit of schism and separation against the true church at large, which is so beautifully defined in one of our own church-articles, as being "a congregation of faithful men, in which the word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Surry Chapel. R. H.

THE BRAND PLUCKED OUT OF THE FIRE.

Mr. Editor,

I have been led into a further train of meditation on the goodness of God to his people in their perilous situation; and if it is not an intrusion, and may be profitable to your readers to insert it, it will give pleasure to him that is UNCONSUMED.

Zech. iii. 2. *Is not this a Brand plucked out of the Fire.*

THIS literally designs Joshua, the high priest, charged by the adversary with unfitness for his sacred office, on account of his past conduct in Babylon. Satan's pretence is the want of holiness in the accused, while he only means to promote his own infernal designs, by preventing Joshua from going on in his work.—The devil is rebuked by *the Advocate with the Father.* When Joshua was in Babylon, he might have been under temptation, and possibly, in some degree, complied, either from interest or fear, in *worshipping fire,* the Chaldean god. He was there in the *furnace of affliction:* he was there as a sinner *deserving hell-fire.* Is he not, Satan, a brand plucked from these fires? The justified and sanctified state of this monument of grace is vindicated in the enquiry.

The *subject* of this fire is the *poor sinner,* a brand; a piece of burning wood; not only lifeless, as separated from the tree, but in the fire, and about to be consumed.—By sin we are only fit fuel for the fire of divine wrath, *cast forth as an abominable branch* *. Satan, by sin, has set the brands on fire. Our own sinful state is fearful, and as dangerous to others as the foxes of Samson were to the fields of the Philistines; and to ourselves, as those whom the prophet represents as "smoking fire-brands," in danger of *consuming* and being *consumed* †.

2. The fire is sin; the spark is our own corruption: the enemy has fanned the flame, and the fire has broken out, it has raged, and, in many instances, burned to the lowest

* Isai. xiv. 16. † Judges xv. 45. Isai. vii. 4. Pro. xxvi. 18. Amos. iv. 11.

hell.

hell. We are guilty of ungrateful rebellion against God; anger against our fellow-men, and the unsinning brutes; and our tongues are often "set on fire of hell," as *James* expresses it. Our various lusts are as fires kindling in our hearts, and only to be extinguished by the waters of the sanctuary: Herod's lust and Balaam's ambition consumed them. Fire gives exquisite pain: the dead "cannot feel, though they are set on fire round about*;" but the time will come when the worm will gnaw, and the conscience will be recovered to its life, and its fearful stings will be deeply felt.

Fire converts all inflammable matter into its own nature, till the subject is altogether like itself. Sin has changed the mind into enmity itself against God †.

This fire consumes every thing on which it preys, — *our hopes suffer*. The godly are often tried in their confidence; they find it difficult to maintain their ground against all they meet with: a sense of past sins, and present imperfections, tries their hopes.

They suffer in their comforts: they are scorched, withered, and dried up — "His mercy is clean gone for ever; he will be favourable no more."

Their prospects are darkened by the clouds of smoke from this fire of sin: while good men feel this in a degree, the wicked experience it in the fullest sense. They have no hope, no comfort, no pleasing prospect. This I have often seen. — May I never witness such scenes again!

3. The future punishment of sin is eternal fire. It is the just element of sin; God hath decreed it, and will execute his own sentence to its fullest extent. Is it fit that the offender should be judge in his own cause? Who is so able to judge what is eternally fit to be done, as he who is eternal? "Fire is the portion of their cup ‡." Impenitent sinners suffer the vengeance of eternal fire §. It burns to the lowest hell ‖. These are everlasting burnings **: and that fire never can be quenched ††.

The godly are brands plucked from these fires. Angels sing "Glory to God in the highest, on earth peace, good-will towards men." Saints adore him that loved them, and washed them from their sins in his own blood. Even the wicked say, "The Lord hath done great things for them."

But the Great Advocate gives a public proof and a

* Isa. xlii. 25. † Rom. viii. 7. ‡ Psa. xi. 6. § Jude 7.
‖ Deut. xxxii. 22. ** Isa. xxxiii. 14. †† Matt. xxv. 41.

general declaration of it in the court of Heaven — in the church on earth it is recorded; and in the saved sinner's conscience it is confirmed and sealed by the Holy Spirit.

Now should my brand acceptance find,
And should I have but strength of mind,
From it I would a branch should shoot
With bud, with bloom, and ripen'd fruit!

ON SUDDEN DEATH;

WITH SEVERAL REMARKABLE INSTANCES OF IT IN THE CASE OF MINISTERS.

THE frequency of sudden death, is often the subject of conversation. It would, perhaps, be difficult to say, whether there are more sudden deaths now than formerly. Events of this kind surprise and affect us for a moment, while similar events of preceding years are soon forgotten; but the frequency of sudden death is often mentioned by writers of former ages. God, in the course of his all-wise providence, has always removed some of his creatures in this unexpected manner, in order that the attention of thoughtless mortals may be more effectually roused to the consideration of their eternal concerns; and history records many happy instances of their good effect.—*Peter Waldo*, a merchant of Lyons, in the latter part of the twelfth century, who became the instrument of promoting true religion among the people afterwards called *Waldenses*, was converted to God by the sudden death of one of his neighbours in his presence; and the excellent *Judge Hales* became seriously religious from a similar incident.

When we consider the astonishing delicacy of the human structure, we cease to be surprized at sudden death, and are ready to wonder that it does not happen more frequently. Our life is but a vapour; and if it vanish in a moment, it is no more than may be expected. The grand improvement we ought to make of a providence so awful, is to be always ready; for in such an hour as we think not, "the Son of Man cometh." If we are interested in Christ by precious faith, and sanctified by the Holy Spirit, we are always *habitually* ready; and it is as much our privilege and duty to walk closely with God, and to maintain a spiritual and watchful frame in the diligent performance of every good work, that we may also be *actually* ready. It should then be a matter of indifference with us, whether we are removed suddenly or gradually.

There

There are some advantages to be hoped for when we have notice of our dissolution; we enjoy a better opportunity of setting our houses in order, and regulating all our temporal affairs. We may also be enabled to bear our dying testimony to the truths of the Gospel; we may evince their excellence by the support and comfort we derive from them; and we may profit the souls of our surrounding relatives and friends.

On the other hand, if suddenly translated from this scene of sin and sorrow, we escape at once all the pains and agonies of slowly dissolving nature, and the horrors of dying, as it were, by inches. The tempter misses all opportunity of harrassing our weak spirits with distressing doubts and fears. We feel none of the pangs of separation from our beloved relatives, dear to us as our own soul, but "we slip out of the world as a man would sometimes choose to do out of a large company, without taking a formal leave. This is to be surprized into happiness, and is more like a translation than a dissolution."

In the course of my reading, I have been often struck with the accounts we have of many faithful ministers being suddenly removed by death. It was the earnest desire of some of them; and the rest, we may suppose, generally wished not to outlive their usefulness. Apprehending that a brief recital of some of these instances may be acceptable and useful, I have taken the pains to transcribe them.

The famous *John Wickliff*, the morning star of the Reformation, was struck with a paralysis when preaching in his parish-church of Lutterworth; and while his parishioners were conveying him from thence in a chair to the rectory-house, he expired. 1384.

Mr. *David Black*, minister of St. Andrews, in Scotland, died while administering the Lord's supper.

Mr. *Robert Bruce* (of Scotland) had eaten a single egg for breakfast, as was his custom, and having called for another, soon after said, "Hold, daughter, hold; my Master calls me." He then called for a Bible; but his sight suddenly failing, he desired his finger might be placed on Rom. viii. 33, &c. when he said, "Now God be with you, my children, I have breakfasted with you, and shall sup with my Lord Jesus Christ this night:"—and then immediately died.

Dr. Leighton (a truly excellent character) often dreaded the pains of a lingering death, and wished to avoid giving any

any trouble to his friends in those circumstances. The Lord gratified his desires. He died at an inn, in his sleep.

Dr. *T. Gouge*, minister of St. Sepulchre's, London, and for his great friendship to Wales, called the Apostle of that country, went to bed well, and was found dead in the morning, Oct. 29th, 1681, aged 77.

Isaac Ambrose, minister of Preston, and afterwards of Garstang, in Lancashire, was a man of eminent piety. Having received a visit from some of his friends, he told them he had done his work; he was now ready whenever his Lord should call. When they departed, he retired to his study for prayer; where, having staid longer then usual, he was found (I think on his knees) expiring. "He was holy in his life, happy in his death, and honoured by God and all good men." 1664, aged 72.

Mr. *John Oaks* (one of the ejected ministers) who succeeded Mr. *Thomas Vincent*, in London, was suddenly taken ill immediately after his afternoon prayer before Sermon, and removed from the pulpit to glory. Dec. 1688.

It is very remarkable, that on the next Sabbath but one, Mr. *Kentish*, when he had roused the attention of his own congregation, by mentioning in his sermon the sudden death of Mr. Oakes, was himself struck with death*.

Mr. *Shewel* (of Coventry) who was going through a course of sermons on Indwelling Sin, found himself on the Saturday utterly unable to prosecute his intended subject; and, to the great surprize of his people, the next day, took for his text, "The grace of our Lord Jesus Christ be with your spirit." Some were apprehensive he was about to leave them, it seemed so like a farewell-discourse; and so indeed it proved; for on the following Wednesday morning, after he had prayed in the pulpit, and read his text, which was Rom. v. 12. ("And death by sin," &c.) he dropped down in an apoplectic fit, was carried out of the pulpit into the vestry, without speaking one word more, and in an hour or two departed. This was about 1695.

Mr. *Tailour*, in a funeral sermon for Mr. N. Vincent, says, "For my own part, on mature deliberation, I do not think it a desirable thing for a good man to be worn away like a stone by a continual dropping. May my house and soul be in order, and then the sooner it quits this vile body, and leaves this wretched world, if in the twinkling of an

* Mentioned by Dr. Grosvenor in his "Observations on Sudden Death," and quoted from Dr. Annesley's funeral sermon for the Rev. Mr. Brand.

eye,

eye, so much the better." He had his wish, says Dr Grosvenor, in some measure, dying in his sleep.

"To whom the rare felicity was giv'n
To fall asleep on earth, and wake in Heav'n."

Mr. *Wilcox*, author of the sermons, and (if I mistake not) of the Choice Drop of Honey from the Rock Christ, often expressed a wish that, if it were the will of God, his departure might be sudden. He also was gratified. He died suddenly, when preparing to go out to his church-meeting. He often used to say "Sudden death, sudden glory;" which words are inscribed on his tomb-stone in Bunhill Fields.

Mr. *Samuel Wilson*, minister at Sutton Ashfield, Nottingham, was in perfect health when he left home, after dinner, to take a book to a neighbour's; he was taken ill while crossing a field, and expired almost immediately, Oct. 1771, aged 63.

Mr. *John Ker*, minister of Karmunnoch, while assisting in the dispensation of the Lord's supper, in the Tron-Church, Glasgow, in the act of exhorting the second table, was suddenly taken speechless, fell down, and expired a few hours after, April 27, 1775.

Mr. *Robert Walker*, author of some excellent sermons, after preaching a morning lecture in one of the churches of Edinburgh, was taken ill, and died in the afternoon of the same day.

The death of the great Mr. *George Whitfield* was sudden. On Saturday, Sept. 29th, 1770, he rode fifteen miles, and preached at *Exeter* (in New England) from 2 Cor. xiii. 5, to a great multitude of people in the fields; after which he rode many miles to *Newbury*. In the night he was seized with a violent fit of the asthma, and expired at six in the morning, aged 56.

Dr. *Conyers*, of Deptford, tho' not afraid of *death*, was often afraid of *dying*; and would say to his select friends, "I wish I could slip away from you, and get to my Jesus in Heaven, as easily as I could walk out of one room into another." About three weeks before his death, he said to a friend, —"I can tell you what will give you pleasure — I am delivered from the fear of dying." She replied, "Then we shall soon lose you?" and so it proved. On Saturday he marked a spot for his grave; and on Sunday morning, when finishing the public service, his speech faultered while pronouncing the blessing — he could not rise from his knees. He was removed to his house, saying as he was carried, "I have no pain. I hope I shall soon be with Jesus." About four in the afternoon he went to glory, April 23, 1786, aged 62.

These

These striking instances of mortality, forcibly remind us of our Lord's parabolic instruction to his disciples, whom he compares to the domestics of a nobleman retiring for a season from home, and assigning to each his proper office; particularly charging the porter to watch, and the steward to dispense the provision of the house; for whose encouragement he adds, "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

O that each in the day of his coming may say,
"I have fought my way through,
"I have finish'd the work thou didst give me to do."
O that each from the Lord may receive the glad word,
"Well and faithfully done!
"Enter into my joy, and sit down on my throne."

G. B.

REVIVAL OF RELIGION AT SHOTTS.

To the Editor.

Rev. Sir,

If you would occasionally devote a page or two of your useful Miscellany to the mention of remarkable Revivals of Religion, in different ages and places, I conceive it would have a good effect. Ministers and private Christians would be excited to abound in prayer for the out-pouring of the Spirit in a similar way; and thus we might happily witness the conversion of a multitude of souls. As a specimen of what I recommend, I transcribe a short account of the very remarkable effects produced by a sermon at the church of Shotts, in Scotland, June 21, 1630. I am aware that many scores of your Readers have already seen it; but, being apprehensive that some thousands of those who read this Magazine have never met with it, I think its insertion is advisable. Should your views concur with mine, I shall be willing to transcribe several other accounts of a like nature hereafter. X. Y. Z.

The parish church of Shotts, lying on the road west of Edinburgh; and *then* at a considerable distance from any convenient place of entertainment for travellers, some ladies of rank, who had occasion to pass that way, frequently received civilities from the minister at his parsonage (or *manse*, as it is called in Scotland) particularly once, when by an accident befalling their carriage, they were obliged to spend a night there. Observing the bad situation

situation of his habitation, and its ruinous state, they exerted their influence to procure him a more convenient dwelling on a better spot. Having received such favours, the minister waited upon the ladies, and handsomely expressed his desire to know if any thing was in his power whereby he might testify his gratitude. They answered, that it would much oblige them, if he would invite, to assist at the approaching communion there, certain ministers whom they named; and who were eminent for piety and usefulness. To this he assented; and the report being widely spread, a great number of persons of different ranks assembled; so that for several days before the sacrament, there was much time spent in social prayer.

It was not *then* usual (as it has been ever since this memorable time) to hear a sermon on the Monday after the sacrament-day; but the Lord having afforded so much of his gracious presence during the whole solemnity, and there being an unusual number of ministers and christians assembled on that occasion, they were unwilling to part without another sermon. Mr. John Livingston, a young minister, was strongly urged to preach; but would gladly have excused himself, there being so many aged and respectable preachers present, of whom the famous Mr. Robert Bruce is said to have been one. At length, being prevailed upon, he spent much of the preceding night in prayer; but in the morning felt so much depression of spirit in the view of the service before him, that he determined to steal away, and had actually withdrawn to a considerable distance, when these words, "Was I ever a barren wilderness, or a land of darkness?" occurred to his mind with such power, that he was constrained to return and preach. His text was, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you," &c.* As he was about to close the discourse, a very heavy shower of rain suddenly fell; which obliging the people hastily to take to their cloaks and coats, he began to address them to the following effect:—

"If a few drops of rain from the clouds discompose you so much, how will you be filled with horror and despair, if God shall deal with you, sinners, according to your deserts? God may justly rain down fire and brimstone

* Ezek. xxxv. 26.

upon you, as he did upon Sodom and Gomorrah; but, behold the Son of God, who, by tabernacling in our nature, and by obeying and suffering in it, is become a refuge from the storm, a covert from the wrath of God! His merits and mediation are the only shelter for your souls; and none but penitent sinners shall ever have the benefit of that refuge." In a discourse to this purpose, he was led on, after he had finished what was premeditated, for about an hour, in a pathetic strain of warning and exhortation, with great enlargement of heart.

Wonderful, beyond any modern example, was the mighty energy of the Holy Spirit which accompanied this exhortation! Multitudes were awakened, converted, and quickened. Mr. Fleming, the excellent and celebrated author of "The Fulfilling of the Scriptures," who was minister of Cambuslang, about twelve miles from Shotts, and who had the best means of information and personal observation of the effects, has left this testimony concerning it: "I can speak on sure grounds. Near five hundred persons had, at that time, a discernible change wrought upon them; of whom, most proved lively Christians afterwards. It was the sowing of a seed through Clyde's Dale, so that many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation in their case, from that day."

REVIEW OF RELIGIOUS PUBLICATIONS.

The First Lie Refuted; or, the Grand Delusion Exposed. A Sermon preached at the Rev. Dr. Rippon's Meeting-house, in Carter-lane, Southwark, on Lord's Day, June 15, 1800. *By* John Ryland, D. D. 8*vo*, 41 p.

[An injunction from the Stamp Office prevents our inserting the publisher's name and price in future.]

It was said of our Saviour, "He told me all things that ever I did." If that kind of preaching which discovers a man's inmost thoughts to him, traces them to their proper sources, exhibits the wrath of God revealed from Heaven against them, and points to the only remedy, be the most useful, the Sermon before us must rank under this description. It abounds with weighty and impressive sentiments, collected from a close observation of the workings of the human heart.

In the course of the Sermon the author shews, by a number of pertinent questions, the absurdity and deceitful tendency of that scheme of restitution, which encourages men who die in their sins to hope for final happiness; and having done this, he, in an animated and moving strain, addresses himself to the consciences of his hearers, warning and persuading them to flee from the wrath to come, by fleeing to Jesus, the only name given under Heaven by which we can be saved.

The

The Partiality and Unscriptural Direction of Socinian Zeal. A Reply to the Rev. Mr. Rowe's Letter, occasioned by a Note in the above Sermon. By John Ryland, D. D. 8*vo.* 83 pp.

In opposing the Restitution Scheme, in the foregoing Sermon, Dr. Ryland alleged a very important objection to it, "That, whereas the prophets and apostles labour to make men think ill of sin, and to alarm their utmost fear of the wrath to come, all the labour of the abettors of this scheme is employed *in a contrary direction*; namely, to keep men from thinking sin too great an evil; and to prevent their supposing that God will be too angry with the wicked; or that his wrath will burn too fiercely, or last too long." In a marginal note, he added, "A similar thought has often struck me with reference to the Socinians. In what exalted terms did Isaiah, and the other prophets, foretell the advent of the Messiah! How did Paul and all the apostles seem as if they could never make enough of Christ, instead of being afraid of exalting him too highly! But these unhappy men are obliged to labour in a *counter-direction*. They account it their chief duty to try to make men think less of Christ than serious Christians generally do. They are evidently more concerned to prevent his obedience unto death from being over-rated, than they are to convert men from a life of dissipation, or even of profaneness: and can theirs possibly be scriptural religion?"

This note occasioned a printed letter to the author, from the Rev. Mr. Rowe, a Socinian minister, of Bristol, charging him with having advanced an assertion, for which he had "not the shadow of authority;" and calling upon him, either to defend or retract it. The Doctor made choice of the former.

After having stated his meaning, he first offers proof of the *partiality* of Socinian zeal; or of its leading those who possess it, to oppose in the most violent and, in some instances, even scurrilous manner, the principles of orthodoxy; while it scarcely excites a movement against dissipation and profaneness: and, secondly, of its operating in a *contrary direction* to the zeal of the New Testament writers.

To the above defence of the foregoing note, is added a Postscript, containing some important observations on the atonement, occasioned by some reflections on that subject in Mr. Rowe's Letter.

The great variety of the *kinds* of evidence which have been adduced in proof of Christianity, has been very properly alleged as an argument in its favour†:" and the same may be said of the various *kinds* of evidence which have been adduced in proof of its leading doctrines. The remark of Dr. Ryland, which gave offence to Mr. Rowe, is, if true, sufficient of itself to overturn the Restitution and Socinian Schemes; and that it is true, he has given the most indisputable proof.

Dr. Ryland has no mercy on the system of his opponent: he is, however, singularly mild and gentle in his treatment of him; and, in all his reasonings and expostulations, is manifestly influenced by the purest benevolence.

† See Mr. Wilberforce's Practical View, chap. v. p. 361, 3d edition.

The Difficulties and Supports of a Gospel Minister; and the Duties incumbent on a Christian Church: a Charge, by John Ryland, D. D. *and a Sermon, by* James Hinton, Nov. 17, 1801, *at the Ordination of T. Coles, A. M. to the Pastoral Care of the Baptist Church at Bourton-on-the-Water, Gloucestershire.* 8*vo.*

From the advertisement we learn that the Baptist church at Bourton were deprived, by death, of their late highly esteemed pastor, the Rev.

Benjamin Beddome, in the year 1795. The vacancy seems, at length, to be supplied in a manner peculiarly satisfactory. Mr. Coles, having finished his preparatory studies in Scotland, officiated for some months as the assistant preacher to Mr. Abraham Booth, by whom, and by whose congregation his services, with a view to a more intimate connection, were warmly welcomed and earnestly solicited: but "*here* (say the friends at Bourton) he was first awakened to the knowledge of that salvation, which he has devoted his life to extend and promote. He is known and beloved by us all; and we regard him as the person who, under Providence, is the most likely to revive us, to consolidate our affectionate intercourse, and to advance the kingdom of Christ in this place. We entreat you, brethren, to gratify our hopes, by suspending your claims, and allowing our invitation to have its full and free effect on our brother's mind." To this request the church in Goodman's Fields acceded with a degree of Christian resignation, which does them great honour.

Dr. Ryland's Charge is founded on the three following passages of Scripture:—

2 Cor. { ii. 16. "Who is sufficient for these things?"
xii. 9. "My grace is sufficient for thee."
iii. 5. "Our sufficiency is of God."

The Doctor considers the inquiry proposed in the first passage; the assurance given in the second; and the conclusion drawn in the third. The grounds of the Apostle's *inquiry* are stated to be, The greatness of the work,—The obstructions which are met with in the discharge of it,—and The weakness attaching to the labourer.

The *assurance*, it is observed, derives its validity from the character of its Author, the freeness, efficacy, and suitableness of his grace; and the union of interest and design, which subsist between him and a faithful pastor.

The uses made of the *conclusion* are various. It urges humility,—importunity in prayer,—unwearied diligence,—cordial union with fellow-labourers,—and cheerful perseverance.

Dr. Ryland's style and spirit are so well known to our readers, that we think it unnecessary to give an extract.

Mr. Hinton, in his Sermon addressed to the church, discusses Colos. i. 9, 10. The division is thus expressed:—"You, my fellow-Christians, are called to sustain a sacred and exalted character; and you profess to have in view very important designs: you have taken on yourselves the most solemn obligations; and you are provided with highly animating encouragements. To each of these particulars permit me to direct your serious attention. Character, in its individual and its social reference, is affirmed to be "the basis of true worth, the criterion of acceptance with God, and the security of usefulness among men." Under this head the preacher observes, That the union subsisting between the members of a Christian church, should be cemented by mutual *liberty*, mutual *attachment*, and mutual *obedience*.

After briefly noticing the important designs which Christians, in their social capacity, profess to have in view, Mr. Hinton proceeds to point out their obligations. These are exhibited with clearness, energy, and point. Alluding to the particular circumstances of the church at Bourton, Mr. Hinton thus addresses them:—"Few connexions, probably, have been formed, in which the claims of personal friendship, as well as of piety, have been more strong than those which subsist betwixt you, my brethren, and your present pastor. Descended from parents whose interest, spiritual and temporal, were intimately blended with your own,

yet

yet early deprived of paternal guidance and support, you watched his rising years with more than common solicitude. His infant steps were led to this sanctuary of God. Under the care of your late pastor, he, in early youth, attained just ideas of those important truths, to which his heart was not permitted to remain long a stranger. You with joy perceived that the Lord had called him. He was lent to the service of the sanctuary, attended by a thousand prayers, which the happy event of this day has turned into praises. You justly and successfully urged, as a reason that should induce him to accept the oversight of you in the Lord, that amongst you "he first became acquainted with that salvation which he has devoted his life to extend and promote." After the most mature deliberation, in which every wish of his soul has been consecrated to God, he decidedly prefers to every other employment in life, that of preaching to you the great salvation; to every other prospect, that of promoting amongst you the interests of vital godliness. In return, he seeks not applause; but is consoled by the belief, that you "will esteem him highly in love for his work's sake." Under the influence of this principle, you will discover an anxious, yet unassuming, desire to serve him; regarding in every instance, not only those things which are just, but those also which are lovely and of good report." This Sermon concludes with a view of the encouragements which animate a spiritual and united people; and both Discourses will gratify the pious and judicious reader.

An Arrangement of the Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts, D. D. *including (what no other Volume contains) all his Hymns, with which the Vacancies in the First Book were filled up in* 1786; *and also those in* 1793: *now collated, with each of the Doctor's own Editions. To which are subjoined, Indexes very much enlarged, both of Scriptures and of Subjects. By* John Rippon, D. D.

THIS arranged edition of Dr. Watts, will, we doubt not, be highly acceptable to a great number of serious persons, and is recommended to the public by the correctness of the work; many of the late editions being most shamefully faulty. The indexes of all the former editions were remarkably defective; Dr. Rippon has made a very great improvement in them; which will be found peculiarly beneficial to those who choose the Psalms and Hymns for public worship. Such persons will derive great advantage from finding all the pieces on one subject brought together, and those subjects systematically arranged, whereby a suitable Hymn may be at once selected, without turning to different indexes.

It is but justice to say, that the typography is very neat, and the paper fine; so much so indeed, that in the *thinner* editions the transparency of the paper considerably obscures the reading; which, except to very young eyes, gives a preference to the thicker papers. We are informed that Dr. Rippon has just printed a *third* edition of his arrangement, on a larger type; the profits of which will be given to poor ministers and village preachers of different denominations.

Youths' Monitor, or Histories of the Lives of Young Persons. Second Edition.

THESE little Histories, fourteen in number, are highly interesting and instructive to young minds; and make a very pleasing addition to the small variety of juvenile publications adapted for religious families.

OBITUARY.

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MRS. MARY SLYTH.

It pleased the Lord to call Mrs. S. by his divine grace, under the ministry of his eminent servant the Rev. Howell Harris, in Haverford-west, about thirty years ago. She had left that place two years before, and came to Bristol; but by the death of a relation, she was induced to return; and was there detained by a violent fever, which threatened her life. She had an uncle, a clergyman in the establishment, who had greatly prejudiced her mind against those dangerous characters, called Whitfieldites; but it pleased God (after much entreaty from persons who attended her during her illness) to incline her to rise early one morning to go to the five o'clock preaching; when the aforesaid minister preached from these words: "This man receiveth sinners, and eateth with them." She was not only given to see she was a sinner, but was led, with the Publican, to exclaim, "God be merciful to me a sinner!" Her convictions were greatly deepened; and so great was her mental trouble, that it brought down her frame to the gates of death; but, as it has often happened, the time of the sinner's extremity is God's opportunity; and when all other refuges failed, it pleased God to reveal his Son to her, and she was enabled to adopt the language of Thomas, saying, "My Lord and my God." After that time she joined the society, walking in the fear of God, and in the comforts of the Holy Ghost.

It pleased God, in his providence, to call her again to Bristol, to the tabernacle-house, where she had the honour and happiness (as she expressed it) to wait upon the ministers of Christ. From that Bethel she came to London with that late eminent servant of Christ, the Rev. Mr. Joss; and she has often said she shall have reason to bless God through eternity for his godly advice. She removed from thence to Mr. West's (the late manager) where her now mourning relict first saw her, to whom she was married in the year 1780. On their first entrance into business, they met with many crosses. In one of them, Mrs. Slyth's utmost exertions of faith and patience were called forth; and those graces were seldom more exemplified than they were in her. I allude to the night before she was to undergo a painful surgical operation: while her Christian friends were weeping, she was rejoicing, and was enabled to say with the prophet, "Though he slay me, yet will I trust in him." The surgeon declared, that she must have been supernaturally aided, for she never cried out or moved while under his hand.

In reference to her late illness, which terminated her life, when she was first taken (which was last May) Satan was not wanting to suggest what an insupportable cross it must be to leave a flourishing trade, a husband, and three children, together with many Christian friends. This exercised her mind for some time; but as her disorder increased, her confidence in God proportionally increased also, and in a sort of extasy, she uttered the following words:—

"Give joy or grief, give ease or pain,
"Take life and friends away;
"But let me find them all again
"In that eternal day."

She would often speak to her eldest sister in a very pathetic style, exhorting her to seek the Lord, who, she saw, so wonderfully supported her under her inexpressible pain. For more than two months before her dissolution, her mind in general was kept in a serene frame: twice, however,

however, Satan was permitted to try her; but the temptation continued but a few hours.

The last week her husband had a great deal of very close and serious conversation with her, and inquiring if the sting of death was extracted, and the fear of it removed, she cried out, "My blessed Jesus has extracted the sting, and removed the fear of it as far as the east is distant from the west." At the same time, she fixed her eyes steadily upon the portrait of her youngest child, which hung before her, and her tears flowed abundantly. On inquiring the cause, she cried out, "Oh, 'tis hard work to give up my dear Harriet!" She then reproached herself, by saying, "Oh, my Lord, I fear I have sinned against thee, in that I have not forsaken all for Christ." Being told, while in the body, we should experience nature as well as grace, she soon after said, the Lord had given her the victory over every earthly concern; and repeated these lines: —

"Let earth and all its trifles go,
"Give me, O Lord, thy love to know;
"Give me thy precious love!"

A few hours before her departure she beckoned her husband to her, and also the children. Pressing his hand in the most solemn and affectionate manner, she gave them up to the Lord: then she mentioned those memorable words:

"Did all the world my Jesus know,
"Sure, the whole world wou'd love him too."

Her speech now began to fail; but so long as she could be heard to speak, her language was, "Precious Jesus! precious Jesus!" and thus she fell asleep in the arms of her Beloved, without a struggle or groan, April 20, 1801. M. W.

MRS. JANE BUCKLER.

MRS. Jane Buckler, wife of Mr. Buckler, Blackwell-hall factor, till about twelve years ago, was unacquainted with the truth of the Gospel, and contented herself with a formal profession of religion; but, by the good providence of God, on Mr. Buckler coming to reside in London, she was happily led by him to attend the ministry of the late Rev. Mr. Romaine. A blessing soon followed the preaching: she began to entertain very different ideas of the evil nature of sin, and of the importance of divine truth, and to be fully convinced of the necessity of a personal interest in the atoning blood of Christ, in order to secure the pardon of her sins and peace with God.

Mrs. Buckler, being of a reserved disposition, was many years a daughter of sorrow, and mingled her tears with her meat; "but those who sow in tears shall reap in joy." At times she had very clear and happy views of her interest in the merits of Christ; and frequently read Dr. Watts's Psalms and Hymns with peculiar delight. She was the subject of great affliction, arising from a very weak habit of body; but God, who is rich in mercy, was preparing her for a state, where sorrow is turned into joy, and where tears are for ever wiped from the eyes.

Early on the Sabbath morning, the 7th of June 1801, she told Mr. Buckler she was better than usual, and felt a strong inclination to attend the six o'clock lecture at Lothbury church: there she heard the Rev. Mr. Scott, of the Lock; and with her husband received the sacrament, and felt much of the presence of God. In the forenoon they went, as usual, to hear the Rev. Mr. Wilkinson at the Haberdashers' Alms-House; in the evening they heard the Rev. Mr. Pratt at Spitalfields church;

church; nor did they recollect, during the twenty years they had lived together, ever to have spent a Sabbath more comfortably. On Monday Mrs. Buckler was very well, and in good spirits; about two o'clock on Tuesday she went into the city, and returned about four; at seven o'clock she was seized with cold chills, and went to bed; next day she had advice; but her fever was not thought dangerous. As she was not better the next day, Mr. Buckler wished her to have further advice. All the night she was delirious, and continued so till Friday, when her senses returned. On that morning, she said to Mr. Buckler she was going; and that all was well. She was frequently heard that day to say, "Now the conflict's over;" and called on the Lord, "Precious Saviour! precious Saviour! why are thy chariot-wheels so long in coming? Come Lord Jesus, come quickly. Not unto us, not unto us; but unto thy name be all the glory." Mr. Buckler asked her how she found herself: her reply was; "Happy, happy." 'Do you find Jesus precious?' She answered with a smile, "Indeed I do, very precious; glory, glory!" and then told him she longed to die; and cried again, "Why are thy chariot-wheels so long in coming? Come Lord Jesus, come Lord Jesus, come quickly." In the course of the day she frequently reminded Mr. Buckler it was the 12th of June (their wedding-day) and that they had lived happily together for twenty years. In the evening she desired her two eldest children to come to her, and hear the advice of their dying mother; when she said, "I beg you to read your Bibles, pray to God for his grace to keep you safe, as you cannot keep yourselves from the many difficulties you have to encounter; be good children, and be kind and dutiful to your father the little time he has to be here, and endeavour all you can to make his life happy and comfortable." She also sent for her servant, who was accustomed to attend the established church, and told her not to be a bigot, as the Gospel was preached in one place as well as in another; but to go where it was preached. Addressing a friend, who sat nigh her, she said, "You and I do not sit on one form, nor go to one place of worship; but, I bless God, we are travelling one road, and shall meet in glory."—She then began, "How precious is Christ! Why are thy chariot-wheels so long in coming? Come Lord Jesus, come quickly." She afterwards appeared much confused, but soon recovered. Several friends called to see her: to all of whom she declared her great joy, and wished them to have such *prospects* in the hour of death. On Sunday, at times, she was very sensible, and frequently expressed that her Saviour was waiting with open arms ready to receive her. She then appeared to be in a convulsive fit, and took Mr. Buckler's hand, and clasped it to her lips for a considerable time, for she was in a great agony. A little before she died, she asked for drink; and about nine o'clock in the evening she went to rest in the Lord, in the fortieth year of her age, leaving an affectionate husband and five children to lament her loss. Y.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Directors have lately received various Communications; the Substance of which we now present to our Readers:

In a letter from the Rev. Mr. Vos, whose labours at the Cape of Good Hope have for many years been accompanied with divine blessing, it is mentioned that the Missionaries who have been sent to the colony, have been received with grateful thanks to the Society; and that Vorster, one

of

of those from Holland, has been taken under his own superintendence, is employed in his circuit at Rodezand, and labours with great zeal, and much acceptance, both among Christians and Heathens; by whom he is provided with a complete maintenance. After replying to some enquiries proposed by the Society, particularly in reference to the population of the colony, he adds, "Oh, how large a field have we yet to cultivate! and how much remains to be done before the kingdom of our Saviour spreads through the earth, as the waters cover the sea! Yet, how many souls have we already gained for Jesus! how many are already safely arrived in Heaven! and how many are conflicting in their way thither! An old slave, named Anthony, my son in the Gospel, whom I baptized two years ago, and who often received the holy communion from my hands with a glowing heart, entered triumphantly into glory two weeks ago. Oh, what praises flowed from his lips at the time of his departure, for the inestimable Gospel of Christ! Let us sow, dear brethren, its blessed seed in every place, and "work while it is called day."

Two letters have been received from the Directors of the South African Society at Cape Town, dated 10th Sep. and 13th Oct. by which it appears, that they have elected Directors situated at different stations in the interior of the colony, to circulate and extend the knowledge of Christ among the Heathen as much as possible. The ministry of Brother Manenberg, at Cape Town, excites very great attention, and is said to be accompanied with beneficial effects, both among nominal Christians and Heathens; it also has brought into a most friendly union and co-operation, the members of the Calvinistic and Lutheran Churches, of both which communions the Directory is now formed. An intimation is given, that some prejudice exists against the exertions which are made; but it is also added, "That the congregation enlarges daily, and that it receives an increasing countenance from those in the more respectable stations of society; who esteem it a privilege and an honour to promote the kingdom of Christ. Among the slaves also are some, on whose hearts the doctrine of the Cross has got an influence, manifested by those fruits which flow from a true faith. Twice in the week Manenberg preaches an evening lecture to the Christians, when a crowded auditory, among which are many of the higher rank of inhabitants, meet together: and three times a week he keeps an evening exercise for the slaves."

The Missionary Society is likely to prove the occasion of great usefulness, not only among the native Heathen, but also among the slaves in that colony. These are brought from Madagascar, Mozambique, and other places; and are stationed in different parts of the colony. About 14000 of them are at Cape Town, or in its vicinity. Some few of them were converted to Christianity before our Missionaries arrived, but were not permitted to be baptized, — it being apprehended that, on receiving baptism, they would be entitled to their freedom. This circumstance has not only deprived these converts of the enjoyment of those sacraments to which Christians are equally entitled, whether bond or free, but it has operated also as a reason for excluding the slave from the advantages of public worship. The Directors being early informed of this circumstance, have paid particular attention to it in their correspondence; in consequence whereof, an application was made to the governor, respecting the baptizing of the slaves, which was favourably received; and, it is said, the impediment is shortly to be taken away. The Directors at Cape Town discover also a very commendable attention to the instruction of the children of the Heathen, and have authorized the Society here, to send from Holland a schoolmaster properly qualified, to instruct them in common

learning, and in the doctrines of the Gospel; whose support they engage to provide for. In another letter are the following passages: "The work of the Lord, by the ministry of Brother Manenberg, takes deep root in many hearts, so that sinners are convinced of their evil ways; despairing and self-condemned souls turn themselves to Christ; backsliders from God are restored; and mockers, yea, public blasphemers, are, through divine mercy, brought to consider their ways; the consequence of which is, that they not only give permission to their slaves to frequent the place of instruction, but express their solicitude about the progress they make.—Thus the Lord gives a double blessing.

It will be recollected that the Missionaries Kicherer and Kramer had been strongly invited to preach the Gospel to the Corannas, a populous tribe residing (we believe) within the limits of British jurisdiction; they were accompanied by the English Missionary, Anderson, and by a person named Jacobus Schols, a man of very respectable abilities, and very useful to the brethren. No intelligence immediately from them has yet been received; but the Directors have been favoured with the copy of a letter from Kicherer to his friend Mr Krynaw, at the Cape, which is dated Zack River, 18th of April, 1801: a place where, it is supposed, they sojourned for a short time in their progress towards that of their destination. After giving to this friend a confidential and most interesting account of his spiritual conflicts, his inward trials and exercises, and the progress of divine grace in his soul, he adds: "For these few days past, we have been very agreeably situated here: the hunger and thirst after the word of life is very strong; the conflux of people is as we could wish; and the blessing resting on our testimony, beyond expectation. Many there are who appear to be brought to a sense of their undone state, and cry to us, as the jailor to Paul and Silas, "Brethren, what shall we do to be saved?" The throne of the King of Zion is daily besieged by suppliants, and the rocks that encompass us, frequently resound with the voice of weeping and supplication to God.—It seems probable, that the venerable Missionary Vanderkemp, has returned to Caffraria, in company with Brother Read, in the hope of being useful to the king of that country, who was very desirous of his return; yet, it seems likely that he will occasionally reside at Graaf Reinet, which is near the borders of Caffraria; because a piece of land has been appropriated to him there, of about four miles square; whereon it is intended that a few houses should be built, in order to plant there a church of Hottentots, and probably form an economy resembling that of the Moravian brethren at Bavian's Kloof.

The Missionary Society at Rotterdam continue their attention to the great object. Four Missionaries are now under preparatory instructions; concerning whose future usefulness, they express encouraging expectations. At Berlin also, there are now seven young men in the Missionary Seminary, some of whom are represented to be already qualified for entering into this service; and a strong desire is expressed, that they may be received under the superintendence of our Society.

In East Friesland also, the zeal to spread our Saviour's fame among the Heathen, burns bright: the Rev. Mr. Stracke writes to the Directors as follows: "Very large indeed is the number of the brethren in Germany, who bear you upon their hearts. For my part, not a day passes without my being transported in mind to England, especially its metropolis, and meeting the brethren whose names have come to my knowledge, and are deeply impressed on my memory.

We doubt not but these extracts will afford satisfaction to our readers, and

and encourage the religious public to renewed exertions, as well as more earnest supplications, for the abundant success of this important work.

Since the above intelligence went to press, dispatches have been received from Dr. Vanderkemp and Mr. Read. Mr. Read, says, "On the 10th of July, two captains from T'Geika, with a number of other Caffres, women and children, came to Graaff Reinet to inform us, that he was at the Great Fish River, on the borders of the colony, where he hoped we would come to him. One of the captains said, that Geika was continually crying, with longing to see Tinkhanna;" by which name they distinguish Dr. Vanderkemp.—They complied with his request, and, in a letter from Dr. Vanderkemp, dated August 27, he says "I am just arrived from my journey into Caffre-land with my dear Brother Read, who accompanied me. We took, according to the king's advice, some armed Hottentots with us, to protect us against the Abatoana, who infested that part of the country which is uninhabited, and lies next to the colony. Geika received us very friendly, and proposed to us to fix our habitation again in his land. He declared, That he wished to be instructed by us, leaving his subjects the liberty to follow, in this respect, the example of their sovereign, or not: but having nobody to whom we may commit the care of our rising and so much promising congregation, consisting of Hottentots and some other natives in this place, we are obliged to suspend the mission to Caffraria till we shall have assistance enough to answer both these intentions."

A Letter has also been received from Mr. John Eyre, Missionary at OTAHEITE; of which the following is a Copy:—

Honoured Father! *Point Venus, Otaheite, Jan.* 1, 1801.

As I am once more favoured with an opportunity to write you a few lines, I gladly embrace the same; but, what shall I say? Can I employ my pen in relating some inroads upon Satan's kingdom, and happy conquests made for Christ? Patience, my soul, let thy God work as well as speak: "Shall not the Judge of all the earth *do* right?" If I could administer any comfort to your soul, dear Sir, suited to your peculiar trials and disappointments, I would gladly do it: but need I despair? No, Sir; since I can refer you to that foundation from whence you have (I doubt not) many times drawn much solid peace, viz. "The Lord reigneth." God is great; and as there is no end of his greatness, so there is no searching of his understanding. "He that teacheth man knowledge, shall not *he* know?" What mind is there that can keep pace with those eyes that run to and fro through the earth? None but he who hath measured the water in the hollow of his hand, can direct to their final issue the tide of all human affairs. Surely, Jacob's judgment must be erroneous, or much beclouded, to say, "My way is hid from the Lord, and my judgment is passed over from my God." Though I take the liberty thus to write, dear Sir, I am persuaded you are yielding yourself to the Lord under every trial, as the clay to the potter, and the wax to the seal. What reply is left for us to make, if God is pleased to cross our purposes, that he might crown our souls with his loving favour, which is better than life, and make us thereby more wise to know and strong to do his will? That God who knows the mysterious depths of the human heart, and can remove its darkness by diffusing his light, and purge its filth by communicating renewed supplies of his spirit, he it is alone that can make darkness light, and crooked things straight.

I doubt not but the account you have received from our dear Brethren who were at the Friendly Islands; and what you have and will receive

from Otaheite, have and will exceedingly try your every grace; but, I trust, it will lead us to strive more.

Our public letter will inform you of the outlines of our affairs. The island at present is in peace; and if it continues after the great meeting they are to have in a few weeks, we hope Pomarre's authority will be more established. The good wishes, and begun communication of his excellency Governor King, of New South Wales, we think, bears a favourable aspect towards our work. If peace continues, there appears to be a better opening for the settling of a well organized body of Missionaries on this, than on any uncolonized island in those seas. Pomarre has some rivals; and they are factious; and have been encouraged by some seamen who are on the island. If it should please the Lord to remove these, and establish Pomerre in his authority, it would be very favourable to our work and safety. Our sentiments, I think, are pretty well known all over the island, and by others who belong to the groupe. There is a great mortality in the island. The practice of killing children when born, is very common. Human sacrifices are countenanced, I think, only by the great people; for the common people seem to abhor the custom. Perhaps, Sir, when you read this, you may think it strange that when I wrote you by Capt. Clark, that I thought it not expedient for a present supply of Missionaries. The change, Sir, is in the circumstances, which cause me to alter my mind; and which, I think, are a good ground for my present views. We are truly in Satan's seat; and for young unmarried men to live untainted among these lascivious people, is to me a great thing, especially a few in number, not able to form a well disciplined body, which is of essential use in evangelizing Heathen nations. Solid single men, who have gained knowledge by experience, and godly families, forming a well-set body under a judicious father, might not only prove a blessing to this, but the neighbouring islands. Thus, Sir, I have made free to speak candidly my sentiments, submitting the whole to him, whom I pray to direct, in a peculiar manner, all who are concerned in sending the Gospel to the poor Heathen.

My wife joins with me in love to you, dear Sir, and Mrs. Eyre and family, hoping this will meet you all sharing largely the blessing of healthful bodies and thriving souls. I desire my dutiful respects to all the Directors of the Missionary Society; to our worthy dear Captain to this place, Mr. Wilson.

Permit me, Sir, to subscribe myself yours,
in the bonds of the Gospel and service of the Heathen.

Rev. J. Eyre, Hackney. J. EYRE.

The official letter above mentioned, has not yet been received; but a private letter of the same date has been received from Mr. Henry, another of the Missionaries, to the same effect as Mr. Eyre's. Mr. Henry adds, that the king of Huaheine had also strongly solicited a Mission to his island, under promises of protection, and with assurances of a readiness to be instructed. This, however, the brethren have been obliged to decline, on account of the smallness of their number.

Our readers may observe, these letters were dated earlier than it was possible for the Missionaries on board the Royal Admiral to reach Otaheite.

MISSIONARY COLLECTION.

The Dundee Missionary Society, by Rev. Mr. Colquhoun £. 70 0 0

*** *The*

*** *The Annual Meeting of the Missionary Society will be held on the Second Wednesday in May, and Two following Days; when the following Ministers are engaged to preach:— Mr. Lowell, of Bristol; Mr. Mason, of New York; Mr. Townsend, of Ramsgate; and Dr. Hawker, of Plymouth.*

SINGULAR PRESERVATION.

Extract of a Letter from the Rev. Mr. Y. of Jedburgh, dated March 9, 1802.

"I am sorry to wound your feelings by the recital of an heavy dispensation of Providence which befel us, on Sabbath week, at Newtown communion. The morning was uncommonly fine. A great number of people assembled. I never saw the house so crowded. Our brother, Mr. E. was going on with his sermon: about the middle of it, he perceived some dust falling down from the gallery next to the mansion-house, and symptoms of anxiety in the countenances of the people below. He turned about, and said eagerly, "What is that?" Before he could utter another word, the gallery broke down. Thrice my poor brother cried Oh! in the most moving tone of voice, with his eyes and hands uplifted towards Heaven; and hastened to the part in distress. I was struck motionless in the pulpit behind him, concluding that all below the gallery were that moment hurried into the eternal world. A young man supported me out from the pulpit; and when I reached the door, the first person that met my eye, was one of my own congregation, the blood running from her mouth, and her arm all torn. She cried out, "Oh! Mr. Y. have you seen my daughter? She is below the gallery." The conflict of Mr. E.'s mind is beyond all description. Mrs. E. who has scarcely been over the threshold since Martinmass, seeing the people breaking through the windows, ran out, and, at the foot of the garden, fainted away. She was the first person that Mr. E. saw after he left the pulpit. She had power just to say, "Oh! Jesse is in the meeting-house." It is unnecessary to describe what followed. You can easily conceive what he must have felt, while his heart was thus wrung with anxiety about his wife, daughter, and the people of God. The tragical part is over! all beyond is unutterable kindness. Only six persons were hurt; and all are in the way of recovery. The tables and seats below were shivered to pieces. The people were spared. The bread and wine were underneath that gallery: they were safe. There were present two medical gentlemen, who had their lancets with them. What can infinite Wisdom not contrive! What can infinite Power not perform! God grant that this deliverance may be ever remembered, and suitably improved! The professor (the Rev. Mr. L. of Selkirk) came down on Monday, and gave an excellent Sermon from these words, 2 Sam. vi. 8. "And David was displeased, because the Lord had made a breach upon Uzzah."

BAPTIST MISSION.

Dear Sir, *Kettering, March 25, 1802.*

LETTERS have been received from our friends at Serampour, up to Sept. 1801. Mr. Brunsdon is no more. He died, on the 3d of July, at Calcutta. By these repeated strokes their hands are weakened; but the success which attends their labours affords a balance. Two men and three women from among the natives have joined them. The last was a man, whose name is Gokol, who fainted at first under domestic opposition; but he has since come forward; and his wife, who was a violent adversary, was

was expected in a few weeks to follow him. These events, however, with the circulation of the New Testament, and other religious pieces, have raised against them great opposition. The inoffensive Hindoos now appear as savage as the tygers of the Sunderbunds. The Missionaries have been assaulted in preaching. A Christian Hindoo and his family (Kristnoo) has suffered the loss of all things for Christ:—not only turned out of his house, but his daughter has been seized and carried off by force by a heathen, who had been betrothed to her in their childhood. The girl, of whom good hopes were entertained before, has in this trial borne a noble testimony for Christ. When beaten by the ruffians, she declared her determination, whether she lived or died, to live or die a Christian. Going before a magistrate, who, against her will, doomed her to be the wife of the heathen, she said, "Ye have heard of the love and sufferings of Christ; they have laid hold of my mind; and I am become a Christian from choice." The minds of the family are greatly agitated; but they remain firm in their attachment to Christ. The young children of Kristnoo seem to be led, by these trying events, to pray for mercy for themselves and for their persecutors.

Farther particulars will appear in No. IX. of the Periodical Accounts, which, it is hoped, will be out in May. — Yours, ANDREW FULLER.

BEDFORD UNION.

THE annual meeting of the Union of Christians at Bedford, is appointed on Wednesday, the 28th of April; when the Rev. George Burder, of Coventry, and the Rev. John Geard, of Hitchin, are expected to preach.

CHURCH FORMED.

IT must afford peculiar pleasure to every lover of true religion, to learn the spread of truth and the prevalence of real Christianity. This pleasing prevalence is eminently the case at Thorne, a market-town in the west riding of Yorkshire. About four years ago, a few serious persons, of the Calvinistic persuasion, applied to the Rotherham academy for supplies; which were granted them at first every three weeks, by way of trial, and afterwards every other Lord's Day. The serious attention of the inhabitants appearing to increase, and some instances of gracious impressions being made, an earnest desire prevailed for a commodious place of worship; the place they had hitherto occupied being very inconvenient and much too small. Several judicious Christian friends encouraged them to proceed; and one among them generously offered a suitable piece of land for the purpose. Accordingly, in the spring of 1800, the building was begun; and in November following opened.

On this occasion sermons were preached by the Rev. Josiah Richards, of Hull; Dr. Williams, of Rotherham; Mr. Boden, of Sheffield; and other ministers. Notwithstanding the inclemency of the season, the audience was numerous; and we hope that impressions were then made which will be long remembered.

During the last fifteen months, they have been regularly supplied every Lord's Day by the students from Rotherham, under whose ministry the congregation is become considerable. Many young people, once the votaries of worldly pleasure, now attend; and some are coming forward to avow their attachment to the blessed Immanuel. At the request of the brethren, who earnestly wished to be embodied as a Christian church, on the congregational plan, Dr. Williams and Mr. Phillips, of Rotherham, attended with that view, on March 12, 1802; and the service was conducted as follows: —

After singing and prayer, Mr. Phillips delivered an appropriate address from the pulpit, on the Nature, Designs, Rights, and Privileges of a Christian

Christian Church. The written experiences of the persons admitted, were read by Mr. Phillips from the desk; and, at the close of each, Dr. Williams, from the pulpit, addressed the person by name, asking, If what was then read, contained the substance of his or her experience? &c. Nine of these declarations were thus publicly read; but, to prevent an undue length of the service, a few more were deferred to a future church-meeting. After this, the persons were addressed as a body, and requested, if they desired to enter into Christian fellowship for the purposes pointed out to them, and approved of each other as fellow-members, to signify it by lifting up the right hand. This they did unanimously. After a short address to them and the spectators, who were numerous, Dr. Williams closed the service with prayer. This young interest is looking forward to a standing ministry among them. May the great Head of spiritual influence favour them with his presence and direction!

It is usual with the ministers concerned in forming a church, to recommend a Book of Records, in which they insert an historical account of the rise and progress of the society, and the principal transactions relating to it; and to preserve therein a corrected copy of the written experiences produced at the admission of every member. Had our forefathers of the last and preceding century punctually followed such a plan for preserving the transactions of their societies respectively, of what inestimable value would such records have been, not merely as a matter of curiosity, but also of real use, constituting a most interesting part of Ecclesiastical History.

CHAPEL OPENED.

FEB. 28, 1802, a small neat meeting-house was opened at Hedon, a market-town in Holderness, in the east riding of Yorkshire. The Gospel was introduced into this place by the Rev. Js. Lyons, and his friends, in the year 1799. The brethren who go from Hull to preach in the villages, have continued to go to Hedon on Lord's Days, while several of the neighbouring ministers have occasionally preached lectures in the week; and a blessing has attended the word. Several persons have been brought to an acquaintance with divine things; a few have become members of the church under the care of Mr. Lyons, at Hull; and others are enquiring the way to Zion. Three places had been licensed, at different times, for the accommodation of the people at Hedon; but as it appeared that many were prevented from attending, for want of a more convenient place of worship, it was thought adviseable to erect the present meeting-house; which is a neat place, pewed to seat about 160 people. Applications having already been made for almost all the seats, it is probable that it will soon be necessary to make two galleries to accommodate about 80 persons more. The expence already incurred is about 300 l.; one half of which, or thereabouts, has been already collected in this neighbourhood. At the opening there was a crowded and attentive audience. Two Sermons were preached on the occasion by Mr. Js. Lyons, and Mr. Richards, of Hull; the former from Dan. xii. 4. and the latter from Isaiah lx. 7. The other parts of the service were conducted by the brethren who go from Hull to preach in the villages.

A room for preaching has also been taken at Preston, a large village near Hedon; and, in future, they intend to have service at both those places every Lord's Day, at such times as not to interfere with the church hours.

*** As this last sheet was going to press, we received intelligence of the death of the Rev. *George Durant*, who departed this life on the 25th inst.

POETRY.

HEATHEN SOULS PRECIOUS.

THERE was a man (but ah! his humble name
Ne'er occupy'd the brazen trump of Fame:
No wreaths of science bloom'd upon his brow;
To climb the steep ascent he knew not how)
Born in a barb'rous clime, nor taught to know
The God who strings the many-colour'd bow,
Instructs his orbs and whirlwinds how to rise,
And darts his vivid lightnings round the skies;
But Jesus knew the purchase of his blood,
And sweetly drew the wand'rer home to God.
In Indian wilds, a solitary way!
He walk'd with God, and clos'd his little day.
And now he lives and shines, a spotless mind,
His vision clear, and all his thoughts refin'd:
His pow'rs expand beneath ethereal skies,
And still to new degrees of glory rise;
Soar without drooping, without fainting run,
Flourish beneath an intellectual Sun;
And, as eternal ages roll along,
Unweary'd, raise a never-ending song.

ANALYSIS OF A SERMON ON LUKE xiii. 8.

Preached January, 1802.

Provocation implied.

THE love supreme of God, his law demands:
Our image, lo! the fruitless fig-tree stands;
Long thus has stood, and rich forbearance found;
"Then, cut it down! why cumbers it the ground?"

Mediation expressed.

But hark! the gracious Intercessor's voice;
'Tis Jesus — in his sympathy rejoice!
In Him, what qualities for pleading meet!
His dignity and love alike complete.
"Ah, spare them, Lord," he cries, "another year!
"I'll tend and culture them with ceaseless care.
"If fruit at length appear, thy grace shall shine;
"If not, thy justice shall be own'd divine."

Expectation suggested.

Sinners! if such compassion you neglect,
What can you but unmingled wrath expect?
Oh, seek the Lord, while yet He may be found!
His goodness shall o'er all your guilt abound.
And you who seek him now,—How blest your lot!
You ne'er shall be deserted, — ne'er forgot,
When they such grace obtain, who sought it not.

MINIMUS.

EPIGRAM.

WHILE some love darkness more than light,
Through fear of men, for actions evil;
Others to noon transform the night,
Perhaps, thro' fear to see the Devil.
Thus opposite effects arise
From the same cause, however odd;
But they may earth and hell despise,
Who fear an omnipresent God.

MINIMUS.

ERRATA in Feb. Mag. — Page 69, line 23, from bottom, for *these* read *their*
— 21, for *manner's* read *manner*
— 7, after *recommends* insert a comma
70, 4, from top, after *beautiful* insert *a*.

ERRATA in March — Page 83, line 2 from top, for *alienæ* read *alienæ*
85, 1, for *not all* read *not at all*.
87, 14 from bottom, for *affliction* read *affection*
120, 2d. column, line 33, for *vic'ries* read *vot'ries*

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Ridley sc

REV.d JOHN GORE

of Sandwich

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THE

Evangelical Magazine,

FOR MAY, 1802.

MEMOIR OF THE REV. RICHARD TIBBOTT,

LATE PASTOR OF THE INDEPENDENT CHURCH AT LLANBRYNMAIR, MONTGOMERYSHIRE.

THIS truly venerable servant of Jesus Christ, was born, January 1719, in the parish of Llanbrynmair, at a place called Havodybant, within less than a mile of the chapel-house, where he lived so long, and where he died. He lived in the same neighbourhood when he began to preach. Both his parents were eminently pious: they had six children, whom, with great care and diligence, they brought up in the fear of the Lord. By a divine blessing on their pious endeavours, five of the children were savingly wrought upon in their youth, who gave themselves unto the Lord and his church; and all continued to a good old age, ornaments of their Christian profession. Mr. Richard Tibbott was the youngest of the children: he was much impressed with the importance of religion from his childhood, and was received into church communion before he attained to the 15th year of his age. Nor are we to suppose that he was deficient in religious knowledge; for his parents had taught him to read when he was very young; and he was able to repeat the whole of the Assembly's Shorter Catechism when he was only seven years of age.

From the time he entered into church-fellowship, his thoughts were so abstracted from all worldly concerns, and so entirely employed in meditation and prayer, that it was thought, by some, he did not possess the proper use of his faculties; but the Lord was now preparing him, in a way far superior to the expectations of his friends, for great usefulness. At this time he possessed such a thirst for knowlege, that he either purchased or borrowed almost all the valuable books in divinity within his reach; and, by indefatigable diligence and labour, obtained a considerable acquaintance with the Latin and Greek languages; nor was he altogether ignorant of the Hebrew. About the year 1741 he went to the Rev. Griffith Jones,

of Llandowror, an eminent clergyman, and spent some time under his tuition; but how long cannot be ascertained. After he left Mr. Jones, he spent from two to three years in teaching a school in the neighbourhood of Llandowror, during which time he had frequent opportunities of visiting him, and was farther assisted by him in the prosecution of his studies. Mr. Tibbott has been heard to say, that he thought Mr. G. Jones the most pious man he had ever known.

Soon after he began to preach, which was before he completed his twentieth year, his mind was exceedingly exercised with doubts respecting the truth of Christianity. He read all the books he could procure on both sides the question; and the writer of this article has heard him say, that he never met with any thing urged in books, as an objection or argument against the Christian religion, which had not previously offered itself to his own mind. The more he read and meditated on the subject, the more he was convinced of the necessity of divine illumination, in order to know the truth. Therefore, it was almost the only thing he desired of the Lord, for a considerable time, that he would not suffer him to remain in an error. When the Lord's time came for his deliverance out of this fiery trial, which continued with more or less violence for the space of *twenty years*, he enlightened his mind, and discovered to him the great and essential doctrines of Christianity in a very satisfactory manner. They appeared to him so well adapted to display the transcendent glory of God, and, at the same time, to humble the pride of man, that he could no longer doubt their divine origin: and, at the same time, his mind was so sweetly and powerfully inclined to rely on the glorious atonement of Christ, and to commit the concerns of his soul into his almighty hands, that he never after, as far as can be collected, entertained the least doubt of his own interest in him.

The first twenty-five years of his ministry he laboured chiefly among the Welsh Calvinistic Methodists; and was by them appointed to superintend all the societies belonging to their connection in the counties of Montgomery, Merioneth, Carnarvon, and Denbigh. He visited each of them once in three months; and all weighty concerns were brought before him to be decided. During this time, he suffered much persecution in various places. Once, when preaching in Carnarvonshire, a gentleman's servant came up to him with a great cudgel, and struck him

so

so violently on his forehead, that he fainted, and was very ill for some time. At another time, in the same county, he was apprehended, brought before a magistrate, dealt with as a vagabond, and sent home from constable to constable. On his way, he lodged one night in the prison at Dolgelle: but under all such unkind and cruel usage, he neither reviled nor resented, but manifested an eminent share of a truly apostolic spirit.

He was very intimate with Mr. Howell Harris and Mr. Daniel Rowlands, whose memory is still very dear to many in the principality of Wales. When a separation took place among them, not unlike the rupture between Mr. Whitfield and Mr. Westley, though more on account of discipline than doctrine, it gave Mr. Tibbott, who delighted so much in peace, inexpressible grief. He continued some time without joining either party; but, at length, he was satisfied in his own mind respecting his own duty. He then wrote to Mr. Harris, and with meekness gave him his reasons for separating from him and his party; and he immediately joined with Mr. Rowlands, and he was in that connection till he was ordained at Llanbrynmair. He was also on intimate terms with Mr. Whitfield; and when he was applied to, in order that he might superintend the societies in North Wales, about the year 1745, Mr. Whitfield was present, and said many things, which greatly encouraged him to engage in the work; particularly these words had great weight on his mind, viz. That he should consider the unanimous call of his brethren as the call of God.

In November, 1762, he succeeded the Rev. Lewis Rees, the father of Dr. Rees, the learned editor of Chambers's Cyclopædia enlarged, and was ordained pastor of the Independent church at Llanbrynmair, where he statedly laboured the remaining years of his life. He discharged the duties of his station with eminent zeal and faithfulness: though during thirty-five years the church was, as may be supposed, in a more flourishing state at some seasons than at others; yet, upon the whole, it may be truly said, that the pleasure of the Lord prospered in his hand. The Lord gave him the wages, which every faithful minister of Christ chiefly desires, even many souls converted to faith and holiness. From the church-register, it appears that, during his ministry there, *four hundred and ninety-six* were received into church-communion, in the several branches of his congregation: but his labours and usefulness were not

entirely confined to his own flock. Every year he made two tours: one through the counties of South Wales; and the other through those of North Wales, preaching in all the meeting-houses in his way belonging to dissenters of his own denomination, Methodists and Baptists. When he was young, he always travelled on foot; for he was a most extraordinary walker: he often walked from thirty to forty miles in a day, and preached three times in his progress; and, at the close of his excursion, he has frequently come from Tanybwlch, in Merionethshire, to Llanbrynmair, which is full forty miles, without stopping to take food till he came home.

The last Sabbath he laboured in the Lord's vineyard, which was January 21, 1798, and the eightieth year of his age, he preached twice, and also administered the Lord's supper in two different places. At both he seemed to possess more strength of body and heavenliness of mind than usual. One of his friends observed, that while speaking of Jesus and his sufferings, he seemed almost in Heaven; little thinking that he was indeed so very near it, that he was to drink no more of the fruit of the vine till the day he should drink it new with his dear Lord in the Father's kingdom. On his way home, on Tuesday evening, he preached, for the last time, at a friend's house. He there spoke much of the blessedness of the heavenly state, with uncommon sweetness and enlargement. On Wednesday he came home; and when asked how he was, he replied, "Not very well, though I scarcely feel any pain." On Thursday and Friday he expressed a great desire of being able to preach the following Sabbath; but God had determined otherwise; for on Saturday night he was taken with a violent and excruciating pain in the small of his back, arising as was supposed from the gravel, which continued with very little intermission for seven weeks, when it pleased the Lord to release his dear servant from pain and anguish, and to take him home to himself. During his illness he said little; but seemed now, as at all times, perfectly resigned to the will of his heavenly Father. He intimated sometimes, if that were the *divine pleasure*, he should like to be spared a little longer, if he might be of some use in the church; and for the greatest part of the time, he had some expectation that he should be restored for a little while; yet he apprehended no danger in death, nor did he entertain the least doubt of an interest in his Redeemer. — About a fortnight before his death, he

desired

desired that all his children might be called to him. When they came, he addressed them all by name, and gave them all a look expressive of a thousand good wishes, and attempted to speak to them; but he was so weak, that nothing could be heard very distinctly; only that he said something of the preciousness of Christ, and the happiness of the heavenly state. He seemed to be in a most comfortable frame of mind. The Saturday night before his death, he spent in extreme pain. About ten o'clock on Lord's Day morning, March 18, 1798, he became quite easy, and desired that some of his friends might be sent for to sing and pray with him. Accordingly three of the elders came and sang two hymns, and two of them prayed. He continued quite easy till one o'clock, when he exchanged the vale of tears for the regions of glory. He was buried on the following Thursday; and the Lord's Day after, a funeral-sermon was preached, by Mr. Roberts, his successor, to a numerous and much affected congregation, from 2 Sam, iii. 38. "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?"

From the above narrative of Mr. Tibbott's life, it appears, that though he was received a church-member at first among dissenters, yet, during the *sixty* years of his ministry, he stood connected with two parties: the Calvinistic Methodists and the Independents. Among the former he spent *twenty-five* years; and among the latter *thirty-five*. To his honour it is observed, and will be admitted by all who knew him, that in both connections he was eminently laborious, faithful, and useful; and that he had as little of a party-spirit, in the obnoxious acceptation of the term, as any man whatever. In fact, there was in him a wonderful union of genuine candour and the meekness of wisdom, on the one hand; and an impregnable stability and ardent zeal for the importance of the grand truths of the Gospel, on the other. The writer of this article does not recollect ever to have met with a man whose zeal appeared more intense for the *essentials* of religion, both as to doctrine and experience, or discovered more moderation with respect to *smaller* matters.

When in the pulpit, especially, he appeared a burning and a shining light. Here he reigned, with uncommon sway, in the affection of his hearers. Seldom, very seldom is there seen in a pulpit such profound reverence of God, such tender affection to men, and such intrepid opposition to sin. He insisted much on the fundamental doctrines of Christianity:

Christianity: such as man's absolute dependence on God; the present depravity of his nature; the glory of the person of Christ; the efficacy of his atonement; and the riches of his grace. His beloved theme was the dignity and glory of Christ as *God-man* Mediator; and often his views of the subject were uncommonly elevated and grand. His own convictions of the truth were deep and consistent, and, therefore, his reasoning was forcible; while his lively imagination and contemplative turn of mind ransacked the universe for illustrations. He did not deliver the great doctrines of the Gospel in a dry or common-place way, but with much originality, energy, and convincing evidence; using many illustrations and apt similitudes, sometimes plain and familiar, at other times so truly sublime, and often in so alarming and pathetic a manner, as constrained the audience to infer that God was with him. O how have I heard him plead with sinners, describing the worth of time, the certainty of death, the awfulness of judgment and eternity; the evil, the folly, the madness of sin; the necessity of conversion and salvation; the glory of Christ and his work, &c. by such force of reason and power of language, and by such warmth of zeal, that each auditor, who had the smallest grain of sensibility, must conclude that the love of Christ constrained him! He often overlooked the punctilios of formal method; but never lost sight of sound and sanctified reasoning amidst the thunder and lightning of his holy zeal. His preaching, in general, was very close and applicatory. Some of his hearers would say, that he *stripped* them of all their religion. It was a very rare thing indeed for a Christian to hear him preach and conclude a discourse, without being more confirmed in some fundamental-truth; having more exalted views of Christ's person and work, or feeling a glow of revived affection. At least, this has been always the experience of the writer of these lines, who has frequently heard him at meetings of ministers, and on other occasions.

There were two seasons in which it was the Lord's good pleasure more abundantly to bless Mr. Tibbott's labours at Llanbrynmair. The first was in the year 1778. At that time the hearers increased so abundantly, that it became necessary to enlarge the meeting-house, and many were added to the church; some of whom continue unto this day, ornaments to their Christian profession; and others have died in faith, and now inherit the promises. The other

ever-

ever-memorable revival began in November, 1787. The word was then attended with such power, that it was not possible for the most hard hearted to hear it without some concern about their salvation; and about *ninety* persons were added to the church in the space of one year. It might have been observed, in a preceding part of this Memoir, that the last time he administered the Lord's supper at Llanbrynmair, his strength being almost exhausted by speaking, he sat down in the chair, and having rested a few minutes, he said in a seeming transport of joy, "I expect, my friends, that some of us shall go to Heaven ere long. We shall there have the golden harp, and *sing*, and *sing*, and *sing* to our dear Friend, who died for us to purchase our life, *for ever and ever*."

Some of Mr. Tibbott's favourite, weighty, or peculiar expressions may not improperly be subjoined. He would often say, "The salvation of men is *entirely* of God; and their misery *entirely* of themselves. The *saved* will ever ascribe the whole praise to God; and the *damned* the whole blame to *themselves*." After shewing that *moral inability* is the enmity of the heart to God and goodness, he would say, "It is so far from *exculpating* the sinner, that it is rather the most damnable *sin*. After describing the privileges of those who were united to Christ, he would say with the greatest animation, *Codwch eich pennau, boneddigion y nefoedd; plant y cyfammod, byddwch byw ar eich etifeddiaeth!* that is, "Lift up your heads, ye honourable ones of Heaven; ye children of the covenant, live upon your inheritance!" But no translation can convey the true spirit and force of the original. A little before his death one of his friends asked him, whether there were any signs of success at a certain place where he often preached? He answered, "There are two or three who seem to be savingly wrought upon." When his friend observed he laboured much for the sake of so few, he replied, "That to be instrumental in winning *one soul*, would abundantly recompence him for *twenty years* of labour." He would often say, "That we could as soon behold the sun by the light of a candle, as we can see the glory of spiritual things by our own natural light, without the influence and illumination of the Holy Spirit;" and when in some of his more facetious moments, he would say, "Men in their natural state know no more of God than a mole of the sun, or an owl of a lecture on optics." Such expressions from him, though calculated to excite a smile, were

were not the language of levity, but the result of conviction, and uttered with a view to stamp on the memory, in a manner not easily forgotten, what would bear the test of sacred scripture and rectified reason. He would observe, "There is a *high-way* and a *foot-path* to hell; the openly profane travel the high-way, and the mere moralists the foot-path; but the latter would as surely be there as the former." Such comparisons, in connection with and founded on scripture-arguments, have often the happiest effect in illustrating what is proved; and, in the skilful management of Mr. Tibbott, were remarkably impressive.

As a Christian, he was eminent for maintaining constant communion with God. He certainly walked with him, and seemed to possess such heavenly serenity and sweet peace of mind in all places, and at all times, that his state was truly enviable. He had always with him the sweet savour of Christ. In company he was rather reserved, until some subject of importance engaged the conversation. Indeed, such was his heavenly-mindedness, that he could relish no society or discourse, except somewhat was, at least occasionally, said on spiritual and heavenly things. When the conversation turned on worldly things, to the utter exclusion of religion, he would soon discover some uneasiness, and sometimes rise and walk away. But no one enjoyed spiritual conversation more than he.

His judgment on points of difficulty, relative to doctrine, experience, or conduct, was much respected; and in giving his opinion, he traced the subject to first principles; and in matters of difference among real Christians, he urged the infinite importance of those things wherein they agreed, and aimed in all to promote and strengthen love and unity. Perhaps, there never was a man more fond of peace than he: he would sacrifice any thing, consistent with the peace of his own mind, for peace among his brethren.

Mr. Tibbott was married three times. Neither of his wives was possessed of much worldly riches; but they all possessed what is infinitely more valuable, — genuine piety and godliness; and, on his part, there could not be a more kind and indulgent husband. He had fifteen children, ten of whom survive him. The seven eldest are church-members; the two next, though young, seem to be under serious impressions about eternal things; the youngest, at the time of his decease, was only twelve years of age.

May

May they all appear with their parents, at last, at the right hand of the Divine Judge! — Mr. John Roberts, having been associated with him for some time in the ministerial work, succeeds him in the pastoral office with acceptance and affection from the people, and with hopeful success.

Mr. R. Tibbott had a brother also in the ministry; and as there is no printed memoir of him, it may well comport with the design of this article, to take some notice of him here. Mr. John Tibbott was many years an useful preacher at Llanbrynmair, before his brother Richard, as an assistant to the Rev. Lewis Rees. About the year 1763, he accepted an invitation to undertake the pastoral care of a dissenting church at Escardawe, Carmarthenshire. He continued to discharge the various duties of his station with faithfulness and ability, till the Lord's Day, February the 6th, 1785. The morning he died, he seemed to be in good health and spirits. He went to the meeting-house, and preached with uncommon sweetness, from Matt. vi. 20. "But lay up for yourselves treasures in Heaven," &c.— After preaching, he stopped a short time at the place of worship, conversing with some of his friends. He then went towards home with his son-in-law. When they had come to the house, his young companion, who walked just before him, heard him say, *Pa fath iw hyn?* "How is this?" His friend turned round, saw him just falling, caught him in his arms before he reached the ground; when he expired in an instant. He was a very consistent character. He would often say, that *true* religion must be *doctrinal, experimental,* and *practical.* — He has a son in the ministry, who is now settled at Cymmor Glyn-Orrwg, in Glamorganshire, where there is a new interest.

Rotherham. E. W.

LETTER TO A YOUNG LADY.

My dear young Friend,

You will receive this as a mark of my affectionate regard for your everlasting welfare; and it is dictated by the concern which what you dropt in our conversation last evening has excited in my mind.

You said, "you often thought that you should be given up by God." — Alarming, tremendous thought, indeed! Given up of God! — My dear young friend certainly could not realize what she said, or she must have shrunk

with horror from the idea. Could you bear the thought of being left without your mother, your sisters, or without a friend in the world? without health, without food, without the means of procuring any? without the light of day, without liberty, without every thing that can make existence valuable? and yet, to be thus deserted, and to be able to say, "The Lord is my Shepherd, my Friend, my Portion," would be comparative blessedness!—but to think of being given up of God!—of being left to insensibility of heart!—destitute of pardon and all the blessings of salvation!—without hope!—without the saving experimental knowledge of real religion, and to be given up to such a state for ever! oh, who does not tremble at the thought!—But,

May I attempt to trace the origin of this hopeless dreadful thought? You have been religiously educated; you have religious knowledge; and I doubt not but you have at times had some strong impressions of religious subjects: but shall I be uncandid, in fearing that you have not seriously and cordially welcomed these thoughts, or yielded to these convictions? Perhaps, in some hours of retirement, or when attending the preaching of the word, you have not been able to resist impressions of this kind; but you have said to them, as Felix to Paul, "Go your way at this time."—Your judgment and conscience are on the side of religion;—you know it is important;—you think they are happy who possess it;—but you feel that to possess it, requires sacrifices which you are unwilling to make.—When you are in gay and lively company, and with those who are influenced only by the spirit of the world, you dare not acknowledge your reverence for it; you feel too, that "the right hand must be cut off," and your carnal affections parted with; and, in a word, that, in order to enjoy religion, the Saviour must be enthroned, the heart surrendered to him, and his laws rule your whole conduct; and here you revolt. Your reflections, however, return: such a state of mind cannot obtain your own approbation, and yet you are unwilling "to follow the Lord fully;" and hence arises the dreadful foreboding, "that you shall be given up of God."

Your case, my dear young friend, is, I fear, that of thousands of young people like you, religiously educated, and who sit under the ministry of the Gospel.

But, tho' the manner in which you uttered this fear did not express the alarm or anxiety which I should have expected,

expected, let me hope that the thought, when it returns in your serious and retired hours, thrills horror through your mind, and awakens an anxiety which vents itself in strong cries and tears to him who sees in secret, and leads you to deprecate the evil you mention as, of all others, most full of anguish: — and is this the case? Oh cherish, cherish this anxiety; but, at the same time, rest not in it.—The very thought itself dishonours God, and tends to harden the heart— you cannot entertain this thought of him and love him — you cannot, while it prevails, approach him with pleasure. No, my dear young friend, the Saviour will cast out none that come unto him by faith; he is able, he is willing: and, are there not blessings to be enjoyed in his service, that can infinitely more than compensate for all you may lose for his sake? Is not his yoke easy, and his burden light? will not pardon through his blood, peace flowing from the application of it to the conscience, a consciousness of dependence upon him, and unreserved devotedness to him, and the sweet promises of his presence, guidance, and support in life and death, far more than outweigh all the charms of the world and sin? O, take heed of halting between two opinions. Pray, pray earnestly that the Lord would "create within you a new heart," and give you such views of the Saviour, as may enable you to say, "I count all things but loss for his sake." Cast your admiring eyes to yonder Calvary! Consider if he who loves, and bleeds, and dies, be not worthy of your affections! Look to him and be saved, his blood has everlasting virtue, his love has an indisputable claim to yours, and assures you, that those who come to him, he will in nowise cast out.— But trifle not, nor any longer hesitate; dismiss those secret desponding thoughts that keep you from him, and pray for his holy promised spirit, to lead you into all truth. But I wish to be faithful to you; remember, therefore, that religion is heart-work, and though the Redeemer's "yoke is easy," yet it is a "yoke." O take it upon you, and you shall find rest to your soul. Your fears of being forsaken of God shall then vanish; and you shall find "that peace, which passeth all understanding."

Your sincere friend, W. G.

MEDITATION ON DEATH.

O MY soul, call home thy wandering thoughts and cares about this transitory world, and bestow a few moments of thy inestimable time, in serious meditation, about thy

future state of existence. Daily experience teacheth me, that I must die, and pay the awful debt incurred by sin. Perhaps, ere another setting sun, the icy arms of death may embrace me; the heart that now dictates, may throb no more; and the hand that writes, may be lifeless in the dust; but the immortal spirit must appear before the bar of an almighty and righteous Judge, from whose unerring decision there is no appeal, and receive the sentence of approbation or condemnation.—Then, O my soul! is it not the greatest infatuation, and the most consummate folly to go heedlessly on the brink of ruin without seeking any preparation for that awful and important event, or once thinking seriously about it? We are assured in the Book of God, that as death leaves us, judgment will find us; for "It is appointed unto men once to die; but after this the judgment." O may I at that day be found interested in the Friend of sinners; for "there is no condemnation to them who are in Christ Jesus." May my lamp always be well trimmed, and my light burning, that when the Bridegroom cometh, I may be found watching, and having on the wedding-garment of his imputed righteousness, be accounted worthy to sit down at the supper of the Lamb! May my affections be more and more weaned from things of time and sense, for here I have no continuing city! May I seek one to come, whose builder and maker is God, and live each day more as if it were my last, since I know not what a day, or a night, or an hour may bring forth! for "every beating pulse we tell, leaves but the number less."

May no creature, or earthly good, engross so much of my affection, as to render the stroke of separation too heavy for my weak faith, or cast a lingering look behind, when the final summons comes to call me hence! but may I receive it with a cheerful resignation to the Divine Will, knowing, that "he does all things well." Having familiarized death to my mind, by frequent and daily meditation, may I view his approach with a smile, as a friend who shall open to me the door to eternal bliss, "where the wicked cease from troubling, and the weary are at rest."

May this ever be the language of my heart, and the constant tenor of my life, that I may evidence to the world that I am a follower of the meek and lowly Jesus! May I adorn that Gospel I profess, by my life and conversation; and, at last, may I be found amongst that happy number "whose robes are made white in the blood of the Lamb;"

Lamb;" and for whom there was an eternal rest prepared before the foundation of the world! JANE.

LETTER FROM THE LATE REV. DR. CONDER TO A LADY.

Cambridge, Dec. 18, 1752.

I MAY, with great propriety, reflect and echo back the beginning of yours: "It is now too long to refer to the date when I received your last kind favour, as I ought, and did intend sooner to have returned you thanks for it." The truth is, through excessive care of it, I had laid it up too carefully to be found, even by repeated searches, till by accident I yesterday laid my hand upon it: and now I have it before me, what shall I say, unless with Solomon, "As face answers to face in a glass, so the heart of man to man?" I discern *too much* of my own prevailing frame in it, and feel within the sympathy of tender Christian friendship.—Complaints! This is a world of complaints; and no station or situation in this life exempts us from occasions of them. The Canaanite is still in the land. How profound the wisdom that has ordered it so! and while we carry about the body of this death, it will be more or less continually the case.—Temptations without, and a corrupt nature within, are correlates which will give the conscientious Christian pain, so long as he is a sojourner in this vale of tears: but how then does real grace discover itself? By the soul's oppositions to and struggles against, rather than by sensible victory over, indwelling corruptions. You find much within that discourages your hope of interest in Christ, or vital union to him, which is the same; and so do many besides you; and if any measure of sanctification was (in God's truth) made the warrant of our faith in the Lord Jesus Christ for acceptance and pardon, we might be discouraged: but, blessed be God, the warrant of faith is from a quite different source, even the doctrines of eternal absolute free-grace, particularized in the promises of pardon, acceptance, and complete justification in Christ to the most sinful, impotent, and unworthy. Nor does the promise, as warranting faith in Christ, know us in any other character than as sinners and ungodly†; or require any pre-requisites or qualifications, but our in-

† Rom. iv. 5.

ward

ward misery. It is true, a real and saving work of the Spirit takes place on the heart of every vessel of mercy, producing a personal sense of our sin and misery before there is, in fact, any direct act of faith on the person of Christ for acceptance; but this is an inward sensation of the soul, arising from the impressions of the word and Spirit on the conscience, giving a painful consciousness of our misery and danger, wherein the creature is wholly passsive; and the first vital act of a regenerate soul, is its making towards the city of refuge. There is indeed an afflictive, and sometimes a long-continued scene of heart-contrition, bewailing of sin, and groaning under its load, before a soul attains to the *peace* of believing; yet not before he is a believer: for to the close observers of their own hearts, their motions, and springs of action, it will be ever found, that the contrition and godly sorrow which precedes comfort, is produced and carried on by an apprehension of the grace of God in Christ; for such sinners have some glimmerings of hope, that, at least, it may be for them; together with a secret going-out of the heart in desire and prayer, and some measure of recumbency on Christ, as the only source of relief, though it is hardly perceptible by them:—and what is this but faith, though it is a weaker act? Thus it appears that faith is secretly at the bottom of the soul's mourning for sin; and the essential difference of the repentance of Paul and Judas evidently appears. This representation of the subject serves greatly to obviate that common difficulty of Christians, the fear they have that their humiliation for sin has not been deep enough; that their repentance has not been of the right kind, seeing the great design of the Lord the Spirit, in his convincing work, is to make Christ so precious, that the soul is excited to an act of real determinate closing with him, as God's salvation, held forth in the promise of faith, as a complete Saviour and an entire portion. This has the nature of a comprehensive covenant-transaction, whereby the soul is enabled resolutely and determinately to commit his whole concerns into the Redeemer's hands; and as a concomitant act, which cannot be separated from it, an actual surrender and making over of the soul to be the Lord's, in a way of spiritual contract and dedication.

This, I conceive, is the fruit of the Spirit, as the *spirit of faith*, properly and distinct from his *after* work, as a spirit of adoption, wherein he is pleased to evidence our interest

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to us, either by the particular application of an absolute promise *, or by shining upon some part of his work of sanctification in us, whereby we discern that we are indeed Christ's workmanship: and thus comfort and peace flow in upon the soul. My friend then gives too much scope to the subtle adversary of our souls, while she checks herself for ranking in the number of Christians; has she not long since known what that concern of soul means, which issued in an embracing of Christ for salvation? Can she not still remember something of the love of his espousals, when the Lord's name was a strong tower, his righteousness precious, and his glory illustrious in her eye, and this all made to pass before her as an helpless sinner? Cast not away, therefore, thy confidence; but remember that the first acts of faith must be repeated; even to old age they are necessary. Our dear friend †, now in glory, has observed to me, "O these direct acts of faith, there is no living a day well without them! Naked faith on Christ and his righteousness, is of more use to stay the soul under spiritual conflicts, than looking back to ten thousand former evidences without it. When I go afresh to Christ as a sinner, I find all the relief I need, though I cannot apply as a saint." This is one great spring of a believer's stedfastness; it is, therefore, a matter of the last importance to our peace and stability, that we maintain distinct and just apprehensions of the doctrine and warrant of faith, as the great means of repelling the fiery darts of Satan in an hour of conflict. Justification and sanctification are distinct, though always companion blessings; and great spiritual skill is needful to keep them so: for, notwithstanding all that has been said, this difficulty still attends the soul under spiritual decays:—If I am a child of God, why is there no more sensible conformity to him, and communion with him? Because a believer's justification is complete; but his sanctification is not so; that is still carrying on by almost imperceptible degrees, and by means too that seem contrary. Who would think that the powerful workings of corruption should be a means of weakening corruption! yet this is the issue of some of our greatest conflicts. The greatest defects we feel should by no means make us cast off our confidence; but be used rather as

* Eph. i. 13.

† The Rev. John Hill, in his charge to Dr. Conder, when ordained at Cambridge.

a spur

a spur to our sluggish spirits to take the faster hold. When waves and billows rise upon our souls, it behoves us to cling the faster to our Rock. A perfect sanctification is the Christian's aim, and thereby is he distinguished from the formal professor, who dreams of happiness without holiness; and, like Gallio, cares for none of these things.

Though sanctification has nothing to do in the business of acceptance with God; yet it is so immediately connected with our peace, as to make our attention to watchfulness, prayer, and obedience, necessary. Hence we are exhorted to follow after holiness *. Accordingly, it will always be found, that a constant examination of our own hearts, — a vigorous resistance of temptations, — and an active endeavour after universal conformity to the known will of God, and a resolute persisting in these things, however frames vary, is the only effectual means of our souls progress in sanctification and comfort.

To Miss ——— JOHN CONDER.

* Heb. xii. 14.

ON THE SLAVE TRADE.

The following Anecdotes are selected from a Work, entitled "a Narrative of the British Embassy to China in the Years 1792, 93, and 94. By Æneas Anderson, then in the Service of his Excellency Earl Macartney, K. B. Ambassador from the King of Great Britain, to the Emperor of China." Printed in the Year 1796.

"SUNDAY, March 10, 1793, being then at Batavia, while we were at breakfast this morning, my ears were assailed by the most dreadful shrieks I ever heard; and on making the inquiry humanity suggested, I discovered that these horrid sounds proceeded from a Malay-slave, whom the master of the hotel had ordered to be punished for some omission of his duty. This poor wretch, who was upwards of seventy years of age, appeared standing in a back court, while two other slaves were scourging him, in the most unrelenting manner, with small canes. This horrid punishment they continued for thirty-five minutes, till the back and hips of this victim to severity, exhibited one lacerated surface, from whence the blood trickled down on the pavement. The master then commanded the correcting slaves

to

to give over their tormenting office; and sent the smarting culprit, as he was, and without any application whatever to his wounds, to continue the laborious duties of his station. On remonstrating with the master of the hotel, for this cruel and barbarous treatment of his servant,—he answered, that the Malays were so extremely wicked, that neither the house, nor any one in it would be safe for a moment, if they were not kept in a state of continued terror, by the most rigid and exemplary punishment: but this was not all, for another act of necessary severity, as it was represented to me, though of a different kind, immediately succeeded. Two slaves, in carrying off the breakfast-equipage, contrived to break a plate, as he alleged; for which offence, as it could not be precisely fixed upon either, they were both ordered to suffer. They were accordingly, each of them, furnished with canes, and compelled to beat each other; which they did with reciprocal severity, as two other slaves stood by with bamboos, to correct any appearance of lenity in them. The city of Batavia is situated in the island of Java, and is the capital of all the Dutch settlements and colonies in the East Indies.

Further on, in the prosecution of his work, this gentleman observes, the Chinese have no purchased slaves throughout the whole empire; and some of them, in the interior parts of the country, were with difficulty made to comprehend the nature of such a character as a slave; "When," says he, "I illustrated the matter, by explaining of a negro-boy, called Benjamin, whom Sir George Staunton had purchased at Batavia, they expressed the strongest marks of disgust and abhorrence. The conversation to which I allude, took place at Jehol, in Tartary; but at Canton, where the communication with Europeans gives the merchants a knowledge of what is passing in our quarter of the globe, poor Benjamin was the cause of some observations on his condition, that astonished me when I heard, and will, I believe, surprize the reader when he peruses them.

"The boy being in a shop with me in the suburbs of Canton, some people were very curious in making inquiries concerning him; when the merchant, to whom the warehouse belonged, expressed his surprize, in broken English, that the British nation should suffer a traffic so disgraceful to that humanity which they are ready to profess: and on my informing him, that the British Parliament intended to abolish it, he surprized me with the

following answer, which I give in his own words:—"Aye, aye, black man, in English country, have got one first chop, good mandarin Willforce, that have done much good for allau blackie man, much long time: allau man makie chin, chin, hee, because he have got more first chop tink, than much English merchant-men; because he merchant-man tinkee for catch money, no tinkee for poor blackie man: Josh, no like such fashion."—The meaning of which expressions, is as follows:—"Aye, in England, the black men have got an advocate and friend in Mr. Wilberforce, who has for a considerable time been doing them service; and all good people, as well as the blacks, adore the character of a gentleman, whose thoughts have been directed to meliorate the condition of those men; and not like the West India planters, or merchants, who, for the love of gain, would prolong the misery of so large a portion of his fellow-creatures as the African slaves; but God does not approve of such a practice."

"That some general knowledge of the politics of Europe may be obtained by the mandarins and merchants in the port of Canton, might be naturally expected from their continual communication with the natives of almost every European country; and many of them understand the languages of Europe. They may, perhaps, sometimes read the Gazettes that are published in our quarter of the globe. But that the question of the slave trade, as agitated in our Parliament, should be known in the suburbs of Canton, may surprize some of my readers, as it astonished me. Nor will it be unpleasing to Mr. Wilberforce to be informed, that, for the active zeal which he displayed in behalf of the natives of Africa, in the senate of the first city in Europe, he received the eulogium of a Chinese merchant beneath the walls of an Asiatic city."

ANECDOTE
OF THE LATE REV. MR. THOROWGOOD.

A GENTLEMAN conversing with him in his illness, concerning the influence of divine truth on his own mind; he replied, "I have made the investigation of truth the grand business of my life, and am fully persuaded of the truth of the Gospel. I know that I deserve destruction as a sinner, but rely with confidence on the divine mercy as displayed through Christ Jesus. My heart is full with what I wish to say to my people, should I ever again address them." Soon after, he added, with great emphasis, "I am as happy as a man can be." On its being said

said, That nothing but the truths of which he had been speaking, could support a person in such a situation, he answered, "Ah! Sir, nothing but these things ought to satisfy a person before he comes to this situation."

PRACTICAL CRITICISM.

A PLAIN country man, who was effectually called by Divine grace (under a sermon on Zech. iii. 2. *Is not this a brand plucked out of the fire?*) was, some time afterwards, accosted by a quondam companion of his drunken fits, and strongly solicited to accompany him to the alehouse: But the good man stedfastly resisted all his arguments, saying, "I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus:—"Look ye," said he, "there is a great difference between a brand and a green stick; if a spark flies upon a brand that has been partly burnt, it will soon catch fire again; but it is not so with a green stick. I tell you, I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."—Was not this good practical divinity?

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay on the Divine Authority of the New Testament. By David Bogue.

THIS ingenious and valuable work has accidentally remained too long unnoticed by us. It was composed at the requeſt of the Directors of the Missionary Society of London, for the purpose of being, when translated, prefixed to a French New Testament, in order to be circulated in that nation. One of the reasons assigned by the author for firſt publishing it in English, is the following:—"It was giving me an opportunity of submitting it more fully to the friends of the inſtitution, from whose remarks I promise myself much assistance; and hope that I shall thus be enabled to render it more fit to answer the proposed end, and less unworthy of being translated into the French tongue." On a perusal of the Essay, faults and defects are perceived in the printed copy, which were not so obvious in the manuscript. Those which the writer has remarked, and such as are observed and communicated to him by others, there will be an opportunity of altering, before it assumes a French dress; and likewise, perhaps, of leaving out a few things which, though they suit England, may not be needful for France." *Dedication*, p. xvii.

The modesty and the good sense of this remark, promise that suitable communications will be well received by the author. It is, therefore, incumbent upon us to suggest some points, in which his work might, according to our apprehension, admit of improvement: but we shall firſt indulge ourselves in noticing its contents, and some of its excellencies.

Of the matter compressed into this volume, the reader may form some judgment, by observing, that eighty-four sections, different in their subjects, are contained in less than 300 pages. "These divisions," Mr. Bogue observes, "may appear formal; but he thought they would render an Essay of this kind more distinct; and likewise, that a person who would not venture on any undivided book, might be induced to read a short section; and from one be led on to another." The heads, under

which he has arranged his subdivions, are, 1. Of the Evidence for the Divine Authority of the New Testament, arising from the Principles which it contains; 2. From considerations suggested by its Contents; 3. From the Testimony of the Apostles; 4. From some additional Considerations, which further confirm their Testimony; 5. From Miracles; 6. From Prophecy; 7. From the Success of the Gospel; 8. Objections against the Divine Authority of the New Testament considered; 9. The Sentiments and Conduct of the Deists briefly considered; 10. Some Miscellaneous Considerations.

These heads afford but little insight into the strain of Mr. Bogue's arguments; but they shew what topics of the evidence of Christianity he has principally discussed. The direct historic evidence, which forms the chief substance of most treatises on the subject, Mr. Bogue has passed in silence; perhaps, because it was deemed unlikely to gain the attention of French Deists. To *them* he constantly addresses himself, in a familiar and conciliatory style; giving up Atheists as incurables, and disregarding the offence which French Catholics must take at the freedom with which popery is treated in this work.

The simplicity and ease of language, the flow of ideas, and the beautiful illustrations which characterize Mr. Bogue's manner, are conspicuous in this volume. Though his mode of discussing the subject is, as it should be, better calculated for the meridian of Paris than that of London, we fear there are but too many individuals, especially among the genteeler youth of this country, who stand in need of a work like this. May they be inclined to give it the serious attention which both the subjects and the arguments deserve! They may indeed peruse it to greater advantage than our Gallic neighbours: for we apprehend that a translation, in which much of its beauty will not be lost, can hardly be made; especially as it is not to be expected that either an Infidel or a Roman Catholic will execute the task.

In pointing out what we think might be improvements of this valuable production, we would recommend to the author to treat the latter of these denominations with the same candour that he has abundantly exercised toward the former; to express less complaisance for that equivocal term, and still more equivocal thing, Natural Religion; to be more explicit on the proper deity of Jesus Christ; and to relinquish any attempt to reconcile the precepts of Scripture with the maxims of the French Revolution. We are confident that such concessions to his opponents will do no good; and it is possible they may do some harm. Whether the respectable author avails himself of these hints, or rejects them, he has, at the close of his Dedication to the Directors of the Missionary Society, exonerated *them* from the imputation of any sentiment in his work that may appear exceptionable. If, however, by *their* order, any such sentiment should be circulated in France, it would certainly be laid to their charge. Some of the author's ideas, which are congenial with our own happy constitution, may be obnoxious to the present government of that country; and may preclude the circulation, both of this excellent summary of evidence, and of the word of God, to which it is designed to be prefixed.

We must not omit an observation that may probably have occurred to every one who has handled Mr. B's volume. It is too copious for an Introduction to the New Testament; though small, when compared with the extent of its subject. Almost every page of it is highly valuable; but we think that, if reduced to half its size, it might be better adapted to its purpose, and would have a greater chance of being read by a superficial freethinker. At the same time, it is to be regretted that no notice is taken of the Divine Authority of the Old Testament. If a person, inclined to scepticism, thinks he can invalidate this, he will disregard all that can be

urged in defence of Christianity, which rests upon it as a foundation. We hope that Mr. Bogue will fulfil his intention of favouring the public with a treatise on this subject. If he should compress the more striking evidences of the Jewish Canon into a single chapter, to dispose a Deist to attend to those of the New Testament, it might be advantageous to prefix it to the proposed version of the present work.

A Circumstantial Narrative of the Stranding of a Margate Corn Hoy, near the Village of Reculver, on the 7th of February, 1802. Written with a Design to improve a Catastrophe as awful as it is unparalleled in the Maritime Annals of that Neighbourhood.

The affecting narrative contained in this small pamphlet, is of that kind, that it will enter very deeply into the feelings of every individual who is at all accustomed to sympathize with the afflicted, as it exhibits a scene of the most melancholy complexion, and an event which, happily, but very seldom occurs; it being 167 years since one of these Margate hoys was lost before.

The relation is prefaced and accompanied by some just and serious reflections; and it concludes with a suitable address to various classes of persons, especially those who escaped, on whom this eventful providence naturally urges lessons of instruction. We shall present our readers with an abstract of the narrative, not with a view to supersede the perusal of the tract itself, which is published for the advantage of the widows and orphans, and other relatives of the deceased; but rather in hopes of interesting the benevolent feelings of our numerous readers, in aid of the subscription opened at Margate for the distressed survivors, whose friends have found an untimely and a watery grave †.

"THE dreadful catastrophe of the foundering of the hoy, named the *Margate*, of Margate (John Goodborn, master; Mr. J. Sackett, owner) happened in the night between the 6th and 7th of February, 1802; having left the port of Margate only a few hours. She was deeply laden with corn for the London market, and had on board twenty-eight passengers, besides the crew, consisting of four men.

"They sailed about three o'clock in the afternoon of Saturday the 6th, though not with very flattering appearances as to weather; yet all of them apparently in the greatest cheerfulness, except Goodborn the captain, whose dull countenance seemed to indicate a presentiment of the succeeding calamity; and who, during the whole scene, gradually sunk under its horrors. Indeed it hath appeared since, that the four mariners had all of them a foreboding depression of spirits, which, however, they prudently concealed from each other in the time of danger; wisely avoiding what they apprehended might tend to relax their exertions in attempting to save the vessel, and the lives of the passengers.

"As the tide was on the ebb, and the wind unfavourable when they sailed, they were obliged to come to an anchor at a little distance from Margate; where they remained till eight o'clock, waiting the return of the tide; but as the wind blew fresh from the N.N.W. and the night was dark, they thought it adviseable to run up, and shelter under the hook of Margate sands. However prudent this resolution might be, it was totally disconcerted, as will appear in the sequel. After conflicting with the wind and waves until about eleven o'clock, upon making their last tack inward, and sounding, the strap of the sounding lead broke: an accident which very rarely happens; and, what is more remarkable, this strap had not been in use more than two voyages. This disaster,

† Subscriptions, we understand, are received by Messrs. Esdaille and Co Lombard Street, London.

apparently trifling, proved to be the foremost, in a train of others, as unforeseen as inevitable, which, under the direction of an allwise and uncontroulable Providence, terminated in putting a period to the mortal existence of the captain, and most of the passengers. Immediately on this, they attempted to get the vessel about, and to provide themselves with another lead; but before they could accomplish either, she struck upon one of the banks below the Reculver sand. Alarmed at the shock, and stimulated by a desire to use every possible exertion to preserve the vessel, they let go their anchor, as the only remedy in this afflicting situation; and the tide flowing, she soon rode afloat. They now got their anchor again; but in hauling in the weather-jib-sheet, owing to the fury of the wind, it broke; and the lee-jib-sheet, being greatly agitated, became unhooked. The master having stopped the tiller to leeward, sprang forward, in order to assist in getting the jib in. At this time it was that the vessel struck again; and again they let go their anchor; but now, as the height of their distress was advancing, the disastrous incidents which contributed to it, succeeded each other more rapidly, for the tiller broke; and whilst they attempted to repair it (the vessel still beating vehemently on the sand) the rudder was unshipped, and she became totally unmanageable. In this perilous condition they tried the fore-pump, which, being choked, was rendered useless. They then sounded, and found between two and three feet water in the hold, which very soon rose above the floor of the forecastle. As they apprehended the vessel was now sinking, they slipped the cable, hoisted the foresail, and dropped the gaff, in order to let her drive in-shore; but as she could not be governed, she presently came with her broadside to the beach, and there sunk; and the tide still making, the ponderous waves rolled over her in a most tremendous manner.

But no language can describe the dreadful scene which now presented itself. Nature recoils at the soul-piercing spectacle. The grim King of Terrors appeared before them in one of his most frightful forms: they saw their destruction inevitable: general consternation prevailed; and the cries of the women and children entered the very soul.

The mariners, when they perceived they could do no more to save the vessel, and that they must resign her to the winds and waves, directed all their cares towards the passengers. The water had been for some time pouring into the cabin from the scuttle, the companion, and the chimney; and all attempts to stop these avenues were totally defeated, by the constant dashing of the seas over them. They therefore tried to seize the tarpawling, which covered a stack of corn upon the deck, hoping to place it over the cabin, to prevent its being inundated; but as several of the affrighted passengers had taken refuge on this stack, they could not speedily remove the tarpawling; and no time was to be lost, for the water in the cabin was increasing very rapidly; and many unhappy creatures were there fainting with fear, and almost dying with the sea-sickness. Some of these, with the assistance of the seamen and others, were immediately drawn out of this watery dungeon.

It was now that Mr. Thornton was heard, in great distress, uttering the most pathetic cries for his dear wife, who was in the cabin. He succeeded in extricating her from thence; but, to add to his painful anxiety, his son, who was a passenger with them, was left to perish there, where his corpse was afterwards found, with several others †. The unhappy man did not

† There were six other corpses found in the cabin; viz. those of Mrs. Owen, and her servant; Mrs. Tatnell; Mrs. Jacobs; Mr. Edmunds's son; and John Taylor, a youth.

long

long retain the dear object of his affection, for he was found soon after upon the stack lamenting for the loss of her, and saying, "Alas! she is gone, whither we shall all soon follow her!" which observation proved true in his case, for in another wave or two, he himself was swept away.

John Wood, one of the mariners, relates, that when the cabin was pretty deep in water, he drew up a female; but the seas being very heavy, he could not keep his hold with one hand, in order to assist with the other; he therefore grasped with both, and let down his foot among the struggling victims, which was presently seized by one of them, whose hand he caught hold of, hoping to rescue the almost dying creature from the jaws of death; but the waters swelling higher with every rolling sea, he lost his hold, and was obliged, though, as we believe, with an aching heart, to relinquish his generous efforts, and abandon the rest of the drowning sufferers to their dismal fate, in order to provide for his own safety.

From Mr. Field, a ship-carpenter, and one of the passengers, we also learn, that he was assisting to repair the tiller; but the rudder being carried away during the attempt, and the vessel becoming unmanageable, he immediately anticipated what would happen, and turned his thoughts to his own safety, and that of his beloved wife, for whom he became all anxiety. He ran to a part of the vessel where he found some rattling-stuff, out of which he provided two lashings for himself and her. Expecting to find her in the cabin, he hastened thither, but was disappointed; for she had taken refuge on the stack. When in the cabin, he found himself nearly up to the breast in water, with the poor creatures struggling around him. His own situation here became critical; for two or three of the despairing passengers clung so fast to him, that he could not extricate himself. They were therefore drawn up together by, as he supposes, the exertions of the seamen; but owing to the darkness of the night, dashing of the waters, and his own perturbation, he could not distinguish who were their deliverers; and he apprehends that those who were drawn up with him, were soon washed off the deck.

Having found his wife on the stack, he lashed her to the boom with one of the cords he had provided; but in his trepidation, not being able to find the other, he bound his arm to her with the end of that with which she was fastened; and in this position they remained whilst two or three heavy seas came over the vessel, which by degrees removed the stack from under them, and at length carried them both together into the sea. By the providence of God however, Mr. Field, either by laying hold of the side of the vessel, or some ropes, got back again, and lodged himself in the shrouds; from whence, in the anguish of his spirit, he could not forbear calling after his dear companion, who was now perishing, and who just before had embraced him, saying, "O my dear, what will become of our dear children!" expecting they would be left orphans.

"Mr. Field says, there were with him and his wife on the stack, only Mr. Thornton and Mr. George Bone: that Mr. Thornton was first washed away, and then Mr. Bone.

"When the passengers in the cabin began first to be alarmed, Mr. Bone, who was a local preacher among the Methodists, endeavoured to calm their fears by pious exhortations, and prayer to God in their behalf; in which devout exercise Mr. Field heard him afterwards upon the stack breathing out his soul to God, until the merciless waves carried him after the rest of his friends and fellow-passengers into the bosom of the deep.

"Some will be desirous to know what we have learnt concerning Goodborn,

Goodborn, the captain. John Wood says, that when in the shrouds, he saw Mr. Goodborn hanging by the reef-tackle: that he frequently spoke to him; but could hear nothing but his groans; and he supposes that the worthy man having his spirits broken with painful anxiety, and his strength exhausted with fatigue, was already dying; for he soon lost his hold, fell upon the deck, and was immediately washed overboard.

"Although we have exerted ourselves to the utmost, in order to obtain the most accurate information respecting the calamities of this tremendous scene; yet we are not able to ascertain when the others were carried into the sea; but, from the general account given by both mariners and passengers, we may fairly conclude, that many were washed away at an early period of the distress, as they came up out of the cabin debilitated (especially the females) by their exertions to save themselves, their fears, and the sea-sickness; and the waves which went over them, soon became so heavy, that a strong man, in full possession of his vigour, could not retain his hold, unless he were so situated as to be beaten against some part of the tackling of the vessel, or so high in the shrouds as to be above the heavy pressure of the water.

"In the midst of these deplorable circumstances, the distinguishing goodness of God was eminently displayed towards those who were preserved; and how great reason have they to admire the divine hand, when they reflect that, if the vessel had struck on sands more remote from the shore, or she had been driven into deeper water, in all probability every one must have perished."

A Correct Account of the Persons on board when the Vessel stranded.

LOST, *from Margate.*—Mr. John Goodborn, captain. Mr. George Bone, carpenter; left a widow and four children. Mr. Henry Thornton, ditto, and Sarah Thornton, his wife, have left five children. Henry, their son, aged 13 years. Mrs. Crow, a widow. Thomas Edmunds, aged 9 years, son of Mr. Tho. Edmunds, of the White Hart Inn. Miss A. Smith Nesbitt, No. 5, Holles-street, Clare-market, London. Mrs. Owen, No. 57, Rathbone-place. Elizabeth Wood, of Little Chelsea, her servant. Mary Hoof, of Rotherhithe. Sarah Watson, of Folkstone, servant at the White Hart, Margate.

From Ramsgate. — Mrs. Tatnell, of Ramsgate; left a widower and four children. Sarah Jones, No. 6, Vere-street, Clare-market, London; and Robert Offspring, No. 90, Mount-street, Grosvenor-square, both servants to Miss Millar. Robert Melville, of London, ostler. Thomas Farndon, of Guildford, from Mr. Pierce's, shoemaker. John Smith, Pentonville, from Mr. Spurgeon's, butcher. An American sailor, who said he had been cast away before.

From Broadstairs. — Mrs. Jacobs, of Broadstairs, who has left a widower with eight children; one in the Deaf and Dumb Hospital; two only capable of getting their own living; the eldest of the remaining five about 11, and the youngest under 2 years of age. Mrs. Field, of ditto, who has also left a widower with four children; the eldest of whom is but 12 years of age. John Taylor, son of J. Taylor, shipwright, of Wapping. John Beazley, No. 9, Lisbon-street, near Paddington, working-gardener, has left a pregnant widow and three children; the eldest but 8, and the youngest but 3 years of age.

Persons SAVED. — Mr. Jesse Carroway, Margate; Mr. Nuckell, libr Broadstairs; Mr. Taylor, Margate; Mr. Field, Broadstairs; John Busbridge, St. Peter's; Mr. John Dear, Ramsgate. — *Seamen.* Edward Sayer, mate; John Smith, John Wood, William Singleton, sailors.

OBITUARY.

OBITUARY.

BENJAMIN SILK.

THE subject of this account was a remarkable instance of the afflicting and upholding hand of God. He was the son of a labouring man in this parish: and he died on Thursday, July the 16th, 1801, aged sixteen years. His disease was of the scrophulous kind. There was somewhat extraordinary in his case, separate from all religious considerations. Two years ago, last February, he was seized with the disorder which brought him eventually to the grave. One year and eight months of this period, he has been confined so closely to his bed, as to have been removed but once; and then he and the bed were removed together, because the cords of the bedstead had given way. During one fortnight of his illness (some months previous to his death) he was not able to take any nutriment, except what was applied to his lips with a feather; nor did any thing solid pass through his body. He lay for eight or ten hours with scarce any appearance of sense or motion, insomuch that it could hardly be discerned whether he was dead or alive; and yet he not only survived this, but his strength was afterwards so much renewed, as to excite in the minds of his friends some faint hopes of his recovery. In what relates to his religious character I would inform you, that when he was a child, he came to me for instruction in reading and writing; which gave me an opportunity of observing the bias of his mind. I had reason at that time to expect, that in his advancing years he would be the source of much grief to his parents, and an addition to the number, already too great, of the impious and profane; but after he was put out apprentice, it pleased God to reach his heart by the influence of his efficacious grace, under the preaching of the word. His mind was now rendered so uneasy by a sense of his sin and danger, that he was obliged to rise from his bed in the night to call upon the Lord. He forsook his vain companions and his sinful practices, and he used to long for the return of the Sabbath, that he might have an opportunity of hearing more of the word of life. Thus, before his disorder was brought upon him (which renders the evidence more clear and satisfactory) his heart appears to have been turned towards God.— Since his confinement he has read much, thought much, and had much conversation with Christian friends, many of whom have visited him; and on all whose minds, I believe, there rests an evidence, in a good measure satisfactory, that he was one who had tasted that the Lord is gracious. By these means he attained to a remarkably clear knowledge of his own character, as a vile, perishing sinner; and of the way of salvation, by the Father's grace, through the Son's merit; which he heartily approved; for he used to say, that neither his duties nor his sufferings, however severe, would save him.— It would be impossible to collect, or if collected, it would occupy too much time to repeat, what fell from his lips, upon religious subjects, while he was confined to his chamber and his bed; but thus much may be said, that as a fruit and evidence of the grace which God had, I trust, implanted in his heart, he discovered much patience. In all the visits I paid him, and they were many, I never heard him utter a rebellious or murmuring expression; though he longed to be dismissed, yet he was always ready to say, "Not my will, Lord, but thine be done; not my time but thine." He sometimes was in *darkness*; but at these seasons he maintained, under the encouragement of his word, an unshaken confidence in the truth; and goodness of the Lord; and would give him no rest till he returned with the tokens of hi love. The light of the divine countenance, at some seasons, so

beamed into his soul, as to enable him to declare, what may seem strange to a carnal heart, viz. That some of the hours spent in that gloomy chamber, on the bed of sickness, and violent pain to which he was so long confined, were the happiest portion of his mortal existence; so that oft-times, instead of receiving consolation from those that were around him, he administered unto them. To the last he maintained the same faith and resignation; and there is good reason to believe, that when his spirit departed without a struggle or a groan, it took its flight to the bosom of his God.

Basingbourne. S. B.

MRS. MARY RIPPON

Was born near Exeter, about the year 1726. Of her early years I have no account, but learn that, at twenty-five years of age, she was left a widow, with two small children, and in very narrow circumstances: the great anxiety she felt for their temporal welfare, frequently plunged her into a state bordering on distraction. At length it was suddenly impressed on her mind to pray to God for relief. Hitherto she had been a total stranger to prayer; but was now enabled to call upon the Lord with great fervency of soul; and rose from her knees, greatly comforted, by an assurance that he would provide for her and her children, and never permit them to suffer want.—Her expectations were realized; for having learned a business, she was enabled to procure the needful supplies for herself and them. The time was now drawing near when the Lord designed to make her a partaker of greater promises and nobler prospects, by calling her to the knowledge of himself. Her first awakenings rose from seeing a person of great reputed sanctity in deep distress of soul, complaining of a dreadful temptation to destroy herself, and insisting on the certainty of her eternal destruction, if she should die in her present state. This greatly astonished Mrs. Rippon, and others who were present; and they endeavoured to comfort her, by their referring to the piety and devotion of her character; but she still persisting in her awful apprehensions, left them. This event made an impression on Mrs Rippon's mind, never to be erased. She was led to compare the state of her neighbour with her own.—If a person of so great apparent piety was so alarmed, what must be her condition who had paid no attention to divine things? She now resolved to read her Bible carefully, and she prayed that she might understand the truths contained in it; but feeling more deeply her ignorance, earnestly desiring instruction, and seeking it in vain, under the ministry in that neighbourhood, she resolved to come to London, and applied to a relation for the address of a pious daughter of his, who resided there. But that enmity which is in the natural man against religion, induced him to refuse the information, because he said his daughter was a *Methodist*. Not at all discouraged, she came to town, providentially heard of her cousin, and, perceiving the spiritual wisdom of her husband as well as herself, with them attended the preaching at Tottenham Court Chapel. Sometime in the year 1770, during the afternoon preaching, she was deeply afflicted on account of her sins. On her return home, she retired to her chamber; and being called to tea, was found weeping, under a sense of her lost condition. Her valuable friends rejoiced to see the good work begun in her soul, and thought it prudent not to disturb her. In this distress of soul she continued for a long season; but at length deliverance came.—It was her custom to have her Bible on the table while she worked at her needle, and thus, while busily employed, to glance at some part of her beloved book: and in this way the Lord was pleased to set her soul at joyful

joyful liberty, by the application of that encouraging word in the 54th of Isaiah: "Thy Maker is thy husband, the Lord of Hosts is his name, and thy Redeemer, the Holy One of Israel." This glorious promise filled her soul with joy and peace in believing, and brought her on her knees with tears of gratitude. From this time, she continued a most exemplary follower of the Lamb, pursuing divine knowledge with unparalleled diligence, walking in all the ordinances of God blameless. From the year 1796 she was totally blind.—On being asked if she did not think her loss of sight was occasioned by such close application, she replied, If it was, she did not regret it, as she thereby obtained such a treasury of scriptural knowledge and consolation, as made her ample amends. This dear woman was favoured with the blessing of a retentive memory; and on her return from the house of God, she would recapitulate the leading parts of a sermon, and make suitable remarks upon it, to the no small edification of those about her. Her conversation was at all times savoury; when attending public worship, her fervency bespoke her no common Christian; and when coming to the Lord's table, she appeared overwhelmed with love and gratitude. But I hasten to her closing scene. At the beginning of her last sickness, I called to see her, and found her in a very dark frame. "Oh, Sir, said she, this sickness is unto death; but I am in confusion, like one preparing for a long journey." I replied, Blessed be God, it is a journey to your Father's house, and not into exile.— She said, "I hope it is." After spending a little time in prayer, she seemed greatly refreshed, the dark cloud was dispersed, and she was enabled to say, that she knew it was the enemy's business to keep her poring upon herself, when she would be looking to Christ; and then emphatically added, "He is my *way*, my *truth*, my *life*; I shall behold his face in righteousness."

On my next visit, I found her in a happy frame. After some conversation, she said, "This sickness will terminate in my death"— *my death, did I say?* No, it will bear me into life." And then she spoke much of her stedfast expectation of eternal glory. I had frequent opportunities of seeing this excellent woman; and more than once took friends with me, who were greatly comforted by hearing her edifying discourse. The nearer she came to her dying hour, or, as she called it, her *Coronation-day*, I observed the prospect brightened more and more, though, through the weakness of her frame, she had not those transports we have sometimes witnessed. I subjoin a few of her dying expressions to a Christian friend. When he asked concerning the state of her mind, she said, She had many glorious promises to rest upon, and Christ was very precious to her. Another time when he visited her, found her very low, complaining of darkness and deadness, was tempted to think the blessings of the Gospel were too great for her. Soon afterward she was enabled to say, That though she did not feel that joy she had often experienced, yet she had a hope in Christ, which was an anchor to her soul. Eight or nine days before her dismission, when this friend called to see her, she expressed herself thus: "The enemy tells me many terrible things; but I defy him: the Lord lifts up a standard against him, saying, Thus far shalt thou come, and no farther." Not long before her death, with a placid and heavenly countenance, and gently waving her hand, she said, "I am hovering about the outskirts of glory, longing to be there—The Lord strengthens my faith and confirms my hope; faith and hope carry me on. I know in whom I have believed; blessed be his name, he works, and who shall let; he is my morning-star." After this, her clay-tenement became so weak, that her faculties were incapable of much exertion, and she lay in a kind of stupor; yet the graces of her soul would often beam

through the clouds; and when visited by any Christian friend, she evidenced a pleasure in conversing on the things of God, and anticipating the glories of the heavenly state. The same friend was with her a few hours previous to her death; when enquiring the state of her mind, she replied, "It was stayed on God." She was then scarcely able to speak so as to be understood; but as an exhortation to those around her, she repeated very distinctly, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." These were the last words she was heard to utter; and soon after, this eminent Christian exchanged worlds Sept. 8th, 1801, aged 75; having for half a century lived on the promises of God, and happily experienced, that they who love the Lord, shall not want any thing that is good. At her own request, her death was improved the following Sunday evening at Islington Chapel, in a sermon from Psalm xxxvii. 25.

Islington. E. J. J.

RELIGIOUS INTELLIGENCE.

NATURAL HISTORY OF CAFFRARIA.

(Continued from page 77.)

Quadrupeds. THE most common are the ox and the wolf. Of the former (including bulls and cows) they often possess several hundreds; and, some, I believe, keep above a thousand. Of the latter, there are two kinds; the first is spotted; and, on that account, called by the colonists, Tiger-wolf: the other is the strand-wolf: the first is most common, and very troublesome, as he oftentimes drags the Caffres out of their houses. The cow, however, will stand against a wolf to advantage, especially when he has wounded or taken her calf.

The lion and the buffalo are less frequent. These animals seem to be fond of each other, and commonly keep company; though the lion uses the buffalo for food, as we do the ox. Near the Goboussi I found a prodigious number of elks. They grow very large; and one of them affords more meat than two oxen: they are easily taken, as they very soon grow weary. The elephant of this country is very tall, much more so than that of India: his teeth are sometimes eight and nine feet long. I was surprized that we never found skeletons, or teeth, of those that die spontaneously; but, by the following observations, I am now led to suspect that they bury their dead, or hide them. One of our company killed an elephant, and went the next day, with some of our women, unarmed, to take out its teeth. They found between fifteen and twenty elephants at work to take up the dead corpse; but drove them away by their cries. The man pursued them on horseback, till one of them turned back, and hunted the old colonist in his turn: he was so near him, that he continually threw a prodigious quantity of a very limpid fluid, which he drew out of his stomach by means of his snout, upon him; and the poor man had a very narrow escape, by hiding himself in a thorn-bush. There are no tame horses in Caffreland, except a very few, which are brought from the colony; but there are two sorts of wild horses,—the Dau and the Kwagga: the former is more beautifully streaked than the latter. The Kwagga is an enemy to the wolf, and drives him out of the field which he inhabits. The tiger of this country is not

streaked,

streaked, but spotted with small brown spots. Last year the Caffres killed a tiger, which was black, intermixed with white hairs; but it had a streak of shining black over its back; the fore-legs and thighs were spotted as the common tiger: it was the second of this kind they had killed; and said that it was found also among the Tambouchis. I must also mention an animal, the name of which is not known in the colony, as they call it the Unknown Animal. The Hottentots call it Kamma. It is sometimes seen among a herd of elks, and is much higher than these. It was never caught nor shot, as it is, by its swiftness, unapproachable: it has the form of a horse, and is streaked; but finer than the Dau. Its step is like that of a horse. I looked upon this description as somewhat fabulous, till we came near the Teitjana, among the Boschemen; there one of our company saw an animal among some Kwaggas, which he had never seen before: he said, that it was like a most beautiful horse, but much larger. The Boschemen pointed to a plain, where they said these animals were found in great numbers. This one had a tail like that of a n'gou, but with a much longer bunch of hairs at the point. The n'gou and koudou are also inhabitants of Caffraria; and, if I recollect rightly, are described by Sparman. The leopard is a different animal from the spotted tiger, and very tame, if educated young; and more fit for hunting than a hunting-dog. The African stag also differs from the European: it is larger, more fierce, and its horns are without ramifications. There are two sorts of wild hogs. The first is called, by the Caffres, Goulouwue, which has smaller teeth, and the excrescences standing in the upper jaw are smaller, harder, and more horny: its snout is more pointed. The name of the last, whose snout is very broad, is Thagwou. The rhinoceros with two horns, and the sea-cow, are also natives of this country. The latter has strength and courage enough to throw a rhinoceros from the rocks down into the river; the rhinoceros, however, is the terror of the elephant; and sometimes puts many of them to flight.

There is a variety of different sorts of bucks, distinguished by the names of Steenbok, Springbok, Rietbok, Boschbok, Klipspringer, Bontebok, Gemsbok, Duiker, Blaauwebok, Rheebok, and Orbietje. Of the badger (dama) there are two species; the tree-badger and the rock-badger. I must also mention the wild cats and dogs. The former is of the shape of a tame cat, but larger. I measured one, which was, without its tail, two feet and a half long; its fur reddish. Of the wild dogs there are two kinds: the one black and white; the other red and white. I have only seen the former: they are both very savage, and devour their prey alive.

I have never seen a tame cat, a bear, or a camel. Among the quadrupeds, I may rank a serpent with four legs, called by the Caffres, Kabe; and also a numerous tribe of lizards, from which the former differs, and of which I can only mention the geitje, the salamander, and the cameleon. The common report, that this latter animal changes colour, so as to be like that of the ground which it stands on, I always considered as a fable; but my own experience convinces me that it is a fact, though it does not assume every colour. I placed a cameleon upon black; it turned almost black like mud; upon dark blue it turned not quite so black as in the former case, but no blue colour was to be seen; upon white it assumed the colour of white ashes; upon green, a yellowish grey, with green spots; upon bright red it remained white, with a yellow hue. I placed it in a dark box, expecting to find it black: upon opening the box

box I found it white; and leaving the box open, it got large brown spots, of a chocolate colour. This change takes place in one to three minutes: it affects not the whole surface of the body from the beginning, but spots are at first seen commonly at the sides of the body, below the neck, on the shoulder, and eye-lids. The progress from one change to another is not uniform, but, by intervals, slower or more rapid, as it were, by flushes. It is not necessary to irritate the animal to make it change its colour; and I found that the change takes place even when it is asleep. To the same class belong the leguan, the tortoise, the otter, the frog, and the toad. There is an uncommon large toad, which has teeth in its mouth, and roars very loud.

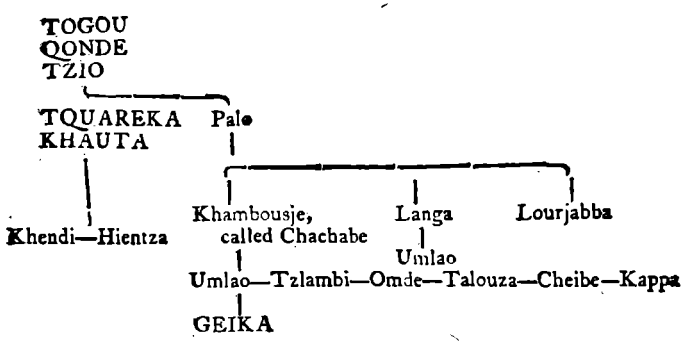
Birds. I am at a loss how to enumerate the birds that came under my observation, as I know not their English names. Those I know, are the swallow, the bat, the crow (of which latter I have seen three kinds, a white, a black with a white collar, and a grey with a yellow bill) the duck, the pheasant, the partridge, Guinea-hens, ostriches; but these are not to be found in great quantities. Falcons, vultures of different kinds, the crane, the wild peacock, turtle-doves, and the cuckoo. Sparrows I have never seen. The kwickendref and kwikstaart are also known in Europe, but I know not their English names; the honey bird,—unknown in Europe; the gangani (by the colonists, called Hadada) the golouisi (by the colonists, Loeri) the inngwinngwe (by the colonists, called Suikerbekje) the pekwe, the segizi, the heem.—It would be tiresome to read their description: they are all beautifully coloured; the last, I think, is mentioned by Van Rhéner, and called Hemoe. The attachment which this bird shews to mankind, when tamed, is remarkable. One of them which we kept, and which flew freely about, followed me always whenever I walked out. There are many other birds, of which I do not know the Caffre names.

Insects, &c. Two kinds of spiders attracted my attention. The one being very large; and the other smaller, having on its back a hard and very broad shell, like white enamel. There is a very large sort of scolopendra, large snails, and multitudes of scorpions, the bite of which is said to be mortal: that a wound made by its sting in the tail, is not so, I have experienced more than once. There are also a variety of butterflies, and the mantis. This animal appears to have been held in some reverence, as its name seems to import. The Hottentots consider it almost as a deity, and offer their prayers to it, begging that it may not destroy them; and the Caffres call it Oumtoanizoulou; that is, Child of Heaven. There is also a variety of locusts, and a vast quantity of wild honey. Phimpi, Khaendi, Naamba, Noussou, Chamba, and Inthango, are different sorts of serpents. The first, I think, is the Cobra-capello of the colony; the second, a greenish water-snake; the third, a large grey serpent of the woods; the fourth, a yellow coloured one; the fifth and sixth are vipers; the former is the large pofadder; the latter is the viper of the mountains. Caffraria produces many sorts of ants; some of them build their nests above the ground, of clay, of an hemispherical form, the radius of which is from one to three feet; another sort build houses of a conical shape, being very acute at the top

I have seen multitudes of fish in several rivers; but I do not know of what kind they were: the only fish I have eaten is the eel.

History. I could not trace the history of this country farther than a succession of six kings, whom I have distinguished, in the following Table, by Roman capitals:—

TOGOU



Palo was not a king, as Mr. Vaillant supposes, though in great authority, and a kind of protector under the reign of his brother T'Gareka; as Umlao was under that of Khauta. This Palo raised an insurrection against Tquareka, on account of some cattle which the king had taken to himself. In the beginning, the whole nation was involved in this insurrection; but afterwards they divided into two parties: one adhering to Tquareka; the other headed by Palo: hence arose a civil war, in which Palo defeated Tquareka, and made him prisoner; but restored him to his dignity. Tquareka then turned his arms against Palo, and was successful: he captured, but restored him reciprocally in his former office. Though Palo was not able to undertake any thing more against Tquareka, his offspring still retained that authority and influence in the nation which Palo once had; and his son Chachabe succeeded him, in his dignity, under the reign of Khauta. Umlao, the son of Chachabe, acquired still greater authority; so that his father Chachabe was, in some measure, subordinate to him. Khauta, though he had several sons, transferred the royal dignity to the family of Palo; and appointed Geika, the present king, to be his successor, his father being dead. I do not know the reason of this step; but I conjecture, that the great power and influence of the sons of Chachabe over the nation, induced him rather to give way to the course of things, and to gratify the nation, by this generous step, than to expose his children to a violent opposition. Geika being a child when Khauta died, he was tutored and educated by his uncle Tzlambi, who was invested with the character of regent. When Geika came of age, he claimed the royal dignity; but Tzlambi considering himself injured, by the appointment of Khauta, refused to acknowledge his pupil as his king, and resolved to maintain himself by force of arms against Geika. Tzlambi had eight or nine brethren, men of great power, who joined him in this rebellion; as also the children of Khauta who were numerous. All the Caffres residing between the Sunday's River and the Great River, under Talouza, and several other of Tzambi's brethren, formed a separate army and assisted Tzambi. Several actions decided in favour of Geika: at length it was agreed by the rebellious captains to attack Geika, from two sides, with united forces on the same day. Their chronology deceived them; and the Caffres of Talouza attacked a day before the appointed time, who were totally defeated by Geika, who immediately after fell upon his uncle Tzambli, and ruined his army: a great number of captains were slain, among whom were the sons of Khauta: two were brought alive to Geika: one he killed with his own hand; the other, called Hientza, he pardoned. As he was the youngest of his benefactor's sons, and but a child, he fed and educated him, till he gave him to his mother, at her request. Tzlambi also was taken and kept prisoner two years,

years, and then made captain, by Geika, who said to him, "When you was my tutor, you taught me to be a generous king; and since I became your king, I hope, I have taught you to be a faithful subject." He treats him outwardly with great respect; and resolves nothing of importance before he has consulted him; but it is very visible, that he keeps him, as much as possible, out of real power. Geika has no brother, but a son; notwithstanding, he has declared the youngest son of Khauta, Hientza, to be his successor; and he is resolved to resign his own dignity, in behalf of this youth, as soon as he shall arrive at the age of maturity. It seems that Geika, foreseeing the commotions which this succession might occasion at his death, wishes to terminate them; and to see Hientza confirmed in his kingdom during his life.

In the time of Palo an emigration took place of a considerable body of Caffres, headed by a certain Madjoagga. They went out between the Great Fish River and the Keiskamma. Another took place during the life of Chachabe: having a Captain Bakka for their leader, they went out the same way; what has been the lot of this people is not known in Caffraria; but I think it probable, that they are the same Caffres which, as I am informed by an eye-witness, actually reside east of the Namaquas. There is a third set of Caffres, who lived formerly on the banks of the Bassee, which separates the Tambouchis from Caffraria, under Captain Bay. The Boschemen on that side disturbed him very much; and he treated them, in retaliation, with great severity, if what the Caffres say be true; boiling several of them alive in water. This only exasperated them; and he was at length constrained to make his way through them, following the course of that river till he was out of their reach; and there these Caffres still reside.

The Caffres who inhabit the country between the Great Fish River and Sunday's River, are likewise to be considered as a body separated from the rest of the nation, as they keep themselves independent of the king: this is in consequence of the war between Geika and Tzlambi; and their residing in that part of the colony, joined with their vexations with respect to the adjacent colonists, is the cause of the present war between the government and them. There exists, however, no war between them and Geika; who corresponds daily with them, and receives their deputies in a friendly manner. He has exhorted them to come on this side of the Fish River, and offered them a part of his country, with liberty to elect their own chief independent of him. This they reject, maintaining that not the Fish River, but the Sunday's River consitutes the limits between Caffraria and the colony. They form a considerable body, and their chief men are Talouza, a brother of Tzlambi, and a certain Konga of an obscure birth. I have, during my stay in Caffre-land, received elucidations respecting the original proprietor of that disputed territory, and the manner in which it has been alienated; which I think are not known at the Cape; but wishing not to interfere with political disputes, I think it more prudent to pass them over in silence.

A fifth body of Caffres, separated from the rest of the nation, is called Mondankians after the name of their Captain. These are always hovering about the Fish River N. from the former; and commit very troublesome depredations within the colony. They profess, however, to be subjects of Geika, and respect his commands, as I have experienced, when they had stolen my oxen out of Caffraria, and Geika ordered them to give them back.

Crimes and Punishments. Adultery, strictly so called, is not punished; but

but if a man, single or married, has an unlawful commerce with another man's wife, he is put to death, but the woman is not punished. Before Geika's time, every man had the right to avenge himself by killing the person guilty of such a connexion; but Geika has taken to himself the execution of justice in this case. If, notwithstanding this, a man avenges himself, Geika takes from him a fine of some beasts.

Murder is sometimes punished by paying some cattle: a part of which is taken by the king to himself; the rest is given to the parties who have suffered by the crime. When I lived in Quakoubi, some Caffres had sent out a boy of the kraal, without the consent of his parents, who were absent, to watch the cattle: he was devoured by wolves; and Geika made them, who had sent out the boy, pay to his parents seven cows and two oxen.—But, in most cases, murder is left unpunished: it is only aggravating circumstances which makes it a crime in the eyes of this people. When the Caffres had murdered the three Englishmen, who had saved their lives, last year, from shipwreck on the coast, and Mr. D'Buys represented it to Geika, as a barbarous cruelty, the king was astonished, and defended the action, saying, "It was well done, as they, being strangers, had nothing to do in the country any more than the wolves."

Smaller crimes, as thefts, &c. are punished by a mulct of beasts, or by beating the guilty person with a stick; in which case the king is almost always executioner. The Caffres seldom steal, except it be from strangers, or from the king himself, whom they almost daily rob of his cattle; and who rarely punishes those thefts, if they be not extravagant.

When the king or any other person of distinction is taken ill, a sorcerer is sent for, to discover the cause of the disease; which is always supposed to derive its origin from the enchantment of some malevolent subject; and the persons whom he asserts to be guilty, are immediately put to death.

If the person who is to die be absent, the king sends executioners to the kraal, where he lives; and though this is known to the whole kraal, the person himself whom this deadly message concerns, remains ignorant of it, as nobody will attempt to warn him of his danger, not even the wife who sleeps in his arms, till the moment of execution.

The most common method of putting a person to death, is by stabbing him with assagays. Sometimes they split a tree in two pieces, and bending them backwards, place the condemned person between them; after which they let the two pieces loose, which, by the violence of the pressure, kill him, or confine him till he dies. Sometimes they make use of ants; which gradually consume the flesh of the unhappy sufferer; but this is more commonly put in practice as a torture than as a punishment.

A man who is condemned to die, often escapes death by the indulgence of those who are charged with his execution. They lead him aside to a remote place, and there they throw their assagays at him; but in such a manner, that they leave him room to escape their hands, and to take his refuge in another country. The king seldom notices these evasions.

Looking over the foregoing articles, I find that I had forgotten to mention, among their other customs, their mode of mourning.—A Caffre, on the death of his wife or child, leaves his kraal, separates himself from the society, and retires into a wood or desert place, where he lives for one or two months: he then throws away his cloke, and begs for another; and having got one, he returns home.

The Caffres rarely paint their faces with different colours, as the Hottentots do; but often paint their face and body uniformly red, with the dust of a kind of red chalk, men and women; the latter especially adorn their arms, backs, and breasts with cicatrices of the size of grains

of wheat, placed in regular rows, which are commonly double, triple, and sometimes quadruple. These cicatrices are formed by thrusting a pointed iron through the skin, and pulling it forcibly up, so as to remain prominent above the surface of the body, and to form a kind of bas relievo work.

I must also mention a peculiar kind of mouse, which I met with north of Caffre-land. It is of a fine bluish grey colour; but more remarkable for its tail, which is adorned with long hairs, and expanded into a pyriform plume. There is among the colonists much talk of a kind of unicorn in some of the interior parts of Africa; but they know nothing of its form nor of the place where it is to be found; nor do they afford any authority or ground for the truth of this report. The Inbo, a nation residing N. E. from Caffre-land, and separated from the sea by the Malaund, confirm, however, this. They say, that there is behind their country a very savage animal; of which they are much afraid, as it sometimes overthrows their kraals, and destroys their houses. It has a single horn placed in its forehead, which is very long: it is distinct from the rhinoceros, with which they are also well acquainted. We shall find there is not much dependence to be placed in the report of savages, who are entirely credulous and visionary.

You desire to be informed how I pass my time. From my Journal you will see that it is almost wholly employed in instructing my pupils, twice a day, whose number for the present is twenty, and which seldom has been below ten. They are all instructed in the principles of Christianity: thirteen are taught spelling and reading; three writing; and one arithmetic. In the evening I have family-worship, in which I read a chapter out of the Bible, making occasional remarks upon it; after which we pray, and then conclude, by singing hymns. In this meeting only five Heathen-women attend, all whom I have baptized. Wednesday and Saturday I keep no reading-school in the afternoon; but in place of it, four catechising-meetings, divided according to the age and capacity of my disciples. Sundays I preach only once to the Heathen; and of late once to the English deserters.

As to your questions touching my accommodations and manner of subsistence, which breathe paternal care and brotherly affection, I must answer with the disciples, when the Lord asked them, "Lacked ye any thing when I sent you out?" *Nothing*. In Caffraria Geika ordered Mr. Buys to provide for my subsistence; and hitherto the Lord has enabled me to pay for myself. His wonderful dealings with me have all been mercy and truth; and though he has instructed me to be hungry as well as to be full, both to abound and to suffer need, I can truly say, I lack nothing!

MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be held as follows: —

On WEDNESDAY morning, May 12th, the Rev. SAMUEL LOWELL, of Bristol, will preach at Surry Chapel. At three in the afternoon the Society meet for business. In the evening the Rev. GEORGE TOWNSEND, of Ramsgate, is to preach at the Tabernacle.

On THURSDAY morning the Society will meet at ten o'clock for business. In the evening the Rev. J. M. MASON, of New York, Secretary to the Missionary Society there, will preach at Tottenham-Court Chapel.

On FRIDAY morning a sermon will be preached at the church of St. Mary Magdalen, Bermondsey, by the Rev. ROBERT HAWKER, D. D. Vicar of Charles, Plymouth. The Society will meet again for business at three in the afternoon; and it is expected that they will unite in the celebration of the Lord's Supper in the evening.

The

The morning-services will commence at half past ten, and the evening-services at six. The meetings for business will be held, as usual, at Haberdashers' Hall, Staining-Lane, Wood-Street.

The RELIGIOUS TRACT SOCIETY will meet at seven o'clock, on the Thursday morning, at St. Paul's Coffee-House.

Intelligence has been received at the India-House of the arrival of the Royal Admiral, at China. No letters have yet come to hand from Captain W. Wilson since he left Port Jackson. The Royal Admiral is expected home this or the ensuing month; on which account we postpone inserting the contents of the above letter, written at the time of his leaving Port Jackson.

We have also farther communications from Dr. Vanderkemp; which we hope to present to the public in our next.

COLLECTIONS, &c.

Rev. Mr. Lambert and Congregation, Hull	£.	62	10 0
Rev. Mr. Green and ditto ditto — —		18	1 6
From Kelso — — —		12	13 0

LETTER FROM DENMARK,

TO THE DIRECTORS OF THE MISSIONARY SOCIETY.

Dearly beloved Brethren!

I WROTE to you, very dear brethren, last July, in the name of the Danish Society for the Propagation of the genuine Gospel of Christ, to thank you in my own name and that of my brethren, for your very acceptable and refreshing letter, in which you replied to our former one.

Such is the esteem and regard in which we hold the Missionary Society, that your love, your prayers, and union with you, beloved brethren, are to us of greater importance than I can express. How true it is, that nothing tends more to refresh, to comfort, and strengthen the hearts of the faithful, than to hear of the progress of the Gospel, — to witness such examples of love and zeal for the honour of our Saviour Jesus, as your Society, beloved brethren, exhibits to us; and to feel that they are intimately united in love to our common Lord, with all his sincere worshippers in every part of the world! Praise in the highest, praise eternal be to Jesus Christ, who hath bestowed the influences of his adorable grace upon us, who have been brought to the knowledge of the truth; and even engages his faithfulness for our preservation and salvation unto eternal life. That his name may be hallowed, — that his kingdom may come, is, we are convinced, your ardent desire, your chief, your sole end and aim; and in that desire, and for that blessed object, our Society unites itself with you.

Very often, in our meetings and private conferences, do we converse about your Society and its undertakings, with hearts filled with fraternal love, earnestly longing to know how your affairs prosper, and what the Lord our Saviour is doing with respect to you. Indeed, we frequently grieve that our knowledge of these things is so late and so imperfect. Persuaded of your strong brotherly regard, we beg, with your permission, that you will do us the favour to send us such papers as are published by you; and, amongst others, the Evangelical Magazine: the charges of which shall be remitted by us, as soon as we know the amount, and the channel of conveying it. We feel that we are giving you trouble; but we beg, and even earnestly entreat, that you will excuse us, as we are not acquainted with any other method of obtaining the evangelical treatises which are circulated amongst you.

We have been informed of the commencement of your Missionary efforts in the islands of Otaheite and Tongataboo, &c. and among the Boschemen, Caffres, &c. and we have deeply participated in the narration; but of their further progress we are totally ignorant; neither do we know

whether any new missions have been undertaken since the years 1799 and 1800. May Jesus-Jehovah, the head and Lord of his church, give you his own Spirit, the Spirit of wisdom, grace, and power, to be the guide of your councils!—May he bless your endeavours!—may he preserve in soul and body the messengers of peace sent forth by you! endue them with the liberty, zeal, perseverance, and simplicity necessary for the blessed work of the Gospel, and himself open a door for it! Thus shall his word not return unto him void, but shall accomplish the thing for which he sends it. Greater is he that is for you and for us, than all those who rise up against us.

You will be glad to be informed, that our Society goes on increasing in its prospects, and its opportunities of doing the work of the Lord. Pray for us, dearest brethren, that we all may be rendered faithful, constant, and courageous; so that we may soon see in our own country, which is still enveloped in thick darkness, the sun of his divine grace arising in its full splendor, and its powerful rays banishing the night of false science, vanity, and incredulity. One of the means by which we especially hope to advance the kingdom of Jesus, is the dispersion of evangelical tracts among the common people. We have published various pamphlets of this kind, besides the Evangelical Magazine. These meet with a great many purchasers; and thus the word of God finds its way to many thousands of persons. Pious men are employed by us to disseminate these tracts throughout the kingdom, particularly in those parts where the poor have seldom or never any other means of hearing the Gospel of peace; and we have already found this method to be of the greatest utility. We should with great pleasure send you a specimen of these little publications, and also the annual report of the state and progress of our Society, if we thought our language would be intelligible to you.

With respect to the religious emotions occasioned in Norway by the preaching of John Hauge and his followers, which we mentioned in our former letter, we have lately received such pleasing accounts, that we are more and more convinced that these men are not far from the kingdom of God.

Our Society is in correspondence with the German Society at Basil, and with the pastors who compose the council at Hernhuth; which, together with the fellowship which we are happy to hold with you, exceedingly refreshes, encourages, and strengthens us. Prospering, therefore, in this respect, we entreat that we may be favoured with a letter from you, as soon as possible, after the arrival of this one from us. Go on then, beloved brethren, we cordially unite with you in preaching the death of our Lord until he shall come, and in proclaiming his merits, who hath brought us from darkness into his wonderful light. We give you the right hand of love and fellowship. Ἡ φιλαδελφία μενέτω. (Let brotherly love continue.) Let us love, pray for, and strengthen each other, even although we are not personally known to one another. We have the same foundation, the same hope, the same Lord, even Jesus Christ the adored Saviour, who hath redeemed us by his blood, from the Gentiles, out of every nation, tongue, and people. There, however, shall we embrace each other, mutually seen and known; and shall join with the redeemed from all the ends of the earth, in adoring with eternal and joyful songs of praise, him who is so worthy to receive power, might, and glory now, and for ever. Amen.

And now, brethren, be of good courage: may his Spirit, the Spirit of Jesus Christ, the spirit of grace, wisdom, and power be with you!

For the Danish Society for promoting the
Fraaborg, Odense, Denmark, Gospel and true Christianity,
20th March, 1802. C. C. BOESEN.

NATIONAL

NATIONAL ESTABLISHMENT OF RELIGION IN FRANCE.

APRIL 5. Three Counsellors of State, Portalis, Regnier, and Regnaux, being introduced into the Legislative Body, with music and military honours, the first addressed the Assembly in a very long speech upon the subject of religious worship and ecclesiastical establishments; after which he laid before them copies of the following Convention, or *Concordat*, entered into with the Pope, and of the Organic Articles of the forms of worship.

"The government of the republic acknowledges that the Catholic, Apostolic, and Roman religion, is the religion of the great majority of French citizens. His Holiness equally acknowledges, that this same religion has received, and at this moment expects, the greatest benefit and eclat from the establishment of the Catholic worship in France, and the particular profession which the Consuls of the Republic have made of it. In consequence of this mutual acknowledgement, they have resolved, for the benefit of religion, and for the maintenance of interior tranquillity, upon the following articles:—

I. The Catholic, Apostolic, and Roman religion, shall be freely exercised in France. The worship shall be public, conforming to the regulations of police, which the government shall judge necessary for the public tranquillity.

II. A new division of the French dioceses shall be made by the Holy See, in concert with the French government.

III. His Holiness shall declare to the titular French bishops, that he expects from them, with firm confidence, every kind of sacrifice, even that of their fees, for the sake of peace and unity. After this exhortation, if they shall refuse this sacrifice, commanded by the welfare of the church (a refusal which his Holiness nevertheless does not expect) new Bishops shall be provided for the government of the bishoprics of the new division in the following manner:—

IV. The First Consul of the republic shall present, within three months after the publication of his Holiness's bull to the archbishoprics and bishoprics of the new division. His Holiness shall confer the canonical institution, according to the forms established in France before the change of government.

V. The nominations to the bishoprics, which shall afterwards become vacant, shall also be made by the First Consul; and the canonical institution shall be conferred by his Holiness.

VI. The bishops, before entering upon their functions, shall take from the hands of the First Consul the following oath:—"I swear and promise to God, upon the Holy Evangelists, to preserve obedience and fidelity to the government established by the constitution of the French republic. I promise also to have no intelligence, to assist at no council, to maintain no connection, either within or without, which shall be contrary to the public tranquillity; and if, within my diocese or elsewhere, I shall learn that any thing is designed for the prejudice of the state, I will make it known to government."

VII. The ecclesiastics of the second order shall take the same oath from the hands of the civil authorities appointed by government.

VIII. The following form of prayer shall be recited at the end of divine service, in all the Catholic churches of France:—*Domine, salvam fac rempublicam.—Domine, salvos fac consules.*

IX. The bishops shall make a new circumscription of the parishes of their dioceses; which shall not take effect till after the consent of government.

X. The bishops shall appoint the parish-priests. Their choice shall fall on persons accepted by government.

XI. That

XI. The bishops may have a chapter in their cathedrals, and a seminary in their dioceses; but government does not undertake to endow them.

XII. All the metropolitan churches, cathedrals, parochial, and other churches, not alienated, necessary for worship, shall be placed at the disposal of the bishops.

XIII. His Holiness, for the welfare of the church and the happy establishment of the Catholic religion, declares, that neither he nor his successors will disturb in any manner the possessors of alienated ecclesiastical effects; and that in consequence, the property of those effects, the rights and revenues attached to them shall remain unchangeable in their hands, or in those of their assignees.

XIV. The government will secure a suitable maintenance to the bishops and parish-priests, whose dioceses and parishes shall be included in the new division.

XV. The government will also take measures for permitting French Catholics to make, upon their own choice, endowments in favour of churches.

XVI. His Holiness acknowledges in the First Consul of the French republic, the same rights and prerogatives enjoyed with respect to his Holiness by the ancient government.

XVII. It is agreed between the contracting parties, that in case any of the successors of the First Consul shall not be a Catholic, the rights and prerogatives mentioned in the above article, and the appointments to bishopries, shall be regulated, with respect to him, by a new convention.

The ratifications shall be exchanged at Paris within forty days.

Done at Paris, the 26th Messidor, of the 9th year of the French Republic. (15th July, 1801.)

Signed, *Joseph Bonaparte.* *Joseph Archiep. Corinthi.*
Hercules, Cardinal Consalvi. *Bernier.*
Cretet. *F. Carolus Casselli.*

Organic Articles of the Convention of 26 Messidor, Year 9.

Under this head we find 77 articles, of which the following are the chief:

No bulls, decrees, or other writings from Rome, can be circulated in France; no papal-legate, or commissioner received, or acts of foreign councils published; and no French councils held without the permission of government. Appeals may be made to the council of state against abuses by ecclesiastics, as well as against those by whom they may be molested in their worship or liberties.

Bishops must be natives of France, and not less than thirty years of age; shall bring, before nomination, attestation of good conduct from the bishop in whose diocese they shall have exercised the functions of priest; and shall be examined as to their doctrine, by a bishop and two priests appointed by the Chief Consul. They cannot leave their dioceses without his permission; and shall each year make a visitation of some part, so as to include the whole within five years. They are to organize their seminaries by rules submitted to the First Consul, and to send each year to the council of state the names of the persons educated in them. No person can be ordained before attaining the age of twenty-five, or without possessing property to the annual amount of 300 livres.

Curates are to take the oath prescribed from the hands of the prefects. They are bound to reside in their parishes. No foreigner can exercise any ecclesiastical function, without the permission of government. No priest can leave his diocese to serve in another, without permission from his bishop. One liturgy and one catechism are to be used in all Catholic churches. No curate can order extraordinary public prayers, without special permission from the bishop. All ecclesiastics shall wear the French dress, in black, bishops only excepted; who may add to it the pastoral-cross and purple stockings. Only one form of service can take place in

one

one church. Civil and military officers are to have distinguished places in cathedrals and churches. Sermons and similar addresses from the pulpit can be delivered only by special authority from the bishop. Curates shall pray for the prosperity of the French republic, and of the consuls. The nuptial benediction shall be given only to those who have entered into the marriage contract before the civil officer. Sunday shall be a day of rest to all public functionaries. The republican calendar to be preserved.

Archbishops are to receive incomes of 15,000 livres each; bishops of 10,000; Curates of the first class, 1500; of the second, 1000. Curates may receive offerings, in addition to these sums, if circumstances require. The councils are authorized to provide suitable dwellings for bishops and curates. In parishes where shall remain no building which can be appropriated to public worship, the bishop and prefect shall provide one.

There shall be in France ten archbishoprics, and fifty bishoprics.

Organic Articles of the Protestant Religion.

Frenchmen only can exercise the functions of this worship, holding no connection with any foreign power. They shall pray for the prosperity of the French republic and of the consuls. No doctrinal decisions can be published, without permission from the consuls; no change of discipline can take place without the same authority. The council of state will take cognizance of all dissentions between ministers. Endowments may be made in the same manner as those of Catholic churches, and government will provide for their maintenance; taking into consideration, however, the property now belonging to their churches, and the amount of offerings. There will be two seminaries in France for the instruction of ministers of the confession of Augsburg; and one at Geneva for the reformed churches. Professors in both to be appointed by the First Consul. Ministers shall have studied a certain time in one of these seminaries, and have a certificate of their capacity and manners.

Reformed churches are to have pretors, consistorial places, and synods, there being a consistorial church for every six thousand persons of that communion, and a synod for every five churches. Churches of the confession of Augsburg are to have pastors, consistorial places, and general consistories, according to the same population. Five of the latter churches form the district of one inspection, to be composed of a minister and two laymen, chosen by the district, and confirmed by the Chief Consul. There will be three general consistories: one at Strasbourg, one at Mentz, and one at Cologne, to be appointed by the Chief Consul, and assembled with his permission.

HOME INTELLIGENCE.

On Sunday, the 11th ult. a Sermon was preached at Christ-church, Newgate-Street, for the benefit of the "Society for the Support and Encouragement of SUNDAY SCHOOLS in England and Wales," by the Rev. Samuel Crowther, A. M. vicar of the said church.

From the commencement of this Institution (in the year 1785) the Society has distributed 155,780 Spelling-Books, 36,607 Testaments, and 6359 Bibles; which have been disposed of to 1819 schools, containing 174,760 scholars; besides the sum of 402*l.* 6*s.* 5*d.* which have been granted to such of the said schools as required pecuniary aid.

On the 9th of February last, Mr. W. Smart was ordained, by the Associate Presbytery of Glasgow, to the pastoral care of a congregation at Paisley.

We have also received accounts of the ordination of the Rev. Mr. Perkins at Luton; Mr. Cobbin at South Molton; and Mr. Dury at Oakham; with the meeting of associations, and the opening of a place of worship: all which are necessarily deferred to our next.

POETRY.

POETRY.

On reading the following Inscription on the Front of Guildhall, London :

DOMINE, DIRIGE NOS!

"DIRECT us, Lord!" Important pray'r,
How suited to our state of care,
Anxiety, and grief!
Daily do I direction need,
Fervent before thy throne I plead,
O hear and send relief!

Direct me, Lord, to truth divine!
May truth upon my conscience shine
With sanctifying light!
Preserve my soul from Error's wiles,
Where Satan's snares the mind beguiles,
Which close in endless night!

When intricate and dark my way,
Direct me, Lord, or else I stray
From happiness and thee;
For of myself I cannot find
The road to bliss, — unless my mind
From darkness is set free.

Direct me, Lord, to paths of peace;
Let me from strife and discord cease,
And listen to thy voice:
"He that would free his days from path,
From evil must his lips refrain;
And good must be his choice."

With guilt and sin my mind's oppress,
Humbly would I once more request,
Direct me, O my Lord!
Guide me to Christ, the only road
That leads to happiness and God;
And guide me by thy word!

When I shall tread Death's gloomy vale,
Direct me, Lord! nor let me fail
Thy kingdom to attain!
Be then my strength and portion too,
My fainting soul with life renew;
Then ease my ev'ry pain!

Thy promise in thy word I read,
That thou wilt condescend to lead
The footsteps of the blind;
In judgment thou wilt guide the meek,
And light shall thro' the darkness break,
T' illuminate the mind!

"O may thy counsels, mighty God,"
Direct me in the dang'rous road
Thro' which my journey lies!
'Tis God alone can set me right,
And turn my darkness into light,
And lead me to the skies!

Westminster. S——.

PRAYER.

"FATHER of light and life! thou
"Good Supreme!
"O teach me what is good! teach me,
"Thyself!
"Save me from folly, vanity, and vice,
"From ev'ry low pursuit! and feed my
"soul
"With knowledge, conscious peace, and
"virtue pure!
"Sacred, substantial, never-fading
"bliss!" *Thomson.*

GREAT and Eternal God! whose piercing eye
Surveys the dark recesses of the soul!
Who canst command the spacious earth and sky,
And at a single glance embrace the whole,—

O may my thoughts, each fresh returning eve,
Impress'd with gratitude, be rais'd to Thee!
And, O! do Thou my humble thanks receive,
Oft as I rise from drowsy slumbers free!

Great Guardian of my inexperien'd age!
Do thou still make me thy peculiar care!
Do Thou still lead me thro' each varying stage!
And crown with mercies each revolving year!

And when I shall my fleeting breath resign,
O may I join the seraph choir above!
There, with thy saints, my highest strains combine
To praise eternally thy endless love!

Dean Street, Southwark.

ON LIFE.

GENTLY flows the stream of life
Soft along the flow'ry vale;
Or, impetuous down the cliff,
Rushing, roars when storms assail.

'Tis an ever-vary'd flood,
Always rolling to its sea;
Slow, or quick, or wild, or rude,
Tending to eternity. W. B. C.
P——m.

C. Auld, Printer, Greville-Street, Hatton Garden, London



Ridley sc

REV.D THO.S TOWNE

Royston Cambridgeshire

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THE

Evangelical Magazine,

FOR JUNE, 1802.

MEMOIR OF THE LATE REV. J. BROWN OF HADDINGTON.

WE love an author, from whose works our minds have derived pleasure and improvement: we wish to be introduced to intimate acquaintance with him, that we may see him in the undress of life, and mark the genuine dispositions of his heart. To gratify a desire so reasonable, is certainly proper. In the present case, it appears to be, in some degree, necessary; for the self-denial which distinguishes all Mr. B's writings,—the narrative which he hath given of himself, published in his Select Remains,—and the strong terms in which he utters the deep sense he cherished of his sinfulness, especially when dying, seemed to throw a veil over his real character, and conceal his spiritual excellences. The truth of the following account, in which some particulars will appear singular, it is believed, will readily be admitted by all his brethren in the ministry, who were in habits of intimacy with him during his life, and now survive him in the vineyard of the Lord.

In learning, his attainments were eminent: they corresponded with the insatiable ardour of his young mind after general knowledge. His acquaintance with European languages will astonish our minds, when we consider, that, excepting the space of one single month, he was his own teacher. He relished the beauties of the Latin poets; but of the Greek, and especially of the Hebrew language, his knowledge was extensive, accurate, and critical. He could read and translate the French, the Italian, the German, the Arabic, the Persian, the Syriac, and the Ethiopic. Though he understood the Newtonian system, and was not unacquainted with the different theories of the human mind, connected with the science of morals, his favourite study was Divinity; and in subserviency to this, the history of nations, and of

the church of God. He made an abridgement of the whole of the Ancient Universal History. In Divinity, he perused chiefly the writings of the best old divines, as Turrentine, Pictet, Mastricht, Owen; and of the moderns, Boston, Erskine, Hervey. But, above all, he studied the oracles of God. Indeed, his acquaintance with the Bible was singular. Seldom was a text quoted, but he could accurately repeat it, explain its meaning, and state its connexion.

In piety, he was eminently heavenly-minded: prayer was his delight Besides the regular devotions of the closet, he appeared often engaged in ejaculations to his Father in Heaven; particularly, when he was composing or meditating on his sermons. He frequently set apart a morning for extraordinary prayer, and often called together his domestics to family-fasting, or thanksgiving. Though few more tenderly sympathized with the afflicted, yet he was scarce ever seen to weep, except from the deep impressions of divine truth on his own heart, or from compassion for perishing souls. Bodily pain, and the death of relations, he endured without shedding a tear; but when he was warning sinners of their danger, and beseeching them to be reconciled unto God, the emotions of his heart generally overcame his firmness, and frequently checked his utterance.

He was a conscientious observer of the Lord's Day. To converse on the common affairs of life, or even on the mere externals and trivial matters of the church, he considered as unsuitable to the spiritual exercises of the day, and offensive to God. As he would not allow himself to say or do what he conceived to be inconsistent with the sanctification of that holy day, so he endeavoured to restrain all within his house from such practices.

In conversation, it was evident to every body that his constant aim was to reform, and to edify. He seldom gave an opinion on political subjects, or at all intermeddled with them. The remarks which he made, when others introduced subjects of that nature, were usually religious. Instead of expressing approbation, or of passing censure on the conduct of our rulers, he tried to lead the attention to the operations of Providence, which manages all things for the honour of God, and the welfare of his church. The subject of ministers' stipends he also studiously avoided in conversation; knowing that they who officiate in sacred things,

things, lie too frequently, however undeservedly, under the odium of being mercenary men; and that few things tend more to hinder the people's edification, than a suspicion that their minister's leading object is worldly gain. The proceedings of the ecclesiastical courts he seldom spake of to private Christians; and the imprudent behaviour of any of their members, he carefully concealed. He could not see how the mentioning of these things could any way promote the real spiritual profit of his people.

Through stedfast faith in the divine promises, he seems to have attained to an habitual evenness of mind, so as never to be much transported with joy, or much depressed with sorrow. In him the promise was evidently fulfilled; "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." On one occasion, hearing a most tremendous peal of thunder, he said, with much pleasant serenity, "That's the love-whisper of my God."

For some years before his death he took peculiar delight in reading and abridging the Lives and Experiences of serious Christians.

During his last illness he discovered a remarkably thankful frame of mind for the smallest favour or assistance given to him; and so entirely satisfied was he with the dispensations of Providence, that for three or four months before he died, he was never heard to utter a peevish word.

In diligence he was unwearied. In summer, he rose between four and five in the morning; in winter, at six; and prosecuted his studies till eight in the evening. The hours which thousands waste in sleep, he busily employed in prayer, in reading, or writing. Formal visits he disrelished; and often said he would much rather compose a sermon, than spend an hour in these. His people knew his disposition; and seldom invited him out, or called on him, without some errand of importance. The number of his publications is a proof of his diligence; especially as he was accustomed to write his manuscripts several times over, and never employed an *amanuensis*: nor were his ministerial labours ever relaxed. Besides expounding a part of Scripture, he preached three sermons every Lord's Day, excepting a short while, in the depth of winter. During the months, when, as Professor of Divinity under the Associate Synod, he was engaged in teaching the students, and his pulpit was supplied by his brethren, he frequently went a considerable number of miles, and preached

to a congregation for whom no sermon had been provided. He visited, ministerially, every family of his church once a year, and twice a year catechised them; besides his frequent instructions, often weekly, given to the children.

In charity he was exemplary. His income was indeed small; but with what he had, it was his aim to do good to all, especially to the household of faith. It was his opinion, that every man is bound to devote at least the tenth part of his income to pious uses; and, though he had a numerous family, he often exceeded this proportion. He exercised a degree of economy in expences on his own person, which some of his brethren thought to be extreme. It appeared clearly, however, that his sole object in this frugality of expenditure on himself, was, that he might be the more enabled "to give to him that needed." His alms were frequently accompanied with good counsels, that while the body was supplied, the salvation of the soul might not be neglected. To poor congregations who requested a collection from his people, rather than burthen them (being small in number, and generally poor) he several times sent considerable sums out of his own pocket. Frequently did he cause the widow's heart to sing for joy; while the stream ran in a channel so concealed, that the spring was never discovered, save by the family whose withered garden was refreshed by its waters.

As a minister, he was a faithful and humble servant of our Lord Jesus Christ. He possessed a peculiar talent in preaching discourses which tended to awaken the conscience and search the heart. But his greatest pleasure was to publish the glad tidings of salvation, and the free access which sinners, even the chief, have to the Saviour. His urgent reasonings with sinners, on God's behalf, will not soon be forgotten by those who heard them. He possessed a happy turn of mind in choosing subjects of sermons that suited the special occurrences of Providence towards the nation in general, or the circumstances of his own congregation in particular. Though his learning was very considerable, he never made a shew of it in the pulpit. His object was not to exalt himself, but that Saviour whom God delighteth to honour; and to bring down, as far as possible, the great truths of religion to the level of common capacities. He often repeated Archbishop Usher's saying:—"It will take all our learning to make things plain." Great was his boldness and fidelity in addressing immortal souls. A respectable English divine, who about

thirty

thirty years ago heard him for some time in his own meeting-house, says, "I well remember a searching sermon he preached from these words, "What went ye out for to see?" &c. Although at that time I had no experimental acquaintance with the truth as it is in Jesus, yet his grave appearance in the pulpit, his solemn, weighty, and energetic way of speaking, used to affect me very much. Certainly his preaching was close, and his address to the conscience pungent. Like his Lord and Master, he spake with authority and hallowed pathos, having himself tasted the sweetness, and felt the power of what he delivered." If the style of his printed sermons should not please the more polished reader, his own congregation will attest, that such was the earnest manner of his delivery, as to make it scarcely possible to hear him, and not be deeply and seriously affected. Avowed infidels have sometimes been struck with this; and though they laughed at others,—when they heard him, were forced to listen with gravity and deep attention. He was never backward to preach, if sinners were willing to hear. Instead of reckoning it a burden, he accounted it a grace given to him to preach to the Gentiles the unsearchable riches of Christ. It was his usual practice, both before and after he came from public worship, to retire to his closet and pour out his heart in prayer. Trifling conversation at any time, but especially after being engaged in the solemnities of Christian worship, he peculiarly detested. In visiting the sick, he was very industrious. His visits were never tedious; but, according to his opportunity, frequent. When any of his people were in affliction, he visited them immediately, if possible, on being informed: nor was he backward to shew sympathy to those of other denominations, when told that his visit would be acceptable. His public prayers were commonly short, except on days of fasting and thanksgiving; and then he prayed with such fervour and importunity, as had a remarkable tendency to elevate the devotions of his fellow-worshippers.

None more earnestly wished the spreading of the blessed Gospel. He gladly undertook many long and severe journies to congregations destitute of pastors, where he might have access, to preach the glad tidings of salvation. He greatly rejoiced in the success of Brainerd, and other Missionaries; and often in preaching, when his subject would admit, descanted with much pleasure on Missions to the Heathen world. Of this he was peculiarly fond, a few years before his death. Meetings for prayer and religious

religious conversation, he laboured to encourage, not merely by recommending them from the pulpit, but by frequently attending them himself. Those in the town, he visited, if possible, once a-week; those in the country, as often as he had opportunity. Persons weak in knowledge, who attended them, he kindly encouraged, by shewing respect to such remarks as they made on divine truths.

Early religion he warmly pressed. Sometimes he preached a sermon, or a course of sermons, to the young; and, in the application of his other discourses, he frequently introduced an exhortation to them. He often catechised them, either in the schools, or in the meeting-house; and seldom met with young persons but he introduced some observations respecting the misery of their natural state, and the method of recovery by the Redeemer. Several of these hints seem to have had a good effect. For some years, a meeting of seven or eight children was held in his manse †, for prayer, praise, and spiritual conference; and though it was commonly on Saturday evenings, he frequently left his studies for half an hour, went into the little religious society, conversed familiarly with them, and, after giving them good counsels, recommended them to God, in prayer, while the dear young ones were kneeling around.

He met with trials from the irregular behaviour of some few members of his church; but when any fell into open and heinous transgressions, it grieved his spirit so much, as not unfrequently to deprive him of his night's rest. When he understood that differences existed between members of the church, he made it his business to have them speedily removed; and was particularly active this way, especially in view of the dispensation of the Lord's Supper.

His success in the ministry was very considerable. In his own congregation, it is hoped, that a number claimed him for their spiritual father; and that others acknowledged him to be the helper of their faith and joy. Nor was it at home only that he was instrumental in doing good to souls; in various parts of the country where he had access to preach, there were seals of his ministry. It it true, the success was frequently hid from himself; and while his Master secured the honour of making the word efficacious, he left the servant to cry, "I have laboured in vain; I have spent my strength for nought, and in vain." His natural modesty prevented

† The Parsonage-house.

him

him from cultivating acquaintance with many who valued his writings. He was honoured, however, with the correspondence of the late Rev. Messrs. John Mason, of New York; Annan, of Boston; Archibald Hall, of Well-Street, London; with that also of the Rev. Mr. Philips, late of Sarum; the Rev. Mr. Simeon, of Cambridge; the late Countess of Huntingdon, and others. He received a kind and earnest invitation from the Dutch church in the province of New York, to be their tutor in divinity. This invitation, as well as his correspondence with the excellent personage last mentioned, he modestly studied to conceal from the knowledge of all.

As a member of society, he endeavoured to know the mind of God in regard to every particular part of his duty; and having found the truth, he avowed and acted upon it without disguise. When truths of importance were opposed, zeal for his Master and regard to mankind, brought him forward in their defence. This gave rise to such of his writings as were controversial. His peculiar principles, as a Seceder, never appear in his practical treatises. From conviction of duty, he first joined the Secession, and continued its steady friend as long as he lived; while, at the same time, he discovered the strongest affection to Gospel-ministers and private Christians of the established church, and other denominations. His prayers were always liberal and catholic. He seemed peculiarly concerned for the Anti-Burgher congregation in the neighbourhood, and for the parish-church, especially at the time of their sacramental solemnities. In regard to what is called Church-communion, he was strict; but as to the communion of saints, as distinguished from it, he was truly liberal. For years, a praying society met in his house; some of the members of which belonged to the Established Church, and some to the Secession.

He manifested singular readiness to forgive his enemies. Notwithstanding the abuse which he received while he was a student, it was remarked that he was never heard to open his mouth against the authors of it, or so much as mention the affair.

To certain writers who reviled him from the press, he meekly replied, "Whatever they wish me, my heart's desire is, that they may obtain redemption, through the blood of Christ, even the forgiveness of sins, according to the riches of his grace. Whatever they call me, may Jehovah call them the Redeemed of the Lord, Sought out, and Not forsaken." To a minister of another denomination, who had

had treated him with much incivility, he was enabled, by the grace of God, to afford supply in the day of his brother's poverty, by secret remittances of money; and after his decease, he offered to take one of his destitute orphans and bring him up with his own children.

On the settlement of any of his students, as fixed pastor to a congregation, he usually sent him a paper of excellent counsels in regard to the exercise of his ministry. There are many valuable letters in the possession of the children of deceased ministers and private Christians, full of scriptural and suitable comfort and advice, which he sent on the death of their parents. Many a time did he wipe off the tear from the widow's face, by leading her faith to the promises of the covenant, and ministering to the supply of her necessities. He was singulary backward to believe ill reports of any, but especially of those who fill public stations; being convinced that such reports have very often no foundation, and produce the very worst effects. Therefore, as he would not suffer others to attack characters in his presence, he himself most conscientiously avoided the defiling practice.

As tutor to candidates for the holy ministry, his care was to give them a connected view of Gospel-truth, both doctrinal and practical: and that they might be able to support and illustrate the several articles of our holy religion, he endeavoured to render them mighty in the Scriptures. In his System of Divinity and Cases of Conscience, the public have a view of the particular topics which he used to explain to his pupils at large. It was his concern also to make them acquainted with the history of the church; and what he published on this subject he had compiled chiefly for them. He urged with great earnestness on their minds, to make themselves well acquainted with the oracles of God in the original tongues. Next to these, he recommended, the Compendium of Turrentine; Owen's Works; Fisher's Work on the Assembly's Catechism; the Writings of Boston, and the Erskines; the Marrow of Modern Divinity, with Boston's Notes; Marshal on Sanctification; Cole on God's Sovereignty; Hervey's Theron and Aspasio, with his Defence against Wesley; Beart's Vindication of the Law and Gospel; Halyburton's Defence of Revealed Religion; his Memoirs, together with those of Alexander Archibald, published at Edinburgh in 1768. He earnestly warned his students against a merely philosophical way of studying divinity; and strenuously pressed on their minds

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the absolute necessity of heart-religion, that they might make proficiency in their studies. His address to them, prefixed to his system, clearly evinces that he regarded this as a matter of the very last importance. No man could bear more patiently with the imprudence and weakness of some of them; and yet when there was occasion, he most faithfully admonished them. His admonitions indeed deeply impressed the consciences, and were long and gratefully remembered. He was, in truth, among them, as a father among his children: he loved them, and studied their good; and they loved him, and regarded his counsel. No season of the year was so pleasant, either to the professor or to the students, as the time of attending the Divinity-Hall. The serious and solemn addresses which, on particular occasions, he made to them, and especially when they parted, were affecting indeed, and calculated to leave the best impressions. Many of his sayings at those times, it is believed, will never be forgotten by those who heard them. The many able, useful, and acceptable ministers, both in Great Britain and Ireland, whom he trained up for the sacred office, evince the ample success with which the Lord crowned his labours.

He fell asleep in Jesus, June 19, 1787.

[*His death-bed sayings will be given in a subsequent number.*]

A SOLEMN VALEDICTORY ADDRESS

TO THE CHURCH AND CONGREGATION IN THE SOUTH PARISH OF NEW MARLBOROUGH:

To be read at the Close of my Funeral Solemnities, in the House of God.

BY THE REV. J. STEVENS, WHO DIED JAN. 6, 1799*.

THE solemn, yet, I humbly trust, the joyful moment is come, when I am no longer an inhabitant of this lower world. My breath is gone, my eyes are closed, my tongue is become silent, my voice will be heard no more on earth, the paleness of death covers my face. Whether the invisible world of spirits admits of looking back, and seeing the funeral solemnities performed or not, I leave. Methinks, I see solemnity on the countenances of those who are assembled on this affecting occasion. This ad-

† See Evan. Mag. for Dec. 1801, page 457.

dress, though written by him who was set to watch for your souls, can only be communicated to you by another voice, or by personally reading for yourselves. Yet I hope in this way to preach louder, *i. e.* more powerfully to your hearts and consciences than ever I did while living with you.

Death is a solemn preacher to the living: though silent, yet it speaks with awful majesty. The divine sentence is, *Dust thou art; and unto dust shalt thou return.* The doom was denounced in consequence of sin. I have now paid this common debt; and you, who now behold the solemn spectacle, will soon be called upon to exhibit it likewise: and let it ever be remembered, that there is no discharge in this war; no possibility of escaping the unrelenting, fatal shafts of the King of Terrors. Look on me, and receive instruction: here you may see that you must all, ere long, become cold, lifeless corpses. How infinitely solemn and momentous is the hour of death! It is the close of time, and the commencement of an unchangeable eternity. Of what vast importance is it to be prepared to die! O! my friends, be entreated to hear, cordially, receive, and rightly improve, this last act of the friendship and faithfulness of him, who, in divine Providence, has been set a watchman over this part of God's spiritual Jerusalem; and who has been very deeply and sensibly affected about your eternal interest! When you have been buried in sleep, and especially in the dreadful sleep of spiritual death, I have found a heart frequently to carry you to the throne of grace, by prayer; and have pleaded with God, that, for Christ's sake, he would confer upon you regenerating grace, and bring you into his holy Kingdom. But now I can only speak to you, as it were, from the dead, by a coadjutor.

Brethren and sisters of the church, remember, the eyes of Heaven and earth are upon you. How holy is your calling! How solemn your profession! How glorious the cause in which you are engaged! How delightful the service! How infinitely blessed the final issue, if you are faithful! It is only such that will finally be crowned with eternal life. O how precious, important, and beatific is the presence of Jesus in a dying hour! Millions of worlds fade and dwindle into nothing, in comparison with this! Dear brethren, awake to the most lively sense of eternal things. Death is near; eternity is at hand. Jesus requires, your everlasting interest demands, that you forget the things which are behind, and press forward towards the

the mark, for the prize of your high calling. You profess to be the children of light, of a king, yea, of your Father who is in Heaven: live then as such; fall not out by the way; never give place to the enemy of souls, by harbouring a spirit of contention, variance, and strife; but love one another. Love Christ more; pray fervently for quickening grace; help each other on in the heavenly road; you will soon arrive at your journey's end. Jesus stands with open arms to receive all holy, humble, sincere pilgrims. O the joys, the rapturous delights which flow at God's right hand! How little do even saints conceive of these infinitely sublime and glorious things while on earth!

While your attention is excited to this posthumous valedictory, I humbly trust that I, though infinitely unworthy, shall be employed, with the numerous hosts on high, in praising God and the Lamb for the wonders of redeeming love; ascribing all our salvation to the rich, free, sovereign mercy of God in Christ. And do you humbly hope, through the atoning blood of the same Jesus, ere long to join the sweet seraphic songs of Heaven? If so, keep the world under your feet; often meditate on the solemn moment of dissolution; look across the Jordan of death by faith; let your souls mount on high; view the heavenly Canaan of rest; and, while you descry the glories of the upper world, may your hearts kindle into a flame of pure divine love! Take the Bible for your companion; strive to the utmost to build up the glorious cause of Christ among men while you live; set your houses in order; king Immanuel will soon send for you home, to the banquet prepared in his Father's house.

If ever you have discovered any thing of the Christian, and faithful follower of Jesus in me, imitate those virtues, with a much higher degree of ardour and holy resolution; and whatever you have seen contrary to the genuine spirit and temper of the Gospel, avoid and turn from it: let light and real piety be the only characteristics of your paths. As I shall never speak to you again in the house of God, call to mind my past preaching; in which I endeavoured to state and explain the great doctrines of the Gospel, and to impress upon your minds the glorious truths of salvation by the free grace of God, through the redemption that is in Christ Jesus. These are the only doctrines which give any ground of hope for saints or sinners. Receive them, therefore; improve them aright;

and when you reflect upon the earnestness with which I sometimes delivered them, may your hearts burn with ardent devotion; and never forget the advantages which may be derived from suitably remembering and improving the solemn discourses of your deceased pastor.

Respecting temporal death, there is nothing in it very terrible to the pious soul. Jesus has taken away its sting for all sincere believers. Yea, he is able to make it more comfortable than a bed of down. O, what can be more satisfying than to *die in the Lord!* clasping the divine Immanuel in the arms of faith; and the soul filled with extatic joy, bidding a final farewell to a world of impurity, sorrows, afflictions, and tumults, to go and dwell for ever in the beatific presence of the divine Redeemer! Live, O live wholly to the glory of God, that when you die, you may die in the Lord! My heart is full; I should rejoice to expatiate upon these everlasting concerns, but expedience forbids a farther intrusion on the time.

(*To be concluded in our next.*)

ON SERIOUSNESS.

How shall we describe the nature of *true seriousness?* It is essentially different from gloom or melancholy; and yet, how often is it so called, or rather *miscalled*, by the world! Many, especially young persons, are in much danger, by the too current opinion of men in general, that an habitually serious frame of mind is utterly incompatible with happiness. It is, indeed, incompatible with seeking all our felicity in the toys and trifles that surround us, and taking up our rest here; but it is by no means inconsistent with the true and rational enjoyment of the various gifts of God.

True seriousness may be said to consist in an habitual recollection of the importance and nearness of eternal objects, and a sense of our interest in them; a regard to the omnipresence of God, as our constant observer; a suitable impression of our spiritual danger, arising from various causes; a sympathetic feeling for the misery of others; and a prevailing desire to walk before the Lord in all "goodness, and righteousness, and truth." A spirit of levity and trifling stands directly opposed to all these. Persons of this disposition cannot take pleasure in the contemplation of eternal realities; their hopes, their joys,

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their pursuits, their desires, and their fears, are all bounded by time; "God is not in all their thoughts;" they dread his omnipresence, and delight in none of his sublime perfections; yet, insensible of their danger, they walk, careless and secure, on the brink of an awful precipice!

How frequently is seriousness inculcated in the Scripture, under the terms *watchfulness* and *sobriety*; which latter term has doubtless a more extensive meaning than mere temperance in meat and drink *. What is said respecting *mirth*, in Scripture, recommends seriousness †; "The heart of fools is in the house of mirth;" but "It is better to go to the house of mourning than to the house of feasting ‡." For what are all the various diversions and amusements, which are everywhere to be met with, but to counteract seriousness and promote levity! — But the end of all such mirth is heaviness.

Let none suppose we are speaking against *real joy*. "True joy" (said a heathen) "is a very serious thing." The seriousness we would recommend, will promote and strengthen it; and all other joy is vain, empty, and delusive.

"Can joy unbottom'd in reflection stand?
"And in a tempest can reflection live?
"Can joy like this secure itself an hour?
"Can joy like this meet accident unshock'd?
"Or ope the door to honest poverty?
"Or talk with threat'ning Death, and not turn pale?
"In such a world, and such a nature, these
"Are needful fundamentals of delight;
"These fundamentals give delight indeed!
"Delight, pure, delicate, and durable;—
"Delight unshaken, masculine, divine;
"A constant, and a sound, but *serious joy*."

YOUNG'S NIGHT THOUGHTS.

A period is swiftly approaching when we *must be serious*. Sickness and death will come: And shall we live the less comfortably by being prepared for their approach? Let the world deride us as melancholy, we have a joy which no man taketh from us; for if God giveth quietness, who can cause trouble?

"I have somewhere read of one" (says Mr. Henry) "that had been a great courtier and statesman in Queen Elizabeth's time, I think it was Secretary Walsingham: that in his advanced years he retired into privacy in the

* 1 Thes. v. 6. 8. Titus ii. 2. 4. 1 Pet. i. 13.—iv. 7.—v. 8.
† Prov. xiv. 13. ‡ Jam. iv. 9, 10.—v. 5.

country,

country, whither some of his pleasant companions came to see him, and told him he was melancholy. "No;" said he, "*I am serious*; and it is fit I should be so, for all are serious round about us; and why then should not you and I be serious? God is serious in observing of us—Christ is serious in interceeding for us—the Holy Spirit is serious in striving with us. The truths of God are serious truths;—his laws, his promises, his threatenings, all serious;—angels are serious in their administration to us,—our spiritual enemies serious in their attempts against us,—glorified saints are serious in the embraces of divine love,—poor damned sinners cannot but be serious under the pourings out of divine wrath; and we ourselves shall be serious shortly."

This subject comes recommended to us by the best examples. The wisest and best of men in all ages have been serious characters. "Search and see" in the Scriptures, if the holy men, whose lives are there recorded, were not serious.—Yes; and our divine Master himself, was "a man of sorrows;" and grief was his acquaintance. He wept over Lazarus; and it was said of him, "Many have seen him weep, but none ever saw him laugh." Let such examples influence us, and may it be our prayer,

"O God, mine inmost soul convert,
"And deeply on my thoughtless heart
"Eternal things impress!
"Give me to feel their solemn weight,
"And tremble on the brink of Fate §,
"And wake to righteousness!"

Westminster. S——.

§ I hope to be excused for troubling the reader with an explanation of the word *fate*, extracted from the Lock Chapel Collection of Hymns, which many may not have seen; it follows the Hymn from which this verse is selected.

"I am glad of an opportunity to rescue this significant word out of the hands of infidels, who use it, together with *luck*, *fortune*, *chance*, *destiny*, to promote their favourite scheme of excluding the particular providence of the Wise Disposer of all events from the government of the affairs of men.

"But the word *fate (fatum)* signifies, *what is spoken*; from the Latin word *fari*, to speak. *Fate* then eminently relates to what hath been spoken by the Most High God. So Minutius Felix, that able lawyer and great scholar, in St. Cyprian's time, says, *Nihil aliud est* fatum *quam quod de unoquoque nostrum Deus* fatus *est*;—"*Fate* is nothing else than what God hath spoken concerning every one of us." Even the Heathens had this idea of it; for, says Statius, *Fatum est quod Dii*

LETTER OF THE LATE REV. MR. DOLMAN,

Vicar of Chalk, and Rector of St. James's, Isle of Grains, Kent, and Vicar of Little Brickell, Bucks,

TO HIS CURATE, THE REV. MR. D——,

WHO WAS JUST ORDAINED TO ONE OF HIS CURACIES.

Rev. Sir,

As Providence has placed you in so near a connection with me, and in so sacred an employ, I offer no other apology for thus addressing you. I do not mean to write to you as one of my family, much less as my servant; but as a fellow-labourer in the same important work with myself. I stand answerable to God, Sir, for employing you; you are accountable to God, to me, and to your own conscience, in the discharge of that work in which God and I have employed you. The souls amongst whom you labour, are God's property, and my charge. They are the purchase of Christ's blood, and are his jewels. I have my temporals of them, and I must see that they have spiritual things of me, and of those whom I depute to instruct them in my stead. This, Sir, is enough to convince you, that I have a right to know what sort of spiritual food you intend to set before them from time to time. I have many years ago adopted the following Scripture for my motto:—"I preach not myself, but Christ Jesus the Lord; and myself your servant, for Christ's sake."—May it be practically yours!

To preach ourselves, Sir, is, I think, for a preacher to run before he is sent. There are such in our days. But the question is, Who they are who may be properly said to be sent? Some say, those only who have gone through a regular course of university education, and are episcopally ordained. Others, that they are such as have been approved and authorized by the Presbytery: while yet others say, they are men chosen out of a particular church, and by them sent forth to preach; or called to the pastoral office over themselves. Now this may be true, in a sense, respecting all the three modes just mentioned, and yet

Dii fantur;—"Fate is that which the Gods speak." In this truly Christian and excellent hymn, the word *fate* may be supposed to relate to the awful word which God spake, when he declared to fallen man, "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.) In this view, the word Fate my properly signify Death; and diseases may be said to appear more or less fatal, as they seem more or less likely to fulfill God's word, by bringing us to the dust.

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none of them be called of God; or, to use the answer which you made to the Bishop last Sunday morning, none of them may be inwardly moved by the Holy Ghost to take this office upon them.—May your life and doctrine, and your success in the work, prove, that you spoke the truth, and did not lie, when you answered that question!

Alas, Sir, they are not all called of God who wear the habit. Can you suppose, Sir, that a gentleman who delights in a fine garden, wherein are a vast number of the choicest flowers, which he has collected at a great expence, and arranged with much care, — can we suppose he would employ a man who had no judgment to manage it? or one who is idle, wasting his time in gaming, sporting, and drinking? Can we suppose, that a farmer will purchase a flock of sheep, and give them up to the management of a person, whom he knows to have neither skill nor concern for feeding and taking care of them? How then can we suppose that God, who has purchased souls with the blood of Jesus Christ, who wants them to be fed and led into the way of eternal life, will put them under the care of a man ignorant of the worth of such souls! A man ignorant of his own state, a drunkard, a pleasure-taker, a hater of God and holiness! Alas, Sir, there are such ministers in this kingdom, who have been called and set apart for sanctuary-service in each of the above denominations.

To preach ourselves, is also to preach so as to display to the people our own learning. O what pride is here! Christ has nothing to do in such sermons; those who do so, are generally the most destitute of literature, and know nothing of God's teaching. To preach ourselves, may be to preach up our own opinions, exposing every one to the severest censures who espouses the sentiments we reject. But there is yet another sense in which a man may be said to preach himself; which, I think, is seldom taken notice of: I mean, a preacher holding up his own experience as the standard, up to which all must come, and from which none must deviate. That all true religion is experimental I readily allow, but that all experience is strictly scriptural, or Gospel-experience, I as readily deny. God deals variously with us, according to infinite wisdom. There are many who, instead of their bringing their experience to the Gospel, are reducing the Gospel to their experience; and it is owing to this, that so many things are said concerning the believing soul, and its way to glory, which are unscriptural,

tural, and tend to distress poor oppressed Christians. This is too much the method of even some popular preachers, who make the way to Heaven dark and dismal; a road of pain and distress, of doubts and fears! O, Sir, beware of this! If you find any poor sheep entangled amongst the brambles of mount Sinai, disentangle them; loose them, and let them go; but do not bring them back again there: do not bring any of the lambs of your flock there. Point distressed souls to Jesus, who is able, and willing, and ready to deliver them. Many poor young converts may you rob of comfort, by telling them they must travel through the dreary wilderness of temptation, must pass the Red Sea of persecution; that with heads bowed down, like the bulrush, they must walk in darkness, and see no light; must have the lion, the bear, and the wolf, let loose upon them. But is this to represent Wisdom's ways as ways of pleasantness, and her paths as paths of peace! It is certain the Christian must take up his cross daily, and follow Christ: that sinful self must be denied: the right eye must be plucked out, and the right hand cut off: that he must forsake all, and follow Christ wheresoever he in providence leads him: but it is equally certain, that he who calls him to this, and who leads him, will also give him strength for the day of exercise; yea, will strengthen him with all strength in the inner man. My dear Sir, learn to divide the word of God aright, and give to every man his portion in due season.

We preach ourselves, and not Christ our Master, when we venture into the pulpit, trusting to our own preparations, ingeniously put together, and depending upon our method and our memory for correctness; or upon our pathos and energy to command the attention and the passions of the congregation, together with a little admiration from the crowd. Whenever you find such dispositions as these (God forbid you should ever try the practice) then you are tempted to preach your own dearly beloved self and not Christ Jesus the Lord. But to exalt Jesus, we must learn to find out the sinner, and (if you will allow me the phrase) *ferret him* out of all his hiding-places; lay siege to all his forts; force him out to the combat in the open field. If Satan shews him all the glories of the world, do you shew him all the vanity, emptyness, and deceitfulness of it; and while with your tongue you are labouring to convince his understanding, pray in faith that the Spirit of God may convert his soul. Set before him light and

darkness, life and death, heaven and hell.—Strive to make your audience follow you in all your descriptions, and labour to affect their hearts. I would advise you, Sir, to preach a lecture, with a close application to yourself frequently. Preach your next intended sermon to yourself in your study, in the presence of God, before you deliver it to your congregation: and then, while feeding others, expect and look for some food for yourself. O it is sweet preaching, when we are feasting ourselves upon those very truths we are holding up to others!

I will give you four themes to preach upon: first, In the study, to yourself; secondly, In the pulpit, to the congregation. 1. What am I by nature? 2. What am I by grace? 3. What was I in my first birth? 4. What am I now in my second birth?—Every clergyman should preach these four lectures over and over to himself, before he applies for holy orders; and if he does not, and cannot do this, holy orders never can make a good preacher; nor will they make the man holy in either heart, life, or conversation.

I have read of one of the fathers, "that he thundered in his preaching, and lightened in his life."—May my curate do so likewise.

There are three books which I have found of great use to me in preaching Christ. 1. Dr. Jennings on preaching Christ. — 2. Richard Baxter's Reformed Pastor — (while reading this, my very flesh has moved on my bones, and my blood thrilled in my veins. No matter if he was not orthodox to the bone: I believe he was so in heart and soul, as it respected love and zeal for Christ and the souls of men.) — 3. Dr. Mather's Advice to his Son, respecting the Ministry (called The angels preparing to sound the trumpets.) You say you never saw Dr. South's sermons: the following hints are from one of them, upon preaching Christ.

Christ has a fourfold relation to preaching:

1. He is the text; and all preaching beside Christ, is beside the text; therefore, keep to your text.

2. Christ is the very foundation and subject-matter of preaching; and all preaching without Christ, is building castles in the air.

3. Christ is the life and soul of preaching; and all preaching without him, is like a body without life and spirit.

4. Christ is the great end of preaching; preaching

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is to manifest his glory; and when Christ is not preached, the great end is lost.

Let the following considerations induce you with your whole heart, soul, and body, to preach Christ faithfully: —

1. Your own declaration and vows last Sunday at the altar, when you received holy orders in the solemn presence of God and man.

2. The worth of every one of those souls to whom you preach: look on them; every one of them will witness for or against you in the great day.

3. View the awful state of fallen man; your Master pitied them, paid their debts, has provided mercy and pardon for them, and has sent you to declare it, to persuade them to receive it, and give in your own evidence to the truth of it. Do it, Sir; do it faithfully.

4. Behold the languid state of religion! Strive to revive it: begin with yourself.

5. Your shining as a bright star in glory, having, through grace, been instrumental in turning many from sin to righteousness.

Once more, dear Sir, permit me to intreat you to beg of God, that, by his good Spirit, you may be instructed to preach Christ, so as to profit the church of God; and for that end, labour to preach Christ judiciously, scripturally, experimentally, zealously, affectionately, and plainly. Set him forth in his everlasting love to lost man, in his covenant-engagements to sinners, his satisfying the justice of God for an elect world, his faithfulness in calling, converting, and pardoning rebel sinners, and in keeping them through life and death. Set forth the great Master in all his offices and characters, in which he stands related to sinners; set him forth in all his perfections and glory.

Now, Sir, what do you think of preaching Christ? If you are determined to feed the flock of God, and to deliver your own soul, I am, Sir,

Your real friend and fellow-labourer,

J. D.

ON CHRIST'S WASHING THE DISCIPLES' FEET.

JOHN XIII.

THIS significant action, so full of kindness and condescension on the part of our Saviour, is recorded for our example. Happy shall we be, if we truly copy it. Here is no affectation of humility, but humility itself; nor is it performed as a mere ceremony,—but to teach us,

"In love to serve one another." Its being done at a time when "Jesus knew that his hour was come, that he should depart out of this world unto the Father," renders it additionally impressive. It was the same night in which he was betrayed; a night in which it might have been thought, his own approaching trials would have engrossed his whole attention: yet then, he was fully employed in behalf of others; setting an example of brotherly affection, ordaining a standing memorial of his death, fortifying, by a speech full of unparalleled consolation, the hearts of his disciples, and commending them to the care of God his Father. "Surely, he hath borne our griefs, and carried our sorrows;" not only in making his soul an offering for sin, but in every step that led on to that awful crisis.

Laying aside his garments, he took a towel, girded himself with it, poured the water into a bason, and went from one to another, performing the work of a menial servant. When it came to Peter's turn, his feelings revolted at the idea. "Lord," saith he, viewing his dignity on the one hand, and his own insignificancy on the other, "dost THOU wash MY feet?" Jesus answered, "What I do, thou knowest not now; but thou shalt know hereafter:"—Intimating, that he had a reason for so doing; which, though it might not be manifest at present, would at a future time be rendered plain. "Nay," saith Peter, almost indignantly, "thou shalt never wash my feet!" As though he had said, 'This is too much; and what I can never submit to!'

Jesus answered him, "If I wash thee not, thou hast no part with me."—What! If he washed not his feet? No, his soul, from the pollution of sin. Transitions like this, from things natural to things spiritual, were usual with our Saviour. Thus, when he had healed a blind man, he took occasion to observe, "For judgment I am come into this world, that they who see not, may see; and that they who see, may be made blind." The answer in the present instance, was to this effect:—"Dost thou account it too great a stoop for me to wash thy feet? Let me tell thee, I must stoop lower than this, or woe be to thee! I must cleanse thee from a defilement much more loathsome than this, or thou canst have no part with me in my kingdom."

Peter perceiving now that he spake of the purifying of his soul from sin, suddenly changed his tone. "Lord," saith he, "not my feet only, but also my hands and my head.

head. *Q. d.* If this be thy meaning, I know that I need to be cleansed throughout.

Jesus saith to him, "He that is washed, needeth not save to wash his feet; but is clean every whit; and ye are clean, but not all." As it is sufficient for persons who have bathed their bodies in the stream, to wash off the defilement attached to their feet by walking on the shore; so they that have believed in Christ, shall never come into condemnation, and need not the repetition of a passing from death to life; but merely an application for the pardon of their daily sins. Such was the character of all the disciples, except Judas, who, notwithstanding his profession, was yet in his sins.

From this interesting conversation, we are taught several important truths.

1. We may sin against Christ, under a show of modesty and reverence for his name. There is no doubt, but that Peter's first objection sprang from these motives; and had he yielded to the first answer, perhaps he had been blameless; but to resist, after he was assured that his Lord had a good reason for what he did, though he at present did not comprehend it, was setting up his own wisdom and will against his. Nor was this the first instance in which Peter was guilty of so doing. When our Saviour spake of going up to Jerusalem, and of suffering many things, and being killed, and rising again the third day, he rebuked him, saying, "Be it far from thee, Lord; this shall not be unto thee." In all this he "savoured not the things that were of God, but the things that were of men."

There is much of this spirit in our self-righteous objections to the grace of the Gospel, and self-willed oppositions to Christ's revealed will. One pleads, That salvation by mere grace is dishonourable to God's moral government: but let him know, from the example of Peter, that there may be a regard to Christ's honour, which he doth not require at our hands; and that we should act much more becoming by acquiescing in his will, than by obtruding our own conceits in opposition to it. Another alleges, It is too much for a sinner so unworthy as I am, to hope for so great salvation. But can you do with less? and is it the comparatively worthy that mercy delighteth to honour? True wisdom will fall in with that way of honouring God, which is revealed in the Gospel; and genuine modesty will not dispute with the Saviour, but humbly

humbly take him at his word. And the same spirit that receives his grace without hesitation, will obey his precepts without delay; not asking why, or wherefore, the Lord requireth this, but accounting it our meat and drink to do his will.

2. A cordial and practical acquiescence in the way of salvation, through the blood of Christ, is necessary to a participation of his benefits. It may seem rather singular, that Christ should suspend his blessing on his own act—*If I wash thee not*, &c. but that act supposes the concurrence of the party. He stood ready to wash Peter, and stands ready to wash the foulest of sinners. If, therefore, they be not washed, it is owing to their preference of pollution, or their self-righteous objections to the way of being cleansed. To feel ourselves entirely polluted, and ready to perish; to despair of being cleansed by any thing that we can perform, or work ourselves up to; to place no dependence on prayers or tears, on our bitterest repentance or most unfeigned faith, considered as acts of holiness; and to repair altogether, vile as we are, to the blood of Jesus, as to a fountain set open for sin and for uncleanness: this is the hinge of true religion; without which, we shall have no interest with him in his benefits, nor portion with him in his heavenly kingdom. If we come not to him as polluted sinners to be washed, our iniquities are still upon our head; and if we die in this state, they will go down with us to the grave, — rise with us at the resurrection, — be found upon us at judgment, — and for ever bar those gates against us, through which nothing unclean can enter. In this case, so far as we are concerned, the Saviour might as well have never come into the world, nor have laid down his life: — nay, better; for if our filthiness be found upon us at the last day, it will be the bitterest of all aggravations, that the kingdom of Christ has been nigh unto us.

3. Though the believer who hath passed from death to life, shall never come into condemnation; yet he standeth in need of continual cleansing from his daily defilements. The notion that it is inconsistent for a believer to pray for the pardon of his sins, is contrary to the express directions of Christ, and to the examples of the godly in all ages. It belongs to a "Life of Faith on the Son of God;" and without it, whatever self-flattering ideas we may entertain, we are dead while we live: and in whatever degree we come short of such a life, wearing away our

bur transgressions by forgetfulness, instead of washing them away by repeated application to the blood of the cross, we incur the displeasure of Christ, and forsake our own mercies. GAIUS.

ON THE INTEREST OF CHRIST.

To the Editor.

Dear Sir,

WE have heard much of the death and funeral of Bigotry; and a certain facetious gentleman did her the honour of a funeral-hymn: yet, I have lately been credibly informed, she is either still alive, or, what is more to be regretted, has been raised from the dead, and is now very busy among various denominations of our fellow-christians.

It is, indeed, easy to deceive ourselves that we are dead to the interests of a party, while we are zealously pursuing it under another name. We may not profess hostility to any denomination of professing christians; but, while we dignify our own connexion exclusively with the honourable name of the *Interest of Christ*, we shall naturally look upon all others as rival, if not hostile interests.

I trust, indeed, the Lord Jesus has an interest among us all; and that the Episcopalian, the Dissenting, and the Methodist interests are all, in a measure, CHRIST'S. A thousand accidental circumstances, more frequently than deliberate enquiry, determine us to the one or the other, and we do well to seek to glorify God and do good in our own line; but must we therefore quarrel with our brethren? This, I presume, is our infirmity; and if it cannot be wholly cured in this imperfect state, it should be remedied as far as possible, and our minds fortified against it. With this view, suffer me to offer a few hints, as subjects of reflection.

1. No interest is strictly Christ's, but that of vital practical religion.

2. All our distinct interests are so far Christ's, as they promote this great object, and no farther.

3. Vital and practical religion is certainly to be found in most denominations, at least of Protestants; and that, in more or less instances, in a high and eminent degree.

4. Different forms of religion may variously affect different minds. It does not follow, that because a particular form of prayer has an effect on my mind favourable to devotion, by fixing my thoughts and aiding my expression, that therefore it would have the same effect on my dissenting

ing neighbour: his mind, in some measure, may be formed in another mould; and he may find written forms like fetters to his devotion.

Lastly. We should estimate our differences in proportion as they affect the vitals of our religion. To give an instance:—My clerical brother, at the next church, prays by the same book that I do; wears the same robes; and is a member of the same establishment: but then he degrades my adorable Redeemer, despises his precious atonement, derides the influence of his Holy Spirit; can I take this man into my bosom? can I bind him to my heart? Ah no; our interests are not only different; but they are opposite, and it is in vain to talk of union.

But here is my dissenting brother: it is true he will not pray from my book, nor wear my gown: he sits when I kneel, and differs from me in some other forms: but then he loves and adores the same JESUS—he trusts the same atonement—he implores the same Spirit—he preaches the same gospel, and aims at the same end, the salvation of sinners. In short, our object, our interest, is but one—and that is CHRIST; and if either of our labours shall be blessed to the conversion of a sinner, God forbid we should quarrel, whether he shall go to the steeple-house or meeting-house!

Yours, &c. CLERICUS.

THE TRUE VINE.

JOHN XV.

"How beautifully," said Juvenis to Eusebius, "how beautifully does that vine shoot its branches around the window of your study! and, what is best, its blossoms seem to promise you a rich supply of fruit."—You are mistaken, my young friend, said Eusebius, that is not the best of it; this vine often leads me to contemplations far more delectable to me than the choicest grapes, or the most delicious wine.—"How so, Sir?" was the reply?—Eusebius, whose mind was formed after the model of his divine Master, and delighted to spiritualize every object that presented itself before him, took this text from the book of Nature, and preached Jesus to his friend Juvenis, and to Aspasia his companion.

"That vine, whose luxurious branches and fragrant blossoms, so beautifully decorate my window, often leads my reflections to the True Vine—a character which you know

know our Divine Redeemer, in one of his last discourses, appropriates exclusively to himself: "I am the true Vine—ye are the branches—my Father is the Husbandman." Gracious God! am I a branch in that heavenly vine? Then "to grace how great a debtor!" By nature I sprung from a degenerated tree, and brought forth no fruits but such as were wild and deleterious: even my good works, as I vainly called them, were rather noxious berries than nutritious grapes: they were indeed fair to view, but useless and pernicious. Thanks to the gracious Husbandman, that grafted me into this vine, and enables me, in some degree, to bear fruit to his glory! And O! how delightful is it thus to draw all my life, and joy, and hope, from his heavenly root!—My dear young friends, I hope you also are branches in this living Vine."

"And are not all christians branches of this Vine?" replied Juvenis; "how is it then that they do not all bear such fruit? and what, dear Sir, is the meaning of that threatening—"Every branch in me that beareth not fruit, shall be cut off, and cast into the fire?" *

Eusebius, who is ever ready to encourage, and happy to resolve such enquiries, immediately rejoined: "In a certain sense, it is true, that all who profess christianity are ingrafted into Christ; but then you are to recollect (if you understand the process of grafting) that it is not every graft which succeeds, or becomes a living branch. It is not enough to be implanted, and bound upon the tree, but there must be a vital union and communication with the sap: and so it is in religion. Many are tied (as it were) to christianity by education, or by interest; but to be christians indeed—to be fruitful branches in this Vine, we must, by the influences of the Holy Spirit, derive our life, our principles, the whole of our spiritual existence and enjoyments from Christ, just as the branches derive sap and nourishment from the parent-tree. But alas! for those whose union is only seeming, and their religion nominal, they bear no fruit, and what can they expect? When the Divine Husbandman prunes his Vine, they will be cut off, and thrown into fire unquenchable."

Reader,—Art thou enquiring the effect of this short conversation on Juvenis and Aspasia?—Say first, what has been its effect on thee!

PHILO.

* Verses 2 and 6.

To the Editor of the Evangelical Magazine.

Dear Sir,

I LOVE to see a good Bible in the pulpit; and persuaded my late dear husband to make a present of a very handsome one for the use of our worthy minister. A stranger from the country lately preached for him. I had heard he was a zealous, good man; and I was so much pleased with his prayer, that I was resolved to invite him to stay at my house while he continued in town, and to make him a present of a few guineas. But when he began to preach, I could not repress my indignation when I perceived that he had folded down the leaves in twenty different places; and sometimes three or four were coarsely pressed together. It was with great difficulty I could refrain from speaking aloud, when I saw my poor dear husband's Bible thus mangled by a country clown. I got no good of the sermon, but a great deal of harm: and when he afterwards called at my house with good Mr. M. our faithful pastor, I could hardly be civil to him.

Pray, Sir, publish this in your Magazine, to prevent others from doing the same. If ministers will fold down leaves, let them bring a small Bible of their own with them, and not abuse other people's books. I have, with grief, seen ministers beat the Bible till they loosened and separated the leaves. I think the word of God should not be so used. Is there not a respect due to the sacred volume? If they will beat with their hands, let them beat the cushion, or the boards. I remain, dear Sir, your constant reader and humble servant,

London, 4th May, 1802. MARY LOVE THE WORD.

MORSELS OF CRITICISM.

REV. XX. 13.

"DEATH and Hell *(Hades)* delivered up the dead which were in them."—It is well known, that *Hades* is sometimes used, in a comprehensive sense, for the separate and invisible state of souls, both of the righteous and the wicked: "See Luke xvi. 23—Acts ii. 27, 30;" and in this place the term *Death* seems to be used as equally comprehensive; much more so than the *grave*; because, among the antients, it was customary to burn the ashes of the dead: in other instances, they became food for the wild beasts of the forest, or the monsters of the deep. From these circumstances, a strong objection has been formed against

against the resurrection of the dead. Revelation, however, silences all such objections, by referring to Omnipotence: "Is any thing too hard for the Lord?" And with respect to the fact, we are here assured, in the most comprehensive terms: "Death shall bring forth his victims from all the receptables in which their particles are deposited; and *Hades* shall deliver up the souls that inhabit both its hemispheres (if I may so express it)—Heaven and Hell."

2 Sam. xiii. 8.

"And she took flour and kneaded it, and made cakes in his sight, and did bake the cakes."—The critics have been much perplexed with the *noun* here used for cakes, and the *verb* for making them, without stumbling upon the meaning, which appears to me the most simple, easy, and natural. The noun (לבבות) for cakes, is evidently and closely related to (לבב) *the heart*, and means, I conceive, "*heart*-cakes;" and the verb (לבב) here, means, to make into that shape, by moulding them in a pan or other vessel. So Tamar made her brother *heart-cakes*, a favourite kind of pastry with the Jews, as well as ourselves, to this day; and when she had baked them, agreeably to the simplicity of those early times, she poured (or pressed them) out of the pan in his presence. Unimportant as this Criticism may appear, it may be useful in assisting the Hebrew student to trace the radical idea of this word in some derivations, which have been thought very foreign to it.

JOD.

QUERIES.

To the Editors of the Evangelical Magazine.

Sirs,

IT would much oblige me, if any of your learned Correspondents, through the medium of your Miscellany, would favour me with their thoughts on Isaiah liii. 8. first part—"He was taken from prison and from judgment, and who "shall declare his generation?"—and the true meaning of the original Hebrew, as it is differently quoted in the *Acts*, in Philip's conversation with the Ethiopian Eunuch. Your inserting the above, will oblige yours, &c. HYDDYSC.

Mr. Editor, in reading a celebrated Author, I met with the following assertion: "I doubt not but a hypocrite, in confession, may have *real* trouble upon his spirit for his sins, and cordially, yea, passionately desire pardoning mercy."——*Query*—How shall I be able to discriminate between his feelings, and those which are excited by the saving influences of the Holy Ghost? W. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Rudiments of the Greek Language shortly, and a Compendious Lexicon, for the use of those who wish to make themselves acquainted with the New Testament in the Original. By Greville Ewing.

It may seem a little disproportionate that this Grammar occupies more room than the Lexicon; the Author has, however, endeavoured to render the former as complete as possible, and devoted a considerable part of it to the Syntax, which is accompanied with a Praxis. The whole is recommended by its perspicuity, and is particularly adapted for those who have not an opportunity of academical instructions.

In the Lexicon, Mr. E. has studied to be concise, it being intended for learners only, and as an introduction to larger works. We understand Mr. Ewing intends publishing a Hebrew Grammar on the same plan: and we think it would greatly promote his object to print a Translation of Dawson's Lexicon, with a similar work on the Hebrew, by W. Robertson, entitled, Manipulus Linguæ Sanctæ et Eruditorum; which might be much improved.

The Pilgrim's Progress, by John Bunyan, *with Original Notes by* Thomas Scott, *Chaplain to the Lock-Hospital, with Nine Engravings, beside Titles and Vignettes to each part.*

Mr. Scott's talents are too well known to the Religious Public to need our commendations: suffice it to say, therefore, that the Notes to this volume are chiefly practical and experimental; and that, instead of being placed at the end, as in the first edition, they are subjoined to each page, which is certainly much more convenient to the reader.

The Assembly's Catechism Dissected, or an Easy Explanation of that excellent Work, on the original plan of Dr. Wallis; in which the Answers are broken into short Questions, requiring no other reply than Yes, or No. With Notes explanatory of all the difficult words. By George Burder, *Author of the Village Sermons.*

It appears from the preface to this useful publication, that this method of explaining the Catechism was used by several eminent Ministers immediately after the Catechism itself was composed, particularly by Mr. Lye, Minister of Alhallows Church, Lombard-street, who says, "Try the child's understanding, whether he doth discern truth from falsehood; which he is to manifest by saying only Yes or No, to such short questions as may be raised from the preceding answer." Mr. Doolittle, Mr. Henry, Mr. Some, and others, pursued the same plan. Parents and Ministers will find the laudable exercise of catechising their youthful charges much facilitated by this valuable little work.

Memoirs of the Rev. James Garie, *Minister of the Gospel in Perth, with Extracts from his Diary, and an Appendix. Compiled by* William Gardiner, *Minister of the Gospel at Perth.*

He that can read this book without profit, has to blame neither the Author nor Compiler, but himself. Here is a second Mr. Pearce; and had he met with as able a Biographer, the work would have been equally interesting,

Mr

Mr. Garie was truly a man of God. His soul was entirely devoted to his Master's cause; and in England, in Ireland, and in Scotland, he exercised his ministry with acceptance and success. His Diary, which occupies the principal part of the volume, shews us his heart; and it is the heart of a true Disciple of Jesus, and of a Preacher of his Gospel, burning with zeal for the glory of God, and the salvation of immortal souls. To young Ministers it will be peculiarly useful, and indeed to old ones too. Private Christians will find more than common benefit from it. Few of the servants of Christ that we read of, have been under an habitually deeper sense of spiritual things than Mr. Garie.

The former part of the volume contains a brief narrative of Mr. G.'s life. He was born in Scotland, educated in an Academy in England, and preached here for a short time: he then went to Dublin, and preached there, and in other parts of Ireland, for some years. He afterwards returned to Scotland; and after various trials, died in the exercise of the Ministry at Perth, in the 39th year of his age, leaving behind him a widow and six small children in necessitous circumstances.

The amiable character of Mr. G. appears in nothing more than his meek and christian behaviour under the following trying circumstances:— Mr. G. had a presentation to a living in a Church of Scotland a few years before his death; but some of the Members of the Presbytery having been prejudiced against him, through a false report relative to his political sentiments, were greatly averse to his settlement, and the affair was brought before the General Assembly, which consists partly of Ministers, and partly of ruling Elders, amicably chosen and deputed for that purpose. There it was determined that Mr. G. was "incapable of accepting a presentation to a parish in Scotland;" and the ostensible reason given was, "his not having received his education at one of the Universities of Scotland, and according to the forms prescribed by acts of Assembly to Students of Divinity within this Church." This sentence appeared to many members unprecedented; some of whom, in a formal manner, declared their dissent from it. But Mr. Garie's sentiments and feelings under it, will be seen in the following extracts from his Diary, p. 34,5.

"From the many changes in this business, my mind has been much exercised about it; and perhaps, yea without doubt, it has too often been improperly exercised. May God, for Christ's sake forgive me wherein I have offended him in this respect, and enable me to profit by the dealings of his providence with me in it. Nothing, I know, takes place without his permission; and he may have permitted me to be evil spoken of, and improperly represented, to prevent my taking upon me a charge, for which I was and am unfit. I ought, therefore, to suspend forming any rash judgment of this providence, till the end of the Lord in it be seen. A consciousness of my total inability in myself, led me the other night earnestly to beg of God to lead me only where he would be with me; and to fix (if ever he does fix me in any place) only in that situation, which he would enable me to fill up to the glory of my Saviour, and the good of his church.—Towards those who have opposed me in this affair, I wish to feel full forgiveness, and tender compassion; for they are injuring themselves more than me. Towards the people of Brechin, I feel the sincerest gratitude, for their friendship and approbation. O that the gracious Head of the Church may send them Pastors after his own heart, even to the latest age!"

The publication is for the benefit of the widow and fatherless children; for whom, we are informed, a subscription has been set on foot, with considerable success. But yet there is room. What an enviable luxury to the rich, to be able and to have an opportunity to give in such a cause as this!

SELECT

SELECT LIST OF NEW THEOLOGICAL PUBLICATIONS.

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[*To be continued Monthly.*]

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OBITUARY.

OBITUARY.

On Monday, May 17th, died, in about the 17th year of his age, Joseph Hodges, the Otaheitan, who has been in England nearly two years. This youth waited on one of the Missionaries at Otaheite; and when they left that island, he accompanied them to Port Jackson, and was baptized by the name of Joseph Hodges. Few boys equalled him in natural abilities; a proof of which will appear from his having learned the English, the Moorish, and Dutch languages with such facility, as to be able to converse in them in less than a twelvemonth.

On his arrival in England with Mr. Hodges, who had paid great attention to his learning while with him, the Missionary Society placed him under the care of the Rev. W. F. Platt, from whom we have received the following account:

My Dear Brother, *May 18th*, 1802.

At your request, I send the particulars respecting my dear Joseph.—Nothing remarkable appeared, until within a short time previous to his taking to his bed, from which any thing could be gathered, so as to make me conclude that his mind was impressed with a sense of divine things. His attachment to the House of God—making a conscience of private prayer—and his anxiety to learn the Assembly's Catechism, which he got through four times, with the proofs; the advantage of which appeared conspicuous in his last illness, from the pleasure he felt in repeating a number of texts out of it suitable to his situation:—these circumstances often raised a hope that, sooner or later, the seed sown would spring up to the glory of God, and the good of his countrymen. In the last respect, He that hath a right to do what he will with his own, hath seen fit to disappoint that hope: but in the former, I conceive the following particulars will sufficiently prove that it was not in vain.

One circumstance I must mention, in order to shew the power which the word of God had upon his conscience, before I state what dropped from his lips on his death-bed. He was naturally of a very irritable temper, and rather implacable. A few months since, he had some words with one of the family; and carried his resentment so far, that he would not speak to the party for three or four days, notwithstanding all the reasoning employed upon the impropriety of his conduct, and the displeasure that was shewn him in consequence thereof. One morning, the chapter read in family-worship referred particularly to forgiveness of injuries; after which an opportunity was taken to explain to him the nature and awful tendency of his disposition and temper; which so affected him, that he fell upon the neck of his reprover, entreating him, with many tears, to forgive him.

From the first of his illness, he spoke much about Jesus Christ. About a week before he took to his bed, he was asked by a friend if he thought he should die, and if he were afraid to die. He said, he was not afraid: he believed he should go to Heaven; but he would rather live, to go to tell his countrymen about Jesus Christ, and make them love him. He was asked what he would say to them. He replied, he would tell them Jesus Christ was God, and came into the world to save sinners; that the Bible told him so; that it was God's book, and that he felt the Bible was true.

On Saturday morning, May 8th, when asked how he did, he answered, "God has given me little more strength, but it is but little; but God's will be done. If I die, I hope I shall go to Heaven; if I live, I hope I shall love Jesus. O God, give me strength to praise thee! O God, give

me

me faith in Jesus Christ's salvation! God has been very good to me, to bring me to England—to let me know Jesus Christ came into the world to save sinners. Thy mercy, O God, endureth forever."

Being exhorted to pray to him, he replied with great earnestness, "I do pray to him to forgive me my sins—O Jesus, Jesus, take me to Heaven! O how I love Jesus—I long to be in Heaven with Jesus Christ—O give me more strength to go to Heaven—I want to pray to Jesus again, but I want more strength—I will praise God for ever and ever, for his loving-kindness to me. Greatly to be praised art thou, O God—O Jesus Christ, forgive, forgive my sins—Heaven is the best place—O how I long to be there, with Jesus Christ—no place like Heaven."

He was very desirous of prayer—"O, I wish father would come; I wish school was done, then father would pray with me," was his cry for some time. As soon as possible, I went up stairs; and having asked him what I should pray to God to do for him? he replied, "that he would forgive him, and take him to Heaven." His soul was much affected during the whole time of prayer—he seemed much refreshed. After prayer, I asked him whether he would not rather live, and go to his own country? (as his countrymen were much upon his mind) or die and go to Heaven? He said, with his hands and eyes lifted up to God, "If God kill me, let him kill me; if he let me live, let him let me live; I no care, God do as he pleases: I am willing which he pleases. If I live, I should like go to my country, and teach them Jesus Christ came into the world to save sinners;" on which the tears trickled down his cheeks in abundance. His language, and particularly his manner, made such an impression, that it will never be forgotten by those present.

In the course of the evening he said to the servant (who hath lately been made acquainted with divine things) "What are all the fine things of this life to Jesus! O what a good thing to know Jesus Christ! I will not part with him, not for all the fine clothes in the world (dress was his great foible before.) O Jesus, let thy Holy Spirit come down, and rest upon me! O what a good thing I did not die when I was at Otaheite, for then I did not know Jesus Christ." Some of his young friends coming into the room to wish him a good night, he asked them if they knew Jesus Christ; for, said he, "if you do not know him, you will not have happiness. O pray to Jesus Christ for me, and I will pray for you. O pray Jesus, sprinkle thy pardon-blood on them and me." One of them said, Father has been praying for you again down stairs. He replied, "It is a good thing I have such a Father." He again earnestly intreated them to love Jesus, and to pray to him.

He had a very restless night; was in great agony with pain; and in the morning he cried out for prayer; after which, he most affectionately said, "God bless you." Enquiring when the Missionary Meeting would be, and being told it would be on Wednesday, he said, "I wish I was well, then I would go and praise God too—Nothing so sweet as to praise Jesus in his house!" Seeing him very faint, he was desired to take some refreshment; which he refused, saying, "I want better refreshment than you can give me—I want Jesus Christ." To one of the family he said, "I think you love Jesus Christ a little; but you do not know him—I know him now." In the afternoon, an Otaheitan who came in the last ship that arrived, called to see him, with a Mr. Andrews, the person with whom the two lived who died within six weeks of each other, who has shewn a most tender regard to them all, particularly to Joseph; and having been at Otaheite, he understands a little of their language. The Otaheitan expressed great concern at seeing him so ill, and said he was afraid he would die; to which he replied, "I am not afraid—I shall go

to

to Heaven." Oreo, his countryman, brought him some red feathers, and the skins of several birds, to offer to the Etoa, and said if he would do so, he would be better; at which he shook his head, and said, Etoa was no God; he did not want such things as these now—he had got Jesus Christ—he had saved him, and he should go to Heaven; which made the other very angry. After he was gone, he seemed very uneasy, as if anxious for life, which was noticed; and being told he did not want to go to Heaven now,—"Yes, yes," said he, "I do; but I should wish to live, to convince that *stupid fellow* there is a Jesus." At bed-time, he was very earnest with his school-fellows to love Jesus, to pray to him to bless them; "Sprinkle thy pardon-blood," said he, "on them, on me, and on all in the room." Being asked what would become of him, if he should die that night, he replied with a sweet smile, "If I die, I shall go to Heaven; and if I live, I shall go to my country, and tell all them about Jesus Christ; tell them what Jesus hath done for me." On coming out of a very strong convulsion fit, and seeing a person look very pale, and standing rather at a distance, he said, "You afraid of me; what need you afraid of for me? I am going to Heaven—no fear this." His pain was so great all day on Monday, that he spoke but little, except repeating some verses of a hymn: his moans were very distressing to hear. On Tuesday he seemed a little better. A kind friend of his, and one he was very much attached to, said, 'You may yet get better, and go to your own country.' He replied, "I no care for myself; if I die I go to Heaven; but my poor *father!* (meaning his natural father) I go to Heaven, *father* go to *Hell!* O how *shocking!*" and the tears ran down his face—but I go tell father about Jesus Christ; I go Heaven, father go Heaven. O how happy!" his friend said; 'But there are Missionaries there, and God may make them useful to your father:' he said, "I afraid not; my countrymen will not believe them—that the worse. I tell father I know Jesus Christ, he the only true God, Otaheitan Etoa no God—I tell him great many things, make him know—O my poor dear father." He was asked if a person, who had been to see him several times, had ever prayed with him: he said; "O no—they say I go to Heaven (meaning themselves)—I fear not—all day no prayer—no talk about Jesus Christ—no praise him—but I do not know; they may pray at night—I fear they not go to Heaven. If I should ever go to God's house again, the people will think I mad, I shall cry so, I know—O I love his house, praise God—shall love it more now—I want to see father to pray for me; nobody pray for me but father †." 'Yes,' said his friend, 'I pray for you.' "O thank you, thank you." In the evening his pain increased, and he grew worse, and continued very ill, excepting at short intervals, when he always was engaged in prayer, and prayed much for his country, and particularly for his own father. On Sunday last his cough left him in the evening, his breathing became difficult, and he never spoke more, but continued till half-past twelve o'clock on Monday morning, when his soul, without a struggle, took its flight to that place where he longed to be, and about which he often spoke so sweetly.

Thus departed this dear youth, whose talents were as conspicuous as his temper was amiable and engaging. In writing, he made considerable progress; in arithmetic, he got as far as the Rule of Three:—he also went through Ash's Grammar. The progress he made in religious knowledge, and in christian experience, has been already noticed, and affords great encouragement to Parents, Tutors, and even Missionaries, to persevere in the use of the means of instruction. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper; whether this or that."

Joseph was buried in Bunhill Fields. Mr. M. Wilks spoke over the grave; and several other friends and ministers attended his funeral.

† Meaning Mr. Platt.

RELIGIOUS INTELLIGENCE.

THE EIGHTH GENERAL MEETING OF THE MISSIONARY SOCIETY.

May 12th, 13th, and 14th, 1802.

It has long been the reproach of Protestant Churches, that they have discovered but little zeal for the propagation of the Christian Faith among the Heathen. The Roman Catholic Church has boasted much of her superiority in this respect; and has affected to derive from hence a popular argument in favour of her supposed infallibility. Muratori, the writer of a History of the Missions of the Jesuits in Paraguay, thus expresses himself: "Among all the marks that serve to distinguish the Catholic Church from Sects delivered over to error, the ardent zeal she has ever shewn for the propagation of the Gospel, is one that strikes us most. Guided at all times by the same spirit of charity, it has never ceased sending into divers parts of the earth fervent labourers to plant the true faith. There has always been within her communion a number of persons courageous enough to undertake, without reserve, all the fatigues of so painful an employ, and to expose themselves to all the dangers that are inseparable from so arduous a task. Let the modern Sectaries be considered; this heroic charity will not be found among them. They are wholly bent on extending their dominions, and leave the bringing over of idolaters and infidels to the belief of the Gospel to the Missionaries of the Catholic Church; and freely resign to them the inestimable advantage of being consumed with Evangelical labours, and exposing their lives to enlarge the kingdom of Jesus Christ." [*Muratori's Mission to Paraguay*, p. 2.]

What satisfaction must it afford to all true Protestant Churches, that this reproach is completely wiped away! Beside the exertions made by the Society (in the establishment) for propagating the Gospel in foreign parts, and a similar Society in Scotland, the labours of the Moravians have been remarkably exemplary and extensive; and have at length excited to the most active endeavours, the Society whose Eighth General Meeting we have now the pleasure to record.

This Society, together with a very large assembly of christian friends, met at Surry Chapel on Wednesday morning, May 12. The Rev. Row. Hill read the prayers of the church, with appropriate psalms and lessons. After which, Mr. Frey, a converted Jew, from Germany (now under the care of Mr. Bogue, in the Missionary Seminary) prayed in the pulpit. It was affecting, to an extreme degree, to behold one of Abraham's race brought to the faith of Christ crucified, acknowledging, and praying in his name, in the midst of so great an assembly of Christians; and, with simplicity of spirit, pleading with God in behalf of his unconverted brethren. Mr. Lowell, of Bristol, then preached on Isaiah xl. 4. 5. "Every valley shall be exalted," &c. After which, Mr. Frost, of Dunmow, concluded the service with prayer.

The hymns were given out by Mr. Padden, Mr. Banfield, and Mr. Wilson of Drayton.

In the evening, the Tabernacle was crowded at an early hour. Mr. Evans (of Foleshill) prayed. Mr. George Townsend of Ramsgate, preached. His discourse was founded on Isaiah lxvi. 19. "And I will set a sign," &c After which, Mr. Collyer of Peckham, prayed. The hymns were read by Mr. Surman, Mr. Jones of Leicestershire, and Mr. Campbell of Edinburgh.

On Thursday evening, Tottenham-Court Chapel was early filled; and

and the service commenced with the prayers, which were read by Mr. Hockwell, as officiating Curate. Mr. Bradley, of Brighton, prayed in the pulpit. Mr. Mason of New York, preached on Heb. i. 8. "But unto the Son he saith, thy throne, O God, is for ever and ever." After sermon, Mr. Belfrage of Falkirk, concluded with prayer. Mr. Tyerman, Mr. Kyle, and Mr. Degrange, gave out the hymns.

On Friday morning, at St. Mary Magdalen's Church, Bermondsey, the prayers, with suitable lessons, were read by Mr. Mason, Minister of that Church. Dr. Hawker, of Plymouth, preached on Rom. x. 14, 15 "How then shall they call upon him in whom they have not believed?" &c. The audience was very large, and deeply impressed.

We forbear to express our approbation of these discourses; to those who attend, it is unnecessary; and others will soon have an opportunity of judging for themselves, as the Sermons are to be immediately printed, together with the Annual Report of the Society's Proceedings.

The public religious exercises of the Anniversary were completed by the celebration of the Lord's Supper, at Sion Chapel, on Friday evening. Mr. Lambert, of Hull, presided. Exhortations on the nature of the Lord's Supper, on christian union, and to the spectators, were given by Mr. Steven, Mr. Townsend, and Mr. Hyatt. Prayer was offered up by Dr. Coke and Mr. Lambert. Mr. Bogue, of Gosport, delivered a parting address, respecting the progress and prospects of the Society; which presented a very encouraging view of both. The hymns were read by Mr Mosely, Mr. Tracey, Mr. Barker, Mr. Gardner, and Mr. J. A. Knight.—The elements were delivered to the communicants by the following ministers, viz. Messrs. Beaufoy, Steinkopf, Nicoll, Sloper, Is. Taylor, Bickerdike; G. Burder, Buck, Hopkins, Waddell, and Noyland.

The whole of this service was peculiarly solemn and delightful; and was thought to exceed any former opportunity of a similar kind at these meetings. Mr. Frey, the Jew before mentioned, holding the sacramental cup in one hand, and the Bible in the other, spoke a few words to the audience with singular effect.

The Meetings of the Society for business, were held, as usual, at Mr. Brooksbank's, Staining-lane. At the first of these, on Wednesday afternoon, Mr. Hardcastle in the chair, Mr. Lambert, of Hull, began by imploring the gracious presence of our Divine Lord; after which, the Annual Report of the Proceedings of the Directors during the past year, was read by Mr. Evre, and approved by the Society at large. On Thursday morning, the Society met again; when they proceeded, as usual, to the choice of new Directors, in the room of those who went out by rotation.

The last meeting of the Society was, for the sake of convenience, held on Friday afternoon, at the vestry of Zion Chapel, when the annual business was concluded.

The following London Directors went out, by rotation, this year, and were replaced by the Names opposite.

Balloted out.	*Elected.*
Mr. John Allday.	Mr. Joseph Aldersey.
Mr. Robert Campbell.	Rev. W. B. Collyer.
Mr. Wm. Clarke.	Thomas Hodson, Esq.
Geo. Gaviller, Esq.	Mr. Thomas Pellatt.
Dr. Hamilton.	Rev. Mr. Platt.
Rev. Geo. Jerment.	Mr. George Medley.
James Neale, Esq.	Rev. Wm. Nicoll.
John Rainier, Esq.	Mr. Sims.
Mr. William Shrubsole.	Rev. Mr. Steinkopf.
John Walcot, Esq.	Mr. Jos. Tarne.
Rev. William Winckworth.	Mr. David Whitaker.
Geo. E. Wolf, Esq.	

The *Religious Tract Society* held their fourth annual meeting at St. Paul's Coffee-house, on Thursday morning at seven o'clock, when there was a numerous attendance, and an encouraging account given of the state of the Society. This cheap and easy method of diffusing Evangelical Truth, recommends itself more and more to the minds of zealous christians. Several gentlemen related very pleasing accounts of the good that has been done by the distribution of Tracts in England, Scotland, Holland, Germany, &c. and among the sailors on board several of his Majesty's ships. New channels had been opened for their distribution during the last year; and there was reason to hope that this institution will prove an increasing blessing to the world.

In connection with the proposed object of this annual Missionary Meeting, a Prospectus was circulated of a new and much needed work—A General History of Missions, now compiling by the joint labours of Mr. Greatheed and Mr. Burder, to be comprised in three or four octavo volumes *.

In the retrospect of this anniversary, the friends of the Missionary Society have abundant cause for satisfaction and thankfulness. The flame of sacred ardor for the salvation of souls seems to increase, and to spread itself over a great part of Christendom. This institution has already occasioned the formation of several Societies in the different parts of the world. There are four of this kind in America. There is one at Rotterdam, which has already sent out several Missionaries, and is about to send out five more. Another in East Friesland has been very active, and has diligently circulated Missionary Addresses through different parts of Germany. At Berlin there is a Missionary Seminary, from which several promising Missionaries are already received, and more may be expected. In short, we have seen, in less than seven years, a general impulse given to the cause of Christ at home and abroad; such as may justly excite the most ardent thankfulness to God, and the most lively hopes that the institution will prove, by the energy of his Holy Spirit, an extensive and lasting blessing to the ruined race of Adam.

* See the Cover of this Magazine.

Letter from the BASIL SOCIETY. *Addressed to the Missionary Society in London.*

You had the goodness, dear Brethren, to request a list being sent you of the towns and provinces through which our Society extends; as also a plan of our proceedings; and from one to three copies of our Periodical Publications from the beginning of our activity as a body. We are happy to gratify this wish, as far as in our power; and, in return for your very acceptable present of the Evangelical Magazine, send you a complete copy of our Extracts and Collections, printed from 1783 to 1798. To the first volume you will find some pamphlets stitched, containing a full account of the views and the organization of our Society; which, in the main, continues unaltered to this day, except what improvements have been suggested by experience, or the circumstances of the times. As a specimen of our communications, which circulate in manuscript only, we subjoin those of the nineteenth year of the Society; and in case you should think it worth your while, we would order those of the preceding eighteen years to be copied likewise; which, however, would be attended with considerable expence. We should have been

been glad to send you, at least, two copies of our publications; but those of 1793 and 94 are quite out of print; nor is it in our power to produce a second edition, as the complicated calamities of war, murrain, and scarcity, have rendered the contributions of our poor friends rather less than what they used to be; whilst the expences of printing have risen, and, in general, our Society has to meet greater wants.—The nature of our plan is best to be learnt from our publications. Here, we beg leave to draw just a few outlines, beginning with our leading views:—

1. The basis of our agreement is our obligation to edify one another in our most holy faith, according to the unerring word of God and the Gospel of our Lord and Saviour Jesus Christ; in whose footsteps to tread, and to encourage one another in the blessed practice of walking after him faithfully, is our duty and desire. Nor will we suffer ourselves to be diverted from this purpose by any objections whatever, raised by the adherents of the new philosophy, or the votaries of infidelity, as millions, and, God be praised! we ourselves have experienced the efficacy of that faith, which is the victory over sin, the world, Satan, and Hell, and which alone is able to form men of God, ready to serve him in this world, and fit to meet him in the next. To preserve this faith of our ancestors, which alone can make us good, holy, and happy in life and death, shall be our final aim.

2 We wish, agreeably to our duty, to direct the attention of Christendom to the signs of our times, which are so very extraordinary, whether we consider them with a view to the church of Christ, or in reference to the kingdoms of this world. We will comfort, advise, and strengthen one another, in order to hold fast the patience and faith of the saints, lest when the Lord cometh, we be found in the number of the foolish virgins.

3. In a particular manner we will make it our concern, to strengthen the ties of brotherly love between ourselves, by means of mutual communication and participation in temporals and spirituals, lest the adversary should disturb our bond of union. At the same time, be it far from us to overlook the good that is to be perceived in any other Christian denomination; but more especially in those lesser flocks of grace that aim at being children of God in reality.

4. We consider it as a principal concern of ours to co-operate, as much as we are enabled to do, towards realizing the hope of Zion, viz. the conversion of the Gentiles: and whilst we rejoice at all that has been done, in this respect, since the beginning of the last century, we cannot help admiring the hand of the Lord in those phenomena in which you, dearest Brethren of England, have borne so considerable a share, considering them as the dawning of the approaching kingdom of God, and comforting ourselves with these things, as with sweet and powerful cordials against the benumbing influence of the spirit of our awful times. To take an active and praying share in all Missionary exertions, is our sacred delight; and, we trust, the seed, which is now sprinkled with our tears, will rise in an harvest of everlasting joy, though we should not witness its maturity in *this* world.

5. As there is always, but more especially in our day, an enormous mass of misery in the world, under which believers, no less than unbelievers, groan (the latter of whom we ought still to love as our neighbours, *i. e.* our ownselves) so we consider ourselves

bound

bound to alleviate the same to the utmost of our power, lightening the burden of our fellow-captives in this world, seeing we too are in the same state of imprisonment.

6. The dispersing of religious tracts, by means of a printing-office at Nurenberg, is also amongst our views; but we are sorry to state, that, through the scantiness of our means, this method has not been so productive of fruit as otherwise it might have been.

7. We finally think it our duty to stand ready as servants of the Lord, to improve every intimation of his will he may be pleased to give us; and, we trust, we are willing to become any thing for the honour of his name. How far we have been successful in obtaining a part of what we have stated to be our views, the Lord alone is able to decide. If we look upon our own performance, we are forced to cry out, "Lord be merciful to us unprofitable servants!" but whenever we contemplate what the Lord has done for us, in the course of twenty years, we have great reason to exult in his mercies, and to ascribe honour to his name. He has not only protected and preserved us, but increased and blessed us abundantly. Since the beginning of the revolution, now ten years ago, and still more since the beginning of the war, eight years ago, our Society as a body, and many individuals belonging to the same, came frequently into great distress and danger. Last year, but especially this year, our centre, the town of Basil, has been threatened with destruction: however, hitherto the Lord has helped us; nor will he lay any burden on our shoulders, but what he will enable us to bear; therefore, praising him for the past, and trusting for the rest, we surrender ourselves wholly up to him. You, dear Brethren, will join us in supplicating his compassion, as long as this time of trouble shall continue to affect us; nor at any time refuse us an interest in your prayers. We now beg leave to submit to your inspection a list of the places where we have formed connections.

The main body of our Society resides in Switzerland and Germany, and, as has been mentioned, Basil constitutes our centre, whence a committee of seven members, and a secretary, direct the whole concern. The secretary receives all the letters, accounts, and materials for our publications. Twice a month we meet, when the session always lasts three hours; during which, extracts of letters are read, queries discussed, and all that refers in anywise to the welfare of our Society or the accomplishment of our views, is settled. Every session is opened and concluded with prayer; and we can say in truth, that we never separate without having enjoyed a blessing for our hearts, or received a piece of information highly interesting for the kingdom of God. Occurrences of consequence often occasion an extraordinary meeting of the committee. Every member has his own department assigned to him; those among us that belong to the clergy, care for that part of our affairs which requires learning and Theological knowledge; whilst the rest, chiefly merchants, manage the external concerns. The Secretary's business is to carry on the correspondence, and to prepare manuscripts for the press, or to forward our publications, according to direction; but so that he constantly acts under the controul of the members of the committee. Of these we beg leave to name one; namely, our venerable friend Henry Brenner, a person eighty years old, and who for upwards of forty years has consecrated his time and his property to the service of our adorable Lord; who keeps an open purse and house for all real children of God; and

still

still continues to promote the interests of our Society, as well as the welfare of his fellow-creatures at large, without relaxation. Besides the members of our committee, there are in and about Basil upwards of one hundred associates and friends; and among them eight ministers, all of whom can produce from their congregations living proofs of their ministry; and who preach redemption, through the blood of Jesus. In and about Basil, as also in other cantons, there are also flourishing branches of the church of Christ, that stand in a blessed connection with the United Brethren; and are cared for by Brethren from the larger congregations in Germany.

To the central Society at Basil, are attached subordinate flocks and individuals at Bern, Zurich, Schaffhousen, St. Gall, Winterthur, Arau, Zofingen, Wiedlisbach, and other inferior places in Switzerland. We also are acquainted with a good man at Lucerne (a Romish canton) where, it seems, there remains a quiet but living seed of Christians, from the time when, in the beginning of the last century, the rage of Popish priests brought a witness of the Lord to the stake. We are also connected with an excellent servant of Christ in the country of the Grisons, though we are sorry to have been deprived of late of the blessings to be derived from our fellowship with him, by the troubles of the war. So much we know, that for the last fifty years past, there has been a considerable number of truly evangelical souls in the Grisons; and a part of their ministers unite cordially with the annual Ministers' Conference at Herrnhut.

In Germany there have been formed several provincial Societies, much on the same plan as our central. One of the most considerable, is at Stutgard, the capital of the dukedom of Wurtemberg; upwards of fifty places being connected with it. In general, it may be said, that there is a great work of God in that country, where, ever since the reformation by Luther, able instruments have been raised up by the Lord, to maintain the truth of the Gospel; and to this very day, there are upwards of 100 Gospel-preachers scattered over that neighbourhood: some of whom spread the truth, not merely in their own parishes, but influence the public at large, by the productions of their very able pens. In consequence of this happy constellation of faithful witnesses, there are yet many thousands in those parts who can put their seal to the truth, and actually confess that Jesus is the Lord, to the glory of God the Father. In some parishes there are little flocks of 100, 200, and 300 united souls, that meet with a view to encourage each other to proceed in the paths of peace and eternal glory; and much might be said on this head, if we durst indulge in what might seem prolixity.

D. Urlsperger, formerly of Ausburg, now of Oettingen, whom twenty years ago the Lord called to be a peculiar instrument in his hands, and who is to be considered as the founder of our Society, for the good of which, he undertook even a journey to London, is still alive, and blessedly employed in the work of the Lord. On his journey to London, he formed in your metropolis a society headed by the Rev. Mr. Lampert, minister of the German chapel at the Savoy; which, however, by the early death of the latter, seems to have lost its consistency.

Another

Another Society, less numerous, but remarkable on account of its several excellent members, is at Nurenberg: this is the source of several subordinate flocks in Franconia. Amongst its constituents are two men so richly endowed with gracious gifts, that we cannot be sufficiently grateful for such a present from the hand of the Lord. One of them assists us with most valuable manuscripts, full of scriptural knowledge, and enriched by the results of an uncommon experience; every word, as it were, breathing power and love. Being by trade a merchant, he travels twice a year into the Austrian provinces, as far as Transylvania, and never returns without having scattered his presents all over the country through which he passes: schools and churches, as well as individuals, partake of his bounty. He makes it his business to distribute godly books; and will enter the meanest hut, on the road, to speak the word of salvation to great and small. Though happy in this course of well-doing, he wishes for more ample means to extend his usefulness still farther.

A third provincial Society exists at Frankfort on the Main, in connection with Wetzlar, Giessen, Krentznach, Marburg, &c. Several ministers, known as authors, are among the associates: one of the most celebrated writers of the day, Professor Yung, of Marburg, a bold confessor of Jesus, and the most popular opposer of the Antichristian spirit, being of their number.

A fourth Society rose gradually in Saxony, where Luther's reformation began, which poured so great a light over the world. Dresden is the focus of our connections there. In that country there is still a great number of people of all ranks, from the minister in the cabinet down to the day-labourer, who are not ashamed of the Gospel of Jesus Christ, but think it their duty to profess him in word, and walk before a wicked generation.

A fifth connection we have at Elberfeld and Dusseldorf. At the latter place there is a company of young mechanics, that have agreed to put by every week a trifle of their savings, with a view to assist in supporting the glorious Missionary cause.

A sixth Society centers at Osnabruck.

A seventh at Wernigerode, which for a long time has been favoured particularly, with being governed by an illustrious and truly pious family; in consequence of which, much good is to be met with among all classes of people in that little county.

In the Prussian dominions, where light and darkness are stronger contrasted than anywhere else in Germany, we have six Provincial Societies, viz.

1st, At Berlin, where the number of real children of God among different denominations, amounts to one thousand at least. 2d, At Breslau, in Silesia. 3d, At Prenslau, in Pomerania; where the Spirit of the Lord has imparted to a common taylor great gifts for the edification of many. 4th, At Bielefeld, in the county of Ravensberg. 5th, At Leer, in East Friesland, where a respectable number of Gospel-ministers have joined us.

We only mention the central places; to which it is to be understood many more belong.

Since Joseph II. (of immortal memory) gave more religious liberty to the Protestants in the Austrian dominions (till then greatly oppressed) several hundred Protestant Congregations have been settled throughout Austria, Carinthia, Styria, Hungary, and Transylvania; and those that existed previously, have been greatly increased.

Through

Through the good providence of God, many truly converted men from our parts, some Ministers, others people of the lowest rank, but full of the Holy Spirit, have been sent to those places, but chiefly to Inner Austria; by the labours of whom a fire of faith and love has been kindled, which continues to blaze unparalleled to this day. To these congregations the Lord has chiefly directed our attention; and partly by means of our above-mentioned Brother in the mercantile line, we have been enabled to furnish them with money and books, such as Hymn-books, Bibles, New Testaments: thousands of which, together with our own publications, have been sent thither. Concerning Hungary and Transylvania, we are enabled to boast of several worthy friends among the Protestant Ministers there; and, no doubt, much more good is there to be found than we can possibly be aware of at such a distance. In Bohemia we have no acquaintance; but our friend, the Rev. Mr. Heinrich, of Reibersdorf, in Upper Lusatia, writes, in a letter of March 16, 1798, as follows:—"From a principle of charity and compassion, I have made it my study, for these several years, to trace the good to be met with in the Roman Catholic Church, which I am the better enabled to do, as I border upon Bohemia. Is it possible that so respectable a society of men, redeemed by and baptized into Jesus' death, should be quite void of light, grace, and experience of the love of Christ? God forbid! Though their distinguishing doctrines, resting merely on the authority of Councils, running contrary to holy writ, admit of no coalition of churches, yet I find individuals extremely susceptible of the teaching of the Holy Spirit. There are amongst them bishops and priests of clear discernment in Gospel matters; there are laymen, especially in the lower ranks of society, whose thoughts hinge chiefly upon Jesus Christ and his atonement. They have prayers and hymns, that one cannot possibly read without feeling a tender love to our Saviour kindling in our breast. Their expressions betray frequently a heart absorbed in the love of Christ, and baptized into one spirit with him. His blood-bought grace is considered by them as being of infinite more value than the celebration of Mass; sinners' tears better than oral confession; and the humble appropriation of his death, beyond comparison, superior to the sprinkling with holy water. Ever since they have been permitted, and in certain instances encouraged, to read the Bible, which some of their own Ministers have desired them to do, a more reasonable worship is gaining the upperhand with them; and their belief is less surcharged with superstition. The zeal, respect, and devotion displayed in their places of worship, suggest a charitable hope, that our Saviour has a greater portion in their affections than at the first thought we are willing to admit. This is confirmed by those biographies, appearing from time to time, of Roman Catholics converted, and joining Protestant communities. Why are we to suppose that these instances of grace, operating on their minds, stand quite single? If my ideas on this subject are mistaken, they are at least charitable and harmless."—Thus far this interesting letter, the tenor of which agrees perfectly with the observations of several of our friends in Roman Catholic countries.

We shall add a few words concerning those little branches of our Society that are in France, Denmark, Prussia properly so called, and Sweden.

Strasburg, in Alsace, is the only place in France where we have a few Brethren and Friends. Among them stands foremost a merchant, whom God has blessed with the goods of this world, which

he liberally spends in the cause of God, by printing, distributing, and circulating tracts of a good tendency, from which he has the happiness to learn many awakenings have taken their origin; and the seed thus falling into a good ground, has been productive, in many instances, of excellent fruits. Though at present aged, and at the verge of eternity, yet he will rather deny himself many a comfort, than forego the pleasure of benefiting his fellow-men. We cannot express what a hearty share this good man, who is our crown and our joy, has taken in your Missionary attempts. If God spares his life a few years longer, then he may be a most convenient medium to disperse religious tracts over France. At any rate, his reward will be great beyond the grave. Of our old friend Duvernoi, late superintendant of Montbeillard, we have spoken on another occasion.

In Holland, we have a little flock at Amsterdam, few in number, but abundant in child-like grace; they have lately got acquainted with the Missionary Society at Rotterdam: a connection from which we predict great blessings to arise.

In Denmark, we have Brethren at Altona and Flensburg, by whose means we are favoured with valuable accounts from other parts of the Danish dominions. Although the leaven of false philosophy continues to work, yet there are still worthies ready to oppose its progress, not only by word, but, which often proves more efficacious, by their walk and conversation also. Among these we reckon the Right Rev. Bishop Ball, at Copenhagen, whom a Society, consisting of many thousand members throughout Denmark, has honoured with a medal coined in his name.

The same Society, in a printed address to the Danish Clergy, use very energetic language, by way of reproving the more and more prevailing custom of wresting the true sense of the word of God into Socinian errors, and denying the Lord who bought us. In a letter, they mention their conviction, that there are more than 7000—nay 70,000 souls in Denmark, who have refused to bend their knees to Baal; and who, if asked whether they also meant to forsake Christ? would certainly reply, "Lord, to whom should we go, thou hast words of eternal life." In this number we comprised several families of the first nobility of the kingdom.

In Prussia, properly so called, we have a friend at Mohrungen, in the person of old Rev. Mr. Tresho, a blessed Minister of the Gospel, who has been in connection with us ever since the beginning of our Society. He always has been, and is still blessedly active in the good cause, by issuing publications that have the stamp of the Spirit of God. He but lately complained to us of the lamentable state of vital Christianity in his country, where the number of Gospel Preachers, and consequently that of practical christians, is exceeding small; yet even there, a seed is left, and among them a few of the nobles of this world. The same is applicable so Koningsberg, Warsaw, and other places of Prussia, Lithuania, and Poland. From Warsaw, the former capital of Poland, we learn in a letter written by an awakened Schoolmaster, whom we furnished with books, that the breathing of the Spirit of God is perceptible there in a rather distinguished manner. The above mentioned Mr. Tresho writes:—"On Epiphany (being the Festival of the Heathen) I communicated to my congregation the news of the Mission to Otaheite. I wish to engage at least their minds so far for this work, that they may give it the support of their prayers, wrestling with the Lord for its prosperity."

The

The only place in Sweden where we have a friend, is Gottenburg. Our dear Correspondent there has taken the pains to translate and publish some of our prints. At the same place preaches a gracious and highly-gifted Minister of the Gospel, with such success, our friend writes, that his church is constantly crowded; and many are forced to return for want of room. In summer, all the outside of the place is encircled with hearers, desirous of receiving a blessing from the word; and the number of believers increases considerably.

Though we are in no connection with Russia, yet we are informed from good sources, that in the German colonies along the Wolga, there are several Gospel Ministers that labour with blessing.

Finally, we have the satisfaction to state, that by means of our worthy friends Vander Smissen of Altona, our Society has been transplanted to North America; and we send our Collections and Extracts regularly to New York and Philadelphia.

This, Reverend Fathers and Brethren, are a few outlines of the work of God either committed to us, or at least carrying on in those countries with which we are connected. The scattered good being thus collected into one focus, cannot but kindle the feelings of the friends of the cause into joy and gratitude; but if we were to bring the mass of evil, the power and the means of infidelity before your eyes, it would chill your hearts; and a whole library of volumes would not suffice for the purpose of displaying the growing depravity of manners, the decay of morals, churches and states. Still we do not despair; He who has called us is faithful, and our cause is his own. The gates of Hell shall not prevail against his church: on the contrary,

As long as Jesus Lord remains, | It was, it is, and will be so,
Each day new rising glories gains; | With his church militant below.

[*Translated from the German.*]

After this interesting letter was read to the Society, expressive of their solicitude about the Mission at Otaheite, a Director rose and addressed the Brethren, nearly to this effect:—

"You have heard, my Brethren, in the Report †, the health and "safety of our Missionaries at Otaheite, and their united petition "that a considerable body might join them with a Director; "for which, *the Missionaries declare the way was never so prepared* "*as it now is.* The arrival of Captain Wilson, daily expected, "will more fully explain to us their circumstances, wants, and "wishes. I rise, therefore, to pledge myself to the Society, "that whenever their request shall be carried into effect, I will "give *a thousand pounds* towards the equipment: and the sooner "it is called for, the more gladly it will be paid."

May his zeal provoke very many!

† The Annual Report, which will be prefixed to the Missionary Sermons.

Letter from Otaheite, just come to hand.

Honoured Father and Brother, *Otaheite, Jan.* 1, 1801.

I hope you are alive, and well in all respects. I have not heard from you since I left England; but have sent you many letters. This will inform you, that I am well, and enjoy a good share of health, and peace. We have much favour among the natives and the chiefs. This year I have not done so much work as aforetime. We have built a boat, made a

garden, made combs, &c. I have been out a few times among the Heathen this year; but, for want of more constant conversation with them, I am still deficient in the language. How far the end of my being here is answered, I cannot now say: but I am kept praying, and hoping for it, and that God would create in me a clean heart, that I may live among this filthy people without defilement; and that he will put his Holy Spirit within me. It is his work: I am in his hands, and wish to do his will; and when I am persuaded I am doing it, I am happy. I shall be glad to hear from you, and to know the state of England, and of the Church of God. All the captains of ships which touch here are kind to us; which adds to our respectability among the natives. I send this by Capt. Bunker, of the Albion. Remember me at a throne of grace. I do not forget you. My respects to Mr. Brett, and all christian friends. May God support and comfort you.—Father, be not over much concerned about me, I am in God's hands. Your dutiful son, HENRY BICKNELL.

My dear Brothers and Sisters,

I write this day to you at a venture, as I have an opportunity. I know, all I can say will be acceptable to you. This will inform you that I am alive and well. I have not received one letter from England; yet I have sent many. I have had many troubles; but, blessed be God, he hath delivered me out of them all, and will yet deliver. I am kept looking to God for help; and he hath helped me to this day. I am an infinite debtor to Sovereign Grace. We know nothing of what is before us in this life; but the promises are many and great, and calculated to encourage us to persevere in our warfare unto the end. I hope I have not come hither altogether for nought. In some respects, I have done my duty. I hope the Directors of the Missionary Society will not give up this Mission. I am sorry to hear the Mission to the Friendly Islands, for the present, fails. The Lord must have all the glory of his own work. I refer you to the public letter for farther information and particulars. It may be, you have yourselves had more troubles than I. I know not how it is with you—may the Lord bless and save you all. Remember, every one of us must soon give an account of ourselves to God—consider eternal things. This life must end, as the century has done.

Brethren and Sisters, not having time to write to you separately, I mean this for you all. We are now spared to begin another year; if I am spared to the end of it, I hope, I shall inform you of the conversion of the poor Heathen: O pray for it! Please to give my love to all my Christian friends. My love to all your help-mates and little children. My respects to Captain Wilson, and to the Missionary Society. I wish they would send us an addition to our number! O that the Lord may send them! I conclude with my love to you all; and subscribe myself your brother in the first, and, I hope, to most of you in the second bond,

H. BICKNELL.

P S. We have five men-missionaries, two women, and two children. What I sent to Brother Andrew for, by the Betsy, I do not want; you need not send it. Captain Meader and Roads were very kind to us; and Captain Clark, of the Betsy, has done much for the Missionaries. The Albion came here for hogs, from New Holland, and is returning thither again. Captain Bunker is very kind to us: some of us have been on board to dine with him; and he hoisted and kept his colours up all the day, as a token of respect to us. We are not ambitious of more respect than will serve the cause of the Mission. The natives consider us above the common race of men, from what they see of our conduct, and the

the treatment of the Captains towards us. We heard, by this vessel, that the ship Duff was taken by the French. More Missionaries would be as safe here as we are. We have an invitation from the chief of Huahine to go and reside there: he promised to use us well; but we are too few to part.

MISSIONARY COLLECTIONS.

		£.	s.	d.
Friends of the Society at Newcastle upon Tyne, by Mr. John Dobson, Secretary		12	11	3
Benjamin Jones and Friends, Haverfordwest		6	16	6
Stirling Society for promoting the Spread of the Gospel, per Rev. John Campbell		26	13	0
Rev. John Fowler and Friends, Sheerness		10	15	6
Rev. David Bogue and Congregation, Gosport		50	13	1
Rev. Mr. Harris and ditto,	Fordham	8	17	7
Rev. Geo. Townsend and ditto,	Ramsgate	16	10	6
Rev. John Griffin and ditto,	Portsea	21	0	0
Rev. Mr. Sloper and Friends,	Devizes	10	0	0
Rev. Jos. Walker and ditto,	Peppard	1	11	6

THE next monthly-meeting of the Missionary Society for Prayer, will be held on June 7th, at the Meeting-house in Walworth, instead of the Rev. Mr. Ford's at Stepney; where the Prayer-Meeting will be held on the first Monday in July. It is requested, that the ministers in London will intimate this alteration next Lord's Day.

ASSOCIATIONS.

THE Northern Evangelical Itinerant Society, for spreading the Gospel in Cumberland, Durham, and Northumberland, lately held a special meeting at Mr. Kyle's chapel, in Fisher Street, Carlisle, when Mr. Graham preached two sermons before them, and was afterwards unanimously chosen an itinerant minister, under the direction of the Society, until the annual meeting in August 1802. The meeting was closed with prayer by Mr. Kyle.

APRIL 14, the Associating Ministers of the Independent Churches in the county of Hants, with other Brethren assembled at Mr. Hopkins's meeting, Christ Church; when Mr. Jefferson preached, by appointment, on the Lord's Supper: after which that ordinance was administered to members of various churches and different denominations. The following ministers were engaged in the service: — Messrs. Kingsbury, Bogue, Griffin, Cox, Lewis, and Ashburner, late of Poole: also in administering the elements, Messrs. Bennet, Durant, Sloper, Williams, Bingham, Foxell, &c. — Prior to these services Mr. G. Clayton preached on the evening preceding, and Mr. Bennet at seven on the Wednesday morning. On the same evening Mr. Bogue preached; and Mr. Frey, a converted Jew, from Germany, engaged in prayer; as did also, in the course of the services, Messrs. Sedcole, Sibree, Morren, Griffiths, &c. &c. The congregations were large and attentive: — some went away saying, "We have heard strange things to-day;" but others, "We have enjoined precious things to-day."—The next meeting will be held at Mr. Lewis's, Ringwood, Sept. 7.—the subject, *Prayer*.

MARCH 29, a meeting of ministers was held at Winslow, Bucks; when Mr. Tift, of Wooburn, preached; and Messrs. Cox, of Leighton, Scraggs, Castledon, and Carey, engaged in prayer, &c.

THE

THE quarterly meeting of the Surrey Mission Society will be held at Kingston, June 16th, at eleven o'clock. The sermon by Mr. Jackson.

THE sixth General Meeting of the Union of Christians, was held at Bedford, on Wednesday 28th of April. The public worship in the forenoon and evening was performed at the old meeting-house. At the former opportunity Mr. Hogg, of Thrapstone, and Mr. Claypole, of Thorn, engaged in prayer; M. G. Burder, of Coventry, preached from 2 Chron. xxx. 12. About fifty ministers and members dined together. In the afternoon, the third meeting-house was crowded with members and friends of the Union, who assembled for conference. It was introduced with prayer, by Mr. Hillyard of Olney. The Secretary, Mr. Hillyard, of Bedford, read a report, which had been prepared by the committee chosen annually; and an address to the Ministers' Conference at Herrenhuth, in reply to a letter from them. Mr. Greatheed, as vice-president, then proposed several resolutions, recommended by the committee, which were adapted by the assembly. They tended to the general information of the members of the Union, and to the assistance and regulation of their common fund, which had, during the past year, been inadequate to the expenditure. The importance of this object was demonstrated by the growing evidence of usefulness, arising from the extensive and persevering labours of the members. The uninterrupted harmony which had, notwithstanding so great a variety of sentiment, still pervaded all their operations, afforded cause for thankfulness, and encouragement to hope for the permanence and efficacy of the fruits of general union among real Christians. The vice-president closed the conference with prayer.

The public worship, in the evening, was introduced with prayer, by Mr. Morrell, of St. Neot's; Mr. Geard, of Hitchin, preached from Acts viii. 5, and concluded the services.

A List of Ministers, appointed to preach the Lord's Day Morning-Lectures at the Rev. Mr. Reynolds's Meeting, Camomile Street, Bishopsgate Street, for the remainder of the present Year:—

Dr. Rippon		August 15
Dr. Hunter	June 6	22
Mr. Reynolds	13	29
Mr. Towers	20	September 5
Mr. Brooksbank	27	12
Mr. *	July 4	19
Mr. Townsend	11	26
Mr. Upton	18	October 3
Mr. Steven	25	10
Mr. Thorpe	August 1	17
Mr. Hutchings	8	24

N. B. Service begins at Seven, and ends at Eight o'clock.

This Lecture was instituted in the year of the glorious Revolution, 1688; and is supported by subscription. Mr. Samuel Houston, Great St. Helens, Treasurer.

* An occasional preacher, with a collection.

ORDINATIONS.

FEB. 9th, 1802, Mr. W. Smart was ordained (by the laying on of the hands of the Associate Presbytery of Glasgow) to the office of the holy ministry, and pastoral care of the congregation at Paisley. This congregation had for more than thirty years enjoyed the ministry of the

the Rev. S. Kinloch, who at last was obliged, through age and its infirmities, to retire from public labour. The service of the day was introduced by the Rev. Jo. Leich, of Largs, in a sermon from Acts xviii. 24. The Rev. J. Dick, of Glasgow, asked the usual questions, in regard to Mr. Smart's views of divine truths, motives for entering on the work of the Christian ministry, and purposes of fulfilling the great trust to be committed to him. Then, as the mouth of the Presbytery, in the name of the Lord Jesus Christ, and by imposition of hands in solemn prayer, he set him apart to the sacred office of a New Testament Pastor, affectionately commending him to God, whom he was now publicly to serve in the Gospel of his Son. After this, Mr. Dick gave the charge to the minister and to the people. The service was closed with a sermon, by the Rev. J. M. Mason, of New York, on 1 Cor. i. 23. "We preach Christ crucified."

THE ministers engaged in the ordination of Mr. Dury, at Oakham, as mentioned in our last, were the following:—Mr. Bullock, of Wilbarton, began with prayer and reading; Mr. Wood, of Rowell, delivered the introductory discourse, &c.; Mr. Chadwick, of Oundell, prayed; Mr. Toller, of Kettering, gave the charge; Mr. Horsey, of Northampton, addressed the people, and concluded with prayer.

AT Mr. Perkins's ordination at Luton, Mr. Hillyard, of Bedford, began with prayer and reading; Mr. Wake delivered the introductory discourse, &c. and offered the ordination prayer; Mr. Fuller gave the charge, from Acts xx. 28.; Mr. Geard addressed the people, from 1 Thes. v. 25.; and Mr. Claypole concluded with prayer. Mr. Hillyard preached in the evening.

APRIL 14, the Rev. J. Cobbin was ordained to the pastoral-office at South-Molton, Devon. The service was introduced, in the usual way, by Mr. Rooker, of Biddeford; Mr. Rooker, of Tavistock, delivered the introductory discourse, &c.; Mr. Tozer offered the ordination-prayer; Mr. Evans, of Appledore, gave the charge, from 2 Cor. iv. 13.; Mr. Allen, of Exeter, concluded.

In the evening Mr. Mends of Plymouth preached; and on the preceding evening, Mr. Allen. Several other ministers engaged in prayer. The church at Molton, having much relaxed in discipline, was re-organized previous to Mr Cobbin's ordination.

MAY 6, at West Bromwich chapel, Mr. Hudson, late of Hoxton academy. The service as follows:—Prayer and reading by Mr. Weaver; introductory discourse, &c., Mr. Burder; ordination-prayer, Mr. Moody; the charge, Mr. Grove; the sermon, Mr. Brewer. — Mr. Steill preached in the evening.

CHAPELS OPENED.

ON the 29th of January last, a chapel was opened at Sturminster-Newton, a considerable manufacturing town in Dorsetshire. Much opposition was at first met with from the populace; and some difficulty found in procuring a licence, under the unjust suspicion of seditious designs. Mr. Saltren preached on the occasion; and in the other parts of the service, the following ministers engaged, viz. Messrs. Keynes, Banister, and Weston. About 150 persons attended very peaceably; and the congregation have since increased to 200.

JUNE 16th, the new meeting will be opened at Staines; when Mr. Clayton, of London, and Mr. Cooke, of Maidenhead, are expected to preach.

POETRY.

POETRY.

THE SICILIAN HYMN,

As sung on Easter Monday last at Surry Chapel, by about 5000 *Children, after a Sermon on* Hosea xi. 1. *The Words by the Rev.* R. Hill.



FROM all pride and envy free,
Teach me to obey thy will;
Pleas'd with all that pleaseth thee,
Love, & praise, & bless thee still!

Ev'ry little child relies
On a care beyond his own;
Knows he's neither strong nor wise,
Fears to stir a step alone.

What thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide,
Calmly to thy wisdom leave!

O what grace! that Christ should care
Thus for our poor helpless race!
All our burdens kindly bear,
Clasp us in his kind embrace!

Let me then on thee rely,
While my heart to thee I give;
Happy when I come to die,
If I die with thee to live!

THE SAVIOUR.

How dark and dreadful was the place
Where long we pris'ners lay!
Till, in the travels of his grace,
A Saviour pass'd that way.

Thro' the thick gloom his eye explor'd
The melancholy cave;
Our case his pitying heart deplor'd,
And ask'd if none cou'd save.

"A debt immense detains them there,"
Justice was heard to say;
And, by his Holiness, he sware
That nought but blood shou'd pay.

"Here, sheathe thy sword," the Saviour cry'd,
"I'll die to set them free:"
The Saviour felt the wound, and dy'd;
We rose to liberty. P. M.

ERRATA *in some Copies of this Number.*

P. 237, line 14 from bottom, last word, *read* "those"
— — 13 ditto ditto, *read* "borne"

G. Auld, Printer, Greville-Street, Hatton Garden, London



Ridley sc

REV.D JOHN SMART

Stirling

Pub.d by T. Williams Stationers Court July 1 1802

THE

Evangelical Magazine,

FOR JULY, 1802.

MEMOIR OF THE LATE REV. J. BROWN, OF HADDINGTON.

(Concluded from our last.)

Mr. Brown's remarkable Expressions during his Last Illness.

IF Christ be magnified in my life, that is the great matter I wish for. Often we read history as Atheists or Deists, rather than as Christians. To read of events without observing the hand of God in them, is to read as Atheists; and, to read and not observe how all events conduce to carry on the work of redemption, is to read as Deists. A piece of history hath often amused me when my natural spirits were low; but now I find no pleasure, except in meditating on the promises of God.

The doctrine of grace reigning through righteousness, is good to live with, and good to die with. O! what a happy life a christian might have, if he were always persuaded of the love of God which is in Christ Jesus our Lord! If there were any such thing as exchange of learning, I would willingly quit with all my knowledge of languages and other things, were it a thousand times more extensive, experimentally to know what that meaneth—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." I think that, this evening, I am no worse; but do not wish to have a will in the matter: only I would not desire to live, and not be able for Christ's work; though perhaps, were God so ordering it, he would enable me to bear that too. No doubt I have met with trials as well as others; yet the Lord hath always been so kind to me, that I think if he were to give me as many years as I have lived in this world, I would not desire one single circumstance in my lot to be changed, but that I had less sin. I have often wondered at the favour which men have shewn to me; but much more at the favour of God to such a great transgressor. O! to be with God! to see him as he is! to know

him even as we are known! It is worth not merely *doing* for, but *dying* for, to see a gracious God.

About the year ——, God said to my soul, "I have loved thee with an everlasting love;" and O! how faithful he hath been to me since. There would not have been more grace shewn in the redemption of the chief of devils, than in saving me. The same price would have ransomed them; the same strivings would have overcome them. Men may talk against the sovereignty of redeeming love as they will; but had it not been sovereign, infinitely sovereign, I should as certainly have been damned as if I were in Hell already. Were it not that God foresaw our provocations from eternity, he never could have continued his love toward me, the great transgressor, the arrant rebel. Yet, I hope, he is now preparing me for being ever with himself.

O! how these words—"He loved me, and gave himself for me," once penetrated my heart, and made me cry, "Bless the Lord, O my soul, and all that is within me, bless his holy name." Notwithstanding all my wickedness, God hath put a bridle in my mouth; and though I have been a most perverse sinner, yet he hath strangely restrained me. This he hath done chiefly by his loving kindness and tender mercy.

I desire to depart, and be with Christ, which is far better than life. Though I have lived sixty years very comfortably, yet I would gladly turn my back on you all, to be with Christ. O! how pleasant to enjoy fellowship with Christ! Any little acquaintance I have had with him, deeply conveneth me of this. And, Oh! how much more pleasure might I have had, but for my own folly and wickedness! I now think that I could willingly die to see him, who is "white and ruddy, the chiefest among ten thousand."

Addressing himself to his two sons in the ministry, he said, with peculiar earnestness, O! labour, labour for Christ, while you have strength. I now repent that I have been so lazy and slothful in his service. O! commend Jesus. I have been looking at him for these many years, and yet never could find a flaw in him, but what was of my own making; but he has seen ten thousand faults in me. Justly may he say of me,—"Sixty years long have I been grieved with this rebel;" and as justly may I add, "where my sin hath abounded, God's grace hath much more abounded." O! how comely and gracious a personage hath Jesus been in my sight! Many a kind friend I have had, but none like Christ, in loving-kindness and tender mercies.

I know

I know not if I shall ever see you together again; but O! labour to win souls to Christ. There is none like Christ. I am sure, a poor worthless wretch he has had of me; but a precious, superlatively precious Christ I have had of him. Never grudge either purse or person for him. I can say I was never a loser by any time spent, or by any money given for him.

At another time—O! the pains, said he, God has been at to save me, and the pains I have been at to destroy myself! But he hath partly gained, and, I hope, he will completely gain the victory. I find reading tires me, walking tires me, riding tires me; but were I once with Jesus above, fellowship with him will never tire. "So shall we be for ever with the Lord." If doubting, disputing, and trampling on his kindness, could have made him change his love, it would never have been continued to me. Though I have never been left to commit gross crimes, yet he knows the outrageous wickedness of my heart; such wickedness as would have provoked any but a God of infinite love, to cast me into Hell. Yet lo! instead of casting me thither, he takes me to his bosom, and says, "I have loved thee with an everlasting love." How hath the Lord borne and carried me! He hath indeed visited me with stripes; but never except when I richly deserved them.

I was young when left by my parents; yet their instructions, accompanied with God's dealings, made such an impression on my heart, as, I hope, will continue with me to all eternity. I have served several masters; but none so kind as Christ. I have dealt with many honest men; but no creditor like Christ. Had I ten thousand hearts, they should all be given to Christ; and had I ten thousand bodies, they should all be employed in labouring for his honour.—Repeating these words: "Thou art my God, I will prepare thee an habitation; my father's God, and I will exalt thee,"—he added, we should reckon him a madman who would throw away a father's estate; but he is infinitely more foolish who would cast off a father's God. O! what kindness God has heaped upon me since the year ——! O! what kind strugglings! what kind smilings! what kind overlookings of my outrageous wickedness! Of a truth, he hath shewed himself to be God, and not man, in his dealings with me. In my mad attempts, he hath often stopped me; my mad wishes he hath often refused to grant; and my mad words he hath often seemed to overlook.—Under

the pressure of bodily pain, he would repeat these lines of Watts with much feeling :—

" Soon may the storms of trouble beat
" The house of bondage down,
" And let the prisoner fly !"

and add, I wonder I have so much health as I have. Many of my fellow-sinners, and many who have never sinned to my extent, are now in the place of torment, without any hope of deliverance, while my heart is in a measure filled with God's praise.

Hearing of the more enlarged spread of the Gospel—Well, said he, may it spread ! It is the alone source of my comfort, and every sinner is as welcome as I. How pleasant, that neither great sins, nor great troubles, can alter these consolations ! These words were once sweetly impressed on my heart—" Where sin abounded, grace did much more abound." How it delighted me to see God taking advantage of my great sinfulness, to make manifest his greater grace. O ! the sovereignty of God ! I think he hath used more means to subdue the enmity of my heart, and its rebellion, than he hath used for an hundred besides. How astonishing, said he, as he was taking a little wine, that God's Son should be obliged to take gall and vinegar to drink, when his thirst was great, and I have wine, when my thirst is by no means excessive ! How I long to drink of the new wine of my Father's kingdom, which will hurt neither head nor heart !—O ! that I had all the world around me, that I might tell them of Christ ! Had I ten thousand tongues, and ten thousand hearts, and were employing them all in the commendation of Christ, I could not do for his honour what he hath deserved, considering his kindness to me.

" He hateth putting away." I am sure I have found that to be true : for O ! the provocations I have given to God to cast me off; and yet, to this day, he crowneth me with loving-kindness and tender mercies ! How astonishing the *necessity* of the love of the Son of God ! once, I thought, I got a ravishing sight of the necessity of his loving me, the sinner. He said, " Other sheep I have ; these also *must* I bring." O ! his kindness ! his kindness !—I have shared of his frowns as well as of his smiles—little frowns in comparison with what I deserved. Yet, whenever I abused those frowns, as well as his smiles, he hath ever overcome me with tender mercies. I am weak, but I am well, considering I am such a sinner. Truly I may say,

" Goodness

"Goodness and mercy have followed me all the days of my life;" and I hope to dwell in the house of the Lord for ever. O! to be where they hunger no more; neither thirst any more; but are filled with the fatness of God's house!

To one of his younger children he said with great earnestness, Now cry to God, "Thou art my Father." I do not think I was older than you when God caused me to claim him; and Oh! God has been a good Father to me! It is long since God said to me, "Leave thy fatherless children with me, I will preserve them alive; and let thy widow trust in me." As I know not but I am dying of this illness, I have endeavoured to cast you on the Lord. But see also that you cast yourself upon him.—At another time, Were it not that the blood of Jesus cleanseth from all sin, damnation would be my lot; but "in him I have redemption through his blood, the forgiveness of sin, according to the riches of his grace:" and if Christ be glorified to the highest, and I ashamed to the lowest, I am content.

I think the early death of my father and mother, the death of a beloved wife and children, wrought, in a remarkable way, for my good. I could not but notice when God took away these, he always supplied their room with himself. May he deal thus with you of my family when I die! As to my recovery, I wish that God may do what is most for his glory, and for the good of my soul. Were it left to me, whether I would choose life or death, I would refer it wholly to God himself. All my days I have been rebelling against and vexing his Holy Spirit; yet I may say this hath been the sum of his conduct to me—"He wrought for his name's sake, that it should not be polluted." O! how God hath exemplified that scripture in his conduct to me—"If thine enemy hunger, feed him; if he thirst, give him drink;" and in so doing, I hope he hath heaped heart-melting coals of fire upon my head. Any thing I know about religion is this, that I have found great weakness and wickedness about myself, and grace, mercy, and loveliness about Jesus.

To his sons in the ministry, he repeated the exhortation which he had given before: O labour, labour to win souls to Christ. I will say this for your encouragement, that when the Lord led me out to be most diligent this way, he poured in most comfort into my heart, so that he gave me my reward in my bosom; and when I have tried to help vacancies, the Lord has ever repaid me well with glimpses of his glory. Were the Lord to make me young again, I think I should study to devise other means for the gaining

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of souls than those which I have used, and to prosecute them with more vigour than ever I did. I am weak; but it is delightful to find one's self weak in everlasting arms.—My memory is much failed; but, were death once over, I shall remember God's keeping of mercies, and my multiplied provocations, and sing thanksgivings to God for ever.

So far as ever I observed God's dealings with my heart, the flights of preachers sometimes entertained me; but it was scriptural expressions which penetrated my heart, and that in a way peculiar to themselves. O! what must Christ be in himself, when he sweetens Heaven, sweetens Scripture, sweetens Ordinances, sweetens Earth, and even sweetens Trials!—Oh! what a rebellious child I have been to God, and what a kind Father he hath been to me! I need not go farther than myself, to see that God is love; for, even in my trouble, he treats me as a mother does her sucking child! The finished righteousness of Christ is the only foundation of my hope. I have no more dependence on my labours than on my sins. I reckon it a wonder of mercy that God took any of my labours at my hand. Righteousness belongeth unto him; but unto me, shame and confusion of face. Were the Lord to render to me according to my works, the hottest place in Hell would be my reward: yet, by Christ's works, eternal life to the most worthless wretch is but a suitable recompence. I remember that, about the year ——, I was breathing out slaughter against the Lord, "but I obtained mercy;" and had I been offered the crown of Britain, instead of the fellowship with Christ, which I soon after enjoyed, I should not have hesitated a moment about choosing the latter. How strange a kind of debt is the debt of grace! Were I even now two or three hundred pounds in debt to any man, it would considerably distress me; but my views of my debt to free grace, greatly refresh my heart. God hath been heaping favours on me these forty years past; and I will say, to his honour, that he hath made days of affliction always the happiest. Indeed, I think, I have seldom had very sweet days, except when I met with affliction, one way or another. I do not expect to see it; yet it is the joy of my heart, that the time is coming when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Dead churches shall yet be quickened; apostate churches shall yet be recovered; and churches be planted where there were none before. I could wish to live and die a deep, deep debtor to mercy; and that none of my works should ever be mentioned but

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as manifestations of mercy, and as means of promoting the work of mercy in the welfare of others. Though pride prevail much in my heart, yet I think I would trample it thus far under my feet, as that I should be glad to see my students, and not only they, but all the faithful Ministers of Jesus, bringing hundreds or thousands of souls with them into Heaven, though I should have but five or six. O! how happy should I be, when I depart to Heaven, were I able to tell this news to the redeemed millions, that the Holy Ghost had been remarkably poured down on East Lothian, and that there was not now a family in which the worship of God was not observed! It must greatly delight the redeemed above, to hear of Christ's glory being displayed, and of souls being saved on earth. Ever since God dealt savingly with my heart, I have never had any comfort in the thought that my sins were small, but in the belief that "the blood of Jesus cleanseth from all sin;" and in the consideration of God's mercy being higher than the Heavens. It might be written on my coffin, "Here lies one of the cares of Providence, who early lost both father and mother, and yet never missed them." I should not wish there should ever be the least appearance of avarice of the world in me. I can trust my family to Providence; and if, when I am in Heaven, it shall appear that one has been converted by means of any thing I ever wrote, I shall mark down one hundred pounds; if there should be two, I will say, there is two hundred pounds; and if twenty, there is something of more value than two thousand pounds. That is the reward I wish for of my writings. God deals so tenderly with me in my afflictions, as if every stroke went nearer to his own heart than to mine. The command is, Owe no man any thing:—what a mercy it is that there is no such precept as this, Owe a Saviour nothing—or even this, Study to owe him as little as possible.—I confess that I should not like to stand at the market-cross with a paper on my breast, declaring I was a bankrupt to men: but O! I think I should love to stand in the most public place in all Heaven, having all the redeemed pointing to me, as the greatest sinner that ever was saved.—On hearing the usual demonstrations of joy on the King's birth-day, he said, Blessed be God that "unto us was born, in the city of David, a Saviour, who is Christ the Lord:" on account of that event, the gospel-bells have been sounding for ages past, and they will ring louder and louder still.

On being carried out of his chaise,—How strange, said he,

he, that I, a poor cottager's son, should have a chaise to ride in! but what is unspeakably more strange, that God should provide the chariot of the New Covenant for my soul! In the former case, he hath raised me from the dunghill, and set me with men of name and family on the earth; but in the latter, he hath exalted the sinner, and made him to sit with the Prince of the kings of the earth. No doubt, I should love to be at my public work again; and had it been any other than God who has restrained me, I should not have taken it well; but as it is the Lord, I desire to submit. No doubt, but I feel a deep concern for my wife and children; but when my heart enters properly into these words, "Be for ever with the Lord," the leaving of them diminishes into a very small point; and although my natural affection for them be as strong as ever, I hope that, when I am away, Christ will far more than supply my room to them; and then we shall be better on all hands. I wonder at the kindness of men to me; but am especially amazed while I reflect, that it is all the kindness of my God to me, through them.

June 17. He was now become exceedingly weak, and spake little; but the solid joy of God's salvation, and the peace that passeth all understanding, continued with him to the end. On one occasion at this time, he said to a Brother in the Ministry,—O! Mr. ——, the Lord is my strength and my song, and he is become my salvation. God is an everlasting Rock.—The last words he was heard to utter were, "My Christ!" About four hours after, he fell asleep in Jesus, June 19, 1787.

N. B. These sayings of his, grave and heavenly as they are (and many more such he uttered) lose much of their energy by the occasions not being mentioned which gave rise to them. This would have swelled the article beyond our usual limits. The reader will find several of the occasions set down at the close of his *Select Remains*.

He published the following works:

The Self-Interpreting Bible, 2 vol. 4to.
Dictionary of the Bible, 2 vol. 8vo.
Large Explication of the Assembly's Catechism
The Christian Journal.
Explication of Scripture Metaphors.
System of Divinity.
Evangelical View of the Types.
History of the Secession.
Letters on the Government of the Christian Church.
Two Short Catechisms for Young People
The Christian Student and Pastor.
Practical Piety Exemplified.
The Young Christian: Three Sermons.
Letters on Toleration.
General History of the Church, 2 vol.
Particular History of the Churches of England, Scotland, and Ireland.
Harmony of Scripture Prophecies.
Since his death have been published,
Select Remains.

EXECU-

EXECUTION OF TWO CRIMINALS.

To the Editor of the Evangelical Magazine.

Rev. Sir,

The following is the Substance of a Letter from the Rev. D. Edwards to Dr. Conder, giving an Account of his Attendance on two Criminals, who were executed on Rush Moor, near Ipswich, April 10, 1766. Should it meet your Approbation, your Insertion of it in the Evangelical Magazine may be of use to some, and will much oblige,

York. Your's affectionately,

G. T.

Rev. and dear Sir,

I FULLY intended to have sent you a few lines by the carrier, but my attendance upon the prisoners under sentence of death prevented me; and, to prevent false representation, it may not be improper to give you a short narrative of it. The prisoners, John Francis and John Brook, both of this county (one was twenty-five, the other twenty-six years of age) had been committed some time for housebreaking; they stole about 100l. and were taken soon after. Mr. D——, whose house they broke open, promised, if they would give up the money, they should not be hanged; upon which they returned the whole, except some pounds they had squandered away. They were committed, took their trial at Bury, were condemned, and sent to Ipswich jail.

Yesterday week, one Mr. Hall came to me, and desired I would make them a visit. I was in suspence: — at last complied. This was almost new work to me, having never attended persons in such circumstances, except one, when I was a student. On Thursday evening I made the first visit. It would be too tedious to relate particulars. They made a frank confession of their crime, and the justice of their sentence; but were extremely ignorant of man's state by nature, and the method of salvation. I took the Bible, and asked them whether they believed *that* to be the word of God. They said, yes: then turned to several places, which shewed their miserable state. I spent nearly two hours with them in prayer and conversation; then departed, without any expectation of being sent for a second time, especially as the minister of the parish attended them, and

had brought them a manual of prayers. One could read a little; the other not at all.

Being sent for again by the prisoners, I made a second visit, and found them both in great distress, especially Francis. While I endeavoured to explain to them the way of salvation by Jesus Christ, they frequently burst into a flood of tears. Francis was under surprising emotions of mind, to think that there were hopes of salvation for him; for he had been a great offender from his childhood, and freely confessed that Sabbath-breaking was one of the first sins which led to bad company and other vices. As for the design of Christ's coming into the world, he said he never understood; nor heard of his offices, to take notice of them; nor of the work of the Spirit in the hearts of sinners, in conviction, regeneration, faith, and repentance. They would not let me go till I promised to come again; which I did, and fixed upon last Wednesday evening, the eve before the day of execution. On Wednesday it was currently reported that the condemned persons were to come to meeting. (Please to observe, last Wednesday was our church meeting day.) About two o'clock, the turnkey of the prison came, wishing to speak with me. He said, that the prisoners had heard that I had prepared a sermon for them, and desired them to attend. I told him, I had said no such thing; that I had no room to expect such a request would be granted, as they were more immediately under the inspection of the minister of the parish. But, said he, they have a great mind to come. I told him, if it were agreeable to the Rev. Mr. Leighton, and those in whose custody they were, to let them come, probably I might say something to them; but that they must not exceed three o'clock, or else the meeting would be over. The man said, I will go directly to Mr. Leighton, the vicar, and consult with him, and let you know the result. Presently a messenger came, who told me, the minister of the parish was not against it; only, as they were brought up in the Church of England, he did not think it was so necessary as if they had been brought up in our way, and perhaps it would raise a mob; but declared he was not against the thing himself. The woman who is housekeeper to Mr. Hurst, the jailor, seemed rather unwilling, as Mr. Hurst was not at home; and, therefore, the messenger said, I need not expect them. However, by this time, abundance of people came into the meeting, expecting to see the prisoners. It was thought most proper, that I should go to

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the pulpit, and lay aside the business of the church, for we had three persons to admit that day, if this circumstance had not prevented. I went into the pulpit: a psalm was sung, and then we prayed. When I was towards the conclusion, I thought I heard a great noise. When I had concluded, good old Father Blindal cried out, "The prisoners are coming." Upon which I sat down. The people crowded the meeting. At last the prisoners came in, with their fetters and shackles on. Many were moved at the sight. As for myself, I was obliged to stop for some time, to give vent to tears. When I recovered, I gave out part of an hymn, suitable to the occasion, then prayed. The subject of discourse was, "This is a faithful saying," &c. The poor prisoners shed abundance of tears while I was explaining the several parts of the text, and especially when I turned and directed myself immediately to them.

I had great enlargement and freedom of speech. But oh, Sir! had you been present at this period, you would have called the place "Bochin" indeed. The house was thronged, and, I suppose, not a dry eye in the whole place; nothing but weeping and sorrow; and the floods of tears which gushed from the eyes of the two prisoners were very melting. Suffice it to say, in a word, I believe the especial presence of God was there; a kind of sacred glory filled the place: the thought of it melts me into tears while I am writing. When we had concluded, I went and spoke some encouraging words, by way of supporting them under their sorrow. They then desired I would see them in the evening; which I did, and called upon Mr. Blindle in the way; and, what do you think? the old gentleman went along with me to the prison, and was one who prayed with them with much fervour and enlargement of heart. We spent nearly two hours with them; and a crowd of people was present.

I have not time to give the particulars of this visit, any more than the rest. At parting, they earnestly intreated me to attend them to the place of execution the next day. I told them I could not bear it. Mr. Blindle likewise observed, that it was an unprecedented thing; that a dissenting minister was never known to do it in this county. To which they calmly replied, "I hope, Sir, it will be no disgrace." I told them, as the minister of the parish was to give them the sacrament next morning, it was his province to attend them to the place of execution, or some clergy of the town; and left them, after I had explained

to them the nature of the Lord's Supper, pointing out the qualifications of a sincere communicant, &c.

About ten o'clock next morning, a messenger came from the prisoners, saying, they desired I would meet them at the place of execution. I did not at first feel willing to comply, but begged they would get some clergyman to go. By and by, another messenger came to tell me, that not one clergyman in the town would go; that the practice had for some time been laid aside. After some deliberation, these words came to my mind: "Ready to every good work." This, in some measure, bowed my mind, and led me the more freely to engage. Soon after, I heard they were gone. Mr. Horton, of Bentley, my eldest son, and I, followed in a post-chaise to Rush-Moor. We overtook them about half a mile out of town; the cart stopped, and the prisoners looked back wishfully. I got out of the chaise, and into the cart, and sat down by them. I found them, I would hope, in the very frame of the publican, especially Francis. Their language, like his, was, "God be merciful!" I conversed with them, and then prayed most of the way: but my place was so uneasy, that, after I had gone about a mile, I ordered the cart to stop, and stepped into the chaise again. Soon after, we came to the fatal tree. I then got out, and, enquiring for the sheriff, was told his deputy was there; to whom I applied, to know how long the prisoners had to live? He courteously replied, there was no time particularly fixed. Sir, said I, the prisoners are both of them young, and there are abundance of young people present; will you suffer me to give them a word of exhortation on this melancholy occasion? He answered, "With all my heart." I asked what time he would allow me? to which he replied, "Take your own time; your time shall be mine." Once more I got up on the cart; but think, Sir, for a moment, what a situation it was! I stood with one foot on one coffin, the other upon the other coffin, two dying men, who were to die a shameful death, by my side, the fatal tree before me, and thousands of men and women covering a great part of the heath, some in carriages, numbers on horseback, multitudes on foot. It put me in mind of the day of judgment.

After I had found a little composure in weeping, I gave out part of that hymn at the end of Sternhold and Hopkins, entitled, "the Lamentation of a Sinner," which was sung to Windsor tune, then prayed, and fixed upon those words as the subject of discourse, "Flee youthful lusts;"

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took notice what those sins are to which young people are prone, why we should flee from them, and how? I preached just an hour. My dear Doctor, would it sound like enthusiasm to say, that an angel from Heaven stood by me? I will venture to say more, the Spirit of the Lord helped me, or else I could not have sustained it. I could say more, but this is enough. I applied to the multitude, then to the prisoners, till the tears flowed from almost every eye. You, Sir, can better imagine than I describe what universal weeping spread itself over the face of the people. There was the utmost decency observed in every part. There were no tumults or talking, but a solemnity in every countenance highly becoming the occasion. But, oh! could you have seen the prisoners prostrate, it would have been a scene indeed! it cannot be well expressed; groans and tears cannot be printed or wrote. I then kneeled down and prayed, then gave my last advice, told them to take time, and concluded with the benediction; then hasted to the carriage with my heart full enough. The prisoners then spoke: Francis, in particular, spoke of salvation by grace admirably well. He also intreated all to beware of the beginnings of sin, lest they should come to a similar fate with himself and his fellow-sufferer. Soon after, the executioner did his office. You know, Sir, it is difficult to judge of such people's conversion to God; but these had some promising marks. They are gone. Pray for me.

I am, Sir,

Your's most affectionately,

April 12, 1766. D. EDWARDS.

ON CHRISTIAN PATIENCE.

No evidence of the effects of a real principle of religion, appears to me less equivocal than the tranquillity it produces. Under the severest pressure of distress, the christian exhibits that calm and genuine fortitude which the world can neither counterfeit nor disturb. There is a reality in the patience which God bestows, a superiority, an innate and benign virtue, which allays the tumults of passion, softens the asperities of disappointment, and diffuses over the mind a divine and ineffable peace.

This patience of christianity is not to be confounded with the silence of one who is ignorant, or the acquiescence which springs from despair. It is removed alike from a proud contempt of trouble, and a tame unmeaning insensibility

sibility to distress. It is something real and substantial. It is the sober and enlightened grace of the renewed heart. It corresponds with the Scriptures, and derives from that correspondence the best evidences of its truth.

Of this heavenly virtue the Holy Spirit is the only source; and it is produced, under his influence, by the concurrence of suitable and efficient motives. Amongst these motives, the principal is, a genuine love to the Redeemer. All arguments not immediately drawn from the power, and grace, and unspeakable love of the Redeemer, are weak and impotent. But let the example and mercy of the Lord Jesus be displayed; remind the afflicted christian of the Apostle and High Priest of his profession, and you warm, you animate, you rouse all the affections of his soul; afflictions lose their sting, diseases their anguish, and the fainting sufferer rejoices under every sorrow, and glories in a conformity to his Lord.

An ardent attachment to a crucified Redeemer, has done more to alleviate distress than all the proud attempts of man, where this grand point has been overlooked. God has determined to glorify his Son Jesus. Take Christ from the afflicted believer, and you remove the foundation from the edifice:—it sinks with its own weight. If true patience is to be found, it is in the man who has made the Saviour his hope, who has committed into his hands all his concerns, and learns from a suffering and dying Master, to take up his cross daily, and press onwards toward Heaven.

The Redeemer being thus kept in view, other considerations derive from him an efficacy and importance. The christian has been taught the fallacy of all earthly hopes, and has been led to consider afflictions as the inseparable attendants on a sincere piety. When trouble therefore arrives, it is less oppressive, because foreseen. The benefits which it is the means of producing, tend much to alleviate its weight. By afflictions his sanctification is advanced, the reality of his love and devotedness manifested, the power of the Saviour, in communicating support, is displayed. In seasons of distress the heart is subdued, the affections are weaned, the consolations of religion experienced, the vanity of the world discovered, this state rendered burdensome, the next infinitely to be desired. Here the sufferer learns to contemplate the shortness of time even at its longest period, and the nearness, the certainty, the matchless glories of eternity: nor does he forget that the severest trials are light, if estimated by the punishments he has deserved;

served; and the heaviest afflictions nothing, if compared with the bitter sufferings, the excruciating agony, the inconceivably ignominious death, of the Son of God.

Considerations of this nature, connected with a sincere love to the Redeemer, and deriving from his grace all their virtue, have a direct tendency to promote a truly genuine patience. They tranquilize the mind, and leave upon the spirits that holy and amiable resignation, that complacency with the Divine Will, that composure under every trouble, which forms the duty and the ornament of the christian character. The world may promise, pleasure may allure, sin may flatter, and Satan be unwearied in his deceits; but neither the world, nor pleasure, nor sin, nor Satan, can produce that heavenly patience which Christ can administer; and which, when bestowed, their combined and accumulated malice can never weaken or destroy.

CLERUS.

GOD'S READINESS TO FORGIVE.

THE scripture character of God comprehends the perfection of every excellence. It looks every way, varying its aspect according to the character and condition of its object. Against the careless and impenitent sinner, his inviolable justice flames with terror, denouncing "indignation and wrath, tribulation and anguish, against every soul of man that doeth evil." But divine mercy smiles upon the trembling criminal with language of encouragement, declaring that he is "ready to forgive." Though sin has hardened the hearts of men, and rendered them insensible to their dangerous condition, as guilty creatures; yet there are some whose consciences, touched by the Spirit of God, are alarmed by a view of their innumerable transgressions, and dread the threatened consequences. Such persons too frequently nourish a spirit of despondency, refusing to be comforted. That Holy Spirit alone who wounds the heart, can impart consolation. He has made abundant provision for this in the scriptures, whose divine inspiration is confirmed by the interposition of miracles, by the accomplishment of prophecy, and especially by the resurrection of Christ from the dead.

Looking up to the Holy Spirit, the Comforter, let the trembling sinner contemplate the evidences which God has given of his readiness to forgive. In the Scriptures, he has not only revealed himself in the endearing character of a sin-

sin-pardoning God, but intimates, that such is his readiness to forgive, that before sin was committed, he formed the design of pardoning it. So full was the heart of God with this gracious decree, that he made the earliest revelation of it. As soon as sin was committed; before he drove the first criminals out of paradise, he published his purpose of forgiveness, and has caused it to be proclaimed through all succeeding ages to the present day. Such is God's readiness to forgive, that he even urges us to plead with him for the blessing. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."* "I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified."† His readiness to forgive is confirmed by innumerable examples. "I acknowledged my sin unto thee," says David, "and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."‡ He even delights in the exercise of pardoning mercy.§

Encouraged by the evidences of this truth, we should anxiously enquire, through what medium is God ready to forgive? He cannot be indifferent to the mode of dispensing pardon. He is not ready to forgive through the absolution of a priest,—through the merit of our repentance or reformation,—or as an act of absolute mercy, without any regard to the claims of justice. Christ is the only medium of divine mercy to guilty sinners. "Be it known unto you, men and brethren, that through this man, is preached unto you the forgiveness of sins."‖ God is ready to forgive, through the undertaking of Christ as our surety—through the sufferings of Christ as our sacrifice—through the intercession of Christ as our advocate. "Him hath God set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus."** If we wish for divine forgiveness then, let us seek it through Christ. The word of God has revealed no other medium of forgiveness—the purpose of

* Isaiah i. 18. † Isaiah xliii. 25, 26. ‡ Ps. xxxii. 5. § Mic vii. 18.
‖ Acts xiii. 38. ** Rom iii. 25, 26.

God

God has appointed no other—the justice of God will admit of no other;—and if we seek it through any other way, we reject the provision of infinite wisdom and grace; and, instead of obtaining forgiveness thereby, we exceedingly aggravate our guilt and condemnation.

That forgiveness which God is ready to exercise toward sinners through Christ, possesses the most admirable properties. It is entirely free and gratuitous, requiring no meritorious condition or qualification whatever on our parts. The sacrifice of Christ is the only proper condition of divine forgiveness; and through this it is dispensed freely to the most unworthy. Herein God acts like the creditor towards his two debtors: the one owed five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both. * It is a plenteous forgiveness. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." † However numerous and aggravated our transgressions may be, we have no reason to be discouraged in applying to God through Christ for pardon. "All manner of sins and blasphemies shall be forgiven unto men." ‡ It is a plenary forgiveness, extending to all the sins of the person toward whom it is exercised. "The iniquity of Jacob shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve, saith the Lord." § "I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." ‖—"There is now no condemnation to them that are in Christ Jesus." ** "They are freely forgiven all trespasses." †† That forgiveness which God is ready to exercise towards sinners through Christ, is unchanging and eternal. "Their sins and their iniquities will I remember no more," says God. ‡‡ "He that heareth my word (says Christ) and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation." §§ This divine forgiveness rests not on any thing precarious, but on the immutable purpose of God; on the infinite merit of Christ; and it remains as abiding as the foundation on which it stands.

How exceedingly are the riches of divine grace magnified in the revelation of God's readiness to forgive!—How

* Luke vii. 41, 42. † Isaiah lv. 7. ‡ Matt. xii. 31. § Jer. l. 20.
‖ Jer. xxxiii. 8, 9. ** Rom. viii. 1. †† Col. ii. 18.
‡‡ Heb. viii. 12. §§ John v. 24.

carefully should we beware of slighting or abusing this gracious revelation!—What abundant encouragement it affords to the poor alarmed sinner!—With what humble boldness ought we to apply unto God, through Christ, for the sensible experience of divine forgiveness!—How strongly does the revelation, and especially the experience of pardoning mercy, demand the return of grateful obedience and devotedness to God!—What obligations are pardoned sinners under to copy this amiable character of God; on every occasion imitating him in his readiness to forgive!

MANCUNIENSIS.

MR. STEVENS'S VALEDICTORY ADDRESS.

(Continued from our last. P. 212.*)*

I NOW turn to the *Congregation* at large. Methinks, I behold solemnity on their countenances, and the hearts of some filled with emotion, while they are ready to ask,—"Have you no blessing to bestow on us? O leave us one parting blessing!" My dear friends, my heart has often been deeply affected for you; it has been the grief and burden of my soul, from day to day, when I have contemplated the awful situation of such as live under the Gospel, and yet remain impenitent, hardened, and secure; disposed to lock up their hearts against Christ and his infinite love. And how can I bless whom the Lord does not bless? But may Heaven grant this to be a day of power and grace unto you!

While I was with you, I endeavoured faithfully to discharge my duty as a Minister of Christ; I wished not to shun, or keep back, any thing which might be profitable to you. I took a variety of methods. Sometimes I endeavoured to state, describe, and explain, as far as I was able, the divine character and the infinite perfection of Jehovah; the display of his glorious attributes in his works in the natural and moral creation, in divine providence, and in the glorious plan of redemption. I endeavoured to state and explain the holiness, purity, extent, spirituality, and reasonableness of the divine law;—the foundation of moral obligation;—the total moral corruption of the human heart since the apostacy of man from God;—the blameworthiness and infinite criminality of all transgressors of the holy law of God. Likewise, I endeavoured to explain and lay open the Gospel way of salvation, by Jesus Christ. I endeavoured,

deavoured, by the aid of divine revelation, to lead your minds, in contemplation, up to the world of light on high, to view the beauties, the glories, and eternal bliss of those holy and peaceful mansions: then down to the dark regions of endless despair, to view the awful state of the damned, groaning under the weight of divine wrath, without the least hope of deliverance. Then I directed your view back to this world, where you enjoy a state of probation, with the gospel in your hands, the door of mercy set open to you, salvation freely proposed, all Heaven inviting, and Hell, as it were, warning: I reminded you of the preciousness of time, the uncertainty of living, and your eternal interest, urging an immediate attention to the things of your everlasting peace. Moreover, I have set before you, the dreadful impurity and wickedness of the human heart, the stubbornness and exceeding perverseness of the will:—that such is the obstinacy of the unsanctified heart, that all outward means will never effect a cure. I have, therefore, urged the necessity of the regenerating power and grace of God, to renovate and change unholy hearts;—and that for this we are absolutely dependent on the free, sovereign grace and mercy of God, through Jesus Christ. I have endeavoured to impress your minds with the most lively sense of the fitness and propriety of sinners being made to feel their entire dependence on God for such an infinite favour as regenerating grace. Farther, I taught you, that notwithstanding, the incorrigibleness of the sinful heart is so great, that nothing short of Almighty power is able to subdue it;—yet, as it is altogether voluntary, it is not the least excuse, or exculpation of guilt, while sinners refuse to repent, believe in Christ, and love God. These things have I often set before you, together with many other subjects of consideration. But, if after all, you remain hardened and stupid, voluntarily rejecting Christ and the gospel salvation, your blood must lie at your own doors. If you will not hear Moses and the Prophets, Christ and his Apostles, neither will you be persuaded, though one speak to you from the dead.

Hoping, however, that you are not yet beyond the reach of mercy, I wish, for the last time, to address you, upon the infinitely weighty concerns of your eternal interests. The scene you now behold, is as solemn as the grave; and may Heaven grant that my words, prepared under a sense of immediate Eternity, may sink deep into your hearts, and never be forgotten! Remember that I am now in the eternal

nal world, and must give an account how I have preached unto you; and that you must soon follow me, and give an account how you have heard, and what improvement you have made of my ministry. Believe what God has spoken, that no other way or name shall be given whereby men can be saved, but the name of Jesus, and the way which the Gospel proposes, by free grace. If, therefore, you reject these, you are undone and lost for eternity. Remember, that the Gospel, the Ministry, Holy Sabbaths and Divine Ordinances, together with all outward means and advantages (and these, in many instances, accompanied with divine agency, so far, at least, as at times, to fasten truth upon your consciences)—will all rise and witness against you in the solemn day of judgment, if you live and die enemies to Christ and his holy kingdom! In addition to all these, the eternal God himself will be a swift witness against the wicked, who despise and reject Christ and the glorious Gospel. What a cloud of witnesses will soon rise up against you, my dear friends! And what will make it solemn and striking beyond all conception is, that every witness will testify nothing but the truth; and, let me add, that your own consciences then will be on the side of the witness. O my friends, how can you stand, and lift up your heads, with the least possible hope, in that awful day, which will try men's souls! Be assured, that if you are then found o be enemies to God and the Gospel, shame will cover your faces for ever; and such overwhelming distress, soul-piercing agony, and endless despair, as is altogether inconceivable to men, while on this side of eternity.

Bring the solemn scene near; believe the sacred account of the reality of the transactions of that infinitely important day. See the Judge appearing, clothed with the most august and tremendous majesty; hear the sound of that voice, which will pierce the ear of every mortal being,—"Come to judgment." Realize yourselves hastened, quick as lightning, before the awful majesty of the great Eternal! Behold his divinity breaking forth, with such transcendent brightness, that the meridian sun and forked lightning instantly fade, and cease to shine.

Consider that this infinitely majestic brightness will pierce every soul, lay open the dark recesses of every heart, and immediately disclose all hidden wickedness, and the most secret abominations. But who can describe the astonishment, trembling, and dismay, which will then seize every guilty Christless sinner!

After

After an impartial investigation, and the closest scrutiny into the moral characters and conduct of the whole intelligent system of beings,—behold the solemn scene closing. The saints lifting up their heads with ineffable joy, clothed in the garment of their Elder Brother, crowned with never-fading honour, dignity, and glory! Behold them ascending, with such lofty strains of Evangelical praise to their Eternal King, and heavenly raptures of infinite delight, as will cause the wicked to turn from the sight, with everlasting confusion!

But what mortal tongue or human language can describe, or how can even the imagination paint, the feelings of the wicked, when they behold the righteous Judge, whom they have always, in their hearts, despised and rejected, clad with an awful frown, and hear him with a voice more terrible than thunder, utter the final sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels!" Behold, in wild affright, and with tormenting anguish, they swiftly retire from the judgment-seat, to take up their abode in utter darkness, where the weight of divine wrath crushes them down into eternal misery and despair!

Can thine heart endure, or can thine hands be strong, when the infinite God shall take hold on justice, to render vengeance to his enemies, and recompence to them that hate him? Certainly, my friends, your hearts will fail you; if not before, yet assuredly the moment you drop into eternity; and more especially, when the solemn scene of judgment commences. Flee then, O flee immediately, from that wrath which is to come, by escaping to the ark of safety and city of refuge, Christ Jesus. Let nothing divert your attention from these all-important concerns. Call to mind my past instructions, counsels, and admonitions, and wisely improve whatever has been agreeable to the Holy Scriptures.

If I am happy beyond the grave, of which I had a comfortable hope, through the infinite mercy of God in Christ, it was not derived from things below the sun, but from the infinite Fountain of uncreated good, which is opened and freely offered to all perishing sinners. Believe me, or rather believe the eternal God, soul-satisfying happiness is not attainable from this world. Look then, without delay, to Christ, the never-failing source of blessedness. Renounce the vanities and delusive charms of things below; set your affections on things above; seek first the kingdom of God and

and the righteousness thereof; enter into the spirit and life of the holy religion of the Gospel; never rest until the day-spring from on high shall visit your souls, and you find a disposition really to rejoice in God and divine excellence, and in the transcendent amiableness of the Lord Jesus Christ, and the infinitely glorious plan of redemption through him. Let all your future days be dedicated to the obedience of every divine precept and ordinance: live ultimately to the glory of God. For such great and signal blessings, rest your entire dependence on the free, sovereign grace and mercy of God, to work in you both to will and to do those things which are well-pleasing in his sight.

In thus doing, you may find happy living, comfortable dying, and a blessed eternity. But if you remain impenitent, froward, and incorrigible, then life, death, and eternity will conspire to make you, beyond expression, miserable; "For whatsoever a man soweth, that shall he also reap." Dear friends, I bid you all farewell. Prepare to meet me in judgment. In an especial manner *prepare to meet your God,* O dear people, who have been my charge! With the highest sensibility, I subscribe your once affectionate, but now deceased Pastor, JOHN STEVENS.

ON FAMILY DISCORD.

"LOVE ONE ANOTHER."

IF ever this divine precept became forcible on believers, or the observation of it appeared peculiarly graceful, it must be when displayed in that tenderest and most endearing of all ties,—*Marriage.* Love is the very cement of that sacred bond; and on the cultivation of this amiable principle depends all the happiness which may be reasonably expected to flow from so prolific a source. Hence the unerring Spirit, by the apostolic pen, commands husbands to love their wives as Christ loved the church, and wives to submit themselves unto their husbands, &c. For want of this affection, submission, and confidence on either part, we frequently hear of disputes and contentions between the heads of a family, dishonourable to christian characters, and pernicious in their influence on those around them. My brethren and sisters, these things ought not to be so; the kingdom of Jesus will not be established, nor his truth prevail, while such unchristian and unnatural tempers predominate, as to occasion shyness and dissention between persons

sons so closely united: on the contrary, you furnish the world with a strong argument against Religion, when it has so little influence on the behaviour of its professors in domestic life.

Reflect on the consequence of family discord with respect to your children. Do you desire them to love each other? then enforce that precept on their hearts by your own example; and let not unaffectionate carriage between yourselves encourage their too prevalent dispositions to fraternal strife. Bear in mind that you labour in vain to instil the love of piety into their infant minds, while they discover such disregard to its sentiments in your conduct. If then you love your children, love one another.

Consider also the occasion given for the world to blaspheme; what must it say of a believing husband and wife living together in perpetual animosity, or, at best, on every trivial occasion, treating each other with marked indifference? does it not strengthen prejudice, and animate aversion against religion?—Cease then, for ever cease this disgraceful deportment, or never let your lips pronounce that interesting petition,—

"Thy kingdom come!"

PACIFICUS.

A PAIR OF MINIATURE PORTRAITS.

INGENUUS is a man of liberal education and sentiments; of original talents and eloquent address. His compositions for the pulpit are studied with care, and delivered with ease. His style is always neat, accurate, elegant; often animated and sublime. His subjects are generally practical, but recommended on Evangelical principles; and he forcibly addresses the affections. To crown all, his disposition is amiable, and his moral character unexceptionable.

ARDENS is also endowed by Providence with good natural abilities, which have been cultivated by a regular education for the ministry. His compositions for the press shew him to advantage as a writer. His style is easy and engaging; and his illustrations are often original and brilliant. But it is in the pulpit that he chiefly shines. His countenance is illuminated with a glow of piety and affection; every word, whether addressed to God or man, seems the expression of his whole heart; and he has evidently no object before him—but to convert the sinner, or to animate the

the saint. In order to this, he discovers no solicitude about his style or his action, but aims only to be intelligible and impressive.

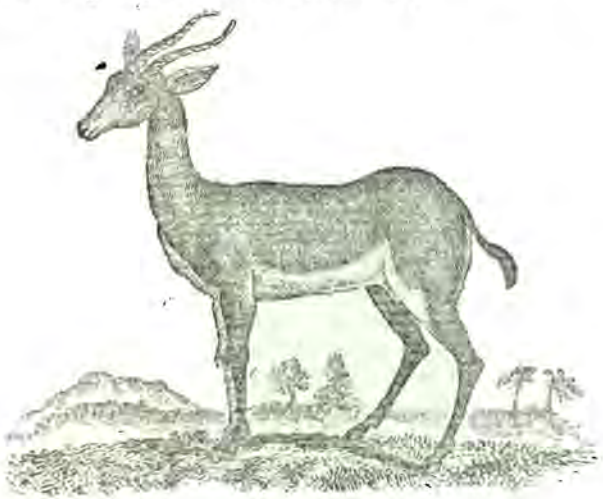
In attempting to discriminate between these characters, one word will be sufficient. You cannot hear the former without admiration of the preacher; and it is difficult to hear the latter without devotion to his God. In short, the one, though we hope unintentionally, preaches *himself*, by carefully displaying his own talents to the best advantage; the other, perfectly indifferent to self, preaches *Christ Jesus the Lord*; and, as his faithful servant, aims simply to advance his glory. PICTOR.

CANTICLES II. 17.

ILLUSTRATED FROM THE NATURAL HISTORY OF THE GAZELLE.

"Turn, my beloved, and be thou like a Roe," ——

IT is no reflection on our translators, to say that they were, in some instances, mistaken, especially in names and circumstances, which were in their time very imperfectly known; but have since been more accurately ascertained. It is now, I believe, pretty generally admitted, that the animal above alluded to, is not the *roe* (which is foreign to that climate) but the antelope, or rather *gazelle*, by the Hebrews called the *zabi* *, of which the following is esteemed a pretty accurate delineation.



* See Dr. Shaw's Travels, p. 414, &c.

Buffon,

Buffon, who has consulted all the best authorities, gives us the following particulars on this subject:—"The *gazelle* is about the size of the fallow deer, which it also resembles in the texture of its coat; but its colour is a reddish brown. Its horns are curiously bent and annulated, permanent, but not solid; and it has a tuft of hairs on its fore-legs." But the annexed representation will give a better idea of this delicate and beautiful creature, than a long or minute description.

These creatures divide the hoof, and are therefore clean, according to the Jewish law; and their flesh is so much esteemed for food, that they composed a part of the daily provisions for Solomon's household †. They are gregarious, generally going in flocks; but very shy, and so swift of foot, that they cannot be taken in hunting without the assistance of the falcon. They often graze upon the plain at night; but return to their native mountains (at least the species we are describing) early in the morning.

The eyes of this creature are so remarkably full, bright, and piercing, that the Turkish and Arabian poets frequently allude to them, in complimenting their fair ones ‡.

So much for the natural history of this animal.—But why is the great Redeemer represented under this metaphor?—Without descending to minuteness, or multiplying particulars, I will suggest two or three points of resemblance.

1. The amiable qualities of the *gazelle*, such as cleanness, gentleness, modesty, &c. (which very much resemble those of the Lamb) give us the outline of his character, who was "holy, harmless, undefiled, and separate from sinners."

2. Its defenceless state, and exposure to persecution and death, point us to "the Lamb of God, which taketh away the sins of the world."

3. But its swiftness seems a principal circumstance here alluded to, as representing the alacrity and readiness with which our gracious Redeemer came down from Heaven for the salvation of his elect; and the promptitude with which he still comes, in seasons of difficulty or distress, to the assistance of individual believers.

"O'er hills of guilt, and seas of grief,
"He leaps, he flies, for our relief." T. W.

† 1 Kings iv. 23. ‡ Sr. W. Jones's Persian Gram. p. 71.

ANECDOTE OF LAVATER,

From the Letters of M. KARAMSIN, a Russian Traveller.

My friend, I am every day more and more surprized at Lavater: he enjoys not an hour of leisure: the door of his study is never shut. The beggar comes for alms; the afflicted in spirit, for consolation and advice; travellers, to see a man of such celebrity; and, however short the stay of any one, it is still, to a certain degree, an interruption. Then he goes abroad to visit the sick; not such only as may have a particular right to his care, but whosoever he understands to be ill, in the town. Late this afternoon, after dispatching some letters, he took his hat, and requested me to walk with him. I had a curiosity to know whither he might be going, and I accordingly followed. We passed out of one street into another, and so onward till we came almost to the gates of the city: I thought we were to stop there; but Lavater went on. We passed out by the gate; and then proceeding to a small hamlet, there entered a lowly peasant's cottage.—"Is Anna yet alive?" said Lavater to an old woman who came. 'She still draws breath; and this is all that can be said,' replied the old woman, with tears in her eyes. She opened the door of the sick-chamber, and we went in. We there saw an old woman, with the paleness of death in her face, and her person withering away to mere skin and bone, lie stretched upon a bed. Two boys and two young girls stood by the bed, and wept. When they saw Lavater, they instantly made way for him, and kissed his hands. He approached the dying woman, and, in a voice of tenderness, asked, "How do you find yourself?" 'Dying—dying,' replied the old woman, with difficulty. She was too feeble to articulate more. Her eyes were fixed; and she heaved her breast at every breath, as in the greatest agony. Lavater sat him down beside her; took her by the hand; and endeavoured to prepare her to die. "Your hour is come," said he; "your Saviour calls you hence: fear not thou the terrors of the grave: only this frail mortal body shall become its prey. At this moment, when thine eyes are for ever closing on the vanity of this life, turn thy thoughts to where rises the day-star of a happier world, that shall endure for ever. Be thankful to God, who has, out of his goodness, preserved you to such an advanced age, to see your children and grand-children grow up around you, in honesty and good esteem. He will make your memory blessed upon earth; and will grant to you for ever

ever to enjoy the light of his divine countenance, in the mansions of eternal felicity. There, there shall we be for ever united in one happy family." He uttered these last words in a hesitating, interrupted voice; and as he ceased, he wiped his eyes, from whence involuntary tears had begun to flow He then prayed, pronounced his blessing over the dying woman, and took his leave. He tenderly kissed the children, and bade them not to weep I observed him also to give them some money. I was deeply affected by the scene: my heart felt heavy within me; and I could scarce breathe freely when I came into the open air.

"Whence have you so much strength of mind, and power of endurance?" said I to Lavater, in my surprize at his fortitude and activity. "My dear friend," replied he, "man rarely wants the power to work, when he possesses the will. The more I labour in the discharge of my duties, so much the more ability and inclination to labour do I constantly find within myself."

ANSWER TO A QUERY IN OUR LAST, p. 227.

MR. Editor, if W. M. had read his celebrated author (Mr. Gurnall) a little farther, he might have there found an answer: for when he asserts that a Hypocrite may "cordially, yea, passionately desire pardoning mercy," he adds, "but not from a pure principle, a hatred of sin, but an abhorrence of wrath he sees hastening to him for it." *Christian Armour*, vol. IV. p. 25. Here then is the discriminating mark: the regenerated soul desires and delights in the display of Divine Mercy in itself, as well as in its consequences; whereas a hypocrite regards nothing but deliverance from torment. As the thief would prefer an escape from the hand of justice, that he may go on in his crimes, to a pardon on condition of not repeating them,—so a hypocrite would prefer a plan of salvation, by which he might sin with impunity, to that of the Gospel, which restrains from sin, as much as it rescues from misery. But the true convert dreads as much the idea of living in sin here, as he does that of suffering in Hell hereafter. W. K.

QUERIES.

I. Is sin the source of evil, and the procuring cause of all our calamities in this life?—II. In what sense are such calamities, afflictions, &c. sanctified to those who are exercised therewith?—III. If the people of God experience their afflictions, &c. sanctified, do they act with propriety when they pray to God for their removal?

A BEDFORDSHIRE FARMER

REVIEW OF RELIGIOUS PUBLICATIONS.

Village Dialogues between Farmer Littleworth, Rev. Mr. Lovegood, and others. By Rowland Hill, A. M. Vol. 2d. 12mo.*

CONSIDERABLE extracts from the four first of these Dialogues have been presented to our readers in this Magazine. The 5th, which is Dialogue XIII. (the Numbers being continued from the former volume) concludes the subject of the Slave Trade, and narrates the conversion and experience of poor Sancho. Dialogue XIV. entitled "A Whisper from behind the Door," is an excellent satyr upon religious scandal, in a conversation at old Madam Toogood's, between the Rev. Mr. Spiteful, Master of the Free School, Mr. Wisehead, a Socinian bookseller, Mr. Considerate, one of the aldermen of Mapleton, and an occasional hearer of Mr. Lovegood, Madam Toogood, and Miss Prateapace. Dialogue XV. continues the same subject, and contains a very spirited attack on the bold Dogmas of Socinianism, and an able defence of the Divine Authority of the Scriptures. The ridicule of some modern modes of criticising away the plain and obvious sense of Scripture, appears to us peculiarly happy; and the misfortunes of poor Mr. Doolittle in the chace, introduced in the close of this conversation, are delineated in the peculiar manner of the writer. Dialogue XVI. introduces a story of much interest, and very pathetically related. Mrs. Chipman, the wife of an honest carpenter, is seduced by the vile arts of Sir Charles Dash, and elopes with him from her husband. They come to Mapleton, and curiosity leads them to Brookfield church, where she is converted under the preaching of Mr. Lovegood: she of course renounces her connection with Sir Charles, and seeks an asylum under the roof of Edward, the landlord of the Golden Lion. Dialogue XVII. continues the narrative, and gives us a letter from Mr. Lovegood to Mr. Reader, Mrs. Chipman's father, with his answer, and Mr. Lovegood's reply; also Mrs. Chipman's penitent letter to her husband, who appears to be dying with a broken heart, whilst she is almost distracted with the agonies of a guilty conscience. Henry Littleworth carries this pathetic letter to Mr. Chipman, and the volume closes, leaving us to wait for the answer in another, which is to conclude the Village Dialogues; and may be expected soon after Mr. Hill's return from his summer excursion.

In comparing this volume with the former, though it loses something in point of novelty, many of the speakers being the same, we discover the same masterly delineation of character,—the same fertility of invention in the incidents, — the same alternate strokes of humour and of pathos,—the same knowledge of the human heart, —and the same sacred regard to the honour of God and the interests of true religion. It must be confessed, indeed, that Mr. Hill has but little dramatic mercy for Mr. Doolittle, placing him in very humiliating and ridiculous circumstances; and that he is very severe upon Mr. Spiteful; at the same time he holds up to admiration and esteem the faithful and laborious parish-priest, in the persons of Mr. Lovegood and his brethren. Upon the whole, as but a small part of these Dialogues could be admitted in our work, we are persuaded there are but few of our readers who will not wish to see the volume.

* N. B. For the *prices*, see the Monthly List in the last and present Numbers.

Sermons

Sermons and Essays, by John Maclaurin; *with the Life of the Author, by Dr.* Gillies, *3d Edition*, 12mo.

THERE are some books of an inferior class—they were not without their use at the time that they were published; but they soon sink into oblivion—they have performed their office. There is a middling class, which edifies the generation for which they were composed, and descends with respect to the next; and they are read with profit. But there is a third kind, exalted far above these, and which rank high in the estimation of mankind. The authors were men of superior endowments, and they are greatly and justly admired in every succeeding age. When they become scarce, the person who reprints them does a service to the world.

In this last class Maclaurin has an exalted place. This little volume may be put into the scale with any work of its size which the eighteenth century produced, and it will not disgrace the hand which threw it in. The author appears to have been a man very superior to most, both in intellect and in goodness. It will be difficult to find two sermons more excellent than the second and third in this collection. Along with a wonderful mass of select ideas, solidity of judgment, profoundness of research, ingenuity of thought, and vivacity and brilliancy of representation, they display the most powerful and impressive eloquence on subjects where eloquence is most difficult and uncommon, namely, in stating, illustrating, confirming, and enforcing the fundamental Doctrines of the Gospel.

Young Preachers should carefully study this little volume. When men of talents, education, and learning, are unhappily prejudiced against Evangelical Principles, we know no book more proper to be put into their hands than this. If any thing human can convince them of the impropriety of despising the truth, it is the lovely representation of it by the superior intellect of Maclaurin, united with the display of the most ardent devotion, and of a holy, humble, and benevolent heart. We have often read this book; but we never read it without feeling ourselves to be but children, and sinking into nothing, from a consciousness of his vast superiority.

An Essay on the Sign of the Prophet Jonah. Intended to remove the Deistical Objections concerning the Time of our Saviour's Burial, by attempting to prove that the Prediction relates to the Duration of his Ministry upon Earth. By Isaac James. *With a Letter to a Friend, on Revelations xxii.* 6—21.

THE object of this Essay is explained in the title. The author first endeavours to shew the futility of the answer usually given to the deistical objections, from Mat. xii. 40. He then endeavours to shew, that by the heart of the earth, the land of Judea must be intended; and that the three days and nights must be taken as prophetic days (*i. e.* years) and referred to the time of our Lord's ministry upon earth. We have not room to enter particularly into the merits of this hypothesis; but it must be admitted, the author discovers much ingenuity, and diligence in research.

Doctrine of the Passions, explained and improved. By I. Watts, D. D.

Discourses on the Love of God, and its Influence on all the Passions. By I. Watts, D. D.

IT would be presumptuous, as well as unnecessary in us, to criticise or to recommend the writings of Dr. Watts. We mention these neat pocket editions (which may be had bound together) merely to

to say, that they form a suitable present to put into the hands, either of those persons who have not learned to govern their passions by the dictates of religion; or to those who exclude all the passions from its service.

Pocket-Sermons for Families and Village Readings. Vol. 1. *bound.*

No name is prefixed to these Sermons; but, on examination, we find they contain the long, scarce, and much esteemed discourses of Mr. Shepherd, on the Parable of the Ten Virgins, which have been particularly commended for their close and discriminating application to the consciences of professors.

Nicodemus; or, a Treatise against the Fear of Man: wherein the Causes and sad Effects thereof are briefly described: with some Remedies against it. By Aug. Herm. Franck. 3d edit. 12mo.

THE memory of Professor Franck has long been venerated in our churches. Mr. Hervey says, "I think him one of the most eminent Christians, and most extraordinary men I ever heard of, as his *Pietas Hallensis*, which I read with admiration and deep humility, sufficiently demonstrates; and had I been a member of the Society for Reformation of Manners, when the dedication of his Nicodemus was presented to them, I should have made a motion to have had an *hundred pounds* expended in a proper distribution of that most important book, as there can be no material reformation till the fear of man is removed; and as nothing can be better calculated to extirpate such fear, and promote all the other laudable ends of the Society."

We need add nothing to this encomium to give this book the extensive circulation that we wish.

Adelphi: a Sketch of the Character, and an Account of the last Illness of the late Rev. John Cowper, *A. M. Fellow of Bennet College, Cambridge. Written by his Brother, the late* W. Cowper, *Esq. and faithfully transcribed from his Original Manuscript, by* John Newton, *Rector of St. Mary, Woolnoth, &c.* 12mo.

THE religious world is much indebted to Mr. Newton for the communication of this valuable little Memoir to the public, which is particularly adapted to recommend vital godliness. Mr. J. Cowper was one of those clergymen (of whom there are, alas, too many) who minister the forms of devotion to others, without tasting themselves of its spirit and sweetness; but in his last illness it pleased God to make his amiable and much lamented brother (the Christian Poet) the instrument of his conversion to spiritual religion; and he died happy in its enjoyment.

The Rock of Israel. A Sermon preached at Salters' Hall, for the Benefit of the Charity-School in Gravel Lane, Southwark, March 7, 1802. *By* W. B. Collyer. 8vo.

As an apology for the publication of this Sermon, which the youth of the preacher might seem to require, he pleads the prescription of long-established custom, as it respects the charity, united to the earnest request of friends. The Sermon itself is evangelical and impressive, — the language animated, — the appeals to the experience and consciences of the hearers forcible and striking.

Twenty-

Twenty-four New Tunes, in Four Parts, composed chiefly to Dr. Watts's Psalms and Hymns, and adapted to the Human Voice, Organ, Piano-forte, &c. By Samuel Stanley, Birmingham.

Mr. Stanley's confessed abilities in musical composition, will sufficiently recommend this work to all those who know him.

SELECT LIST OF NEW THEOLOGICAL PUBLICATIONS.

Sold by T. Williams, Stationers' Court.

Four Sermons preached in May last, before the Missionary Society, by the Rev. S. Lowell, G. Townsend, J. M. Mason, of New York, and Dr. Hawker; with the Annual Report, List of Subscribers, &c. 8vo, 2s. 6d.

A Volume of Sermons, by the Rev. W. Jay, of Bath, 8vo, 8s.

Stage Playing Immoral, Vain, and Dangerous in its Tendency. A Sermon preached at South Molton, April 4, 1802. By J. Cobbin. Published by request. 8vo, 1s.

A Sermon on the Ignominy of Ministerial Studies, by the Rev. S. Charrier of Lancaster. 8vo, 6d.

A Sermon at the Close of a Series of Lectures, on the Signs and Duties of the Times. By T. Scott, Chaplain to the Lock Hospital. 8vo, 9d.

Four Sermons, on 1st, Repentance; — 2d, Evil of Sin; — 3d, Christ's Love; —4th, Promise of the Spirit. By T. Scott. 2s. 6d.

A Sermon before the Scots Society for propagating the Gospel in the Highlands, by J. Hughes, A. M.

Sermons and Essays, by J. Maclaurin, 3s. 6d.

Modern Infidelity considered, by R. Hall, A. M. 5th edit. 2s.

Doctrine of the Passions, by I. Watts, D. D. 1s.

Discourses on the Love of God, by ditto. 1s.

Pocket Sermons, vol. 1. 1s. 6d.

Twenty-four New Tunes, by S. Stanley, 3s. 6d.

The Young Christian's Triumph; a Sermon, by W. Smelle, on the Funeral of his only Daughter. 6d.

Sermons on the Thanksgiving for the Peace.

The Great Mercies of the Lord, by the Rev. J. Clayton, 1s.

The Blessings of Peace, by the Rev. S. Lowell, 1s.

I am for Peace; by J. Evans, A. M. 1s.

Removal of Judgments, by the Rev. W. B. Williams, A. B. 1s.

Also, a Sermon by R. Hall, A. M. of Cambridge.

OBITUARY.

REV. MR. KESSAL.

On Tuesday, April 27th, died, the aged and Rev. Mr. Kessal, in his 77th year. He was carried to the Meeting twice on the Lord's Day before his death. On the Monday he came down stairs as usual, spent the day without any visible alteration, ate his supper, and went to bed. In the morning, between seven and eight o'clock, the servant went to his room to see how he was, and found him breathing his last: he closed his eyes as she entered the room, without sigh or groan, and entered the mansion of eternal bliss. The day before his departure,

departure, he wrote in his Diary the following presage of his own dissolution:

"Here shall my feeble verses end;
"I'll mount to yon abode,
"Mix with our everlasting friend,
"Our own incarnate God."

Then added, "Yes, *our* incarnate God." The Rev. Mr. Wildbore, who had been intimate with the deceased for sixteen or eighteen years, according to a previous agreement, preached his Funeral Sermon from those precious words—2 Tim. iv. 7 and 8. "I have fought a good fight," &c. to a very full congregation, which was heard with great and solemn attention.

ANN SHEPHERD.

On the 11th of September 1801, died at Lewes, in Sussex, Mrs. Ann Shepherd, widow of the late Rev. Samuel Shepherd, independent minister of Tunbridge-Wells, Kent, in the 86th year of her age. She was brought up by religious parents, whose evangelical mode of education was crowned with divine success; for she became, in an early period of life, acquainted with the Lord. The ministers under whom she originally sat, were the late Doctors King and Doddridge, and Mr. Hill, the author of a valuable volume of Sermons, highly esteemed by serious Christians; by whose ministry she was greatly confirmed in the faith and hope of the Gospel. She was married to the abovenamed Mr. Shepherd in the year —; with whom she lived in that kind of religious friendship, which cemented them in their united purpose of loving God supremely, and one another subordinately, for his sake. Mr. Shepherd died on the 15th of July, 1780, after having been pastor of the church there almost forty years. He was a pious evangelical minister, of sound Calvinistical sentiments, and had a small but very affectionate church, which he had the honour of raising, and the pain of attending many of them to "the house appointed for all living." Since his death, the church rapidly declined; partly by the death of its remaining members, and partly by the seat of worship being removed to Tunbridge. The meeting-house at Tunbridge-Wells is converted into a dwelling-house; but the Redeemer's cause at Tunbridge flourishes.

Of pious Christians, Mrs. Shepherd stood high in the first class; she was well read in the Scriptures; had a large fund of Christian experience, and her conscientious attention to the duties of religion was singular, and bespoke a mind thoroughly persuaded of the truth of the profession which she made. If ever a person watched into prayer, she certainly did. About two years and an half before her death, she experienced a stroke of the palsy, which caused her to fall in the street as she was returning from the worship of God on the Lord's Day. From that time she kept her bed; but her soul was very comfortable; for she knew in whom she had believed. As the time of her departure drew near, the fears she sometimes expressed concerning the quality of her faith, greatly decreased, and at last, entirely vanished away; and a strong and well grounded confidence attended to the last moment. "What a blessing it is," she would often say, "that I have not my religion to seek, when I want it to use. Blessed be God, that when death comes, I have nothing to do but to die." She took an affectionate leave of all her friends, and lay perfectly composed, and not in much pain, till she yielded her soul into the hands of her gracious Redeemer, and was gathered to the church triumphant as a shock of corn fully ripe. Her funeral sermon was preached from Job v. by Mr. Middleton, on the 13th of September, 1801. *Precious in the eyes of the Lord is the death of his saints.*

Lewes. J. D. M.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE following Letters will be read by all the Friends of the Missionary Society with gratitude and delight. They are calculated to revive the Hope of the most desponding; and to disperse the Gloom which Misrepresentation had spread, for a while, over the South Sea Mission. Fuller Dispatches are daily expected, by the Arrival of the Captain; and we doubt not but the Directors will take such steps, to satisfy the unanimous Request of the Missionaries, as Prudence shall dictate; especially as One of their Body stands pledged to give *a Thousand Pounds* towards the next Equipment.

Letter from Capt. Wilson to Joseph Hardcastle, Esq.

Dear Sir,

I EXPECTED, when I should reach China, to have had an opportunity of forwarding letters to arrive in London much earlier than myself; but was disappointed in this, as no ship sailed for Europe before the fleet I accompany; and but some Americans a few days previous to our departure, by whose circuitous rout I did not think it necessary to write, except a few lines to Mr. Gillett, which I got on board the first of them when under sail If it is received, you will have heard of my arrival, and know generally that all is well. The Society, Sir, cannot be more anxious to know, than I have been to communicate, the state of their affairs at Otaheite; which being favourable beyond the hopes of any, would have rendered this duty the more agreeable: and still, as the Royal Admiral has to deliver a part of her cargo at the Cape of Good Hope, by which she may be detained, so as not to reach St Helena in time to sail from thence with the fleet, I shall give a few particulars, for the satisfaction of the Society; who will be farther gratified on my arrival, by the journals and letters of the Brethren, whose packet I engaged to deliver myself. In my expedition to New Zealand (which I mentioned in my former letter) events occurred which delayed my arrival at Otaheite to the 10th of July, 1801. The Brethren on board were then all in good health; and before we anchored, we had the happiness to know (by Mess. Henry, Nott, and Bricknell coming off) that they were all well on shore, except Mr. Henry and Mrs. Eyre, both of whom are frequently indisposed; the one from tenderness of constitution, the other by reason of old age. After the melancholy things which have successively reached the Society's ears, it might have been expected that the natives would have fled to the mountains, on the appearance of a Missionary-ship; but, on the contrary, Matavai bay never wore a more lively appearance. His Excellency Governor King had sent the Porpoise sloop of war thither, to salt pork for the colony She lay with several canoes about her; but the moment the Royal Admiral (of whose coming they had heard) appeared round the point, they deserted her, and many more from the shore paddled in haste to us; and crowding on board, I was glad to get in anchor down, even before we had worked so far into the bay as I wished to be. Most of them knew me, and were eager to outdo each other in professions of joy and kindness. Such a profusion of provisions was immediately poured into the ship, as astonished the new Missionaries; and had a power-

ful effect in dispelling those clouds of anxiety which had hovered over their minds. The curiosity of the natives was awake to know who were the Brethren that had come to join the rest; and when pointed out, embraced them warmly, and paid them unremitting attention for the rest of the evening. When the confusion had a little subsided, I enquired of the Brethren, How they had been treated by the natives, since they were left few in number? and was informed, That since the affair at Oparré (which occasioned the separation) they had received the greatest kindness and respect from the natives. The Chiefs, and even Otoo, who was to blame, have endeavoured, by a studied conduct and greater attention, to regain the good word and good will of the Brethren, which they value, and think they lost by that act. They have known two or three very scarce seasons; yet, at such times, they had always a sufficiency sent them, chiefly by the people of Matavai, and the adjoining districts; and often, from the most distant parts of the island, by people entirely unknown to them. As for the death of Mr. Lewis, though there was cause for suspicion, they never could collect sufficient evidence to criminate the natives in it. The property left on the island at the time of the separation, is chiefly in the lands of Pomarre, and some they retain themselves; but he readily supplies them with what they want, and seldom gives any away without their leave. Agreeable to an instruction from the Society, I proposed its being returned to their own store; and demanded it for that purpose: but the experienced Brethren unanimously disapproved of my doing it; observing, That the Chief had good sense enough to consider it as confidence reposed in him; but to divest him of it the moment they had power, would destroy that idea;—that remaining with him, they were not exposed to the danger they had formerly found in trying to preserve it; and while they could command it with a word, it would be imprudent to let the Chief know they had the thought of taking possession of it.

The morning after my arrival, Pomarre, Iddea, and their train, visited the ship. Otoo and his brother came alongside also; all expressing their joy at my coming to see them again, and much surprized at so large a ship; which O[illegible] immediately compared to One Tree Hill. The Porpoise had saluted the Chiefs on her arrival, and Pomarre did not fail to inform me of this; therefore, that we might not be the less esteemed on this account, I fired nine guns, which highly pleased them. Pomarre rose from his chair, and embracing me, said, he would send every day as much provision, ready dressed, as would serve the crew; and this he accordingly did, though we had no occasion for it; so abundant were our supplies from every quarter.

On landing, the following day, I found that the Brethren did not live in the same house together, though near to each other. Mr. and Mrs. Eyre, and Mr. Jefferson, had apartments in the old house; Mr. and Mrs. Henry had a small, but comfortable house, on the same side of the river, nearer to the point; and Mess Nott, Bricknell, and Broomhall occasionally resided on the opposite side of the river, in the unfinished house, which they had begun before the separation. Mr Jefferson had kept the journal; and Mr. Eyre was storekeeper: as for President or Committee, they have had none since the Duff's departure. But now, on strangers joining them, and their number thereby increased, in compliance with the will of the Directors, and

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the dictates of their experience, they thought proper to resume them; and also, to proceed in the building of the unfinished house, for the more comfortable accommodation of the whole. Materials for this I had prepared at New Zealand; for which the Society are debtors to the owners of the Royal Admiral.

Having found the Brethren in such favourable circumstances, I thought every difficulty over; but when met to incorporate the new and old Missionaries, and to choose a President, and persons for the other offices, Mr. Read, unhappily, could not agree with the rest, nor would consent to be governed by a majority. His companions embraced this opportunity of representing him as one they could not agree with on the passage; and next day, the President (Mr. Jefferson) wrote me a letter, begging that he might return; to which I agreed, and Mr. Reed came on board again; but may, if the Mission at the Cape is established, stay there, as (except in this disagreement with his Brethren) I have seen nothing in his Missionary character to prevent it. After this, every thing was settled in the most harmonious manner. Mr. Jefferson was chosen President and Secretary; four others to form a committee; Mr Eyre to be storekeeper; Mr Davis, librarian; and Mr. Elder to the care and dispensing of medicines. Regulations for divine service,—for daily employments,—for visits to the natives,—and concerning the authority to be exercised over each other in their departments, were settled. After which, we went to meet the King, Pomarre, Iddea, and the Chiefs, by appointment, when, with Mr. Nott as interpreter, I spoke to them concerning the reasons which induced the Missionaries to come to them, the reception they gave them on their arrival, and the benefits they had received by them already; and mentioned a few instances wherein the Brethren had been ill treated; and endeavoured to convince them how easy it would be for me to retaliate upon them: that they were known in Britain; but the Chiefs there, still wishing to do them good, had sent other men, in the room of those their violence had forced away; and expected these to be better treated. Then taking each Missionary by the hand, and leading him to each of the Chiefs, I introduced them by name. With this ceremony they were very much delighted; and, on their part, promised to the utmost of their power. But before we parted, Pomarre asked, whether the new comers would fight for him, or not? — I told him No; they would fight none, except to defend themselves, if attacked, in their house. This, I believe, sunk them about one moiety in value. However, the Chief said, "Very well; if they would not fight, he would fight for them; but thought it very odd that King George, having many fighting men, sends none to his assistance." I don't know, Sir, whether our speech on this occasion was what it ought to have been, or not; but they understood it perfectly. When reminded of having given the district of Matavai to the Brethren, they looked them in the face, as if to say, Who has taken it from you? and asked, whether they were denied any thing it afforded? On some occasions they had checked the Brethren for pulling fruit; but only when they saw, through ignorance, they were injuring the trees.

Concerning what is done in the Missionary work, we must confine ourselves to the progress made in the language; which, with some of them is considerable, particularly Mr. Nott, who now converses in it freely. But, notwithstanding their acquirements this way,

way, they have hitherto been able to convey but faint ideas of divine things to the minds of the natives; who understand only, that to teach them our religion is the principal object of being among them The first part of their labours has certainly required much patience: to learn a barbarous language, and apply it to those great and important subjects, which the most refined and copious can hardly express, is no easy matter. This the Missionaries have found. However, they are proceeding rapidly towards a fair trial of what can be done; and, perhaps, fitter persons for this purpose than some the Society have now at Otaheite, could not easily be found. Mr. Jefferson, in speaking on this subject, says, he expects persecution from the natives when the Gospel is a little understood by them; as, he thinks, they will not relish its forbidding dictates: yet he hopes, in his own day, to see them embrace it.—May the God of mercy hasten it!

I noticed that the Porpoise had come to the island to salt pork. I am happy to say, that she completely succeeded in her object, having previous to my leaving the bay, salted down upwards of 500 large hogs; and might have had many more, if they had brought more salt. For this I also was greatly at a loss. After salting a very few, I took away about 350 alive, being as many as I could feed, or find room for. His Excellency Governor King, had enjoined the Commander of the Porpoise to pay attention to the Missionaries; and which they received in many acts of kindness: and I am of opinion, that the ships being there together, both previously acquainted with the Missionaries (which the natives perceived) and joining in concern for their safety and comfort, and evincing a determination to support them, has had the desirable effect of establishing the Mission on the best possible footing: so that, whoever among the natives may rule as Chief, none will dare to hurt the Brethren, except it happens in the frenzy of their encounters with each other: and not any of this nature have yet occurred to excite alarm. I believe it is the intention of Governor King to send frequently (perhaps once a year) to the islands: in which case the Society will have an easy communication with the Brethren; who can also have necessaries from Port Jackson; and for which, on this prospect, I have made some arrangement, which, I hope, will meet the Society's approbation. Mr. Shelley, who was returning to England by me, with a hope of renewing the Friendly Island Mission, on finding that at Otaheite so promising, joined it; and will be an useful member to them. While he resided at Port Jackson, he formed an attachment to a young woman who lives with Mrs. Hassel, and expressed a desire to go back in the Porpoise, to marry, and return with her, either by the same ship or some whaler. To this the Brethren agreed; and application being made to Lieutenant Scott, Commander of the Porpoise, he readily consented. This, Sir, is a most favourable circumstance for Mrs. Henry; Mrs. Eyre being now advanced in years, that by the course of nature, she may soon be deprived of her, which would reduce her (already in a weak state, with two young children) to a very distressing situation.

Mr. Broomhall (of whose defection you are, I suppose, informed) took passage with me to China. I also brought off three seamen; two of whom had been annoying to the Missionaries. Three of the crew deserted: two of whom I got back; but the other had so concealed himself in the mountains, that it was thought he could not

not be caught for some time. Therefore, having finished all that was necessary for me to do, on the 2d of August, 1801, I took, perhaps, my last farewell of the Brethren; and sailed out of the bay for Ulietea, to make Topoha, the Chief, a present, being pressed thereto by Pomarre. From Ulietea, I sailed for the Navigators Islands, where the people are more in a state of nature than at the Friendly or Society Islands. They were more intent on thieving than trading; and though they seem to be possessed of plenty, they brought little to the ship. From them I passed in sight of the Traitors' Islands; and on the 21st of August anchored in the harbour of Vavow, one of the Friendly Islands; and found that the war, in which the Brethren fell, continued to rage as violently as ever; and had reduced the people to a starving condition. I was informed that no respectable Chiefs remained at Tongataboo; that they were either killed, or had fled to other islands for safety. Lukalalla, who resides at Harby, has the strongest party. He is the only Chief of consequence that has weathered the storm. All the northern islands have submitted to him; but the inhabitants of Tongataboo will neither acknowledge him, nor suffer his adherents to land there; therefore the war continues. Cultivation is neglected. There were neither yams nor plantains (their staff of life) at Vavow, nor a single hog on the island: they had destroyed them entirely; and though I left them a breed, they are so much in want of food, that I have no doubt of their eating them; for the adverse parties actually kill and eat each other! An Otaheitan (one of Otoo's servants) had been left at these islands by a whaler; and not being used to such hard living, begged earnestly for me to take him on board: to which, in gratitude to his country, I consented. He reported their being Cannibals; and said, he had often seen them eating men.

In the 25th I weighed, and was sailing out of the harbour, when a large sailing canoe arrived from Hapae, or Harby, and seeing one like a European on board of it, I sent a boat, which they endeavoured to avoid; but the man leaped into the sea, and swam to us, and proved to be Mr George Veeson. He differed little from a native in any thing, and could hardly be persuaded to speak English. His account confirmed all that I had heard before of the state of Tongataboo, and said it would be of no use to go there, as none of the Chiefs were left; that the people were so miserably poor, I could get no supplies for either the crew or the stock. I would, however, have gone, but the ensuing night proving tempestuous, and the wind contrary, I bore up, and shaped a course towards China. Mr. Veeson came away with me. He represented himself in continual danger of his life; and said, That he was certain that had he not got into the ship's boat, they would have killed him to prevent his coming to speak against them. From Vavow, I passed the islands of Latte, Amargura, Onooafow, where I spent a day; and on the 31st fell in with the Hoorn Islands, and continued near them five days. These were discovered by Schouten and L'Maire in 1616, and had not been seen since. They afforded me plenty of provisions. A Chief from Tongataboo had taken refuge here. Veeson knew him; and but for this man, myself and a boat's crew had been cut off, when bartering with the natives. I next saw the island of Rotumah, which was the last, till we came in sight of Tinian and Saypan, between which as we passed, we beheld more than 1000 cattle feeding on the former, and a few on the latter. On the 17th

of October, I arrived in Canton river, all well; not having lost a man, by sickness, from the time of leaving Port Jackson; for which mercy, — for many that I have omitted in this long letter, and for signal preservations of myself and those under my care,—to the Lord and Giver of Life, the Over-ruler of all events, my everlasting praise is due. It hath pleased him eventually to prosper his work in my hands, who am so unworthy, that the wise and the pious will be hereby constrained to consider it a mark of his gracious approbation of their efforts, to communicate the knowledge of his mercy and goodness to these distant regions of the earth. Great indeed is the undertaking; and as the scene is so distant, great difficulties will long attend it. It will require great faith and much perseverance in all who have put their hands to this plough, whether Supporters Directors, or Missionaries, before their eyes or ears shall be gladdened with the pleasurable fruits of their labours: but, if I may be allowed to use a text to express my opinion, I believe, "they shall reap in due time, if they faint not."

I feel pained, Sir, for troubling you with so long a letter; but, before I close it, beg leave to say, that, I hope, none of the Directors will think my going to New Zealand detrimental to their affairs; for, though it prevented the Brethren from joining those at Otaheite sooner, they certainly derived advantages from the expedition: besides gaining a more enlarged acquaintance with the Heathen character, and observing the effect of soil and climate on the human mind and frame, they will be enabled to make such comparisons as may reconcile them to the place in which Providence has placed them. Otaheite not only produces food more abundantly than any in this quarter; but its inhabitants are more mild, generous, and hospitable, and have fewer horrid customs,— as Cannibalism, human sacrifices, and exterminating wars, — than the rest in this sea. The New Hollanders are wretches, driven forth from among men: they are below a state of nature many degrees. The New Zealanders sleep on their patoo and spear; and to repel or destroy each other, seems chiefly to occupy their thoughts; and the Friendly Islanders are at present much like them.

Please to present my best respects to the Directors. Perhaps, before you have time to read this, I shall have the pleasure of putting the Brethren's Journals and Letters into their hands; and as, I understand, great care has been observed, by Mr. Jefferson, in keeping *that* for Otaheite, I hope, it will be a good guide for future measures. With my best respects to Mrs. Hardcastle and family, I beg leave to subscribe myself,

Dear Sir,

Your obedient servant,

Royal Admiral, at Sea,
March 15, 1802.

WM. WILSON.

To the Rev. John Eyre, London.

Dear and Rev. Sir; my honoured Father in the Gospel of Jesus Christ,

WITH pleasure I avail myself of the kindness of Capt. Wilson, who hath promised to dispatch this by the first opportunity, with his private letters. Suffice it in this to say, dear Sir, that, notwithstanding your many fears, and the many false and prejudicial reports concerning our safety, we are, to the praise and glory of God's goodness,

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in perfect peace and safety, enjoying every temporal favour and spiritual privilege which comports with our situation and character.

Yesterday, after my letter for you was packed up in the case, I took in my hand vol. VII. of the Evangelical Magazine, in which I saw the public letter sent by the Brethren at Port Jackson; and was amazed when I saw how very unjustly matters here, and the cause of their departure, were stated As I have written more largely of affairs in my other letter, entering into particulars here is unnecessary, and, as my time is short, impracticable. I intend, as I have an opportunity, to send an exact copy of my other by his Majesty's ship Porpoise, which will sail for Port Jackson in a few days.

To come, dear Sir, to the particular intention of these few hasty lines:—From a general, yea, an united persuasion of the safety and special benefit which will, we trust, accrue from an addition to our number, we have written for a reinforcement; not to render us more safe, either in our persons or property, but for the benefit of this and the neighbouring islands. This will, we trust, agree with the original intention and scheme of our dear, zealous, and venerable father, Dr. Haweis, who, with yourself, my honoured father and friend, was for all the Missionaries to settle on this Island. Be not discouraged by the shocking affair which took place at Tongataboo. Consider how widely different our situation has been at Otaheite from that of our dear Brethren there. There is an almost unpardonable slander concerning Pomaree, in the public letter sent from Port Jackson. Though we cannot rank a poor Pagan's motives with a Christian's, yet he is, beyond expectation, our protector: he never has expressed a wish for our private property; and though he has frequently come to us, asking for presents, we have been at liberty to deny when we thought proper, without any hazard to our safety. He is more and more convinced that we are his friends; and he and Iddea come into our apartments more like our subjects than our lords. As we have, from experience and judgment somewhat mature, *recommended twenty or thirty to join us*, the greatest part families, I here take the liberty, dear Sir, to recommend, if he should make application, my dear, known, and faithful, friend and brother, Mr. Bowen; I should be happy to have him here to labour in the Lord's vineyard. But I pray to submit to our Heavenly Father this and every relative and personal concern; to whose special direction I recommend you, dear Sir, and yours, in every relation My dear wife (whose reason for staying is very falsely represented in the letter from Port Jackson) joins with myself in acknowledging to be yours in duty, love, and affection. Mrs. E. desires her most sincere love may be given to Mrs. Eyre, and acknowledges the claim which she, and the ladies who interested themselves on her behalf, have upon her, never to forget, but always to acknowledge their very generous concern which was so kindly shewed towards her. Permit me, dear Sir, to subscribe myself inviolably yours,

in the best bonds,

Matavai, Aug. 1, 1801. J. EYRE.

MISSIONARY COLLECTIONS.

	£.	s.	d.
Rev. Mr. Sloper and Friends, Devizes	10	0	0
Rev. Jos. Walker and ditto, Peppard	1	11	6
Collection at Kelso, North Britain	12	13	9
Rev. J. Wilson and Congregation, Market Drayton	2	12	6

AFRICAN MISSION.

Letters from Dr. Vanderkemp.

Graaff Reinet, Feb. 1, 1802.

Dear Sir, and beloved Brother in our Lord Jesus Christ,

THE kindness of Mr. Bresler, Landdrost of this colony, gives me an opportunity of sending the inclosed journal, from October 6 to December 1801, to the Cape; to which I have annexed a copy of the first lines of a Plan for the Missionary settlement, which General Dundas has been pleased to approve, as you will see by the copy of his Excellency's answer to my letter; and I request you to communicate these papers to the Directors of the Missionary Society.

His Excellency continues to favour our design with his protection; but though his Excellency, by several subsequent letters, has urged, as much as possible, the speedy execution of his plan, and sent a ship with provision, for the use of the settlement, to Algoa-bay; promising, at the same time, to send the materials, utensils, and instruments, which we stand in need of as a present for the new institution,—several obstacles, arising partly from the disturbances in the colony, and partly from the uncertainty in which we are hitherto involved, in respect to what power the sovereignty of this country shall, by the definitive treaty of peace, be allotted; on which account, the Governor considers it adviseable to postpone the final adjustment of the proposed Hottentot establishment till the conclusion and ratification of that treaty. His Excellency, however, recommends us, in the strongest terms, to continue the instruction of this people in the neighbourhood of Graaff Reinet, and to transport those who cannot be kept conveniently here, to Algoa-bay; referring us, in this respect, to Major Sherlock, commanding-officer in this colony, who has already offered to facilitate our proceedings, by giving us every assistance and protection. It will, perhaps, not be amiss, if the Directors should think proper, to signify their gratitude in an address to Governor Dundas, on account of his benevolent and liberal conduct; and also to Mr. Maynier, Member of the Court of Justice, and Commissioner of Government, who made to the Society a present of all the corn which he had in the field at Graaff Reinet.

If it please the Lord to make us successful in the execution of this last plan, it will require considerable expence, the reimbursement of which is very precarious and uncertain; we wish, therefore, that the Directors will favour us with their instructions, by which we may be regulated; chiefly in respect to the sum of money which they may intend to devote to this work, and the general directions of it. As to the money, it is, I think, for the present, and without making an actual experiment, impossible to estimate the expence; I can only suggest two or three observations, which may give some assistance in forming a rough calculation: — A Hottentot family, which I suppose to consist of a man, woman, and five children, may live upon the milk of four cows, a sheep and a half, and forty-two pounds of bread every week. A cow is, at present, sold for eight or twelve rix-dollars; a sheep for two: most of the Hottentots have one or more cows, and a few sheep of their own. We pay to a Hottentot, for a day's work, one shilling (two shillings Dutch) besides his victuals. The hut in which a Hottentot may live, costs him nothing. Brick and mason's work cost nothing, except the

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pay of the workmen, and a waggon, with oxen, to fetch the wood and clay, &c. to form and burn the bricks. Timber for building is enormously dear, unless we live near a wood, where timber may be cut freely; which is not the case near Graaff Reinet; and iron-work is still dearer.

Satan struggles very hard to keep the Gospel of Christ from the Heathen; but his artifices and deluſions are not unknown to us. I doubt not but he employs not only his own slaves in this work, but he perverts also the pious intentions of the children of God, and causes them to assist him in executing his wicked designs, making them, in the mean time, believe that they greatly serve the cause of God. O! that the London Directors may be kept upon their guard against these delusions! O! for a few faithful ministers like my dear Brother Read, who will devote themselves to go straightway to the helpless Heathen, and not give ear to the enchantment of those who may endeavour to dissuade their labours from these objects which call for our immediate help, under the specious pretext of labouring where sufficient means of instruction and grace are already, by God's providence, provided.

Recommending my Brethren and myself in your earnest prayer, particularly that we may be kept immoveable against the machinations of the Devil, I am, with the sincerest respect,

Dear Sir, and beloved Brother in Christ,
your affectionate Brother and Servant,
J. F. VANDERKEMP.

Bota's Place, near Algoa Bay, March 19, 1802.

Much respected and beloved Fathers and Brothers in Christ,

As the Dragoon, who is to carry our letters from Fort Frederick to Graaff Reinet is detained a day longer than we expected, I embrace this opportunity to add a few lines to the full account which our Brother Read has given you of our present circumstances:—It is uncertain if we shall stop in this place, as it seems of important use for Fort Frederick, on account of the timber, lime, and pasture which it affords: but it is probable that Government will either give it up for our establishment, or assign us another place in its vicinity. However that may be, we shall endeavour to fix it in the neighbourhood of Algoa Bay (the situation of which you may learn from Barrow's Map); and this will afford you an excellent opportunity of sending Missionary Ships immediately to us, without touching at the Cape, either with articles for the intended Hottentot village, or with Missionaries for the remoter parts of Africa, and Madagascar; which island I hope continues still to be an object of your attention. In erecting this settlement, you may be assured that we shall keep the pecuniary interests of the Society as much as possible at heart. We have inculcated it upon our people, that all which is necessary for their establishment and subsistence, ought to be the product of their own labour, except tools, and the iron-work necessary for building, &c. I have taken the liberty to lay a considerable portion of them upon the shoulders of the Governor, encouraged by his Excellency's liberal and voluntary offerings; and I shall annex the list of them, in detail, to this Letter. Though we expect (if the Lord bless us) that afterwards your Missionaries, employed in this settlement, may live upon the produce of their own industry, the present circumstances of Brother Read seem to require an annual pecuniary assistance out of the Fund of your Society:

Society: he has only drawn, when at the Cape, 100 Rix-dollars (at four shillings) upon your account; of these he has still sixty in hand; and I request you to determine in what manner this purpose may be best answered. To authorise him to draw a certain sum, annually, upon the Cape Society, may, perhaps, be looked upon as the most convenient. Brother Vander Lingen we have left at Graaff-Reinet, with about sixty Hottentots, upon a small piece of ground, given, by the Commissioner Maynier, to your Society (2,660 feet long, and 537 broad). Time only will discover if it will be advisable to keep up this separate establishment, or to incorporate it with our new Institution. For the present, we are entirely separated; and Brother Vander Lingen, as we suppose, will himself write to you, respecting the money required for his subsistence, and the expences of his Mission. The Plan of our Institution, of which Mr. Read, in his Letter, speaks, I have sent you, in my Journals of the 31st of January. It is evident that the Lord is carrying on a great work among the Hottentot nation; and we thank his name that it had pleased him to make us, in some degree, his instruments in the execution of it. The work is arduous, and the opposition strong; but if the Lord be our help, the end will be glorious, and the reward exceeding great. I am, with the utmost respect and fraternal love,

Dear Brethren and Fathers in Christ,
Your affectionate Brother and Servant in Christ Jesus,
J. F. VANDERKEMP.

ASSOCIATIONS.

THE WILTSHIRE half-yearly ASSOCIATION of Independent Ministers and Churches, was held April 21st, at Mr. Sloper's Meeting, in Devizes. Mr. Banister, of Wareham, commenced the service of the day; Mr. Ball, of Westbury, prayed; Mr. Honeywill, of Melksham, preached; M. Morren, of Yeovil, concluded. The ordinance of the Lord's Supper was administered immediately after the morning service; Mess. Sibre, of Frome, Clift, of Marlborough, and others, assisted.

Mr. Hyatt, of Frome, preached in the afternoon; and Mr. Jackson, of Warminster, in the evening: Mess. Evans, of Wells; Ralph (late of Dursley); Dunn, of Bradford; and Paul, of Castle Cary, engaged in prayer. Mr. Morren preached the preceding evening.

The GREENWICH UNION.—This Society's anniversary was held on Tuesday, May 25th, 1802, at Halfway-street, near Bexley, Kent; on which occasion, the Rev. Joseph Hartley, of Dundee, preached two appropriate sermons. The liberal collection made at the time will enable the Society to extend their labours to the many surrounding villages that seem to be athirst for the word. In those places where they have established Sunday schools and regular preaching, the evident marks of God's power and approbation have excited increasing gratitude and zeal.

MAY 26.—The Members of the SOMERSET ASSOCIATION met at Mr. Herdsman's, South Petherton; when a sermon was preached by Mr. Jackson, of Warminster, from Gen. xiii. 11.; Mr Paull, of Castle Carey; Pittard, of Martock; and Evans, of Wells, engaged in prayer. After this service, the Lord's Supper was administered; when Mess. Tozer, Rogers, Morren, Magor, Williams, and Wheaton, were severally engaged.

In

In the afternoon, while most of the ministers were engaged in receiving the pleasing reports of the spread of the Gospel, and settling their necessary accounts, a congregation was collected at Mr. Richards's Meeting-house; when Mr. Weston, of Sherborne, preached, from 2 Cor. v. 14; and Mr Wheaton, of Lynne; and Mr. Denny, of Maiden Newton, prayed.

In the evening, the whole body again assembled; when Mr. Hyatt, of Frome, preached, from John xvi. 13; and Mr. Priestley, of Shepton; and Mr. Vickery, of Compton, engaged in prayer.

The KENT ANNUAL ASSOCIATION will be held on the 7th instant, at Mr. Fowler's, Sheerness; when Mr. Vincent, Mr. Kent, and Mr. G. Townsend are expected to preach.

ORDINATIONS.

MAY 20th, the Rev. *J. Barker* was set apart to the pastoral office over the Baptist church at Towcester, in Northamptonshire; Mr. Fletcher, of Bicester, introduced the service; and Mr. Law, of Weston, delivered the introductory discourse, &c.; Mr. Keely, of Northampton, offered the ordination prayer; Mr Payne, of Walgrave, gave the charge, from 1 Tim. former clause of the 18th verse; Mr. Heighton, of Road, preached to the church, from 1 Thess. v 12, 13; and Mr. Chambers, of Barton, concluded the worship with prayer.

JUNE 15, the Rev *Wm Luke Prattiman* was ordained pastor of the Protestant Dissenting church, Farnham, Surry; Mr. Densham, of Petersfield, introduced the service; Mr. Kingsbury, of Southampton, delivered the introductory discourse, &c.; after which, Mr P. professed his faith; and Mr. K. engaged in the ordination-prayer, with imposition of hands; Mr. Bogue, of Gosport, gave the charge, grounded on 2 Tim. iv, 5.; Mr. R. Freer, of London, offered the general prayer; Mr Griffin, of Portsea, preached from Eph. iv. 1, 2, 3.; and Mr. Gardner, of Godalming, concluded. In the evening, Mr. Bogue preached from Mat. v 13; Mr. Griffiths, of Alton; and Mr. Coulson, of Croudall, engaged in prayer.

CHAPELS OPENED.

GARFORTH. About two years ago, Mr. Jackson, of Hammerton, obtained leave to preach at a house in this village; which is about seven miles from Leeds. The Gospel was favourably received; which induced the Conductors of the Itinerancy, lately instituted at Leeds, to attach it to their circuit. Two young men, the sons of a respectable merchant of Leeds, have, alternately, given their attendance every Sabbath, for the purpose of reading to the people Burder's Village Sermons, &c The number of hearers increasing, the prospect soon became so flattering, as to suggest the expediency of erecting a place of worship. Application was accordingly made to the lord of the manor; who gave stone from a neighbouring quarry, sufficient for the purpose; and a neat, commodious place was erected, capable of seating about 200 people; and which was set apart for public worship on the 21st of April.

The service was introduced, with prayer and reading, by Mr. Howell, of Knaresborough; Mr. Jackson preached from Ps. cxxii. 6.; Mr. Taylor, of Osset, prayed; Mr. Cockin, of Halifax, preached from Exod xx. 24. Several ministers from the vicinity, were present on the occasion; the place was full, and the congregation solemnly attentive.

A FAVORITE HYMN,

Written and Set to Music by the Rev. Dr. HAWEIS.



Temptations sore obstruct my way,
And ills I cannot flee;
O give me strength, Lord, as my day;
For good remember me.

The hour is near, consign'd to death,
I own the just decree;
Saviour, with my last parting breath,
I'll cry—*Remember me!*

AN HYMN,

Sung after a Sermon preached by the Rev. W. F. PLATT, *from Luke xiii. 29. on May* 30, *occasioned by the Death of the Otaheitan Youth.*

[Inserted by particular Request.]

WITH mournful joy we sing the death
Of the dear youth we lov'd;
Who, born on Otaheite's shore,
Has Britain's mercies prov'd.

Lov'd with an everlasting love,
This son from far was brought;
Grace plann'd the means, and blest with pow'r,
Each sacred precept taught.

He saw, he felt, that Saviour's worth,
By whom redemption came;
And pray'd, in his expiring hour,
That all might feel the same.

Lord, may this token of thy smiles
A gracious earnest prove,
That thou wilt deign to bless our weak
Attempts to spread thy love!

Let heathen lands, and climes remote,
Sitting in gloomy night,
Behold, with joy, the morning-star,
And hail the welcome light!

Impress with pow'r the late event
Of thy young servant's death,
May we with him of Jesus boast,
With our expiring breath!

G. Auld, Printer, Greville Street, Hatton-Garden, London.



Ridley sc

I. M[illegible]SON A.M.

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THE

Evangelical Magazine,

FOR AUGUST, 1802.

MEMOIR OF THE LATE REV. T. WILLS, A.B.

WHEN the great Master of the Harvest is pleased to call his labourers from the field to their eternal rest and reward, Faith cannot but rejoice in their exaltation, whilst Friendship drops the tear of sensibility over their bier. —Devout men carried Stephen to his burial, and made great lamentation over him.

The Rev. Thomas Wills, the subject of this Memoir, who has now finished his course, and gone to the bosom of his God and Saviour, Jesus Christ, was long a burning and shining light in the church, and blessed with eminent usefulness, as his ability was considerable, and his labours wide and unwearied. He was born at Truro, in Cornwall, of respectable parents; and being early left an orphan, under the care of his mother's two maiden sisters, he was brought up with particular tenderness, and guarded against the feats of hardihood to which school-boys are usually inured, being kept much at home under the eye of his aunts. He was early placed under the care of the able master of Truro school, Mr. Conor; and made the usual proficiency in classical knowledge, which boys designed for the university are expected to attain. The education at that school was also remarkable for a particular attention to the communication of religious knowledge; and he was obliged constantly to attend the ministry of that great servant of Christ, Samuel Walker. But, during all these years of his school-boy education, though preserved from the outward vices which in many schools too early infect the youth, his heart had remained unaffected with any sensible divine impressions, and indifferent to the concerns of his soul, or the profession for which he was designed. He was sent at the usual time to Oxford; and entered a commoner at Magdalen Hall.

The present Dr. Haweis was then a commoner of Christ-Church; and having preceded Mr. Wills at the Truro-school, and often acted as usher to the younger boys, when

at the head of the school, while Mr. Wills was in the lower forms, to him Mr. Wills was particularly recommended, to introduce him to a respectable acquaintance. From the same school, and the tuition of Mr. Walker, Mr. Haweis had carried to college a deep sense of divine truth; and, abandoning the profession of physic, to which he had been bred, had determined, with the warm approbation of Mr. Walker, to addict himself to the ministry of the word. With such happy impressions on his mind, his active spirit soon began to diffuse a savour of the same divine truth into minds of many of his fellow-collegians; and a few of them, desirous of profiting by his superior knowledge, used to assemble and drink tea in his rooms, — read the Greek Testament,—converse on divine subjects,—and,before they parted, join in prayer.

It was one of these little social meetings, to which Mr. Wills, when he came to college, was introduced; and the first time he had ever kneeled in such a society, was in the cloisters of Christ Church. He was struck with the prayer; and on looking back, could perceive no book; which surprized him more. The impression of what he heard, however, fixed on his mind; and from that time he attached himself to his friend, and constantly attended his instructions and ministry: and their connexion grew closer by the removal of Mr.Haweis, as a gentleman commoner, to the same house as Mr. Wills, soon after the former had entered the ministry. Here, with two others, they very often breakfasted alternately in each other's room; and the intercourse became mutually profitable. The reproach of the cross soon followed; and M. Wills, with the others who attended Mr. Haweis's ministry, soon became marked men. During this time his profiting evidently appeared; his diligence in study, and his advancement in the divine life went hand in hand; and as soon as his age admitted, he entered into the ministry, and was placed as a curate to Mr. Walker's brother, at St. Agnes, one of the most populous parishes in the county of Cornwall. His two predecessors in that cure had been truly good men; but were providentially soon removed by death. Mr. Wills, therefore, entered upon his labours where the sound was not unknown of Evangelical truth; and where a very large society of Mr. Wesley's Methodists had been formed. But he soon rose superior to his predecessors: his life was so exemplary, his labours so unwearied, his preaching in a style so popular, and his doctrine so clear, that he soon filled

filled the church from door to door. His education, acquaintance, and reading, had fixed his views decisively respecting the Thirty-nine Articles; which he embraced in the sense called Calvinistic; and though many of the Methodists who attended his ministry were differently minded as Arminians, yet he won the universal suffrage of his hearers, by a faithful address to the conscience, and studiously avoiding all the asperities of controversy. He endeavoured to commend the truth to every man's conscience in the sight of God: and though he kept back nothing of the whole counsel of God, he never provoked those who differed from him in opinion, by harsh censure or distance; but gave the right hand of fellowship to every man that he believed had really given his heart to Christ. The very wide boundary of a *mining* parish, the visiting the sick, and other parochial duties, made it a very laborious cure. His services at the church were frequent; and in his own house, and from house to house, he ceased not to preach and teach Jesus Christ. Many now living, many gone to their eternal rest from that congregation, are witnesses to the divine power, which, through the Holy Spirit sent down from Heaven, attended his ministrations. Though but a curate, perhaps never man had more personal weight and influence with his congregation. His presence everywhere inspired awe and reverence, and his advice was heard with filial deference. In the village called Churchtown, nine out of ten houses are public ones, for the various purposes of the miners. On the Lord's Day they were, during divine service, shut: he sometimes visited them, and if any person perceived him coming, he instantly fled, and waited not his rebuke. His income was but scanty, but his mind was always liberal, and his disposition to be so, sometimes exceeding his ability. Hardly ever man was more beloved or feared by his parishioners than the curate of St. Agnes.

The indefatigable Lady Huntingdon, in her peregrinations, visited him in that dreary abode amidst the Tin Mines; and a connection commenced, by the marriage of her niece, Miss Wheeler, which grew up into particular intimacy: she knew the value of such a minister, and he felt himself honoured by her attention, and the connection she had formed. Her invitation to him to join her, and move in the more extended sphere of her numerous chapels, with other reasons, I shall not here detail, after many years of successful labours at St. Agnes, engaged

him

him to quit his distant country abode, and visit the great metropolis, and other cities, under the patronage of this eminent and illustrious woman.

I stay not to make reflections on this first period of Mr. Wills's life and ministry: his eminent usefulness and indefatigable labours are well known. Some have censured him for leaving so fruitful a field; but we should allow every good man to think for himself, and ought to give him credit for the purity of his motives; many of which can only be known to himself. Certain it is, his flock parted with him with many tears, and his memory lives among them respected and beloved.

He now launched out into a wider field of labour. He was a ready and pathetic preacher. Everywhere he was heard with attention; and the relation in which he stood to her Ladyship, put particular respect upon him. In this epitome it is impossible to follow the course of his labours through England and Wales, in many journies north and south, preaching everywhere, often out of doors, with many thousands, under the canopy of Heaven, singing the loud praises of our God. The numerous chapels of her Ladyship he often visited; and many, in a variety of places, have reason to bless God for his labours among them. His travelling expences were borne by her Ladyship. A small salary was added, but his chief support was from his own income; and I may venture to assert, that when he left her service, in point of fortune, he was even poorer than when he entered it. Lady Huntingdon was too wise to purchase any man's services; and could place little dependence but on those who counted their work their wages. Never was so extensive a connection maintained at an expence so comparatively small. Her assistants were willing labourers; and I could produce, to their honour, those who served for many years with their whole hearts, that never bore from her Ladyship's service a shoe-latchet of earthly advantage. Mr. Wills's situation and employments gave him particular weight; and the length, as well as the constancy of his labours, seemed to fix him in his situation; but the very distinction he enjoyed tended to produce effects, which were ultimately to separate such endeared friends and relatives. As he was in office, and held in honour, he probably felt himself of importance, and thought he might advise and act, with a freedom that Lady Huntingdon chose not to admit. She was conscious of the purity and simplicity of her own motives, and had seen her plans

plans and efforts crowned with such success, that she was not disposed to alter her own purposes, or to brook contradiction. This disposition in each had been secretly undermining the cordiality and confidence which had subsisted, when a difference of opinion respecting a measure proposed, grew into a breach, and ended in a separation. Both rest in their beds of death, and are doubtless entered into glory: there all differences are closed, and they rejoice together. It however may afford a useful lesson on the necessity of mutual forbearance and submission one to another: the blessing of being lowly in our own eyes, however exalted by usefulness; and the wisdom of yielding, where the contrary spirit and conduct bring so much vexation and trouble to the unbending.

This third period of Mr. Wills's life led him to proceed in his usual career of labour, but in another line; for his heart was set upon his work; and if one door was shut, he hesitated not to enter at another, where his services might attain the same object; and the Master, whose he was and whom he served, be glorified in him and by him. For this end, he took a chapel in Silver-street, another in Grub-street, and afterwards one at Islington; in all which he preached with his usual energy, and with great acceptance; making occasional tours into the country, in various directions, everywhere esteemed and valued for his work's sake. In these employments, the latter years of his life were usefully spent, though his circle was more contracted; and, with some transient indispositions, he pursued his great object. He grew larger in person, and his health began to suffer. He sat to preach, when he was unable to bear the fatigue of standing. A paralytic affection attacked him. He lost a friend whom he highly valued, which much affected him. His eyes began to fail: an evident imbecility of mind, as well as body, advancing, compelled him to quit the work of the ministry, and to make trial of his native air, if it would afford him any relief. With this view, he retired into Cornwall, to the house of an old friend at Boskenna: there he lingered for a considerable while, under a complication of disorders, utterly incapable of ministerial labour, and only waiting his approaching dissolution. He was delivered from the burdens of the flesh May 12th, 1802, in the 63d year of his age; and resting from his labours, his works do follow him.

Unacquainted with the exercises of his mind during his tedious confinement, and not being present at the closing

scene, the writer can only express his confidence, that He who had begun the good work, would perfect the same. When palsy and its infirmities supervene, the mind is often equally affected with the body: it is no more the same man. The spirit is already entombed in the corruptible mass, and its agency interrupted. The state is independent of the sensations which may then distress, or agitate. The compassionate High-Priest can be touched with the feeling of our infirmities.

This is designed but as a sketch;—probably some friend, who has been more conversant with the latter state and circumstances of the fallen Standard-bearer, may furnish his Obituary.

THE BEGGAR.

It was a fine evening, and we had been for a walk to enjoy the sweet breeze, and admire the departing sunbeams. We had crossed the lawn in our return, and were come to the church-yard gate—my friend Eusebius, his daughter Phebe, her cousin Sophia, and myself. Here a Beggar accosted us—his hair was white with the snows of fourscore winters, and his gait decrepit. Phebe, the moment that she saw him, prepared a trifle to drop into his hat; but her cousin, who had her arm, withdrew her on the other side, with a frown:—"I hate beggars,"—said Sophia.

My friend Eusebius perceived the whole; Phebe looked wishfully, and wiped a starting tear with her handkerchief. We were just behind—Eusebius knew her heart, and acted for her. We stopt to hear the old man's tale.—It was short:—he was old,—past labour,—had no friends,—and so forth. My friend (who always carries a few Tracts in his pocket) wrapped our little benefaction in a short address "To the Aged," and left it, with a request that he would get somebody to read it to him. Gratitude glistened in his eyes—mutual blessings were exchanged, and we passed on.

In consequence of this delay, the ladies were within doors before us. Eusebius affected to chide Phebe for passing by on the other side—a thing she was not accustomed to do, when Misery was near. She was silent, unwilling to accuse her cousin; but Sophia was touched to the quick. She confessed it was her doing—that she had no pity upon common beggars, and thought it very low to notice them—alluding to our stopping.

Eusebius

Eusebius drew a chair next Sophia, and addressed her very closely. "Nor I neither, Miss," said he, "when there is ground to suspect imposture: but grey hairs tell no lies; and that man's hands have evident marks of labour: he was not born to an estate, and hard work and dom gets one. For my part, I consider the industrious poor as a blessing to the country; and, indeed, what could we do without them? "The King himself is served by the field;" and most of our temporal comforts, and even necessaries, depend upon that class of people. Nay, they are bequeathed to us as a legacy by our dying Lord:—"The poor ye have always with you."

Superbia was much affected, and Eusebius perceiving it, turned the conversation. "Sir," said he, addressing me, "this subject interests me in another view. I am myself a Beggar, and live upon the alms of my Divine Benefactor. I am obliged to beg my daily bread, and feel I cannot live an hour independent. For what are all my possessions?" "Riches make to themselves wings and flee away:" and Job's history teaches me, that were they a thousand-fold as great, woe to me if I were to "trust in uncertain riches!" But if in temporals, much more in spiritual things am I a Beggar; and that without the pleas and excuses that beggars generally make. I cannot say my poverty is undeserved—I cannot plead the merit of my industry—I cannot promise that I will beg no more—on the contrary, I expect to spend all the remainder of my days a Beggar at the gate of mercy.

"No hand, no heart, O Lord, but thine
"Can help or pity wants like mine."

PHILO.

ON SCRIPTURAL EVIDENCE OF A STATE OF SALVATION.

NOTHING invigorates the steps of the weary traveller like a certainty of being in the right path to his longed-for home, and a consciousness that every fresh exertion brings him nearer to a happy termination of his course. So the Christian, if assured that he is in the only way of salvation, cheerfully endures the length and hardness of the road, and patiently makes head against the storms he has to sustain; counting all present afflictions as light and momentary, and therefore not worthy to be compared with the glory that shall be revealed.

How much, therefore, are to be regretted obstacles that prevent the sincere believer from making sure his calling and election, and from attaining to the full enjoyment of that hope by which we are saved! Yet, on no subject does there appear to be a greater variety or opposition of opinions, than upon the evidence of a state of Salvation. Copious volumes have been written, and numerous sermons preached upon this topic; the chief use of which has been to excite believers to earnest enquiry, rather than to satisfy their doubts, or to dispel their fears. Many persons regard all claim to assurance of salvation, as presumption or enthusiasm. Others, even of the most opposite parties, assert, that no one who entertains a doubt of his state, can be a real Christian. Some profess to have attained to full assurance, whose general temper and conduct are inconsistent with the faith of God's elect. Others, whose outward practice adorns the doctrine of God our Saviour, live in perpetual despondency and distress of mind.

What shall we say to these things? Various temperaments of the animal spirits have doubtless no slight effect upon this part of the Christian's experience: but error on either side proves, in its degree, ignorance of the Scriptures, and of the power of God. If real believers cherish despondency, or others a groundless confidence, it must be either through misapprehending the nature of the genuine effects of faith, or through neglect of bringing their own spiritual state to the proper test. In each case, the Apostle's exhortation and reproof are applicable:—"Examine yourselves, whether ye be in the faith; prove your ownselves: know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?"

Various are the passages of Scripture, which exhibit the marks of a renewed state; but all of them agree together, and centre in one point. There is perhaps no declaration more express or positive on the subject, and yet none that has been less improved for this purpose, than the solemn description given by our Lord of the Day of Judgment, in the 25th chapter of Matthew, from the 31st verse. It appears to me to be in part figurative; but its direct tenor requires us to consider the distinction there made, between the characters of them who are saved, and of them who are finally condemned, as being literal and decisive. This distinction consists in *affording* on the one hand, *or withholding* on the other, *the relief*, of whatever kind, *that we see* persons, who are truly *the people of Christ*, although they may be

be the meanest in every view among them, *in actual necessity of receiving*. The grand purport of our Lord's statement, whether literally or figuratively interpreted, demonstrates that all who live in the habitual neglect of this duty, whatever may be their plea for omitting it, shall go away into everlasting punishment. It is not, however, to be supposed that the mere outward performance of the duty, without regard to the motives of such a conduct, is a sufficient evidence of the title to everlasting life. Our Lord searches the heart; and requires to be loved with all the heart. The relief we afford to his people, must be given through love to *Him:* but if we withhold that relief, no other evidence of love to him will be admitted at the last great tribunal; and therefore no other can now be approved by him. Thus, when our Lord addressed Peter with that searching question, "Lovest thou me?" and was answered by him in the affirmative,—Jesus replies, "Feed my Lambs." The same question being again twice repeated, and receiving similar answers, our Lord each time rejoins, "Feed (or tend) my Sheep." Thus he plainly, and most forcibly, intimated *what* is the genuine and infallible effect of love to Him; in perfect agreement with the evidence of it, which he describes in them who are finally accepted.

The relief which it is incumbent on us to afford to Christ's necessitous people, must naturally be limited, in its kind and extent, to the ability with which we are endowed, and the opportunities of which we can avail ourselves. Our Lord varies, in a remarkable manner, the modes of relief; to feed the hungry, to give drink to the thirsty, to entertain the stranger, to clothe the naked, to visit the sick and imprisoned: yet it is observable that these directions eminently apply to a state of persecution for Christ's sake; and that they chiefly relate to temporal assistance, which implies some power to render that kind of help. In his charge to Peter, it is evident that spiritual relief is chiefly enjoined. In each case, the weakest of Christ's people are peculiarly specified as objects of relief; being most in necessity, and affording the best opportunity of acting from love to Christ, unmixed with selfish motives. The evidence is reduced to the lowest possible terms; "to *one* of the least of these my brethren:" and elsewhere we are assured, that if we have opportunity only to give a cup of cold water to one of these for Christ's sake, the reward shall not be lost. The case may be supposed, of a solitary believer, who has not even *one* of the least of his brethren within reach of his benevo-

lent

lent aid: but the spirit of the precept, and therefore of the evidence, is, "as we have opportunity, to do good to all, and especially to the household of God." In all cases, while we possess rational faculties, and are therefore accountable creatures, we can *pray* for Christ's people: but intercession for them, accompanied with neglect of opportunities to do them good, can only be accounted hypocrisy, by "Him with whom we have to do."

It is greatly to be lamented, that the genuine evidence of love to Christ here inculcated, is no more considered, and carried into effect. The exercise of beneficence to individuals of our own sect or party, and of hospitality to those of our own rank or scale of intelligence, is not uncommon: but to *this*, other motives, beside the love of Christ may prompt us. The weakest, the meanest of our brethren, like the worst sailing vessel in a fleet under convoy, most needs our attention; and to *him* it is that our Lord most emphatically directs it. Let us be careful to cherish no prejudice, by which we may exclude from our list of Christ's people the very persons who afford us the best opportunity of demonstrating our love to HIM. Vain will it be for us, in *this* sense, to say, "Lord, when saw we *Thee* hungry?" &c. Rather let our conduct be such, that our Lord may present to us, among the flock at his right-hand, objects whom we have relieved, although at the time we were doubtful whether they belonged to him.

RABKASHEB.

THE NOBLEST CHARITY.

To the Editor.

Sir,

The Pages of your Magazine have often been honoured in recording the Missionary Zeal and noble Liberality of Christian Societies and Individuals, whereby others have been excited to imitate such good Examples. Perhaps you will have no objection to present to the Public an Example of former Times, in a Man whose Name will ever be dear to the Philosopher and the Christian Philanthropist, the Hon. Robert Boyle. As it may not be so generally known that he was as eminent for Religion and Missionary Liberality as he was in Philosophical Researches, the following Extract from his "Life" may be acceptable to many of your Readers; and may perhaps excite some of them to imitate so excellent an Example of Love to the Souls of Men.—By inserting it, you will oblige yours,

J. J.

"THE Hon. Mr. Boyle was a man of extensive learning; one of the most exact enquirers into the works of Nature that any age has known; and what reflects the greatest honour

honour on himself and upon Christianity is, that while he was an accurate Reasoner, he was also a firm Believer. His religion was not a mere profession, by which he was distinguished from an Atheist, a Jew, or a Turk; but he suffered it to have its due and genuine influence on his life and actions. He did not only wish well to the cause he espoused, but endeavoured to diffuse that light and knowledge even in the most distant parts, which he saw so absolutely necessary for the present and future welfare of mankind. This indeed is the noblest kind of Charity, and therefore discovers the warmest benevolence. But Mr. Boyle's generosity and beneficence did not stop here; it was discovered in innumerable instances relating to the external wants and distresses of his fellow-creatures; and conferred too in such a manner as enhanced their value. But these I shall omit, and represent him only as an example of beneficence in the propagation of Christianity. He was at the Charge of the Translation and Impression of the New Testament into the Malayan language, which he sent over all the East Indies. He gave a noble reward to him * that translated Grotius's incomparable book of the *Truth of the Christian Religion* into Arabic; and was at the expence of a whole impression, which he took care to order to be distributed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the Company thought it became them to be the doers of it, and so suffered him only to give a share towards it. He was at seven hundred pounds charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed largely both to the impression of the Welsh Bible, and of the Irish Bible in Scotland. He gave, during his life, three hundred pounds to advance the design of propagating the Christian Religion in America; and as soon as he heard that the East India Company were entertaining propositions for the like design in the East, he presently sent an hundred pounds for a beginning, and an example; but intended to carry it much farther, when it should be set on foot to purpose. He had designed (though some accidents did upon great considerations divert him from settling it during his life, but not from ordering it by his will) that a liberal provision should be made for one who should, in a very few well-digested Sermons every year, set

* The learned Professor of the Oriental Languages, Dr. T. Hyde.

forth

forth the truth of the Christian Religion in general, without descending to the sub-divisions amongst Christians; and who should be changed every third year, that so this noble study and employment might pass through many hands, by which means many might become masters of the argument." * — *Life of Mr. Boyle*, p. 36, 37.

* Among other eminent Works which *Boyle's Lectures* have produced, Derham's Physico-Theology (the Substance of 16 Sermons) deserves a place in the library of the Philosopher and the Divine.

ORIGINAL LETTER

From the late Rev. EDWARD HITCHIN, B. D. *to the Rev.* JOHN PYE, *of Sheffield.*

Rev. and dear Brother Pye, *Jan.* 19*th*, 1773.

THIS evening I received a very kind letter from Mr. G. It affected me greatly. May this find you in the body! Before it arrives (though I am at present well) my immortal spirit may be landed! I rejoice to reflect upon our past acquaintance. Dear brother, I am glad to think that I had an interview with you last summer. I believe we shall never meet more on this side that river which we must soon cross; but, as grace can save such a sinner as I am, I possess a strong hope that I shall meet you before the throne, and intimately know you. My David! my kind friend! my father's friend! my dear old companion! to no man have I so opened my soul to as yourself—I love you living!—my soul cleaves to you in death.—I write this as my *love-token*. I could (if Providence would permit the favour) fly to your habitation. My soul is with you while I write.—Brother Pye, the infinite atonement will bear your whole weight—Your Jesus, who is the Mighty God, will bear you up. The doctrines we have preached will revive the mind when nature is dissolving. I know that the decrees of Heaven are what you have the most solemn and cheerful contemplations of—that you bow to the Divine Sovereignty—and that you rest on *Him*, who is worthy to *open the book*. Be of good courage, you have been made faithful—eminently useful. If you go soon, I hope not to be long after you—I believe you to be apparently riper than I am—You, my dear brother, are well acquainted with history, sacred and profane—you have read the world, mankind, and that microcosm, your own heart. O look to the once-bleeding heart of your Lord. We know not how to part

part with you—but Christ lives. If you go home now, you leave the cause of Christ among Dissenters, in a very low condition: but Jesus is a Priest upon his throne! Dear brother, pray for me—I will not cease to pray for you—I long to meet you!—Mr. G—'s letter ravishes my heart. He informs me that you preach at home: I mean your *pro tempore* home—may you preach to the last!—the eternal God will support you. My love to your amiable partner, my sister Pye—leave, O leave her with your God—leave your church with the blessed and adorable Trinity. Death, dear brother, is more formidable at a distance than when it is near. You are the object of my envy, rather than of my pity. It would be needless for me to cite the many passages that suit your case. The Holy Ghost be your comforter! Farewell, dear brother; my whole heart meets you—Farewell—not for eternity! How glorious shall we appear in Jesus! If you die first, think of me in your expiring moment, if nature and grace can, at that conjuncture, permit the thought. I am, living and dying, your inviolable friend and affectionate brother,

EDWARD HITCHIN.

ENCOURAGEMENT TO PIOUS PARENTS.

A LETTER TO A FRIEND.

My dear Sir,

KNOWING, with you, the heart of a father, and how anxiously a christian parent feels for the salvation of his offspring, I cannot refrain from making you the sharer of that pleasure which I lately derived from a Treatise of Dr. Goodwin on Election. Turning over his voluminous writings, I observed the title of his 7th chapter on that subject, viz. "God orders his election so, as to run in a successive line from godly parents to their children, yet not so as to infringe the freedom of election-grace: and that this his way of acting is consonant to the principles of reason, and agreeable to his other proceedings."

The author judiciously observes, that election is founded on the mere good pleasure of God; who, in election, did not consider these persons as children of such parents, as a motive to his choice. He considered them as persons yet to be created to glory; designing that they should pass through this world as a passage to it; and accordingly ordered their condition so as to manifest his love—as that, ge-

nerally speaking, they should be poor—that they should live in such places, and come of such parents. These circumstances were not previous to election, as the occasion of it; but subservient to the design, and means of its accomplishment. Thus the *Jews* are said to be *beloved* for their fathers' sakes, but not for their sakes *elected**.

In order to shew that the blessed God, in choosing his people thus, acts agreeably to the principles of reason, the Doctor observes,—

1st, "That God hath implanted in the affections, the gracious affections of parents, the strongest desire of their childrens' salvation; and God knows the heart of a father, having a Son himself, whom he loves, and has made heir of all things. To comply, therefore, with that desire of his own implanting, he has so ordered it, that his elect should proceed from the loins of his elect, rather than from others, who have no heart to desire such a privilege for their children, nor would ever account it a mercy. It was indifferent, in itself, through whose loins his elect should come, as it served only to bring forth men whom he would love; but seeing it would be a gratification to such parents, and cast away on others, he chose rather to bestow it upon his own people.

2d, "This is a privilege more than external and temporal; it is a spiritual blessing, reaching to eternity; and of its comfort the inward man only is capable. All spiritual affections towards others, though drawn forth by fleshly relations, will last for ever: as that spiritual love which subsists between believing husbands and wives will continue in Heaven, as it is an honour to Jesus Christ, for ever,—so "I, and the children whom thou hast given me." To ministers, their converts are their crown in the day of Christ; and so likewise are such children to such parents. It had been a small thing to Abraham to have been counted the Father of the Faithful, if his comfort had been only from what he saw on earth in Isaac and Ishmael:—no, it is yet to come; when, at the day of judgment, he shall see so many of God's beloved ones to have been taken out of his loins.

3d, "God acts according to the strictest rules of friendship, in being a friend to the family of a friend. David and Jonathan, who were the noblest pair of friends we read of, made this covenant with each other:—'Thou shalt not only while I yet live, shew me the kindness of the Lord;

* Rom. xi. 28.

but

but also thou shalt not cut off thy kindness from my house for ever.' Now God professeth himself to be the most true and perfect friend, and therefore he will not suffer himself to be exceeded by any act of human friendship. What! four thousand years after, to remember his covenant with Abraham and Isaac! as in the future conversion of their seed the Jews! Yes,—they are beloved for their fathers' sakes. What an unheard-of friendship is this!"

My dear friend, this passage has afforded me much encouragement; I hope it will afford you the same. It is a good antidote to that too-general opinion,—That the children of the godly are very commonly wicked. I well know that some of them are so; but I have often observed, with great satisfaction, that the Lord continues his grace in many families through several successive generations. Let us, dear Sir, not be wanting in sedulous attention to their religious instruction; let us take care to exhibit daily in our families the power and the pleasure of vital godliness; and, above all, let us be earnest in our prayers, animated by the preceding considerations, that the God of all grace, the God of Abraham, Isaac, and Jacob, will bless us and our seed.

Should you read this letter to your amiable children, tell them from me, that this is as encouraging to them as to us. "This doctrine lays a great obligation on them to seek the Lord. Let them say, 'The Lord is my strength and my song, and he is become my salvation. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.' Will you, dear children, desert your father's God? This is the highest ingratitude. Solomon says, 'Thy own friend, and thy father's friend, forsake not.' O cleave to him, and you shall have a double portion of his love, and be his Benjamin, in comparison of other Saints." Draw near to your father's God, and say, "Lord, thou hast given me some light into thy decrees. Thy word tells me that the heavenly inheritance is bequeathed to the children of thy children, and that thou hast delighted to produce thine elect from thy elect. Lo, therefore, O Lord, thy servant presents himself before thee as one of these; and so, not knowing but that this estate may belong to me, I come to thee who keepest these records. I beseech thee to look into thy book, look into thy heart, and call to mind the unfeigned faith which dwelt in my parents, and I hope shall dwell in me also. Thou hast disposed my heart to seek thy face; thou hast in a special manner invited me,

certifying that I shall be doubly welcome.—O Lord, resolve my doubts, and shew me plainly that I am one of them."

"Thus to the parents and their seed,
Shall thy salvation come;
And num'rous households meet at last
In one eternal home."

Coventry. I am ever affectionately yours, G. B.

THE NAIL IN A SURE PLACE.

ISAIAH XXII. 23. — *As a Nail in a Sure Place.*

It is said of Jesus, that "to him gave all the prophets witness;" and there is no doubt but it was a grand object with all the sacred writers to exalt "him whom God delights to honour;" yet some of the images they employ, seem to give but a mean idea of his infinite excellency — this, for instance, in the text before us, of a *Nail.*

To remove this objection, and cast one ray of glory on the name which I love and adore, I would just shew the importance and propriety of the metaphor, in the prophet's use of it, by an extract from Sir *J. Chardin* and Bishop *Lowth*. Sir John says, "They do not drive with a hammer the nails that are put into eastern walls; the walls are too hard, being of brick; or if they are of clay, too mouldering: but they fix them in the brick-work as they are building. They are large nails, with square heads, like dice, well made; the end being bent, so as to make them cramp-irons. They commonly place them at windows and doors, in order to hang upon them, when they like, veils and curtains *." Bishop Lowth adds, "that they were put in other places too, in order to hang up things of various kinds, as appears from this place of Isaiah, and from Ezek. xv. 3, who speaks of a *pin*, or *nail*, to *hang any vessel thereon.*"

This metaphor, then, contemptible as it may at first appear, conveys two very important ideas: —

1. That Christ is an essential part of God's building; and those who attempt to build without him, will not have a *peg* to hang their hopes upon: — which leads to another idea:

2. That Christ is the only support of a sinner's hope:

"Other refuge have I none,
"*Hangs* my helpless soul on thee."

"Grace hath been shewn from the Lord our God†, to leave us a remnant to escape, and to give us a *Nail* in his holy Temple." Amen. So be it, reader, with thee and thine,

T. W.

* Harmer, vol. 1. p. 191. † Ezra ix. 8.

DELIGHT IN RELIGIOUS EXERCISES, AN EVIDENCE OF VITAL GODLINESS.

REFLECTIONS ON PSALM XXXVII. 14.

EVERY part of the conduct of God towards man is marked by strong expressions of his infinite beneficence; and this discovers itself in few instances more eminently, than in rendering the path of duty the path of felicity: in making the institution of devotion the channel of our best enjoyments. This charming truth is taught us by the striking words of David:—"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Hence we derive this observation, that every act of devotion is delightful to the pious mind: and this proposition is illustrated and enforced by attending to the exhortation, and to the promise,—to the duty, and to the reward.

1. We are *exhorted* to delight ourselves in the Lord, and make Religion our chief pleasure. The carnal mind feels an aversion from God. The exercise of religion is burdensome: his language is,—"Behold what a weariness is it!" But the feelings of the pious heart are admirably expressed by the inspired author of the 84th Psalm:—"How amiable are thy tabernacles, O Lord of Hosts: my soul longeth, yea even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God! Blessed are they that dwell in thy house; they will be still praising thee."

It becomes us to delight ourselves in the object of devotion. The Divine Essence is the grand object to which the gracious soul will labour to raise its devout affections. God the Father, as the fountain of Deity, and of redeeming love;—God the Son, as the medium of our access to God, and of communications out of the fulness of Deity to impoverished man;—God the Holy Ghost, as inspiring divine life, and sealing to the soul the redemption purchased. This glorious object is the centre to which every sanctified desire tends:—this is the only source of real and durable felicity.

We should also delight in the blessings sought. When the serious mind enters the house of God, and bends at the footstool of infinite beneficence, let it reflect—What are the blessings which I ask? are they the delusive pleasures, or fading honours of this world?—No: a participation of the image of God, communion with him, and the prelibations of Heaven: these are the favours which the believer esteems

as

as life, yea, better than life.—Again, The promises which ensure these blessings, should create delight. A gracious soul delights in the promises, because they authorize him to expect all the rich treasures of the Covenant of Grace. These are the "wells of salvation," by which the weary traveller is refreshed; and the act of prayer is no more than presenting to God his own words of promise.—We should delight in the feelings awakened in religious exercises:—These are exalted reverence of God—deep and sincere humility—lively gratitude, and heartfelt love—great astonishment at the freeness and fulness of sovereign grace, discovered to such worthless creatures: in a word, all the christian graces, styled by the apostle the Fruit of the Spirit, which shed a fragrance around the Disciple of Jesus.

Should it be asked, From whence does this delight arise? we reply,—From the work of grace in the heart. Without this, there is no solid ground for delight. This is the rich fountain, which sends forth such a variety of pleasing streams. This is the well of water within, which springeth up to everlasting life; and, without this, our acts of devotion would not arise to God: for (as one said) "A prayer without grace, is a prayer without wings." This will inspire an holy boldness to draw near to God. A guilty conscience will damp your zeal, and shut your mouth.—From a persuasion of our relation to God: an assurance that we are his children, will be an infinite source of delight. A relation to Jesus the Intercessor, will naturally create joy unspeakable, when it has the witness of the Spirit of God with our spirits. Hence a good hope springs up in the soul; and this hope is built on the promises of God, and his veracity. God has said, "I will make such joyful in my house of prayer." It is therefore not only the privilege of the children of God to rejoice evermore, but their incumbent duty; and to enforce this duty, contemplate

2. The *Reward:* "He shall give thee the desires of thy heart." Bountiful liberality!—Christian, awake—elevate your desires—ask liberally—fear not to exhaust Infinity!—ask thy soul what are its desires?—wilt thou not eagerly reply,

"Let others stretch their arms like seas,
"And grasp in all the shore;
"Grant me the visits of thy face,
"And I desire no more!"

You ask for greater purity. Sin is your daily burden. On this account you loathe and abhor yourself. To obtain

greater

greater degrees of sanctification, is your constant errand to the temple and the throne. You desire stronger faith to glorify God in the season of adversity,—to believe in the wisdom and goodness of God in affliction,—and calmly to resign your dearest comforts into the hands of your Heavenly Father. You long to imbibe more of the meek and gentle Spirit of Christ. This is an amiable and highly ornamental temper—"in the sight of God of great price." —More frequent communion with God, and more bright prospects of the celestial Canaan, awaken your ardent desires. You long for greater elevation above the world; an holy superiority to all its fascinating smiles and terrifying frowns.

Remember then, and plead the promise of your Covenant-God and Father in Christ Jesus; and in due time it will be accomplished to you in all its divine fulness; "For though the heavens and the earth shall pass away, my words shall not pass away, saith the Lord thy Redeemer."

On the review of this subject, let each say, If these are the delights of vital godliness on earth, what must Heaven be!—Judge, O believer, what will be the holy extacies of thy soul, when the mirror shall be removed, and thou shalt see clearly, immediately, and face to face!—when thou shalt no more sip at the distant stream, but drink thy fill at the fountain-head! When the Lamb, which is in the midst of the throne, shall feed thee, and lead thee to the fountain of living waters, and the Lord God shall wipe away all tears from thine eyes!

Let each seriously and impartially examine his own heart. This subject will try the nominal professor and the ungodly. Ah! what an awful evidence will arise against such characters! Such can sin cheerfully, but are miserable in religious exercises. Not a more indubitable criterion can be obtained of the solemn distinction between the children of God and the slaves of Satan.—May God the Spirit convince us all of our real characters!

Plymouth. H. M.

ANSWER TO A QUERY.

To the Editor of the Evangelical Magazine,

Sir,

LATELY reading Dr. Watts's Sermons, the passage which follows, appeared a suitable answer to a Query in your last vol. page 438, which, for the benefit of those who have

have not the volume, I copy.—"What is the express and "decisive meaning of the Scriptural terms, 'Flesh,—Car-"nal Mind,—Law in the Members,' &c. as applicable to a "soul renewed by the Spirit of God, and made partaker of "a divine nature?" This I do not remember to have seen answered. The following passage refers to an unregenerate state; but the same ideas hold in the state referred to in the Query, in their degree. The other passage from Dr. Owen confirms the same truth:—indeed, the whole book of Dr. Owen, from which the passage is taken, is a very excellent reply to the Query, and deserves the enquirer's reading.

"The word *Flesh*, signifies and includes all the principles and springs of sin that are found in man, whether they have their immediate and distinct residence in the body, or in the soul. The word *Spirit*, signifies and includes all the principles of holiness that are wrought in any person, whether immediately residing in soul or body: and among the many places of Scripture where they are so used, those words of our Lord himself to Nicodemus *, seem to make this most evident, where he means to assert, that what comes by natural generation, tends toward sin; and what is derived from the operation of the Spirit of God, leads to holiness. Or, more plainly, thus:—All the principles of sin spring from mere human nature, as derived from our parents, and are called *Flesh*; and, on the contrary, All the principles of holiness spring from the Spirit of God, and are called *Spirit*; and thence his argument derives the necessity of *being born again*, or born from above. In the first part of these two sentences, *Flesh* and *Spirit* are taken literally for the flesh of man and the Spirit of God. In the latter end of the sentences, Flesh and Spirit must be taken figuratively for the principles of sin and the principles of holiness.

"*Reasons why Sin, and the Principles of it, are represented by the Flesh.*

"1. Because fleshly or sensible objects are the chief delight and aim of sinners: they pursue them, and they rejoice in them; and these lead away the soul from God to sin. It is the great business of sinners to fulfill the lusts of the flesh, and make provision for it, &c. The things that relate to the flesh, and enjoyment of this sensible and present life, are the objects of sinful appetites, or of lawful appetites in a sinful degree; and therefore sin is called *Flesh*.

"2. Sin is also called *Flesh*, because it is communicated

* John iii. 6.

often

and propagated to us by the parents of our flesh, &c. How often does the haughty, the peevish, the choleric temper of the parent, appear in the son or the daughter, beyond all contradiction. There is proof enough from the word of God, that we are *conceived in sin, and shapen in iniquity*; that *man who is born of a woman*, is neither *clean* nor *righteous* *. Irregular tendencies towards lawful delights, and strong propensities towards unlawful ones, a neglect of God, and aversion to all that is holy and heavenly, with an inclination towards fleshly and sinful objects, are conveyed to us all, even from our first parents, &c.

"3. Another reason why sin is called *Flesh* is, because the chief springs of sin lie most in our fleshly natures. All the while we continue here in this world, the occasions of sin lie much in our body, in our blood, in our natural constitution; in this mortal frame and contexture, fancy and passion, in all their wild irregularities, are much influenced by flesh and blood. Our bodily senses, and our natural appetites, are continually tempting us away from our duty, and leading or enticing us to the commission of sin, or at least immediately falling in with temptation; insomuch that sin is said to *work in our members* †, *to reign in our mortal body* ‡. Sinful actions are called the *deeds of the body* §. Our sins are called *our members* ‖." *Watts's Sermons on Var. Subjects.*

"The *Body*, in the close of the verse **, is the same with *Flesh*, in the beginning. If *ye live after the flesh, ye shall die; but if ye mortify the deeds of the body, ye shall live.* It is that which the Apostle hath all along discoursed of, under the name of *Flesh*, which is evident from the prosecution of the antithesis between the Spirit and the Flesh before and after. The Body then is here taken for that corruption and pravity of our natures, whereof the body, in a great part, is the seat and instrument; the very members of the body being made servants to unrighteousness thereby ††; it is indwelling sin, the corrupted flesh, or lust, that is intended." *Dr. Owen on the Mortification of Sin.*

* Ps. li. 5. Job xv. 14. John iii. 6. † Rom. vii. 5.
‡ Rom. vi. 12. § Rom. viii. 13. ‖ Col. iii. 5.
** Rom. viii. 13. †† Rom. vi. 19.

TWO AWFUL WARNINGS.

How thin is the partition between this world and another!—How short the transition from time to eternity!—The partition nothing more than the breath in

our nostrils; and the transition may be made in the twinkling of an eye! "Poor Chremylus, I remember (says Hervey) arose from the diversion of a card-table, and dropped into the dwellings of darkness." "One night (continues he) Corinna was all gaiety in her spirits, all finery in her apparel, at a magnificent ball: the next night she lay pale and stiff, an extended corpse, and ready to be mingled with the mouldering dead." Legions of disasters, such as no prudence can foresee, and no care prevent, lie in wait to accomplish our doom. The most common occurrences, those from which we suspect not the least harm, may prove the weapons of our destruction: nay, if God give command, our very comforts become killing. The air we breathe is our bane; and the food we eat the vehicle of death. The last enemy has unnumbered avenues for his approach: yea! lies entrenched in our bosom, and holds his fortress in the seat of our life.

> Ah! in what perils is vain life engag'd!
> What slight neglect, what trivial faults destroy
> The hardiest frame! Of indolence, of toil
> We die; of want, of superfluity.
> The all-surrounding Heav'n, the vital air,
> Is big with Death!

Every day brings proofs to corroborate these important truths; and the short narration I shall lay now before you, is not one of the least striking.—A young man, in the meridian of life, whom I shall call Phineas, and whose residence was in this neighbourhood, travelling with his father, and a few more persons, from this place to Shrewsbury, had occasion to stay a short time at an inn on the road, a few miles distance from hence, where he made himself intoxicated; and on the renewing of their journey, he very emphatically told the driver (his father and his friends being in a chaise, and himself on horseback) "Drive to Hell, and I will follow you!"—when, alas! (I tremble to relate it) he had proceeded not much more than two hundred yards, before his horse made a small stumble, and threw him off, by which his skull was fractured!—the convulsions of death seized him! and without ever once articulating more, in a short time he made his entrance on an awful eternity.

O! dreadful catastrophe!—Little did Phineas think, his parents, or those who heard his prediction, that the grim tyrant would be commissioned by Almighty God, and that almost in the same breath, to accomplish it! Well! may they, and every one who reads or hears of the exit of this

unhappy

unhappy youth, gather advantage from his misfortune; and particularly may we who are young, be stirred up thereby to give all diligence to secure our entrance into everlasting bliss.

Market-Drayton. GULIELMUS.

We subjoin the following awful circumstance, copied from a Reading Paper, and confirmed to us by persons residing in that neighbourhood, as a melancholy companion to the above:

THE following awful circumstance happened at Wittlesford, Berkshire, a short time since:—A middle-aged woman, much given to passion, and to making use of bad words, quarrelled with another person; and in the course of the quarrel, made use of some very shocking expressions. On her mother's remonstrating with her, she uttered a dreadful imprecation, said her tongue was her own, and she would make use of it. She was immediately struck speechless, being taken with a kind of paralytic stroke. Medical aid was called in; but she never spoke afterwards. It was on a Sunday she was taken, and she died on the Thursday following.

DEATH OF VOLTAIRE AND ROUSSEAU.

From a Letter of the Rev. J. FLETCHER, *dated Nyon (in Switzerland) July* 15, 1778.

IN one of my letters, I promised you some anecdotes concerning the death of our two great Philosophers, Voltaire and Rosseau.—M. Tronchin, the physician of the Duke of Orleans, being sent for to attend Voltaire in his illness at Paris, Voltaire said to him, "Sir, I desire you would save my life. I will give you the half of my fortune if you lengthen out my days only for six months. If not, I shall go to the Devil, and carry you away along with me."

Mr. Rousseau died more decently; but as full of himself as Voltaire was of the Wicked One. He paid that attention to nature, and the natural sun, which the christian pays to grace and the Sun of righteousness. These are some of his last words to his wife, which I copy from a printed letter circulating in these parts:—"Open the window, that I may see the green fields once more. How beautiful is nature! How wonderful is the sun! See that glorious light it sends forth! It is God who calls me. How pleasing is death to a man who is not conscious of any sin! O God! my soul is now as pure as when it first came out of thy hands; crown it with thy heavenly bliss!"

God

God deliver us from *Self* and *Satan*, the internal and external fiend! The Lord forbid we should fall into the snare of the Sadducees, with the former of those two famous men, or into that of the Pharisees with the latter!"

QUERIES.

I. If a professor of godliness be ever so moral in the world, and exemplary in his family, — how can it with truth be that his heart and his treasure are in Heaven, when, year after year, from morning till night, he is immersed in the concerns of business, and his hands and heart are evidently engaged on earth, and earthly things?

II. Our Lord saith *, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—From this passage, another correspondent enquires, "Whether the promise is not to be understood as referring to temporal as well as spiritual blessings? and whether I am not required to believe, that God will surely give me the blessing I have asked, though I have waited long, and have yet no prospect of it, seeing my spiritual interests are concerned in it?"

* Mark xi. 14.

THE BEST ELECTION.

A FRAGMENT OF AN ELECTION CONVERSATION, BETWEEN A CANDIDATE AND HIS CHRISTIAN FRIEND.

Candidate. My dear Sir, can you inform me how I may secure my election?

Friend. Yes, Sir, — by diligence: — you must *give all diligence* to make it *sure*.

Cand. That I have already done, Sir; I have spared, I assure you, neither trouble nor expence. I have opened houses for entertainment, — I have canvassed personally, — I have employed agents to collect voters, — I have set the printer to work on broadsides and handbills; and (to let you into a secret) I have got a clever fellow from London to draw them up; one who is used to write for the Newspapers, and can draw up an advertisement with spirit, and a little smart abuse of my antagonists.

Fr. Alas! Sir, that a gentleman and a Christian, as you no doubt profess to be, should stoop to such arts, to influence and corrupt the minds of the people. I heartily wish you would bestow as much pains to secure your election for a better place!

Cand.

Cand. A better place, Sir! how do you mean? Is not this as respectable a borough as any in this part of the country?

Fr. True Sir; but I refer to a city, and even an heavenly one. The true Christian, Sir, is "a citizen of no mean city." My advice is, to "give all diligence to make your election sure" in the New Jerusalem.

Cand. O ho! I understand you now. But gentlemen of your sentiments, I believe, consider that business as already settled. Do not you, Sir, consider your election already fixed and unalterable?

Fr. Not more, Sir, than the business in which you are engaged.

Cand. How so? I wish my election were as sure as you represent.

Fr. And do you not think the event is known to God?

Cand. Certainly.

Fr. Then the event is sure to him.

Cand. No doubt of it.

Fr. And must infallibly correspond with his fore-knowledge.

Cand. That it is certainly foreknown to the Supreme Being I have no doubt; but that does not make it sure to me.

Fr. I admit that, and therefore your anxiety to make it sure to you. But why not employ the same diligence in a case of infinitely more importance?

Cand. O Sir, if I am to be saved, I shall be saved; and if not, you know I cannot help it.

Fr. And if you are to be elected for this Borough, you will be elected; why then all this trouble and expence?

Cand. Ah Sir! if I do not use the means, I know that I shall not be chosen.

Fr. And what reason have you to suppose you shall be saved without means?

Cand. That subject we will defer, if you please, to a "more convenient season." I must wait on my electors.

Fr. Alas! Sir,—so said Felix, the Roman Governor, when Paul "reasoned of righteousness, temperance, and judgment to come;" but that season never came; and I much fear it may be so with you. The world will always find you an excuse for neglecting religion; and the enemy of souls will represent every thing as more important than the *one thing needful.* The Lord awaken you from the delusion! F.

OBITUARY.

OBITUARY.

HENRY WATKINS.

Mr. Henry Watkins, the subject of this memoir, at the age of twenty was totally inattentive to religious truths; when providentially passing through Moorfields, on a Sabbath morning, with a gun on his shoulder, about to make a shooting excursion, his attention was mercifully arrested by a person who was preaching, as was then usual at an early hour, on the ground whereon Finsbury square is now built: his discourse turned upon Matthew iii. 12. "Whose fan is in his hand, and he will thor ughly purge his floor," &c. He waited till the sermon was over, and, by God's grace, some part of it made such an impression on his heart, that he returned home, and, for the first time, sanctified the Sabbath, by seeking further information as to "what he should do to be saved!" Thus he, among thousands, answered to the Scriptural declaration, "I am found of them that sought me not; I am manifest to them that asked not after me:" and such a work of grace appears to have then commenced, as was carried on for forty-five years upon earth, and is now exchanged for everlasting glory. In the prime of his life, his affections toward divine things were very lively; neither his time, trouble, nor expence were spared, whenever he discovered any prospect of usefulness. He frequently visited the prisoners under condemnation in Newgate, to tell of the loving-kindness of the Lord, and to direct them to Jesus as a Saviour to the uttermost. He was a very active agent, under Providence, in obtaining Mr. Romaine's election and establishment (after several contests) in the Rectory of Blackfriars; with whom he was intimate through life. About the beginning of the year 1800, his health appeared to be rapidly declining; and in the month of August it was evident that his dropsical state was beyond the reach of medicine to counteract. At the beginning of his confinement to his room, when his wife and children were standing round him, he said, "God bless you all! may he give you peace! I have not that joy which is often felt; but I hope I am on the Rock. To know how precious time is, a person must be in my state." Mentioning to his son his wish to go to his dwelling in London for a few hours, and the advice he had received from his physicians, not to attempt it, he added, "As I cannot go to-day, I am sure I shall never be better able; and pausing, he added, "Well, but physicians cannot hinder me from going to my heavenly home." On the 15th of August, when his family were around him, he said, "I have not indeed, great joy;" but I look to the mercies of my Saviour, and rest all my salvation on Him:" adding, that, though his heart was not so happy as he desired it to be, yet God had made with him an everlasting covenant, ordered in all things and sure, which, said he, "is all my salvation, and all my desire."—From that day, by water rapidly accumulating in his chest and head, his intellects were much impaired, and continued imperfect in their exercise, except at intervals of a few minutes. On Sunday, the 24th, in very broken accents, and with much apparent fatigue, he said, "In the Lord have I righteousness and strength; my hope and refuge is in him who came into the world to save sinners. My love to all my friends. May the God of all comfort, comfort you all! I wish you all happy—none know the value of time till they come to die."—Upon remarking that God was gracious in ameliorating his affliction, by the hope of a blessed immortality, and that, in the midst of trouble, he manifests himself as a Father of mercies,—he replied, "God is a Sovereign, who can in one moment withdraw the lively communications of his grace; but, nevertheless, the foundation of God standeth sure; the Lord knoweth them that are his.—I shall soon be in Heaven; I long to be there!" At another time, when speaking

speaking of his hope, and enquiring whether it were lively, he said, "It was not so lively as he could wish, but that God was good and gracious; and he trusted in the multitude of his mercies." For three days previous to his death he appeared in a continued slumber; scarcely uttering any thing. During this period, the writer, taking the advantage of an interval of reflection, mentioned some of the promises of Scripture relating to a state of blessedness in Heaven; when he clearly and unexpectedly said, "Well, farewell; God Almighty bless you!"—and, shutting his eyes, he immediately reclined his head on the pillows placed before him; and the writer thus received, as the very last words of one of the best of fathers, his departing blessing! He scarcely spoke after this; and, in a state of tranquillity without appearing to be sensible of any pains of death, his soul took its peaceful departure, that it might be present with the Lord. His death was much regretted with a numerous connection, who had received ample testimony of the integrity of his character in the profession of an appraiser and auctioneer, for more than thirty years. J. W.

[*The Obituary of Mrs. Watkins in our next.*]

MARY FRANKLIN.

MARY FRANKLIN was known by her constant attendance on the public worship of God at Bethel Chapel, for near four years past. She was the mother of sixteen children, and the subject of great affliction and distress. I was sent for to visit her on Saturday, December 12th 1801, when I found her confined to her bed, approaching fast to an eternal world, with a hope full of immortality. She related, with much grief, the sins of her past life, and spoke, with humble gratitude and joy, of the goodness and mercy of God towards such an unworthy sinner. The following remarks, among many others, dropt from her dying lips: "Before you, Sir, came to this place, I paid no regard to my soul. This tongue was employed in swearing, and the worst of language; but, blessed be God, for near four years, it has been employed in prayer and praise. Many Sabbaths after my return home from Bethel Chapel, I have not had even dry bread to eat; but I have read the text, recollected the sermon, and my soul has fed upon the bread of life. O, Sir, I would not part with what I enjoy, for this room filled with gold. What is all the world without Christ? I am not afraid to die."—When I asked her the ground of her hope, she said, "Jesus Christ hath lived, and suffered, and died, and rose again, *for me.*" After commending her by prayer, to the care and keeping of her Heavenly Father, I took my leave, not supposing her race so nearly run.

The following day (the Sabbath) Mr. P. visited her, and found her happy in the enjoyment of a well-grounded hope of Heaven; and about four o'clock in the afternoon she fell asleep in Jesus. I. F.

JANE BARTLETT.

Miss JANE BARTLETT died the 17th of December, 1801, having just entered her twenty-first year. Her parents are valuable members of the Baptist church in Oxford. Whilst deeply lamenting the early death of a beloved child, they are constrained to rejoice that her life was "crowned with the loving-kindness of the Lord."

Miss B. was the eldest of a numerous family. Parental instructions and examples, together with the public ministry of the word, were sanctified to her early conversion. About her fifteenth year, she appeared to have very impressive views of her own character as a sinner; and, possessing just sentiments of Gospel truth, she never indulged a hope of reconciliation to God, but through the blood of the cross. As she appeared to give decided proofs of a work of grace on her heart, she was, at her own request,

request, baptized and admitted into church-fellowship; together with a brother, nearly her own age, in May, 1799. From this period, to the time of her death, she appeared to make great progress in a meetness for the heavenly world.

Her last illness was of several weeks continuance, and, till near its close, appeared dangerous to none but herself. She often said to her intimate friends, "You will not believe me; but I know I am going to leave you." This declaration was made, unaccompanied by terror. Death appeared to her disarmed of his sting; and, with the exception of some few intervals, her faith triumphed over his power.

Her friends, indulging the illusions of hope, frequently spoke of the probability of her recovery. About a fortnight before her death, she replied to an intimation of this nature from her brother, "No, I shall not recover; I know I am going:"—and immediately added, with strong and joyful emotions,

"See the kind angels at the gates, Inviting ME to come;
"There Jesus, the Forerunner, waits To welcome trav'llers home!"

A few days after this, she was confined to her bed. On finding herself unable to rise, she said, "A father never chastises a child but for some fault—I have been thinking what are my faults—I have many faults—many omissions of duty—I have wanted spirituality—I have been too much conformed to the world." In the latter instance, a faithful and tender conscience discovered cause for self-censure, where others thought her conduct highly worthy of imitation. Under every discouragement, Christ was her refuge. At intervals, her hope was obscured by a temporary cloud, and she said, with much earnestness to her parents, "Pray that Satan may be bound."

Three days before her death, an abatement of disorder allowed a conversation of nearly an hour with her minister. Her mind appeared perfectly calm and collected. With a voice and manner indicating a full appropriation of the sentiment, she said, "I go to God, the Judge of all; and to Jesus, the Mediator of the new covenant; and to an innumerable company of angels; and to the spirits of the just made perfect." She laid peculiar emphasis on the words, "Jesus, the Mediator of the new covenant." "Repeat," said she, "those lines:—

"To Jesus, our atoning Priest; To Jesus, our superior King."

Immediately adding,

"He ever lives to intercede, Before his Father's face!
"Give him, my soul, thy cause to plead, Nor doubt the Father's grace!"

The minister said, "You do not doubt it, my dear friend?" She replied, "No, I do not—I did; but I do not now. It seemed hard, that when I looked to Jesus, he should hide his face! but I looked again, and he smiled! My doubts are gone."

The two succeeding days, her mind was happy. Her only concern was to console her sorrowing parents, for whom she prayed with strong affection, and lively ardour of devotion. On the day of her death she repeated often her favourite scripture: "I go to Jesus, the Mediator of the new covenant," &c. About a quarter of an hour before her departure, she said, "Call in my father and mother, I will take my leave of them; I am just going." As they entered the room, she said, in the most solemn manner, "I am going; the Lord be merciful to you, and support you both, and have mercy on me, and receive me, through Jesus Christ! Amen." Soon after, she was heard to whisper, "Lord Jesus receive my spirit!". Her last words were, "All is well." Having said this, she fell asleep, leaving the most full and certain hope, that she is one of those who "sleep in Jesus," and whom "God will bring with him."

Oxford. J. H.

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RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

By the arrival of the Royal Admiral, the Directors have received the Dispatches from the Missionaries at Otaheite. Their Journal, which has been regularly kept to the Time the Royal Admiral left them, contains many interesting particulars of their own Conduct and Labours, and of the Manners and Customs of the Natives. For the immediate Gratification of their Brethren in the Country, and the Friends of the Society in general, they have the Pleasure of laying before them the following Letters: — Two from the Whole Body of Missionaries, settled on the Island of Otaheite; another from a very respectable and judicious Person at Port Jackson, who has manifested peculiar Friendship and strong Attachment to the Objects of the Institution; and some Extracts from a Letter of Mr. Shelley, One of the Missionaries.

TO THE DIRECTORS OF THE MISSIONARY SOCIETY.

Honoured Fathers and Brethren,

THE arrival of the Royal Admiral, Capt. W. Wilson, in Matavai Bay, on Friday, July 9th, 1801, brought your welcome letters, dated March 24th, 1800; 16th, 1800; and June 11th, 1800; as also nine welcome Brethren, Missionaries, with an abundant supply of our present necessities. About a fortnight before the arrival of the Royal Admiral, his Majesty's armed ship the Porpoise, arrived here with dispatches from Governor King, of New South Wales; by which it appears, a design is laid for opening a communication in the traffic for hogs, between this island and the Governor. As our journals (which we with pleasure transmit) contain all transactions that have already passed upon this important subject, we refer you to them for particulars, and shall only observe, that we hope our Heavenly Father will, by his power, wisdom, and goodness, make the dispensation instrumental in establishing the Mission on Otaheite.

We heard of the ship Duff's capture, near six months ago, by the Albion, Capt. Bunker; and apprehended somewhat of your afflictions on that account, and other things which have occurred. We rejoice at the steadiness of your attachment to us, the fervency of your affection, and the zeal of your endeavours for us, and give glory to God on your behalf for it; praying, that every disappointment you have met with, and may yet meet with, may be graciously sanctified to a public and private good.

That *we* should be called at all to fight under the banner of the King of Kings and Lord of Lords, is a great act of free and sovereign grace; and that *we* should be placed in so conspicuous a rank of his army (as you say we are) is marvellous (at times) in our eyes. That the throne of grace should be daily and monthly sought unto, and ten thousand times ten thousand prayers be offered up on our account, and that the Christian world should be interested for us and our success, bring comfort and consolation to our minds.

Our preservation, in the midst of many dangers, we ascribe, with dutiful acknowledgement, to the good-will of God towards us and his elect among the Heathen in these parts; nothing doubting but that in due time it shall be clearly manifested why we were brought here, and for what end preserved.

Our views of the best manner in which the Gospel should be

planted on this island, may, in some things, differ; but we desire to look up to the Lord, to be guided by his Spirit in a peculiar manner in this respect. The present addition to our numbers will, we trust, in a very short time, give us to see our path of duty in a clearer manner; and God, we believe, will enable us to walk steadily in that path of duty. At this time our endeavours are to organize ourselves into one regular body, so that each may fulfil his station in the community to the glory of God in the public good.

The Brethren you have sent (all but Mr. Read) we receive in tender affection. Why we solicited Capt. Wilson to retake the above-named person on board, our journal will shew. We pray that our faith may be encreased, that each may prove a mutual help to the other, and all of us be profitable to the Heathen. On our Brethren's arrival, we cordially welcomed them, and introduced them to the principal Chiefs, who behaved to them in a friendly manner; and expressed themselves well pleased at their settling with us.

How we have disposed of the property left in our hands upon this island, our journals will best explain. Though our peculiar situation required that we should give largely to those around us, yet we have not given all; neither have any of us (as you have been informed) either from choice or necessity, conformed to the dress of the natives. The articles you have again kindly furnished us with, as it is a fresh testimony of your love, we the more thankfully accept.

We think no exhortation given by our honoured Fathers and Brethren on the important duties of love, humility, &c. superfluous, but necessary; and shall, we hope, at all seasons, dutifully attend to the exhortation; and earnestly pray, that we may be so endued with the Spirit of all grace, as that we may walk humbly before God, and in love with all men.

Having now lived upwards of four years on Otaheite, and in that time seen and heard much of the manners and education of the natives, we cannot dignify the union of a Christian man with one of their women with the honourable name of *Marriage*; but, in our judgment, we conceive a connection with any one of them, in her present state, is a breach of the laws of God; and if a member of our community should not be possessed of the gift of continence, we believe the path of duty to be rather a return to our native country than an union with an Heathen prostitute, whose chastity before and after such an union is upon an equal footing.

Respecting your enquiry concerning what this island can produce, in order to enable the Society to sustain the great expence incurred in keeping up a frequent communication with us, it is necessary to inform you, Otaheite is a heap of mountains, surrounded with a narrow ledge of low land, which, upon an average, is not half a mile broad; this narrow ledge produces bread-fruit, cocoa-nuts, apples, &c. &c. The higher mountains are in general steep, difficult of climbing, and many altogether inaccessible: these mountains produce timber, mountain-plantains, &c. The lower hills are capable (at least many of them) of cultivation, and would produce things congenial to the climate and their situation; at present, the generality of them produce long grass, &c. The valleys are very many, some of them well watered, but narrow; and sometimes suffer much from inundations. The produce of the valleys, for some way up, is the same as the low grounds. That coffee, cotton, and sugar could be produced as well here as in any island in the West Indies, there is no cause to doubt. As to medicinal woods and barks, as we are

all of us unacquainted with such things, we cannot write upon the subject.

How the island may be rendered serviceable to the cause of God in these seas, by its productions being raised for the support of the Gospel, is certainly a very great and momentous consideration. We are afraid of colonizing, lest it should prove in time destructive to the liberty, or lives and property of the natives. Some of the islanders themselves have expressed a suspicion, that if a large body of foreigners should come and settle among them, they would be turned out of their possessions, and driven to the mountains. But you, our honoured Fathers and Brethren, have among you many men of experience and wisdom, and, we doubt not, will aim only at the glory of our Head in your undertakings. Whatever may be your future plans, and whoever you may send forth among us, suffer us to recommend strict examination into their Christian experience, moral character, and natural disposition. Women, with their offspring, will be as safe here as their husbands. By our journals you will see the nature of that communication which is begun to be opened between Otaheite and New South Wales, with its probable success; and if any thing can be made of it to the good of the Missionary Cause, is, perhaps, worthy of consideration.

To the questions proposed, we return, in order, the following answers: —

1. Before the arrival of the Brethren, Brother Eyre and wife, Jefferson, and Nott, were under one roof; Brother Henry, and family, under another, close adjoining; Brother Bicknell by himself, on the east side of the river. Our Brethren that came in the Royal Admiral are to reside with Brother Bicknell, whose house is fitting up for that purpose.
2. We meet three times on the Lord's Day; and morning and evening every other day, when at home, or not lawfully hindered. We have not yet preached or prayed publicly in the language of the country.
3. Every member has employed himself as he judged it to be his path of duty.
4. Our habitations are principally the work of our own hands.
5. A spot of ground has been enclosed, and some attention was paid to the cultivation of it; but hitherto without much success, owing to various domestic occurrences:—our unwillingness to cut down some bread-fruit trees that hindered the growth of plants sown, and the natives' goats and hogs, who have frequently broken in and stolen and devoured our articles planted.
6. A public journal is kept; and has been, and is under the care of Brother Jefferson.
7. Brothers Eyre, Henry, and Jefferson have hitherto led the services of the Sabbath Day; at all other times divine worship is conducted in rotation.
8. There was more harmony among the Brethren a little before the separation of the Society, than had been for some time before.
9. We have been more harmonious since the separation than before.
10. Two have been separated, from our communion: who, when, and for what, see our journals for August 1798 and July 1800.
11. Our conduct towards the separated, we hope has not been inconsistent; for their restoration, we have used those endeavours we deemed expedient, but without success.
12. We are not masters of the language; and cannot at all times,

upon

upon all occasions, speak fluently, or make ourselves well understood.

13. A female child of Huaheine, whose father is an Irishman, named Connor, and which child Sister Henry has taken under her care, is learning to read with her own daughter, and promises fair. On our first arrival and settling on the island, a school was attempted; but various occurrences rendered its success abortive, and continuance short. — Since the separation, no school has been attempted. — Mr. Broomhall endeavoured to instruct a lad; but could not succeed.

14. The natives in general appear familiar, and free from jealousy. As we have always studiously avoided intermeddling with their political state, and never have attempted to exercise dominion over them, they have (that we know of) no more apprehensions than we have designs of endeavouring to bring them into any kind of subjection. They do seem sensible of advantages derived from an intercourse with us.

15. The residence of the women was of short duration; — their improvement in the language inconsiderable; — their situation so novel, and their difficulties so various, that it was not in their power to exert themselves as teachers among the female natives, or much among the children; though, as to the last, endeavours were made.

16. It does appear that some few national prejudices are weakened; and, we hope, the dawn of civilization is approaching. They know (some of them) a little how to use several of our tools; and probably would soon know more, were there encouragement given by their chiefs. The native that wrought with Mr. Hodges, blacksmith, continues to keep charge of the forge, and is able to do several things; as also others of his countrymen, who learn from him.—A few can handle the whip-saw.

17. Eimeo has been visited two or three times, but no other island. A Chief of great authority, from Huaheine, who is now on this island, has given some of us various invitations to his country, and promised to be our protector; but at this time Huaheine, and other islands adjoining it, are involved in war. The same spirit which, for some years past, has been prevailing over Europe, has made its entrance into these seas, and caused much commotion (and threatens more) among the Society Islands; — the destruction of all government and subordination. The *Mannahowne*, or common people, are rising up against their chiefs, and overturning all authority. The commonalty of Otaheite are equally disaffected with their present form of government as Huaheine, Ulieteea (or more properly Oryatáa) &c.; and are watching a favourable opportunity of shaking off their allegiance, and levelling all distinctions of Chiefs among them. The Porpoise arrived at a very critical period; for (as we have since been informed) had her arrival been one week later, it would have been decided, whether there should have been one king, or every man a king.— What state the islands to the eastward are in, we cannot tell.

18. We must refer to our journals for the answer to this question, and to those Brethren who left us, and are now in England.

19. Our arms were never hostilely used, though it is not improbable but while we had any, the dread of them rendered the natives distant and suspicious.

20. The

20. The articles the Brethren have again supplied us with, we doubt not but we may preserve in safety, and without endangering our lives; though we must continue making presents to the great Chiefs, as solicited.

21. We do not consider ourselves more secure in our persons by the reinforcement sent us; yet, without doubt, while we are kept walking humbly and uprightly before God, the increase of our number may have a tendency of rendering our cause more favourable in the eyes of the natives, when they see we are all of one heart, one mind, and one spirit.

22. We all may, without any danger to our persons, and (as before observed) always have worn our European apparel, one excepted; who, from choice, not necessity, wears a *tēaputa* and *parrau*.

23. We know not that the inhabitants of Otaheite have any marriage engagements: at times they have some ceremony, as related in our Journal, concerning Matte-áh and Mahéiannoo (see Journal for March, 1799); but we believe they in general come together without ceremony, and separate in the same manner. When a man of some consequence is disposed to take a woman, he feasts her parents, and makes them presents; and, after a while, the father or mother delivers up their child. What the husband expects from his wife we cannot tell; but we verily believe fidelity on either side is not at all to be found. So sensual and so void of connubial affection are they, that it is common for people of power to put away their women if advanced in years, or their beauty be injured by sickness, &c. and take a young woman — yea, a very child: also, the Chiefs (at least some of them) have certain persons in their connection, who, in the Chief's absence, &c. sleep with their wives. Both men and women are jealous; and we have heard that men have killed their women, on the bare suspicion of faithlessness: yet, notwithstanding, the husband, for a very trifle, will prostitute his wife, and parents their children. The children that are saved, their parents seem to express great affection for them.

24. There is not, in our judgment, the smallest probability that a chaste union can be formed with any one native woman on the island, in her unconverted state. They are a most loose, covetous, lascivious race; and so much are they under the dominion of the carnal mind, that it is a common thing for fathers to be the first that cohabit with their daughters.— From such characters, what chastity can be expected!

25. No *lasting* appearance of attention to the Gospel-testimony has yet been manifested in man or woman.

With our earnest prayers for the success of the Missionary Society, we remain,

Honoured Fathers and Brethren,

Yours, in the bonds of affection,

British House, Matavai,
July 24th, 1801.

JOHN JEFFERSON (for the Society.)

Honoured Fathers and Brethren,

We cannot suffer Capt. Wilson to take his leave of us without once more making our public acknowledgments to God the Father of all mercies, and Jesus Christ the Son of his love, for our being and well-being; and to you, the servants of God, for your kindnesses to each and all of us. You have shewn yourselves concerned

for

for our safety, anxious for our welfare, attentive to our wants, and have answered your solemn declaration of not forgetting us. That you may not be disappointed in your hopes,—that your labours may not be in vain,—that you may not waste your strength for nought, and expend your riches to no good purpose, we solemnly request that you will still be earnest, pressing, and persevering at the throne of grace, that we may stand fast in the faith, rooted, grounded, and settled in the doctrines of grace, patient and steady in the practice of godliness; and diligent, faithful, and successful labourers in the vineyard of the Lord. We are men of like passions with the heathen inhabitants of Otaheite; and, if suffered to be guided by them, if permitted to be under their dominion, the consequence is obvious.

It may be long before we (if spared) shall hear from you again. In the interval, what strange and wonderful displays of mysterious Providences may occur, who can tell! Our lives we consider as a vapour, which soon disappears; and, though possessed of immortal spirits, yet we remember that they are in earthen tabernacles, which must soon be dissolved. The work before us is great and momentous, the difficulties innumerable and unconquerable by mortal power; but, if God be for us, who can be against us?

Since the closing of our first letter, the subject of sending more Missionaries to Otaheite has been particularly discussed; and it was concluded upon, that an application should be made for the addition of at least twenty or thirty Missionaries, and recommended that the major part of the number be married persons. If this can be complied with (and which we think necessary for the establishment of the Mission among the Society Islands) we shall, if the Lord will, be able to give our brethren and sisters a thankful and comfortable reception at Otaheite.

We are at this time happily cemented, and trust shall be more so. We have brought ourselves under some degree of subordination, which, if attended to, with the blessing of the Lord, may be much for our peace, happiness, and usefulness. Each enjoys a good share of health, sister Henry excepted, who remains very weak and sickly.

Capt. Wilson has shewn every kindness in his power. His removing from the island three wretched runaway seamen, who were a nuisance to all society, disturbers of public peace, and enemies to all good, is doing a great piece of service to the island and mission.

We now conclude with our fervent prayers for your perseverance in missionary endeavours, for the universal spread of Christ's kingdom, and his speedy appearance to dry our tears, remove the curse, and destroy death, and for our happy assembling in the realms of light, joy, and glory. We remain,

Dear and honoured Fathers and Brethren,

Your affectionate Brethren in Christ,

JOHN JEFFERSON,

For the Society of Missionaries on Otaheite.

British House, Matavai,
July 29th, 1801.

P.S. We have purchased, from a man belonging to the Royal Admiral, two coach-wheels for necessary services, and for which we have given a note for 5l. upon Mr. Hardcastle. Brother Shelley is going

going in the Porpoise to New South Wales; and, as it is probable *that* or another vessel will soon be sent by Governor King for more hogs, his absence will not be long; but, as his voyage will necessarily be attended with some expence, and as various articles we have now, and may hereafter have occasion for, can be purchased at Port Jackson, Capt. Wilson (who has money due to him there) has written to his debtor, to put into Governor King's hands the sum of 200l. sterling, for the Society's use. Capt. Wilson has also written (as we shall likewise do) to Gov. King, to request his Excellency to serve us in this matter, by receiving the money, and permitting us to draw for it as need requires. We shall open a correspondence with the Rev. Mr. Marsden, of New South Wales; from whom we hope to derive profit in counsel and advice. Capt. Wilson has shipped off a ton or two of turmerick, by way of experiment. In his judgment, he thinks it very good, and valuable in England. As there is abundance on the island, we will endeavour to collect a few tons against the arrival of the next vessel that the Society sends. The castor-nut is wonderfully spread over the whole island; if that is of any value, we could soon collect a considerable quantity. We have neither convenience nor skill to extract the oil.

The following is a List of a few Things necessary.

A compass,	Button moulds
A thermometer and barometer,	Black cloth for coats,
A good quadrant,	Some iron pots and kettles,
An ephemeris,	Salt and salt pans,
Pitch for a boat,	Shoes,
Paint for a house,	Some crockery,
Sail for a boat,	A cutler's wheel for grinding razors
A few good razors for the Society,	Light clothing.
Watering pots,	

Medicines, brother Elder has mentioned in his letter to Dr. Haweis.

JOHN JEFFERSON.

Sir, *Sidney, New South Wales, Nov.* 4, 1801.

KNOWING that it will at all times be acceptable to you and the Society, to hear any thing concerning the Brethren at Otaheite, I have just taken the liberty to drop you a line. Your letter, addressed to the Missionaries sent out by Capt. Bishop, was given to Mr. Shelley yesterday. Being a public letter, he conceived himself authorized to open it, as it might be of advantage to the Mission for him to know the contents before he sailed from hence to Otaheite. You will be informed by himself for what purpose he revisited this colony. I believe him to be a very suitable young man for a Missionary, and much approve of the step he has lately taken, viz. to take a wife with him. It has ever appeared to me, that no permanent Mission could ever be established at Otaheite without a number of married persons. I have been almost nine years in this civilized school of iniquity in New South Wales, and have had many painful contests to sustain; but my situation would have been much more intolerable had I been a single man. My wife and family, in the hour of temptation and trial, have often proved an asylum of peace and tranquillity. As there can be but little doubt but the Missionaries will now maintain their ground at Otaheite, I think it would

would be advisable, that such Missionaries as may come out in future, be in general married. I am extremely sorry that the Directors have been kept so much in the dark, and for so long a period, as is evident from your public letter, and that of the Rev. Mr. Eyre. I was very anxious, on the first arrival of the Missionaries from Otaheite at Port Jackson, for them to write, and to give the Directors a candid and circumstantial statement of every circumstance which had taken place amongst them, that they might not leave the Directors involved in uncertain doubts how to arrange their future plans. I am apprehensive the Directors received no official information, such as could direct them how to proceed in future. As there is now likely to be a constant communication kept up between this colony and Otaheite, it will, perhaps, be necessary for the Directors to take this important matter into their consideration. Perhaps the advantages and disadvantages may be many, which will accrue from this communication to the Mission. It should be remembered, that this colony abounds with men of the most licentious principles and vicious lives. Some of these infamous characters will now find their way to the above island; and being void of all honesty and religion, they will be prepared to commit the most nefarious crimes upon every occasion. Where crimes are committed against society, punishments must be inflicted to prevent, as far as possible, their repetition. Should this colony be supplied with animal food from Otaheite hereafter, as it is likely to be, such abandoned wretches as will find their way to that island from hence, will, I am aware, greatly endanger the Missionary cause. I know Governor King will be cautious who he permits to go there, while he has the command of the colony; and also be particular in his instructions to the commanding officers of such vessels as he may send there: but Governor King may not remain long in this settlement, and his successor may not be so friendly to your cause. Under these circumstances, it may not be unworthy the consideration of the Directors what measures should be adopted to secure the Missionaries in the free exercise of their civil and religious privileges, to guard them from the improper interference of those who may be in authority in this settlement, and to secure them from such thieves and murderers of their own countrymen, as may from time to time get amongst them from Port Jackson. They will never maintain their ground now in a civil point of view, without civil protection in the island; the natural riches of the island will tempt the idle and the avaricious to visit it. I know there are many anxious in this Colony now to go there to settle; men desperate either in their principles or circumstances, and perhaps in both. They are not likely to gain permission from Governor King. Some of them have made their wishes known to me; but I have not communicated them to the Governor, and shall use my influence as much as possible to prevent any idle characters from going to Otaheite. I am aware of the mischief they would do. If the Directors can prevail with Government at home to render, by any means, the Missionaries independent of the Governors of this colony, should one unfriendly to their cause come out, it perhaps would be desirable. I have taken the liberty just to mention the above, as a wellwisher to your cause; you will be the best judge, Sir, whether any thing I have here suggested merit attention; if not, it is well. I have written these few lines in great haste: at a future time I may drop you a few hints more corrected than these.

I have, Sir, the honour to remain yours, &c.

Honoured Sir,

WITH the vessel which conveys this, you will receive a packet from the Brethren at Otaheite; which will give you an account of the pleasing state of the Mission there; and also inform you of my detention at Otaheite, together with the reason for my returning to this colony.

Aug. 15. We sailed from Mattavai Bay, Otaheite; and October the 2d, anchored safely in Sydney Cove. In our passage we called at Tongataboo. Mr. Wilson, the surgeon, and I, went on shore, and walked to our old residence at Efo. The Chiefs were all absent, performing the ceremony of Enudse, at Mooa. The whole of the country we saw, wore the most dismal aspect, caused by the cruel ravages of war.

On my arrival at this colony (agreeable to the instructions of the Society) I waited upon his Excellency Governor King, to acknowledge the favour of my passage, and request the supply of articles sent for by the Society. His Excellency was graciously pleased to attend to the request; and accordingly ordered a chief part of the articles sent for, to be got ready out of his Majesty's stores: also kindly offered me a passage in the Norfolk brig, which was to sail for Otaheite in three weeks or a month. The articles purchased, both out of his Majesty's stores and elsewhere, are to be paid for out of the two hundred pounds ordered by Capt. Wilson to be drawn out of the hands of his agent; which, I believe, will be more than sufficient to answer the present demands.

October 7th, I accomplished the principal part of my design in visiting this colony, in being united in marriage to a young woman of the name of Elizabeth Bean; who, I doubt not, is a God-fearing person, and possessed, in a measure, of qualifications suitable to the character she now sustains.

The success of the Porpoise in curing pork, has much encouraged the idea of forming a colony, and sending a military force to Otaheite: I hope it will never take place. The Society might agree to supply the colonies of the Crown with pork, or other articles produced in the islands, at as small an expence as the establishment of a colony would be; but as the Missionaries have unitedly written for a large reinforcement of married families, it would be easy for them to answer all the purposes of a colony established by Government on a different plan. Should a proper Mission be established, either on Otaheite or an adjacent island, a correspondence with this colony would be of the greatest advantage to the Mission, and also to the colony. From hence the Missionaries might receive those refreshments they might stand in need of, and make such returns as would answer the purposes of the colony; and, in a great measure, defray the expences of the Mission. His Excellency has generously offered to give the Missionaries one penny per pound for all pork shipped on board of King's ships, as an acknowledgment for their assistance in procuring it. His Excellency is also going to send two barrels of porter as a present to the Missionaries. The state of this colony is much the same as mentioned in former letters. Since the Royal Admiral sailed, the Orphan School for girls has been opened, and about forty have been received into it. Mr. Hassel, formerly Missionary at Otaheite, continues to preach at two different parts of the colony; at one of which places is a small school, and well attended. On my arrival, he kindly proposed my residing with him while I remained; which I thankfully accepted.

I hope

I hope we shall soon see a reinforcement at Otaheite, composed of such men as will willingly sacrifice their all to be made useful to their fellow-creatures. Such as bring forth the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; such as provoke not envy and vainglory, but to love and good works. I am, with due respect,

Parramatta, New South Wales,
Oct. 24th, 1801.

Your most obedient humble servant,
WM. SHELLEY, Missionary.

MISSIONARY COLLECTIONS.

Rev. Mr. Strache and Friends, East Friesland —	£.	23	10 0
Collection of some Christian Friends at Basil —		12	0 0
From Mr. John Ulrich Geilinger, a Swiss Merchant in Winterthur — — —		20	0 0
Divie Bethune, Esq. New York — —		10	10 0
From the Perth Missionary Society by Mr. Willison		90	0 0
Rev. E. Jones and Congregation, Usk, Monmouthshire		5	0 0
Rev. E. Jones and ditto Pontypool, ditto		5	0 0

MISCELLANEOUS.

The Rev. Rowland Hill is gone on a visit to preach the Gospel in Ireland. We are happy to hear, he arrived safe there the 7th ult.

The Rev. W. Moseley, late co-pastor with the Rev. Mr. Denny, of Long Buckby, has removed to Hanley, Staffordshire, to take the pastoral charge of a large and respectable congregation.

ASSOCIATIONS.

THE seventh general meeting of the LINCOLNSHIRE and NOTTINGHAM Association was held at Huttoft, near Alford, April 28, 1802. On the preceding evening a sermon was preached by Mr. Bean, of Alford, from John xiii. 34. Next morning the ministers met for prayer, and the arrangement of business; after which, the services of the day commenced. After reading suitable Scriptures, &c. Mr. Clarke prayed, and Mr. Rowland preached from Isaiah xiv. 32.; after which, the ministers and their respective friends joined with the church in commemorating the Lord's Supper, administered by Mr. Smelle and others. In the evening Mr. Millar prayed; Mr. Rowland and Mr. Smelle preached; Mr. White, minister of the place, concluded with prayer.

The next day, two sermons were preached at a village called Bunthorp, in this neighbourhood, in order to introduce the Gospel into that place, by Messrs. Rowland and Bean; and, in the evening, a third sermon was preached at Alford, by Mr. Rowland. These services were well attended; and there is reason to believe, were accompanied with the divine presence and blessing. The next meeting is to be held at Great Grimsby, September 15th; Messrs. Woodward, of Pinchbeck; and Bean, of Alford, are to preach.

JUNE 3d. The CAMBRIDGESHIRE Association held their annual meeting at Mr. Bowers's meeting-house, Haverhill, when Mr. Town, of Royston, began with prayer; Mr. Kirkpatrick, of Foulmire, preached on 1 Thes. v. 15.; and Mr. Hall, of Cambridge, on Psalm xcvii. 1.; Mr. Walker, of Saffron Walden, concluded.

The next meeting of this Association to be held at Mr. Carver's, Melbourne, on the second Thursday in June, 1803.

JULY 7th. The KENT Annual Association met at the Rev. Mr. Fowler's meeting, Sheerness. The ministers, with many friends, assembled at 7 o'clock in the morning, to supplicate the divine blessing.

In the forenoon, Mr. Leggatt and Mr. Gore engaged in prayer; Mr. Kent, of Gravesend, preached from Isaiah xi. 10.; and Mr. Richards, of Hull, concluded. In the evening, a large congregation again assembled for public worship; Mr. Toms, of Tunbridge, prayed; and Mr. Townsend, of Ramsgate, preached from 2 Cor. iv. 6.; after which, Mr. Mark, of Weatherfield, engaged in prayer. The day was closed with the administration of the Lord's Supper. The service was opened by Mr. Geo. Townsend; Mr. Young, of Canterbury, addressed the communicants; the elements were distributed by Messrs, Fowler, Ralph, and Leggatt; and the whole concluded with prayer by Mr. Slatterie, of Chatham.

A sermon was preached on Tuesday evening by Mr. Young, from 1 Pet. i. 8. first clause; when Mr. Parnell, of Canterbury, and Mr. M'Donald, of Woolwich, engaged in prayer. The hospitality of friends, and the harmony which prevailed, together with the divine presence, made it a season to be gratefully remembered.

The next Annual Association is to be held at Mr. Gooding's meeting, at Lenham, on Wednesday after the first Sabbath in July, 1803. Mr. Podmore, Mr. Parnell, and Mr. Gore to preach.

THE Annual Meeting of the SURRY MISSION Society, will be held on the 4th inst. at Tooting, when Mr. Humphreys, of Hammersmith, is expected to preach.

HOXTON ACADEMY.

ON Thursday afternoon, June 24, the anniversary meeting of the subscribers and friends to the above academy, was held in the chapel belonging to the institution. Four of the students were engaged, as follows: Mr. Grey began with prayer; Mr. Philp preached on the importance of right sentiments in religion, from Prov. xix. 27.; Mr. Johnson, on the necessity of divine influences, to make them effectual to salvation, 1 Cor. ii. 14.; Mr. Allen, on the appointed mean for propagating and defending divine truth, Acts xi. 24. The Rev. Alex. Waugh, of Well-street, gave a pleasing account of the progress of the students in classical learning; and, for the satisfaction of those absent, sent a letter to the treasurer, honourable both to the tutors and students; with which we have been favoured, but are not able to admit at present.

The Rev. J. M. Mason, of New York, gave a suitable address on the necessity of knowledge as well as piety, to a proper discharge of the ministerial office, and concluded with prayer. Most of the students were engaged in preaching in various places during the vacation.

ORDINATIONS.

Rev. *S. R. Hartnell* (late of Hoxton Academy) was, on April 21, 1802, set apart as pastor of the Independent Church at Nuneaton, Warwickshire. Mr. Burkitt began with prayer and reading; Mr. Hewitt offered the general prayer; Mr. Burder gave an introductory discourse, asked the questions, and received the confession of faith; Mr. Grundy prayed the ordination prayer; Mr. Moody gave the charge; and Mr. Evans preached to the people.

JUNE 23, 1802.—The Rev. *Thomas Morgan* was ordained pastor of the Baptist church, in Cannon-street, Birmingham. Mr. Smith, of Alcester, began the service with reading and prayer; Mr. Sutcliff, of Olney, introduced the work of the day, and received the account of

of the church, respecting the dealings of Providence with them since the death of their beloved pastor, the late Samuel Pearce, A. M. till their present harmonious election of Mr. Morgan. The church recognized their call, Mr. Morgan signified his acceptance, and delivered a confession of faith.

Mr. Belcher, of Worcester, prayed the ordination prayer; Dr. Ryland, of Bristol, gave the charge from 2 Cor. vi. 4—10.; and Mr. Fuller, of Kettering, preached to the people, from Heb. xiii. 17.; Mr. Rowlands, of Pershore, concluded in prayer.

The meeting-house being too small for the congregation, the chapel occupied by Mr. Wesley's people, in Cherry-street, was kindly lent them on this occasion.

JUNE 29.—The Rev. *Joseph Whitehouse* was ordained at Comal. Mr. Hudson, of West Bronwich, introduced the service as usual; Mr. Moody, of Warwick, described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Grove, of Walsall, offered the ordination prayer, with laying on of hands; Mr. Brewer, of Birmingham, gave the charge; Mr. Grove preached to the people; and Mr. Richards, of Stourbridge, concluded with prayer.

JULY 1, 1802.—The Rev. Mr. *Toms* was ordained pastor of the Baptist Church at Chard, in Somersetshire. Mr. Winterbotham read some portions of Scripture and prayed; Mr. Steadman, of Plymouth Dock, introduced the service, and received Mr. Toms's confession of faith, &c.; Mr. Cherry, of Wellington, prayed the ordination prayer, which was attended with the laying on of hands of the pastors; Dr. Ryland, of Bristol, gave the charge, from John xii. 26.; Mr. Morgan, of Bridgewater, preached from Rev. xxii. 9.; Mr. Dawson, of Lyme, closed in prayer.—Their own meeting-house being too small for the auditory, Mr. Gifford and his people very kindly accommodated them with theirs.

APRIL 28.—The Rev. Mr. *Gunn* was set apart over the church of Christ at Hadleigh, in Suffolk, late under the pastoral care of the late Rev. Mr. Isaac Toms, to whom Mr. G. had been an assistant two years. Mr. Bromley, of Needham Market, began with prayer and reading; Mr. Ray, of Sudbury, preached on the nature and constitution of a gospel church; Mr. Hickman, of Lavenham, prayed; Mr. Crathern, of Dedham, addressed the people from Acts xi. 23.; Mr. Price, of Woodbridge, concluded.—Under the labours of Mr. Gunn, the church and congregation are considerably upon the increase, and it is hoped much good will be done.

JULY 14.—The Rev. *John Vincent*, lately of Hoxton Academy, was ordained pastor over the Independent Church at Deal. Mr. Leggett, of Burwash, introduced the service, as usual. Mr. Atkinson, junior tutor of Hoxton Academy, delivered the introductory discourse, and asked the questions; after which, Mr. Vincent delivered his confession of faith. Mr. Simpson, senior tutor at Hoxton, offered up the ordination prayer, with imposition of hands; Mr. Townsend, of Ramsgate, gave the charge, from Timothy ii. 2.; Mr. Stollery, of London, preached to the people from Philip. ii. 29.; Mr. Mark, of Wethersfield, gave out the hymns, and also preached in the evening, from Prov. xviii. 10. The evening preceding the ordination, Mr. Simpson preached from Gen. xxxii. 24.—The church at Deal has been without a settled pastor for several years; but there is now an encouraging prospect of success.

CHAPELS

CHAPELS OPENED.

An old meeting-house at Guildford, which was left in ruins, has been rebuilt by an individual at a distance, who feels something of the duty incumbent on all who have received many talents, to use them to the best of purposes. The new place was opened the 16th of June, when Mr. Griffin, of Portsea, preached in the afternoon, from Luke vii. 22.; Mr. Bogue, of Gosport, in the evening, from 1 John iii. 8.; Messrs. Kingsbury, of Southampton; Prattman, of Farnham; and Freer, of London, engaged in prayer. The place will be supplied at present from the Hoxton academy.

June 16. Mr. Yockney's new meeting-house at Staines, was opened for divine worship. Mr. Scott, of Wooburn, began the service with prayer and reading; Mr. Mathews, of London, offered the intercessory prayer; Mr. Clayton, sen. preached from Psalm lxxxvii. 2.; and Mr. Morison concluded with prayer.

In the afternoon, Mr. Torlin, of Harlington, began with prayer; Mr. Cooke, of Maidenhead, preached from Psalm xxvi. 8.; and Mr. Rowles, of Colnbrook, concluded.

June 23. A small place of worship was opened at Morristown, in the neighbourhood of Swansea, for the benefit of the people working in the different copper-works and collieries there.

This building was erected at the desire of Mr. William Beven, of Lockwood's works, who solicits visits from all evangelical ministers passing that way.

June 24. A place for public worship was opened at Bruton, Somersetshire. In the morning, Mr. Jay, of Bath, preached from Mat. xviii. 20. Mr. Morren, of Yeovil, Mr. Herdsman, of South Petherton, and Mr. Wheaton, of Lime, prayed. In the afternoon, Mr. Jackson, of Warminster, preached from Luke xv. 10.; Mr. Wyatt, of Frome, and Mr Evans, of Wells, prayed. In the evening, Mr. Hey, of Bristol, preached from Job xxxvi. 2.; Mr. Weston, of Sherbourne, and Mr. Williams, of Wincanton, prayed. The gospel was lately introduced to this town by Mr. Paul, of Castle Carey; and the ministers in the neighbourhood have engaged to supply the pulpit during the infancy of the cause.

July 11.—A new chapel was opened at Basingstoke, Hants, in the late Countess of Huntingdon's connection, capable of accommodating full 600 people. In the morning, Mr. Thorne (minister of said chapel) read the prayers, and Mr. W. Cooper, of London, preached from Gen. xxviii. 16, 17. In the afternoon, Mr. Lovegrove, of Wallingford, prayed; Mr. Wilkins preached from Isaiah lxvi. part of 2d verse, "But to this man," &c. In the evening, Mr. Cooper again preached, from Heb. ii. 3.; and Mr. Davis, of Zion chapel, concluded in prayer. On Monday, Mr. Lovegrove preached in the morning at seven; and Mr. Cooper at six in the evening. The place was greatly crowded.

RECENT DEATH.

May 31, died the Rev. T. Raban, late of Olney, Bucks, and Independent minister of Yardley-Hastings, Northamptonshire, aged 68. We hope to present our readers with a memoir of this worthy man in a future Number.

POETRY.

POETRY.

PSALM CXLV, DR. WATTS, L. M.

Set by the late Rev. Mr. MASON, *of Cambridge.*



THE WINDMILL.

I.

HIGH on an eminence I stand,
Expos'd to ev'ry wind that blows;
My sails on ev'ry side expand,
To storms and tempests, rains and snows:
The Christian so
His faith must shew,
Thus stand expos'd to every blast;
Thus cheerfully his work perform,
Prepar'd to meet another storm
As soon as one is past.

II.

Slowly and heavily I move,
Till the brisk wind fill out my sails;
The Saints thus dull and lifeless prove,
Till Grace descend with heav'nly gales;
Then with swift pace
They run their race,
Useful and joyful days roll round;
Their Lord approves the course they go,
While heav'nly winds thus healthful blow,
And works of faith abound.

III.

Emblem of folly and of pride,
Fickle and changeable my course;
Now quite inactive I abide,
Now hurry'd on with raging force;
Unstable too,
A diff'rent view
Must court my follies ev'ry hour;
My Master rules my fickle ways
For useful ends, and thus displays
Superior skill and pow'r.

IV.

Unstable thus are vain mankind;
Thus fickle and thus changeable;
Thus sloth and vanity combin'd
Consume the race since Adam fell.
Come from above,
Almighty love!
Turn sinners from their evil ways;
Passion and pride, and sloth subdue,
Create their hearts and hopes anew,
And teach their lips thy praise!

F.

HYMN

Composed by the late Dr. HAWKESWORTH, *a few weeks previous to his death.*

In sleep's serene oblivion laid,
I safely pass'd the silent night;
Again I see the breaking shade,
And drink again the morning light.

New-born, I bless my waking hour;
Once more, with awe, rejoice to *be!*
My conscious soul resumes its pow'r,
And springs, my gracious God, to thee!

Oh guide me through the various maze
My doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around my head.

A deeper shade will soon impend,
A deeper sleep my eyes oppress,
Yet shall thy guardian care defend;
Thy goodness still shall deigh to bless.

That deeper shade shall fade away,
That deeper sleep shall leave my eyes;
Thy light shall give eternal day,
Thy love, the rapture of the skies.

LINES TO A PARENT,

ON THE DEATH OF AN ONLY INFANT.

By the late Dr. RUSSEL, *of Ashe, near Basingstoke.*

And is thy lovely shadow fled?
Yet stop those fruitless tears;
She from a thousand pangs is freed,
You from ten thousand fears.

Though lost, she's lost to earth alone,
Above she will be found
Amidst the stars, and near the throne,
Which babes like her surround.

Look upwards, and your child you'll see
Fix'd in her bless'd abode;
What Parent would not childless be,
To give a child to God!

ON HEARING A SERMON

From Heb. ii. 1. "How shall we escape if we neglect so great Salvation?"
At Eagle-street Meeting, by the Rev. Mr. MASON, *of New York.*

I.

The Gospel invites you to-day
Its glorious salvation to taste;
Come sinner, the summons obey,
The business requireth all haste.

If you the rich blessings would reap,
They claim your immediate respect;
And really you cannot escape,
If you this *salvation neglect.*

II.

This is a salvation so great,
No language it's value can paint;
It saves from an infernal state,
It makes a vile sinner a saint!
The terms of the gospel are free
To all, without partial respect!
Come, sinner, tho' wicked as me,
Do not this *salvation neglect.*

III.

The mis'ries of life, tho' immense,
The gospel does scarcely esteem,
From evils surpassing all sense
Our Jesus came down to redeem.
So great a salvation as this,
Producing so great an effect,
Exchanging Hell-torments for bliss,
Who would this salvation neglect?

IV.

If you this salvation refuse,
The Spirit not always will strive;
Remember the negligent Jews,
By Heav'n how neglected they live!
Then come, while the greatest of means
The greatest of ends to effect,
Entreats you, ere Death intervenes,
And you are cut down for neglect.

R. J.

On hearing another Sermon on John vi. 37.

By Mr. MASON, *at Camomile-street.*

I.

What end had the Saviour in view,
To leave his eternal abode?
Unless to save sinners like you,
Or why shed his last drop of blood?
Then can'st thou his power believe?
Or dost thou his willingness doubt?
Come, if thou his grace wilt receive,
He will in no wise cast thee out.

II.

What wou'dst thou the Saviour should do?
There's nothing remains to be done;
The fault's not in him, but in you;
Who do his free overtures shun.
Redemption's already complete,
Or what were the Saviour about?
Then come, and for pardon entreat,
He will in no wise cast thee out.

R. J.



R. HAWKER D.D.

Vicar of Charles & Plymouth

Pub. by T. Williams Stationers Court Sept. 1. 1802.

THE

Evangelical Magazine,

FOR SEPTEMBER, 1802.

MEMOIR OF THE REV. THOMAS BLISS, A.B.

VICAR OF ASHFORD AND YARNSCOMBE, DEVON.

WHILE the Alexanders and Cæsars of the age receive their honours from shedding the blood of their fellow-creatures, the humble minister of Jesus, who dispenses spiritual and eternal blessings, often moves in a sphere exceedingly contracted; and, beyond that limited circle, his name is scarcely known.

These observations peculiarly apply to the subject of our present memoir. The parish of Ashford, to which Mr. Bliss devoted the greater part of his ministerial labours, is one of the smallest in the kingdom; and when laid aside by disease from his public work, and residing with his daughter in Biddeford, during the latter part of his life, pain and debility frequently confined him within the limits of a chamber.

We lament that our materials, particularly relating to the former part of the life of this truly good man, are so scanty. Our readers, however, will please to accept the information which it is in our power to give.

The Rev. T. Bliss was born in the city of Oxford, in the year 1738, and descended from a respectable family of the same place. His father, we understand, held the conspicuous post of astronomical professor in its celebrated university *.

* It may not be amiss to mention a circumstance, which proves, in addition to thousands of others, that the pivot on which the most important events in the lives of thousands turn, is frequently influenced by apparently accidental causes. Dr. Bliss, in one of his visits to Blenheim House, was asked by the Duke of Marlborough, if he knew a young man whom he could recommend as tutor to his son? The Professor paused for a moment, and, casting his eyes out of the window, noticed a young Oxonian, who was strolling in the park: "There (said he, pointing to him) is a young man I can recommend to your Grace." He was accordingly introduced into the family, and, by his conduct, so highly pleased the Duke, that he exerted all his influence in raising him from one situation to another,

children of his parish from a form which he drew up himself, in a manner plain and impressive. But it is a mysterious circumstance, which this good man used frequently to lament, that he knew not of having been instrumental to the conversion of any one of his hearers, notwithstanding his having laboured so long in the vineyard, with the exception of the solitary instance before mentioned; yet this one seal to his ministry kept him from despair, and encouraged him to go on with his work so long as his strength would permit.

About the year 1792, the period of his incapacity for public services arrived. Having taken a solemn farewell of his parishioners, he removed to Biddeford, to reside with his daughter.

A long train of nervous complaints, which, for many years, had considerably afflicted him, now appeared to have taken fast hold of his constitution. Though, even in the latter part of his life, there were intervals in which he was tolerably free; — at others, during the immediate paroxysm of his complaints, his depression was extreme. The language of Dr. Young's Night Thoughts, at these seasons, was more than familiar to him. Such lines as these were uttered by him with that energetic feeling, which is probably inconceivable to those who are strangers to nervous depressions:

"From short (as usual) and disturb'd repose
"I wake: How happy they who wake no more!
"Yet that were vain, if dreams infest the grave.
"I wake emerging from a sea of dreams
"Tumultuous; where my wreck'd, desponding thought
"From wave to wave of *fancy'd* misery,
"At random drove, her helm of reason lost.
"Tho' now restor'd, 'tis only change of pain,
"(A bitter change!) severer for severe.
"The day too short for my distress! and night,
"E'en in the zenith of her dark domain,
"Is sunshine to the colour of my fate."

A friend one day calling upon him, and asking him how he was,—he answered, "I am tremblingly alive all over. Every nerve is the seat of torture. Though, to lull my pains, I take opium enough every day to kill three strong men, the anguish I feel is so inconceivably excruciating, as can only be exceeded by suffering the flames of Hell." At other times, he would frequently say, "My life is so unspeakably burdensome, that nothing short of the mighty power of God, and the supports which real and experimental religion affords, could restrain me from laying violent

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lent hands on myself." Our worthy friend was not in the slightest degree tinctured with insanity; his conduct, amidst it all, was perfectly rational and consistent: his agonizing sensations arose from a complication of disorders, particularly of the nervous kind, wrought up to a very high pitch. If our great adversary Satan (who loves to fish in troubled waters) often assaulted him, it is not to be wondered at. The language of this good man frequently was, "Christ is my only dependence; but my evidences of a personal interest are awfully beclouded; and, as to present enjoyments and sensible manifestations, I am a total stranger to them." And often would he add, "If death at a distance is so very formidable, how, O! how can I endure his near approach! How shall I be supported in going through the dark and gloomy passage!"

It has been remarked, that those believers, who "through fear of death are all their life-time subject to bondage," have often found, by happy experience, that dying supports are reserved for dying moments. Seldom has the observation been realized more remarkably than in the instance before us; which instance we mention as a particularly prominent feature in our memoir. His last sickness was peculiarly distressing, as his complaint prevented him from swallowing the least particle of food, or solids of any kind, insomuch that he was literally starved to death; and, as his appetite for food continued, his pains of body were excessive: but in these circumstances, when he was actually grappling with the king of terrors, the frame of his mind was tranquillity, patience, and resignation; and so it continued from the commencement of his last illness to the period of his removal. The medical gentleman who attended him having said, with a view to keep up his spirits, "Don't be afraid, my good Sir, we shall, I hope, be able to bring you about again,"—he eagerly replied, "*Afraid*, Sir! *afraid!* No; blessed be God, my fears are gone, for my hopes are firmly placed on the Rock of Ages." To those that surrounded his bed, he enlarged with great delight on the fulness, the freeness, and the suitableness of the gospel; on the efficacy of the great atonement; on his confidence of a personal interest in it, and his unshaken trust in his God. A few days before his dissolution, he preached a sermon from his pillow, on "Blessed are the dead which die in the Lord," with an astonishing energy and pathos. He might, on this occasion, have literally adopted the lines of the eminently pious Baxter:

"I preach, as if I ne'er should preach again;
"And as a dying man to dying men."

To a friend who called on him about this period, "I see, I feel (said he) that the gospel dispensation is exactly suited to my needs. In such circumstances as mine, what could I do without its supports!" It being observed to him, "You, Sir, find now, by happy experience, the truth of that declaration, God is a refuge and strength, and *a very present help in time of trouble!*"—he replied, with joy sparkling in his eyes, "I do indeed, I do indeed:" and added, "Death at a distance used to appear to me very formidable; but, now that I know, I feel, and (looking on his emaciated body) I see that I am a dying man, I think of it with the utmost composure and calmness. Blessed be God, its sting is gone. My only dependence, with eternity full in view, is on the righteousness, the atonement, and intercession of Emmanuel. May God's will be entirely done as to the manner of my death, and every circumstance of it: I really don't wish to live. You see the tears dropping from my eyes, but—but they are tears of joy;" and added, with great seriousness and confidence, "I am going to see the King in his beauty; going into the company of my beloved Jesus. I wish to glorify him in my dying moments; and I believe,—yes,—I believe, I shall glorify him in Heaven, through boundless ages of eternity."

During the few remaining days of his life, though his pains were acute and agonizing, expressions of a similar nature dropped from his lips, plainly indicating the continued happy state of his mind.

On January 13, 1802, his frail tabernacle was taken down, and he entered into the joy of his Lord. On the 18th, his remains were removed to Barnstaple for interment; to which place the Rev. Mr. Smith, rector of Biddeford, and the Rev. Mr. Rooker, dissenting minister, attended the corpse.

We cannot conclude without remarking, that, if the preceding memoir should meet the eye of any disconsolate believer, who is often fearing how he shall sustain the last conflict, he should recollect, that in the happy experience of Mr. Bliss, and of thousands of others, these words have been fulfilled: "As thy day is, thy strength shall be;" and, "At evening-time it shall be light."

ETERNITY

ETERNITY, strictly taken, is the peculiar attribute of Deity. Creatures may be immortal and exist for ever; but it is God alone who knows no beginning. In this view, however, it is in vain to attempt a distinct or accurate idea. "God is great, and we know him not." The most acute philosophers dispute in vain of his existence; nor can the genius of an Aristotle, or a Cicero, — of a Bacon, a Newton, or a Locke, penetrate the clouds of mystery which surround his throne; or even, as Watts expresses it,

"Stretch out a thought half way to God."

But, applying the term, in its more restricted sense, to creatures, we begin to comprehend it. We can conceive existence without end, because we cannot conceive an end to all existence. In this view, Eternity gives perfection to happiness, and extremity to misery. With this attribute, the enjoyment of a worm would exceed the temporary pleasures of a man; and the sting of a fly become more intolerable, by its perpetuity, than the torture of the stone. Human ingenuity has been exhausted, as the wisdom of an angel might be, in attempting to delineate existence without end. The days of Eternity have been compared to the leaves of the forest, and to the blades of the meadow; — to the drops of the ocean, and to the sands upon its shores; — to the stars of the sky, and to the beams of the sun: but what are leaves and blades, and drops and sands, and stars and sun-beams, to Eternity? Add the whole, and multiply them by each other, subtract the mighty sum, and it would diminish nothing from the ages of immortality, — from the duration of a *soul!*

It is this idea which gives importance to human life. Considered in itself, "What is our life? It is a vapour." But consider it in connexion with a future state, and it is of infinite importance. The vapour ascends and loses itself in the atmosphere, till, by and by, the whole horizon is covered, and the heavens are clothed in blackness. Thus time expands into eternity; and human life, vain and transient as it is, acquires the character of infinity.

Characters for Eternity are formed in time. The blossom is set, and the fruit must correspond. Heaven and Hell are begun on Earth.

Here the *affections* chuse their object, which Eternity will not change. The heart naturally embraces sinful pleasures, and, while in a state of unregeneracy, will seek no higher enjoyment; but, if renewed by grace, these things will become rather objects of aversion, and the affections will aspire to purer and sublimer objects,—that is, to the enjoyment of Eternity.

Here a *taste* is formed, which we shall carry with us to the eternal state. If this taste be spiritual, it will prepare us for the spiritual and divine enjoyments of the heavenly world; for communion with saints and angels, with God and the Lamb: but, if "earthly, sensual, and devilish," it is an awful preparation for the burning lake.

In short, this subject, ETERNITY, has a two-fold aspect, like that of the miraculous cloud in the Wilderness, which, while it afforded light and guidance to the chosen race of Israel, exhibited to the Egyptians nothing but gloom, horror, and the "blackness of darkness:"—an awful type of that which is for ever.

God of Eternity! open to my mind such a view of this infinitely important subject, as may, while it diminishes all the little concerns of mortality, fix my attention and my heart upon the sublime and celestial glories of the eternal world! PHILO.

ORIGINAL LETTER

From the late Rev. J. FLETCHER, *of Madeley, to the Rev.* G. WHITEFIELD.

Rev. and dear Sir, *Madeley, 18th May, 1767.*

I AM confounded when I receive a letter from you: present and eternal contempt from Christ and all his members is what I deserve. A sentence of death is my due; but, instead of it, I am favoured with lines of love. God write a thousand for them upon your own heart! and help you to read with still more triumphant and humbler demonstrations of gratitude, *redeeming love*, so deeply engraven upon the palms of our Saviour's hands, and to assist many thousands more to spell out the mysterious words!

Your mentioning my poor ministrations among your congregation, opens again a wound of shame that was but half healed. I feel the need of asking God, you, and your hearers' pardon, for weakening the glorious matter of the Gospel,

Gospel, by my wretched broken manner; and spoiling the heavenly power of it, by the uncleanness of my heart and lips. I should be glad to go and be your Curate some time this year; but I see no opening, nor the least prospect of any. What between the dead and the living, a parish ties one down more than a wife. If I could go anywhere this year, it should be to Yorkshire, to accompany Lady Huntingdon, according to a design that I had half formed last year; but I fear I shall be debarred even from this. I set out, God willing, to-morrow morning, for Trevecca, to meet her Ladyship there, and to shew her the way to Madeley, where she proposes to stay three or four days, in her way to Derbyshire. What Chaplain she will have there, I know not: God will provide. I rejoice, that though you are sure of Heaven, you have still a desire to inherit the earth, by being a *peace-maker*. Somehow, you will enjoy the blessing that others may possibly refuse.

Last Sunday seven-night, Capt. Scott preached to my congregation a sermon, which was more blessed, though preached only upon my horse-block, than a hundred of those I preach in the pulpit. I invited him to come and treat her ladyship next Sunday with another, now the place is consecrated. If you should ever favour Shropshire with your presence, you shall have the Captain's or the Parson's pulpit, at your option. Many ask me, whether you will not come to have some fruit here also; what must I answer them? I, and many more, complain of a stagnation of the work. What must we do? Every thing buds and blossoms about us, yet our winter is not over. I thought Mr. N——, who hath been three weeks in Shropshire, would have brought the turtle dove along with him: but I could not prevail upon him to come to this poor Capernaum. I think I hardly ever met his fellow for a judicious spirit. Still, what hath God done in him, and me! I am out of Hell, and mine eyes have seen also something of his salvation; though I must and do gladly yield to him and all my brethren, yet I must and will contend, that my being in the way to Heaven, makes me as rich a monument of mercy as he, or any of them. O that I may feel the wonderful effect of the patience that is manifested on me! Lord break me, and make me a vessel capable of bearing thy name, and the sweet savour of it, to my fellow sinners!— Ask this for me, dear Sir, and present my christian respects to Mrs. Whitefield, Mr. Hardy and Keen, Mr. Joyce, Croom, and Wright. Tell Mr. Keen I am a letter in his debt, and postponed writing it, till I have had such a sight

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of Christ as to breathe his love through every line. I am, Rev. and dear Sir, with, blessed be God, a measure of sincere affection and respect, your willing, though halting and unworthy servant, J. FLETCHER.

ON DEATH.

AN irresistible proof of the depravity of our nature, may be drawn from the general indifference which mankind shew about death. It would be natural to suppose, a subject of such importance would engage our frequent and serious contemplation, especially as we are continually reminded of it by the decease of those around us: yet it is common to dismiss the unwelcome occurrence with some insignificant observation; or, at most, with some reflection on the life and character of the deceased, without applying it to ourselves, or asking, Are we prepared to follow? Nor is this difficult to be accounted for. The idea of death to a worldly man, is necessarily disagreeable: hence he endeavours to banish the awful subject by the trifles of time, or the gaieties of company. Man's affections are rivetted to present possessions; his desires are towards earthly things; consequently, the thought of for ever parting with all, must be exceedingly painful: besides this, nature shrinks at the idea of a separation; and however men may boast of their fortitude, they have naturally a dread of death; and if they would candidly confess it, a dread of an hereafter. "But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." An interest in the blood and righteousness of the Redeemer, not only makes the reflection tolerable, but joyful. The soul which has been taught by the Holy Spirit to know himself a sinner, and Christ his Saviour, may welcome the approach of dissolution, and hail Death, as a welcome messenger.

"His hand the good man fastens on the skies,
"And bids earth roll, nor feels her idle whirl." YOUNG.

However, human nature is, at best, but human nature, and cannot but be affected in that momentous period when we are called to leave behind us every thing that is dear in this world. The christian is susceptible of the claims of kindred and friendship, and the softer bonds of love; nor can he, nor does he wish, to rush into the unseen world with presumption or insensibility; yet if his heart be right with God, and faith in lively exercise, he will be enabled to cast all the cares which hang on his mind upon the Father of Mercies,

Mercies, who careth for him, and roll even this burden upon the Lord.

"A death-bed is a detector of the heart"—it will distinguish between the real christian and the hypocrite. "Men may live fools, but fools they cannot die;" and dreadful indeed must be the condition of the man who has no God in that trying hour, when the soul is driven from its beloved tenement, looks into eternity, and has no hope beyond the grave! The picture is too horrid for the imagination to pourtray. May it be realized by none who read these lines!

Death teaches the vanity of the world. It is an inestimable mercy to be taught this lesson in life; but death teaches it to all; and the most spiritual christian will see it in a stronger light than ever he has done before. Then he rejoices that his warfare is accomplished, and the victory is won. Then he takes his flight into that happy world where all is holiness, and joy, and peace—where temptations can no more disquiet him—where the infirmities of his nature shall no longer impede his divine life—where faith will be exchanged for sight—where all tears shall be wiped from his eyes,—and where he shall know Jesus fully; for he shall see him as he is.

J. L——Y.

LETTER TO A YOUNG MINISTER.

To the Editor of the Evangelical Magazine.

Sir,

The following is an Extract of a Letter, written by an affectionate Friend to a Student at Newport Academy. The Subject being general, it will apply to many in like Circumstances; and may, under a divine blessing, prove a public Benefit,—though the Writer never designed any thing more than a few friendly Hints in a Way of private Correspondence.—If you should view it in the same Light, and think proper to insert it in the Magazine, you will much oblige Yours, &c.

A CONSTANT READER.

"IT is more than probable that you will soon be called to engage in the work to which you have devoted yourself. You seem to be aware of the difficulties and dangers to which you will be exposed, and your own insufficiency for the important undertaking; but, as a good soldier of Jesus Christ, with a good cause, a good conscience, and a good captain, you may still be of good courage. May the Lord make and keep you faithful! Like the Apostles and primitive

primitive Christians, you must expect to pass through evil report and good report. The former may be most unpleasant to your feelings at the time; but the greatest danger may be apprehended from the latter: —"As the fining pot for silver, and the furnace for gold, so is a man to his praise." May you pass unhurt through this fiery trial! and remember, for your encouragement, that as the gold is not injured, but actually benefitted by the furnace, so, if grace be in exercise, you may receive advantage from what might otherwise prove extremely detrimental.

If then you would profit by the commendation you receive, instead of being injured by them, you will do well to consider, in the first place, *Who* it is that *commends?*— It is not enough that they be professors of religion, or persons whom in a judgment of charity we consider as Christians: but are they humble, spiritual, alive to God, and dead to the world,—attached to the cause of Christ, and not the interests of a party? Among mere professors, or persons of a speculative turn of mind; whose views of religion are very superficial, and who have little or no experience of its power on their hearts, you may be popular without being useful. There may be a sad decline in vital godliness; but such characters (of whom it is to be feared there are too many) will not perceive the deficiency. When the word is preached, with the Holy Ghost sent down from Heaven, it will be attended with an unction and savour; of which none are competent judges but those who have tasted that the Lord is gracious. But it is very difficult to discriminate characters, especially among those with whom you do not constantly reside; and such is the influence of self-love, that it strongly disposes us to form a favourable opinion of those who are partial to us; whilst the most friendly hint, if not as flattering as it is friendly, is too often viewed as the effect of envy or prejudice. To assist you in forming a judgment of this matter, it may be proper to consider on what ground praise is bestowed. Are you highly extolled for your critical judgment, profound learning, logical arrangement, or elegant language? &c. or, are the sweet simplicity, the fervent zeal, the disinterested benevolence, the unaffected piety, with the sound and spiritual judgment which appear in your public exercises, the subject of commendation? If praise be lavished on the former ground, it should awaken your caution: if bestowed on the latter, it should excite your gratitude.

"But praise is often given indiscriminately: —from the injudicious

injudicious it is always so; and the most ignorant are the most profuse in it.

It may therefore be of service to observe the *manner* in which you are commended. Those who are spiritual, eminently so, have a style and diction peculiar to themselves, of which there are abundant examples in the sacred writings. To instance only in Gal. i. 24. "They glorified God in me." The very turn of expression shews, that while they valued Paul as the instrument, they looked beyond him to the Agent, to whom alone they gave the glory. And I am persuaded it would give you far more pleasure, as a servant of Jesus Christ, to be told by the weakest and poorest of his humble followers, that the Lord was pleased to bless them under your discourse, than to have a throng of professors crowding round you, to thank you for making such a sermon. After all, if you would profit by praise, you must consider, not only who commends, why they commend, and how; but *what effect* does commendation produce on your own mind?—This demands your close and constant attention. We have seen and lamented the ill effects it has had upon many, even some of the greatest characters. Let us attend to a few of the good effects it is capable of producing, when, through the grace of God, it is properly received.

In the first place, it will be the means of *humbling* you. This will appear strange; but I hope your own experience will often prove it true. At times, at least, the ideas entertained of you by others, compared with what you feel within, will exhibit such a striking contrast, as will lay you low in the dust before God.

Another effect will be *diligence*. You will naturally and justly conclude, that the higher ideas any persons form of you, the more they will expect from you; and that your utmost exertion will scarcely be able to keep pace with their expectation. This is a debt which will accumulate as you advance; and perpetually leave you in arrears.

Finally, It will excite gratitude and devotion to God. You will often be constrained to say, Who am I, O Lord! and what am I, that I should not only be put into the ministry; but be favoured with such a degree of acceptance and usefulness!—"Not unto me, O Lord! not unto me, unto thy name be all the glory." N.

REMARK ON ISAIAH IX. 6.

To the Editor.

Sir,

Having lately heard a respectable gentleman make a critical Remark on Isaiah ix. 6., I beg leave to offer it to the Consideration of your learned Readers.

SPEAKING on the last part of the verse, "And his name shall be called, Wonderful,"&c. he said, "In my opinion, the noun *wonderful*, here used as a substantive, would be better rendered, and would make the sense more complete, by adjectiving it, and reading it *wonderful counsellor*; and the next name which follows, "mighty God," will support that assertion; there being an adjective joined with a substantive in the same manner."—But that gentleman's assertion appears to me not to agree with the Hebrew Syntax; because, had the noun (פלא) *wonderful* been an adjective, it would not have preceded the substantive (יועץ) *counsellor*, which it does; but it would have followed, as in the next name, where the adjective (גבר) *mighty* follows the substantive (אל) *God*; and, in Judges xiii. 10. when the angel, who appeared to Manoah and his wife, was asked by them what was his name, he said it was (פלאי) *Wonderful*; therefore, I think, it must be considered as a distinct name.

If any of your readers will improve these hints, and favour the writer with their opinion on this passage, they will greatly oblige, Yours, &c.

ALEPH.

ON THE TREATMENT OF YOUNG PROFESSORS.

ONE of the last precepts delivered by our Lord before he left the world was this: "Feed my lambs." As, during his ministry, he always discovered a peculiar tenderness for the weak of the flock; so, when about to leave his disciples, he was desirous of impressing this duty upon their minds. This advice, as it was appropriate to the apostles, so it should not be neglected by those who profess to receive the apostolic doctrine. It is evident, however, that there are many who pay but little attention to this important injunction. Young professors are often treated with a coolness and contempt they do not deserve. It must be granted, that they frequently discover ignorance, that excites concern; pride, that calls for reproof; and

and forwardness, that requires a check. But who is there, however well his mind may be informed, or however much his judgment may be matured, but what, if he call to remembrance former days, will have reason to lament over a thousand imperfections and irregularities in his own life? —Where is the mind, possessed with the least degree of feeling, but must recollect with pain the mistakes that were made, the opinions that were hastily imbibed, and the rash conclusions drawn in those years, when our zeal was not tempered with wisdom, nor our actions regulated by prudence? Let those who are fond of magnifying the infirmities of the weak, and triumphing over the mistakes of the young, go back, and, in imagination, place themselves in those situations, where they, alike with others, discovered their folly, and needed the instruction and forbearance of the wise.

So far from discouraging young professors, should we not reflect what stumbling-blocks are thrown in their way by the world; what temptations they are exposed to from the enemy of souls; and the unfavourable impressions made upon their minds by the conduct of many irregular characters? Should they not be instructed with meekness, reproved with love, and watched over with care? The apostle Paul, when writing to the Thessalonians, observes, that he was "*gentle* among them, even as a nurse that cherisheth her children." Babes are not to be strangled because they cannot speak; nor neglected, because they are not capable of receiving strong meat. On the contrary, the greater the weakness, the more the care. A cynical temper, harsh treatment, or consequential reserve (too often to be met with among older professors) are but poor recommendations of the Gospel of Christ to the young. No wonder that their minds are often prejudiced, and their convictions wear away, when those whose business it is to encourage, have, on the contrary, increased their difficulties, by a temper every way unamiable and inconsistent.

The conduct of Jesus Christ to such, is peculiarly worthy of our attention. It was prophecied of him, that he should not "break the bruised reed, nor quench the smoking flax." Accordingly we find, that, though he was faithful, he was not severe; though he was well acquainted with their ignorance, and saw all the imperfections of their nature with a glance, yet he was mild, compassionate, and tender. His disciples at times discovered much weakness of mind, — much misplaced zeal, — and lamentable de-

fects; yet, how kind were his reproofs! how gentle were his admonitions! and how evident his regard! Unlike the spirit of some contracted, uncharitable minds, he never anathematized them because of the infirmities they discovered, or the errors they were guilty of.—"He fed his flock like a shepherd; he gathered the lambs with his arm, and carried them in his bosom." Blessed Redeemer! who can reflect on thy distinguishing care, who can call to mind the tenderness of thy heart, without feeling the felicity of being under thy benign authority, and ardently wishing that such a spirit may pervade the minds of all thy followers!

While we thus place before us the conduct of our Redeemer, let us not forget his injunctions left on record relative to this subject.—"They that are strong ought to bear the infirmities of the weak; and not to please themselves: — Him that is weak in the faith, receive ye: — Bear ye one another's burdens: — Look not every man on his own things, but every man also on the things of others." These passages teach us our duty to our weaker brethren. Let us reduce them to practice; and learn to help them forward in the good old way. Let us exhibit to them all that is conciliatory and pleasant; all that is amiable and engaging; all that is instructive and consolatory. Let us cultivate that wisdom which shall enable us to destroy their presumption without weakening their faith; to increase their knowledge without adding fuel to their pride; to inspire them with prudence without relaxing their zeal; and to excite their courage without feeding their vanity. Above all, let us not cease to pray for them, that their path may be as "the shining light, that shineth more and more unto the perfect day." C. B.

THOUGHTS ON EXPERIMENTAL RELIGION.

BY THE LATE REV. JOHN STEVENS.

(See Evan. Mag. for June last, page 209)

By experimental religion, is meant a change of heart, consisting in a right or holy disposition; which capacitates the soul to discover and rejoice in perfect moral rectitude. In whatever heart this moral change takes place, it is followed with the most pleasing and satisfactory discoveries of the moral beauty, amiableness, and transcendent excellency of God, of Christ, and of spiritual and eternal

eternal things. The heart being holy; and those infinite objects discovered being holy, such a coalescence is formed between the heart and those objects, that nothing is able to dissolve.

The sensible joy and satisfaction arising in the soul from a discovery of those sublime objects, which every way answer to its utmost desires, as far exceed the joy of the hypocrite and wild enthusiast, as light exceeds darkness. All the excellency which such discover in those great and infinite objects, is, a supposed design to make *them* happy in particular; consequently, should an idea, for a moment, be entertained, that they, personally, should never be benefited by those objects, such people not only would lose their joy and satisfaction, but likewise all their relish for them. Very different is the case of the former. What excites such a high degree of joy, comfort, and satisfaction in their hearts, is, the intrinsic excellency, glory, and importance, discovered in the sublime objects themselves. This intrinsic excellence operates like the magnet, to draw the soul into the closest contact with them. Here may be seen the striking difference between the really holy and pious heart, and the heart of the hypocrite and wild enthusiast: the latter endeavours to render those objects subordinate to its own personal interest; while the former is powerfully attracted by the great ends and designs of those objects, and rejoices in being wholly subordinate to them.

But, notwithstanding this indissoluble union, formed between the pious heart and divine objects, yet there is an unsanctified part still remaining, which wars against the soul, and is too often successful, so as to bring on that languor in pious exercises, which causes great grief and lamentation to the real child of God. After the Christian's first love, and the sensible and animating views of the divine beauty and glory, which he enjoyed when he first tasted the comforts of the gospel, and after he gets regularly established in the habitual practice of gospel-duties, he too often, through the multiplicity of business, insensibly loses his fervour in devotion, though he may keep up the external forms, and feel at times some life and engagedness therein. He sometimes reflects upon his present situation, starts with surprise, feels very uncomfortable, and, perhaps, resolves to attend with more engagedness to his holy calling. But his exertions are often of short continuance, and, before he is aware, he finds himself as cold and as languid as ever. It is also possible, that,

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in the midst of these inward fluctuations, he may fall into some open sin: but, if the latter be not the case, yet he finds not only languor in christian duties and exercises, but much impurity of heart, many evil lusts, thoughts, and inclinations, and too much attachment to things below; from which, at times, he is led to suspect the sincerity of his heart, and is afraid he never has experienced any saving change.

These doubts and reflections give him uneasiness; for he is afraid all his religion will finally prove not to be of the right kind. A view of his situation, at such times, creates inward groanings, grief, and lamentation, and he makes some feeble attempts to regain better satisfaction; but dark clouds still remain; and, perhaps, the darkness and glooms may grow thicker and thicker, until he is ready to cry out, 'Can it be? Is it possible that a real Christian should ever get into the situation in which I am?' Hard conclusions are drawn against himself; yet on a more thorough search and examination, between hope and fear, he cannot give up all hope, and say, I have no special love and regard for Christ and divine things; but the preponderancy of his mind is so little, that it is with trembling he takes courage *. The situation of a Christian, as here described, may continue for a longer or a shorter time; but let this be as it may, his case is somewhat similar to the Apostle Paul's †: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would do I do not; but the evil which I would not, that do I."

The Christian, sometimes, has a most deep and affecting sense of the dreadful wickedness and impurity of his own heart; he feels as if he were, of all creatures, the most sinful and vile; especially, he is ready to conclude, that no real child of God ever had such a dreadfully wicked, impure heart as he finds within himself. After passing through such a state of declension with respect to lively animating views of Christ and divine things, and which may at last, perhaps, excite the greatest solicitude about his real moral character, he may still find a long delay of those refresh-

* Is not the best method of procedure, in such a case, to leave the past, and come afresh to Christ as a poor perishing sinner? Jon. ii. 4.
† Rom. vii. 18, 19.

ing,

ing, reviving, and soul-satisfying cordials from God's word, a preached gospel, and holy ordinances, which he once hoped he had felt.

There are at times, even in dark and gloomy seasons, inward breathings of soul, however, in the real child of God, after Christ, and the comforting presence of the Lord.

Many times, when the humble, mourning Christian feels himself at a great distance from clear, sensible, and animating views of God and divine things, — the divine spark of heavenly grace in his heart is blown up into a flame by the invisible agency of the Holy Spirit; light breaks into the soul, holy affections take wing, and swiftly mount on high; rivers of joy, divine peace and consolation spontaneously flow, and, ere the soul is aware, it is on the glorious mount with Christ, and filled with the most transcendent views of his eternal beauty and glory. In such seasons, an heavenly refreshing is felt from the presence of the Lord, which dispels darkness and gloom from the mind of the real child of God; then his mourning apparel and filthy garments are taken away, his heart is filled with rapturous delight, and all his soul swallowed up in eternal things: the united efforts of human language and abilities are at once baffled in the attempt to describe the real exercises, substantial joy, and solid comfort, which arise in such a soul. None but those who experience it can have the most distant idea of the reality of such divine manifestations. It causes that joy, with which the stranger intermeddleth not. And, indeed, the discoveries, joys, and satisfactions of the pious heart are so great, excellent, divine, and eternal, that the Christian himself feels utterly unable to describe them to others; he finds no words, no language, that is in any measure adequate to the representation of those pure, holy, and sublime enjoyments. The most he can say is, "Come and see. Is not this the Christ, the Son of the Highest, the glorious Redeemer? O! come, taste and see, how good and gracious the Lord is!"

When the Christian enjoys these clear and animating views of eternal glory, his doubts respecting his own real character all vanish; he cries "Abba, Father! my Lord and my God! I know that my Redeemer liveth! Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee." With the utmost satisfaction, he makes the solemn appeal to Heaven,—"Lord, thou knowest all things, thou knowest that I love thee."

And when he comes to look back upon his days of dark-

ness,

ness, stupidity, mourning, and doubts, he stands astonished! Where have I been? What could have induced me to forsake this infinite fountain of living waters?—is now the language of his reviving heart; while he feels the force of our Lord's condescending expostulation: "O thou of little faith, wherefore didst thou doubt?"

Thus the chilling days of winter pass away, and are succeeded by the eternal bloom of holy affections; the soul is brought into the banqueting-house, and finds, by happy and joyful experience, that the divine banner over it is love. While the soul thus mounts on high, filled with heavenly raptures, and enjoying paradisaical pleasures, the most ardent desire is excited for the continuation of a divine frame, and he is extremely solicitous that nothing should interrupt his communion with his Lord and Saviour.

[*To be concluded in our next.*]

ON REPENTANCE.

REPENTANCE originates in conviction of sin,—is manifested by a concern of mind which nothing can divert,—and is renewed and deepened by the word of God, which penetrates the heart, and discovers hidden depths of vanity and sin, which no words are sufficient to describe. True repentance is deep, universal, and not partial, as was the repentance of Saul and Judas. It is productive, and not barren. It must be abiding, and not transient.

It would be proper to consider the evidences and effects of true repentance, as they appear in the characters of several persons mentioned in Scripture. I shall, however, confine my attention to one,—a certain female mentioned in Luke, the seventh chapter, 41 and following verses. This poor woman wept; her tears witnessed the truth of her contrition; recollection of the past supplied matter of sorrow, and created bitterness of soul. Enter into this woman's heart, read the lamentations of her mind: "Oh! that I had never sinned! How many Sabbaths have I profaned! How many hours have I mis-spent! What idle words have I spoken! What folly have I committed! What commands have I broken! What warnings have I neglected! And what ingratitude have I discovered!"—"What shall I do to be saved?"

She turns to the Saviour, and falls prostrate at his feet. He sees her tender, dissolving, breaking heart, and is

"moved

"moved with compassion." It was to her a satisfaction, a relief, to bedew with her tears those blessed feet which went about doing good. Not content with thus bedewing them, she kissed them. Attend to the language of that kiss; what does it seem to say?—"This is that blessed Messiah of whom the prophets spake; he who should bruise the serpent's head, that subtle serpent by whom I have been tempted, and, alas! seduced into sin. This is that Saviour of the world who shall take away the curse, and open the kingdom of Heaven to all believers. He came to save sinners; and, if I am saved, oh! what tokens of homage, what expressions of regard will repay the debt of love I owe? This is he who hath power on earth to forgive sins, and hath forgiven mine!" She anointed his feet; this signified that she grudged no expence, no labour, no attention, could she but add to his comfort, or obtain but a smile of approbation from him.

The "ninety-and-nine just persons which need no repentance," I apprehend (with submission to those who differ in judgment from me) intend the Pharisees who were then present *, and all self-righteous persons to the end of the world; those openly avow that they do "as well as they can," and so (of course) have nothing to repent of.

"There is joy in Heaven over one sinner that repenteth."—Why so? Because an immortal soul is plucked from everlasting misery; another trophy is added to the victories of Jesus Christ; the great enemy of God and man is mortified and disappointed; the church acquires an additional member; the gospel receives another witness to its efficacy, and another advocate for its truth; and, lastly, the tide of iniquity is checked in the family and in the neighbourhood where the penitent resides †.—Dear reader, art thou a penitent? come with me to the foot of the cross, "The bleeding cross has promised all, hath sworn eternal grace!" ALETHISO.

* Ver. 2. † Matth. v. 13 to 17.

ON THE SALARIES OF CHRISTIAN MINISTERS.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

ABOUT a year ago, there were several letters in your Magazine, recommending a more adequate support for the Ministers of the Gospel of Christ: but, as I do not

hear that they have produced any effect worth mentioning; I beg leave to resume the subject, which is deeply interesting to all those servants of the Redeemer in this country who are not of the established church, and who depend on their congregations for support.

Without farther preface, I beg leave to mention what appear to me to be the *causes* of this sad evil. By specifying them, we shall more plainly see what remedy ought to be applied.

1. It will naturally occur to every person, that one great cause is *the increased expence of living*. A hundred pounds, fifty years ago, would keep a better house than two hundred pounds now. I am confident that I speak within bounds, when I say, that, in house-rent, provisions, clothing, taxes, travelling expences, and those *items* which are incident to a minister's way of living, two hundred and fifty pounds now would not go further than a hundred pounds would half a century ago. In some congregations the salary has remained the same; in some there has been an increase; but it may be justly questioned, if there be one congregation in twenty where the support of the minister is equal to what it was at that time. In the greater number of congregations, ministers with families could live then; now they cannot. It may be alleged, that the wealth of the nation has considerably increased, and that, if the price of provisions be advanced, the people are richer, and as well able to purchase them as formerly; and that the quantity and profits of trade and business have kept pace with the times; but, if the salaries of ministers do not keep pace with the growing expence of living, it is but a poor consolation to them that the nation is rich, if they must starve.

2. *The subscriptions of the people are in general small.*—Few have considered the subject with attention; they take a pattern from what was the practice of the last generation. There are, doubtless, some very honourable exceptions; but in general, among the middling class of tradesmen, and among people of opulence, the subscriptions are by no means adequate to their circumstances. Some are so unwise, that they think, if they do but attend on public worship at a Methodist or dissenting chapel, the minister is greatly honoured by their company, and they are under no obligations to subscribe any thing. Let them act in the same manner to the apothecary and the lawyer, and they will find the difference. Some, from penuriousness, are

are disposed to give as little as they can possibly help; a far greater number, without thinking about the matter, give what others give, and go on in this way for ten or twenty years, without considering that money is not above half the value it was then; and too many, likewise, without considering that their capacity to give is increased tenfold. In short, if the balance of equity were hung up, and the subscriptions of the congregations were laid in, very many of them would be "found wanting."

3. *The inattention of stewards and deacons to the duties of their office,* is one of the most common causes of subscriptions being so small. Individuals among them deserve great praise; but instances occur sometimes, when these men seem to think only of the power of their office, not of its duties. Some are persons of a narrow, contracted spirit, and judge that *little* is better for a minister than much. Some have very little knowledge of the world; they are pious, worthy men, but from a want of acquaintance with mankind, and ignorance of what is becoming and suitable in different situations of life, they are incompetent for the steward's place. Some do not love trouble; and, as they consider what they do as wholly a *favour*, they take what is given them by the people, and what was customary. If there be favour in the exercise of this office, it is on the congregation the favour is conferred, not on the minister: to him it is but an act of justice; for, if he be labouring all the year from day to day for the people's spiritual good, it is surely their business to send a person to collect what is due to him for his labour. How frequently does it happen, by the inattention of deacons, that people who can well afford it, attend from month to month on the ministry of the word, without contributing a mite. Some are so very considerate, that they do not apply for a subscription till they see if the person succeed in business, and can well afford it. If the person should go to the deacon's shop for a pound of tea, or a suit of clothes, does he let them have it for nothing on that account? or does he not require the same price as from his richer customers? But, perhaps, the most common fault of stewards and deacons has been that which is common to them with the people in general, namely, a want of duly considering what is equitable and necessary, and the following of old customs, without minding that the old times are passed away, and the state of things is entirely changed.

4. In many places the *congregations are small,* and *frequently poor* likewise. From such, less is to be expected; but, even in most of these, the foregoing causes operate with equal force as in larger societies.

Such are the causes of the scanty provision made for one of the most laborious and useful classes of men in the community. Let us look into the consequences resulting from this.

Ministers must be rendered uncomfortable in their minds, when they find that a diligent application to the duties of their office will not provide the conveniences of life; and when they observe their difficulties heightened as their families increase, it must add to their uneasiness; and it tends to destroy that tranquillity and that freedom from worldly cares, which is so very important in the discharge of their various duties.

Should necessity compel a minister to apply to some kind of business to help towards the support of his family, there is, at the least, so much time taken away from attention to his office. From his habits, he is not very likely to succeed in trade. At any rate, there is great danger of the mind contracting a worldly tinge, which will be exceedingly prejudicial to him in every religious exercise.

When it is found that they who serve at the altar cannot live by the altar, and bring up a family in a decent way, the certain consequence is, that there will be a deficiency of well-educated persons for the ministry; and in an age when knowledge is more widely diffused than in any former one, a good education in ministers is the more necessary.

Is it not then to be feared that religion will suffer, and the cause of the Redeemer sustain an injury? This is a consideration of the most serious kind, and should excite the liveliest feelings.

But what is to be done, in order to remove so oppressive an evil, and to render the situation of ministers more comfortable?—

This enquiry will form the subject of another letter. In the mean time, seriously recommending the matter to the consideration of every friend of the gospel, I am,

GENTLEMEN,

London, Your most obedient humble Servant,
Aug. 12, 1802. A. Z.

OBITUARY.

OBITUARY.

MRS. WATKINS.

Mrs. Watkins received serious and effectual religious impressions under the ministry of Mr. Venn, more than forty years ago; which were manifested in her conduct as a wife and a mother, throughout her life. For several years past, her health and strength were declining; yet was the strength of her heart renewed day by day. On Sunday, May 11, 1800, she was attacked with a violent pain in her side, which, when it subsided, left her peculiarly weak and languid, and gave symptoms of approaching dissolution; but she possessed great consolation and joy in the prospect of blessedness eternal. She repeatedly said, "I am going home." When it was said, I hope you are better, she would reply, "I should be sorry if I were not going home." — Of an aged friend, incapable of coming to see her, she said, "Don't let him be uneasy that he cannot come to see me; we shall meet in Heaven, and part no more." "In my Father's house are many mansions — I know whom I have believed; I know that my Redeemer liveth." "It is all over with me as to this world (said she to her daughter) I am going the way of all flesh, but there is no condemnation to them that are in Christ Jesus — I am not afraid to die; the sting is taken away, and because Jesus lives, I shall live also." Perceiving one of her children by her, and much affected, she said, "Don't sorrow as those who have no hope; consider, child, you will have a mother in glory—I long to depart, to be with Christ. O that I had wings, like a dove, for then would I fly away, and be at rest! I shall no more enjoy public ordinances below (which she had constantly attended, notwithstanding a bodily infirmity of many years standing); but they are only streams; "I am going to the marriage-supper of the Lamb." She would repeat often the whole of that hymn, "Not all the blood of bulls on Jewish altars slain," &c. On being asked, Whether she was desirous that any of her friends should be apprized of her illness, she said, "No; I have many godly friends; but I shall meet them before the throne, when I appear in yonder cloud, with all the favoured throng," &c. On the following Sunday, she said to those who attended her bed, "I am sorry you cannot go to a place of worship; but I shall soon go to spend an everlasting Sabbath in Heaven, and then you will have an opportunity." At another time, she said, "I am very dull:" and on her being asked whether her evidence of her interest in Christ was obscured, she replied, "No; my hope is on Christ, the Rock of ages." On being asked if she found herself better, she said, "Yes I am, because I am nearer my God and my home." On Friday, being asked if the bedding might be altered, whereby she might lie more easy; "No," replied she, "I wait to enter the rest that remains for the people of God. I trust, God hath forgiven me all my sins, and pardoned all mine iniquities; I hope to be with God to-morrow. Lord be merciful to me a sinner, and take me home: but keep me from murmuring. God bless you all; and may he lift upon you the light of his countenance. Lord Jesus, come quickly: why are his chariot-wheels so long in coming?" Upon Mr. Watkins leaving the room, and saying, "I hope I shall find you better;" she replied, "If you never see me again alive in this world, I hope to meet you in the kingdom of our Father. I have been a long time weaning from the world; but my Father has led me by a right way towards the city of habitation. — What are sixty years to eternity? — I commit you to God, and to the word of his grace. — I leave my husband, children, friends,

friends, and servants, with a gracious God. — Oh this poor weak body! but it shall be raised a glorious body! — What are all the enjoyments of life to one moment's full enjoyment of God!" — Often did she pray, "Lord take me home: I cannot rest my soul on any thing but thee; but by and by I shall enter into rest. — Blessed be God for that promise: —"The ransomed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their heads; sorrow and sighing shall flee away."

It pleased God, unexpectedly, to restore some small degree of bodily strength, sufficient to enable her to walk about the house; but as she gradually lost the prospect of an almost immediate departure to be with Christ, her disappointment became evident to those who observed that she seemed to experience no satisfaction in the prospect of continuing on earth. Indeed, she had a part of her warfare to accomplish in the death of her husband, four months after; and God appeared to have prepared her mind to be a preacher of consolation to her children on their loss, but his gain: so near are consolations and trials allied in the Christian progress! She never, however, completely recovered the effects of the last and a former paralytic shock; and for seventeen months she experienced an increasing weakness, and gradual decay. On monday, October 19, 1801, she suddenly fell from her chair by a paralytic affection. When she was lifted up, she said, "My husband has been gone a few months, and I am going now; and it is all well, *very well.*" From this time, though she talked much, very little could be understood. When a text was introduced, we could (from knowing the words ourselves) discover she was repeating and concluding it. When two lines of the hymn, "Jesus, lover of my soul," were spoken, she, in broken accents, readily finished the verse. October 20th, she rested very quietly, and nothing of nourishment could be made acceptable. We could understand that she frequently prayed. Once, after she had said, "Lord have mercy upon me," it was remarked, That he is a merciful, faithful, and covenant-keeping God; she said, "Yes, yes." From this day till October 22d, she was in a state bordering on insensibility; when, without any peculiar struggle or conflict, her soul fled away, and was at rest. God graciously answered her prayer, which she had often put up, that she might not be long confined to her bed.

Though deprived of sight, by a gutta serena, near forty years, her memory was furnished with a multitude of Scriptures, and comfortable religious truths. Her retirements from her family for private prayer, were regular and frequent. She lived near the throne of grace, and God gave her grace to help in time of need; she left a family, looking to God that they might die the death of the righteous, and that their last end might be as safe and as peaceful as that of their departed parents.

N. G. WATKINS.

RECENT DEATH.

On the 21st of July last, died much regretted, after a few days illness, at Luton, in Bedfordshire, Miss H. Neale, author of Sacred History in Familiar Dialogues *, &c. and other publications in considerable esteem. We understand it is in contemplation to publish some interesting memoirs of her experience, chiefly extracted from a diary, which she kept for many years.

* See our Review of Books for Feb. 1798.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, preached in London, at the Eighth General Meeting of the Missionary Society, May 12, 13, *and* 14, 1802. *By the Rev.* S. Lowell; G. Townsend; J. M. Mason, A. M.; and R. Hawker, D. D. *Also the Report of the Directors; and a List of the Subscribers.* 8*vo.*

In a public work like this, wherein so many persons have annually engaged, it is difficult to appreciate comparative excellence without hurting the feelings of those whose zeal and piety are equally unquestionable, though not intrusted with equal talents by their great Lord and Master, who estimates the labours of his servants, not so much according to the talents committed to them, as according to the diligence and faithfulness with which those talents have been employed. For this reason, we have been cautious of giving opinions upon the respective Discourses, and shall still adopt the same principle, in giving a brief analysis of each Discourse.

We cannot omit premising a singular relation and connection of the subjects of the present Sermons with each other, as it was, doubtless, unintentional; which shews the preachers to have been animated with the same spirit. Mr. Lowell celebrates the triumphs of Messiah over all the difficulties of his Mission in the Heathen world;—Mr. Townsend advances the glory of the Messiah in their conversion;—Mr. Mason proves the stability of his throne;—while Dr. Hawker improves the whole, by shewing the importance of the work of the Holy Ghost, in giving success to Missionary exertions, and in glorifying Jesus as the Messiah.

Mr. Lowell's text is Isaiah xi. 4, 5. "Every valley shall be exalted," &c. which he properly applies to the times of Messiah; in the enlargement of whose kingdom he judiciously observes,—The most formidable *obstacles* shall be *surmounted*,—the grand *designs* completely *accomplished*,—and the divine *honour* brightly *displayed*: and the subject is applied to support and animate the Society addressed.

Mr. Townsend endeavours to exalt the glory of Christ from Isaiah lxvi. 19. "I will set a sign among them," &c. He first reviews the text by way of paraphrase or exposition, and then induces a few general remarks; after which the subject is applied to Ministers,—to the Missionary Society at large,—to Missionaries,—and to the congregation; of which the grand object is to exalt Christ and debase the sinner.

From Heb. i. 8. "Unto the Son, he saith, Thy throne, O God! is for ever and ever!" Mr. Mason considers the Majesty of Jesus as a proper subject for the encouragement of the Society. In discussing the text, Mr. Mason points to the *personal glory* of Messiah as *God*;—to the sovereignty and supremacy of his *throne*, of which the characters are Mystery, Wisdom, and Righteousness;—and to the glorious prospects that arise to the church, of preservation, encrease, and triumph: which are exhibited in language well suited to their sublime nature.

Dr. Hawker's was the last Discourse, and sweetly concluded the anniversary. His text was Rom. x. 14, 15. "How then shall they call on him in whom they have not believed?" &c. After a suitable exposition of the text, Dr. Hawker takes a short view of the nature and tendency of the Gospel; shews the "absolute necessity of the work

work of God the Holy Ghost, both in them that preach and in them that hear the Gospel, in order to produce its eventual happy consequences;" and lastly, observes, That, "in every instance, where the Lord is pleased to send his word, we have the fullest confidence that he will give the hearing ear and the believing heart." The Discourse concludes with an affectionate and animated Address to the Society.

We have said, that on this occasion we shall refrain from criticism and comparison, nor can we envy the feelings of any man who could hear, or even read such Discourses, with a heart so little interested by the importance of their doctrine and the fervour with which they were delivered, as to permit him coolly to criticise expressions, arrange particulars, or measure periods.—Surely the great Head of the Church hears the Discourses of his servants with a very different attention; and will award his plaudits on very different principles.

A Sermon preached at the Parish Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, on Tuesday in Whitsun Week, June 8, 1802, before the Society for Missions to Africa and the East, instituted by Members of the Established Church; being their Second Anniversary. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. *Also the Report of the Committee to the Annual Meeting, held on the same Day; and a List of Subscribers and Benefactors.*

For the institution of this Society, and the Sermon preached on that occasion, we must refer our readers to our last volume (p. 258 and 360.) By the Report added to the Sermon, it appears, That, after the most assiduous enquiries thoughout the kingdom for clergymen to engage in the Missionary views of the Society, they have not been able to succeed; and that therefore (after the example of The Society for Promoting Christian Knowledge) they have extended their correspondence abroad; though, unhappily, with no better success at *present*.

In the second object of the Society, however, the Committee have made greater progress; and the following publications, through the diligent labours of the Rev. Mr. Brunton, have been printed for the benefit of the Heathen world; viz. 200 Grammar and Vocabulary of the Susoo language; 1000 Spelling-books, ditto; 500 each of three Catechisms; 500 Dialogues against Mahometanism, &c.; and 1000 Christian Instruction for the Susoos; being an abridgment of Scripture History and Doctrine. These, the Committee observe, are the first books ever printed in the native language of Western Africa.

The design of printing the Scriptures in the Chinese language, as proposed last year, has been resigned into the hands of the Society for Promoting Christian Knowlege; who have expressed a disposition to undertake it. The Committee of this Society have therefore turned their attention to the Persian language; in which, they have it in contemplation to publish the New Testament.

The Sermon preached on this occasion by Mr. Simeon, is founded on Phil. ii. 5—8.; and the humiliation of Christ is here considered as a *fact* to be believed, and a *pattern* to be imitated. Under the second head, the points of imitation are reduced to these two,—The feeling a tender regard for the welfare of mens' souls; and a willingness to do and suffer any thing for their good. The motives

to

to this benevolence are much inforced, by considering, What would have been the state of the whole world, if the same mind had been in Christ that is in *us*? How much we are indebted to the benevolence of our fellow-creatures! How kindly Christ will accept such labours of love! and how necessary it is to resemble Christ, if ever we would participate of his glory! Upon the whole, this Sermon, though short, is not deficient, either in energy of language, or in Evangelical savour.

SERMONS, *by* WILLIAM JAY. *8vo.*

THIS volume contains twelve Discourses on the following texts and subjects: — I. Mistakes concerning the Number of the Righteous, Rom. xi. 2—4.—II. The Triumphs of Patience, Rev. xiv. 12. — III. Vows called to Remembrance, Gen. xxxv. 1—3. — IV. The Nature of Genuine Religion, Ezek. xi. 19, 23. — V. The Young admonished, 1 Kings xviii. 12. — VI. The Gospel demands and deserves Attention, Mark iv. 23. — VII. The Sufferings of our Saviour necessary, Heb. ii. 10. — VIII. The Condemnation of Self-will, Job xxxiv. 33. — IX. The Secure alarmed, Amos vi. 1. X. On Progress in Religion, Josh. xiii. 1. — XI. The Privileges of the Righteous, Ps. lxxxiv. 11. — XII. Condition of Christians in the World, John xvii. 15.

In reviewing a single Discourse of Mr. Jay in our last volume (p. 443.) we had occasion to use terms of commendation, which must be repeated and enlarged, to characterize the Sermons now before us. Without making ourselves answerable for every sentiment casually expressed in a volume like this, which should never be supposed, we cannot do them justice without acknowledging that they possess uncommon excellence. The style, without being systematic, is remarkably scriptural; and, without dogmatism, sentimental. The language is neat, perspicuous, and elevated, without being inflated, or discovering marks of labour. Indeed, if we were to remark any defect, it would be the want of that correctness, which, we doubt not, the hand of the author will give them in a second edition,—as we understand the first is nearly out of print. The topics are all practical; but instead of the dry philosophy of the Heathen schools, they are discussed and enforced upon Evangelical principles, and with that savour of piety which cannot fail to recommend them to the humble Christian, while the weight of observation, and beauty of diction, make them worthy the study of scholars and divines.

As a specimen of Mr. Jay's manner, we give an analysis of the Fourth Sermon, with an extract: and we select this, because the subject has been so often discussed, that it requires no common talents to give it interest. The text is Ezek. xi. 19, 20. "And I will give them one heart, and I will put a new Spirit within you," &c. from whence the preacher delineates the nature of genuine religion under four particulars: — 1. Its Author; 2. The Disposition it produces; 3. The Obedience it demands; and, 4. The Blessedness it ensures. From the second particular we shall give a short extract, lamenting that it is not in our power at present to enrich our work with a longer passage. The dispositions implanted by Christianity are, Singleness of heart, — newness of spirit, — and a heart of flesh. On this it is remarked, 'He gives "them an heart of flesh." It was a heart of "stone" before. Take a stone, feel

it, — how cold! Strike it, — it resists the blow. Lay upon it a burden, — it feels no pressure! Apply a seal, — it receives no impression! Such were our hearts once, thus cold, impenetrable, senseless, unyielding, and unsusceptive. What a mercy is it to have this curse removed, and to have "hearts of flesh!" — to be able to feel; to feel spiritually; to be alive to "the powers of the world to come!" to be no longer insensible to divine and heavenly things, when they come in contact with us! And remember, Christians, this holy sensibility is evidenced not only by your pleasing emotions, but also by your distressing ones. Your tears of sorrow indicate sensation, as well as your tears of joy: Is not pain a proof of feeling? Yes; the Christian's heart is "an heart of flesh." Bring it to the Word of God, — he feels. "My heart," says David, "standeth in awe of thy word." "It trembles at thy word," says Isaiah. He opens it with reverence; he bows to its authority; he often compares himself with its demands; he reads the character and doom of apostates, and turns pale; he dreads the threatenings; and longs for an interest in the promises! O how many feelings will one Sermon set in motion!

'Bring it to sin, — he feels. A tender conscience, like the eye, is offended with a mote. A dead corpse is unaffected with the deepest wound; the point of a needle makes the living body to writhe. While others do not groan, though charged with heinous crimes; the Christian complains even of infirmities, of wandering thoughts, of earthly affections: and a look from his offended Lord, will make him "go out and weep bitterly."

'Bring it to the dispensations of Providence, — he feels. "My flesh trembleth for fear of thee, and I am afraid of thy righteous judgments." Or does he prosper? He is no stranger to a fear, lest "his table should become a snare, and a trap, and a stumbling-block, and a recompence unto him."

'Bring it to the divine glory, — he feels. "Rivers of waters run down mine eyes, because men keep not thy law."

'Bring it to the concerns of others, — he feels. "He weeps with them that weep. He considers them that are in adversity, as bound with them. Who is weak, and he is not weak? who is offended, and he burns not?" For a tender heart is always accompanied with a tender hand, and a tender tongue. Such is the disposition which is formed in all the subjects of divine grace: and why is it produced? To enable us to observe the whole revealed will of God, in a course of cheerful and active obedience.'

Zion's Pilgrim By R. Hawker, D. D. *Second Edition, 8vo and 12mo.*

He that goes on pilgrimage after Bunyan, and writes his journal, undertakes a work of no small difficulty. Dr. Hawker has, however, struck out a path of so much novelty, and presented so many interesting objects on every stage of the journey, that, except at "the house of the interpreter," we are scarcely reminded of our old friend John in all the way. The literary form of the work has a distant resemblance to some of Sterne's writings; one incident arising out of another, in such a manner as to keep the attention continually alive, as may be seen in the following enumeration of contents, viz. Zion's Pilgrim; — the Moral Man; — the Moral Preacher; — the Family at Prayers; — the Traveller; — the Prayer Meeting; — the Poor Man's Experience; — the Mournful Believer; — the Cries of Unbelief; — a Believer under the Hidings of God's Countenance; — the

—the Sermon;—the Remarks;—the Dead Child;—the Suicide;—the Ploughman;—the Strayed Sheep;—an Inn;—the Jew;—the Diary;—Market Day;—the Grace;—the Paralytic;—the Stable-Boy;—the Disaster;—My Relations;—the Book;—the Brothers;—the House of the Interpreter;—the Picture Room;—Monuments;—Mottos.

These scenes are, many of them, very pathetic; and are all, more or less, enriched with traits of Christian experience, described in language beautifully simple and appropriate. The following little extract, from the experience of the converted Jew, may serve to justify our opinion, and excite the reader's appetite to peruse the whole.

'One little event more,' he added, 'I will, if you please, relate, which happened soon after my going into this church. My business of selling my pens obliged me to go to another city, about twelve miles distant from the one where I dwelt; and calling at a pastry-cook's shop, who occasionally dealt with me, a circumstance occurred which became highly serviceable to me in my new path of life.—There sat in the shop a venerable gentleman, dressed in black; the mistress of the house stood behind the counter, and I was just within the door. A poor beggar, looking miserably ill, came in for a tart.'—"Ah! John," cried the old gentleman, "what, you have left the infirmary! Is your disorder declared to be incurable?"—"Yes, Sir," replied the poor man, "they say they can do nothing more for me."—"Well, John," answered the old gentleman, "there is one physician more which I would have you try; and he never fails to cure; and he doth it also *without money and without price*."—'The poor man's countenance seemed to brighten at this; and he said,'—"Who is he?"—"It is the Lord Jesus Christ," said the gentleman; "Pray go to him, John; and, if he be pleased to heal your body, it will be a blessed recovery for you indeed; and, if not, he can and will heal your soul."—'The poor man did not relish the advice; for he went away looking angrily. As for me, I cried out (for I could not refrain) May the Lord bless you, Sir, for what you have said in your recommendations of my Master and Saviour! He is indeed all you have described him, for he hath cured both my body and soul. Astonished at what I said, the gentleman expressed his surprise in observing,'—"I thought you were a Jew!"—'I was, Sir,' I answered, 'once; but by grace I am now a Christian. He caught me by the hand, and intreated me to go with him to his house, where I related to him, as I have to you, the means, under God, of my conversion. And when I had finished my story, at his request, we dropped on our knees in prayer And oh! Sirs, the fervour and earnestness with which he prayed, and the thanksgivings which he expressed for the Lord's mercy to my soul, never shall I forget. The recollection, even at this distance, continues to warm my heart.'

ZION'S WARRIOR; *or the Christian Soldier's Manual. In which the Duties and Occupations of the Military Life are spiritualized and improved. By* R. Hawker, D. D. *2nd Edit. 8vo and 12mo.*

Dr. Hawker having exercised a considerable part of his ministry among the army, originally sketched the above for their use; and it is now reprinted uniform with the above elegant editions of Zion's Pilgrim, and may be had bound up with them. They will be found a pair of very agreeable companions to every experienced Christian, either in the closet, the parlour, or the field.

The Christian Minister, a chosen Vessel to bear the Name of Jesus. A Charge at the Ordination of the Rev. W. Harris. *By* J. Bowden.

This Charge was previously delivered at the ordination of the Rev. T. Williams, of Shaftsbury; and the repeated and urgent solicitations of ministers and friends, prevailed with the Author to print it. From the character and conversion of Paul, Mr. Bowden thus addresses his younger Brethren: — "Suffer me, my dear Brother, from this passage, to remind you *what* you have to do, — with *whom* you have to do, — in what light you are to regard *yourself* under this commission, — and what, I trust, will be your solicitude, your ambition to appear to be, "a chosen vessel to bear the name of Jesus." Each of these topics is judiciously discussed; and the good sense, piety, and spirit of this discourse, are such as to make it worthy the attention of every young minister in the kingdom.

Sin Overtaken: a Sermon preached in the Parish Church of High Wycombe, Bucks, on Sunday, July 19, 1801, *at the particular Request of* James Dormer, *who was executed at Reading, on the Thursday preceding, for the Murder of John Robinson. By the Rev.* W. B. Williams, Curate of Wycombe, and Chaplain to the Marquis of Downshire. *3d Edit.*

The awful occasion, and peculiar circumstances attending this Discourse (the culprit having lived servant with the preacher) united with the intrinsic merit of the Discourse itself, gave it peculiar interest; and the second edition having been long out of print, and much called for, we doubt not, this third edition will be acceptable to the public. Mr. Williams has also published "A Thanksgiving Sermon on Account of the Peace," dedicated to the Duke of York; and proposes to print, by subscription, Thirty Lectures on the Church Catechism, in one vol. 8vo.

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RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OUR Readers will be gratified to find the Work of the Lord still prospers in various Parts of the World. In Germany and Switzerland, Religion seems recovering from the Wounds it had received during the Ravages of War. In North America the Power of God appears to have been displayed in a most extraordinary Manner; the Account subjoined of it by Principal *Baxter*, appears to us the most correct, judicious, and satisfactory we have seen; and the general Facts are confirmed in the recent Letter of Dr. Stillman. The Indian *Talk*, besides its beautiful Simplicity, strongly shews the Readiness of the Natives to receive the Gospel.

GERMANY.

To the Rev. Mr. Steinkopf, Minister of the German Chapel, Savoy.

Elberfeld, January 3, 1802.

"RECEIVE my thanks, in the name of the whole body of our Society, for the communication of the letter from the Committee of the Religious Tract Society, and their Address to the Religious Public. They are both already printed in our language. The same we have done with the first volume of the *Village Dialogues*, which you have sent us. May God, the Father of our Lord Jesus Christ, impart his blessing to our endeavours! and may he shew us further what we shall do, in order to set forth the majesty of his name, and to glorify the riches of his unspeakable love!

In our city and its environs, a great revival of real religion is to be observed; and many sinners are awakened, mostly by the instrumentality of a dear minister of Christ, name Nurnay. He is about forty years of age; — his preaching is accompanied with power, and with the demonstration of the Spirit of God; — and he is possessed of a singular ability to address the heart. He attracts every Sunday such a crowd of hearers, that our very large church is quite full, even before the bells begin to ring. Yesterday morning, being a fast-day, such an emotion prevailed among the thousands of his auditors, that I am in hopes many have received a blessing, never to be forgotten.

A Lutheran minister in our vicinity, who was infected with principles of Socinianism, was, a short time ago, truly converted to the living faith of Christ; and, after having made a public confession of his former infidelity, not only bound himself by the most solemn oath of allegiance to the service of Christ, but also faithfully addressed his congregation to take the same oath of allegiance with him.

In many other places, where spiritual darkness and death were predominant, there have lately arisen Societies of vital Christians, several of whom contain the number of eighty members. In one of these places lives a coppersmith, about forty years of age, endowed with excellent gifts, who is author of a little prayer-book; and renders himself very useful, by the exhortations given by him to numbers of people.

Please to give our most hearty respects to the Directors of the Missionary and the Religious Tract Society; and to send us such of the tracts published by the latter as you may think proper.

Extract

Extract of a Letter from a Christian Friend.

Wupperfeld (Westphalia) 28 December, 1801.

THE day after Christmas-day was a very remarkable one for our congregation; and God grant it may be a blessed day to eternity! On the Christmas-day three very excellent sermons had been preached by our dear minister Barbels, on the love of God to lost mankind. Such an impression was made upon the people, that next day a crowd assembled, amounting at least to five thousand persons. The text of his sermon was taken from 1 Chronicles xii. 17, 18.; and, as the leading head of his discourse, he declared "our sacred obligation to an allegiance to the new-born King Jesus." As he was coming to the exhortation,—"Who will now," said he, "take the oath of allegiance to this King Jesus? Well! I will be the first." Then humbling himself before the Lord Jesus, and freely confessing that in time past he had unworthily doubted of his person and doctrine, he made a public confession of faith before the whole congregation; finishing with a solemn oath, by which he pledged himself to fight against the dominion of the Devil; and, with all his might, to promote the Redeemer's kingdom. Immediately after this was done, he cried with a loud voice, "Whosoever amongst you also will take an oath of allegiance to the Lord Jesus, let him stand up."—And what an affecting sight was this! the whole congregation rose up, and repeated the words of allegiance, as they were spoken out of the mouth of the preacher. You cannot conceive what a great emotion prevailed in our church. Many tears were shed, and the hearts of all the children of God were filled with an unspeakable joy.—Rejoice ye with us, and pray earnestly to God that his kingdom may come, and reside in the hearts of all men.

SWITZERLAND.

Extracts of a Letter from the Basil Society, to the Directors of the London Missionary Society.

Basil, April 7th, 1802.

Rev. and beloved Brothers in the Lord Jesus Christ,

THE interruption that has lately befallen our correspondence, has been accounted for to us, by the Rev. Mr. Steinkopft, our late Secretary, who being now settled as a minister in your city, has transmitted to us two letters of yours (dated Nov. 25th and Dec. 8th); which, however, did not come to hand till March 23d, when they proved a very seasonable encouragement to our hearts; and we now feel highly delighted with your invitation, to renew the bond of union and fellowship.

It is remarkable, indeed, that in our warlike times, seemingly diametrically opposite to religious operations, such striking phænomena should have appeared, as, by the confession of millions, are God's own work. Notwithstanding the enemy's spite and opposition, great things have been done by your means, if things may be called so that refer to the salvation of human souls; one of whom, according to our Saviour's expression, is of infinitely more value than the whole world! We are sensible that other Christians have shared with you in the blessed exertions to spread the knowledge of Jesus Christ among Heathen nations; and for the success attending their attempts as well as yours, dear Brethren, we desire to bring our Hallelujahs to Him who causeth these things to be done.

And

And what are we to say to you, dearest Brethren? You that proceed in the power of the Lord: you who have covenanted not to retract the hand once put to the plough; and whose watch-word seems to be, "*Plus ultra!*" (Let us proceed!) We do not hesitate to infer, that your exhortations to us were preceded by fervent prayers for enabling grace, to come, and to practise yourselves what you recommended to us. We join wishes and prayers, that the Lord would strengthen both you and us; and, in particular, make you a light that is set on a high mountain among the nations, to diffuse illumination over the Gentile tribes of the earth! May hosts, yea, whole nations, be gained as a reward for the toils of our Saviour! and may they enter the gates of spiritual Israel, praising his glorious name! May Jesus prosper the work of your hands, till his name hath filled the whole earth! Should disappointments prevail for a season, and were the seed of the woman to receive still many a repeated sting from the serpent, well we know, in this case, nothing new or uncommon happens to us. When his hour comes, the Almighty King will pronounce his *fiat*, and all his enemies will fall at his footstool! Oh let his kingdom come at last, for which his believers have been looking out these several thousand years, though not in vain, seeing the arm of the Lord lingereth not! Oh for a constant renewal of our faith and faithfulness! that we may grow more and more in grace; and that ever and anon a little more may be done for the honour of his blessed name, to whom be glory for ever more!

We are to communicate something concerning our Society and country. All that can be said on this head, may be reduced to the subsequent particulars: — The new order of things has enabled Infidelity to raise its baneful crest more boldly than ever: through want of a regular system of opposing him, even well-inclined ministers seem to be discouraged and droop. As peace is not yet fully established, it is reasonable to suppose that the time for a good police is not yet arrived; yet, that better regulations will make their appearance at some future period; but meánwhile, the morals of the nation are daily loosening. From the Brethren's unity, whom we had written to by occasion of their synod last year, we received an answer in a brotherly style. The Danish Society has acquainted us with their late successes; mentioning, amongst other things, That a peculiar blessing seems to rest on the labours and publications of a Norwegian farmer, though as yet a legal vein seems to run through them. They have been able to extend their connections into Sweden. We also received, in the last year, a letter from the South African Society, expressive of their desire to correspond with us. The Minister's Society in East Friesland, seems to have met with some interruption to their blessed labours, through misconceptions creeping in between them. Six clergymen from Lower Silesia, have uttered a wish to coalesce with our Society at Dresden. From various quarters, wishes are brought to our ears that a college might be formed, where young people could be prepared for the ministry, under the superintendence of faithful adherents to Bible-truth, since Infidelity stalks about without disguise at all our universities: and our friend, Mr. Antistes Kind, of Chur, has communicated an anxious desire to have the Dillingen Prayer-book, written by the famous D. Seiler, a Roman Catholic,

translated

translated into the French language; which, if imported into France, would be of infinite use.

For the future, we shall wait the arrival of accounts from you, unless something of importance should happen here, which we might communicate to you. Begging a continuance of interest in your love, and your prayers, we remain, your affectionate Brethren of the Society, at Basil. By order of the Committee,

JOHN SCHAUFELIN.

BAVARIA.

The following pleasing Article is taken from Le Moniteur, the Official Paper of the French Government.

THE Elector of Bavaria, among other wise and benevolent measures, has paid a particular attention to the reformation of the Criminal Laws. Experience has proved, that severe and barbarous punishments do not tend to diminish the number of crimes. In the little district of Burghausen, which contains only 174,000 inhabitants, 1,100 persons were executed, from 1748 to 1776. Convinced, therefore, of the necessity of a new code of criminal justice, the Elector has assigned this important task to M. Kleinschrodt, Professor at Wurtsbourg, and one of the most able lawyers of Germany; and, after he has accomplished it, the whole will be submitted to the revision of the States.

The Electress being a Protestant Princess, of the house of Baden, the public worship of that religion is freely exercised in Munich; and the sermons of her chaplain are very frequent.

Sunday schools have also been opened here, where persons of both sexes are taught to read and write: and these are become so popular, that they appear to have given a new impulse to the public mind; insomuch, that Bavaria promises to be one of the most enlightened countries of Germany; though not long since, one of the most ignorant and superstitious.

AMERICA.

Extract of a Letter from the Rev. C. Baxter, Principal of Washington Academy to the Rev. Dr. Arch. Alexander, Prince Edward; dated Jan. 1, 1802.

Rev. and dear Sir,

I NOW sit down, agreeably to promise, to give you some account of the revival of religion in the state of Kentucky; you have, no doubt, heard already of the Green-river and Cumberland revivals. I will just observe, that last summer is the fourth since the revival commenced in those places; and that it has been more remarkable than any of the preceding, not only for lively and fervent devotion among Christians, but also for awakenings and conversions among the careless; and it is worthy of notice, that very few instances of apostacy have hitherto appeared. As I was not myself in the Cumberland country, all I can say about it is from the testimony of others; but I was uniformly told by those who had been there, that their religious assemblies were more solemn, and the appearance of the work much greater than what had been in Kentucky; any enthusiastic symptoms which might at first have attended the revival, had greatly subsided, whilst the serious concern and engagedness of the people were visibly encreased.

In the older settlement of Kentucky, the revival made its first appearance, among the Presbyterians, last spring; the whole of that country,

country, about a year before, was remarkable for vice and dissipation; and I have been credibly informed, that a decided majority of the people were professed infidels. During the last winter, appearances were favourable among the Baptists; and great numbers were added to their churches: early in the spring the ministrations of the Presbyterian clergy began to be better attended than they had been for many years before; their worshipping assemblies became more solemn; and the people after they were dismissed, shewed a strange reluctance at leaving the place: they generally continued some time in the meeting-house, — in singing, or in religious conversation. Perhaps about the last of May, or the first of June, the awakenings became general in some congregations, and spread through the country in every direction with amazing rapidity. I left that country about the first of November, at which time this revival, in connexion with the one in Cumberland, had covered the whole state, excepting a small settlement which borders on the waters of Green River, in which no Presbyterian ministers are settled; and I believe very few of any denomination. The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive of, and more difficult for me to describe. I had heard many accounts, and seen many letters respecting it before I went to that country; but my expectations, though greatly raised, were much below the reality of the work. The congregations, when engaged in worship, presented scenes of solemnity superior to what I had ever seen before; and in private houses it was no uncommon thing to hear parents relate to strangers the wonderful things which God had done in their neighbourhoods, whilst a large circle of young people would be in tears. On my way to Kentucky, I was told by settlers on the road, that the character of Kentucky-travellers was entirely changed; and that they were now distinguised for sobriety, as they had formerly been for dissoluteness: and, indeed, I found Kentucky the most moral place I had ever been in: a profane expression was hardly heard; a religious awe seemed to pervade the country; and some Deistical characters had confessed, that from whatever cause the revival might originate, it certainly made the people better. — Its influence was not less visible in promoting a friendly temper; nothing could appear more amiable than that undissembled benevolence which governs the subjects of this work: I have often wished that the mere politician (or Deist) could observe with impartiality their peaceful and amicable spirit. He would certainly see that nothing could equal the religion of Jesus, for promoting even the temporal happiness of society: — some neighbourhoods visited by the revival, had been formerly notorious for private animosities; and many petty law-suits had commenced on that ground. When the parties in these quarrels were impressed with religion, the first thing was to send for their antagonists; and it was often very affecting to see their meeting. Both had seen their faults, and both contended that they ought to make concessions, till at last they were obliged to request each other to forbear all mention of the past, and to act as friends and brothers for the future. Now, Sir, let modern philosophers talk of reforming the world by banishing Christianity and introducing their licentious systems. The blessed Gospel of our God and Saviour is shewing what it can do!

Some circumstances have concurred to distinguish the Kentucky revival most from others, of which we have had an account, I mean the largeness of the assemblies on sacramental occasions, —The length of time they continued on the ground in devotional exercises; and the great numbers who have fallen down under religious impressions, — on each of these particulars I shall make some remarks.

With respect to the largeness of the assemblies, it is generally supposed, that at many places there were not fewer than 8, 10, or 12,000 people. At a place called Cane Ridge meeting-house, many are of opinion, there were at least 20,000; there were 140 waggons which came loaded with people, besides other wheel-carriages. Some persons had come 200 miles. The largeness of these assemblies was an inconvenience, — they were too numerous to be addressed by one speaker; it therefore became necessary for several ministers to officiate at the same time at different stands: this afforded an opportunity to those who were but slightly impressed with religion, to wander to and fro between the different places of worship, which created an appearance of confusion, and gave ground to such as were unfriendly to the work, to charge it with disorder. Another cause also conduced to the same effect: about this time the people began to fall down in great numbers, under serious impressions. This was a new thing among Presbyterians: it excited universal astonishment, and created a curiosity which could not be restrained, when people *fell* even during the most solemn parts of divine service. Those who stood near, were so extremely anxious to see how they were affected, that they often crowded about them so as to disturb the worship. But these causes of disorder were soon removed; different sacraments were appointed on the same Sabbath, which divided the people, and the falling down became so familiar, as to excite no disturbance.

In October I attended three Sacraments; at each there were supposed to be 4 or 5000 people; and every thing was conducted with strict propriety. When persons fell, those who were near took care of them; and every thing continued quiet until the worship was concluded.

The length of time that people continue at the places of worship, is another important circumstance of the Kentucky revival. At Cane Ridge they met on Friday, and continued till Wednesday evening, night and day without intermission, either in public or private exercises of devotion; and with such earnestness, that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions they generally continued on the ground until Monday or Tuesday evening; and had not the preachers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased; and all this was, or might have been done, in a country where less than twelve months before, the clergy found it difficult to detain the people during the usual exercises of the Sabbath. The practice of encamping on the ground was introduced, partly by necessity, and partly by inclination; the assemblies were generally too large to be received by any common neighbourhood; every thing indeed was done, which hospitality and brotherly kindness could do, to accommodate the people; public and private houses were opened, and free invitations given to all persons who wished to

to retire. Farmers gave up their meadows before they were mown, to supply the horses; yet, notwithstanding all this liberality, it would have been impossible, in many cases, to have accommodated the whole assemblies with private lodgings: but, besides, the people were unwilling to suffer any interruption in their devotions; and they formed an attachment to the place where they were continually seeing so many careless sinners receiving their first impressions, and so many Deists constrained to call on the formerly despised name of Jesus: they conceived a sentiment like what Jacob felt in Bethel:—"Surely the Lord is in this place. — This is none other but the house of God; and this is the gate of Heaven."

[Here we are sorry to be under the necessity of dividing this very important letter, which will be concluded in our next.]

Copy of a Letter from Dr. Stillman, of Boston, to the Rev. Mr. Franklin, of Coventry.

Dear Sir, *Boston, June* 8, 1802.

YOURS of January last came safe; for which I thank you. Be assured, my dear Sir, your letter gave me pleasure, and rendered all apology from you unnecessary. The Lord has done great things for his church in this country within a few years. It is about five or six years since many Christians, of different denominations, engaged in a quarterly concert of prayer; since which, the Lord hath, in answer to prayer, gloriously revived his own work. The periodical publications among us, which I suppose you see, will give you a more particular account of these things than I can do; especially with my numerous avocations. Some of these, I hope, Mr. F. hath sent you. In different parts of our country there have been great revivals of religion. But the most remarkable work of God hath been carried on in Kentucky, which lies in the western country, where the people were extremely ignorant and wicked. But when the Lord works, who can let it? If I can procure the pamphlet that contains the account of this work, I will deliver it to Mr. F. for you. We are told, that whole families left home for a week together, to attend the preaching!—that there were about 20,000 together in the woods at one time; and that several preachers were engaged to preach to them at the same time, in detached parties, a small distance from each other: — that there were seen 500 communicants at one table; and that hundreds were hopefully wrought upon: among them, some of the most violent opposers of the work! The wilderness hath indeed blossomed as the rose! In several other places we have seen great things of the same kind.

It has been a pleasing circumstance, that while the principles of infidelity have been more general than ever, and the enemy hath come in like a flood, the Spirit of the Lord hath lifted up a standard against him. *I do not recollect any period in which Christianity hath been so successful, as it hath been since the uncommon prevalence of infidelity.* The Devil has wrought, but the glorious Head of the Church hath had him in derision. Let God have all the glory for ever!

Remember my most affectionate regard to that good old servant of the church, Mr. Butterworth. May his last days be his best! I wish you great success in your ministry; in order to which, you know you must preach Jesus Christ, and him crucified. We must also live under the constant influence of divine things. May the

Lord hold you as a star in his right hand, and make you wise to win souls! Peace be with you and yours!

I remain your affectionate friend and brother,
in our divine Redeemer,
SAM. STILLMAN.

Write often.

INDIAN TALK.

Father, attend!

We, the Chiefs and Young Men of the Tuscarora Nation, wish to speak a few words in your ears. We are very happy that the Great Spirit has protected you and us, so that we meet together this day at our fire-place! We also thank the Great Spirit that he has put it into the hearts of the Directors of the Missionary Society to pity us, and send you again to visit us! We also thank the Great Spirit that he has preserved our chiefs and warriors, so that we are able to meet you again in council.

Father, we now thank you and the Missionary Society, that you have brought a schoolmaster with you, to teach our children to read and write, and to learn our people to sing praises to the Great Spirit. He is our brother; we receive him in love. We will all be kind to him, and use him well, as long as he will be a good man; but if he should be a bad man, we will let you know it; for we think you do not want a bad man amongst us: we are bad enough ourselves, we do not want any bad man to live among us!

Fathers and Brothers, we thank you for your instructions; we have received your instructions. We used to think that there was no difference in days; but now we are convinced that we ought to keep the Sabbath as holy time; and we are determined hereafter to rest on that day, and keep it as holy time, to serve the Great Spirit in.

Fathers and Brothers, you know we are poor; we can do but little ourselves: we would be very happy if the Missionary Society would assist us to have a house to worship in, and for a school-house.

Fathers and Brothers, we will now let you know that our nation is much scattered; some are at North Carolina; a few at Oneida; and others at Grand River, in the British dominions. We wish to have them all collected together in this place, that they might be instructed in the good ways of Christians, and have the Gospel of Jesus Christ preached to them.

Fathers and Brothers, we will now let you know that our desire is that we may have constant instruction in the ways of the Great Spirit, lest we grow weak; and we wish that you would not be discouraged, and not forsake us because of our wickedness. We expect there is One above that will judge us, if we do not forsake all our evil ways. We hope and wish we may be faithful to hearken to your instructions, and try to do all the good we can to our nation. If evil men among us should try to disturb us, and hinder us from doing good, we will try to shut our ears, and not listen to them; but try to keep on in the straight good path.

Father, we now let you know that we will leave it to the young warrior to speak last, and deliver this belt of Wampum to you, to send to the Missionary Society, as a token of our love and friendship with them.

Then the young warrior took the belt and spoke as follows, and delivered it to Mr. Holmes: —

Fathers and Brothers,

We deliver this belt, according to the custom of our forefathers, as

as a token of peace and friendship, which we wish may continue as long as the sun shines and trees grow; and that our nation may have the Gospel preached to them as long as the world shall continue! [Signed by Eleven Chiefs and Warriors.]

Niagara, Aug. 29 and 31, 1801

ASSOCIATIONS.

WEST KENT.—The half-yearly meeting of the Brethren in this district, was held, April 13, at Maidstone, when two sermons were preached; the former by Mr. John Stanger, jun. on Psalm cx. 3.; and the latter by Mr. Podmore, of Tunbridge, on Titus iii. 8.; and Mess. Arnold, Beaufoy, Fowler, Slatterie, &c. engaged in prayer.

The next meeting is to be held at Maidstone, on Tuesday Nov. 2; Messrs. Gooding and Fowler are appointed to preach, or, in case of failure, Messrs. Kent and Rogers.

The EAST KENT Association met at Ashford April 21; Mr. Newman preached in the morning from John iii. 8.; Mr. George Townsend in the evening, from 2 Tim. i. 10.; Mr. Cramp, the evening preceding, from 2 Thess. iii. 1. The next Association will be held October 6, at Dover; Mr. Gurteen, of Canterbury, and Mr. Atkinson, of Margate, are appointed to preach.

JUNE 23, the associated ministers of the church of DEVON assembled at the Rev. Mr. Allen's, Exeter; Messrs. Varder, of Ottery; Mends, of Plymouth; and Evans, of Appledore, prayed; sermon by Mr. W. Rooker, of Tavistock, from 1 Cor. xiv. 37.; address to the churches, Mr. Lavington, of Biddeford. In the evening, Mess. Taprell, of Barnstaple, and Winton, of Exmouth, prayed; and Mr. Jones, of Plymouth-dock, preached from Heb. xiii. 9.

On the preceding evening, Messrs. Cracknell, of Weymouth, and Denner, of Totness, prayed; and Mr. Gibbons, of Honiton, preached.

SIR, *To the Editor.*

I should be obliged to you to insert in your Magazine the annexed Plan of a Benevolent Society, for the Relief of Necessitous Widows and Orphans of Protestant Dissenting Ministers, and also of such Ministers as, through Age or Infirmities, may be incapacitated for public Service, in the County of SUFFOLK. It hath now been acted upon twelve Years; in which Time a Fund hath been raised of about 1700 l., and upwards of 1000 l. distributed for the Relief of those for whose Benefit the Society was formed. In the Year 1800, the Dissenters in Norfolk adopted a similar Plan; their Fund already amounts to 750 l.; and it is much to be desired that such Societies were formed in every County throughout the Kingdom. Yours, &c. W. B.

PLAN.—*It is proposed to raise a Fund in the following Manner, viz.*

I. By annual subscriptions.—In which class, every minister subscribing half a guinea, and every other person one guinea, or upwards, shall be a member of this society, have a right to vote in its determinations, and take a concern in its transactions.

II. By benefactions.—In this class, every minister advancing the sum of five guineas, and every other person ten guineas, in one payment, shall be considered a member for life.

III. By an annual collection in every congregation of Protestant Dissenters throughout the county.

The

The Extent and Application of the Fund.

It is proposed that the capital stock of this society shall not ultimately be less than one thousand pounds; for which purpose, three-fourths of all the subscriptions, benefactions under ten pounds, and collections (the current expences being deducted) together with the whole of the benefactions of ten pounds and upwards, and legacies, shall be vested in the names of at least four trustees for this society, who shall, from time to time, place out the same on real or government securities, in this country or America; and as often as their number shall be reduced to two, two others at least shall be chosen, at the next general meeting of this society; to whom the survivors shall transfer, in conjunction with themselves, whatever monies and securities remain in their hands.

The remaining fourth part of the subscriptions, benefactions under ten pounds, and collections, with the produce of the fund, may be applied annually, to relieve such necessitous cases as occur; and, as soon as the one thousand pounds shall be realized, then the whole of the subscriptions, benefactions, collections, legacies, and produce of the fund, may, in like manner, be applied for the benevolent purposes of this society.

The only persons to be relieved by this institution, shall be the Necessitous Widows and Orphans of Protestant Dissenting Ministers, who were stated preachers in this county, and members of this society at the time of their decease; and also such Ministers themselves, when, through age or infirmities, incapable of public service. Notwithstanding the restriction of the former clause, this society shall have power to relieve the Widows and Orphans of those Ministers who were stated preachers in this county at the time of their decease, and who died prior to its institution, always giving the preference to the Widows and Orphans of those Ministers who were members of this society.

Any minister removing out of this county, shall receive back the money he hath paid to the treasurer, either for his subscriptions or benefactions; and shall no longer be a member of this society, notwithstanding the clause stating his being considered a member for life, in consequence of a benefaction of five guineas.

A general meeting of this society shall be held once every year, at some convenient place, to be agreed upon at the preceding meeting; at which a chairman being chosen, the accounts shall be audited, applications received, exhibitions granted, new officers chosen, and every other business of this society transacted.

Officers for the present year. — Mr. *W. Buck*, Bury, St. Edmonds, Treasurer; Mess. *Tailer*, *Crabb*, *Cook*, and *Stammers*, Trustees; Mr. *W. Notcutt*, Ipswich, Secretary.

SUNDAY SCHOOLS.

In 1798 a society was formed among the Methodists lately in connection with Mr. Wesley, for the support of Sunday Schools, upon the plan of gratuitous teachers. This society has under its care three Sunday Schools, containing between 16 and 1700 children; and nearly 5000 children have been taught in them, for a shorter or longer period, since their establishment.

This society, originally instituted for the support of such schools in London, has extended its plan, and formed a committee for corresponding with persons in the country, with a view to establish schools on the same plan of employing gratuitous teachers only in different

different parts of the kingdom. For the present year, Mr. W. Marsden, of James-street, Old-street, is Secretary to the society; and Mr. T. Morris, City-road, to the committee of correspondence.

ORDINATIONS.

On Tuesday April 6, 1802, was set apart to the pastoral office in the church of Christ at Stratford upon Avon, Mr. *D. W. Aston*. Mr. Hewitt, of Bedworth, began public service, by reading and prayer; Mr. Burder, of Coventry, delivered the introductory discourse; Mr. Evans, of Foleshill, asked the questions, and offered up the ordination prayer; Mr. Moody, of Warwick, gave the charge; Mr. Brewer, of Birmingham, addressed the church; and Mr. Osborn, of Worcester, preached.

August 10, the Rev. *G. W. Elliott*, late student of Hoxton academy, was ordained pastor of the Independent church in Vicar-lane, Coventry, late under the care of the Rev. Thomas Saunders, who, through indisposition, was compelled to resign; Mr. Hudson introduced the service; Mr. Alliott, of Nottingham (whose worthy father was, many years since, minister of this church) read the call, and the answer to it, and received the confession; Mr. Hewitt offered up the ordination prayer; Mr. Burkett delivered the charge; Mr. Alliott preached to the people; and Mr. Burder concluded. The congregation was large and respectable; and we are happy to hear that this declining interest is likely again to rise and flourish.

CHAPELS OPENED.

JUNE 24.—A more spacious and convenient chapel than that in which Mr. Paul, of Castle-Cary, introduced the gospel into Bruton, about two years since, was opened, under the patronage of the Somerset and Wiltshire Associations. Mr. Morren, late of Yeovil, began by prayer and reading scripture; Mr. Herdsman, of South Petherton, prayed; Mr. Jay, of Bath, preached from Matth. xvi. 20; and Mr. Evans, of Wells, concluded the morning service. In the afternoon, Mr. Hyatt, of Frome, prayed; Mr. Jackson, of Warminster, preached from Luke xviii. 17; and Mr. Wheaton, of Lyme, concluded. In the evening, Mr. Weston, of Sherborne, prayed; Mr. Hey, of Bristol, preached from Job xxxvi. 2.; and Mr. Williams, of Wincanton, concluded. The place is well attended, and the people are very attentive.

On Friday July 23, 1802, a small neat chapel was opened at the village of Eatington, Warwickshire. In the forenoon, Mr. Smith, of Shipston, read the scriptures and prayed; after which Mr. Moody, of Warwick, preached upon spiritual worship from John iv. 24. In the afternoon, Mr. Moody prayed; and Mr. Aston, of Stratford on Avon, preached from Matth. xviii. 20. The apparent eagerness of the villagers to receive the word, the hospitality of the gentleman who erected the chapel (free of expence to the public) upon his own ground, and the sacred pleasures enjoyed in the services of the day, made an impression upon many present which will not soon be erased.

DODDRIDGE IN FRENCH.

DR. DODDRIDGE'S RISE and PROGRESS of RELIGION was translated into FRENCH; a Copy of it is wanted for a Public and Benevolent Purpose. If any Person can give Information where it is to be had, he is requested to drop a Line to the publisher of this Magazine.

THE NAME OF JESUS.

A New Hymn, written and set to Music by a Correspondent.



No other name than this,
To earth reveal'd from Heav'n,
Can wake the hope of future bliss,
Or sense of sins forgiv'n!

Thy comforts, O my God!
'Tis Jesu's name endears;
And when abas'd beneath thy rod,
My fainting spirit cheers.

This peerless name alone
Suffices all my need;
It wings my praises to thy throne,
And for my wants shall plead!

My warmest thoughts rejoice
To dwell on Jesu's name:
And when they droop, arise, my voice,
To fan the languid flame!

Thus to my latest breath,
I'll triumph o'er my sins:
Depart, ye shades of endless death!
Eternal life begins.

A PASTORAL HYMN.

SWEET peace to the sinner who flies to the Lord!
Who trusts on his grace, and relies on his word!
The Saviour will come from the Heavens above,
And gladden his heart with the smiles of his love!

How rich is his mercy! how free is his grace!
Who came from above to redeem a lost race!
Then sinner fall down, and his pardon implore,
His favour receive, and his mercy adore.

His heart was so tender, all praise to his name!
Tho' cover'd with filth, yet a Magdalen came;
And others as vile as Manasseh could be;
Yet all have been sav'd by his death on the tree!

Then why should poor sinners think hard of the Lord?
To Him may they fly, and believe on his word;
The smoke of the flax he will raise to a flame;
The reed nearly broken, his strength shall proclaim.

Ador'd be our Saviour, our Shepherd, and Rock,
Who tenderly guards the poor lambs of his flock!
Who screens from the heat of the clear sultry gleam,
And leads by the banks of the clear-running stream!

No terrible tempest shall ever annoy
The peaceful abode which we there shall enjoy!
While basking beneath the bright beams of his love,
We wait to be call'd to the regions above.

Surry Chapel. R. H.

Erratum in our last. — Mr. Whitehouse was ordained, not at Gomall, but at *Gornell*, near Dudley, Staffordshire; Mr. Brewer preached from Mat. xxi. 28.; and Mr. Grove from 1 Thess. v. 12, 13.



REV.D FREDR.C HAMILTON

Brighthelmstone

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THE

Evangelical Magazine,

FOR OCTOBER, 1802.

MEMOIR OF THE REV. THOMAS BURTON.

IN our last volume we gave our readers a sketch of the life of the Rev. Robert Galland, late Independent minister at Holmfirth.* On account of a very uncommon coincidence of circumstances, the present memoir may serve as a sequel to that sketch; for the very day on which Mr. Galland's funeral-sermon was preached, Mr. Burton, his young successor, died in the same family. That venerable and excellent man, as noticed in his Life, had resigned the pastoral charge some time before his death, by reason of his growing infirmities; and Mr. Burton, on closing his course of studies at Rotherham, was chosen to succeed him, without a dissenting voice, either in the church or the congregation. He boarded with Mr. Galland, and after labouring with great faithfulness and acceptance for some months, was taken ill and died, leaving an afflicted church to lament the loss of two ministers greatly beloved, in the quick succession of a few days.

Mr. Burton was born at Bramley, in the parish of Leeds, June 18, 1776, of parents who moved in a comfortable mediocrity; and his mother, especially, had more concern for his welfare, in reference to his eternal state, than is common even among religious professors. During his early years he went astray into forbidden paths; and proved, by his disposition and conduct, that there were in him, as he expresses it in his diary, "strong propensities towards that which was evil, and hatred to God and all his ways." When his education at school, with a view to trade, was completed, he applied to the cloth-making business, under the direction of his father. He had discovered a strong capacity for learning, especially for mathematical pursuits; but his application to business when so young, prevented his making further proficiency at that period. His conduct, as he feelingly expresses himself, "grew more offensive to God, and inconsistent with his will;" the

* Vol. IX. p. 217, 257.

evil fountain that was in him poured forth "perpetual and rapid streams." He adds, when afterwards commenting on that state, "I not only made sin a business, but my heart was fully set in me to do evil;" yea, so tender did his conscience become, and so hateful did sin appear to his renewed mind, that he thought no terms too strong, when describing his own sinfulness. "About this time," he says, "I began to abound in extremely heinous crimes; which have caused me to loathe myself in my own sight. For some time I was greatly ashamed, on account of them, when newly committed; but I soon learnt, by dear bought experience, that sin hardens the soul which grace does not soften; for I became very bold in those abominations. I could not, however, rest contented while thus persisting in my course of rebellion; for conscience whispered, How will this conduct bear being reflected upon *?"

While thus enslaved, he made, occasionally, faint resolutions, as the rousing effect of a guilty conscience, to break off his besetting sins; but found them all ineffectual. His own humbling and affecting expressions are,—"I became daily faster bound in Satan's chains, nor did I feel much desire to be loosed; no, so far from it, I stretched out my hand that he might take hold of me, and hurry me down hill in the way of destruction. I not only was involved in sin at present, but made up my mind to continue and grow worse in this way."—But the God of patience spared him; a merciful Surety bore with him; for he was a chosen vessel, notwithstanding his unworthiness and vileness through transgression. His own plain account of the work of grace in his conviction and conversion, will be more acceptable to the serious reader, than any thing which another might say on the subject. "In this way," he observes, "I passed on to my sixteenth year, when the Lord was pleased to affect my mind with spiritual things. I went to the house of God destitute of the least serious concern; but God,

* *Note communicated to the Editor by an intimate friend of Mr. Burton.*

"The strong expressions which this eminently holy young man employs, may possibly lead some to entertain a wrong opinion of his character previous to his conversion. Let it be recollected that this was the language of his diary, the expression of his deeply humbled and contrite heart before God; and that the period to which it refers, was that of childish vanity and disobedience:—so affecting a sense did he habitually entertain of the infinite evil and inexpressible vileness of sin."

who

who is rich in mercy, for his great and everlasting love wherewith he loved me, was pleased to touch my heart while the minister spoke from Ps. ciii. I resolved to hear him again, and began to attend on the means of grace like one concerned about everlasting things, and felt some drawings of the Spirit."

When about eighteen, he witnessed some family afflictions, particularly the death of a brother; who prayed in his family, as usual, the night before his death, and, about two o'clock the next morning, breathed his last in a very triumphant manner.—"By these calls of Providence," says Mr. Burton, "I was roused to consideration, but yet never dared put in my plea for a share in the merits of Jesus till, April 19, 1794, I went as a guilty sinful creature to beg for mercy and grace on the footing of the atonement." And, to the praise of sovereign favour, then and there he obtained his wish. "Soon after this, I thought of being a zealous servant of God; but my deceitful heart was weaker than I thought it was; for frequently it gave awful proofs of propensities to evil, and much backwardness to that which is good. After some time, however, I was enabled, in some degree, to shake off the fear of man, by which I had been enslaved, and to erect an altar for God in my father's house. Our united sacrifices were offered morning and evening; but in this, as in other things, I saw my own weakness and the sovereign grace of God manifested. About this time I began to exercise my gifts in social meetings for prayer, proposed to join the church of Christ at Pudsey, and was unanimously received. Some of my Christian brethren, and our minister (Rev. Mr. Laird) began to think I was endowed with gifts which might be useful in the church of God. The discovery of this thought made a strong impression on my mind, and constrained me to lift up my heart to the great Disposer of all events, that he would direct me in the path of duty. Accordingly I set apart a day for particular prayer."

Thus his deeply serious mind had been exercised for some time, when Providence directed him to the Academy at Masbro', near Rotherham; where he soon discovered the most amiable christian virtues and graces, a conscientious diligence in his studies, in which he made considerable and reputable proficiency; and a growing zeal for the promotion of his own personal religion, as well as for the conversion of sinners. But while others admired the humility and godly simplicity, the conscientious integrity and general

general gravity of his deportment, he lodges heavy charges against himself. Thus, while a common observer views a piece of curious work as highly polished, the microscopic inspector discovers many roughnesses and flaws. Soon after he had engaged in studies, as appears from the diary he then kept, he made great complaints before God, particularly against his proneness to levity and pride. "After having made some efforts," he observes, "against my besetting sins in vain, I set apart October 19, 1796, for fasting and prayer. I confessed and lamented my sins, and by grace was enabled to resolve against them."—It will be gratifying to the godly reader to notice the solemn resolutions he then formed. "I, *T. B.* a creature formed by thy power, and supported by thy bounty, O Sovereign of the universe; and redeemed by thy blood, O incarnate Son, co-equal with the Father; and called by thine irresistible grace, O divine Spirit,—after having read Ps. cxxxix. Jer. xvii. 9, 10; and Heb. iv. 12, 13:—RESOLVE to take God as my portion; the Lord Jesus Christ, in all his offices and characters, for my Saviour;—as my Prophet, to teach me in all things; as my Priest, being fully satisfied with the atonement he has made, and hoping that his intercession will prevail before the throne for all the blessings I need; as my King, to rule over and defend me from all my enemies, trusting that he will guard me whilst here in the sight of my foes, and afterward receive me into his glorious palace:—and I resolve to take the Holy Spirit and word of God for my comfort and direction, and to perfect the work which I hope is begun. Again, This day I resolve to renounce every sin: my daily study shall be to oppose it in every shape,—to regard the injunctions of the Lord in his word, mortifying the deeds of the body, covetousness, pride, uncleanness, and excess in using the good things of life; to perform the duties incumbent on me according to my situation; to be for God, whilst I remain single; and if ever I should change my state and take upon me the charge of a family, to govern it in the fear of God. If in the course of divine providence I should be called into the Lord's vineyard, I resolve to act in that station as becometh an example of the flock of God; and, in whatever station I am placed, to exert myself, in order to promote the welfare of men and the glory of God. But knowing that no one is of himself sufficient to perform these things, I would flee to thee, O thou Helper of the helpless, and beg that thou wouldst do all in me, and

by

by me. By sovereign grace, may I be made an example and a blessing to the church of God in this world, and a pillar in the temple of God in the celestial world! May these resolutions and vows be as bonds upon my soul while I am spared here, for his sake who gave himself for me, that I might be his *peculiar*, and shew forth his praise. Amen."

Having given a specimen of the manner in which this dear young man, now in glory, exercised himself unto godliness, while preparing for ministerial services, — we may subjoin another specimen of the manner in which he heard and improved the preaching of the word; which, to serious readers, especially those who are in similar situations, will not be unacceptable. "January 17, 1797. This day I attended upon a sermon, preached by Dr. W. from 1 John v. 7—9, concerning the five witnesses, three in heaven and two on earth; which all concur to establish the weak saint, since they all agree in bearing witness, That God is able and willing to save sinners through his Son's mediation. Whilst he spoke of these five rocks of the believer's confidence, I trust my mountain stood strong. — January 22, I heard a sermon preached in the forenoon, from Jer. ii. 13. "For my people have committed two evils," &c. I trust that while some observations were made respecting the Fountain of living waters, I was made to drink of that river which maketh glad the city of God. — In the after part of the day, the trumpet of the gospel was sounded from Isa. lv. 1. "Ho, every one that thirsteth," &c. — I hope that God led me to himself, and fed me with a feast of fat things. But after service I was not sufficiently careful to retain the impression. "The ox knoweth his owner, and the ass his master's crib!" Yet my precious Redeemer remembered me in my low estate, for his mercy endureth for ever."

In this connection we may add, that he was a great observer of private fasts, as appears from his diary, with a view to the mortification of sin, and his advancement in the divine life, for which purposes he found them peculiarly useful: — a practice worthy of imitation by all christians, and particularly those who are engaged in various pursuits and studies preparatory to that work, which, of all others, is the most solemn and momentous. Such frequent self-examinations, humiliations, thanksgivings and resolutions, have a direct tendency to enlarge and improve experience, by observing with close attention the state and workings of the human heart. In a letter to one of his

brothers, dated June 8, 1797, he observes: "I have met with some trials of late, which may be, in some measure, common to all men; but, I apprehend, are more peculiarly severe to persons engaged in a studious life. This caused me to set apart this day for fasting and prayer, to which I attend about once a month: but I do not abstain from food through the whole day. I mention this, lest you should be fearful that I shall injure myself."

In the year 1798, his mind was engaged about embarking as a missionary. Thoughts of this nature had for some time tried his feelings; but in the spring of this year his ardent concern for the conversion of souls, and his desire to devote himself to the service of Christ among the Heathen, became as "fire in his bones." This interesting object presented itself to him night and day; by its magnitude and weight on his mind, his repose was interrupted, and his constitution, though apparently very fit to encounter the hardships of a missionary life, strongly felt it. It appears from his papers, that March 10 was "a fast day, set apart to implore God's direction and assistance with respect to going abroad as a missionary;" on which occasion his ardent mind with all its powers, seems to have been remarkably engaged. How much this concern rested on his mind, may appear in part from some extracts of letters written to his friends on the occasion, and from his own memoranda. In a letter to his parents, March 26, 1798, he observes: "As to the frame of my own mind, I think I can freely leave all things in this my native island, to go and spread the knowledge of the truth abroad." March the 31st was kept as a day of special devotion, in reference to the missionary business; and June 1st, in a letter to his parents on the subject, he says, "Pray that all things may be over-ruled to fulfil God's designs, and then, whatever becomes of us*, all will be well. The prayer of my heart is, that God may lay insurmountable difficulty in our way, if it is not his will that we should go; but if God will permit us to go,—lead us out and go with us, to bless us in that important work, I think my whole soul is ready to join with my lips in uttering the prophet's words, "Here am I; send me."

After all this anxiety of mind, with his maturest deliberations and incessant prayers, besides many days set apart for

* Including with himself a fellow student, whose mind was exercised the same way.

extraordinary

extraordinary prayer and fasting, with a view to obtain divine direction, this zealous and amiable youth was satisfied that God did not, immediately at least, call him to missionary labours. It may be proper to add, that the books which seemed to have the greatest share in exercising those earnest desires, were the Rev. Melville Horne's Letters on Missions, and the Periodical Accounts of the Baptist Mission in India.

[*To be concluded in our next.*]

MR. MASON'S FAREWELL.

To the Editor of the Evangelical Magazine.

SIR,

The Visit of the Rev. Mr. Mason, of New York, to this Country, having interested many; by his nervous and animated style of preaching, the following Extract from the Conclusion of his Farewell-Discourse, at White-row Meeting, may be acceptable to many of his Friends; and the Insertion will oblige your constant Reader, N. N.

N. B. The Discourse was founded on 2 Pet. i. 11. After considering the Happiness of the Future State, under the Image of a Kingdom, the Preacher remarked, —

EVERY believer in Jesus shall be in his kingdom; but there is a great difference in their manner of entrance. In attending to the injunctions of inspiration, we find the Apostle saying so; *an entrance shall be administered abundantly*; by which he manifestly insinuates, that some Christians pass into the kingdom of their Lord and Saviour under circumstances of greater triumph and glory than other Christians do; and O! how often has this been exemplified in the experience of believers.

One looses his anchor from this earth, and goes into eternity a gallant vessel, with every sail set to the favouring breeze, and rushes into the harbour of eternal peace, amidst the plaudits of redeemed men and of waiting angels.

Another,— the frail bark is tossed by the billows, almost wrecked, so weak, it is scarcely able to reach the port; but, blessed be God, through the grace of our Lord Jesus Christ, it reaches it safe at last. The latter has an entrance, but the former an *abundant* entrance, and if there is aught, my brethren, which can be interesting to us in

this world, respecting the moment of our departure from it, it is that we may leave it under that full sail of bliss which will bring Heaven into our hearts before we get into Heaven; and enable us to leave behind us our Ebenezer, our stone of help, and inscribe it with our hand, while Death chills our vigour,—"Hitherto hath the Lord helped me."

You have heard of the death of statesmen and of warriors; you have heard of generals perishing at the head of armies; while boldly approaching the cannon's mouth, they have received the deathful ball: the historian's page has celebrated their praise, poets have sung their valour, monuments have perpetuated their names; but take me to the side of the bed of a Christian, departing under the assured hope of everlasting life in the Lord Jesus. You have heard of men dying in seeming perfect composure, while enemies to the gospel: "Died Abner as a fool dieth?" They die stupidly, insensibly, because they know not what is before them; but did you ever hear of an infidel triumphing in death? Did you ever hear of a man rejecting the gospel, who, when laid upon the bed of a lingering death, with all complacency of heart, welcomed the summons to an eternal world, and that with a soul full of hope, full of immortality? The case is not to be found, my brethren; nor are we the least in danger of having the challenge accepted to our shame, when we throw the gauntlet to all the tribes of infidelity, and ask them to produce the instance. But, from the bed of sorrow, from the abode of wretchedness, has the spirit of a believer in Jesus sprung into life everlasting, and had an entrance ministered unto it abundantly, into its Lord and Saviour's everlasting kingdom; that spirit was in his presence and bosom before the breath which testified his love was well gone, or the lips were cold through which it issued.

But what is the connexion under which such an entrance into their Master's kingdom may be expected by believers?—The Apostle states it: "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity;" it is in the cultivation of every precious grace that we must be exercised: believers who neglect this, rob themselves: though real believers in Jesus, they lose much happiness, they lose their light; and it is unpleasant going even into Heaven in the dark. Glory will be the surprisal of the soul of the careless tottering Christian,

Christian, though doubtless he shall behold the Lord in peace. But terrible indeed is the ordeal of plunging into eternity, knowing what eternity is, and not knowing where we shall land! If we would be established Christians, we should be heart Christians; if we would have great glory, we should aim at greatly glorifying Christ here; we should be imitators of his character, be followers of him, showing forth the virtue of him who hath called us; for, if these things be in us, we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

My brethren, how little do these prospects render earthly things! what is it to have a few acres of land here? thou hast a palace yonder. What is it, if thou farest sumptuously every day, and art gorgeously clothed, in comparison with such prospects? We shall replace the acres of land, and that with a boundless possession; we shall replace its palaces with a heavenly temple, its sumptuous entertainments with rivers of joy, and its gorgeous apparel with robes of righteousness! Who can compare prospects with the believer? I know that the hearts of worldlings often tremble when they hear of a believer's prospects: they may smile; but it is the smile which puts a mock upon an agonizing heart. What hast thou better? Have we such prospects through the Lord Jesus Christ? how safely may we give the challenge then to all the tribes of unbelief! Let them call us fools and fanatics, these names do not fix the thing; I am not a fool because my neighbour calls me so, nor shall I lose my Heaven because he mocks me: names are but wind.

But there are men who set up for wise men, that have discovered the imposture; they have found out the cheat; they wish to unshackle you; they would release you from your thraldom: what! from the thraldom of a hope of the everlasting kingdom? Do you wish to be released from such thraldom? God have mercy on thee if thou dost! Have they aught to give in compromise? Can they tell us what awaits us beyond the grave? No; if they think at all, it is darkness, uncertainty, and dread conjecture! The laugh of a fool is a miserable exchange for an eternal hope. Why, cruel philosopher, would you take away the joy of my heart? Why would you remit me to the melancholy thought of no paternal providence, no redeeming love? Enjoy your guilt alone, breathe out your complaints to the woods and to the rocks; curse not me with your disco-

discoveries, nor kill me with your truths. Oh comfortless Heavens! oh melancholy earth! oh gloomy world! oh wretched Nature! without the prospect of an entrance into the Master's kingdom. How loud the winds howl! how loud the waves roar! how cruel the storm! tossed hither and thither by the tempest, directed by no pilot, bound for no port, but where Lethe flows, where the black river of Oblivion rolls! Oh no, no; — not upon such terms; keep your discoveries, we will not give up our hope of an entrance into the kingdom, and we will press closer to our hearts the precious volume which reveals it to us: this is the anchor of our hearts.

And if we have such a prospect, how tender ought our union to each other to be! how dear should we be to each other! Are we fellow-heirs of the kingdom, and can we but love each other? Time, and place, and circumstance, separate our intercourse; but they break not the attachment which terminates in the kingdom. It is but a little while that we can see each other upon this globe, but we shall meet yonder: there is no change, there is no interruption, there we shall not feel the pang of having found Christian acquaintance only, as it were, to know the bitterness of the breach of the tie which united us. Blessed be God, the kingdom is there; and there may you, and there may he who now, in all probability, for the last time in this world addresses you, meet; when the mysteries of God shall be finished, and the great Archangel shall lift up his hand, and swear by Him who liveth for ever and ever, that there shall be time no longer. Amen.

THE FRUITFUL BOUGH.

MR. EDITOR, *Wooburn, Bucks.*

My brand, notwithstanding what I said on the subject of its being plucked from the fire *, is still burning; formerly with the fire of sin, now it is a subject of the fiery trials peculiar to God's people: now it is a part of the "burning bush," with Christ in it, and therefore remains UNCONSUMED.

"JOSEPH is a fruitful bough †." — The saved sinner is no longer lifeless, black, and wasting away in sin; he is now become "a branch in the true vine; a bough in the tree of life; a graft in the good olive." The Lord Jesus is the

* See Evan. Mag. for April, p. 138. † Gen. xlix. 22.

root

root in his Godhead, the body of the tree in his manhood, and the branches are his members; they are borne by his body, and the body is sustained by his Godhead. "Ye are Christ's and Christ is God's." This divine union is explained fully by our Lord in his sermon on the vine*; and it is one great aim, yea, the principal and ultimate object he has in view in his prayer of intercession †. St. Paul pursues the same beautiful idea with a varied figure, borrowed from the human body ‡.

2. This union is the fruit of the covenant. The Holy Spirit is promised, whereby they are one with Christ, by the will and determination of the most high contracting powers and persons of the Eternal Three. Every official character and relation of the Lord Jesus exemplifies this endeared union; it is seen in his prophetic, priestly, and kingly relations; in his fraternal, pastoral, and conjugal characters.

3. This union is the consequence of his human nature; as "he is flesh of our flesh, and bone of our bone," he is just the character Job wished for §, "in God's stead; one formed out of the clay, in whom dwelt all the fulness of the Godhead bodily (or substantially)." As God, he acts for and with God; as man, he acts for and with man; and being both God and man, he suits the relations of both, and is able to bring about the glory of the one in the happiness of the other. To know God fully, is peculiar to Deity; to sympathize with human infirmities is proper to humanity. There must be similarity and suitableness of character to know and treat with both the parties.

4. This union is spiritual. — The tree is spiritual; the graft is made so by the spirit that gives life to it; and it finds its kindred life in Christ. As soon as the branch comes into contact, the union commences; like two drops of water brought near to each other, they cannot rest until they unite; their mutual influence on each other soon make them one. "Draw me, and I will run after thee," says the soul. "I, even I (saith Christ) if I am lifted up, will draw all men unto me." Many were prepared to receive Christ in the days of his flesh, and others immediately as they heard the gospel. They knew that he was such a Saviour as they wanted; and found that the gospel just suited their condition. John was sent to prepare a people for the Lord; and his disciples followed Jesus. The

* John xv. 1—5. † John xvii. 21—23. ‡ Eph. iv. 12—16. Col. i. 18. § Job xxxiii. 6.

eunuch

eunuch and Cornelius, and many others, embraced the gospel; the loadstone had touched them, and they (like the needle) were powerfully and effectually drawn; and they became one with Jesus.

The graft is bound round with an external bandage; so there can be no state here in which outward means can be dispensed with. The Lord could do without them; but we are commanded to be in the constant use of them. The law of union within, may be, yea, will be, effectual, where it really takes place; but the outward obligations are enjoined and blessed by the Lord. The lawless professor must have a stock of self-wisdom, self-importance, and self-righteousness; but a sense of our extreme poverty will endear the all-sufficiency of him who is all in all.

The real branch in the true vine is one with him in judgment — their views are alike; — one in desire — the same objects are fixed on: — they are one in will — "Not my will, but thine be done," said Christ; and so says the Christian. Christ was truly, essentially, and habitually perfect in his judgment, desire, and will; but his followers are only so in part. They feel their deficiencies, and are humbled, that in all things they come short of his glory.

5. The immediate effect of union is communication,— the imparting a divine influence. The root sends its sap through the body into all the branches, to every twig, bud, leaf, and blossom; it gives also flavour, richness, and perfection to the fruit. This vital union is the spring of our new estate, the winter being past, the buds are put forth; —they are holy and good desires, the longings of the soul after Christ and his salvation. "God will bless the springing thereof*; the bud he will watch, guard, cherish, and bring forward; and its blossom shall appear in all the encouragement of a holy hope; and, in due time, the fruits of faith, love, and obedience, in all their variety, will be found to the praise and glory of God. Then, like the wonderful rod of Moses, this fruitful bough will be ever budding, blooming, and bearing fruit; graces will be ever forming new buds, they will be bringing forward blossoms, and the blossoms shall not fail to give fruit in their season. "By their fruit ye shall know them." They bring forth the fruits of the Spirit†; the fruits of righteousness‡; the fruits of holiness §. These scriptures ex-

* Isa. xliv. 3. God's blessing on our buds. See the old Bibles. It may apply as well to our graces as to our offspring.

† Gal. v. 22. ‡ James iii. 13. § Rom. vi. 22.

press

press the universality of that devotedness to the will of God which is exemplified on the hearts, lips, and lives of those who are united to the living, life-giving, and true vine. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

COPY OF A LETTER FROM THE LATE REV. JAMES HERVEY, TO MR. J. W——, OF BIDDEFORD.

Dear Mr. W. *Weston, Feb.* 2, 1746.

I BELIEVE I must answer your favour and Mrs. W.'s both under one; or, rather, answer yours, and acknowledge hers; so that this ticket may serve as a note under my hand, whereby I own the obligation, and make myself responsible.

Your spouse informed me, that you was concerned that the little money I left in your hands had not been remitted to me; but, dear Sir, I am glad on this account,—if it may be a means of cherishing one of the least of our Redeemer's brethren, I rejoice that it has not been returned.

You did right in delivering a guinea to Mrs. Williams, for the benefit of poor widow Cole. If Molly Lake, or Betty Peak, are in want, by all means let them be relieved. Tell them, I present them each with a crown; and be pleased to give it them in my name, assuring them that I give it with the utmost readiness; and bid them think, if a poor mortal, a wretched sinner, is so ready to help them according to his ability, how much more ready is the infinitely compassionate Saviour of the world to pity all their miseries, and comfort them in all their troubles! If poor dust and ashes has a heart to pity them, how inconceivably more willing is the Fountain of Love, the adorable Friend of sinners, to hear their prayers and fulfill all their desires! O! let them know, that the tenderest mercies of the most beneficent among the children of men, are little better than cruelty, if compared with the marvellous kindness of the Lord Jesus Christ.

Were it in my power, I would willingly do more for them; but let them remember, that the power of the blessed Jesus knows no limits. What cannot he do for their souls? He is able to fulfill all their wants according to his riches in glory; he is able to do exceeding abundantly, even above all that they can ask or think; they cannot labour under so much guilt as he has of atoning merit; they cannot complain of so much indigence as he has of justifying riches;

and, be their corruptions ever so strong, they are nothing, nothing to the effectual working of his mighty Spirit. O! it is impossible to imagine how rich our Divine Master is in goodness, and how mighty in power!

Therefore, if they want a more lively faith in his all-prevailing mediation, or more ardent love of his unspeakable goodness; if they want more abundant communications of his sanctifying spirit, or of all spiritual blessings, let them not cherish unworthy doubts concerning their gracious Redeemer. Do they belive me, when I make professions of kindness? and shall they not much rather believe the faithful and true Witness, when he says, — "Open thy mouth wide, and I will fill it;" when he says, — "Whatsoever ye shall ask the Father in my name, I will give it?" We are not straitened in the tenderness of Christ's bowels, nor in the power of his hand; O! let us not be straitened in our own scanty expectations and feeble faith.

Perhaps, my poor friends may feel themselves a little inclined to love the giver of such a mite. If they should feel themselves so disposed, O let them consider what reason, what most abundant reason they have to adore and love their most merciful Redeemer! Their friend never shed his blood for them, their friend never laid down his life for them; but Jesus, who reigns in glory, did both for their sake. Had their friend been possessed of a thousand lives, and had he surrendered them all to do them good, then with what gratitude and love would they have thought upon his name! but the life of the blessed Jesus was of more worth than all the lives of mortals; yet this was freely resigned, this was given to tortures and death for them! How then should they be lost in admiration of such goodness! how should their hearts glow with gratitude for such amazing loving-kindness!

Who knows but this little gift, if attended with due consideration, may be a means of shewing the tender compassions of their Saviour, of inclining them to rely more cheerfully on his all-sufficiency, and of stirring them up to love him more unfeignedly; and, if so, it will be a gift indeed!

The remainder of the money be pleased to deposit with Mr. W—, for the use of the poor widow Cole. My heart yearns over her, because she has known what it is to live in affluent circumstances, and, therefore, must be more sensibly pinched with her present poverty: she is also at a distance from her kindred and friend's house, and, on that account, must feel more heaviness in her heart, and cannot expect

expect so much commiseration as if she were among her relations. My humble service to your spouse, friends, &c. Pray recommend me in the kindest manner to ——, and all your other neighbours that remember

their once unworthy pastor,
and their constantly affectionate friend,
J. HERVEY.

THE VISIT.

A FEW months ago I spent an afternoon with one of my most intimate friends, who possesses a considerable estate, on which his habitation is pleasantly situated. Cultivation and nature conspire to render his abode agreeable and beautiful. My friend is also an intelligent and a good man. He has read the works of our best writers, and has acquired an extensive knowledge of the world. He delights in studying the sciences and polite literature; but his supreme attention is directed to Christianity. While he aims at the accomplishment of the scholar, his greatest concern is to be a true christian and a useful man. His Eliza, like himself, is formed for all the pleasures of friendship and religion; is a bright ornament to the gospel, and a promising candidate for Heaven. Before tea, they indulged me with a walk in their garden. The weather being rather sultry, we seated ourselves in an arbour on the brink of a cooling stream. My friend's ingenious observations on the various topics which engaged our conversation, and their kind and christian deportment, fully proved that a refined taste and useful learning, accomplished manners and great piety, are not natural enemies.

But the conversation soon took a more pensive turn; and they began to relate an event which happened three weeks before: the death of an only son, who died in the thirteenth year of his age. I knew him well, and sincerely loved him. Though a child in years, he was a man in knowledge and understanding. The Bible was his favourite book, and the world was little in his view; sin was the object of his hatred, and God the centre of his joy. His virtues rose far above the common standard; and he was early and eminently prepared for the celestial state.

On all his friends he smil'd, and said "Farewell!"
Dropt a few parting tears, and soar'd to Heav'n.

"Ah," said his father, "next to the wife of my bosom,

I valued that amiable boy. I fondly thought that he would be my comfort in the meridian of my life, and my support in my declining years; but how suddenly are my hopes and my expectations blasted! The pillar of my family is destroyed, and my first-born is on earth no more! "O my son Absalom, my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son!" I do not, however, rebel against my Maker. I feel my loss, and I submit to the will of God. He has a right to my child. From him I received him; and now he has taken him back to himself in Heaven. I loved to see him frequent my study, and grace my parlour with his presence; but he is now in the "house, not made with hands, eternal in the heavens." I was fond of seeing him walk in my garden, or sit in some shady arbour; but it is better for him to rove in the fields of Paradise, and to repose in the bowers of celestial pleasure. I cannot await his return to this vale of tears. Continue my child, continue with thy kindred spirits and thy God, till we come to Heaven, to see thee again, and to dwell with thee for ever!

> In fair religion's kind and friendly soil
> Was planted this sweet fragrant beauteous flow'r.
> Cheer'd with the dews from the celestial hills,
> And gladden'd by the beams of heav'nly love,
> It soon arriv'd to full and perfect bloom;
> By Heaven transplanted to a happier clime."

I suggested consolation to my mourning friends:—their distress was great, but they possessed fortitude and resignation. I told them of the shortness of time, and reminded them that they will soon see the dear youth again, and unite with him in situation, employment, and delight. Wishing them every personal and relative blessing, I left them, after having the most affecting and useful visit I have ever known.

Winborne. J. T.

THE DESIRE OF ALL NATIONS.

FROM the time of the first promise, it was the desire of all nations to see God in human nature*. The heathen expected his incarnation. The Jews, warranted by prophecy, looked for it as an event in which, considering the wretched state of mankind and the voice of revelation, the goodness and faithfulness of God were deeply con-

* Haggai ii. 7.

cerned,

cerned. The carnal part of Israel, who could not look through the dark cloud of Levitical ordinances to a spiritual Deliverer, boasted of it as their exclusive felicity; and, as they were appointed to be ancestors to the Messiah, they arrogated to themselves a natural superiority over the Gentile world, from the enjoyment of a carnal privilege, which was to be continued no longer, when its object should be obtained. The promise made so deep an impression on the minds of men, that the tradition of it, perhaps, was never entirely lost among any people; and among the most barbarous, evident traces of it are discoverable to this day.

However men might delight themselves in their possessions, in the number of their offspring, the prosperity of their domestic concerns, the multitude of their servants and cattle, and the quantity of their gold and precious things, they could not but perceive that all was not right: the almost unbounded powers of their nature, displayed in the eccentric and infinitely various characters of mankind, were formed for superior purposes. The design of their creation was perverted; Reason had fallen from her throne; they wanted that medium of intercourse between Earth and Heaven, of which Jacob's ladder was a beautiful and expressive type. This wished-for blessing was to be the means of their recovery, and therefore their desires verged to it as the needle to the pole.

Besides the gratification of curiosity (which is not inconsiderable) they might reasonably expect that the most beneficial consequences would flow from the presence of the heavenly guest, from his mercy and goodness in condescending to be made flesh, and to tabernacle amongst us *.

By no medium do we receive greater, or more constant delight, than by the organ of vision. Upon this it is that the beauteous colours of the rainbow strike in all their pleasing varieties; and by this, the charms of nature obtrude themselves on our notice. By this we distinguish the "human face divine." The writings of God and man administer food to the mind by this avenue. Innumerable things, agreeable and important, are received through this delicate organ, this "lamp of the body."† The ear too is an exquisite passage to the soul. By it we are delighted with the concord of sweet sounds; and many things which can neither be seen nor felt, are conveyed to the mind.—Well. These two organs were supposed to be

* John i. 14. † Matt. vi. 22.

promised

promised a full gratification in the appearance of the Saviour, in seeing and hearing the Word of life.

Men are affected with sensible things; and we may easily conceive what romantic ideas they formed of seeing him who was to be the brightness of the Father's glory, and the express image of his person, of hanging upon his lips, listening to the music of his voice, conversing familiarly with him, wondering at the gracious words that should proceed out of his mouth, and witnessing the exercise of his omnipotent power; and what fond conceptions they entertained of the blessings that would result from having God among them! They could not imagine how the human nature was to bear the weight of Deity. And, indeed, though the plenitude of the divine nature dwelt in Christ, yet was it veiled, obscured, by the human. Deity shone: but humanity blunted its rays, or was itself dazzled, and not able to receive them.

From considerations of the glory of his person, they earnestly desired his speedy appearance. But God's purposes ripen slowly. "They are the purposes of a God who intends to live for ever." The design was too vast to be hastily completed; the blessing was of too great and awful a magnitude to be hastily conferred. That the glory of his beams, the brightness of his rising, might be more conspicuous, it was necessary that a long night, with here and there a twinkling star, and afterwards a more cheerful day-spring from on high, should precede this Sun of Righteousness: he was not at once to burst in meridian splendor on the world. Yet the desires of men continued; and this eagerness contained the seeds of idolatry. In nations where the tradition of God's incarnation was received, and but imperfectly understood, perhaps, the abominable practice first began. They made themselves images, hoping the Deity would animate and dwell in them.

But may we not improve this subject; we who make mention of the name of Jesus, and call him Master and Lord? Do we wish to hear his voice? Do we long to behold his person? The still small voice of his love may yet be heard in his word. The dignity of his person, and the exceeding riches of his grace, are there displayed by an unerring pen:—and, if this will not suffice, we shall, after "a few more rolling suns," behold him coming in the clouds, with all his holy angels: shall see his face, clothed with smiles, and hear his voice fraught with tenderness and love;

love; or (alas!) lift our astonished eyes, and behold an angry Judge, his brow encircled with frowns, gloomy as the element, when about to burst into a storm, and hear the thunder of his voice, "Depart ye cursed!"

In cloudless beauty, on his argent throne
The judge descends, with all his terrors on.
Fear not, ye saints, tho' forked lightnings fly,
Tho' sev'n-fold thunders roll along the sky,
Lift up your heads, for your redemption's nigh.

JACOBUS.

ON REPROOF.

THE question has been often agitated,—Which requires the greater measure of grace, properly to give, or suitably to receive reproof? However this point be decided, one thing is certain, that Christian reproof can neither be given or received properly without some measure of grace. Reproof given without grace, will degenerate into self-conceit, harshness, and pride; and, as it is entirely contrary to the self-will of our corrupt nature, it will, without grace, be resisted and despised.

Reproof should be considered as intimately connected with advice, else it will appear only as a disposition to blame, without aiming to direct and promote the future good conduct and happiness of the reproved. This connexion is observed in Scripture, which is said to be profitable both for reproof and for instruction *.

The manner in which reproof is *given*, is of the utmost consequence to its success: it certainly should be affectionately, as well as faithfully; for, except I have a firm persuasion my reprover has an unfeigned regard for me, instead of profiting by his reproof and advice, I shall be eagerly seeking some flaw in his character or conduct, and reply, in the taunting language of the proverb, "Physician, heal thyself." What a bright example, in this respect, was Christ! how faithful, and yet how tender his reproofs! So also were those of the Apostles. Reproof should always be given in a spirit of meekness, especially from the inferior relation.—We cannot have a better picture on this part of the subject, than the servants of Naaman the Syrian †.

Let the proper season be also duly attended to.—A wise

* 2 Tim. iii. 16. † 2 Kings v. 13.

man's

man's heart discerneth time and judgment*. It was observed by the late Mr. Toplady, that reproof, given in a wrong spirit, was like administering medicine scalding hot; so also, if the season be wrongly selected, the effects will be alike painful. It were much to be wished the advice of our Lord was strictly adhered to in this respect: "If thy brother offend thee, go and tell him his fault between thee and him alone." Reproof given in the presence of others, except circumstances absolutely require it, is neither proper nor judicious. The conduct of Abigail is praiseworthy, as an example, in well-timing her reproof and advice †.

Our reproof should ever be accompanied with commendation of what is laudable: this will temper the former, and animate the minds of the reproved.

The way in which we *attend* to reproof is of great importance. — Let us receive it in a teachable, submissive, thankful, and obedient spirit. If we are wise in our own eyes, we shall not look abroad for instruction; but this will not be our case if taught of God. As we have received the kingdom of God in the teachable spirit of little children, so we shall be glad of a hint from any quarter, which has a tendency to promote our spiritual welfare.

Intimately connected with this is submission; few appear sensible how much is comprehended in that one word, both as it respects God and man ‡; and, except we have some measure of this spirit, we shall not profit by reproof. Herod could not submit to John's reproof, and therefore he sinned yet more ‖.

Nor let us barely be submissive, but thankful, when any of our mistakes and blunders are corrected. Is not the traveller thankful for direction from a person who is well acquainted with the road to which he is a stranger, and thankful for being checked, if he is turning his steps into some bye-path? How sweet is the language of David! "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil:" — and, as a grateful return, he concludes,—"My prayer also shall be in their calamities §." If we are sometimes reproved beyond our fault, as we imagine, let us remember how often, through the partiality or flattery of our friends, we are also praised for excellencies which we possess, if at all, but in feeble measure; and yet how do we relish this adulation!

* Eccl. viii. 5. † 1 Sam. xxv. ‡ James iv. 7.
Eph. v. 21. ‖ Luke iii. 19. § Psalm cxli. 5.

If

If we would profit by reproof, we must be obedient; we can only appreciate its benefits by a wise attention and constant obedience*.

There is an instructing and pleasing anecdote on the subject of suitably receiving reproof, related by the Spectator, No. 382.

"A dauphin of France, upon a review of the army, and a command of the king to alter the posture of it by a march of one of the wings, gave an improper order to an officer at the head of a brigade; who told his Highness, he presumed he had not received the last orders, which were to move a contrary way. The prince, instead of taking the admonition, which was delivered in a manner that accounted for his error with safety to his understanding, shook a cane at the officer, and, with the return of opprobrious language, persisted in his own orders. The whole matter came, necessarily, before the king, who commanded his son, on foot, to lay his right hand on the gentleman's stirrup, as he sat on horseback, in sight of the whole army, and ask his pardon. When the prince touched his stirrup, and was going to speak, the officer, with incredible agility, threw himself on the earth, and kissed his feet."

To conclude,—Let us, whenever we assume the character of reprovers, first examine ourselves; for, as was truly observed by the Puritans, "They that reprove the world, should be those whom the world cannot reprove†." Let us also ask ourselves in what measure we have profited by reproof, especially by God's reproof;—there is an awful alternative; much is said of the danger and sad prospects of those who refuse reproof. "He that hateth reproof shall die‡: but the ear that heareth the reproof of life, abideth among the wise §. S——.

Westminster.

* Prov. xxv. 12. xvii. 10.—vi. 23.—xix. 25. † Rom. ii. 1. &c. Matth. vii. 1.—6. ‡ Prov. xv. 10. § Prov. xv. 31.

SINGULAR INSTANCE OF GENEROSITY.

In the month of September 1801, W. T. Minors, Esq. of Kinpersley, near Uttoxeter, in Staffordshire, a gentleman of an ancient family in that neighbourhood, departed this life; and, dying without a will, his large property, which was chiefly landed estate, devolved to his eldest son,

the present W. T. Minors, Esq. By this circumstance, the eight younger children were left unprovided for; but this gentleman, with a generosity seldom equalled, but which does honour to Christianity, immediately made over to his younger brothers and sisters three considerable estates (it is said of the value of 10,000 l.) which were about two-thirds of the whole property. This munificence is the more extraordinary, as he had a young and increasing family of his own. On a friend remonstrating with him on his conduct, his answer was, — "I have enough; and am determined that all my brothers and sisters shall be satisfied."

This article is communicated by a person well informed of the fact, but without the least privity of the gentleman to whose honour it is related, and who, probably, does not know that this publication exists. It is fit, however, that deeds like this should be recorded,—that others, beholding the good work, may glorify God, and, if occasion and opportunity offer, imitate it.

To the Editor.

REV. SIR,

As the scriptures abound with Similitudes of the Lord's using, I some times employ myself in collecting them. I have here sent you three; which, if you should think worth a place in the Evangelical Magazine, by inserting them all at once, or one at a time, you will oblige, Rev. Sir, yours humbly,

——— J. C———.

I. DIVINE SIMILITUDE.

Hosea xii. 10 I have used Similitudes.

DEATH LIKENED TO A PASSAGE THRO' A DARK VALLEY.

Psalm xxiii. 10. Though I walk through the Valley of the Shadow of Death, I will fear no Evil, &c.

THAT there cannot be two hills without a valley between, is a rule that admits of no exception. "To apprehend the scenery in this scripture, we must conceive the Church Militant and the Church Triumphant as two mountains, between which lieth the Valley of the Shadow of Death, necessary to be passed by those who would go from one to the other. Over all that region of dreariness and desolation, extendeth the empire of the King of Terrors: and the believer alone feareth no evil, in his passage thro' it; because he is conducted by that "great Shepherd of the Sheep, the Lord Jesus Christ, whom God brought again from the

the dead *"; — and who can therefore shew him the path of life, through this dark vale. In all our dangers and distresses, but chiefly in our last and greatest need, let thy rod, the sceptre of thy kingdom, O Lord, protect us; and thy pastoral staff guide and support our steps, till, through the dreaded valley, we pass to the heavenly mountain, and join the multitude of the redeemed, which St. John saw, standing with the Lamb thereon.† *See Bp. Horne's Commentary.*

Death cannot make my soul afraid,
If Christ be with me there;
Soft is the passage through the shade,
And all the prospect fair.

* Heb. xiii. 20. † Rev. xiv. 1—4.



NATURAL HISTORY OF THE FOX, OR JACKALL.

MANY circumstances have led to the suspicion, that the *fox* mentioned in the Scriptures, was of a different species from those in Europe, and particularly in England. Our foxes, for instance, are not gregarious; but those of Palestine are described, as going in troops (whence Sampson caught 300 of them) as remarkably ravenous, and destroying every thing before them. Now by the accounts of eastern travellers, the jackall (or chacal) answers exactly to these characters; and as the true fox is very rarely seen in those countries, there can be little or no doubt but the jackall is the animal called in the Old Testament *shual*, in the New, αλωπηξ, and in both rendered *fox*.

The jackall, however, is of two species, commonly distinguished as larger and smaller; the latter of which is called by Buffon and others, the jackall *adive*; and bears the nearest resemblance to the fox, being about the same size and colour. Perhaps both kinds may be alluded to by the author of Canticles ‡:—"Take for us the foxes (or

‡ Chap. ii. 15.

jackalls) the *little* foxes (or jackalls alive) that destroy the vines;" the latter chiefly infesting the gardens and the vineyards.

Thevenot mentions large troops of these animals; and Sampson caught 300 of them in wheat-harvest (that being the season when they are most plentiful); and tying them tail to tail, with fire-brands between them, sent them into the corn-fields and vineyards of the Philistines*; where they love to run, and where they must do immense damage in that dry season, when the eastern herbage will catch like tinder, and blaze like tow.

Ezekiel compares the false prophets of Israel to foxes, *i. e.* jackalls in the deserts, where they make a great noise, chattering, and howling, and devour every thing that comes within their reach†. So these impostors were continually prating, "The Lord saith," and "Thus saith the Lord," when he had not spoken by them; and, instead of "healing the breaches of the people," were like the jackalls, especially the larger sort, who broke down the fences, and destroyed the hedges.

The Psalmist, speaking of his enemies, ‡ says, "They shall be a portion for *foxes*;" which exactly agrees with the character of the larger jackalls, who, according to the accounts of travellers, tear up the graves and devour the putrid bodies; whence the inhabitants love to bury deep, or "in the lower parts of the earth."

Our Lord compares Herod to a *fox*, as the text is commonly understood; but the jackalt is a much juster emblem of a tyrant, as being equally artful and insidious, but more cruel and blood-thirsty. But does not this sound extremely harsh from the lips of the Lamb of God? Let it be remembered, he spake in his public character, and as one having authority. He was the Great Prophet of the church, and Herod was a persecutor. He was the true King of Israel, and Herod was an usurper. The Lamb of God is also the Lion of the tribe of Judah. T. W.

* Judges xv. 4, 5. † Ezek. xiii. 4. ‡ Ps. lxiii. 10.

ANECDOTES.

WALKING in the country (says the Rev. Mr. Jay) I went into a barn, where I found a thresher at his work. I addressed him, in the words of Solomon, — My friend, "in all labour there is profit." Leaning upon his flail

flail, and with much energy, he answered: "No Sir; that is the truth, but there is one exception to it:—I have long laboured in the service of Sin, but I got no profit by my labour." — "Then you know somewhat of the Apostle's meaning, when he asked, "What fruit had ye then in those things whereof ye are now ashamed?" — "Thank God," said he, "I do; and also know that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

The Rev. Basil Woodd, preaching at Long-Acre chapel, took for his text, 2 Cor. iv. 6. In his auditory was a young man, servant to Mr. M——, of St. Martin's Court, who, when he went home, told one of the family, that he had heard such a sermon as he never heard before; he never before felt such an impression from a sermon. — 'Indeed! what did you hear?' — "I'll fetch the meat from the baker's, and then tell you all that I can recollect." Returning with it, he said to a woman who passed him, — "Take this dish from me; I am very ill." As she did not understand him, he placed the dish upon the pavement, laid down backward, and immediately expired. — How mysterious are the means by which the Lord gathers in his elect! The sun shining on a mirror forms his own image in an instant; and are not the beams of God's holy Spirit equally potent? May we not hope, in this case, that the work of God was almost instantaneous? Instead of telling the wonderful tale of his conversion to his fellow-servants, may we not hope he went to relate it to the redeemed throng who surround the throne? The fact, however, has another aspect:— How awfully near was he to eternity before he received the joyful sound!

The late Rev. Mr. Berridge, when about to begin his sermon at Tottenham Court, was once employed, longer than usual, in wiping his spectacles. The cause occasioned many to look up, to account for it; when the good old man, with great gravity, said, — "If you can see without spectacles, thank God for it; I thank God that I can see with them."

This is a useful hint both for those who use, and for those who do not need, glasses. If it should cause one of your readers to thank God for the power of vision, your insertion of it will not be in vain.

Reply

Reply to the Queries of A BEDFORDSHIRE FARMER, Inserted in the Evangelical Magazine for July last, p. 275.

1st. "Is sin the source of evil, and the procuring cause of all our calamities in this life?"—*Answer.* Undoubtedly; for evil and sorrow of every kind, so far as they respect reasonable creatures, came into the world only by sin; and when the people of God quit this world of sin and imperfection, they will lose their sorrow for ever! Genesis ii. 17. — iii. 16—19, compared with Romans v. 12, confirm the first idea; and Revelation vii. 13—17. with chap. ii. 1—4. prove the latter.

2d. "In what sense are such calamities, afflictions, &c. sanctified to those who are exercised therewith?"—*Answ.* Afflictions, &c. are sanctified to us, when, by the gracious interference of God, they are made the means of our spiritual benefit, by promoting our hatred of sin, and our entire conformity to God in temper, heart, and life. Thus Job's trials were made the means of purging out a self-righteous spirit; Paul's temptations promoted his humility; and David's manifold afflictions engaged his heart more effectually to love God and keep his commandments.*

3d. "If the people of God experience their afflictions, &c. sanctified, do they act with propriety when they pray to God for their removal?"—*Answer.* Afflictions, considered in themselves, are evils; and as administered by the Lord to his children, are chastisements; for the removal of which they may lawfully pray; yet so, that they submit to the will of their Heavenly Father, and leave the issue at his disposal. Thus, our Lord, the example of his people, prays for the removal of the cup; yet submits therein to the will of his Father.

Warwick. M.

* Psalm cxix. 67.

OBITUARY.

MR. THOMAS FOXALL, OF WALSALL.

MR. FOXALL was the son of a respectable innkeeper, in a considerable market-town of Shropshire. His parents, early perceiving a natural quickness of parts, had determined him for a professional line. A suitable education was of course deliberated upon; which was received and finished with considerable credit to the youth. At a proper age he was apprenticed to an eminent surgeon and apothecary,

cary at Walsall; under whom Mr. Foxall had every advantage of obtaining a thorough knowledge of his profession. This, at the same time, was unhappily balanced by an example of irregularity, which, when exhibited in a master, seldom fails to propagate its influence upon his observing dependents.

Neither the parents nor the master of the subject of this Memoir making any profession of godliness, it may be naturally supposed, his own mind, in respect of religion, remained without much restraint. Alive in the giddy paths of pleasure and gaiety, God was scarcely, if ever, in his thoughts. The divine wisdom, however, was conspicuous in bringing Mr. Foxall into this town, where a series of events took their rise; which, upon review, were found productive of the most pleasing consequences.

About the time when the term of his apprenticeship expired, his affections settled upon a young lady of the same town; whom he afterwards married. It may reasonably be conjectured, that Mr. Foxall would have preferred the practice of his profession in a place now become familiar to him by servitude; and still more agreeable by his newly-cemented union. But in this he was disappointed. Every door was shut. At length, a situation presenting itself at Ellesmere, by the advice of his friends, he accepted it; and for some time practised there with a good degree of success.

In contemplating the conversion of an immortal soul to Jesus, we are led to view the subject, the time, and even the place, as of no small importance. Ellesmere, a spot which at this time appeared to Mr. Foxall a place of banishment, was nevertheless the town destined for his first religious impressions. His valuable partner in life, either through the medium of some religious relatives, or by the preaching of the students from an academy in Oswestry, upon whose occasional services she now and then attended, or from both, became serious. The change observable, was not at first of the most pleasing nature to her husband; nor could he feel easy at her attending the gospel, having conceived a rooted prejudice against the doctrines of grace, as well as against that class of preachers, ordinarily, but often improperly denominated, Methodists. It pleased God, however, now to exercise him about the salvation of his own soul. Hervey's Theron and Aspasio fell into his hand; which was read with no small attention and genuine profit. His mind somewhat prepared, he became more partial to Evangelical sentiments, which, at times, would induce him to attend the evening lectures in the town, till by degrees his prejudices gave way to his judgment, now better informed; and it appeared that he only waited a favourable opportunity to declare wholly on the Lord's side.

That occasion now presented itself, by an agreeable opening at Walsall; where he returned with his family, as to a place for which he had no small partiality. Here, among the first of his patients, he was called in Providence to attend upon a pious relative of Mrs. Foxall; in whom he discovered, with some profit, that resignation which the Gospel of Jesus alone is calculated to inspire.—How evident it appears that nothing is casual, or of mean importance in the conduct of God! This event led Mr. Foxall to a closer reflection upon the evidences of that religion he had now, in some measure, felt predominant within. His enquiries were successful; and when his mind had acquired sufficient satisfaction concerning after-duty, he made open profession of his faith in the Redeemer. The Gospel being

being preached agreeably with his views at the Independent chapel, he constantly attended there; and, after some time, became a member.

In this connection we may consider him somewhat in a conspicuous light, as a steady, valuable, and useful instrument. Good or bad habits often follow men into their religion: it was the happiness of Mr. Foxall to possess a considerable share of order in all his affairs, which was equally observable in him as a Christian. Notwithstanding his practice left him not equal room with some others to dispose of his time, by a wise arrangement of his plans, he was seldom absent from any of the means of grace. It was uniformly his custom on the Lord's Day to visit his patients between the hours of worship; and his punctuality of attendance in the house of God, always satisfied his friends where, at appointed hours, if they wanted him, he might be found. His piety, connected with his respectability in life, pointed him out to the church, as a suitable man for a deacon; which office he undertook, in concert with others, and discharged it with an uniform regard to the good of the Society. Mr. Foxall was a man of few words, and of an unduly reserved and modest address; but he possessed what is ever desirable in the church of God,—a talent for usefulness. It was his constant custom to read a sermon, and engage in prayer on the Saturday evening, at the vestry of the chapel, to as many as could conveniently attend; to the benefit of which there are many living witnesses. He was also in the habit of discharging the same important duty almost every week in a neighbouring village. He appeared never more in his element than when serving the cause of his Lord. At prayer and church-meetings he was a steady attendant. Diligent and punctual in all his movements, he was one of those valuable men to whom a minister may look for comfort, and the public interest of Jesus for a friend.

But let us not reckon too much upon human life, nor active service, as though these should necessarily detain our friends among us below. No; we often have to lament the sudden removal of those whom, according to our calculation, we would least spare. This was affectingly exemplified in the subject of this Memoir:—He had spent the Sabbath in apparently good health, and returned home after the evening service; having taken leave of the Rev. Mr. Grove, under whose ministry he sat. He had supped, and had retired for meditation into a parlour, where he expected to be followed by his children and servants, for family worship. At the moment they were entering the room, he was seized with a fit of apoplexy. Apprehensive himself that it might be only a slight stroke of the palsy, he desired the servant then nearest him, to rub his arm. Perceiving no visible good effect, it is probable he was more aware of the nature of the attack, and that it might prove fatal, as he instantly committed himself and family to the Lord, in a most striking and appropriate prayer; in the course of which his eyes closed, his tongue faltered, and he spake no more. Every effort was made by the faculty, who were called in, to restore circulation; but in vain. After remaining in a torpid state for a few hours, about three o'clock, on Monday, Nov. 30, 1801, he fell asleep in Jesus, having just entered in the 45th year of his age. His funeral-sermon was preached by his pastor, Mr. Grove, and attracted a crowded congregation. J. M.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Introduction to the New Testament. By J. D. Michaelis, translated by Herbert Marsh, B. D. F. R. S. *Volumes 3d and 4th, with Notes; and a Dissertation on the Origin and Composition of the Three First Gospels, by the Translator.*

EIGHT years have elapsed since we have had occasion to notice the former volumes of this elaborate and ingenious performance, soon after they had been published. Our Magazine being at that time less occupied with Religious Intelligence than at present, it was in our power to enter somewhat particularly into the merits of the translation, and of the copious commentary with which it was attended. We, therefore, refer to our Magazine for 1794, p. 123, &c. those of our readers who may wish to form an accurate judgment in either respect; and limit our present attention to the contents of the volumes lately published.

Of these, the part that is translated from Michaelis's work, and is here completed, is digested by the translator into thirty-three chapters; which, like those of his former volumes, are extremely unequal in length, as well as in importance. The name and number of the Gospels, their harmonical arrangement, and their verbal resemblances, occupy the first three divisions. The next five treat distinctly of the Gospels and Acts. A short chapter recommends the study of Josephus; another relates to the Epistles of Paul, in general; and the following six, treat of those which appear to have been earliest written. After general remarks on the imprisonment of Paul, follow distinct chapters on the Epistles to Philemon, the Colossians, Ephesians, Philippians, and the 2d. to Timothy. Some observations on the character and mode of life of the Apostle, are succeeded by a copious chapter on the Epistle to the Hebrews. Some brief general remarks on the Catholic Epistles, introduce five chapters on those of James, Peter, and Jude, and the first of John. The controversy on 1 John v. 7. occupies the next division; and the last two treat of the smaller Epistles of John, and of the Apocalypse. On the inspiration of the latter book, as well as of the Gospels of Mark and Luke, and the Epistle of Jude, the author expresses much doubt. Our limits not admitting of a detail, much less of a refutation of his arguments, we can only subjoin our testimony against their validity. We think that Michaelis, who was not only eminent in literature and critical *acumen*, but likewise a sincere friend to revelation, and its most essential truths, has, in these instances, fallen into a snare, against which all lovers of sacred criticism have need to be upon their guard. We refer to the danger there is of being so much occupied with the minutiæ of Biblical literature, as to lose sight of the grand and satisfactory evidence, which we apprehend every portion of our Bible to afford its own divine original.

We are sorry that Mr. Marsh has, in this, as well as in the former part of his translation, omitted some paragraphs of his author, which he deemed superfluous. His readers might reasonably expect to know what Michaelis wrote; and they might differ from his commentator in judgment, as to its importance. Some sentences of the translator, which are obscure, we have found elucidated by the complete original. Whether or not Mr. Marsh gave attention to

some cautions we formerly suggested, it gives us pleasure to see that the text and the notes are less at variance in the sequel than in the former part of the work. But (*Naturam expellas furcâ, tamen usque recurrat*) we are sorry to observe a tedious and needless contradiction of the text, in the second note on chap. 2, sect. 2. There is, however, so much valuable information afforded by the comment, that we feel the loss of it at the end of the introduction to the first three Gospels, where it terminates; and we heartily wish that Mr. Marsh may resume and complete his design.

He appears, on this occasion, not merely as a translator, or a commentator, but likewise as an author; having added an original dissertation, which occupies the third part of a volume. Several learned men in Germany having, subsequent to Michaelis's last edition of his work, published their researches on the most probable occasion and order of the Gospels written by Matthew, Mark, and Luke, Mr. Marsh has reviewed their various opinions, and has taken uncommon pains in forming, explaining, and supporting one, which is in a great measure new, and of which he speaks in terms of much self-gratulation. His object is to account at once for the striking variations, and the verbal sameness which often occur in two, and sometimes in all the three Gospels in question. His laborious investigation and critical discernment, have developed many very remarkable facts, from which an attentive reader may derive great advantage in forming his own judgment on the subject. We apprehend, however, that his system is too complicated, and his mode of demonstration too abstruse, to afford most readers equal satisfaction with that which he expresses in the result. While the plain serious Christian will remain thankful for each of the Gospels, and probably indifferent to the questions, why, or how, they were composed, Mr. Marsh's dissertation will doubtless excite much attention and animadversion among Biblical critics. Of this the following article affords an example: —

Remarks on Michaelis's Introduction to the New Testament, &c. by way of Caution to Students in Divinity.

This anonymous pamphlet is evidently written by a person of good sense, well acquainted with his Bible and ecclesiastical literature, but uninformed of the present state of Biblical criticism in other countries of Europe. "This," he says, "seems to have extended to Germany;" meaning, apparently from England, of late years; whereas the Germans have preceded, as well as greatly exceeded us, in books of this kind. Had he been more conversant with their writings, he would probably have avoided some mistakes that he has committed; but these do not invalidate his leading arguments, which well deserve the attention of every person who reads Mr Marsh's Michaelis. While he does justice to the uses of sacred criticism, he very seasonably cautions against its abuse; which he apprehends to be obvious both in the author and the commentator, on whom he animadverts. Many sensible and useful remarks are made on harmonies of the Evangelists, on the inspiration of Luke, and on the origin of the first three Gospels. He exposes the intricacy of Mr. Marsh's hypothesis on the latter subject, and taxes it with entire want of support from ancient testimony. He observes, page 27, that "the Christian writers invariably quote the same four Gospels as those now in use; and these alone, as original and authentic." His inferences from this fact, we apprehend, however, betray more positivity than research.

What

What improbability can be alleged against any, or all of the Apostles, having committed to writing those acts and sayings of our Lord, of which they had been witnesses, when they were brought to their recollection, and made clear to their comprehension, by the promised influence of the Holy Spirit? And why should not Matthew, when composing a digested narrative, make use of any thing that had been thus committed to writing by Peter, James, or John, who had witnessed several scenes at which he was not present? If there were such documents, their whole contents were likely to be included in the four Gospels which were widely circulated; and these being of complete authority, the few copies that existed of the detached accounts, might perish in various manners. The writer says, that "the words of St. Luke, in his preface, cannot, without torturing them, be brought to an acknowledgement, that he made use of the labours of others." On the contrary, he professes to have been informed by others; and he asserts the existence of various written histories of Christ, which he intimates to have been *imperfect*, previous to his own. If there were also *authentic* written accounts, by the hands of the Apostles, would he not make use of them, as well as of verbal information?

It is well known to be much easier to object to the systems of others, than to substitute better in their room. The writer of this pamphlet by no means pays attention to the difficulties attending his own scheme, equal to that which he bestows on those of Mr. Marsh's hypothesis. In the instances he alleges (p. 12, 13.) of discrepancies in the Gospels that are not material, he reduces the standard of inspiration so low, as rather, we think, to yield advantage to unbelievers, than acquire any. His allusions to Plutarch and Xenophon, are highly proper for the vindication of the Evangelists, as biographical writers; and slight variations, as to the place or time, to which the same events are assigned by human authors, need not affect their character: but to suppose that the *Evangelists* made similar mistakes, is, we apprehend, a very hazardous mode of vindicating their inspiration.

The verbal sameness of passages in two, or in all the first three Gospels, though they mostly refer to speeches of our Lord, or of others, are not confined to that species of record; nor, if they were, would they be accounted for by a mere recollection of the exact expressions which had been used. The writer acknowledges, "a small objection may be made here, that Christ did not speak in the same tongue in which they wrote;" p. 34. This we regard as so far from being a *small* objection, that it appears to us an inseparable one against the writer's supposition, that "there was no other common document than the preaching of our Lord himself." That the Apostles, who were Jews living in Judea, should so often have repeated in Greek what our Lord had spoken in Syriac, as to impress the same Greek words on the memories of the three Evangelists, we apprehend to be far more improbable than any thing Mr. Marsh has conjectured.

The critical importance of this inquiry, although it does not at all affect the ground of a Christian's faith or hope, must apologize for the uncommon length at which we have reviewed this brief pamphlet. We recommend it, with the book to which it relates, to the attention of our literary readers; who, we doubt not, are too well established in the evidences of the Gospel, to be shaken from their stedfastness, by mistakes on the one side or the other.

A Sermon at the Close of a Series of Lectures on "The Signs and Duties of the Times." By T. Scott, Chaplain to the Lock Hospital. 8vo.

THE Lectures above alluded to, were instituted by a society of clergymen; who, for nearly three years, preached a series of Lectures suited to the circumstances of the times. The awful crisis is happily terminated by the peace; and the Lectures are given up: and in this Sermon Mr. Scott, with much piety and good sense, urges his fellow-christians to a suitable improvement of the event.

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THE nature of this work being fully given in the above copious title-page, it is unnecessary for us to enter into particulars.

Since not only the Sciences have had their Dictionaries in a collective form, but almost every distinct branch of knowledge a Dictionary to itself; it is matter of surprize that Theology has not before received that honour. For though we have had various Dictionaries of the Bible, some of them of considerable merit, we have never before seen Divinity and Ecclesiastical History reduced to this convenient form. In a first attempt we should not look for perfection; but Mr. Buck is certainly intitled to much praise for the labour and care with which he has collected and arranged a body of information that will be found highly useful both for Ministers and private Christians, especially such as are not accommodated with extensive libraries.

Though Mr. Buck is himself a Calvinistic Dissenter, he has shewn his candour and his judgment in stating the sentiments of writers of opposite opinions, and in referring to the ablest authors on each side, as may be seen in the articles *Episcopacy*, *Establishments*, *Arminians*, and *Calvinists*: but we should be glad if he could prove the truth of his statement, that "Calvinism is preached in more than half the churches in London; and that in Scotland it continues to exist in its original vigour."

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RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Some Time since, we mentioned an intended Mission to the *Corannas*; and the following Letter gives the first, and a very pleasing Account of its Success, by which it appears, that the Power of the Lord is the same in Africa as America; and we cannot but hope, that these and the like Instances of the Divine Power and Goodness will prepare a Way for the universal Spread of the glorious Gospel, in all its Power and Purity.

THE MISSION TO THE CORANNAS.

My dear Sir, *Riet Fontain, over the Orange River, Dec.* 6, 1801.

A CONSIDERABLE time has elapsed since I wrote to you last; which letter, I think, was dated the 25th of March. From that time to the present I have had no opportunity; and, if I had had, till we were settled, it would have been very little interesting.

I took my journey to the Great Orange River the day following, accompanied by a number of Bastards *, and arrived there April 5, though it was considered a dangerous expedition, on account of the Boschesmen, who had not made peace with the colony. I experienced, however, no apprehensions of danger, except at one place, towards the evening, where we were surrounded by a number of Boschesmen with bows and arrows, who followed us a considerable distance, remained with us where we put up for the night, and left us in the morning, without doing us the smallest injury; which we had reason to expect at first, on account of their behaviour. I could not but here admire and adore the interposition of Divine Providence. We had shot two wild horses the day before, which enabled us to supply the Boschemen with victuals; which is a great means of holding friendship among that people. During my stay at the Great River, I was frequently visited by others; and one evening a little Boschesman boy said, that he overheard them deliberating about attacking us the same night, while we slept; and their audacious behaviour gave some reason to credit it; so we slept out of doors the same night, with our guns loaded. Our situation was peculiarly critical, as we were very few in number, having sent the most of the Bastards to Zak River, with the oxen which I promised to bring my brethren, and the remainder of the property of the Society here; but the Lord Jehovah was our strength and defence; they altered much in their behaviour in the morning, and, having obtained three sheep, they left us in the course of the day. After this, we made an attempt to cross the river, which, at this time, was considerably broad; and, with much trouble in making floats, by binding pieces of timber together, we succeeded; and I remained on this side till I saw my brethren. This part of Africa is the most pleasant that I have seen. In other places there are little else than bushes; but here grows very large grass, though very different from that in Europe; and along the banks of the river are

* Mixed breed of Hottentots and other nations.

trees

trees of different sorts, at some parts, of a considerable size. The river, when it is full (and that continues often for four and five months in the year) is, I think, 500 or 600 yards over, more or less, at different places I have seen it, I judge, 200 yards: at other times, there are places where a person can walk through. There are many sea-horses in the river. During my stay there, I have seen them playing together in the water; and one has been shot by our people. The river abounds with curious stones, of different shapes and colours; yet, generally speaking, there is very little to entertain a stranger, excepting the wild beasts. Since our arrival here, our people have shot two lions, who did us considerable mischief, having killed thirteen beasts, that is, oxen and cows.

On July the 8th, I was visited by my brethren, and, in a few days after, we took our journey to this place. It is about three days journey further from the Cape. — Our situation is nearly in the middle of South Africa. We have built an house of rest, and made a large garden, which, should the Lord be pleased to bless this part of our labours, will be of great assistance to us. Shortly after our arrival here, we were visited by Mr. I. M. Kok and family; he appears a truly pious man, who has devoted himself and all he has to that delightful work of our blessed Saviour, to publish his name among the people called Brikquas, about five or six days journey N. E. of us. We have been since visited by two commissioners from the government, on their way to the aforesaid people, in order to purchase cattle for the colony; as also by Brother Edwards, who came along with them from the Great Orange River. His views are to labour among that people; of which, I suppose, he has given you a particular account.

Respecting the work of the Lord here, at times it appears as if the Lord, by his Spirit, was powerfully shaking among the dry bones: yes, to such a degree, that I doubt, in latter times, if there is an example of the like. While the precious word is making known, numbers hear with tears in their eyes; others are so distressed, that, after sitting for some time apparently in great agony, faint away, and are carried out as dead; and so distressing is the place at times, that it is impossible to proceed in the divine service. My dear Sir, I do not wish to give you to understand thereby, that we think they are all converted; no, but that so it is; and for the remainder we leave it in the hand of the Lord: for, at other times, there appears a sort of indifference; yet some, whose hearts, I believe, the God of grace hath changed, hear with attention; and I have often seen a smile on their countenances, with a tear falling from their eye, when the name of Jesus, and any thing striking relative to his love to poor sinners, hath been mentioned. Indeed, on the Lord's side we have no reason to complain; yet much on our own. O that we were filled with thankfulness, our hearts burning with love to Christ, and looking forward to see still greater things! With respect to their learning:—With many there is a strong desire; some begin to read in the Bible, though it is still imperfectly; and, among the children, there are some who shew a good capacity to learn. Respecting the outward conduct of the people in general, it is as good as might be expected within our knowledge. There appears not the smallest opposition or enmity against the gospel; though that may arise from ignorance at present.

Our

Our views are to establish the Mission here, being surrounded with people at different distances from us; but whether it will succeed or not is a matter of great uncertainty to me, as the only means of subsistence that the people have is their cattle, which amount to a considerable number, with oxen, cows, sheep, and goats; and the ground here, in the middle of Africa, does not produce at one place a sufficiency for any length of time; so that they have been obliged to journey from spring to spring, having different places at different times of the year, where they live with their cattle. This is easy to be imagined, when we consider the middle of Africa so far from the sea on all sides, experiencing very little rain there, except at one season of the year, when it comes with thunder storms, and in such torrents, as to wash away much of the produce of the ground; at other times, every thing is exposed to the burning heat of the Sun: also, the country being mountainous and stony, more than the half produces nothing; and what the other half produces, is not all food for cattle. Should we attain our object, it will give us a better opportunity, in time, to make those people useful members of society, as well as to publish the great truths of the gospel among them; but, should it otherwise turn out, if we continue desirous to pursue the object of our Missionary work, it will be necessary to journey with them I should have mentioned before, the order of our religious worship, and number of people In the morning early we sing, read two or three chapters, and pray with them. After the service, we hold the school, to instruct them to read. In the evening, the Corannas in one place, and the Bastards in another, are spoken to from a portion of the word of God; the Corannas, through the medium of an interpreter. Our numbers are various: we had, I think, from 300 to 600. Our outward situation is, in many respects, comfortable.—I have nothing more to add at present, but to express my longing expectations to receive letters from England, and to hear what progress the cause of our blessed Saviour is making in the world.

The Brethren desire to be remembered to you. Be pleased to express my love and respect to all the Directors, and all who love our Lord Jesus.

I remain your obedient servant, and, through divine grace, your unworthy Brother in Christ,

WILLIAM ANDERSON.

AMERICA.

Conclusion of a Letter from the Rev. G. Baxter, Principal of Washington Academy, continued from our last, p. 375.

THE number of persons who have fallen down, under serious impressions in this revival, is another matter worthy of attention; and on this I shall be more particular, as it seems to be the principal cause why this work should be more suspected of enthusiasm than some other revivals.

At Cane Ridge sacrament it is generally supposed, not less than 1000 persons fell prostrate to the ground; among whom were many infidels. At one sacrament which I attended, the number that fell was thought to be more than 300. Persons who fall, are generally

nerally such as had manifested symptoms of the deepest impressions for some time previous to that event. It is common to see them shed tears plentifully for about an hour.

Immediately before they become totally powerless, they are seized with a general tremor, and sometimes, though not often, they utter one or two piercing shrieks in the moment of falling. Persons in this situation are affected in different degrees; sometimes when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak, the pulse becomes weak, and they draw a difficult breath about once in a minute: in some instances their extremities become cold, and pulsation, breathing, and all the signs of life, forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed that they felt no bodily pain; that they had the entire use of their reason and reflection; and when recovered, they could relate every thing that had been said or done near them, or which could possibly fall within their observation. From this it appears, that their falling is neither common fainting, nor a nervous affection. Indeed, this strange phænomenon appears to have taken every possible turn to baffle the conjectures of those who are not willing to consider it as a supernatural work. Persons have sometimes fallen on their way from public worship; and sometimes after they had arrived at home; and, in some cases, when they were pursuing their common business on their farms, or when retired for secret devotion. It was before observed, that persons are seriously affected for some time previous to their falling: in many cases, however, it is otherwise. Numbers of thoughtless sinners have fallen as suddenly as if struck with lightning. — Many professed infidels, and other vicious characters, have been arrested in this way, and sometimes at the very moment when they were uttering blasphemies against the work.

At the beginning of the revival in Shelby county, the appearances, as related to me by eye-witnesses, were very surprising indeed. The revival had, before this, spread with irresistible power through the adjacent counties; and many of the pious had attended distant sacraments with great benefit. These were much engaged, and felt unusual freedom in their addresses at the throne of grace, for the outpouring of the divine Spirit at the approaching sacrament in Shelby. The sacrament came on in September. The people, as usual, met on Friday; but all were languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better; at length the communion-service commenced: every thing was still lifeless. While the minister of the place was speaking at one of the tables, without any unusual animation, suddenly there were several shrieks from different parts of the assembly; instantly persons fell in every direction; the feelings of the pious were suddenly revived, and the work progressed with extraordinary power, till the conclusion of the solemnity. This phænomenon of falling is common to all ages, sexes, and characters; and, when they fall, they are differently exercised. Some pious people have fallen, under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many thoughtless persons, under legal convictions, have obtained comfort before they arose. But, perhaps, the most numerous class consists of those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and

and continue in that state for some days, perhaps weeks, before they receive comfort. I have conversed with many who fell under the influence of comfortable feelings; and the account they gave of their exercises, while they lay entranced, was very surprizing. I know not how to give you a better idea of them than by saying that, in many cases, they appeared to surpass the dying exercises of Dr. Finley; their minds appeared wholly swallowed up in contemplating the perfections of Deity, as illustrated in the plan of salvation; and whilst they lie apparently senseless, and almost lifeless, their minds were more vigorous, and their memories more retentive and accurate than they had ever been before. I have heard men of respectability assert, that their manifestations of gospel-truth were so clear, as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with their bodily eyes; but, at the same time, they had seen no image nor sensible representation, nor indeed any thing beside the old truths contained in the Bible.

Among those whose minds were filled with the most delightful communications of divine love, I but seldom observed any thing ecstatic. Their expressions were just and rational; they conversed with calmness and composure; and, on their first recovering the use of speech, they appeared like persons recovering from a violent disease, which had left them on the borders of the grave. I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they arose: in these cases, it was impossible not to observe how strongly the change in their minds was depicted in their countenances; instead of a face of horror and despair, they assumed one open, luminous, serene, and expresive of all the comfortable feelings of religion. As to those who fall down under legal convictions and continue in that state, they are not different from those who receive convictions in other revivals, excepting that their distress is more severe. Indeed, extraordinary power is the leading characteristic of this revival; both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on any other occasion.

I trust I have said enough on this subject, to enable you to judge how far the charge of enthusiasm is applicable to it. Lord Lyttleton in his letter on the conversion of St. Paul, observes (I think justly) that enthusiasm is a vain self-righteous spirit, swelled with self-sufficiency, and disposed to glory in its religious attainments. If this be a good definition, there has been, perhaps, as little enthusiasm in the Kentucky revival as in any other: never have I seen more genuine marks of that humility which disclaims the merit of its own duties, and looks to the Lord Jesus Christ as the only way of acceptance with God. I was indeed highly pleased to find that Christ was all and all in their religion, as well as in the religion of the gospel. Christians, in their highest attainments, seemed most sensible of their entire dependence on divine grace; and it was truly affecting to hear with what agonizing anxiety awakened sinners inquired for Christ, as the only Physician who could give them any help. Those who call these things enthusiasm, ought to tell us what they understand by the Spirit of Christianity. In fact, Sir, this revival operates as our Saviour promised the Holy Spirit should, when sent into the world, it convinces of sin, of righteousness, and of judgment: a strong confirmation to my mind, both that the promise

is divine, and that this is a remarkable fulfilment of it. It would be of little avail to object to all this, that probably the professions of many were counterfeited:—such an objection would rather establish what it meant to destroy; for, where there is no reality there can be no counterfeit; and, besides, when the general tenor of a work is such as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine; but, as an eye-witness in the case, I may be permitted to declare, that the professions of those under religious convictions were generally marked with such a degree of engagedness and feeling, as wilful hypocrisy could hardly assume:—the language of the heart, when deeply impressed, is very distinguishable from the language of affectation. Upon the whole, Sir, I think the revival in Kentucky among the most extraordinary that have ever visited the church of Christ; and, all things considered, peculiarly adapted to the circumstances of that country. Infidelity was triumphant, and religion at the point of expiring; something of an extraordinary nature seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable, and futurity a dream. This revival has done it; it has confounded infidelity, awed vice into silence, and brought numbers, beyond calculation, under serious impressions.

Whilst the blessed Saviour was calling home his people, and building up his church in this remarkable way, opposition could not be silent. At this I hinted above; but it is proper to observe, that the clamorous opposition which assailed the work at its commencement, has been, in a great measure, borne down before it. A large proportion of those who have fallen, were, at first, opposers; and their example has taught others to be cautious, if it has not taught them to be wise.

I have written on this subject to a greater length than I first intended; but, if this account should give you any satisfaction, and be of any service to the common cause, I shall be fully gratified.

Yours, with the highest esteem,

G. BAXTER.

INDIAN TALK.

[*Continued from our last, p.* 376.]

Father,

SINCE you, as a Missionary, first visited us, we have been slow to give you an answer. The reason has been, that as there were three nations to consult, it took up much time; but now we are ready to give you an answer. In the situation that we are in, we are exposed to the white people; but we believe the Missionary Society of New York to be our friends. You are our instructor; if you take advantage of us, you take advantage of the ignorant.

Father, now attend to the custom of our forefathers. Since you returned from visiting our brethren at the River La Trench, you have received the heavy tidings of the death of your daughter. Now, we suppose, that you have more understanding about the departure of a soul into the other world, by the word of Jesus, than we have.

Father, now we are ready to receive you, and remove your grief, and wipe away your tears, and clear your throat; that, as you have the knowledge of the Gospel, you may see clearly, and speak freely to your children. We hope your daughter is gone to happiness, to Jesus; for we hear that Jesus came to save sinners! Now we deliver

liver you this wampum § to wipe away your tears, and clear your throat, that you may see and speak freely to your children; and also as a token of our friendship, according to a custom of our forefathers in cases of grief like yours, before we proceed to public business. We suppose that all mankind, though of different colours, when they die, go to one place, according as they have done good or evil.

Father, your Mission is a great thing. We suppose you are sent to take care of the souls of men.

Father, now attend! As you are sent to us from the New York Missionary Society, we hope you will be kind enough to excuse our delay, in giving you a full answer respecting the objects of your Mission. We have taken time to deliberate. We have been embarrassed with doubts. We thought not proper to proceed hastily, lest, not having thoroughly weighed the objects, we should do wrong, and have reason hereafter to repent it; therefore, we have been slow since you have been here.

Father, we now accept the offer of the Missionary Society.

Father, our forefathers were happy in the enjoyment of this whole island, which was well stocked with game and trees, which was given them by the Great Spirit: although they did not enjoy the things and the means to get a livelihood that the white people had, yet they were contented.

Father, our brothers, the Missionary Society, are taking great pains to instruct us. If our forefathers had accepted such an offer, we should not have been so deceived and cheated by the white people. We do not suppose that we that are grown up can receive much benefit; but we hope that our children will be instructed, so that they may not be so deceived and imposed upon by white people as our forefathers and we have been.

Father, we have heard from our forefathers, that they had a Missionary sent them from Boston some years ago, to preach to them the name of Jesus; but they did not receive him; and now we are sorry they did not receive him. We suppose that our forefathers thought it was not necessary to have preaching among the red people; being strictly attached to their old customs, and not to those of the whites. We have learned, however, that the white people have a name given them, by which they may be saved; but we suppose our forefathers did not understand that name, and therefore rejected the preaching of the Missionary.

Father, we present this wampum as a testimony of our minds.

Fathers, we let you know that this is the wampum which we received from our father, the great man of the United States, Awnondagoinius ‡, as a chain of friendship between the United States and the Six Nations. When we transacted business with the United States, their intention, doubtless, was good, intending the welfare of Indians; which consideration encourages and begets in us a desire to brighten the chain of friendship, and adopt the customs and modes of living practised by the white people,—as our mode of living, by hunting, will soon become difficult; because the game will be destroyed by reason of the white people increasing, and settling in our game country; and we have already seen it come to pass, that our lands are in the possession of the white people.

§ Two strings of black wampum. ‡ Destroyer of towns.

Father, from the Commissioners of the United States holding treaties with us, we have heard talk about the Great Spirit; and that it was the wish of the white people, that, for our own good, we should become better acquainted with the Great Spirit.

Father, we are always glad to hear from you; you have given us some instruction about the Gospel of Jesus, which he has commanded to be preached to all people. We think it a great thing to receive the Gospel, therefore we thought it proper long to deliberate. Now we, the Seneca Nation, have concluded to receive the Gospel of Jesus,—now we hope that we shall have success, and not fail; and that it will be continued to be preached to us; for we have great trials.

Father, as the Missionary Society have sent to us, offering us assistance in the education of our children, we receive it kindly, and return them our thanks; but we have some difficulty in our minds about the school-house. The white people at Buffaloe, were to provide a house; which not being done, we cannot send our children at present.

Father, we wish you to know that we accept the favour offered to us by the Missionary Society, for the schooling of our children; but it is our desire that a house may be provided in our village for worship, and schooling our children; and that assistance may be given us by the Missionary Society, to build such house, that it may be handy for our children.

Father and Brother, we pray you be not offended at the difficulty we shall now mention. The white people seem to despise us for our poverty and nakedness. Our children being ragged, and partly naked, will probably be disagreeable to the schoolmaster; we, therefore, pray the Missionary Society to grant us some assistance in clothing our children, that they may be comfortable and decent to go to school.

Father, we are glad that the Missionary Society have had pity on us, and that they wish to communicate to us the knowledge of the Gospel; and, as we have just began our friendship, we wish to talk often together, and that you would visit us as often as you can find it convenient, that we may have a better understanding of the Gospel.

Father, as we expect the Missionary Society will act towards us as fathers towards children, we expect they will enlighten us for our good. We know that the white people have cheated us out of our interest. We feel ourselves ignorant and unacquainted; which was the cause of our being cheated.

Father, now we let you know that we have eight children which we mean to send to school as soon as the house at Buffaloe is finished; and we wish the Missionary Society to provide meat for them while they are at Buffaloe; but when the school is on our land, we will provide for them ourselves.

Father, now we will mention this,—it may be that our own way of worshipping the Great Spirit may appear barbarous to you; but we desire our elderly people may be indulged in their former mode of worship; not that we will despise your instruction; we rather desire more of it, that we and our children may be wise and happy.

Father, we have now opened our minds to you; we have said what we have to say, and, as a testimony of our friendship, we deliver you this belt of wampum, to be communicated to the Missionary Society. [*Signed by Eleven Chiefs and Warriors.*]

MISSIONARY COLLECTIONS.

Subscription at Greenwich Tabernacle	—	£. 30 10 0
Paisley Missionary Society, by Mr. Carlile	—	100 0 0

PEPPARD ANNIVERSARY.

Dear Sir, *To the Editor.*

In the year 1798, out of compassion to the rising generation of this dark neighbourhood, I instituted a Sunday school, gave each a trifle weekly for coming; which, under the blessing of the Most High, has been attended with much benefit:—some, who first entered the school, I trust, are called by divine grace; others are much reformed, and the children in general are very promising. My attention was next directed to suppress the iniquitous practice of Sabbath-breaking and revelling, which they had been awfully famous for, it having been their practice for a number of years to have a great revel on Whit-Monday upon Peppard Green, which led the van to many more round the neighbourhood. In order to counteract such a scene of wickedness, I have three services on that day, and give the children, young people, and many of the poor, a dinner. Last Whit-Monday we had our eighth annual service. The Rev. Mr. Collison, of Walthamstow, preached in the morning, from Psalm lxxii. 17.; in the afternoon, Mr. Cook, of Maidenhead, from 1 Pet. ii. 12.; in the evening, Mr. Douglas, of Reading, from Prov. xxiii. 26. Messrs. Lovegrove, of Wallingford; Scholefield, of Henley; and Start, of Goring, assisted in reading the Scriptures and in prayer. The Lord was graciously pleased to smile upon our endeavours; for, though it was a rainy day, the attendance was so great, that many could not get into the place, and the people were constrained to go away, saying, What a happy day have we enjoyed! and some of the inhabitants, who were once bitter enemies against religion, expressed their gratitude to God for the introduction of his gospel amongst them. J. W.

ASSOCIATIONS.

At the Fifth Annual Meeting of the Evangelical Society, for spreading the Gospel by an itinerant ministry, in the villages of the four Northern counties, held at Hamsterly, on Aug. 11 and 12, 1802. — Aug 11, seven in the evening, Mr. Hill prayed; and Mr. Beard preached from Acts v. 3, and concluded with prayer.— Aug. 12, half past Ten, Mr. Beard prayed; Mr. Ruston preached from Mat. ix. 25.; Mr. Carnson prayed, and then preached from Isaiah xi. 9.; Mr. Graham concluded with prayer, &c.— Half past Six in the evening, Mr. Norris prayed; Mr. Kelso preached from 1 Cor. ii. 2.; and Mr. Cook from Heb. iv. 8, 9.; and Mr. Whitfield concluded. The Rev. J. Graham being generally acceptable as a preacher, engaged to preach as an Itinerant, under the patronage and direction of this Society.

The next Annual Meeting will be held on Aug. 10, 1803, at Reeth; Messrs. Kay and C. Whitfield to preach.

At the Annual Association of the ministers of the county of Kent, a plan was formed of the Kent Union Society, for the relief of the Widows and Orphans of Gospel Ministers; and also of such ministers as, through age or infirmities, may be incapable of public service in the county.—It is proposed to raise a fund, by subscriptions, collections, donations, and legacies. The widows of every

every minister, who has been a member of the society for three years, will be entitled to ten pounds per annum. Applications for additional relief may be made to the society, and will be attended to as the circumstances of the case may require. John Parnell, Esq. Canterbury, was appointed Treasurer; and Colonel Burn, Rochester; John Dyer, Esq. Greenwich; Mr. Wm. Bont, Deptford; and Francis Cobb, Esq. Margate, Trustees.

ORDINATIONS.

JULY 7. — Rev. *James Douglas* was ordained pastor of the Baptist Church in White's Row, Portsea. Mr. Gill, occasional preacher in the same town, began the service with reading and prayer; Mr. Stone, late pastor of this church, described the nature of a gospel-church; Dr. Rippon (of whose church Mr. Douglas was a member) received the account of the Lord's dealings in providence with the church, since the resignation of Mr. Stone till the unanimous election of Mr. Douglas; the church avowed their call; Mr. Douglas signified his acceptance, and gave a confession of faith; the Doctor then prayed the ordination prayer (attended with laying on of hands) and gave the charge; Mr. Griffin, of Portsea, prayed; Mr. Miall, (assistant to Mr. Horsey) preached to the people from Eph. iv. 3.; Mr. Bogue, of Gosport, concluded with prayer.

SEPT. 7. — Rev. *W. Williams* was ordained to the pastoral office at Paradise Chapel, Birmingham. Mr. Hudson, of West Bromwich, began with prayer and reading the Scriptures; Mr. Steill, of Kidderminster, delivered the introductory discourse, and asked the usual questions; Mr. Grove, of Walsall, prayed the ordination-prayer; Mr. Moody, of Warwick, gave the charge to the minister; Mr. Burder, of Coventry, preached to the church; and Mr. Dunn, of Bradford, Wilts, concluded with prayer.

The congregation appeared peculiarly interested in the solemnities of the day; the pleasures of which were naturally increased by a recollection of the many painful struggles of this church, with a long succession of adverse providences; and having once more realized an union, which, it is hoped, may be permanent and successful. Mr. Williams (their pastor) was originally intended for the bar; but, by a series of remarkable events, was led to attend the Gospel in Surry Chapel, where he received those impressions of divine truth which at length constrained him to engage in th ministry.

CHAPELS OPENED.

SEPT. 2. The Independent meeting-house at Bury St. Edmunds, undergoing a considerable enlargement, owing to a great increase of worshippers, under the co-pastorship of the Rev. Mr. Waldegrave and Rev. Mr. Dewhurst, was opened; when Mr. Simpson, of London, preached in the morning, from Psalm xc. 17.; Mr. R. Hall, of Cambridge, in the evening, from Rev. xxii. 3., "His servants shall serve him;" Mr. William Hickman, of Wattisfield; Mr. Thomas Hickman, of Lavenham; and Mr. M. Wilks, of London, engaged in prayer.

N. B. In consequence of the Meeting in Princes Street, Finsbury Square, being shortly to be taken down, the Rev. C. Buck and congregation, are removed to the Rev. Mr. Reynolds's Meeting, Camomile Street. —— The next Missionary Meeting, which was to have been held at Princes Street, will be held at Jewry Street Chapel, Aldgate.

POETRY.

ON THE DEATH OF A BELOVED CHILD.

The Words and Music by W. Barre.



What tho' of half the joys of life
(Life's dearest joys) I be bereft,
I'd still believe th' Almighty just,
And thank him for the half that's left!

I'll view the patient Job, when *stripp'd Naked*, as from the womb he came,
And learn 'tis God, that "gives and takes;"
And try, with Job, to bless his name!

I'll to the *School of Wisdom* go;
And there the histories survey
Of suff'ring saints, and learn of them
My duty in affliction's day.

I'd banish ev'ry rash complaint,
As Eli did, with—"'tis the Lord;"
I'll look at holy David *dumb*,
Lest I should drop some murm'ring word.

I'll turn me to *Gethsemane*,
And there behold God's suff'ring Son;
For O, like him I fain would say,
"Not *my* will, Lord, but *thine* be done!"

HYMN,

Sung at Sion Chapel, Aug. 8, after a Sermon to Parents and Children, by the Rev. W. COOPER.

O Lord! how pleasing 'tis to see
The rising age aspire
To love, to serve, to worship thee
With all their youthful fire!

We would implore thy grace divine
For all these youth of ours;
That they may be entirely thine,
With all their rising pow'rs.

O grant them grace to love thy word!
Its sweets do thou reveal;
And oh! thou ever gracious Lord,
Our weak instructions seal!

Spirit divine! we humbly pray
That thou would'st condescend
To teach us all, from day to day,
On Jesus to depend.

Thus, Lord, from sinful self kept clear,
We ev'ry day would spend,
Devoted to thy glory here,
Till time with us shall end!

Then with our youth before thy face,
We each would cast his crown;
Adoring thy sweet love and grace,
As sav'd by that alone! J. M.

CHRISTIAN SYMPATHY.

Addressed to a Friend in Distress of Mind.

AH! why that pensive look, that rising sigh,
The pallid languor of that downcast eye?
Why does Maria thus indulge her grief?
And still (foe to herself) refuse relief?
Too well my boding mind the cause can trace,
Since her Beloved still conceals his face;
Constrain'd the bitter anguish long to feel,
That flows from wounds which He alone can heal.

Say not, "His mercies are for ever gone,
"In vain, to him, I pour the secret groan;
"No more his peace will visit this sad heart,
"Nor hope, nor joy, his Spirit will impart!"
Can a fond mother e'er forget her son?
The darling of her heart, her only one.
But should a parent thus a monster prove,
Jesus will never intermit his love!
Grav'd on his blessed hands, the Saviour bears
His people names, with all their wants and cares;
Nor, till his promise and his oath can fail,
Shalt thou, poor pilgrim, passing Baca's vale,
Feel the eternal vengeance of thy God,
Or hopeless perish by thy Father's rod!
Friendship forbids that I should see thee die
For want of comforts which I might supply;
Much less will he, who fills the mercy-seat,
Spurn a poor suppliant, trembling at his feet!

Accept, Maria, an unvarnish'd tale,
Which shews that smiling Mercy must prevail:—
Good old Philander liv'd to bless the poor:
To age and want he spread his gen'rous store;
His feeling heart partook the suff'rer's cry,
And joy'd to wipe the tear from Mis'ry's eye!
Amongst the sons of Sorrow, Jabez came,
Whose hapless state accorded with his name:
Modest, but poor he was, and thankful shar'd
The bounty which Philander had prepar'd.
At length, to put affection to the test,
And wake the feelings of the orphan's breast,
Philander frown'd, and bade him leave his door,
Nor think that he would e'er relieve him more.
Struck to the heart, the boy with tears reply'd,
"I go:—May Heav'n henceforward be my guide!
"Long, very long, have I your bounty prov'd,
"And, e'en when unreliev'd, have always lov'd.
"Midst all my woes, till this frail life shall end,
"I'll pray for blessings on my bounteous friend!"

'No; thou shalt not depart,' Philander said,
'Drink of my cup, and share thou of my bread;
'Thy friend, thy father, I will ever be,
'And love thee for thy faithful love to me!'

Then let, my friend, this simple fact apply,
"A sinner seeking mercy, shall not die!"

G. AULD, Printer,
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Ridley sc

REV.D RICH.D MORRIS

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MEMOIR OF THE REV. THOMAS BURTON.

[*Concluded from our last.*]

IN June 1800, Mr. Burton completed his academical course; and on the day of public examination, with which the session closed, the deep seriousness, gravity, and pathos with which he delivered an oration, "On the Divine Institution, the Importance and Excellency of the Christian Ministry," made a strong and visible impression on the audience. The reason is plain; the subject had greatly affected his own mind. Indeed, very soon after he had entered on preparatory studies, when contemplating the ministerial work, he had a very convincing sense of its great importance; and this impression, instead of being diminished, continued to increase to the last.

Before he complied with the solicitation of the church at Holmfirth, and indeed soon after he began to preach, the more serious congregations discovered a strong attachment to him. In the vacation of 1799, he went as a supply to the congregational church lately formed at Aberdeen, and to make exchanges with neighbouring ministers (the late Mr. Garie and others) in favour of that rising interest; and, to the serious part of professors especially, his labours were acceptable and refreshing. On this tour, and the visits he paid to the several parts of Scotland where he was called to labour, he has inserted in his diary some interesting and edifying remarks; but our limits will not admit of their insertion. Soon after his return from Scotland, he had an affectionate and repeated call to a destitute church at Kendal, in Westmoreland; but with this he could not see it his duty to comply. On this he remarks, "During my stay at Kendal, the congregation increased considerably. I think there is a door of usefulness opening for some one there; but I believe it is not for me*:—there are essential defects in

* Soon after he sent them his final answer, his fellow-student of the same class, Mr. James Kay, had an invitation, which he accepted; and is accordingly settled there, with encouraging prospects of usefulness.

my qualifications for such a place. I could wish, if ever I engage in the ministerial work, to labour among a few ignorant people. However, the matter is in the hand of God, who will do all things well."—About the same time, in consequence of a pitiable representation of the religious state of Ireland, and a pressing call from some there who have the cause of Zion much at heart, directed to his tutor, Mr. B.'s missionary zeal was rekindled. Concerning this affair, when writing to his parents, he says "The solicitations from Ireland are very pressing, and the Doctor still wishes me to go thither. My own inclination leads me to that, or the missionary work; but I am conscious that inclination is not the most proper rule of conduct; yet, if you should approve of the plan, and Providence favour it, I think Ireland will probably be the place of my engagement: but precipitation in an affair of such importance, would be unjustifiable to the last degree. Pray for me, that I may be directed and constantly assisted by Him who has all the treasures of wisdom and knowledge, and who has said, "My grace is sufficient for thee."

The plain and affectionate importunity of the church and congregation at Holmfirth, however, prevailed with Mr. B. to relinquish every other object in their favour: He accordingly went there (June 28th) where he was welcomed by the people, and especially by Mr. Galland, with apostolical simplicity, in these words: "Thou hast well done that thou art come:" and he opened his commission there as a stated minister, June 30, 1800, by preaching from Eph. vi. 19. "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel*." The same principle which made him conscientiously diligent at his studies, made him equally solicitous to discharge aright the work of the ministry. In a letter addressed about this time to a brother, he observes,—"You will perceive, from what I have written, that my frame of mind and engagements are in some measure altered. When I have called at Bramley on preceding occasions, my concern has been to get to Rotherham; but now a more important engagement calls for me. "They watch for your souls as those that must give account." "Necessity is laid upon me, and woe unto me if I preach not the gospel." Better a mill-stone had been tied about my neck, and I cast into the depths of the sea, on the

* Acts. x. 33.

day

day of my birth, than that this should be the case. But I know him who hath said, "My grace is sufficient for thee."

The temper and habit of a mind may often be discovered by little things. "Sitting by my desk this morning," says Mr. Burton, "I saw a bee alight on the cherry-tree, at the window; which, labouring on the leaves, taught me an useful lesson, viz. "To labour for the welfare of my people, and endeavour to extract something for them from every thing with which I am conversant. But alas!" adds he, "it is one thing to learn an useful lesson, another to act correspondently." — This lesson, however, he reduced to practice, in a happy degree, during the short period of his labours. He studied closely, and taught not only in public, but also from house to house. — July 29th, "Towards night, visited some of my hearers. Two poor women of my flock talked very experimentally and affectionately: — to be with such does me good. On the whole, since I came to Holmfirth, my religious concern has been much increased; I experience a greater flow of religious affections than formerly; in conversing on experimental subjects I am more in my element."

As this Memoir stands closely connected with that of Mr. Galland, the following extract from Mr. Burton's diary may not appear unsuitable: — July 31. "Had some conversation with Mr. Galland at and after dinner; he talked with much affection, and could scarcely refrain from tears. He observed, that the dealings of God towards all, especially himself, were perfectly right; that he had a steady composure of mind, had enjoyed pleasing prospects of heavenly glory; that there was "such" a fulness in it, that people injured themselves by seeking a warrant to believe in themselves; but, for his part, his warrant was the grant of God in the Gospel. His experience proves that, even to old age, "the Lord is He." May I trust in his God, and fill up his place with that respectability which has marked his steps!" Mr. Burton had a strong impression of the value of time, and laboured assiduously to improve it. The following extract may serve as a specimen: — "Aug. 8. I spent the greatest part of the day in sermonizing upon 2 Chron. xxxvi. 15, 16. Towards night, went to see a family, with whom I expected to have some religious conversation; but was considerably disappointed and distressed. A moment of a minister's time ought not to be lost, for he has none to spare. O! for ability to improve it all as I ought!" Again, Aug. 11, "O! that I may never be

be guilty of murdering my time, and be a curse to my hearers by worldly conversation! A minister has no time to spare."

Though the people's invitation to Mr. Burton was uncommonly unanimous, and he experienced, in general, a decided and strong attachment from them, yet, like most other ministers, he was not quite free from pain, on account of some disaffected persons; for thus he writes:—"Sept. 30. I find that some of my dear people (for dear these are to me) are disaffected towards me. O! that I may be enabled to exemplify the humble Christian! yet the fortitude of one who is conscious of having truth on his side, and the cause of God at heart, in all my conduct towards them! O! the excellencies, the incomparable excellencies of the Christian spirit, enjoined Rom. xii. 17—21. and Tim. ii. 24—26." Again, "Oct. 15. I was considerably depressed with hearing some reflections on my conduct, and seeing a spirit of critical observance. I have endeavoured to lay it before God; but have not experienced that relief of mind which is desirable. O for preservation from a retaliating and angry spirit! How excellent the spirit and conduct of the Gospel, and the mind that was in Christ!—Oct. 18. To-night I have been favoured with a thirst after God, and enabled to taste his love, which is better than life. On some preceding days, and the preceding part of this day, I have been injured by a retaliating spirit towards some of my hearers, because they appear rather disaffected to me; but now, I think, it is gone; my heart pities them, and prays for them. May I have grace to conduct myself inoffensively, and in a truly Christian manner towards them! If God be with me in the visits of his love, I can do it; I feel I can.

> "O Love divine, how sweet thou art!
> When shall I feel my willing heart
> All taken up with thee?"

If I have a sense of this love to-morrow, how pleasant will duties be! yet this is but little; success is a far greater object than comfort. Lord, pour out thy Spirit on me and my flock!"—These passages are transcribed, in order to shew by what spirit this amiable young man was influenced under unexpected trials, and in which the real temper of the mind is most likely to reveal itself.

The following remark, as it reflects honour on the soundness of his judgment and spiritual wisdom, deserves to be recorded for the sake of others. Speaking of a congregation

tion at some distance from his own, he observes, "There is a spirit of hearing among them; but there appears to be very little knowledge of a proper kind. They are carried away with a mere flash in preaching, instead of being pleased with solid sense and true seriousness. An evident preference is given to a few young sparks of ministers before the aged; this is no favourable sign. However, we must not expect good fruit before the time; rather pray for prudence to be given them, which is profitable to direct; and use all lawful means for the maturing of their judgment. May the Lord be with them, with me, and my own dear flock, to give peace and long-continued prosperity!"

About the beginning of November the state of Mr. Burton's health appeared somewhat alarming; on which he writes,—"For some time of late, I have experienced some degree of bodily indisposition; in consequence of which I went to my apothecary: when in company with him, he told me that one of my symptoms was rather an unpleasant one, and advised me to 'prepare to meet my God.' Should speedy mortality be the termination of my present indisposition, I hope all will be well; yet to abide in the flesh may be more needful to the church. However, the Lord knows what is best, and he will do all things well. O for an earnest and incessant concern that Christ may be glorified!—To me, "to live is Christ; to die is gain."—"Nov. 5. Have lately proposed a plan of catechizing on Sabbath evenings; my people appear to enter into it cordially. May the Lord's blessing attend the engagement!"—Thus, to the last, he meditated plans of usefulness among his beloved flock; while his mind was gradually prepared to bow with submission to the appointment of the Eternal Sovereign. "Nov. 6. Read some accounts in the Magazine, part of which related to Mr. Cowper, lately deceased. What a surprizing and mysterious path he trod! Well may it be said,—"God moves in a mysterious way," &c. yet happy are the favourites of Heaven, though they walk in darkness, &c. Then let me trust him where I cannot trace him; he will do all things well."

A little before his death, Mr. Burton finished a volume of his diary; on which he remarks:—"Alas! with what black pages of sin is it disgraced! The blood of the cross is my only defence. If I be found with this sprinkled on me, I shall stand accepted of God, notwithstanding all my black rebellion, and innumerable imperfections of heart

and life. While for mercies recorded, and for thousands not recorded, I would be thankful, I would also lie at the footstool of divine mercy, pleading the righteousness of Christ as my only defence."—The dying circumstances of such a man were such as might have been expected from his life. After a confinement of some weeks, his dissolution drew nigh; and, towards the close of his sufferings, it is easily imagined with what solicitude his friends marked his feelings and expressions relative to spiritual and eternal things. To Mr. H., who enquired of him about the state of his mind, he said, — "I am stayed upon God:" and to another friend, — "We must not fret. With Christ in the vessel, I smile at the storm; — I smile at such storms as these." To his brothers, who stood by him, he said, — "Mind religion; I would not be without religion for ten millions of worlds." And to his mother, — "I hate the Devil's drudgery; if I recover, I will warn my people more earnestly than ever I have done, and speak to them differently about Christ." One of his friends said to another, Where will Mr. Burton find rest? (alluding to the posture or place in which he might be most easy) he, overhearing, said, "In Jesus." He then repeated part of the Dying Christian's Ode,

"Cease, fond Nature, cease thy strife," &c.

and, scarcely able to utter more than a word or two distinctly at a time, sang two verses, beginning with the first lines,

"Wide as the world is thy command," &c.

And this:

"O glorious hour, O blest abode!" &c.

He requested that his beloved friend and late pastor, Mr. Laird, and his late tutor, Dr. Williams, would preach a funeral sermon; the first at Pudsey, the other at Holmfirth, from Luke xv. 2. "This man receiveth sinners." On the day that Mr. Toothill, of Hopton, preached Mr. Galland's funeral sermon in the adjoining meeting-house, this dear servant of Christ quitted his tenement of clay, and ascended, in triumph, to his divine Lord, Jan. 25, 1801, in the 26th year of his age.

Though the judicious reader may be able to perceive much of Mr. Burton's temper and spirit, from the mode adopted in this Memoir, in which he has been frequently introduced expressing his views and feelings on various occasions, yet, we may add, that there was in him an uncommon

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mon mixture of gentleness and firmness, sincerity and fervour; he was plain, yet pleasing; unassuming, yet remarkably faithful in his private friendship as well as public ministry. Several of his letters, preserved by his friends, are striking specimens how much his mind was impressed with the evil of sin, the worth of a Saviour, and the immortal souls he has redeemed; the beauty of holiness, and the importance of improving privileges; the shortness of time, and the awful nature of an everlasting existence. His life was lovely, his death was glorious. To all that knew his distinguished worth, his memory is inexpressibly precious. May every reader of this account follow this eminently pious young man, as he followed Christ!

Rotherham. E. W.

ON DECISION OF CHARACTER.

And Moses said, Who is on the LORD*'s side? let him come unto me. And all the sons of Levi gathered themselves together unto him.* Exodus xxxii. 26.

IN this day of awful apostacy from the practice and doctrines of the Gospel, it behoves every one seriously to consider, On whose side am *I* enlisted?—Whom do I follow?—and What are the motives of my profession?—These are questions of infinite importance; for we are either believers in the Lord Jesus, or we are not. To receive the Gospel in the love of it, is to receive the earnest and assurance of eternal felicity; and the awful consequences of rejecting it, must be everlasting misery, and exclusion from happiness for ever.

But there is a class of people whose characters are so ambiguous, that it seems often doubtful on whose side they are. They attend, indeed, upon the faithful preaching of the Gospel; make a public profession of religion; and can probably discourse with ease and readiness concerning the doctrines and sentiments of the word of truth: but they often act so contray to the temper and spirit of Christ, conform so frequently to the sinful practices and customs of the world, and evidence so much duplicity in their dealings, that it is hardly possible to believe them sincere in their profession.—Sometimes we are inclined to hope the best, and indulge a favourable opinion of them; but at other times we are constrained to pause and say, "To their own master they stand or fall."

Every attentive observer of the religious world must acknowledge this is too frequently the case; and every true disciple of Jesus must lament that thus religion is wounded in the house of her friends. When the church has enjoyed outward prosperity, and been screened from public persecution, she has generally been disgraced with many hypocrites and false professors; persons who profess the truth merely for some sinister end, and have nothing but their own interest at heart. The Gospel strikes at the root of all sin; and condemns the least conformity to the sinful practices of the world; but they will endeavour, by every specious pretence they can frame, to join what God hath put asunder: — to be accounted as Christians, and yet have some allowance for the indulgence of the *innocent amusements* of the day. Surely, this is a disposition of mind directly opposite to the plain and express commands of God, and contrary to the examples recommended to us in the Scriptures. These remarks are intended to shew the folly of an *inconsistent character;* as it tends to dishonour the grace of God, and causes the truth of Jesus to be evil spoken of. To such this short essay is chiefly addressed; and it is hoped the reader will retire for a moment from the world and its concerns, and seriously *examine himself* by the following requisites to a *decided* Christian character.

I. *Supreme love to the Lord Jesus Christ.*—This is an inseparable effect of faith in Christ. If we believe in him, as he is revealed in the word, in all his endearing characters and glorious relations, as the *Prophet, Priest, and King* of his church, we cannot but love and adore him. We shall esteem him as the "chiefest among ten thousand, and altogether lovely;" and that love will be evidenced by willing obedience to his commands. "If you love me," says Jesus, "keep my commandments;" — implying, that we cannot be said to love Jesus, if we are not obedient to the precepts inculcated in his word; and, indeed, the motives by which the believer is stimulated to obedience are so urgent, and the obligations he is under are so numerous and imposing, that he is sweetly compelled to walk in all the commands and ordinances of the Lord. There is one consideration superior to all others, which incites the believer to love and holiness, the inestimable blessing of redemption; when he reflects on the natural enmity of his heart,—the rebellion, ingratitude, and neglect, with which he once treated the dear Redeemer, — and the superabundant mercy and sovereign grace exercised in his behalf, —

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it stimulates him to press forward to the "Prize of his high calling." — "Lord! what wilt thou have me to do?" will be more or less the language of his heart; and he will be constrained by every motive, to adorn the doctrines of God his Saviour in all things.

II. *Love to the people of God, his ways and ordinances,* is the necessary consequence of love to God; and, whenever discovered, is a strong evidence of decision of character. Perhaps, there is no duty so frequently inculcated in the Scriptures as love to the brethren; and the true believer in Jesus cannot but feel a real, genuine affection for that person, upon whom he sees the image of Christ more or less enstamped in legible characters. And, if we love the people of God, we shall love the ways and appointments in which they delight: communion with the saints is one of the sweetest privileges of the people of God, and we shall esteem them as "the excellent of the earth, in whom the Lord delighteth." The language of one of old will be ours: "Where thou goest will I go, and where thou lodgest will I lodge; thy people shall be my people, and thy God my God."

III. *A sincere attachment to the doctrines of the gospel, and an increasing regard for the glory of God.* — This was exemplified in the Apostle Paul. He was constantly jealous for the honour of the Redeemer, and always evinced the warmest and most disinterested zeal, and an inflexible attachment to the peculiar and distinguishing doctrines of the Scriptures. In this he is a pattern for the imitation of believers, and particularly the ministers of Jesus. He did not temporize, or corrupt the gospel of Christ, to make it palatable to the proud inclination of nature: the reverse was his conduct; he knew the doctrines of grace have a direct tendency to glorify the Redeemer, and influence to holiness of life and conversation. But, though he was so warm and animated in defending these doctrines, his zeal was not rash, furious, or contrary to reason, but moderated with judgment, and tempered with love; he had the good of souls at heart; and in things of infinite moment he evidenced candour and moderation. The glory of God was the grand aim of his ministerial and private conduct; to this he had a single eye, and eminently followed his own injunction,—"Whatsoever ye do, whether ye eat or drink, do all to the glory of God."

These remarks are very defective, and must therefore leave the subject to the reflection of the reader; earnestly praying,

praying, that we may more stedfastly and consistently "follow those who through faith and patience have inherited the promises:"—Follow on to know the Lord, and act more decidedly for the cause and honour of the glorious Redeemer, and continue "immoveable, and always abounding in the work of the Lord." JUVENIS.

To the Editor of the Evangelical Magazine.

SIR,

If you can permit me to obtrude a Personal Case on your Readers, the following is at your Service, for your very useful Miscellany.

I am, respectfully, yours,

J. R.

THOUGHTS SUGGESTED BY THE DEATH OF A BELOVED PARENT.

WHEN death dissolves a connexion so dear, the tribute of filial grief might be indulged; the parent might be extolled, his virtues enumerated, his loss deplored. Such a strain, however, might excite curious enquiry; it might provoke unhallowed censure. Having, therefore, a nobler aim, I drop the filial, and adopt the Christian style. I will then, Sir, direct the attention of your readers to a character, concerning which, I hope, none of them indulge the curious or unhallowed temper,—"My father's God,—and I will exalt him*."

Should you ask, What have you to say of your father's God, and why exalt him? I am ready to render a reason. And here, though ill qualified to follow the pulpit strain, permit me to be a little methodical.

In reviewing the life of my father, particularly since it was devoted to religion, I see much to admire and extol in my father's God. For instance, if I reflect on the commencement of his Christian course, here I see my father's God displaying peculiar grace and tender mercy; I see the subject brought, in early life, to the knowledge of the truth as it is in Jesus; the season when multitudes of youth are pursuing a wild and alarming career. Our Saviour assures us, "a man can receive nothing, unless given him from above." Now, not doubting my father's early conversion, I am led to conclude, it was effected by supernatural aid, by something given him from above: if so, have

* Exod. xv. 2

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I not abundant cause to acknowledge my father's God in this?'

Let me now view his progress in this course. Every one engaged in this heavenly warfare knows the perpetual and various conflicts a Christian must have. Divines usually represent the world, the flesh, and the Devil, as the causes or agents of the Christian conflict and danger. Struggling with these, the Heaven-bound traveller is liable to lose his track; winds and storms, quicksands and rocks, often appal the heart of the Christian voyager; but when we see a man for fifty years maintaining his course, going on with a uniform and sometimes a prosperous tide, may we not point out such a person as a wonder unto many? And who but a heavenly pilot, and what but heavenly gales could conduct him along, and at length bring him in sight of the desired port? May I not, in this instance also, pay a tribute of praise unto "my father's God?"

Allow me now, Sir, to view the close of his warfare. Here I behold the aged saint confined to his room, but resigned; neither anxious for life, nor fearing death! looking back on the voyage, and seeing the hand of God guiding and blessing him perpetually, he exclaims, "What hath God wrought! What a debtor to providential benignity! what a debtor for the hope of eternal life through Jesus Christ, my Lord." View him frequently conversing on Heaven during his affliction, and, to the last hour of life, employed in the same strain, till of a sudden the curtain drops, and the soul, imprinting a smile on the cheeks at her departure, enters the mansion of joy!—What joy, what gratitude, spontaneously arises to "my father's God" for such a peaceful end!—and, though an insensible world should check my ardour, I must exclaim, "My father's God, and I will exalt him."

"I will exalt him," because he alone is worthy. "O magnify the Lord with me, and let us exalt his name together!" I will exalt him in my own heart. What a mercy to have such a parent; and to have enjoyed him so long!—a man whose prayers, whose counsels, and exertions, were continually directed to the happiness of his family, to the amelioration of a guilty world, to the glory of his God!—Let me then, never act unworthy such a parent, or such a God.

Further: I will exalt the Lord, and recommend him to the children of pious parents. Do you see your parents under the care of Heaven, and evidently going thither? and

and will any of you choose the road to destruction? What! be miserably and eternally separated from them? O! rather, bless their declining days, by following them as they follow Christ. Prize their prayers; let their counsels and reproofs be reverenced; soon their tongues will cease to move in your behalf. Dependent, then, on divine power and mercy, say, with the filial piety of Ruth, "Thy people shall be my people, thy God my God."

Lastly, Let me recommend and "exalt my father's God" to pious parents. See, in the instance before you, the manifold wisdom and grace of God exemplified! Shortly your pilgrimage will finish! Live while you live; let your example shine illustriously to the end. "The just man walketh in his integrity; his children are blessed after him;" then "train them up in the way they should go." Never discontinue your prayers, never relax in your exertions for their eternal welfare; and then some one, perhaps, may arise and tell the world of their incalculable loss, and your immortal gain. While contemplating the end of your sorrows, and the commencement of your bliss, he will exclaim, with Moses, "My father's God, and I will exalt him."

And feeling, as he must feel, the loss of such a parent, he will, with me, subscribe himself

FILIUS PLORABILIS.

COPY OF A LETTER FROM THE LATE REV. JAMES HERVEY TO A LADY.

Dear Mrs. A.

My constant prayer is, that Immanuel would vouchsafe to prosper the words of my lips and dictates of my pen. As soon as I procure another frank I will write again. I rejoice to hear that dear Mr. Thomson proposes to make you a monthly visit, with the glad tidings of the gospel in his mouth. O that his doctrine may drop as the honeycomb, and be sweet to your taste! may distil as the dew, be both comforting and fructifying to your souls! He will teach you the way of God more perfectly, for he has the unction from the Holy One, and understands the mysteries of the gospel. He knows the truth as it is in Jesus; and may your minds be filled with this incomparably rich and precious knowledge, even as the waters cover the sea! There will not be wanting those who will censure his righteous dealing,

dealing, and ridicule his zeal for the glorious Redeemer; but all those who love Jesus and his salvation will say,—"The Lord prosper you; we wish you good luck in the name of the Lord!"

Your kind letter found me at Bath. There are found, even in that loose and luxurious city, those who hunger and thirst after Christ and his righteousness. To them the pleasures of the world, which encircle them on every hand, are as dross and dung, in comparison of the Saviour's love. The splendid finery is as filthy rags; the magnificent buildings as mere mole-hills; when laid in the balance with the garments of salvation, which the Lord, the righteous Judge, shall give; with the heavenly city, which the redeemed of the Lamb shall inhabit.

If I have promised a letter to any one, and you should hear them complaining of my neglect, and taxing me with forgetting my word, be so kind as to inform me of it. If any of my acquaintance think it worth their while to hear from me, I shall with as much pleasure go to my desk and write to them, as I formerly went to their houses and conversed with them. I assure you, Mrs. A., I would not willingly disoblige any of my people, but would still seek to please them for their good to edification. I am now preparing to go to Hardingstone, where my sister is settled: at her house I am to spend the night, that I may go with less fatigue and more expedition to my flock (at Collingtree) the next morning, who lie at the distance of a mile from the place of her abode. That the Lord Jesus Christ may be with his ordinances to-morrow, and with our spirits always, is the longing desire of,

Dear Mrs. A.,
Your affectionate friend,
J. HERVEY.

ON THE SALARIES OF MINISTERS.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

I BEG leave to resume the important subject of the support due to the faithful Ministers of the Gospel of Christ; and I would, in this letter, particularly consider, What people ought to subscribe for the maintenance of those men who watch for their souls as they who must give an account? or, in other words, What is it equitable for

a person to give, so that if he fall below it, he is not acting according to the demands of impartial justice?

There are some things in which men have very accurate ideas of what is just; and there are others, in which their views appear to be extremely defective, and their conduct answerable. The fault does not seem to arise from a dishonest heart, but from want of due consideration. Hence much injustice has been practised in the case before us.

Let the matter be calmly considered, in the fear of God, by every man who attends on public worship. That a minister who is devoting his time, and life, and talents, for the benefit of a congregation, should be decently supported by them, is so perfectly reasonable, that it must receive universal assent. But what should each individual give? is the difficult question. To argue from abstract principles, may not prove satisfactory. But there are two modes in which we may argue, by way of comparison, and which carry much conviction with them.

Those who are acquainted with the world, know what is given to other professional men. Perhaps it may be thought that the Law should be passed over, as too expensive to furnish a pattern: be it so; but let it be remembered, that the Preacher of the Gospel merits attention as well as the Pleader at the Bar; and that while he who defends your cause, in order to secure your property, rises to wealth and honours, the man who intercedes with God for you, and is from week to week intreating you to be reconciled to God, and promoting the salvation of your soul, should not be allowed to starve for hunger, nor his children to want bread. Do these people act as they ought, who give a counsellor as much, or more, as a fee to plead for them a single hour, than to a minister who preaches to them every Sunday in the year? If Custom hath sanctioned the practice with many, Reason and Justice do not express their approbation.

The Medical profession may, perhaps, furnish a better rule of judgment. Let it be considered what it costs a person, with a family of three or four children, annually, on an average, for the attendance of the Apothecary and Physician. Can it be thought unreasonable, that an equal sum should be allotted to the person who is constantly employed in administering, to every one in the family, the remedies prescribed by the Gospel, for healing the dis-

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cases of the soul, and restoring and preserving their spiritual health?

But the employment of an Instructor of Youth may, perhaps, be thought to set before us a pattern still more closely corresponding with the subject. What does it cost a working man for the education of one child? Should he give less to the person who teaches him, and all his family, the knowledge of divine things? Let those, in the middling classes of life, recollect what they give for the instruction of two or three of their children in Latin or French, in Music or Drawing. Ought they to give less to the man who is instructing them, and their children, in that knowledge which tends to make them wise unto salvation? Weigh these things, Christian readers, maturely and seriously.

Some, perhaps, may say, My Lawyer gained me an estate, — my Physician saved my daughter's life, — and the Master of the Academy qualified my son for an honourable and lucrative situation, which he now holds; and I do not grudge them an ample remuneration, for they deserve it richly. Consider, my friend, has not the minister whom you attend, been the instrument, in the hand of God, of your acquiring an inheritance which is incorrupted and undefiled, and which fadeth not away? or of delivering your daughter from the bitter pains of the second death, and restoring her to the possession of immortal life? or of training up your son to a more beneficial employment, and higher honours and dignities than the greatest men on earth can bestow?— Has not he an equal claim to an ample recompence from you? You have been made a partaker of his spiritual things; and does not he merit a portion of your temporal good things?

There is another method of judging, concerning the support of the Ministers of the Gospel; and that is, by considering what some do actually give; and it will, probably, be found that the poor condemn the rich; and the labouring part of the people, the gentleman and the opulent. It is a common thing for a working man, who earns half a crown a day, to give that sum, quarterly, for the support of a minister. This is surely quite low enough; and he must be an unreasonable man indeed, who would object to its being established as the rule of equity in the case before us. Let it be applied to different classes of men: — If a person earns a crown a day, certainly he ought, at least, to give a crown a quarter: another may

earn a guinea every day; certainly he ought not to subscribe less than a guinea quarterly. The same proportion should be given as we advance in the scale of property; and let the man who gains 500, 1000, 2000, or 4000 pounds a year, consider that it is equally incumbent on him to give four days earnings to the support of the Minister of Christ, who is exerting himself every day to promote his eternal happiness, and that of his household. If it should appear that this is an equitable rule of judgment, will it not be found generally the case, that, as men advance in the magnitude of their daily earnings, they proportionably decrease in their subscriptions; and that the journeyman mechanic, the weaver, and the servant-maid, are far more just and generous than the merchant, the manufacturer, and the lady who rides in her carriage? whereas it must be obvious, that, instead of giving less in proportion, they ought to give more; because, rising above the necessities of a family, which the working man feels, they are far better able to afford it.

If this rule of judging be admitted, it will be found, that, instead of a Minister's being under great obligations to his subscribers, many, especially those of the middling and higher classes of the congregation, are under great obligations to their Minister, and that they are in his debt; some one quarter, some one half, and others a sum equal to what they yearly give. Is not this the award of impartial Justice, when she stretches the balance between a Minister's labours and the people's subscriptions?

Were it not drawing out the subject to too great a length, I would shew what persons pay for a seat at a theatre, at the ball-room and assembly, and at the lecture on philosophy, and then examine the Preacher's claims in comparison with theirs;—but I desist.

Some may, perhaps, reply, "Notwithstanding all you say, I will act as I please; and give what I think fit; or not give at all." But I am not certain, that is quite so safe a method of acting as such persons may imagine. A high authority has declared, "I hate robbery for burnt-offering; and the hire of the labourers, which is by you kept back by fraud, crieth; and their cries have entered into the ears of the Lord of Sabaoth." When God sees men undervaluing his Gospel, and, from a spirit of covetousness, denying the claims of Justice to the Ministers of Christ, they are not in the way to receive the blessing from on high; and the provocation given may offend God,

God, and injure them in a more serious manner than they are aware. Those, especially, who do nothing towards the support of the Ministry of the Gospel, should consider that he who said, "Thou shalt not steal," is greatly displeased with them for their injustice; and there is little likelihood of their obtaining benefit from the word. Let a man of this stamp go into a baker's shop, and take bread to feed the body, without paying for it, and he will see how the act is regarded by the eye of the law.

It is earnestly requested, that every one who attends on the preaching of the Gospel, would lay these things seriously to heart; and especially that stewards and deacons would treasure them up in their minds, that they may be furnished with arguments to prevail on the people to do their duty to God, and to their Minister.

I have some other things to say on the subject; but shall reserve them for another opportunity, and remain,

Gentlemen,

your very faithful servant, A. Z.

DIVINE SIMILITUDE. No. II.

THE CONVERSION OF A SINNER REPRESENTED BY THE ROTATION OF THE EARTH.

Job xii. 22. "He discovereth deep things out of darkness, and bringeth out to light the shadow of death:" *or* "He turneth round the lowest parts (*i. e.* of the earth) from the darkness; and bringeth out to light the shadow of death;" as the earth turns from west to east. — *Bate's Lexicon.*

JEHOVAH divided between the darkness of night and the light of day. The dividing partition is our globe of earth. Darkness is in the earth's shadow. That part of the earth which is turned from the sun, is the Deep, or Lower Parts; and when that part is turned to the sun, as in the morning, then is "the shadow of death brought out into light."

The natural estate and conversion of a sinner, are represented by this metaphor: — Mankind, as fallen-creatures, are turned away from the Lord; and so in a state of darkness. Satan, the god of this world, hath blinded the minds of them that believe not. Their understandings are darkened through the ignorance that is in them. Hence, though the light of divine truth shines in darkness, the darkness comprehends it not. But as Jesus Christ came into this world, "to give light to them that sit in darkness

darkness and the shadow of death,"—so he orders his gospel to be preached, "to open blind eyes, and to turn men from darkness to light†." When the Lord sends his word, with divine power, to a sinner's conscience, it carries light with it. As it is written, "The entrance of thy words giveth light ‡." As light makes manifest, when that God, who commanded the light to shine out of darkness, shines into the heart, the sinner sees his sinfulness and dangerous state; and when he is turned from the error of his ways, and from the power of Satan unto Jesus, the Sun of Righteousness and Light of Life, then is he "brought out of darkness and the shadow of death," into the Lord's marvellous light; and the man being thus made light in the Lord, he walks as a child of light in the light of the living. Following Jesus Christ, the Light of the World, he no longer walks in darkness; but casting away the works of it, and putting on the armour of light, he shines as a light in the world, in the midst of a crooked and perverse generation.

Reader, Is thy face turned towards Jesus, or from him?

† Acts xxvi. 18. ‡ Psalm cxix. 130.

ON THE CHRISTIAN CONFLICT.

THERE are some things in religion of which a man has no conception, till he is brought under the teachings of the Holy Spirit. The conflict of the Christian with the power of sin, is eminently of this nature. To be known, it must be felt. The opposition of conscience, or of reason, is perfectly different; and can lead to no correct and sufficient ideas. It is a secret hidden warfare; a contest of two opposite and powerful principles, between which there can be no agreement, no suspension of hostilities, no mitigation of enmity. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other *."

In its natural state, the heart of man is totally corrupt, blind, insensible, and dead. When God, by his Spirit, introduces life, a new principle is implanted: light is opposed to darkness, holiness to sin, life to death. A leaven is communicated; which, by a gradual but sure operation,

* Gal. v. 17.

is to leaven the whole lump. The patient is convalescent, and his recovery will infallibly advance.

Satan, however, though condemned, does not immediately relinquish his prey. A body of sin remains to be destroyed. The world, with its allurements, must be resolutely and continually opposed: and, from the united force of those enemies, proceed all the misery, and all the miscarriages of the Christian warrior.

In the earlier stages of experience, the warfare is not usually very ardent. Lively affections bear down, for a time, every resistance. The enemy hides his head. If his connections were prophane, the young convert is employed in escaping their society;—if his habits of sin were gross and inveterate, in resisting their influence;—if enmity is excited, in meeting and allaying its rage. The burden is, therefore, suited to his strength; and God is pleased to lighten the inward conflict amidst the first violence and distraction of outward opposition. But when a few years have passed by; when affections, however ardent, are no longer new; when external circumstances are become smooth, or, if turbulent, produce little uneasiness, then the power of sin exerts its force; the inbred and incorrigible evils of the heart then appear. Corruptions, which were fondly overlooked or forgotten, return with accumulated and lamentable vigour.

The warfare is now become serious; and though the Christian is still making his way, yet his progress is slow, and not without many tears, many delays, and many falls. His days are embittered with the recollection of past ingratitude and defection, or the pressure of violent and insidious foes; and unless his Lord were infinite, both in power and in grace, his case would be without remedy. He fights every inch of ground. One day of conflict may be past; but he has still to expect fresh enemies, fresh snares, fresh difficulties. Sometimes he knows not where he is, nor what he is doing. One temptation follows another, in irresistible succession. He opens the Bible; it is a sealed book. He attempts to pray, but he knows not what he says. He goes to the house of God; and returns cold, unaffected. The enemy seems to carry all before him. Vows are forgotten, professions belied, obligations trampled upon; all light is fled, and the benighted traveller is overwhelmed with distress: and if the Lord were not to appear for his help, no doubt his soul would be put to silence. Only a Christian can conceive what is the power,

the subtilty, the baneful and infectious influence of the sin that dwelleth in him. Other men may talk of battles; but the Christian soldier is the real warrior!

Amidst every discouragement, however, there is something which supports him. It may not amount to lively joy; but it is hope: it clings to the soul, it springs up in the heart, and animates and revives the drooping traveller! The recollection that the contest, though arduous, cannot be long; and that an infinite concern is dependent, form a counterpart to every difficulty: and although a large part of his journey has been occupied with woe, and resistance, and opposition, yet a Christian can look back on some bright spots on his road; he can remember the years of the right hand of the Most High; he has some events still present to his mind, when the Lord lifted up the light of his countenance upon him; when his enemies were discomfitted; and "by his light he walked through darkness." Nor can he forget that his conflict has driven him more frequently to his Redeemer, endeared his free and complete salvation, and prepared him to sing with unspeakable rapture, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father,—to him be glory and dominion for ever and ever! Amen." CLERUS.

THOUGHTS ON EXPERIMENTAL RELIGION.

[Concluded from our Magazine for September, p. 356.]

Such happy seasons as we have described, have a wonderful effect on the mind of the Christian, to wean him from transitory things. While the soul is sweetly feeding on the substantial bread of life, filled with the visions of the Almighty, and from the mount of transfiguration is, by faith, looking across the Jordan of death, embracing the promises of the good country, and viewing the glories of the heavenly Canaan,—in case the mind catches a glance at this world, and the surrounding objects of time, they dwindle, comparatively, into nothing; and it is rather with reluctance that the Christian finds it necessary to take a part in the busy scenes of life. Nothing but a sense of duty, and resignation to the Divine Will, could reconcile him to absence from his Father's house.

Those sweet and precious moments, when the soul is carried on the wings of faith into the invisible world, and led

led to view the beauties of Paradise on high, drawing aside, as it were, for a little time, the curtain between this and a future state, — give such foretastes of eternal fruition, as are peculiarly adapted to wean the heart from the perishable vanities of time. Nor does the operation cease with those clear, sensible, and animating views of eternal things; but they have an influence on the mind of the Christian in more common seasons of enjoyment. His treasure is laid up on high, and his best affections are placed on things above; consequently, in proportion as this higher principle and these divine discoveries prevail, creating a relish for nearer communion with God, — in the same proportion will a detachedness from momentary objects take place.

Thus the Christian lives while in this militant state; and, by these alternate changes, together with the outward means of instruction, accompanied by the sanctifying influences of the divine Spirit, God is preparing him for the most consummate bliss.

From hence it may be inferred, that experimental religion (which is greatly decried by the formalist, and by the vain and inconsiderate part of mankind) is very far from being the product of wild caprice, or from existing only in the imagination; but is real, substantial, and eternal. It brings God and divine things into view in the most clear, sensible, and feeling manner; it causes the soul to feel itself in the immediate presence of Jehovah; it draws aside the curtain, and brings eternity near; it discloses the certainty of future existence, with the interesting and important consequences of an unchangeable state, and fills the mind with the most solemn sense of eternal concerns. These divine impressions produce such forcible convictions in the mind, and are attended with such strength of evidence, as to leave no ground to doubt the reality of eternal things.

True religion, therefore, consists in right feelings and exercises of heart, consequently, is a thing of experience; and, indeed, there cannot be any heart-religion without experience: and it is a general maxim, that experience is the best instructor; for what people get this way, they will be likely to retain. If, therefore, experience in the common affairs of life be attended with such lasting consequences, how much more will the experience of a moral change of heart! Tell a person who has experienced nakedness, perils, sickness, pain, hunger, thirst, being environed with potent enemies, and who felt that he must soon

perish; but was rescued from so distressing a situation by a friend, whom he had, till then, despised and rejected, that he never experienced any such things, — what would it avail? Would the bare assertion of another outweigh the conviction and evidence of his own experience? Should he attempt to offer reasons, or to ridicule him for the declaration of his experience, he would still remain immoveable in his conviction of what he had actually experienced, and never could give up his consciousness of these facts. Just so it is with experimental religion. It is not in the power of art and sophistry to convince a person against actual experience; and there is no experience which people have, that is more forcible than experimental religion.

Again, It may be inferred, that experimental religion is the only kind of religion which can establish the soul in substantial peace. It forms such a coalescence between the heart and divine objects, as neither time nor eternity, things present nor things to come, life nor death, nor any thing else can ever dissolve. The person who enjoys experimental religion is of such a temper, that the clearer his views are of God, and the greater sense he has of eternal things, the more is his peace strengthened, and the higher does his comfort and satisfaction arise. The moral change which is effected in regeneration, forms the heart for holy exercises, and the infinite objects of affection being perfectly holy, the pious mind finds every thing in them to answer its higher wishes and desires: so that the nature of things must essentially alter, or else the pious heart, and the clearest views of God and the eternal world, will continue to enjoy a holy peace. Even death and the grave, and a near approach to eternity, are insufficient to destroy the peace of the real Christian.

Very different is the situation of all other people. There is a kind of peace, which may arise from wrong conceptions of God, and of divine and eternal things; and there is a kind of peace, which arises from excluding all thoughts about God, and all views of eternity, and the consequences of an unchangeable existence beyond the grave. But whatever the kind of peace may be, short of divine peace, it may easily be traced back to its origin, and will be found to arise from perfect selfishness of heart. If a person be ignorant of God and divine things, or should entertain wrong ideas about them, or exclude them all from his view and contemplation, we may be assured that a contracted, wicked,

wicked, selfish spirit is at the bottom; and, as there is no special union formed between the heart and divine objects, the peace of all such is very often broken, and, at longest, can continue but for a short time: so that experimental religion forms the only basis of a lasting peace.

Farther. As experimental religion consists in a moral change of heart, which forms an inseparable union between the soul and divine objects, it may be inferred, that heart-religion is what God requires of mankind in the holy scriptures. Accordingly, we find him abundantly demanding the heart: "My son, give me thine heart." Purity, sincerity, uprightness, and holiness of heart, are much insisted on in the Bible. Heart-religion, therefore, is of the highest importance.

Hence, farther, Let Christians be led to see in what their highest interest and glory consists; it consists in obtaining the best evidence of a real moral change of heart, of vital union to Christ, conformity to his holy image, and the highest degree of sensible enjoyment of God, and of divine and eternal things.

Has the Christian felt his heart burn within him by viewing and contemplating the divine character, and those infinite objects held forth in the word of God? Has his soul mounted on high, and, by faith, viewed the invisible world,—the holiness, peace, harmony, and beauty of the heavenly state? and felt the higher raptures of felicity and delight? Has he seen the emptiness and vanity of all created good? been disposed to lay up his treasure above? and been constrained to cry out, "Whom have I in Heaven but thee, and there is none on earth that I desire besides thee?" O! then, forsake not this Fountain of living waters; keep the world under your feet; walk daily with God; keep your eye on eternity; feel your strength to be wholly in Christ; walk in the straight path of holiness; urge, urge on your way to the heavenly land of promise; often look across the Jordan of death, and feed on the provision brought as an earnest to your hand, from that good country, by those faithful spies the Prophets and Apostles, and by their Lord. Have you felt what a bitterness it is to desert the standard of Christ, and heedlessly rush upon the enemy's ground? Have you been lost in the mazes of this world, and overtaken with clouds of darkness and distress? Have you so far left your Guide, and wandered in forbidden paths, as, at times, to be overwhelmed with the blackest gloom, unable to determine whether ever you set

out for a better country or not? greatly fearing lest you had been awfully mistaken, and should finally fall short of entering into rest? Have you felt as though you would gladly give the world, were it at your disposal, for one glimpse of this divine glory, for any feeling and realizing sense of the enjoyment of God? Why, then, will you ever undertake this dreadful task again? Let past bitterness and anguish of soul instruct you; let the love of Christ, let eternal excellence and the beauty of holiness, your present peace and comfort, and the joy that is set before you, wake up every holy affection, and fill your soul with Christian ardour. Let these things excite you to put on the whole armour of God, that you may stand in evil days. Watch, therefore, pray without ceasing; let your lamp be constantly burning. Make religion your principal business, and the glory of God the ultimate object of living. Confide in the faithfulness of the divine Redeemer, always remembering that he that shall come will come, and will not tarry.

A THOUGHT ON PRAYER.

It is not uncommon for a child of God, when circumstances drive him to seek direction of his Heavenly Father, to say, "Lord help me! Lead me into such a way, and direct me to use such means as may be for thy glory, and my eternal good!"—This is a good prayer; but is it not sometimes the case (and have I not found it so?) when some favourite plan has been proposed, that a secret desire of the heart accompanies the prayer, that the Lord would forward and bring about that object of our wish? Oh! to be enabled to lay my case before the Lord, without reserve! and if he is pleased to appoint what may not be so agreeable, nay, what may be contrary to my wish, to be happy in leaving the choice to him! Surely, I shall have no cause to repent of it; for he judges of the future consequences more than the present conveniences; and is determined that his children shall have cause, at the grand close of all his dispensations, to say, "The Lord hath done all things well!"

A few evenings ago, as I was passing along near the Royal Exchange, a child cried very piteously on the other side of the street. At first glance, I thought the child was lying down at a door, destitute and forsaken. My feelings were very much hurt upon the occasion; but looking again, I perceived the child was in its parent's arms. At once my sorrow and fears abated. I applied the idea spiritually:—A person may be in great distress and

and trouble; and if he is not under the peculiar, as well as general care of God, he is a truly pitiable object; but supposing he is a child of God, he is then in his Father's arms! He may feel, and we may feel for him too, but neither he nor we have cause to despair. Whatever he suffers is intended for his good; and his Heavenly Father will not let him feel a pain, or heave a sigh more than is absolutely needful to make him fit for the enjoyment of everlasting happiness. W. B.

EXTRAORDINARY CONVERSION.

To the Editor.

DEAR SIR,

WHEN I had been about a month preaching in one of my situations, I was particularly struck with a man, every muscle of whose face expressed the utmost despair. He informed me, that though he had a good estate, prosperous trade, and fine family, yet that he was a miserable man, and fully assured Hell was to be his portion; and added, he would sooner put his hand into the fire than touch the hand of a minister; it would increase his torment in Hell: and that he could not sit before me in preaching, thinking I should appear against him at the last day, and, therefore, sat in the place of worship on one side. It was too evident he felt every word he spoke; and I found he had been seven years in this deplorable state. After giving him some advice, and obtaining a promise that he would comply with whatever I should mention, if in his power, I desired him to call in his wife; who, at that period, was not much concerned about religion. She seeing the unhappiness of her husband, was as willing that he should comply with every thing that I should advise, to remove the gloom, as I could wish. I got her to give me a solemn promise, that she would see that he called his family to attend prayer, and reading of the Scriptures twice a day; and in case he should not be able to say more, he should say, "Lord pity me and this large family!" He was also engaged to call in all his workmen; among these was a master-builder, a man who had few equals for persecution and hatred of religion, and who artfully excited others to laugh and mock. This so distressed my friend, that, after performing family-prayer several times, one morning he stole away, and hid himself in the brew-house; hoping his wife would suppose him called away about business. She having noticed him going

going down the yard, had a suspicion that this man had driven him from his promise. She soon found him behind the vessels, and said, "Come out, my love; did not thy parson make me promise that I would see that family-prayer should be performed twice a day? and would I be frightened from my engagement by such a fool? I begin to like this prayer." My friend frequently said, Never did any man experience what he did, in going up the yard and entering the room to pray before such a company. The man, suspecting himself to be the cause of the confusion, thought he would not laugh aloud that morning: to prevent which, he stopped his mouth. In this very posture he was struck with such a concern for his soul, that he told me, he thought he prayed forty times that day. Before the building was finished, as he had to come through a wood, I have heard him say, he has been frozen to the ground while in prayer. After about twenty weeks distress, he had great comfort; and when he joined the church, he declared, He had reason to say he was one of the greatest proofs of free grace in the world! The good man of the house knocked at the door of my study, one Sabbath morning, about six weeks after the above, with Heaven in his face, and accosted me thus: — "Brother, I now can call you brother." His joy continued, without intermission, for near fifteen months.

Yours sincerely,

T. PRIESTLEY.

ANECDOTE.

THE Rev. Mr. Berridge, after he was called to the knowledge of the truth and to preach the Gospel, although long accustomed to the schools, was remarkably careful to preach with great plainness of speech; so much so, that if possible there might not be uttered a word but the meanest of his hearers might understand. On an occasion when the Rev. Mr. Romaine had been preaching at his church, after the service, the good vicar said, "Brother Romaine your sermon was good, but my people cannot understand your language." Mr. Romaine, whose style was remarkably simple, could not recollect any expression in his sermon that could be above their comprehension; and, therefore, requested him to mention it. Mr. Berridge said, "You have endeavoured to prove that God is Omniscient and Omnipotent; but if you had said, that God was Almighty, and knew every thing, they would have understood you."

OBITUARY.

MRS. HANSON.

MRS. Hanson was born in the year 1744, of a respectable family, but without any particular profession of religion. She thus lived for some time, as the greater part of the world do, till she heard Mr. Taylor, of Wallingford, Bucks, about eight miles from Basilton, where she then resided. This was about eighteen years ago; from which time she commenced a hearer of the Gospel; and the concern of her soul became "the one thing needful." She had strong convictions of sin, and of her utter inability to save herself, and was led to seek salvation, through faith, in his blood; but was not set at liberty until Mr. Bennett came to Goring chapel. Through his instrumentality she was set at liberty, and much established in the ways of God. No weather stopped her from coming to hear the Gospel; and on the Sabbath, she would persuade all she could to come with her; many of whom, before this time, had no concern for their souls; and she was very kind in relieving the wants of the distressed. I had not the happiness to know her until about two months before her death. She was of a weak and delicate habit of body, and had an asthma on her lungs for several years. After the decease of her husband, which was near four years before her own, she left the farm on which she before resided, and went to Wallingford for her health,—but to no purpose; and at length she came to Goring, where she resided until her death. After her call by grace, her conduct testified to all that knew her, the truth of the principles she had been taught in the school of Christ. She wanted to be made holy as well as happy; and having much forgiven, she loved much! When I visited her first, she complained of a great deadness of soul; and for more than a month she was in a very uncomfortable state of mind. She then grew more composed and resigned. I omitted no days of seeing her but the Sabbath, when many of her friends called upon her. Once, when I visited her, she told me, that she was got within sight of her port; and the Lord, said she, "has given me a sufficient breeze to bring me in." From this time she enjoyed the sensible presence of God; and his comforts delighted her soul. She told me, that her cup ran over with the consolations of the Spirit of God. "I have tasted," said she, "of the river of the water of life. O how good the Lord is to me! How could I have borne this affliction without this divine support from the Lord?" At another time she told me, she had been very much comforted with the thought of these words, "Because I live, ye shall live also;" which she had heard preached from, not long before. When I saw her again, her daughter spake to her of her funeral, and what words she would have for the text; viz. Phil. i. 28. "Having a desire to depart, and to be with Christ, which is far better;" she said, "I do not want the former part of the verse, where the apostle expresses himself as in a great strait betwixt two;" and alluding to one of her sex that died not long before *, who had four small children, and found it hard for some time to give them up to God, she chose the whole of the text, "but I (said she) have nothing that I would stay for; nothing so dear

* Mrs. Shepherd, whose death was noticed in the Evangelical Magazine for May 1800, p. 205.

but

but I can readily part with to be with Christ." She told me not to speak highly of the dead, but what I could for the good of the living. When I saw her again, she said, "I am still in the body, but shall soon get home; I long to be gone." She often repeated, "How good God is to me, an unworthy sinner!—When Christ suffered," said she, "he had no comforts; but I have attendance and many blessings!"—The night before she died, she was very happy in her soul; and repeated that Hymn of Dr. Watts, (Hy. 33. B. 2.)

"Raise thee, my soul, fly up and run," &c.

This was on the Sabbath evening. The next day I visited her about two hours before her death, when she appeared to be very happy, crying, "Come, Lord Jesus, come quickly." She again repeated the two last lines of the first verse of the above Hymn: —

"And say, there's nought below the sun
"That's worthy of thy feet!"

and, about three o'clock in the afternoon, departed to her eternal rest. She died much respected and regretted by her friends, and especially by the Christian Society to which she belonged, and of which she was an active, useful, and honourable member. A. S.

MRS. REBECCA SMITH

DIED, some months since, at Knodishall, in Suffolk. About fourteen years ago, God was pleased to work efficaciously upon the soul of her husband, Mr. J. Smith. No sooner had he tasted of the good word of life, than he was desirous that his yoke-fellow should enjoy the same blessing; he, therefore, endeavoured to lead her under the word; but without success. Prayer-meetings were held at his house; but without having the desired effect upon her mind. Mr. Smith then introduced his minister, who conversed seriously and closely with her; but still apparently in vain.

Twelve months after this, Mrs. Smith was brought to bed; and, on her recovery, instead of going, as usual, to be churched, one of her female neighbours, with great difficulty, persuaded her to go to meeting with her husband, and there offer up her acknowledgements for the divine goodness. From this time she constantly attended; but it was two or three years before any work of grace appeared; and almost as soon as her soul began to live, symptoms appeared of the dissolution of her body. She bore her affliction with Christian patience; and, during her confinement, anticipated the glories of the heavenly state. She frequently confessed to the writer of this, what a brutal disposition she had manifested towards her husband and all gracious people, while in her state of nature. A few days previous to her decease, in answer to several questions which were proposed to her, she expressed a strong confidence in the pardoning love of God through Christ; and being asked, How she could part with her husband, her children, and Christian friends? She answered, "I can part with these; for my dear Jesus is all in all!"

Soon after this she departed; and her mortal remains were deposited in the burying-ground of Rendham Meeting, where a Sermon was preached, by her desire, from Isaiah iii. 10, 11.

The above brief narrative may afford encouragement to husbands circumstanced as Mr. Smith was, to use all suitable means for the conversion of their partners, and not be weary in well doing. J. W.

MISS REBECCA SHOTTER,

Aged 10 Years.

FEB. 9, 1802, in the evening, Miss Shotter not being able to join in family worship as usual, Mr. Shotter went to her bed-side, and asked her if he should go to prayer with her. She replied, it was her desire. On being asked what he should pray for; she said, "I have not a wish to live." Her father, after prayer, told her to express to him the real sentiments of her mind. As her reply, she repeated the following lines: —

"This life's a dream, an empty show;
"But the bright world to which I go,
"Hath joys substantial and sincere!
"When shall I wake and find me there?"

The following day her pain seemed rather abated; and she said many very pleasing things. After dinner she observed, she should soon have done with such food; and that her uncle and grandpapa (who both died not many days before) and herself, should have praise for breakfast, dinner, and supper, in Heaven. Her mamma asked her if she would like to go to Heaven, and leave them? — She answered, "You know I ought to love God Almighty better than you: he gave both of you to me. I certainly should like to live, if it pleased God to spare me, to be a comfort to you: but I had rather go to Heaven, for I do not know what comfort I could be to you; besides, it would be but for a little while." Then looking at her father, she said, though you have health, you have many things to try your mind: I shall have none of that in Heaven. She asked if her grandpapa, uncle, and herself, could not pray in Heaven for her parents; and then repeated the following lines out of the Aspiration in the Christian Lady's Pocket-Book for 1802: —

"How I solitary roam!
"How I long to be at home!"

At the word *home* she stopped, saying, you know that's Heaven. When asked why she noticed those words, and if she thought them applicable to herself, she replied, "Yes." One sitting by her, said, 'Do you think that Heaven is for you?' With much firmness of mind she replied, "Yes; I know it is: I could not wish to live, as I am sensible I could not live without sinning; and, I believe, we often sin when we do not know it." Being very weak, she leaned back; on which a person said, 'What poor creatures we are!' — She answered, "Yes, we are indeed! but Christ died for us, you know."

Her pains began now to return, particularly in her head, where much of her disorder lay, owing, as was supposed, to water on the brain. She was soon seized with strong convulsions; which continued for above an hour, when, to all appearance, she was nearly gone, and several around her were weeping. She revived, and observing their tears, she said, "Do not cry, I am very happy." She always strove to conceal from her parents what she suffered. Speaking to her on that subject, she said, "I deserve more than I now suffer. I had rather endure double what I now do, than suffer after death." The next day, Feb. 11, she expressed herself well satisfied with all that had been done for her; for which she thanked her parents very kindly. In the evening, her father sent up, to know if she would like the family to meet up in her room, as she

was unable to go down. She answered, Yes; but was afraid she could not bear the singing.

Being in great pain in the night, she cried out, "Lord help me, help me! thou canst help me if thou pleasest:"—and again, "Oh! Heavenly Father, come and release me!" About five o'clock on Friday morning, being seized very suddenly, she sprang out of bed, though she had not been able to stand for some time. When she recovered a little, she begged her father might be called. He went to her. She said to him, "Papa, papa, take me out of bed; I cannot breathe." He said, 'Lie still, my dear, the Lord will give you patience! Your Heavenly Father will come presently, and take you to himself!'—She replied, "I know he will." She then desired to be laid right. Being supported with pillows, she continued dying, apparently, all day; but her speech returned again; and, in the night, she was heard to say, "Dear Jesus, thou hast tried my mind, my love, and my patience!" and often putting up her requests to Heaven, in short sentences. In the morning she again desired to see Mr. S——, saying, "I think I am going to Heaven, and I wish to bid papa good-bye once more." When he went to her bed-side, she asked him to go to prayer with her. When he had concluded, he said to her, 'My love, your Heavenly Father does not afflict you in anger, but for your good.'— She replied, "I know that; for he is too merciful to be unkind!" He then said, 'To-morrow will be the Lord's Day, do you wish to spend it in Heaven?' She answered, "Oh! yes; and not stop longer in this dreary world." At his leaving her, she said, "The Lord bless you!" Her mamma speaking to her of the violent pain in her head, she said, "I do not mind that, as, I thank God, my heart does not ache."

On the Sunday morning her father, finding her in great pain, said to her, 'It is hard work, my dear!' She said, "No, it is no more than I deserve." Afterwards, she got so weak as to be unable to speak, or to be spoken to. A minister calling to see her, she said, she was afraid she should not be able to attend to him in prayer. But when he had finished, she thanked him. The person who sat up with her in the night, observing her smiling, with her eyes fixed upwards, she asked her what she was smiling at? She replied, "I see my sweet Jesus!" She was often in prayer; but could not be heard without putting the ear very near to her. She was heard crying, "Mercy, mercy, Lord!"

Thursday, Feb. the 18th, in the evening, knowing her father was going to lecture, she requested him to desire the minister to pray for her. She more than once expressed thankfulness for having been sent to school at Stepney, where she said she had had the advantage of religious instruction under Mr. and Mrs. Williams. She pointed out to her mamma how she wished her little things disposed of: desired several times that her father would get her coffin ready; and spoke of dying and going home, as she expressed it, with as much pleasure as a child at school could of seeing her parents. On the Saturday before her death, she told her mamma she should be very much disappointed if she should not spend the next Lord's Day in Heaven. Her father requested her to pray for her sister. She replied, "Not only her, but I have prayed for the whole house." Friday evening, Feb. the 19th, she sweetly "breathed out her life," as she expressed it, "into the hands of her Redeemer."

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Christian Zeal: *a Sermon preached at the Scots Church, London Wall, May* 30, 1802, *before the Correfpondent Board, in London, of the Society in Scotland (incorporated by Royal Charter) for Propagating Chriſtian Knowledge in the Highlands and Islands. By* Joseph Hughes, A.M. *Second Edition corrected*, 8*vo.*

SERMONS preached on charitable occasions, and printed at the request of public bodies, for the use and benefit of their several institutions, are entitled to peculiar indulgence; and should, by no means, be animadverted upon with too much severity. Under these circumstances, a preacher should rather be considered as appearing in the character of a friend or benefactor, than that of an author. At the expence of his feelings, perhaps, he yielded to their preſſing ſolicitations; — they thanked him for his kindness: the discourse is printed; and, in some instances, heard of no more. But this is not the case with Mr. Hughes's discourse. It has already passed into a second edition; which furnishes a presumptive argument in its favour. An analysis, however, will be a better criterion of its merit.

The subject is Christian Zeal. The text, Gal. iv. 10. "It is good to be zealously affected always in a good thing." After a few preliminary remarks, Mr. Hughes observes, That the phrase, "to be zealously affected," is susceptible of two very different meanings; one of which, "represents a man as the *object*;" the other "holds him up as the *agent*." That it is good to be "earnestly desired, or cordially esteemed in a good thing, or by a good person;" or that to be zealously affected may denote "that impression, or zeal of which the person himself is conscious." "That the former" sense "is literal and exact, and entirely suits the strain of the apostle's reasoning;" but that the other sense "is admissible; and gives our contemplations a much nobler range;" and on which ground Mr. Hughes adopts it. This observation may be candid; but we question the prudence of rendering the foundation dubious, upon which a wise master-builder wishes to raise his superstructure.

Having prepared the way for the discussion of the subject, Mr. Hughes divides it in the following manner: — Speaking of *Zeal*, he says, "Its *object* must be defined: — its *characteriſtics* must be specified: — its *recommendations* must be urged: — its *field of exercise* must be described and laid open."

The *object* of zeal, he affirms to be "Religion issuing from the vital bosom of Christianity." — Its *characteriſtics* he thus specifies and distinguishes from those of false zeal, placing them in contrast with each other. "False zeal is blind and enthusiastic; true zeal is reasonable and sober.—The former kind of zeal is grovelling and childish; zeal of the latter kind, is aspiring and manly.—The zeal we censure is bigotted and tyrannical; the zeal we commend is liberal, and just, and gentle.—There is a zeal of censoriousness; the opposite to this, delights us in the winning form of Charity.—We are often accosted by an ostentatious zeal; but how much better the zeal which is humble and unassuming!—It is the property of false zeal to be partial; true zeal operates universally.—False zeal is uncertain and mortal; pure and undefiled zeal is permanent.—These particulars are amplified, but not with equal discrimination. We

are sorry that an attack on Atheism, either *foreign* or domestic, should be accounted a mark of censoriousness; or that an attempt to check its progress, by exposing the atrocities of its abettors, should subject an author to the suspicion of being a "Theological Sycophant."

The recommendations of zeal, which he enumerates, are four:— The excellence of the object that claims it; — the blessings it enables its possessor to appropriate; — the usefulness of it to society; — and the approbation it receives from God.

In laying open the *field of exercise* it possesses, Mr. Hughes glances at what it wrought in Elijah, David, Asaph, Caleb and Joshua, Abigal, and the Apostles. He pronounces a long, and animated eulogium on Dr. Doddridge; but calls off the attention of his hearers from all those splendid characters to the great Apostle and High Priest of our profession; and, passing from individual zeal to that of associated bodies, in the following passage, he very properly directs the views of the congregation to the important object of the Society, for which he is pleading:—

"The object of the Society, as its very title expresses, is, 'the Propagation of Christian Knowledge:' this it aims to effect by employing schoolmasters, catechists, and missionaries, and by distributing the Holy Scriptures. The scene of its labours comprehends the Highlands of Scotland, the contiguous islands, and a part of North America. In the last station, Horton, the Brainerds, Kirkland, and Sargent, have entered into the views of the Society with determination and ardour. But the principal exertions have been made under the immediate inspection of the parent-board.

"The mountainous parts of Scotland to the north and north-west, and the Hebrides or Western Islands, are inhabited by people who speak the Gaëlic language: a language totally distinct from that spoken by their neighbours. Besides this, 'many of the parishes are from thirty to forty miles in length, some of them much more, and these, intersected with lakes, and rivers, and arms of the sea. Not a few consist of several small sequestered islands scattered over a tempestuous ocean, which, for a considerable part of the year, forbids all communication. Hence it follows, that the legal establishment of one church, and one school in a parish, is inadequate,' especially when it is recollected, that the Romish superstition still hangs its fantastic, yet malignant shade over those pitiable regions. The inconveniences and evils, of which I have now presented you with a borrowed sketch, serve to recommend the Society, whose endeavour it is to alleviate and abolish them. The Bible has been translated into Gaëlic; provision has been made for training up candidates for the Christian ministry, with a direct view to some Highland charge; thirteen missionaries and catechists, and more than two hundred schools, which educate more than fifteen thousand children, are indebted to this Society for their support.

"It is a small thing merely to applaud; we must also imitate. Poor is the record of those actions, however glorious, which, through a decay of principle, we have ceased to perform. Virtue must be the inmate of the heart, nurtured there into the vigour of immortality. For, "it is good to be zealously affected *always* in a good thing." Of this, the Society I plead for, comprizing the main conductors in Edinburgh and a Correspondent Board in London, are firmly convinced; and they depute me, in bold but inspired language, to invite this congregation to "come to the help of the Lord." Pleasing thought,

thought, that I am permitted to appear before you with a confidence of success; that the people of this once-divided island form now a peaceful and friendly community; that Wisdom, Charity, and Devotion, report the wants of *ultima thule* in the British metropolis, and in that metropolis secure sympathy and aid! My Brethren, I call upon you to justify this language, and I know you will; you are assembled for the express purpose. You came hither to demonstrate afresh the strength of those bonds which join you to your remote countrymen, to practise the exalted patriotism of the gospel, and (if you will permit the allusion) to give your individual and emphatic suffrage to the great Act of British Union!

"Some of you have long been accustomed to hear and obey such calls; you are familiar with the high privilege of contributing, and dispensing what others contribute for the assistance of our Northern Brethren: but, may I not congratulate you on the *revival* of your zeal? Has it not of late burst into a brighter flame, and, while it has been witnessed, been communicated too? May the season at which we are now arrived, be auspicious to its progress! may every heart be warmed with the subject, and the purest emotions sanctify each successive anniversary, as long as the Society in Scotland for Propagating Christian Knowledge shall be upheld!"

We have seldom read a Sermon more animated: the preacher's feelings were certainly in unison with his subject; but his style is more distinguished by splendor than perspicuity; and we sometimes lose his meaning in the blaze of brilliant metaphor: an error into which the author has been evidently betrayed, by too far indulging a rich and vivid imagination.

We would only add, that we find several corrections in this edition; and that, as the Appendix, containing the Society's papers, is omitted, the Sermon is reduced in price, and the profits are devoted to the Religious Tract Society, of which Mr. Hughes is Secretary.

MISERICORDIA; *or Compassion to the Sorrows of the Heart. By* R. Hawker, D. D. *12mo. 4th Edition.* 1*s.*

We long since * gave a decided testimony in favour of this excellent tract, which originated in benevolence, and every edition of which has been printed for the advantage of some charitable institution. The present is for the benefit of a "Female Friendly Society for Aged Poor Women," lately instituted, and of which an account was given in our Magazine.

It is only necessary to add, that the particular object of the tract is to instruct the ignorant in a state of affliction: it is in the form of conversations in a sick room.

* See Evangelical Magazine for 1795, p. 343.

Converse with God in Solitude; or the Christian improving the Insufficiency and Uncertainty of Human Friendship for conversing with God in Secret. By the Rev. learned, and holy Mr. R. Baxter. *Abridged by* B. Fawcett, A. M. *Third Edition, 12mo.* 6*d.*

WE announce the new edition of this choice tract, because we understand it has been long out of print, and much enquired after. It is needless to speak in recommendation of Mr. Baxter's practical writings; but we cannot omit observing, this appears to us one of his best pieces, and a most excellent companion for a Christian's closet.

Christ

Christ the Righteousness of his People; or, The Doctrine of Justification by Faith in Him: Represented in several Sermons, preached at the Merchants' Lecture at Pinner's Hall. By Richard Rawlin. *Published at the Request of the Committee of the said Lecture.* 12mo. 3s. 6d. bds.

This is a new edition of a useful publication. The subject it treats of is of the utmost importance. What can be more interesting than to consider how God "justifieth the ungodly?" or how a guilty sinner, who has no righteousness in himself, obtains in Christ such a righteousness as renders him acceptable in the sight of God, and will finally exalt him to everlasting glory and felicity?

As the doctrine here proposed is clearly stated and explained, and its practical influence demonstrated; and, as the principal objections, that are usually made to it, are answered in a spirit of love and meekness, we can cordially recommend these discourses. Experienced Christians may derive much profit from the perusal of them; and they are well calculated to establish the minds of young converts in the leading articles of revealed religion.

Hints for Religious Conversation with the afflicted in Mind, Body, or Estate. To which are added, Directions for conversing with Children, and other uninformed Persons. Particularly adapted for the Use of Visitors of the Sick Poor, and Teachers in Sunday Schools. By the late Rev. Mr. Richards, formerly of Trinity College, Oxford. *The Fifth Edition improved, with Additions.* 12mo.

This, we understand, was a favourite tract with the late Mr. Hervey, and the additions made from Bishop Wilson, Dr. Stonehouse, and the present Bishop of Durham, very much enhance its value: and we particularly recommend it to teachers of Sunday schools, and visitors of the sick in benevolent societies, for whose assistance it is particularly adapted.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Sold by T. Williams, Stationers' Court.

Sermons, by W. Jay, vol. 1. Second Edition, 8vo, 8s.

Mutual Duties of Husbands and Wives. By W. Jay, 8vo, Third Edition. 1s. 6d.

Letters to an Universalist; containing a Review of the Controversy between Mr. Vidler and Mr. Fuller. By Scrutator. 8vo, 3s.

A Looking-Glass for Professors. By the late Rev. J. Macgowan, a new and neat Edition, 2s. boards.

Sacred Tropology, or a Collection of Scripture Metaphors. By the late Rev. J. Brown. New Edition, 12mo, 3s. bds.

Pocket-Books.

The *Christian Lady's Diary*, for 1803; containing 107 ruled Pages, Texts of Scripture for every Day in the Year, with an Address to Christian Ladies. By Dr. Hawker. Also, Memoirs of Pious Ladies, List of Places of Worship, Poetry, useful Tables, &c. with Portraits of Dr. Hawker and Mr. Burdur.

The *Christian Lady's Pocket Companion* for 1803; containing Memoirs of Mrs. Rowe, &c. &c. with fifty-two double ruled Pages, a Portrait of Mrs. Rowe, and Representation of her Death.

The *Evangelical Museum, or Christian Lady's complete Pocket-Book* for 1803. With a Portrait of Dr. Vanderkemp.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

We have been favoured with the Sight of a Letter from the Rev. Mr. Gregor, Minister of the Congregation of the United Brethen, at Sarepta, dated July 16, 1802, to the Rev. Mr. Latrobe, of London; giving an Account of the safe Arrival of the Missionaries Bruton and Paterson, sent into that distant Country by the Edinburgh Missionary Society. They arrived on the 8th of that Month, with a Young African Companion; and, after a short Stay of Six Days, set off on the 14th for Astracan, the Place of their Destination. The Brethren received them with much Affection; made them acquainted with their Discipline; and gave them such Information and Advice as their long Experience and Acquaintance with the Customs and Manners of the Natives enabled them. They would also have willingly detained them longer at their Settlement, but the Missionaries were anxious to reach the Object of their Destination; and the Waggons, which brought them from Moscow, could not be detained.

A Letter has also been received from Mr. Mitchell, Missionary at New Carlisle, in the Bay of Chaleur; by which it appears, that he has met with much opposition in his attempts to preach the Gospel; notwithstanding which, he has been favoured with encouraging Success, in the Conversion of several Persons, who have formed themselves into Praying-Societies, under his Direction. He employs himself in preaching the Gospel, and teaches poor Children to read and write; but complains of the Want of Catechisms, and other Religious Books.

The following Letter from the People themselves, expressing their Gratitude for the Labours of Mr. Mitchell, will give our Readers the best Idea of his Usefulness, and the godly Simplicity of his People.

To the Rev. John Eyre, Secretary to the Missionary Society.

Reverend Sir, *New Carlisle, May* 18, 1802.

We, the subscribers, take this opportunity to testify our gratitude in the most sincere and thankful manner, to the honourable Missionary Society, for their goodness in considering us in our helpless situation, in this destitute part of the world, where ignorance, pride, and superstition triumphantly reign, and where every effort has been used to expel the glorious gospel out of this place; but, as it is founded upon the Rock of Ages, against which the gates of Hell cannot prevail, we therefore rejoice in the pleasing prospect of its progress among our neighbours the Savages and Papists; and our prayers shall not cease to ascend to a throne of grace, for the arrival of the happy period when the glorious gospel shall be preached among all nations, and the whole earth be filled with the glory of our precious Redeemer. As we are fully sensible that the main object of the Society is the conversion of the heathen, we therefore esteem your liberality the greater favour, in permitting the Rev. John Mitchell to remain among us, whose labours, we hope, have been blessed to our souls, and the precious souls, of others. God is building up Zion, and making the glory of his grace appear in the salvation

salvation of sinners. Since he began his missionary labours in this place, he has erected two praying societies, one consisting of twelve men, and another of women, who meet every week for prayer and other religious exercises: but, since our first erection, three of our members have left us: "they went out from us because they were not all of us; for, if they had been of us, no doubt would have continued with us; but they went out from us, that it might be made manifest that they were not all of us." Twelve of us have this winter got out timber for a meeting-house; but our poor circumstances and small number has rendered us unable to proceed with speed; but we intend to solicit our neighbouring churches in Nova Scotia for help; and, if we are able to finish it, it will be the third Protestant place of worship built in Lower Canada. As some of our number have withdrawn from us, we were only able to raise twenty pounds last year towards the support of Mr. Mitchell; and we hope it will be no less this year. When we consider the stupendous love of Christ in sending the glorious gospel to this place, and visiting us with the glad tidings of salvation, who a little before were sitting in the region and shadow of death, our souls burn with love to our adorable Redeemer, who thought on us in our low and lost estate; and our hearts are filled with gratitude to the honourable Missionary Society, as the instruments, under God, in sending the Rev. John Mitchell among us, whose unwearied diligence in preaching, and supplying the part of a schoolmaster (a burden which few ministers would take upon them) we shall ever esteem an inestimable favour. May he, who is the Wise Counsellor, always direct you in the affairs of his church, and prosper your undertakings with his blessing, that you may be the honoured instruments in sending the everlasting gospel to the uttermost parts of the earth; that the infinite greatness of our Redeemer's glory and love may be known from the rising of the sun even to the going down of the same, is the sincere prayers of,

Reverend Sir,

Yours, with great esteem and respect,

John Chisholm, *William Scott*,
John Caldwell, *William Flowers*,
Robert Caldwell, *James Chisholm*,
James Caldwell, *Robert Sharer*,
Andrew Caldwell,

Members of the Praying Society.

Letter of the Rev. Mr. Stracke to the Treasurer of the London Missionary Society.

Hatshusen, in East Freadia, 24th Sept. 1802.

——A FEW days after the arrival of your important letter, I had the pleasure to be visited by that eminently faithful servant of Christ, the Rev. Mr. Fœnicke, of Berlin, who came hither accompanied by two believing merchants, Vetter and Hill, and by our dear Brother Renner; who is one of those youths destined for Missionary labours.

After a short stay of the above-mentioned Brethren, and after many important deliberations respecting our small Missionary Seminary, they departed from us, and have been safely conducted home by the gracious protection of our good Shepherd.

On the 17th of August we had the pleasure to witness the arrival of

of the four Missionaries, — Charles Albrect, Austin Albrect (two own brothers) Ehrhardt, and Mathes. We rejoiced greatly over these candidates for the kingdom of God. They have paid, here and there, visits to the servants and children of God; and have met everywhere with much esteem and cordial love, — for they are worthy. Each of them having also delivered three or four sermons, even in the presence of some very learned characters, we have been strongly reminded of that saying of our Lord: — "I thank thee, O Father! Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes! Even so, Father, for so it seemeth good in thy sight!"

On the 8th of Sept they departed from hence to Rotterdam, according to your instructions, accompanied, as we trust, by the angel of the Lord.

My dear wife, together with many Christian characters in my own congregation, and in the neighbourhood, most sincerely joined in my joy, to see the number of six Missionaries assembled under my roof for the space of three weeks. I entreated the four Brethren going to Rotterdam, to write some account of their life and conversion: most willingly they complied with my request; in consequence of which, I am enabled to send you hereby a short description of the life of our dear Brother Ehrhardt; who seems one of the most mild, chaste, loving, and humble characters I have ever seen in my life. A short outline of the life of the three other Brethren shall soon follow.

Immediately before their departure, I received a most affectionate letter from our Brother Verster, of Rotterdam; containing the desired answer to the notice I gave him respecting the speedy arrival of the Missionaries; that they shall be received in the most friendly manner, and be lodged in the same house in which the Brethren Palm and Ulbricht have been hitherto, to their greatest satisfaction.

I cannot suppress my heartfelt desires that the six missionary youths, who are now in Rotterdam, may be sent out by the direction of the London Society at the most early period which circumstances shall allow. Perhaps it may please the Lord to signalize Ceylon as the most appropriate place for their future destination.

Your Brother,

STRACKE, Minister at Hatshusen.

Extract of a Letter addressed to the Directors of the Religious Tract Society, by Professor Young, dated Marburg, 4th July, 1802.

"A FIRST fruit of your charitable institution you already reap in the celebrated German city of Elberfield; for there the Dialogues between Farmer Littleworth and Thomas Newman * have been published in the German language, and distributed to the people: and as soon as my good Lord indulges me with leisure, I shall also compose some popular tracts. I have to lament, that in Germany there is a great difficulty to get a certain quantity of money, on be-

* Mr. Hill's Village Dialogues.

half of beneficial institutions. Surely, there is no want of good and benevolent Christians in my native country! but there is a real want of substance and money. One of the principal reasons of which, is to be sought for in the late heavy and ravaging war. Yet the Lord can help, if we have faith, even as a grain of mustard seed."

The Committee of the Religious Tract Society, request the attention of the public to that part of Professor Young's letter, which expresses the difficulty of obtaining pecuniary aid in Germany, in behalf of benevolent institutions and exertions; remarking, that many contributions, and much assistance have been received from that country in favour of the Missionary Society.

FRANCE.

Report concerning the State of Religion there.

THE Members composing the Deputation formed by the Directors of the Missionary Society, for the purpose of visiting France, in order to the publication of the New Testament, and the Essay on its Divine Authority; and also to procure such information of the actual state of religion in that country, as may assist the Society to form a discreet judgment respecting the most eligible means of promoting the interests of pure Christianity therein, have the satisfaction to submit to them the process and result of their Mission.

They deem it, however, incumbent on them, in the first place, to record their grateful testimony to the goodness of God, not only for their safe preservation, but also for having prospered their way by preparing and disposing suitable instruments to promote their object, whose friendship has proved of considerable advantage; particularly, as it has been the medium of introducing them to persons of respectable station and influence, who have received them with cordiality, highly approved the benevolence and utility of their design; greatly encouraged them by assurances of its probable success, and their co-operation to promote it.

Bearing on their minds the immediate object of their mission, which was the Translation of the Essay, and its Circulation with the New Testament through France, they have taken measures for its accomplishment; and have the pleasure to inform the Directors, that they have succeeded beyond their expectations. It will afford them satisfaction to learn, that God has graciously disposed the heart of a respectable member of the legislative assembly to take a lively interest in our cause; in consequence of which he voluntarily offered his services to translate the Essay; and is now assiduously engaged therein, receiving, according to his own declaration, increasing edification as he proceeds. The Society, we believe, may calculate on the future services of this gentleman, in any proper measures to promote the Protestant cause; and he feels so much animated by the account of the design and proceedings of our institution, as to have formed the intention of being present at our next annual solemnities.

But it is not in the French language only that the Society is likely to be instrumental in the circulation of the New Testament and of the Essay:—it is highly probable, that at the present moment the latter is under translation into the Italian language, by another individual, whom God has raised up and filled with zeal against the errors

errors of the Popish Communion. The Directors will learn with pleasure, that an Italian Bishop has expressed his disinterested desire to serve their cause in this way; and it waits only their own determination to give full effect to his zealous disposition. This dignitary of the Romish See, in the early periods of the revolution, directed his enlightened efforts against the pretensions of the Papacy, and for three years suffered imprisonment, as well as the loss of his worldly substance. Feeling strongly on account of the abominations of Popery, he appears ready to lend his utmost assistance to diffuse the purer principles of the Protestant faith.

Another member of the legislative body, a zealous Protestant, and who appears eminently devoted to the Lord Jesus Christ, entered most cordially into our views. He lamented the want of faithful and zealous ministers; and on our expressing a hope that our Society might be disposed to educate some truly devoted and zealous young men for the exercise of the ministry in France, said, "That he thought he could find out, in the south, six young men, truly devoted and spiritual, whom he would send over to England, to be trained up there for the service of the Protestants in France;" and he waits the direction of the Society for the accomplishment of this purpose.

The resolution of the Society was limited to the New Testament; because, it was concluded that the addition of the Old, would occasion an inconvenient expenditure of its funds, it being understood that they were to be distributed gratuitously: but on this subject, as well as others, the minds of the deputation were every day receiving more just and comprehensive information; and they have now the satisfaction to say, that the Directors are likely to have the opportunity of printing and circulating the whole Scriptures, as well as the Essay, and other Protestant works, to a very great extent, without any eventual expence to the Society: and although we would not too strongly indulge this expectation; yet, the following circumstance, among others, may in some degree encourage it.

In Paris, it required a search among the booksellers, of four days, to find a single Bible:—we fear this is also the awful situation of the greater part of France, and other countries formerly connected with the See of Rome.—The report of an intention to publish it, produced an application from one bookseller, for 1500 copies; and we found on calculation, that the sale of 5000 copies on his terms, would leave some advantage to the Society. This bookseller being a Catholic, it was supposed, that he might be inquiring for their edition of the Scriptures; but he stated, that it was the Protestant Scriptures that he wanted, and for the purpose of selling them to the Catholics, who were eager to procure them, in preference to their own.

That the Directors may form a judgment, as to the probable extent in which the Scriptures, and the works of the best Protestant Authors may be circulated, it may be necessary to state to them the information received from a gentleman who was formerly in one of the highest departments of state in Sardinia. Prompted by his approbation of the object, and desirous to promote its success, he communicated the following intelligence:—That in Piedmont, and other Popish countries, the Bible was prohibited, under the penalty of eternal damnation; but that since their union with France, Pro-

testantism is not only tolerated, but its worship is public; and that the benevolent views of the Society would meet with the greatest success, if prosecuted with order and wisdom. In Piedmont, and especially at Turin, there are a considerable number of Genevans who would assist it, as well as most of the literary characters of the country. Besides books, he recommends, that well instructed, prudent, and discerning Missionaries be sent. There will be an equal opportunity of spreading instruction into the Cisalpine republic; and from thence into Tuscany. Books and Missionaries would also, he states, be received with enthusiasm at Naples; and this would prepare the way to Rome itself.—Without entering into further detail of the plan which he suggests, the Directors will perceive the immense scope which Divine Providence has prepared for the exertions of Christian benevolence, in the cause of the blessed Redeemer: indeed, the moral effects produced over a very extensive and populous part of Europe, by the late conflict of the nations, are so evident and important, as not to be overlooked without impiety; and the facilities for the introduction of the Gospel, are so greatly increased, as to invite, and even demand, the earnest prayers and unwearied efforts of the disciples of Christ, to improve to the utmost so interesting a dispensation. It is extremely manifest, that a wide door is opened for the Gospel; and it will be a great privilege and honour, if the Missonary Society should, in any degree, become instrumental in making it an effectual one. The operations of Divine Providence, in rendering the political convulsions of the world subservient to his superior plan of wisdom and grace, in relation to the kingdom of the Messiah, has seldom been more apparent than in the public events which have lately occurred; yet, it is not by great political arrangements only, but also by moral impressions upon the minds of those whose authority controuls the affairs of nations, that the duty of Christian Societies is pointed out and enforced. This observation admits of an appropriate application.

The Protestant cause is considered by the present government of France to be favourable to its stability: the apprehension of danger is from the party attached to Popery; the government, therefore, is on its guard with respect to the latter, but is well disposed to the former: this is demonstrated by its appointments to stations of political importance, or to offices of magistracy. An occurrence which happened on the return of the deputation, will illustrate this remark. They had been informed that, in one of the departments through which they had to pass, there were a number of their Protestant Brethren destitute of a pastor: conceiving it to be their duty to visit them, in order to rouse and animate them, they staid for one day in that district. The useful friend who accompanied them, being acquainted with the prefect, called on him, and informed him of their design in coming to France: this great officer entered with much zeal into the subject, highly approved of the measure, strongly recommended the Protestants to exert themselves, and promised them a church and a house, both well repaired, for the use of the minister whom they might get appointed. This circumstance being made known to two of the Protestants residing there, whose minds had previously been filled with gloomy apprehensions as to the state of religion, it had such an enlivening influence upon them, as to induce them to pledge themselves to furnish a very liberal support to any Protestant minister who would settle among them;

them; and expressed their undoubting persuasion, that the church would soon be filled with such Catholics as would willingly contribute to the support of a Protestant ministry. This last sentiment, which is of very great importance, appears to be well founded. It is highly probable, that an energetic ministry, in which the great principles of the Gospel should be powerfully inculcated, would be numerously attended by the Catholics in various, if not in all parts of France. Indeed, the religion of Rome, unsupported by extensive funds, and destitute of civil power, seems fast verging towards its fall: the activity of its priests, who, by writings and other means, are endeavouring to revive its interests, may, however, succeed, if no proper attempts are made to introduce into its place a purer system; because the intellectual principle in man, conscious of its immortal destiny, feels the necessity of some religion whereon its anxieties may repose; and will therefore lean upon a false one in the absence of the true. This anxious feeling of the mind after the true religion, seems to be increasing in France. Disgusted with the superstitions of Popery, they betook themselves to the principles of infidelity, and have proved *them* to be insufficient for their happiness, as well as pernicious in their tendency. The day of infidelity and of superstition is closing; and, as soon as the Sun of Righteousness arises, they will be chased into eternal darkness, their native region. It may be added also, that the Protestant religion would be supported by a considerable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance subsists between these, whilst that of the Papal is supposed to be in hostility thereto. This is therefore that political and moral state of things in France and its dependencies, which the Directors will probably consider as a distinguishing character of a dispensation favourable to the interest of true religion; and therefore designed to be a signal to Christians, and especially to Christian societies, in order to engage their utmost energies to improve it.

The Members of the Deputation now proceed to state, that God has been pleased to render their visit to France the occasion of exciting already a very considerable impulse in the minds of many in favour of genuine Christianity. The objects of the institution, and the disinterested philanthropy, to which they attributed their visit, had a powerful effect on them, and awakened a train of ideas which were either entirely new, or had long lain dormant in their minds. They soon formed the project of communicating their views and feelings to others; and we believe that, at this time, a correspondence is opening with the Protestants in every part of France, with a view to form a general and useful organization of the whole body, in order to revive the long-persecuted interest of true religion, and extend them on every side; but they feel their need of the advice and assistance of the Society in the commencement of their efforts; and are disposed, in return, to co-operate in all the measures which may be recommended as likely to promote our great object. What these measures ought to be, becomes therefore an important subject to be considered. Probably the Directors will coincide in the conviction which this visit to France has produced in our own minds,—That, depending on the blessing of God, the Bible, and an Evangelical Ministry, are the principal things requisite to promote the Cause of the Redeemer in that country; and it will probably be the distinguished honour of the Missionary Society to be

be the means of distributing the word of God, in a very extensive degree, through France and its dependencies, which appear to be now nearly destitute thereof: and this one circumstance will impress upon it a character of usefulness, which will afford to the mind a source of perpetual joy and thanksgiving. It is also hoped, it will be in their power to find out and recommend to the Brethren in France, some ministers, whose knowledge of the peculiar doctrines of the Gospel, and experience of their power, may fit them for eminent usefulness; but so great is the want of suitable ministers in these populous and extensive regions, that, without an interposition of Providence in a way at present unknown, there must long remain a great deficiency in this respect. To lay the foundation of supplying this, as far as circumstances permit, it may probably be of essential service to select a few young men of the French nation, whose hearts may be inclined to the service of God, for the purpose of giving them such full and appropriate instructions as may fit them for the Christian ministry in their own country. It appears, moreover, to be a matter of great importance, that a member of the Society, or a friend in close connexion with it, should reside in Paris, for the exercise of his ministry, among the Protestants there; whose number is estimated at from 30 to 40,000; and who it is feared, are deplorably ignorant, as to the nature and effects of the religion which they profess. It may be necessary, in the first instance, to conduct the service in the English language; but the principal design is, to preach eventually in that of the French; not only to Protestants, but to Catholics also. This measure appeared so important in its nature, so honourable to the Society, and so essential in various views to the interests of religion throughout France, that the persuasion has been indulged, that the friends of the Society in England, would cheerfully extend their liberal aid to support it: and on this ground, the Members of the Deputation have instituted an enquiry concerning the price of one of the churches, well adapted for this purpose; the result of which, we expect very shortly to lay before the Directors.

Another means for promoting the success of the Gospel in France, we conceive would be the circulation of various Protestant works, explaining and impressing the leading principles, and beneficial effects of Christianity; and especially by a Publication of the nature of the Evangelical Magazine; the Profits whereof should be applied to the Relief of the Widows of Protestant Ministers in that country; or to the education of young men for the ministry; as may appear best. On these grounds the adoption of the following Resolutions is recommended to the Directors: —

1. That the Measures already taken for the Translation of the Essay, and its Circulation by Sale, as well as the Printing and Sale of the New Testament, be confirmed.

   N. B. 2000 of each are ordered; the cost of which will be about 115 l.

2. That the Committee be authorized to direct the following Books to be printed and circulated by Sale, for account of the Missionary Society; *viz.*

		£.	s.	d.
5000	Bibles and Testaments, which will cost about	625	0	0
5000	Watts's 1st Catechisms, which will cost about	8	0	0
5000	Ditto 2d ditto - - - - -	20	0	0
5000	Assembly's Catechisms - - - -	25	0	0
4000	New Testaments in the Italian language -	100	0	0
2000	Of the Essay ditto -	70	0	0
		848	0	0

3. That a Committee be formed for taking into Consideration the best means by which a Periodical Publication, similar to the Evangelical Magazine, could be formed and conducted in France.
4. That an Application be made for Six Suitable Persons to be sent over to England, to receive Instructions under the patronage of our Society, with a view to the Exercise of the Protestant Ministry in France.
5. That an Address from our Society to the Protestants in France, tending to call forth their Exertions in the Cause of the Redeemer, be formed by the Committee of Correspondence.
6. That the Rev. Samuel Tracy be appointed the Agent of our Society in Paris, for six months to come; and that he be considered as having acted in that capacity from the commencement of his arrival in that city.

(Signed by the Committee.)

The Editors are informed, that the above Resolutions were unanimously passed; and they partake of the satisfaction which the prospect of extending the Interests of pure Christianity into France, and its dependencies, will undoubtedly diffuse among Christians in every part of our highly-favoured country.

MISSIONARY COLLECTION.

Rev. Mr. Parsons and Congregation, Leeds £ 26 3 6

CHAPEL OPENED.

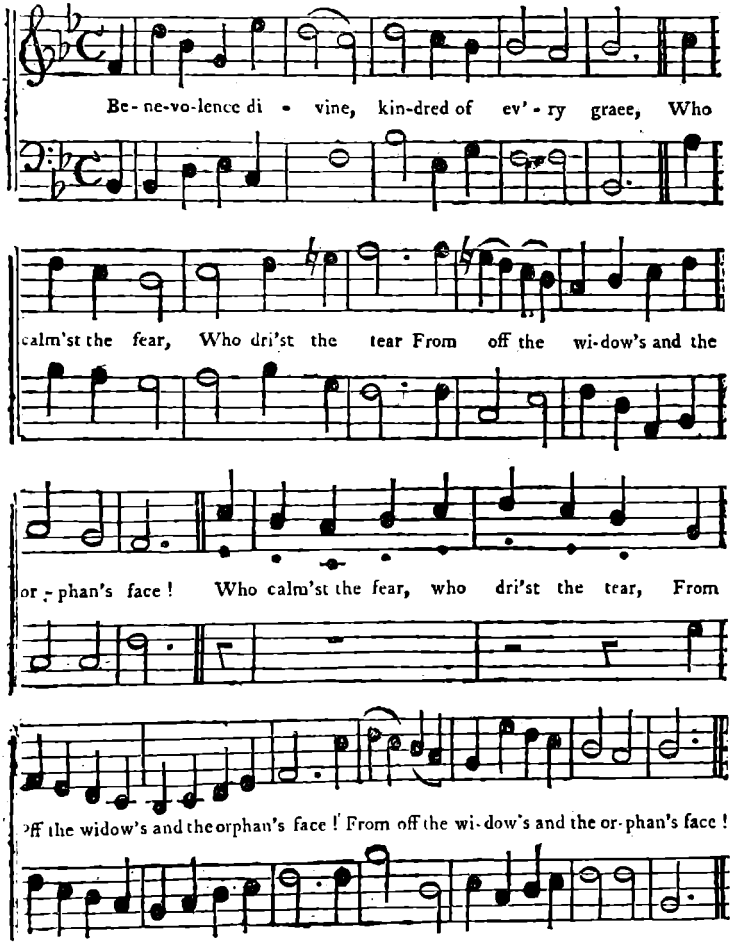
SEPT. 29, was opened a new place of worship at Pell-street, Wellclose-square, called the New Mulberry Garden Chapel, built for the accommodation of the congregation that used to assemble at Charlotte-street Chapel, which was obliged to be taken down for the erection of the new docks. This spacious place of worship was opened on the same plan as Mr. Whitefield's, Mr. Hill's, and those of Lady Huntingdon's chapels, in which the service of the Church of England is regularly performed. Three sermons were preached on the occasion: that in the morning by the Rev. J. Hey, of Bristol; that in the afternoon by the Rev. Mr. Platt, of Holywell Mount; and that in the evening by Mr. Williams, of Gate-street, Lincoln's Inn-Fields. A collection was made after each sermon. We understand that the place is to be supplied by a rotation of ministers, chiefly from the country; and that Mr. Hey is engaged for the first six weeks.

POETRY.

POETRY.

ODE TO BENEVOLENCE.

Sung at Warwick, July 11th, 1802, after a Sermon, preached for the Benefit of the Sunday Schools. Set to Music by Mr. Marshall, Organist of St. Mary's. The Words by J. M.



'Twas thine to bring to view
The well-concerted plan
Of sov'reign love
From Heav'n above,
And teach the good of Sabbath Schools
to man!

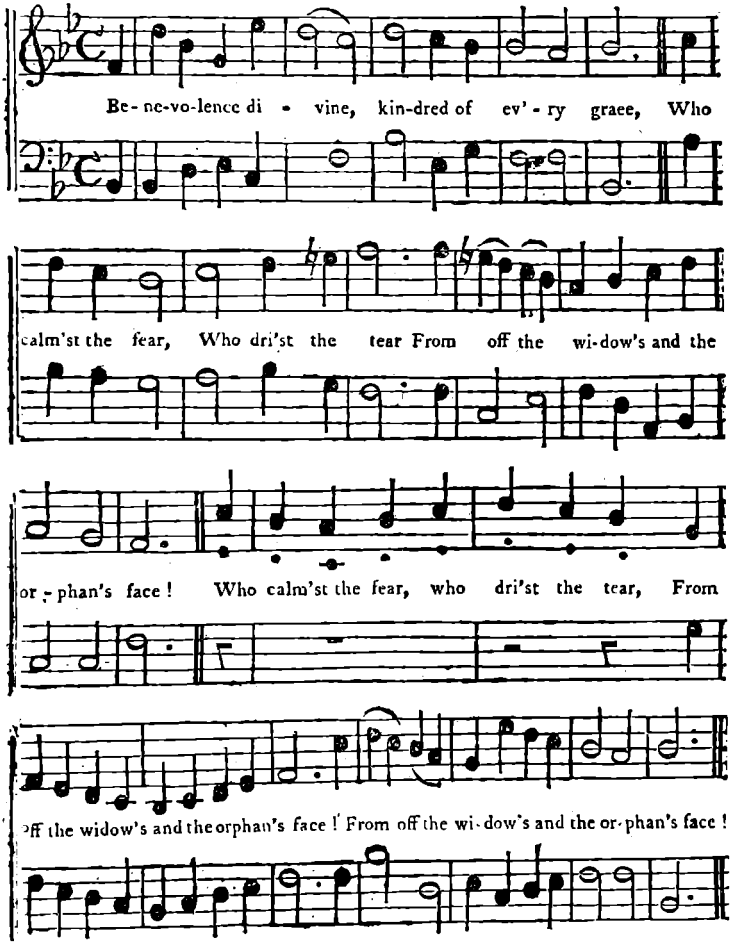
Propitious to our wish,
Thy wonted succour lend!
Be known to-day,
In peerless sway,
The Saviour's herald, and the childrens'
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G. AULD, Printer,

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REV.D JOHN CLARK

Pub. by T. Williams Stationers Court

THE

Evangelical Magazine,

FOR DECEMBER, 1802.

MEMOIR OF THE LATE MISS HENRIETTA NEALE, OF LUTON, IN BEDFORDSHIRE.

DURING the few years that have elapsed since the commencement of this Publication, we have repeatedly had to pay a tribute of respect to the memories of endeared relatives who have successively entered upon eternity. In some instances, the persons who have supplied us with Memoirs of their departed friends, have shortly themselves likewise become the subjects of posthumous record.—To the person whose exemplary character now claims our attention, we are indebted for an affecting and profitable Biography of Mrs. Elizabeth Ann Chase*. By their only surviving sister, we are favoured with the following information respecting Miss Henrietta Neale, who is known to many of our readers as the author of some excellent publications; and whose amiable disposition and eminent usefulness, rendered her unexpected removal an occasion of extensive and durable regret.

These worthy and very affectionate relatives were born in London, their father being a citizen of the metropolis. Their mother was the only child of Mr. William Whately, a gentleman of Bromley, near Bow, Middlesex. Being left a widow with five young children, she retired with them, first to her own mother's house, and soon afterwards, on the decease of the latter, to Northampton. Mrs. Neale was descended, by the maternal line, from pious French Protestants, who took refuge in this country from the persecution of Lewis XIV. The favour of God so rested on the family of these oppressed Christians, that it is apprehended never to have been destitute of a seed to serve him; and there is room to hope, that it may continue to be so graciously distinguished. Mrs. Neale was truly pious; she trained up her children in the fear of the Lord, with the happiest success; and, through his blessing

* See the Evangelical Magazine for October, 1798.

on her laudable exertions, they discovered, in early years, a love to the ways of Christ.

Henrietta, the subject of this Memoir, was accustomed to the important practice of self-examination; and at a time of life when most young people of both sexes are eagerly pursuing worldly amusements, she was thus growing in humiliation and in delightful fellowship with Christ. By committing her daily thoughts to writing, from the age of sixteen, she not only secured the advantage of comparing the frames of her mind at various periods, but has transmitted to her surviving friends a fund of instruction and consolation; a selection from which may probably be communicated to the public. When seventeen years old, she thus writes:—"Our blessed Redeemer has said in his word, we must examine ourselves. How little have I been found in that duty! This night I have searched my own heart. My sins are more in number than the hairs of my head! The remembrance of them is grievous, and the burden intolerable. I should be quite cast down, were it not for those comfortable words, "Come unto me all ye that labour and are heavy laden, and I will give you rest*." A short time afterwards, she adds, "O Lord, grant that I may be more constant in prayer! What could such a sinner as I do, if it were not for my blessed Redeemer, who laid down his life for such as I am! I cannot but lament how ill I have spent my time; but do thou, O Lord, for the future, enable me to redeem it! for without thee I can do nothing! Wean me more from this world! Yet, thanks to my God, I can say I enjoy more true pleasure in my closet, than any this world can afford!"

"She found," says Miss Leonora Neale, "nothing gloomy in religion. She was naturally of a lively, cheerful, generous temper; always seeking the good of others, as those best know who now lament her loss. The sorrows of her heart, it is true, were often enlarged and poured out before God in secret; yet it was not religion that produced them, but the strong sense she had of her want of more true vital religion, and devotedness of heart to God. She often repeats in her Diary, "I would not give up the pleasures I enjoy, for all that the world could afford."

At Northampton, the family attended on the ministry of the late Rev. John Ryland, A.M. The three sisters afterwards

* Matt. xi. 28.

terwards joined the church under his care. On that occasion, Miss H. Neale observes: "I was enabled, though in an imperfect manner, yet with composure and comfort, to declare in Zion what God has done for my soul; and was admitted as a member. O that I may walk worthily! May I be like Daniel, whose enemies could bring nothing against him as an accusation, but in the matters of his God!"—The compiler of this Memoir, to whom she addressed her printed account of Mrs. Chase, cannot refrain, after eight years of intimate friendship with the deceased, from bearing his testimony to the eminent degree in which the answer to this prayer was exemplified in her uniform temper and conduct. Her life was consistent with her emphatic language, in the following passage of her Diary: "I see so much beauty in Christ, that I long to be with him. Had I the wings of a dove, I would flee away. Ah, Death, thou art my friend! thou wilt unbar this prison, and set my spirit free. O my Jesus! I wish to live, to honour thee on earth; but I long to die, to enjoy thee to the full!"

After the death of Mr. Chase, in August 1789, Mrs. Neale and her two daughters removed to Luton, to reside in the same house with his widow and three young children. Mrs. Chase devoting her time chiefly to the education of the latter, the attention of her sisters was naturally attracted to the same object; and a very pleasing and instructing volume, intitled "Amusement-Hall," was, in consequence, written by Miss H. Neale, and published in 1794. Her talents and taste for the tuition of children were fully demonstrated in that work, of which a strong recommendation was given in our Magazine for November in the same year. At that crisis, Mrs. Chase made an alteration in her domestic arrangements, which afforded increasing scope to their zeal and talents for education. A friend suggested to her, that, for the heads of a family to give themselves up solely to the instruction of their own children, would limit the usefulness of one generation, merely to the education of the next; whereas, when one person took the charge of instructing the children of several families, the sphere of usefulness was more proportionate to the degrees of attention that it required. Mrs. Chase, after maturely reflecting upon this hint, adopted it into her practice: first admitting a neighbour's children to share the advantages of her own daughters; and afterwards enlarging her plan, so far as to convert her own house into a boarding-school. Henrietta's exertions for usefulness kept pace

with

with the opportunities afforded by her sister's arrangements; and, before these became so extensive as to occupy all her time, she published, early in 1796, her Sacred History, in Familiar Dialogues, in three volumes; with a fourth, containing an Abridgement of the Jewish History, connecting the Old and New Testament, in Sixteen Letters. Of this work, which is incomparably the best guide of early youth to an acquaintance with the historical parts of Scripture, an account was given in our Magazine for February 1796.

While the minds of these pious sisters were thus intent upon the spiritual and temporal improvement of the rising generation, they were by no means indifferent to the more enlarged plans of usefulness, which, during this period, occupied the attention of many religious people in this country. The advancement of the Gospel, whether among our ignorant neighbours, the Jewish nation, or the heathen world, excited in their congenial minds a very lively interest. In 1797, Miss H. Neale published a pamphlet, called, "Britannus and Africus; or an Attempt to instruct the Untutored Mind in the Principles of Christianity: in a Course of Conversations, supposed to take place between the Companion of a Missionary and a Native of Africa." The ingenuity and familiar simplicity which rendered her former productions so serviceable to children, are, in this smaller work, applied to the benefit of heathen minds; and likewise are well adapted to the advantage of the ignorant multitude in any country. By these various compositions, an earnest desire was excited in the minds of many parents and friends of youth, for the continuance of Miss Neale's literary exertions; but her time becoming closely occupied with the labour of tuition, and being, though with regret, obliged to resign this additional application, their hopes in this respect were disappointed. Of the publication last mentioned, notice was taken in our Magazine for May, 1797; and, at the same time also, of a set of Hymns on the Historical Parts of Scripture, partly selected, and partly composed by Mr. John Neale, of London; adapted to the several Dialogues on Sacred History, published by his sister.

In March 1798, this worthy family, and all their intimate connexions, sustained a severe loss by the death of Mrs. Chase, whose aged mother had departed in the faith only a year earlier. The work of tuition was thereby rendered more laborious to Miss H. Neale and her surviving sister.

sister. Their distress was however consoled, and their labours amply rewarded by the blessing of God upon several of the children committed to their charge; and especially those of her deceased sister. Her two daughters, under the care of their aunts, and her son, under that of Dr. Ryland, at Bristol, grew in wisdom as in stature, and in favour with God and man. With the former, and two of their pupils, the Miss Neales spent the last midsummer-vacation at Brighthelmstone; where a scene of affliction commenced, that can only be described by an eye-witness. The following letter from Miss Leonora Neale to a friend at Northampton, will convey the best idea of the distressing circumstances with which she was surrounded, as well as of the gracious supports afforded in time of extremity:—

"My dear Madam,

"Accept my sincere thanks for your kind favour and sympathy. I feel afflicted very much; but, blessed be God, I can live upon a taking, as well as a giving God, and love him as much as ever, yea, more; for he knows what is best for me and mine. Say ye to the righteous, it shall be well with him. If the Son of God puts us in the furnace, he will walk with us in it; and nothing shall that fire consume but our dross. Here I am in the midst of it. Oh, in what distressing scenes have I been in the last fortnight! Happy were we all before that time, in the enjoyment of lawful pleasures; but, ah! how soon they were blasted! We took two lovely children with us to Brighton, to enjoy the sea-air and bathing: one had been ill, and went on account of her health; the eldest, between eight and nine years old, in full health, was taken ill on Friday, July 9, and was a corpse on Monday: the fever a putrid one. The doctor desired we would all quit the house as soon as possible; but one must stay till the child's friends could come. Oh, how satisfied do I feel that I offered myself to stop in the post of danger! Had I left my sister, I should now have been wounded by sad reflexion. The Lord knew, though we did not, the need we should stand in of Christian sympathy and consolation, and raised us up friends indeed, to console and assist us. Mrs. Serace, who keeps a boarding house, and lived next door to us, kindly took in our dear children from the infection. The day they all left me, my servant was taken ill; and only a nurse beside was in the house. That night, what were my

feelings! myself and the dear little corpse alone on the same floor, and the servant ill above! I thought I was like a bush burning, but not consumed. I knew not but that I might be the next victim. I could not tell how it might terminate with her, or how it might end with me. In the midst of all, I thought I saw, by the eye of faith, the Angel of the Covenant stand between the living and the dead, to stay the plague, and saying unto me, "Fear not, I am with thee; be not dismayed, I am thy God. I *will* help thee, yea, I will uphold thee by the right hand of my righteousness." Oh, what a sweet season was this to my soul! I could tell the Lord that I was well satisfied with all that he had done, and even with my doleful situation; I could tell him, that I was just where he wished me to be, and in circumstances that he willed me to be in; and my will was lost or swallowed up in his. So great was the oneness of soul that I then found with Christ. I was no thing; Christ was all in all, and *my all*. Oh, what a precious gift! He gave himself for me; he gives himself to me! What need I more? I have all. Little did I then think that the furnace of affliction was to be heated seven times hotter, and that he was preparing me to bear it. On the Lord's Day following, I received a letter from my dear sister, informing me that she and Eliza were both ill; but begged me not to return till the Lord released me. Mr. Scutt, the surgeon, who tenderly sympathized with us, begged me to set off immediately, as he was certain the servant was sufficiently recovered to bear the journey well. I arrived safe on Monday, found Eliza nearly well; and they told me my sister was better. But, when I saw her, oh, how altered! her throat so bad, that I could hardly understand what she said. I asked her, how she was in her mind. She said, quite easy and composed; she was in the Lord's hand; but in her weak state, she said, she could not bear the joy I had been favoured with. She thought the Lord meant to raise her up for the sake of the three dear orphans, for whose sakes she wished to live; otherwise, she should think it far better to depart. This she frequently said to me before her illness. Her heart was set upon heavenly things; and to do the will of God was her delight; nor would she ever take any step in life without being assured it was his will. Ah! little did she think that she was so near that heavenly mansion prepared for her, and she for that! On Wednesday afternoon, July 21, she departed. Oh, it was sudden, it was unexpected glory! I

was

was by. Death entered, not with the grim visage of a ghastly monster, but with the placid serene appearance of a conducting-angel, gently opening the temple-door, without alarming the heavenly inhabitant; who, finding herself at liberty, claps her glad wings, and soars aloft to the full enjoyment of her Lord and her God. And here am I left alone; and yet I am not alone, for my God is with me, fulfilling all his promises, strengthening me with strength in my soul, upholding me with the right hand of his righteousness, guiding me by his counsel and trials. My dear Madam, there are a few (perhaps more than a few) left, who used to love us, and with whom we took sweet counsel, and walked to the house of God in company, communicating our sorrows and our joys. Let this epistle be read amongst them. I cannot write to each of them, but I love them all; and gladly would I communicate to them any thing that may tend to strengthen their faith, and encourage them to trust in the Lord at all times. I am a living witness, and can declare that it is impossible to expect more from God than he will give. He will withhold no good thing from them that walk uprightly. If sharp trials be good, he will not withhold them. He knows what is best for you, for me, and for all his. I know your tender sympathy. You know the wound I feel, though I adore the tender hand of him that strikes the blow. "Trials make the promise sweet; trials give new life to prayer." Oh, praise the Lord, for his mercy endureth for ever. I may never again address you. I could not now refrain. May every blessing rest upon your dear pastor, and all of you. Strengthen one another; communicate to each other the faithfulness of God to his word. Trust him when you cannot trace him; clouds may hide the sun; but it shines nevertheless. Accept my thanks for all your tender sympathy, and believe me to be unalterable in my affection for that church with which I had the honour to be united.

L. N.

Miss Henrietta Neale returned to Luton, with her nieces, on Wednesday the 14th of July. The following day she was seized with a fever; but neither she nor her friends apprehended that it would be fatal. She observed that she thought the Lord had more work for her to do, and meant to restore her; but added, "Perhaps the Lord is about to shew that he can do without me." Through the whole of her short, but sharp illness, she was serene

and easy in her mind. Early on Tuesday, the 20th, hearing it observed that the morning was very fine, she desired that the curtains might be drawn aside. The sun was just then gilding with its radiance the tops of the neighbouring hills. She remarked it, and said, "O what a glorious sun! But I have a better;—the eternal Sun of Righteousness!" In the course of that day, she was speaking of the terrors of mind that some endure on a sick-bed, in the view of Death; a friend said to her, 'But you have none.'—She replied, "No; I leave myself in the hands of the Lord. What a mercy it is to have God for our portion! A whole world, were I in possession of it, could afford me no comfort now!"

The sequel is thus related by Miss Neale:—"On Wednesday morning she appeared better. The fever turned; and we flattered ourselves that the worst was over. She was taken up, and seated in an easy chair; but soon afterwards became worse, and was lifted on the bed, where she sat apparently easy. She spoke to her two nieces, who were by her; but her throat was so much disordered, that little more than the purport of what she said could be understood. She exhorted them to keep close to God by prayer; assuring them of her tender affection towards them; and that if she had ever seemed sharp in any of her reproofs, it was from love, and for their good. She likewise spoke very affectionately to her attendants; exhorting them to serve the Lord with full purpose of heart. She particularly addressed one who had been dangerously ill with the fever, at Brighthelmstone. What they could understand of her affectionate and solemn address, will, I hope, make a lasting impression on their minds. She afterwards spoke to me alone; and desired me to tell our pupils, when they should return, the feelings of her heart towards them. May they profit by the solemn message! After she had done speaking to me, and the attendants returned, she said, "You stand weeping around me, as if you thought me dying; but I am not:" and with the utmost composure assigned a very rational cause for supposing herself not very near death. She added, "I am going into a long sleep;" and appeared to compose herself to rest. While I stood, and gazed upon her with mingled grief and surprize, she sat motionless, with a sweet serenity on her countenance, breathing shorter and shorter for ten or fifteen minutes; and then, without a struggle or a groan, the mortal spirit left the cumbrous clay. O! what

must

must the sensation of her soul be, to find itself so suddenly, so easily released, and in a moment set at full liberty!

Describe, who can, those worlds of light,
Those realms of endless day,
Where, from the scenes of gloomy night
She wing'd her joyful way!
Describe, who can, the loss we feel;
The loss which Zion mourns!
But Christ alone our wound can heal
By his benign returns!

"On the following Saturday evening, July 24, her dear remains were entombed with those of her mother and deceased sister; and the next day Mr. Perkins, pastor of the church of Christ at Luton, preached on the mournful occasion from these words: "Behold! he taketh away; who can hinder him? Who will say unto him, What dost thou*?" He thought it expedient also, on the second Lord's Day in August, to make a farther improvement of this solemn event, particularly for the benefit of the female part of the congregation; to whom he pointed out the emptiness and danger of every accomplishment, if unaccompanied by the fear of God: "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised†."

May an example, which displayed so happy an union of humility and meekness with the most lively zeal and most active benevolence, obtain, as it deserves, the practical regard of all our readers! and especially may female Christians, in proportion to the ability with which they are endowed, follow her as she followed Christ, in unwearied exertions for the spiritual and the temporal benefit of fellow-mortals! S. G.

* Job ix. 12. † Prov. xxxi. 30.

CONSOLATION IN THE MOST DISTRESSING TIMES.

IN REFLECTIONS ON MAT. VI. 25.

THE comfort of the true Christian arises not from the abundance of the things which he possesses, nor from what in the ordinary course of things he may in this life acquire. He sees but little value in the portion of worldly men; but is solicitous to acquire treasure in Heaven, "where neither moth nor rust can corrupt, and where thieves cannot break through to steal." In every instance, however, it will be difficult for him to keep his desires within the

the bounds of moderation, or live free of distressing cares: various circumstances will frequently occur to disquiet his mind; and the fear of want in future, is sometimes a more painful sensation than all that is felt from present distress: but from a careful review of this portion of our Lord's sermon on the Mount, he may be comforted against every distressing fear. The various particulars which are here presented to his consideration, are admirably calculated to cherish his hope in God, and trust in his providence, in the most distressing times.

"Take no thought for your life what you shall eat, or what you shall drink; nor yet for your body what you shall put on: is not the life more than meat, and the body than raiment?" If then God has given you life, which is a more valuable gift than the perishing food necessary to support it; if he has given you a body without any care or foresight of yours, and brought it to maturity and strength, which is more valuable than the clothing you require to cover it, he will certainly also provide you with food and raiment. The having given you blessings superior in their kind, is an argument here used by our Lord, and by the Apostle on another subject, to infer the certainty that inferior blessings shall not be withheld.

But the consideration, that God sees to the support of creatures who make no provision for themselves as you do, must surely have its own influence in removing every perplexing care, and exciting you to trust in the providence of God. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Consider the lilies of the field; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these: wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" You have some measure of care and foresight, which, with ordinary diligence and the blessing of God, may procure you subsistence: you sow, you reap, you gather into barns, and no season has yet been so unfavourable, but your labour has been attended with some fruits: now surely, in such circumstances, you can have no reason to fear, and especially when you perceive the care of Divine Providence about others of his creatures which he also supports, without any care or foresight of their own. The fowls of the air make no provision for futurity, as you do; they sow not, they reap not, they gather not

not into barns, yet their Creator gives them their daily food. When you have such a striking display of the divine bounty before your eyes every day, why should you be anxious about futurity. Though ordinary means of supply should fail, relief may come to you from some unexpected quarter, as in the case of Hagar and the widow of Zarephath. Trust the providence of God, that, as he feeds the fowls of the air, and clothes the grass of the fields, he will feed and clothe you. "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Again, The consideration that you are more excellent creatures than the fowls of the air, or the grass of the field, should encourage you to hope that God will provide. "Behold the fowls of the air," &c. "are ye not much better than these?" Indeed, a proper view of yourselves might lead you to fear, that God in just judgment will give you up to famine in this life, and eternal perdition in the life to come. It is not by directing you to consider your intrinsic excellence, that your Lord encourages you against fear; but by taking a view of his care over creatures far your inferiors, you are encouraged to trust he will provide for you.—"Will he not much more feed and clothe you, O ye of little faith!" In proportion as you are above these in the scale of creation, in proportion as you are more striking displays of the wisdom and power of him who made you, in proportion as you are more useful, is it not natural to suppose that you will be more the objects of his providential care? Yes; "ye are much better than these; much more will he clothe you, O ye of little faith."

In the next place, consider who it is who feedeth the fowls of the air. "*Your* Heavenly Father feedeth them." This consideration to the people of God is sufficient to suppress every undue care. To view God as the God of providence, who is kind to the evil and unthankful, is an exercise that may naturally issue in content with your present lot, and good hope in God for what is to come: but there is a relation in which God stands to all his people, in its nature so comfortable and encouraging, that when they properly consider it, we cannot suppose that any condition whatever will fill them with fear, or any alarming prospect beget disquieting apprehensions. He is their *Father*; and who that knows a parent's care, or has a parent's heart, can be tormented with fear, or distrust the Divine Goodness, when they know that the God of providence is their Father!

and

and that, as a father "pitieth his children, so the Lord pitieth them that fear him!" "If an earthly parent knows how to give good gifts to his children, much more does our Heavenly Father know to give good gifts unto you." Suppose yourselves in want, and ready to perish, and many around you in the same circumstances; some benevolent person comes among you, and distributes to the necessitous severally as he pleases, your mind is for a while in anxious suspense, whether this benefactor shall relieve *your* wants; but the moment you discover that this generous man is your father, that moment your hearts within you leap for joy; for you are confident, in his paternal kindness, that your wants shall be supplied.

Besides, "your Heavenly Father knoweth you have need of all these things." Your wants are better known to him than they are to yourself; and all the care you have how they shall be relieved, is infinitely short of the care of your Heavenly Father.

In fine, Consider what your God has provided for you in the world to come; and this will support your hearts under present hardships, and against the fear of future evil.—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom*." Why need the people of God be in fear of want, or too much troubled what they shall eat, or what they shall drink? they "are heirs of a kingdom that cannot be moved; an inheritance that is incorruptible, undefiled, and that fadeth not away." They may experience many hardships here, and be brought to many straits; but why need any thing of this kind disquiet them? their poverty and meanness, their care and perplexity, shall issue in more than eye hath seen, ear heard, or hath entered the heart of man. Faint not, therefore, under the trials you are bearing, or which you may be called to endure, but remember, it is "your Father's good pleasure to give you the kingdom;" and surely then you need not be anxious about food and raiment; for if it is his pleasure to give you as much as the kingdom, he will not withhold the little comforts of time. The prince that is sojourning in a strange land, and enduring the hardships frequently attending such a state, is reconciled to all he suffers, when he entertains the prospect of reaching home, and enjoying the honours of the throne; much more may the people of Christ suppress their fears, in the prospect of sitting down with

* Luke xii. 22.

Christ

Christ on his throne in the heavenly kingdom, where "they shall hunger no more, neither shall they thirst any more, neither shall the sun light on them, nor any heat; but the Lamb, in the midst of the throne, shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes." ADJUTOR.

THE REV. MR. WHITEFIELD'S LAST LETTER TO THE REV. MR. HERVEY.

Dec. 19th, 1758 *.

AND is my dear friend indeed about to take his last flight! I dare not wish your return into this vale of tears; but our prayers are continually ascending to the Father of our spirits, that you may die in the embraces of a never-failing Jesus, and in all the triumphs of an exalted faith! O, when will my turn come! I groan in this tabernacle, being burdened, and long to be clothed with my house from Heaven. Farewell! my very dear friend, f-a-r-e-well! yet a little while, and we shall meet

"Where sin, and strife, and sorrow cease,
"And all is love, and joy, and peace."

Then Jesus Christ will reward you for all the tokens of love which you have shewn, for his blessed name's sake, to

Yours, most affectionately,
in our common Lord,
GEORGE WHITEFIELD.

God comfort your mother and relations, and thousands and thousands more, who must bewail your departure.

* Mr. Hervey slept in Jesus, Dec. 25, 1758.

DIVINE SIMILITUDE. No. III.

THE SIN-PUNISHING JUSTICE OF GOD REPRESENTED BY FIRE.

"Our God is a consuming fire *."

WE are assured from Revelation that, tho' hand join in hand, sin shall not go unpunished; for God, the Lawgiver and Judge, is just, and able to destroy. So, likewise, we find in Nature the irresistible power of FIRE, which dissipates and destroys whatever it acts upon; and which,

* Heb. xii. 29.

in many instances, hath been applied as the instrument of vengeance on wicked men. With this tremendous element of nature God destroyed the cities of Sodom, Gomorrah, &c.; shewing the world thereby, that, in a future day, he will rain burning coals, fire, and brimstone, upon all the wicked; which, indeed, will be a horrible tempest. Sacrifices were consumed by fire, to signify that wrath from Heaven is due to Sin, and would fall upon the sinful offerer himself, if the victim did not receive it for him by substitution. When the law was given on mount Sinai, the Heavens flamed with fire, and the mountain burned below, to give the people a sense of the terrors of divine judgment; with allusion to which exhibition, and other displays of his wrath, mentioned in the Scriptures, God is here called a CONSUMING FIRE. As the earth came under the curse by sin, the "earth and the works therein shall be burnt up." There remaineth, likewise, a fearful vengeance of eternal fire. Happy the people who duly consider the awful character of Jehovah, and flee from his wrath, like Lot from the flames of Sodom, to Jesus Christ, the covert from the storm.

ON THE DUTY OF MUTUAL FORBEARANCE AMONGST THE CHILDREN OF GOD.

"Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1.

IN all our approaches to the throne of grace, there are two considerations which we should never lose sight of, because they are peculiarly calculated to encourage our faith and hope; namely, that our divine Redeemer has an arm almighty to help us, and an heart inexpressibly gracious to sympathize with us in all our afflictions: Without this supporting power who could stand? and, but for this forgiving love, who amongst the fallen race could hope? Surely, then, those who are conscious how much they need forgiveness from their God, should readily extend their friendly aid to restore their fallen, or offending brethren.

With a view to stir up our minds to a duty too much neglected by the professors of the gospel, I beg leave to offer a few hints upon the text which is prefixed to this paper. —And, 1st, It presents an affecting case to our view: "A brother

brother overtaken in a fault." How wisely is the distinction made in this passage between the presumptuous sinner, who indulges his iniquity with allowance, and the real Christian, who, though he has been overtaken in a fault, can neither attempt to palliate, nor plead for it; but, with the royal penitent of old, conscious of his offence, goes humbly to the throne of mercy, with this cry, "Against thee, O Lord, have I sinned, and done this evil in thy sight!" From such an affecting case, let us learn to tread with caution and circumspection the narrow and trying path to life:—"Let him that thinketh he standeth, take heed lest he fall." May divine mercy enable us to resist the first approach of temptation; lest, like the little cloud which the prophet's servant saw, and which, at first, appeared only as an hand-breadth, it spread farther and farther, until it darken our evidences, and pierce us to the heart: and let us not only get upon our watch-tower, but, as our divine Master hath recommended, be at the same time instant in prayer;—"Watch and pray, lest ye enter into temptation."

When the heart is thus, through grace, kept alive to God, and we see a brother overtaken in a fault, a feeling mind will be ready to ask, "What is duty in this case?" The text in our view contains the best answer to that inquiry.

2d. "Ye which are spiritual, restore such an one;" as if the apostle had said, "while you hate the sin, pity and admonish the sinner;" for such is the end for which our Heavenly Father uses the rod of correction: "By this shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin." Some have supposed that this exhortation has a primary reference to the ministers of the gospel, who have it in commission and command from their divine Master, to "strengthen the weak hands, confirm the feeble knees, and bind up the broken in heart." Agreeable to that solemn charge which is given to each of the English bishops on his admission to that most important office: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not; hold up the weak; heal the sick; bind up the broken; bring again the outcasts; seek the lost. Be so merciful, that ye be not too remiss; so minister discipline, that you neglect not mercy." Happy for those churches of Christ, whose pastors are thus minded! But, surely, the admonition in the text is equally binding on private Christians as upon the ministers of

Jesus. "Ye which are spiritual (saith the apost'e) restore such an one;" *i. e.* as some render it, "set him in joint again;" do not, under such affecting circumstances, trample the poor sufferer under your feet, but, with a feeling heart and a tender hand, endeavour to heal and restore him. Such is the Redeemer's command: "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, — thou shalt forgive him." And, in order to excite us to this duty, allow me to adduce some of the striking examples which are recorded in the Word of Life, to shew, that our God delighteth in mercy, and not in the death of sinners. When David had awfully fallen by his iniquity, and his slumbering conscience was awakened by the faithful reproof of the prophet Nathan; and in the bitter anguish of his wounded spirit, he cried, "I have sinned against the Lord!" — what was the divine answer by his servant? — "The Lord hath also put away thy sin; thou shalt not die." So also, when Ephraim, conscious of his ungrateful conduct, and repenting of his backslidings, returns with weeping and supplication to his God,—how gracious is the language of the Father of Mercy towards him! "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not return to destroy Ephraim; for I am God, and not man." Some have said there is nothing so rapid in its progress as light; but surely, the pardoning mercy of our covenant God, in the day when he returns to comfort his repenting children, comes more swiftly from the throne of his grace into the heart of the penitent, than the light of day can penetrate through the clouds. Let us now consider,

3d, In what spirit and temper of mind it becomes us to restore a brother who has been overtaken with a fault. "Restore such a one in the spirit of meekness." Do not desert or forsake him. Remember, the great and good Shepherd has set thee an example; he went after the wandering sheep; nor did he cease from his labour of love until he found and brought it back again. "Go, and do thou likewise!" Do not exult over thy fallen brother with sharp or bitter reproaches; but rather pour in the oil of consolation into the wounded heart. Neither, as is too often the case with those who profess the Gospel, make it your business to go from house to house to proclaim his fall;

fall; but rather, "Go and tell him of his fault alone, that, by divine grace, he may be brought to repent, and thou gain thy brother:" and, in so doing,

4th, "Consider thyself, lest thou also be tempted."—Think, O believer! how soon, if left to thyself in the moment of temptation, thou mayest be brought into the same circumstances, and need that pity which his case now requires of thee! Thou art not yet come to thy heavenly home: do not *presume*. Thou art on thy way to it; look continually unto Jesus, and so shalt thou be safe. As a bird, the higher it flies, gets further from the reach of the fowler, so the higher we soar heaven-ward, on the wings of faith and prayer, the less we are in danger from our spiritual enemies.

Impressed by these considerations, be it our endeavour,

"By gentle offices of love, to lighten
"Each other's burdens, in our way to heaven!"

"Let all bitterness, and wrath, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you!"

J. A. K.

To the Editor of the Evangelical Magazine.

SIR,

LOOKING over your Magazine for October, I could not but notice that paragraph, p. 404, where it is said, "Thevenot mentions large troops of little foxes, or jackalls; and that Sampson caught 300 of them in wheat-harvest (that being the season when they are most plentiful) and, tying them tail to tail, with fire-brands between them, sent them into the corn-fields and vineyards of the Philistines, where they love to run, and where they must do immense damage in that dry season, when the eastern herbage will catch like tinder, and blaze like tow."

Let me now quote from Mr. Orton, as follows:—"The only difficulty in this chapter *, is to account for the story of Sampson's foxes. Where could he meet with such a vast number as 300? How could he unkennel and catch them? Where could he put them? and how feed and preserve them till he had collected the whole number, and found a fit opportunity for his purpose? and then, how

* Judges xv.

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* Judges xv.

could

could he manage such a vast number of beasts, tie them together, put them in their proper places, and set fire-brands to them, and all this, without being discovered by the owners of the corn,—who might have risen in a body, with all their neighbours, and prevented their design? Truly, I cannot account for it; nor do I think he did any such thing. The Hebrew word *schualim*, which is rendered *foxes*, differs but one very small stroke at the top of one letter, from the Hebrew word *schoalim*, which signifies *sheaves*. This very little mistake might be made in transcribing; and allowing this, all the difficulty vanishes at once. When Sampson had determined to destroy their corn, he observed, that they had made up all their sheaves into 300 shocks; these 300 shocks could not be set on fire, one after another, without loss of time and danger of discovery: on this account he judged it necessary to lay two sheaves of corn, at length, upon the ground, to make a communication between every two shocks. For this purpose he turned tail to tail, or the bottom of one sheaf to the top of another.—*Observe*, It is not said he *tied tail to tail*; but *he turned one towards the other*, and then, putting some combustible matter between the two sheaves, such as hemp, flax, or the like, which he could easily carry, he set fire to it; which, probably aided by a dry season and the wind, spread directly from sheaf to sheaf, and shock to shock; and running over the neighbouring fields, consumed the standing corn, the vineyards, and olives. All this an ingenious active man, as Sampson was, could do in one night, and without discovery. Let the reader judge whether this is not the most easy, natural, and plain account of the matter."

See Saurin's Dissertations, vol. 4. Diss. 17.

Ipswich. Your humble servant,
W. GORDON.

THE CONVERSION OF POETRY.

Abraham Cowley, the poet, towards the latter part of his life, lamented that he had ever written any poems of an idle or licentious tendency; and left orders in his last will, that in another edition of his works, such pieces should not be inserted. He wished that writers of a poetic genius would employ their talents on divine subjects, and to the honour of God. He used to say, "The Conversion of Poetry, and of the Jews, would bring great glory to the Christian Religion."

REFLECTION.

MAN is mortal! a few days, months, or years, put a final period to all his activity, and the pleasures and sorrows of mortality: — but his soul is immortal! and, as soon as the body dies, the spirit wings its way to an eternal state, a fixed abode. The short space of a few years is given us for improvement; and an account must be given how that time has been employed. Love to God and our neighbour, is the express command of Jehovah; for the exercise of which, sufficient directions are given in the Scriptures of eternal truth.

But, O my soul! what use hast thou made of thy past years? What hast thou done for God? To what purpose have thy hours been devoted? Alas! I stand accused and condemned by my own conscience! I must plead guilty before God.

The body, which is the vehicle of the soul, and its members, which it employs in active exertions, is bounded by circumstances; but the spirit, ever in motion, traverses through creation, where a succession of events appear, some affording pleasure, and others pain; and all combine to condemn every species of indifference and inactivity.

God, with penetrating eye, beholds all space, all beings, and all the secret motions of every soul! Angels, those ministering spirits, are witnesses to the transactions of men. Men view each other's conduct, and approve or condemn as their actions seem to deserve. Men that are made acquainted with themselves, will find sufficient cause for humility on the discovery of their defects; men who are strangers to themselves and slaves to their lusts, claim the pity and the prayers of others.

Ministers, sent of God, stand as so many intercessors for their congregations, and mankind at large; and also as God's messengers, to declare his will to them in return.— As a minister, have I been faithful in this important office? Have I been zealous in my Master's cause? Have I the testimony of a good conscience in my favour? As a disciple of Jesus, have I been attentive to his voice, cheerfully walked in his ways, submitted to his authority, been patient under sufferings, unattached to the world, less self-dependent? In fine, Have I "grown in grace, and in the knowledge of our Lord Jesus Christ?" and has my conduct and general deportment, in the sphere in which Providence has

nas placed me, borne testimony that this is the case? Alas! I blush at my visible defectiveness, and my secret sins. O! may pardoning love be revealed, and sanctifying grace be experienced! and my soul be quickened to a more diligent, zealous, faithful, and useful discharge of those duties which are incumbent on me!

I see and hear of the vigorous exertions of ministers and pious men, of different denominations, in propagating evangelical truth, and supporting the cause of Christ in various methods: O, my soul, arise from the dust, mingle thy exertions, employ thy talents, unite thy prayers, extend thy good wishes, and hope for success.

I see and hear of multitudes, some of whom are contented with a mere form of religion, and build their hopes of salvation upon this shadow; while others are rushing headlong to destruction, regardless of their souls eternal concerns, inattentive to the voice of God in his word, or alarming providences! Shall men thus lie deceived, or run madly to destruction, and I see the danger and sit mute? O! let a sacred concern for the honour of God, and bleeding pity for perishing sinners, awake my drowsy powers to activity! and may God pour out his Spirit upon his ministers and congregations, and bless every effort that is made to do good with great success, that millions of sinners may be brought to a saving knowledge of the truth as it is in Jesus! and let all the people say, Amen.

Gornal. J. W.

To the Editor of the Evangelical Magazine.

Dear Sir,

To promote the dispersion of plain sermons and tracts, and to encourage the worthy Author of the Village Sermons, I send you an abstract of a letter, which I lately received from a minister in Essex: it relates to a farmer who died a few months ago in that county. Though name and place are not particularly mentioned, you may rely on the authenticity of what is here communicated.

"The late Mr. P—— was in a decline for many months. I often visited him, and lent him Mr. Burder's Village Sermons. He took great delight in reading them; and I have reason to believe they were instrumental in opening the eyes of his understanding to see his sinful state, and in directing him to Jesus, the Friend of sinners, —particularly the Sermon concerning the Pharisee and the

the Publican. I will just mention the state of his mind when drawing near the world of spirits. Once, when I visited him, he told me, that the sins of his youth were rolling over his breast as a great burden. Afterwards, when I asked him the state of his mind, he said, 'Peaceable.' Upon my inquiring whence he derived that peace, or what was the ground of it, he answered, 'Christ.' He saw himself a poor, miserable, helpless sinner, and that, without Christ, he must perish.

"During his illness, which lasted a considerable time, he was not observed to utter a fretful or unbecoming expression. His patience was strong; and he seemed thankful to every one that rendered him the most trivial service. Generally, I found him in a praying spirit, thanking God for his mercies, and imploring an increase of faith to go through the trying hour, which he well knew was fast approaching. The last time I saw him was on the evening before the day of his death. The subject of our conversation was, That there was only one way to Heaven for church-people and those that went to meeting; and that Christ was that way. At parting, he put out his dying hand; I shook hands with him, bid him farewell, and saw him no more. I have been informed since, that on the next morning, seeing his hands turn black, beginning to mortify just before his departure, he said to his wife, 'I am glad of it.' He longed to be gone; being ready to say, "Come, Lord Jesus, come quickly."

May the increasing distribution of religious publications, in every form, be abundantly useful!

Stratford. W. N.

THE SUPERIOR DISTINCTIONS OF REAL SAINTS.

In every age of the world, the God of Heaven has had his saints upon earth. But, alas! as yet their number has been comparatively few. In the days of Noah, when God sent a flood to drown the world, there were not so many as nine in all. In the time of Abraham, the cities of Sodom and Gomorrah did not contain ten. In the age in which Micah the prophet lived, the number was but small. He complained that it was like the grape-gleanings of the vintage. In this age, all men have not faith. It is less difficult to find Deists and Atheists, than those

who are saints indeed. This is matter of deep lamentation, because a true saint is a valuable consideration. The world knoweth him not. It knew not Christ. Did men know the worth and value of the saints, they would not continue to despise and persecute them, as they generally have done, ever since the days of Cain. Whatever the saints may be in the sight of men, they are precious in the sight of God. They are made partakers of his divine nature; they love him with a supreme affection; they study to be like him; to him they give glory, to men they do good; they are the salt of the earth; they are the lights and pillars of the world. No wonder that the man after God's own heart accounted them the excellent of the earth. We know he was a great king, and yet made himself their companion. Such is the peculiar nature of their distinctions, as to elevate them far above all other people in the world. This will evidently appear, if we only just glance at their respective *honours, treasures,* and sacred *pleasures.* It is well known, that the honours, wealth, and pleasures of this world, are among the many obstacles which hinder sinners from becoming saints; but were men to make a just comparison between heavenly and worldly honours, treasures, and pleasures, they would never barter away the former for the latter. They would say, the latter are deceitful, dissatisfying, and soon fade away; while the former are substantial, delicious, and perpetually increase. We therefore will choose the good part, which shall never be taken from us.

The real saint is truly honourable in many respects. He is so in his descent; he is born from above. There is in him a divine principle and nature, which always tends to God as its source and centre: he is honourable in his employment: he will not demean himself to be at the beck and call of every lust and passion: he will not do the dirty work of Satan, sin, and the world: he is a servant in waiting upon the King of kings; and is determined to be steadfast, immoveable, always abounding in the work of the Lord: he is honourable in his company and attendance: he visits, and is visited, by that great Jehovah, before whom seraphs vail, and whom the Heaven of Heavens cannot contain! His fellowship is truly with the Father, and with his son Jesus Christ: he has access to God as a child to its father, and is honoured to walk in the light and smiles of his countenance. The secrets of the Lord are with him; and he sends his holy angels to pitch

pitch their tents round about his dwelling; to keep him in all his ways through life; and, at death, to take his spirit home to Heaven! There he shall be honoured with being for ever with the Lord!

All the saints have *treasures* equal to their honours. Among men, some have titles above their estates, while others have riches without titles; but the saints of God, in the best sense of the words, possess both titles and treasures. These sons of God are heirs both of earth and Heaven: by nature and sin they have only meanness and misery. They are poor and miserable, and wretched, blind and naked; but, by grace, they have all things, and abound. He, whose is the earth, the cattle, the silver, and the gold, knows, and will supply all their needs, according to his riches in glory. In a special manner he will enrich their souls with all spiritual blessings: they are rich in that faith which is daily received out of the fulness of Christ: they have pardon: they have peace with God and conscience: they are justified: they have everlasting consolation and good hope; yea, a hope full of glory! they have a source of contentment and comfort which the world can neither give nor take away: their souls are covered with the robe of their Redeemer's righteousness; and they possess the rich gifts and consolations of his Holy Spirit. But what they possess, is not equal to what they expect in the eternal world. Now, they are the sons of God; but it doth not yet appear what they shall be. It is true, they have great and good things in hand, but far greater and better in hope. Now they have an interest and advantage in every promise, in every providence, and in every perfection of God; but there is laid up for them in Heaven, a crown of glory that fadeth not away. When this world and all things therein shall be consumed, the saints will inherit an eternal weight of glory. O for a share in those unsearchable and durable riches of Christ! What debtors are the saints to him who became poor, that through his poverty they might become thus rich!

It will appear that such honours and treasures as distinguish believers, can never be pregnant with sorrow. This is a world of sorrow; but it is sin, and not reality that hath made it such. It is a vile slander on true religion, to call it a melancholy thing. It both requires and inspires such *joys*, as nothing earthly gives or can destroy. There have been in the world those who have had both titles and riches, without either health or heart to enjoy

them. Some are yet to be found, who have riches and sorrows therewith. The saints also may be in heaviness, through manifold temptations; but at the worst, it is far better with them than it is with the wicked at the best; besides, when they are sad, religion is not the cause of their sadness: their greatest sorrow is, that they find so little of it in themselves, and see so little of it in others. On these accounts they sometimes wet their couch with tears. But there are seasons when they have soul, calm sunshine, and heartfelt joy. They find Jehovah's paths are peace, and his service perfect freedom! His service hinders them of no pleasures whatever, whether natural or intellectual, but such as are irrational, impure, and destructive; they have the pleasure of a good conscience; they have a joy in God through Jesus Christ. In waiting upon God, in his house and ordinances, they can say with truth, "Lord, it is good to be here." Their very souls are delighted while they behold the fair beauty of the Lord: believing, they rejoice with a joy unspeakable, and full of glory. To them there is no consolation like those of the Holy Spirit. Every way choice are the pleasures of the saints. They never surfeit, but always satisfy: there is no danger lodged within them: they never corrupt nor debase, but always refine and ennoble the soul: they do not, like carnal sinful pleasures, end in gall; but are such as give delight on review. In fact, they never terminate; they increase till death, and are then consummated with everlasting joy, where sorrow and mourning are for ever done away!

S. B.

Scarborough.

To the Editor of the Evangelical Magazine.

DEAR SIR,

I SPENT a few weeks this summer at Buxton, in Derbyshire, a place much resorted to, both on account of its mineral waters and salubrious air. In walking up one of the surrounding hills above Pool's Hole, I went into a cottage, made in the lime-stone rock, where an old couple reside rent-free. After conversing with the husband upon religious matters, who I found, like all men by nature, was ignorant of the way of salvation, relying on his prayers, repentance, &c. his wife produced the following letter, from one of her sons by a former marriage, who had been supported, when young, by begging and assistance

ance from the parish. I was much struck with its contents, particularly with the sovereignty of God, that, while one appears evidently called by grace, another should be transported for house-breaking. T. W.

Loving Mother, *Aug.* 29, 1800.

I received your letter with great pleasure; but a perusal of its sad contents damped my spirits, and made me uneasy, to think of the unhappy conduct and situation of my brother; but, knowing his character and disposition, 'tis only what I have long feared would be the case; and, while I feel for him with sympathy and brotherly affection, my heart is filled with gratitude to God that it is not my case; for why not me? there is as much in me to induce me to commit that sin, or any other, as there is in him: it is therefore owing to the rich, free, sovereign and preventing grace of God, which I can say, with David, hath followed me all the days of my life; and hope I can say experimentally, I know something of its saving influence upon my soul. Would to God that you did. Knowing that we shortly must all stand before the judgment-seat of Christ, to give an account of the deeds done in the body, O that I could have the happiness of hoping to see you there, fully clothed with that immaculate robe of righteousness which Christ hath wrought out for his people, which is to and upon all them that believe; for there is no difference. God is no respecter of persons; the believing beggar is as welcome to this as the believing king: but, mind the character: it must be a believer. O, mother, that you was but a believer in Christ! then, though you have drank the bitter cup of adversity, and experienced troubles, trials, and difficulties in this state, you would be enabled, with St. Paul, to say, these light afflictions, which are but for a moment, work out a far more exceeding and eternal weight of glory. We used to say, that begging was an honest calling. So it was; and, had my brother continued his begging, instead of stealing, he would not have been where he is. A beggar is the true character of every apostate son and daughter of Adam, though ever so great as it respects this world's good. King David was a beggar, king Solomon was a beggar; and all from Adam, down to the present moment, who ever knew themselves aright, have been beggars of God, not only for that food for the body which perisheth, but for that food which is calculated to fill or satisfy a hungering and thirsting soul. But I fear you will not

not understand my language; let me come then a little plainer and ask you, how stand matters between God and your never-dying soul? You know it is said in the third of John, "Except we are born again, we never can see into the kingdom of God:" and also, "without holiness, no man shall see the Lord." How do you answer to these characters? Are you born again? are you holy? I don't mean in yourself; but have you a knowledge of an imparted holiness by Jesus Christ? O that God may seal home the importance of these truths upon your heart, or any one else who may read them! for I presume, as you are incapable of reading them yourself, some one will have to read them for you, who, I beg, will be kind enough (after he has perused these few unconnected lines) if he cannot understand them, to forbear his or her ridicule and reproach, and put them into the hands of one who can interpret them; one who loves the Lord Jesus Christ, and knows the joyful sound of the gospel: and, if you want to know who that is, you will best find him by the name of Methodist or Presbyterian, or some such like name; and to all such I beg my Christian love and respects, particularly to that ancient and honourable mother in Israel, old Martha M——, if she is alive; and, when you write to me again, I hope some of them will be kind enough to write for you; for I love to correspond with such as can tell me a little what the Lord hath done for their souls; and beg they will tell me how the Redeemer's cause goes on in these parts; and what kind of labourers our Master has got in that part of his vineyard, under whatsoever name or denomination. These are the company I keep, who are to me the most excellent of the earth; and these are the company I recommend you to keep; for they will do you good: they will pray with and for you; and, if you will attend with them, it is in this way God meets with his people; and who knows but he may meet with you? Though you and I have been separated so long, and may never see each other in the flesh again, yet who can tell but you and I may meet around his glorious throne, never to part more! —which I pray may be our lot for Jesus' sake.

Your affectionate well-wisher and dutiful son, J. M.

P. S. Accept, with my duty, the small sum of seven shillings.

Extract

Extracts from Archbishop Tillotson's Works, on the Subject of Missions.

"I DO strongly hope, that there still remains a harvest among the Gentiles, to be gained to Christianity before the end of the world; and that the providence of God will, in his own appointed time, make a further step in the conversion of the Infidel nations; and that more of the kingdoms of the earth shall become the kingdoms of the Lord and his Christ: and that yet before the end of all things, the light of the Gospel shall be displayed in a glorious manner, not only in those vast empires of Tartary and China, and Japan and Hindostan, and other great kingdoms of the east, but in the large and dark regions of the new discovered world."—*Vol. X. Serm.* 10.

"AND it seems to me not improbable, if the Conversion of the Infidels to Christianity were sincerely and vigorously attempted by men of honest minds, who would make it their business to instruct those who are strangers to our religion, in the pure doctrines of Christianity, free from all human mixtures and corruptions,—it seems to me in this case not at all improbable, that God would extraordinarily countenance such an attempt by his all-fitting assistance, as he did the first publication of the Gospel. For as the wisdom of God is not wont to do that which is superfluous, so neither is it wanting in that which is necessary."—*Vol. X. Serm.* 11.

ANECDOTES.

SIR PHILIP SYDNEY being shot in the thigh, in encountering the Spaniards, near Zutphen, in Holland, and parched with thirst, a bottle of liquor was procured for him; but just as Sir Philip was about drinking it, a poor soldier, in the same condition, bleeding and ghastly, was carried along by him, and cast up his dying eyes at the same bottle; which Sir Philip perceiving, took it from his own mouth and gave it the poor man, with these words, "Thy necessity, honest friend, is yet greater than mine."

He told the surgeons, when they performed an operation upon him, "That they had indeed a man under their hands of a sensible and delicate nature, yet one to whom the great Redeemer had given power above himself, either

to

to *do* or to *suffer*; and, therefore, desired they would not throw a blemish on their art through tenderness."

His last words were, "Love my memory. Cherish my friends: their fidelity to me may assure you they are honest;—but, above all, govern your own will and affections by the will and word of your Creator and Saviour; in me, beholding the end of this world, and of all its vanities."

FATHER PAUL was a very learned Venetian, who died 1622. He proved a most formidable adversary to the court of Rome. When Pope Paul the Fifth had quarrelled with the Venetians, excommunicated the Doge and the Senate, and threatened to lay the whole state under an interdict, —instead of submitting to his infallible authority, they shipped off for Rome the Capuchins, the Thealins, and the Jesuits, who were the only religious orders that adhered to the Pope's party. Very remarkable, and worthy of notice, was his opinion of the decline of the Papal tyranny; and which late events have proved to be perfectly just. In a letter to a friend, he thus expressed himself; "There is nothing more essential than to ruin the reputation of the Jesuits. By the ruin of the Jesuits, Rome will be ruined; and if Rome be ruined, religion will reform of itself."—And let every Protestant say, Amen!

A CERTAIN LADY once asked a minister, whether a person might not pay attention to dress and the fashions, without being *proud*? "Madam," replied the minister, "Whenever you see the tail of the fox out of the hole, you may be sure the fox is there."—Decency of dress, in some proportion to our circumstances, is highly becoming; but too much attention to it, or too much time wasted on it, betrays a carnal heart. The ornaments of the mind and the dress of the soul ought to be our principal concern.

SOME time since, the gentlemen of Aylesbury met at an inn, to concert measures for the reformation of the Sabbath. In the course of the debate upon reform, Mr. B— took notice that they had gone on for seventy years in their present manner, and he could, therefore, see no propriety in urging a reform *now*.—*N. B.* When reformation affects the worldly interests of a man, it is the hardest thing in the world to convince him that it *is necessary*.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Mr. Fuller's Letters to Mr. Vidler, on the Doctrine of Universal Salvation. 8vo. Pamphlet.

THIS pamphlet contains eight letters, the subjects of which are as follows: Letter 1. Expostulations with Mr. Vidler on his having embraced the Doctrine of Universal Salvation. 2. Reasons for not continuing the Controversy, and Replies to Mr. Vidler's Objections to the foregoing. 3. Difficulties attending Mr. Vidler's Scheme, and its Inconsistency with Scripture. 4. Replies and Defences of former Reasonings. 5. Evidences of Endless Punishment. 6. Replies to Objections. 7. An Examination of Mr. Vidler's System, and his Arguments in Support of it. 8. A farther Examination of Mr. Vidler's Scheme, with Replies to his Animadversions.

The first of these letters appeared in this work for September 1795; and the seven following ones in the Universalist's Miscellany, between July 1799 and July 1800. In these letters, the author discovers his usual ability; and, standing upon Scripture-ground, he evidently has the advantage of his opponent. It is not an ingenious turn that may be put upon a passage, nor is it always the manner in which a text may be translated, that will prove a doctrine to be true; but it is taking the passage as connected with the whole or general tenor of Scripture, that will assist us in obtaining its real sense. We think, therefore, Mr. Fuller has done well in his fifth letter, in bringing together, 1. All those passages which describe the future states of men, in contrast; 2. All those passages which speak of the duration of future punishment by the terms *everlasting*, *eternal*, *for ever*, and *for ever and ever*; 3. All those passages which express the duration of future punishment by implication, or by forms of speech, which imply the doctrine in question; 4. All those passages which intimate that a change of heart and a preparedness for Heaven are confined to the present life. Now, upon the idea of universal restoration, these passages must be nugatory; or the Scriptures do not intend what they say; and, consequently, we might as well have no Bible at all. Without entering here into the argument, we hope the Universalist will consider this. If the Bible is to be our guide, and that in its plain and connected sense, then let us abide by its decisions; but, if we are to argue from the dim light of reason, the mere fitness of things, and our own feelings, let us make no pretensions to revelation, but throw away the Bible as insufficient and unnecessary. Should the reader be desirous of fully understanding the debate in question, he may consult another pamphlet, lately published, entitled, "Letters to an Universalist; containing a Review of the Controversy between Mr. Vidler and Mr. Fuller, on the Doctrine of Universal Salvation. By Scrutator."

Stage-Playing Immoral, Vain, and Dangerous in its Tendency. A Sermon preached at South Molton, Devon, April 4, 1801. By T. Cobbin. *Published by request.*

This sermon was occasioned by the visit of some stage-players to South Molton, just at the time the town had been afflicted with a mortal disease, which made "shocking ravages" among the inhabitants. The text is Eccles. ii. 1, 2; from which, after a few pre-

vious remarks, Mr. Cobbin advances the doctrine contained in the title of the discourse, and endeavours to prove, 1. The immorality of stage-playing: 2. The vanity of such amusements: and, 3. Their dangerous tendency, especially as they corrupt the morals, and totally unfit the mind either for religious duties or enjoyments. There can be no doubt of the good tendency of this discourse; the language is good, and the reasoning conclusive: we, therefore, cordially recommend it to all those who unite the pursuit of their pleasures with the profession of the gospel.

A short History of the Ancient Israelites: with an Account of their Manners, Customs, Laws Polity, Religion, Sects, Arts, and Trades, Division of Time, Wars, Captivities, &c. A Work of the greatest Utility to all those who read the Bible, and desire fully to understand the various Customs, Manners, &c. referred to in that sacred Book. Written originally in French, by the Abbè Fleury; *much enlarged from the Apparatus Biblicus of* Perè Lamy; *and corrected and improved throughout, by* A. Clarke. *small 8vo.*

PREFIXED to this work, is the following recommendation from Bishop Horne, in which we cordially acquiesce:—"This little book contains a concise, pleasing, and just account of the Manners, Customs, Laws, Polity, and Religion of the Israelites. It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person. An elegant English version of it, by Mr. Farneworth, was first printed in 1756."—*See his Discourses, Vol.* 1.

This translation Mr. Clarke has adopted, with some corrections and improvements; and, with respect to the additions, Mr Clarke says, "As some judicious friends thought the original work rather too concise, and hinted that several useful additions might be made on the same plan, I was naturally led to turn to Father Lamy for materials; whose work, above mentioned, I considered as ranking next to that of the Abbè Fleury. From Mr. Bundy's edition of this work, most of the fourth part of the present volume is extracted. Those points which I supposed the Abbè had treated too concisely to make intelligible, I have considered more at large; and some subjects of importance, which he had totally omitted, I have introduced." A good index is added.

The Celebration of the Lord's Supper every Lord's Day, Shewn to be the Duty and Privilege of every Christian Church. By the late Mr. Randal, of Stirling; Mr. Glas, of Dundee; and by Dr. Erskine, of Edinburgh. *To which are subjoined, a Letter from Mr. Haldane, concluding Remarks, &c. 12mo. Pamphlet.*

THE object of this tract is sufficiently evident from its title. In collecting the above into one view, the present editor has omitted whatever appeared to him weak in argument, or severe in language. The purport of the whole is to prove the propriety and importance of weekly communion, both from the nature of the ordinance and the practice of the primitive church. The evidence on these topics is collected, and enforced by a variety of important considerations: Mr. Haldane, in particular, considers it as a probable means for the revival of practical religion; and it has accordingly been adopted in the new tabernacles in Scotland. The contrast between this and the

the practice of the Scots Church is great, but it is perfectly agreeable to the Rubric of the Church of England, and practised by some few of her ministers; and, in many chapels of the Methodists, this ordinance is administered once a fortnight.

A Vindication of the Dissenters against the Charge of Democratic Scheming. Three Letters to the Rev. W. Atkinson, of Bradford, Author of "A Candid Enquiry into the Democratic Schemes of the Dissenters," &c. A New Edition. To which is now added an Appendix. By Edward Parsons, Leeds. *8vo. Pamphlet.—The Appendix is sold separate.*

THE charge of sedition and disloyalty is no new one against the friends and propagators of Christianity. "Away with him;—we have no king but Cæsar," was exclaimed by the first enemies of Christianity; and its subsequent enemies have, in every age, repeated the same charges, as if they thought, by repeating it, they should come at last to be believed. We cannot, however, congratulate Mr. Parsons on his victory; his antagonist is so much of a *felo de se*, that it needs little more than the citation of his own pamphlet to refute him. It is needful, however, such men should be exposed; and Mr. Parsons has merited well, not only of Dissenters, but of all friends to vital religion, in exposing the malignant and unfounded charges of Mr. Atkinson.

The Welsh Methodists vindicated; in Answer to the Accusations against them, contained in Two Anonymous Pamphlets lately published and circulated in Wales; one in English, intitled, "Hints to Heads of Families;" the other, in Welsh, intitled, "Cyngor difrif Periglor i'w Blwyfolion." 12mo. Pamphlet.

SOME of Solomon's fools, who "cast about fire-brands, arrows, and death," have, it seems, found their way even into Wales; and have endeavoured to persuade the world that these simple-hearted Christians, who are indeed "Israelites without guile," have been plotting against the state, merely because they have been trying to convert their countrymen to the religion of the Bible. We believe these ancient Britons are the last people whose loyalty should be called in question; but the enemies of godliness have been lately so put to it for any shadow of evidence to countenance their malignant accusations, that nothing has appeared to them too improbable or ridiculous to be advanced in defence of their assertions. The author of "Hints to Heads of Families," has indeed gone so far as to advise his readers "neither to buy nor sell," nor to have any manner of dealings, nor shew any degree of mercy, save unto them that have the marks of his Church; which looks so much like a parody on St. John the divine, that one cannot but wonder any man who is *compos mentis*, should make use of it. The author of this tract has, however, replied in a truly Christian temper, and with abundant evidence.

The following extract must pain every good man, but especially every member of the Church of England, who has unhappily to lament that her worst enemies are those of her own household. The persecutors in this instance, as in most others, have defeated their own ends, by obliging some of the best friends of the Church of England to become Dissenters.

"The Welsh Methodists were at first attacked, with great barbarity, by an infuriated mob, in different parts of the country; whose weapons of cruelty were clubs, dirt, and stones. By the horrid treatment which they suffered, many of their lives were in danger; and some carried, in their bodies to their graves, marks of these cruel barbarities. All these cruelties they endured for many years, for no other reason whatever, but that they held meetings for prayer, reading God's word, and exhorting one another in his good ways! They bore all with wonderful meekness and patience, "rendering good for evil, blessing for cursing, and praying for those who despitefully used them and persecuted them."

"Their enemies themselves at length became ashamed of their conduct, and thought proper to change their mode of attack; and, after a course of years, the Conventicle Act was attempted to be put in force against them: and many suffered considerably by imprisonments, fines, and confiscations *.

"Being relieved from our sufferings once more by the Toleration Act, where we were *forced* for shelter, the enemy hath again shifted his ground, and, instead of clubs and stones, fines and confiscations, we are accused, reviled, and abused in scurrilous pamphlets; but we hope still we shall be enabled to go on undismayed, "in meekness, instructing those that oppose themselves. if God, peradventure, will give them repentance to the acknowledging of the truth."

"We entertain no doubt respecting the goodness and importance of the cause we are engaged in. if teaching the unlettered to read their Bibles; if instructing the ignorant in the acknowledged principles of Christianity; if meeting together for mutual prayers, instruction, and exhortation; if such practices as these be good and commendable, edifying to us and well-pleasing to God, *our cause is good*; and, if it be good, it is of God, and will prosper."

* One of our preachers, a poor, inoffensive, godly man, was very unlawfully imprisoned, at Dolgelly, for six months. Our steady attachment to the Established Church cost us in fines, in one year, near one hundred pounds;—for we scrupled to have our places of worship recorded and our preachers licensed as Dissenters.

LITERARY INTELLIGENCE.

We hear that a uniform and correct edition of the PRACTICAL WORKS of the late Rev. JOHN BROWN, of Haddington, is now printing in Edinburgh, under the care of his worthy sons, the Rev. John Brown, of Whitburn, and the Rev. Ebenezer Brown, of Inverkeithing. The father is well known in England, especially by his Self-interpreting Bible: and many evangelical ministers, of every denomination, will doubtless be glad to promote the more extensive circulation of his other writings, which are highly calculated to suit the taste and promote the edification of plain, serious Christians.

Rev. Mr. Hill has in hand a third and concluding volume of his Village Dialogues.

A TRANSLATION is announced to the public of Eusebius' learned work, entitled, "The Preparation for the Spreading of the Gospel;" which, if executed with judgment and fidelity, will no doubt be highly acceptable and useful.

To the Editor.

Sir,

In your review of the Theological Dictionary, lately published, you express your doubts respecting the truth of an assertion therein, which states, —"That Calvinism is preached in more than half the churches in London" The author acknowledges that he has not been quite correct; but, perhaps, it will afford a considerable pleasure to some of your readers, to inform them, that, on a more recent and accurate computation, he finds that, in London and its vicinity, the gospel is preached in no less than eight-and-thirty different places in the Establishment.

Yours, &c.

C. B.

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OBITUARY.

OBITUARY.

MISS CHARLOTTE MUIRHEAD.

Dec. 28, 1801. Miss Muirhead, of Portsea, fell a victim to mortality after a severe and lingering illness. Notwithstanding the utmost exertion of maternal attention and instruction, she remained destitute of the power of religion till within four months of her decease; and, though she had witnessed the departure of her two sisters (as related in the Obituary for May, 1798) yet she continued a stranger to the experience of divine grace.

About March, 1799, she was attacked with symptoms of a decline; but (as it is too natural for persons of twenty years of age) endeavoured to put away the thoughts of dying. Death however, by slow, yet sure steps, made his approach; while her friends, with the utmost pain and solicitude, perceived the inefficacy of all medical aid, and wished to impress her mind with the importance of a change of heart, and the necessity of conversion to God, though these subjects were then far from being pleasant to her; for, notwithstanding she had been a regular attendant on the preaching of the word, and strictly moral as to external conduct, still her heart recoiled at the subject of religion.

About the middle of September she was suddenly seized with extreme langnor and general coldness, and, as she expressed it, felt in herself a very material and alarming alteration. At this she was exceedingly affected, went repeatedly to the looking-glass, exclaiming, "Can this be death! Oh that I had an interest in Christ!" and, with the utmost concern, for several days afterwards, looked frequently at the watch, to notice the rapidity of time; and seemed to "count each minute as it flew." It was from this period she began to pray, from an acquaintance with her real case; and though, from the habits imbibed from education, she had accustomed herself to call on God night and morning,—yet, agreeably to her own acknowledgments, she never was in earnest till now.

Being acquainted with the Scriptures, she knew the ability of Christ to save; her only fear was about Christ's willingness to receive one so unworthy, who had lived carelessly and regardless of the honour of God, in the midst of so many advantages: but, from a view of his character, work, and grace, she was encouraged to commit her soul into his hands; and her heart was brought entirely to acquiesce in God's plan of redemption.

Now she properly estimated the value of souls, and therefore longed for the salvation of others. Her young acquaintance witnessed her concern for their eternal welfare, in her very solemn and affectionate addresses to them on the vanities of the world, and the importance of religion. In the most respectful manner she entreated her parents to be habitually prepared to die; and it will not soon be forgotten how kindly she encouraged a serious servant to persevere in the divine life.

As some wine was administered, she was told that soon she would drink it new in her Father's kingdom. Her speech having now considerably failed, she smiled and bowed her head, uttering something, but only articulated "Salvation;" and, with a look of the most perfect complacency, directed her eyes upwards, expressive of her hope, desire, and love, till death released her spirit from a body of sin, and introduced her to her Saviour and her God.

MISS

MISS D. BATGER.

From childhood she attended the preaching of the word; but, as she since expressed herself, without feeling the power of the same, often resolving to go home and pray over what she had heard, frequently committing to writing heads of discourses, &c.; but, to use her own words, "It all proved like the wind passing over." Yet, like Mary of old, she pondered those things in her heart.

June 1, 1802, her elder sister and brother went purposely into the room to inform her of the danger of her state, it being the opinion of the physician that her recovery was impossible. She seemed at first surprized, and expressed a hope of getting better. When asked respecting her views, supposing it should prove otherwise, she said, "I am afraid I am unprepared; I am a vile sinner, my heart is so exceedingly hard." Her brother mentioned to her several promises: that "Christ came into the world to save sinners:" — "to seek and to save them that were lost:" and many others. She heard with great attention, and appeared much affected. Afterwards, she requested him to pray by her; which he did. His soul was led to wrestle hard that the Lord would, by his Spirit, convince her of sin, and lead her to Jesus Christ for pardon, peace, and for salvation. At night she said to him, "I bless the Lord for inclining you to speak to me; I wanted you to converse with me, but I was afraid of opening my mind: the promises you mentioned in the morning have much impressed me. I have been trying to pray, but I cannot, my heart is so hard."

On the 2d, she addressed him as follows: "I am glad, my dear brother, you are come again. I have thought much upon what you said to me yesterday: I hope I have been enabled to pray a little: I feel my mind somewhat comfortable. Now talk to me again. I have desired my dear mother not to let any person up but those who can speak to me about Jesus." A little time afterwards, he told her Mr. Parker was below, and asked her if she would see him? She replied, "I am afraid I cannot speak to him." He endeavoured to encourage her; and she consented. She complained to him of the hardness of her heart: "I am afraid," she said, "the Lord will not hear my prayers." He reasoned much with her upon the fulness and freeness of the gospel, and prayed with her. Not long afterwards, her mother and sisters heard her wrestling hard with the Lord for the pardon of sin, for a renewed heart, for love to Christ, &c. repeating, with great earnestness, that very expressive verse:

"Mercy, good Lord, mercy I ask," &c.

Shortly after, she said, "Now I am happy; the sweet promises you mentioned, my dear brother, have been much on my mind, but I could not lay hold on them. A little while ago, when I had the hiccups (which were attended with cold shivering fits) I was afraid I should sink into endless misery; but the promises have been brought home to my soul; they came upon my mind like the light that shone around Saul. Now I am better, I feel no pain; come and read to me."

In the evening Mr. Bryan visited her; to whom she said, "I am very well, and very happy." He spoke to her on the parable of the Prodigal Son. She replied, "It is very sweet; I found much comfort this afternoon, in hearing my dear brother read the 14th of John: if you please, read it to me." He then prayed with her. —

To

To Miss Radford she said, "I shall soon be at home; the Lord is very precious to me. I shall soon see Jesus, and *know him*. Shall I know my dear friends?" Being answered in the affirmative, turning again to Miss Radford, she said, "What a joyful and unexpected pleasure will it be to your dear father, and my dear brother Octavius, to see me arrive safe in Heaven!" Pausing a little, she said, "When the bell tolls for me, some will be surprized, and say, 'Poor thing! I saw her in health the other day;' but I shall then be perfectly happy." After many pious observations to those around her, she said, turning to her brother, "Dear brother, pray with me once more before I depart;"—when, praying she might have an easy and happy dismission, she laid her hand upon his, saying, "Stop, dear brother, pray with submission to the Lord's will." After expressing her dying love to all her friends, mentioning them nearly all by name, expressing her desires towards them, according as she thought was the state of their souls, she lay composed and comfortable, often saying, "I long to go." Wishing her to take something to wet her mouth, she at first refused, adding, "I shall soon be dry no more." A little after, she repeated the Lord's Prayer, making some sweet remark almost on every petition. "Oh how sweet," she observed, "was dear Mr. Bennet upon that part, Thy will be done!" and added, "My dear sister *there* enjoyed it, though I did not think much of it at that time; but now *I feel it*."

About five o'clock, on the 3d, it pleased the Lord to revive her a little. — To Mrs. M. she said, "I rejoice to see you! — I am happy!—I have a good hope! I thought I should have gone home last night, but it was the will of the Lord; and his will, his precious will be done."

At nine o'clock, she requested a friend to be sent for, whom she so much wished to see in the night. Upon her coming, she thus addressed her:—"I am happy to see you! I am waiting to be gone. — On her answering, 'I hope you will get better.' She replied, "I do not desire it: I am better, because I am happy. I am going to Heaven, there to meet all my dear friends; I have no wish to stay: it is not my trouble, but my gain to die. I shall soon see Jesus face to face; I cannot distrust my God, I cannot, I cannot. What a happiness to know the Lord! if you once know him, you will never forget him; and he will never forget you. I only knew him, or was brought to the enjoyment of him yesterday. Oh for a thousand tongues, to tell the wonders of his love!"

"A few more rolling suns, at most,
"Will land me safe on Canaan's coast,
"Where I shall sing the song of grace,
"And see my glorious hiding-place."

Mr. Bryan saying, 'Do you think ministers ever speak enough about Christ?' She replied, "Oh no; that they do not!" She observed to him, "What an awful description Mr. Boston (in his Four-fold State) gives of Hell! but what a mercy I shall not be there!" She then asked for a Hymn-book, and selected suitable hymns, which she wished to be sung at the improvement of her death.—Afterwards the physician coming in, endeavoured to persuade her she was better, and to take her medicine. She answered, "I want no more medicine; I am better; I shall soon be well." He replied, 'I don't understand you.' She answered, "I know you

you do not, Sir. I mean, I long to depart and be with Christ, which is far better." When leaving the room, the apothecary turning round, observed, 'How serene her countenance was!' When gone, she said to her mother, "He knows not what it is makes me look so serene." — To Mr. Parker: "I am waiting, I hope with patience, the will of my Lord. I long to be gone!" — Mr. Parker said, 'The Lord hath done great things for you.' She replied, "A great work in a little time; he hath opened my blind eyes to see the beauties of Jesus: I am happy! happy! happy! I knew not these enjoyments till yesterday morning; the Lord taught my dear brother and sister how to speak to me, and blessed the word to my soul." &c. He observed to her, 'If the Lord were to say to you, Will you come to Heaven, and be with me? or live and enjoy the pleasures of this world? would you stay?' She answered, "No; never, never, never!" At parting, "It will not be long before we meet again. What a happy meeting we shall have with all our dear friends that are gone before!"

On the 4th, Friday morning, after she had experienced a temporary suspension of comfort, through the suggestions of the enemy, Mr. Parker went up to see her about four o'clock. She said to him, "The Lord hath strengthened me, though I am now rather dark; he is a covenant keeping God; I trust him; for he hath said, I will never leave thee, nor forsake thee." Soon after this, she cried out with great earnestness, "Why are thy chariot-wheels so long in coming?" — At six o'clock, to Mr. Parker, "I am comfortable; the Lord hath appeared for me: Christian had many fears when he came to Jordan's streams; — but yet he got safely through."

In the course of the morning, among other things, she remarked, that Mr. Bennet often observed, "What a precious book the Bible was; but I could see no beauty in it: but now I see its beauty, and feel its preciousness." In the course of the afternoon and evening she rambled much; but we could easily perceive by her language that her thoughts were in Heaven. About nine, Mr. Bryan calling, spent a few minutes in prayer. She fixed her eyes on him just as he was concluding, and said, "Sir, you have forgot something." He asked her, 'What?' She replied; "To pray for the forgiveness of my sins. Now read to me a chapter." He read the 1st epistle of John, chap. i. About ten o'clock she said, as if in language of challenge, "Satan, Satan, I am going to my God," repeating it three times. About eleven, she was much engaged in prayer; but her voice failing her, her friends could only understand, "Dear Saviour, give me strength! my Jesus still, my Jesus still, my Jesus still, forget me not, forget me not, forget me not now! leave me not, but let me come to reign with thee! to sing thy praises and hallelujahs for ever and ever, amen, amen, amen, and amen!" — These were the last words could be distinguished; but frequently, with a smile in her countenance, closing her hands, and lifting them upwards, expressive of the happy state of her mind, she appeared to be free from pain, excepting convulsions at intervals, till about four o'clock, on Saturday morning, June 5th, when, without a groan or sigh, or the least motion, she sweetly fell asleep in the arms of her precious Jesus, at the age of eighteen.

St. George's, East.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

We are persuaded that it will give Pleasure to our Readers to peruse the following Letter from the Danish Tract Society; by which it will appear, that the Spirit of God is exciting the same activity among Christians in different Parts of the World, to propagate his Truth by the same eligible Means.

To the Directors of the Religious Tract Society.

Haarslew, near Bogueſe, in Fuhnen, Sept. 30, 1802.

Reverend and dearly beloved Brethren,

YOUR Address to the Religious Public in Germany, has been transmitted to us by our dear brother Steinkopff; and we have been informed thereby of the plan of your Society, and the aim of your exertions, namely, the spreading of edifying publications among the common people; and you justly consider this as the easiest, cheapest, most efficacious, and most universally applicable means, to benefit mankind: you wish, therefore, not only to stimulate others by your example, in order to produce similar institutions in other countries, but you express also a desire to establish a correspondence, by means of which you might receive intelligence concerning greater or smaller endeavours of a similar nature in foreign countries, which may have been produced by the Spirit of God. Now, although what we have hitherto done in this matter is of very little consideration, compared with what you have effected; yet we feel ourselves stirred up anew by your zeal and activity, not to remain entirely behind hand in whatever we, on our part, are able to effect, through the grace of our Lord, for his honour and for the salvation of our fellow-men.

It is well known to the Directors of the London Missionary Society, with whom we hold an agreeable correspondence, that our small society arose about three years ago, and since that time has continually increased, so that now the number of the members is about forty, who are dispersed throughout Denmark and Norway. The design of our union from the beginning was, to promote the spreading of the Gospel and true Christianity. The most successful means for promoting this end, has hitherto been likewise with us the dispersing of edifying tracts. We are the more persuaded that we thereby render an essential service to the public, since, for a long time past, scarcely any writings for edification, on truly evangelical principles, have made their appearance; on the contrary, a variety of neological and anti-christian principles have been spread abroad, by various books and pamphlets. We must confess, that we have found more approbation, and a larger sale for these our small tracts, than we could expect; and this encourages us to proceed in the same way. Besides our Evangelical Magazine, a periodical publication which appears once a quarter, we have printed six or seven small pieces; and we are about to publish more. In the beginning, we printed only 500 copies; but since, by the increase of our society, more ways having been found for dispersing such writings, we have enlarged the editions to 2000, and even 5000 copies; and yet some of them have been reprinted. These small tracts are partly originals, partly

partly translations. For instance, we have lately translated into the Danish an excellent small tract, entitled, "A Collection of Scripture Texts, with short Annotations, for attentive Children;" of which we printed 5000 copies, which are so eagerly sought after, that, in a few months time, none will be left. Such tracts are now dispersed in many, and even distant parts of the country, through the members of our society and their acquaintances; and there are no doubt, in various parts, especially in the country, many who esteem the word of God, and like to read something for edification, if they only knew how to obtain it. As we believe that we can be of the most service to the common people, we take particular pains, in all our publications, to declare the truths of salvation with as much simplicity, clearness, and affection, as possible, and to represent these truths in a variety of ways; sometimes in narrations, sometimes in dialogues, and so on. We likewise endeavour to accommodate ourselves as much as possible to the taste of the people and of the times, as far as that taste is harmless:—Thus, as it is the fashion to publish a variety of tracts under the title of New Year's Gifts, we published, last year, a small pamphlet, with the title, "A New Year's Gift for Christians." We have likewise observed, that publications, containing short meditations and prayers for every day in the week, or in the year, suit the taste of the people: and as, in the present day, the Spirit of God seems to aim at bringing the true lovers of Christ among all parties nearer together, to unite their hearts by the bonds of brotherly love, and to pull down the wall of partition, which was raised by particular opinions and modes of expression in matters of inferior moment, we therefore endeavour to avoid, in our writings, all those opinions and modes of expression which are peculiar to this or the other party of Christians, and to speak plain Bible language; seeking to gain followers, not for men, but for our Saviour, and desiring to be one spirit and one soul with all true followers of Christ in all denominations. For the rest, we study brevity in all our writings, and make a point of it, that no publication intended for the common people, exceed two or, atmost, three sheets; and that it be given to them either gratis or at a very small price. On these principles our writings are conducted; and all of them are first examined by some brethren, appointed for that purpose, previously to their being printed. You may learn, from a letter of our Brother F. C. Boessen, to the English Missionary Society, the particulars of our labours; he will send, at the same time, a copy of each tract to this Society. We had already translated an historical account of the English Tract Society, out of a recent publication, and were going to insert it into our Magazine before we received your letter. This translation is similar, in its contents, to what you have written to us. We have no doubt but this narrative will excite attention, and stir up many a friend of evangelical truth to support such institutions. But, in regard to a public invitation to join our society, some of our members are of the opinion, that it is, as yet, premature. However, the members of our society both contribute themselves and make collections among their friends; and, since the design of our society has been made known in our Evangelical Magazine, the contributions from strangers have so increased, that we have thereby been enabled to afford a large number of tracts either gratis, or at a very low price. If, as we trust, our sphere of action should be enlarged, and the general

opinion of the public should become still more favourable to our cause, we might then follow your example in a public invitation to join our society. O that, through the grace of the Lord, the servants of the gospel might succeed, by their united endeavours, to stem the rushing torrent of infidelity! Continue, dear brethren, to remember us in love as your fellow-labourers in the work of the Lord; and, as we are treading the same path, be pleased to communicate to us, from time to time, the knowledge you may derive from your experience, for our advantage. If you should meet with any publication which the Lord seems to bless in a remarkable manner, we shall thank you to send it to us, in order that we may translate it into our language, and thereby render the blessing more general; and we shall gladly return the favour. Thus let each of us faithfully apply the talents entrusted to us for the building up the kingdom of God, and we can assuredly rely on the approbation and powerful support of our good Lord.

We all commend ourselves to your kind remembrance and brotherly intercession.

In the name of the Society for the Propagation of the Gospel, signed by their unworthy Brother,

B. BAILSLEW.

☞ *See the Advertisement on page 4 of the Cover of this Magazine.*

MISSIONARY COLLECTIONS.

From some Friends at Basil, and in Germany, by the Rev. Mr. Steinkopff — —	£.	15	0
Rev. Mr. Surman and Friends, Chesham	5	0	0
Rev. Mr. Roby and Congregation, Manchester	13	12	0

Extract from the Times, Nov. 8, 1802.

CAMBACERES, Bishop of Caen, is said to have applied to the Prefect of Rouen to have the Protestant churches shut up while the Roman Catholic ones were open. This request, however, the Prefect thought proper to refuse complying with, until he should receive orders from Bonaparte. When the affair was made known to the First Consul, he sent for the Second Consul, and told him, that if the Bishop had not been *his* brother, he would have struck him off the list.

ASSOCIATIONS.

SEPT. 15, 1802, the eighth general meeting of the LINCOLN and NOTTINGHAMSHIRE Association was held, according to appointment, at Great Grimsby. On the preceding evening, Mr. Mather, from Hull, preached from John x. 27. Next morning the ministers met, according to their usual custom, for prayer, and the arrangement of the business of the day. In the forenoon, Mr. Griffith prayed, and read suitable Scriptures; Mr. Bean preached from Rev. i. 12, 13, and concluded that service; the Lord's Supper was afterwards administered. In the evening-service, Mr. Clark prayed; Mr. Griffith preached from 1 John iii. 1.; and Mr. White from Psalm cxviii. 25. lat. cl.; Mr. Smelle concluded. In the afternoon, a conference was held among the ministers, when it appeared, from

from the accounts given, that the interest of true religion increases in this part of the country. May the great Head of the church prosper his own work! — The next meeting is to be held at Mr. Bean's chapel, at Alford, on the last Wednesday in April, 1803; Mr. Smelle and Mr. Griffith to preach.

SEPT. 29, a half-yearly meeting of ministers was held at the Dissenting meeting at Winslow, Bucks; Mr. Tift began in prayer; Mr. Scraggs, of Buckingham, preached from 2 Thess. iii. 1.; and Mr. Carey, of Wobourn, from Hos. xi. 8.; Mr. Reynolds, of Nash, concluded in prayer.

The half-yearly meeting of the DORSET Independent ministers and congregations was held at Sydley, near Cerne, October 14. Mr. Sedcole, of Swanage, introduced the services of the day with prayer and reading the Scriptures; Mr. Keynes, of Blandford, prayed; Mr. Wheaton, of Lyme, preached; Mr. Banister, of Wareham, concluded with prayer. In the afternoon, Mr. Higgs, of Banbury, preached; Messrs. Morren and Price, of Yeovil, engaged in prayer. During the afternoon service, the ministers of the county transacted the business which requested their attention. At this meeting, Messrs. Keynes and Banister were admitted members of the Association. The evening service was at Cerne; Mr. Sedcole prayed; Mr. Rogers, of Beaminster, preached; Mr. Cracknell, of Weymouth, concluded with prayer. — The evening preceding, Mr. Banister preached; Messrs. Cracknell and Weston, of Sherborne, prayed. — The next Association is to be held at Beaminster; preachers, Mr. Vickery, of Compton, and Mr. Banister.

THE WILTS Association held their half-yearly meeting the 10th of November, in the Rev. Mr. Dunn's meeting-house, Bradford. Mr. Mantell, of Westbury, preached in the forenoon, on the given subject of Humility, from 1 Pet. v. 6; after which Messrs. Jackson, of Warminster; Jay, of Bath; and Clark, of Trowbridge, assisted in the administration of the Lord's Supper. In the afternoon, Mr. Hyatt, of Frome, preached from 1 Kings xviii. 42, 44.: and in the evening, Mr. Muston, of Devizes, from Luke xv. 2. Various other ministers engaged in conducting the devotional parts of the service of the day. Mr. Sibree, of Frome, preached the preceding evening, from Ps. lxiii. 8.

At this meeting it was resolved, That from the encouraging prospect of usefulness at Bruton, this Association do consider it desirable and necessary that a place of worship should be purchased or built there.

The next meeting of this Association is to be held at Mr. Clift's, Marlborough, on Easter-Tuesday next. Messrs. Priestley and Sibree to preach: the subject Temperance.

ORDINATIONS.

SEPT. 19, 1802, the Rev. *Rd. Keynes* was ordained, at Blandford, co-partner with the Rev. Henry Field. Mr. Rogers, of Beaminster, began with prayer and reading the Scriptures; Mr. Bennet, of Rumsey, delivered the introductory discourse, and proposed the usual questions; Mr. Jackson, of Warminster, gave the charge; Mr. Saltren, of Bridport, preached to the people, and Messrs. Edwards, of Wilton,—Kingsbury, of Southampton,—and Field, of Blandford,

Blandford, exercised in prayer. — In the evening, a sermon, by Mr. Foxell, of Wimborne; and the prayers by Messrs. Sidcole, of Swanage,—and Clayton, of Southampton. — On the preceding evening, a sermon by Mr. Durant, of Poole; and Messrs. Cracknell, of Weymouth, and Hopkins, of Christ-church, engaged in prayer.

SEPT. 28, the Rev. *John Richards* (late of Hoxton Academy) was ordained pastor of the Independent church at Stourbridge, in Worcestershire. Mr. Evans, of Bridgenorth, began the service with prayer and reading the Scriptures; Mr. Brewer, of Birmingham, described the nature of a gospel-church, asked the usual questions, and received the confession of faith; Mr. Grove, of Walsall, prayed the ordination prayer, with laying on of hands; Mr. Moody, of Warwick, gave the charge; Mr. Steil, of Kidderminster, preached to the people; and Mr. Hartnell, of Nuneaton, concluded with prayer.

SEPT. 29, Mr. *John Rogers* (late of the Kent Itinerant Seminary) was ordained over the Baptist church, at Eynsford, in Kent *. Mr. Arnold, of Sevenoaks, read a psalm and prayed; Mr. Stanger senior, of Bessel's Green, introduced the ordination service, asked the usual questions, and received Mr. Rogers's confession of faith; Dr. Jenkins, of Walworth, Surry (to whose church Mr. Rogers formerly belonged) prayed the ordination prayer, accompanied with the laying on of hands, and then gave the charge from Matth. xvi. 24.; Mr. Upton, of Blackfriars, preached to the people from Eph. v. 1, 2.; Mr. Knott, of Chatham, concluded in prayer, and preached in the evening. There was a pleasing degree of solemnity, and those evident tokens of the Lord's presence, through the whole of the opportunity, that it is hoped will be long remembered.

SEPT. 29, the Rev. *Micah Thomas* (late a student in the Academy at Bristol) was appointed pastor of the Baptist church at Ryeford, near Ross, Herefordshire, when the following Brethren engaged in the service:—Mr. Watkins, of Capel-y-ffin, began by reading and prayer; Mr. Williams, of Cheltenham, delivered a short introductory discourse; Dr. Ryland prayed, and addressed Mr. Thomas from John xii. 26; Mr. Rowland, of Pershore, preached to the church from Deuter. i. 38.; Mr. Bradley, of Coleford, concluded in prayer. There was service in the evening at Mr. George's meeting at Ross, where Mr. King, of Ledbury, prayed, and Dr. Ryland preached from Psalm lxxxix. 15. — The Baptist church at Ryeford is of long standing, having been first gathered by Mr. John Skinner, one of the ejected ministers in 1662, who was before minister of the parish of Weston.

OCT. 12, the Rev. *Thomas Craig* (late a student in the Academy at Homerton) was solemnly set apart to the pastoral office of the congregational church at Bocking, in Essex, late under the ministry of the Rev. Mr. Thorowgood (of whom a biographical memoir appeared in a former number of this work). The services of the day were introduced by Mr. Chaplin, of Bishop Stortford, with prayer and reading the Scriptures; Mr. Newton, of Witham, delivered an introductory discourse, and received the confession of faith; Mr. Cooper, of Chelmsford, offered up prayer for the minister; Mr. Ste-

* See an account of the opening of this place of worship in the Evangelical Magazine for 1799, p. 350.

venson,

venson, of Castle Hedingham, gave the charge; the general intercessory prayer was offered by Mr. Foster, of Malden; Mr Parry, divinity tutor in the Academy at Wymondley, preached to the people; and Mr. Jennings, of Thaxted, concluded with prayer.—We hear that, in compliance with the request of the church and many ministers and others, who were present, this service is to be published, together with a discourse delivered the preceding evening by Mr. Smith, resident tutor in the Academy at Homerton.

OCT. 12, the Rev. *John Banister* was ordained to the pastoral care of the Independent congregation at Wareham, Dorset. Mr. Hopkins, of Christ-church, began the services with prayer and reading the Scriptures; Mr. Weston, of Sherborne, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Field, of Blandford, prayed the ordination prayer (without imposition of hands); Mr. Saltren, of Bridport, gave the charge from 2 Tim. ii. 15. "Study to shew thyself," &c.; Mr. Lewis, of Ringwood, engaged in the intercessory prayer; Mr. Wheaten, of Lyme, preached to the people from 1 Thess. iii. 8. "For now we live," &c.; Mr. Ashburner, of Poole, concluded with prayer. In the evening, Mr. Cracknell, of Weymouth, preached; Messrs. Sedcole, of Swanage, and McGibbon (now supplying at Birdsbush) engaged in prayer; Mr. Lamb, of Cerne, preached on the preceding evening; Messrs. Keynes, of Blandford, and Foxell, of Winborne, engaged in prayer.

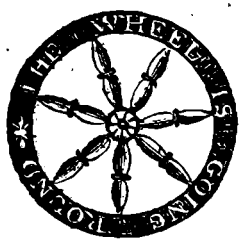
AUG. 25, 1802, the Rev. *Tho. Mitchel* was ordained to the pastoral office, over an infant, but rising independent church, at Leicester. The service was introduced with reading and prayer, by Mr. Wood, of Rowell; the introductory discourse, &c. by Mr. Gill, of Market Harborough; Mr. Mitchel delivered a full confession of his faith; Mr. Grundy, of Lutterworth, prayed the ordination prayer; Dr. Williams, of Rotherham (under whom Mr. Mitchel had studied) gave the charge, from Ezek. xliv. 4—8; Mr. Toller, of Kettering, addressed the people from John xii. 48.; and Mr. Davies, of Wigston, concluded the service. A number of neighbouring ministers attended; a full congregation appeared peculiarly interested. The evening lecture was preached by Mr. Whitehead, of Creaton.

CHAPEL OPENED.

OCT. 20, was opened at MARDEN, in Kent, a new meeting, erected at the expence of Mr. Joseph Clout, Farmer, in that place. Three Sermons were preached on the occasion: That in the morning, by Mr. Ralph, of Maidstone, from 2 Chron vii. 12.; that in the afternoon by Mr Gilbert, of Heathfield, from Psalm ix. 10.; in the evening, Mr. Slatterie preached a lecture from Acts x. 33.; and several other ministers engaged in prayer. The gospel was preached many years since at Derne, in this neighbourhood, by some Calvinistic Methodists; among whom we find the names of Mr. Torial Joss and Mr. M. Wilks. For thirteen years past it has been removed to Marden; and preached to a congregation meeting in a farm-house belonging to the clergyman of the parish, who voluntarily offered it for that purpose.

POETRY.

POETRY.



THE WHEEL IS GOING ROUND;

OR

The varying Dispensations of Providence,

Called by profane Authors,

THE WHEEL OF FORTUNE.

"Remember, *the wheel is always in motion*; and the spoke that is uppermost will be under; and therefore, mix trembling always with your joy."

PHIL. HENRY.

Ye sons of affluence and pride,
Whose wealth flows in with ev'ry tide,
Look not with scorn upon the poor,
Nor glory in your splendid store,
Tho' now with plenty crown'd;
Your splendid store may soon decay,
And all your substance melt away;
Your wealth in other channels flow,
And leave you pennyless; for lo,
The wheel is going round!

Ye sons of Dissipation, hear!
Unwelcome truths demand your ear:
Let Pleasure's fascinating smile
No more your silly hearts beguile,
Nor heed the syren sound.
Tho' now in mirth your days you spend,
Those jovial days will quickly end;
Then think, amidst your flowing bowls,
What misery awaits your souls;
The wheel is going round.

Ye sons of wretchedness and woe,
Whose briny tears in torrents flow;
Whose souls, oppress'd with anxious cares,
And tortur'd with foreboding fears,
Have num'rous troubles found,
Be comforted, dismiss your fears,
Suppress your sighs, and dry your tears;
Tho' now your aching heart must bleed,
Pleasure and joy may soon succeed;
The wheel is going round.

Ye sons of God and heirs of Heav'n,
To whom th' inheritance is giv'n;
Tho' for a time constrain'd to feel
The revolutions of the wheel,
While cares and griefs abound,
Ye soon shall reach the peaceful shore,
Where griefs and cares are known no more;
Where, free from sin, and pain, and woe,
Unmingled joys and pleasures flow
In one eternal round.

NIL.

THE SEASONS.

With blooming hopes and budding joys
The Spring like cheerful youth appears;
Yet oft some sudden blight destroys
The promise fair of future years.

With fervid rays and mellowing pow'r
Shines Summer's manhood strong and gay;
Yet oft will the tempestuous hour
Its strength and glory sweep away.

From shorten'd days and tears of dew,
The fruits and leaves in Autumn fly;
So Age bemoans his days are few,
And feels his gifts before him die.

Then Winter comes, with frost and snow,
O'er earth an icy tomb to spread;
So Age at last, entomb'd below,
Shall moulder with the silent dead.

Yet soon shall Spring, with genial breath
New life and joy to Nature bring:
So saints shall burst the clod of Death,
And blossom in Eternal Spring.

ALIQUIS.



Ridley sc

REVᵈ R. CRACKNELL

Weymouth

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SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1802.

To the Editor of the Evangelical Magazine.

SIR,

THE Subject of the following Memoir was a respectable Member of the Associate Session of Denny Loanhead, Stirlingshire, Scotland; and, in that place, taught a Private School for some time before his death. The following is an Abridgment of what was written by Alexander Archibald himself. The Manuscript falling into the hands of the late Mr. JOHN BROWN, of Haddington, he highly prized it, as one of the most judicious and evangelical Accounts of Christian Experience he had ever seen; and abridged it in the Writer's own Words. That Abridgment, somewhat more contracted, I have sent you, in hopes that the Perusal of it may be of considerable Advantage to many Christians. A. D.

MEMOIR OF MR. A. ARCHIBALD.

BEING born in a carnal family, and living under a careless minister, I spent the first twelve years of my life in ignorance of God's truth and habitual neglect of his worship. I was particularly poisoned with their worldly conversation on the Lord's Days. But as I was keeping my father's cattle, I at last began to think of praying; and learned some forms for that purpose; but I quickly disrelished them, and began to conceive prayer for myself. The reading of religious books made my carnal companions forsake and despise me, as one that was turned religious; and so I was delivered from their ensnaring influence.

Being one day directed to hear Mr. Lindsay, of Bothkennar, I was much taken with his pleasing manner of preaching. Not long after, I began to go along with some savoury Christians of our parish, who scrupled hearing our own minister. My head knowledge of the mysteries of the Kingdom increased; and, though I remained inwardly wicked, I took such pleasure in hearing him preach, and in hearing my new companions converse on the things of God, that I longed for the return of the Sabbath.

bath. After falling under a discontented restlessness of mind, without well knowing what I would have been at, I was, by the law of God, convinced of my sinfulness and misery. I found, by experience, that all my knowledge in religion could not direct me to the proper means of relief for my distressed spirit. To make amends for my former sins, I abounded in prayer, and in attendance upon the public ordinances of the gospel. But all availed nothing to the quieting of my conscience; I therefore gave myself up as for ever lost; and thought every creature happy, in comparison of me. Having never heard any serious person complain of such inward distress, I concealed the agony of my soul. Meanwhile, my new sins tormented my conscience more and more; my convictions being still legal, made me breathe forth the enmity of my heart against God. Duties of religion became burdensome to me, and yet I durst not omit them. Being ignorant of the gospel, I laboured to worship and glorify God, in order to render him *my God*. Satan also tempted me to suppose, that such persons only as had proper good qualifications, had any warrant to trust in Christ. He also suggested to me, that God intended to make me a distinguished monument of his wrath. One Lord's Day, as I was going to church, he laboured to persuade me that it would be done before I returned. After no small inward struggling, I went to church, and met with nothing uncommon; but I returned altogether overburthened with fear and grief relative to my spiritual condition. I retired to a secret place, and could do nothing but sigh and groan. I came all the way home sobbing forth these words, "What shall I do to be saved?" By the manner in which I dealt with the law of God, my enmity against him became more and more furious; the flames in my conscience waxed hotter and hotter. Being afterwards afflicted with a fever, the terrors of death and damnation seized upon me; I vowed, if the Lord should spare me, I would live better than ever I had done; but I was scarcely restored to health when I became more hardened and careless than before. From this, Satan took occasion to suggest to me, that God had given me up altogether. Meanwhile he laboured to make me believe there is no evil in sin; though, by consideration of the reasonableness of the law of God, I was firmly persuaded of the contrary. Next, I fell under terrible apprehensions of God, and expected every moment to be set up by him as an everlasting monument

ment of his wrath, on account of my sins. One night, that passage, "He trieth the righteous *," being darted into my mind, led me to think God was but *trying* me, or opening my wounds, in order to heal them; but, as I perceived plainly I was not righteous, my joy was quickly turned into mourning. Soon after, when Mr. Lindsay was preaching from Matth. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest," he shewed, that the persons here invited to Christ were chiefly such as are wearying themselves in seeking rest in something beside him; and represented his suitableness for such distressed persons. While I heard this, God enabled me with great earnestness to apply Jesus Christ and his salvation, as thus offered to my soul, and to go on my way rejoicing. He afterwards preached from 1 John ii. 1. "If "any man sin, we have an Advocate with the Father." O how these words, "If *any* man sin," touched and melted my heart! for I could not but see myself therein included.

Not long after this, Mr. Warden, in an *action*-sermon, from Isaiah lv. 2. "Eat ye that which is good, and let your soul delight itself in fatness," with great clearness and earnestness held forth Jesus Christ and his fulness, and our warrant to take him as our own. Trickling tears and eager looks marked the inward frame of almost every hearer. My heart was altogether melted with the views of redeeming grace, and filled with joy unspeakable, and full of glory. Now I thought Wisdom's ways "ways of pleasantness, and all her paths peace" indeed; and that I should never be moved: but, on my return home, I fell under great perplexity. I had sinned in making my spiritual pleasure the end of my actions, more than the will and glory of God; and in trusting to the stability of my frame, rather than to the power of God; in esteeming that which I got from him, rather than himself; and thinking that my good frames and multiplied duties would make him dwell in me and delight to do me good, and not resting on the righteousness of Jesus Christ alone as the foundation of my fellowship with God; in drawing my assurances of his love towards me rather from his work within me, than his word directed to me; and in making my experience the standard and measure of his love, rather than the infinite ocean of his grace.

When my pleasant frame went off, I began to conceive

* Psalm xi. 5.

hard

ceive hard thoughts of God; and hereupon was overwhelmed with darkness, fear, and dread, and thought myself in a worse condition than ever. Satan took the opportunity to tempt me to put an end to my own wretched life; but while my foot was ready to slip, God's mercy held me up. I concluded, that all my former experiences had been but mere delusion; and I would not essay to believe the gospel promises, as if I had never believed before. When my pitcher had fallen and lost the water, I bewailed the loss; but I would not return to the Fountain for new comfort. Religious duties became a burden to me; and sometimes, when I used a form of prayer, my tongue so clave to the roof of my mouth, that I could scarcely utter a few sentences. I was strongly tempted to think I should turn out a scandalous reproach to the profession of religion. I was also tempted to look on the Scriptures as nothing but a cunningly devised fable; but by a sermon of Mr. Lindsay, proving their divine authority, particularly from their power in healing mens' souls, I was established in the truth. When I was tempted to think I had never been elected, the Lord shewed me, from his word, that I ought never to enquire into his purpose concerning me; but in consequence of making sure my effectual calling. I was next tempted to disbelieve the being of a God; nor could all the rational arguments that I could think of, in the least check the atheism of my heart. My conscience condemned me for doubting of the existence of a God, but could give no satisfying conviction of it. Hence my soul was inexpressibly polluted with sin, and racked with anguish and grief.

At length, about the twentieth year of my life, I fell under sore trouble of body; which continued three months. Being a little recovered, I looked into a Bible that was within my reach, and cast my eyes upon Psalm xl. 1—3. "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song into my mouth, even praise unto our God!" How powerfully my soul was melted and captivated by these words! and I was enabled to sing them all, as in the Scotch metre, with the most close and pointed application to my own case. For about forty-eight hours I continued in a kind of rapture; and, for a considerable time, I went on my Christian way, rejoicing in and praising

praising my God. Now I was enabled to claim all the unbounded stores of the grace of God, manifested and offered in the gospel, as if they had never suited or been offered to another besides myself.

After manifold struggles with the basefulness of my temper, I joined in a society for prayer and spiritual conference. This tended greatly to the increase of my knowledge of the principles and practice of religion. The wicked conduct of many of the ministers in the established church of Scotland, obliged me to give up communion with them in public ordinances, and join the seceding ministers, whom they had cast out; and who, I thought, faithfully maintained these reformation-principles.

In 1734, I went to the sacrament of the Lord's Supper, at Abernethy (as did many thousands of the godly from most corners of the land); but to my great grief, the Lord denied me his sensible presence, when and where I thought that I was owning his cause and truths more than ever I had done before. By examining myself, I found that he was rebuking me for my vainly imagining that he always grants more joy and success to persons who, or when they are called by distinguished services; — that the duties of religion are unprofitable when they are not attended with inward enlargement and comfort; — for my esteeming the spiritual benefits which I had in possession, more than all I had secured by his infallible promises; — for my mingling my own selfish advantage so much with his glory, as the chief end of my religious exercises; and for my depending on my agreeable frames therein as the ground of their acceptance with God. — In prayer, on my way home, he enlarged my heart, shewed me the secrets of his covenant, and enabled me to pour out my requests into his bosom; and so I came home rejoicing in God my Saviour. Being now ordinarily a hearer of Mr. Ebenezer Erskine, of Stirling, on the Lord's Day, my soul was, by the Holy Ghost, much established in the faith once delivered to the saints; and, at sacramental and other religious occasions, my mournings were turned into joy and gladness.

But I soon forgot his mighty works, and waited not for his counsel, but relapsed into many illegal and unbelieving fits. Nevertheless, the Lord was still a present help in time of trouble. I doubted that I had never believed aright, and so could have no saving relation to God:

but he made me to see him as he was, *all in all*; and that I need not want him for my God, since he said, "I am the Lord thy God;" and that though, on account of my deadness and darkness, I could not produce proper evidence of my faith, yet he, without regard to any condition on my part, as the foundation of my relation to him, had solemnly and irrevocably declared, "I am the Lord thy God;" and that it was not my faith, but his own life giving declaration, that was the ground of my right and claim to him. He made me farther see, he would not have put this life-giving word into my hand, unless he allowed me to take the benefit and comfort of it. Upon the foot of this divine, gracious, and irrevocable grant, I therefore cried out, "That this God was my God for ever, and would be my Guide even unto death."

While at different times I took a view of my own unworthiness, without looking to Jesus Christ, my faith and hope in the mercy and grace of God were very much discouraged; but I was led on to see, that however unworthy I was of any favour from God, yet Jesus Christ his Son, was well worthy of all the salvation I needed, or could enjoy; and that he was glorified in the Spirit's taking of his things and shewing them unto men,—nay, unto me; and was worthy to be so glorified. I was also overwhelmed with apprehensions of my great guilt before God, and of the great power of my indwelling corruptions; but being led out to view Jesus Christ as the great God my Saviour, oh how my great sins and great corruptions melted away before this great God my Saviour! I saw that the greatness of my guilt, and the strength of my inward corruption, did but give Jesus Christ an opportunity of manifesting his great merit and power in pardoning and subduing the same; and I saw that, God having dealt with Christ according to the desert of my sins, justice itself required that he should deal with me according to what Christ had deserved by his obedience and suffering.

When I was plunged into fearful doubts concerning the certainty of my eternal salvation, the Holy Ghost led me to see my life was hid with Christ in God; and that therefore I could not be deprived of it, unless God could be overcome by my spiritual enemies. I saw that God had given me his word, his seal, his oath, as the securities for my eternal life; and that I could desire nothing further. When I was perplexed with doubts, whether I had

by

by faith received Jesus Christ, I was made to ponder, that without all doubt, God had fully and freely given him to me in the Gospel. The views of this drew out my soul towards him, that nothing less could content my heart than to be eternally in his presence, to praise and thank him for his unspeakable gift — When I was oppressed with fears, lest my deceitful heart would cheat me out of my eternal salvation, the Lord enabled me to commit the keeping of my salvation, and of my heart too, to himself; and to flee to him to hide me, not only from Satan and the world, but also and chiefly from my own wicked heart. Being oppressed with fear, lest I should have been satisfied with the mere externals of religion, I was, by the Holy Ghost clearly instructed, that not these, but God himself enjoyed in Christ, could avail to the pardoning of my sins, the subduing of my corruptions, and the healing of my nature; I therefore resolved, since God himself was freely given to me in the promise, nothing less should content me than himself, as my *all in all.*

When I was overwhelmed with dread, lest I should be in a delusion, building all my comfort and confidence on the word of God, without feeling the operations of the Holy Ghost to work faith in me, I was led to see there is a wide difference between the warrant of faith and the working of it; and to see that faith is founded on the authority and faithfulness of God, manifested by himself in his own word; and that wherever there is a trusting to that, it must of necessity have been produced by the operation of the Holy Ghost.

Being distressed with respect to my spiritual condition, when I saw and felt all things wrong within me, I was much refreshed by these words *, "Behold I make all things new;" for I perceived clearly, though my heart was so bad that it could not be mended, yet the making of all things new, well suited my condition. When the multitude of my transgressions made me afraid to come boldly to God's throne of grace, to ask and receive saving favours from him, he enlightened my mind to see that it was only such as, through being sinners, needed salvation, that Jesus Christ came to save; and that God, to encourage me to boldness in dealing with him, had expressly invited me to come and reason together with him; and assured me, the issue should be safe and happy for

* Rev. xxii. 5.

me; and that though my "sins were as scarlet, they should be made as snow; and though they were red as crimson, they should be made as wool;" and that he had even directed me to take with me words, and say, "Take away all thine iniquity, and receive me graciously." He also further encouraged me, by shewing me the wonderful treasury out of which I might and should be supplied, "even all the fulness of God;" and his wonderful measure of communicating that fulness for the supply of all my wants, "according to his riches in glory, by Christ Jesus."

Mr. A. Thomson having, in his sermon at Craigmaillan, made a most earnest, full, and free offer of Jesus Christ, and his complete redemption to the whole assembly, as in themselves sinful, guilty, and self-destroyed men, the sovereign grace and kindness of God so powerfully overcame my heart, that I found it as impossible not to believe in Christ, as ever I had done to exercise faith. Wherever I turned my thoughts, this sovereign love and grace met me, as it were, face to face, and made me yield up myself as its prisoner, fully and cheerfully content to be its everlasting monument and unparalleled debtor. After this, I for a time went on my way rejoicing.

In the whole time of my concern about the salvation of my soul, I have ordinarily either enjoyed great comfort, or been plunged into deep inward distress, often on the very brink of despair; but by views of Jesus Christ's infinite merit, infinite power, and faithful word, and by views of the connexion of his glory with my salvation, I was preserved from absolute despondency; for I saw that I could not despair without supposing that Jesus's blood was not a sufficient price to purchase my eternal redemption; and that his almighty power, love, and grace, were not able to save me. I saw that I could not despair without supposing, that, in his word and his oath he had uttered abominable falsehoods to deceive me; and that he was willing infinitely to dishonour himself, in order to damn me: or, that he would gain as much honour to himself in my eternal misery, as in all the obedience and death of his Son.

*** To the above account, written by Mr. Archibald, is subjoined short comments on many passages of Scripture, which afforded him peculiar instruction and consolation. They all discover a strong mind and ardent zeal for divine truth practically applied; but we cannot at present spare room for their insertion.

THE

THE LAST WILL AND TESTAMENT OF THE REV. A. DUNCAN.

To the Editor of the Evangelical Magazine.

SIR,

Some Months ago, you were pleased to insert a short Account of a worthy Ancestor of mine. I have lately met with a larger Account of him; to which is annexed, his Last Will and Testament, which I have transcribed and sent to you: it is in his own words. If you will be so good as to admit it in a corner of your Magazine, you will oblige your affectionate Friend,

Palace Street, Pimlico. J. DUNCAN.

I ANDREW DUNCAN, a sinful wight, Christ's unworthy minister in his glorious gospel, being sickly and weak, worn with years and heaviness of heart in the pilgrimage, and being now weary of this loathsome prison and body of death, because of sin, and having received sundry advertisements and summonses of my Master to flit off this uncouth country, the region of death, home to my native land, I am now sitting upon the prison-door threshold, ready to obey; waiting until the messenger be sent to convey me home to that glorious place, even the Heavenly Jerusalem, that I may enter into possession of my heritage,—even that glorious kingdom of eternity which Christ came down from Heaven to secure for me,—and then went up to prepare and possess it in my name, as my attorney, until it pleased his Majesty to take me thither, that I may, in my own person, possess it with him.

I set down this declaration of my latter Will concerning these things which God hath lent me, in this manner following:—

1st, As touching myself, body and soul. My soul I leave to Christ Jesus, who gave it,—and when it was lost, redeemed it,—that he may send his holy angels to transport it to the bosom of Abraham; there to enjoy all happiness and contentment. As to this frail body, I commend it to the grave; there to sleep and rest as in a sweet bed, until the day of refreshment; when it shall be reunited to the soul, and shall be set down at the table with the holy patriarchs, prophets, and apostles; yea, shall be placed on the throne with Christ, and get the crown of glory on my head.

As for the children whom God hath given me (for which I thank his Majesty) I leave them to his providence, to be

be governed and cared for by him; beseeching him to be the tutor, curature, and agent in all their ways; yea, and a Father; and that he would lead them, by his gracious Spirit, through this evil world, that they be profitable instruments, both in the kirk and commonwealth, to set out his glory; beseeching them, on the other part (as they would have God's blessing and mine on all their affairs) to set him before their eyes, and to walk in his ways, living peaceably in his fear, in all humility and meekness, with all those they would have to do with, holding their course to Heaven, and comforting themselves with the glorious and fair-to-look-on heritage which Christ hath consigned to them, and to all that love him.

Under God, I leave Mr. John Duncan, my eldest son, to be tutor to my youngest daughter, Bessie Duncan, his youngest sister; to take care of her, and to see that all turns go right, touching her person and geat *.

My executors I leave my three sons, Mr. John, William, and David Duncan, to do my turn after me, and to put in practice my directions; requesting them to be good and comfortable to their sisters,—but chiefly to the two that are at home, as they would have God's blessing and mine.

As concerning my temporal goods, the baggage and stuff of the earth,—as I have gotten them in the world of God's liberal hand, so I leave them behind me in the world; giving most humble and hearty thanks unto my Heavenly Father for so long and comfortable a loan of the same.

Now farewell sinful world, and all that is in thee! Farewell, dear Wife, blessed partner of all my weals and woes, for many years, in my dreary pilgrimage! Farewell, dear children, now no longer mine; for I have in faith, turned you all over to the unerring care of Him that gave you to me, in hopes of meeting you in my prepared habitation above. Farewell Sabbaths, pulpit, and pulpit-work; my delight, my joy, my soul's comfort! Farewell, church, and all spiritual friends, till I meet you at my home in glory!

Yours, in my dear Master,

ALEX. DUNCAN.

Samuel Rutherford, } Witnesses, this 14th day of April,
Robert Cunningham, } 1626.

His dear relations and brethren in the ministry and persecution for Christ's sake.

* Goods.

ON

ON HOPE.

HOPE is the grand stimulus to all the actions and pursuits of men of every description. The Man of the World, in the prosecution of all his schemes, *hopes* to gain by them, or he would not engage therein. The Man of Pleasure *hopes* to gratify his sensual appetites, or he would not follow Pleasure. In short, men engage in nothing without a *hope* that they shall, one day or other, reap some benefit from their pursuits.

Hope comprizes three ideas, — Desire, Expectation, and Patience. That we cannot be said to hope for any thing, unless we have some *desire* for it, is self-evident: — nor can we hope for any object without some *expectation* to possess it. Hence we say, when disappointed, we have lost our *hope*. — Neither can we hope for any thing without *patience* *. If we enjoy an object, we cannot be said to hope for it, because we already possess it. We cannot suppose, that as soon as we desire or expect any thing, we shall possess it immediately; but we must wait patiently for it, before hope be turned into enjoyment.

All the objects that men of the world fix their hopes upon, will finally disappoint them; because they are in themselves unsatisfying. The sordid worldling, in the schemes he has laid, seldom attains the object of his wishes; and if he does, he does not find the happiness he proposed to himself in the possession of it. The lover and pursuer of pleasure is likewise disappointed and unsatisfied: there is a something in all his sweets that leaves behind a bitter.

But the hope of a true Christian is a *soul-satisfying hope*; it inspires the possessor of it with holy desires, cheering expectations, and submissive patience. The object of a Christian's hope is Jesus Christ; through and by him he hopes for a public acquittance at the bar of God, and to enjoy a perfect state of felicity hereafter. The nature of a Christian's hope is lively and durable; it lives in death; it introduces into his soul, as its inseparable companion, a fortitude becoming the character he sustains under all the trials of life; it animates him with a vigour and cheerfulness of mind under every affliction; and enables him to be still pressing forward in his course,

* Rom. viii. 25.

notwith-

notwithstanding every difficulty, till at last he gains the summit of all his hopes and wishes, in sitting down with Christ in that kingdom which is incorruptible, undefiled, and that fadeth not away. STIA.

ON SLEEPING IN TIME OF WORSHIP.

To the Editor.

DEAR SIR,

I THINK I recollect reading in your Magazine, some observations on the various troubles of God's ministers; and, among the rest, instancing that of their hearers *sleeping in the house of God during divine worship.* This is certainly a very great grief to their minds; nor can I help suspecting, that many, who are notoriously culpable in this view, are ready to think this is, at most, only a human infirmity, and by no means so sinful in the sight of God as it certainly is. I am led to this train of thought, by observing, that some such persons are very sharp in reproving sin in others, as if they thought themselves very circumspect in their walk, when a great part of their time in the house of God is shamefully slumbered away, Sabbath after Sabbath; though, perhaps, in other respects, their conduct may be ornamental to their profession.

Allowance, undoubtedly, should be made, in some cases, for bodily disease; but let it be remembered, where the practice is indulged, that it is at least an undesigned insult to the Majesty of Heaven, — to the elect angels present, — to the minister whom they attend, — and to the wakeful part of the congregation. It is also a ground of triumph to those wicked spirits who are figuratively compared to the fowls of the air, and who are watching to steal the good seed that may be sown; and, strange to think, as if the sermon operated as a *composing-draught!* I have often observed, the moment the discourse has been ended, the sleepers have awoke, and become all attention. If you, Sir, should see the propriety of inserting these hints, perhaps, it may please the God of all grace so to affect the minds of some drowsy hearers, that they may consider and amend their ways.

PHILOLOGUS.

To

THE PEELED BOUGH.

To the Editor of the Evangelical Magazine.

SIR,

MY Fruitful Bough has passed under more than an autumnal change since my last communication. "The summer is over and gone;" and my once flourishing Bough is lamenting, "I am made white, I am peeled, I have no fruit, or blossom, or bud, or bark," yet

Wooburn, Bucks. UNCONSUMED.

"HE hath laid my vine waste, and barked my fig-tree; he hath made it clean bare, and cast it away; the branches thereof are made white*." This is a figurative representation of the afflicted state of the Jewish church; and may serve to exemplify the experience of tried Christians. The engrafted brand became a fruitful bough; but now it bewails its peeled condition. There are seasons when believers have an affecting sense of their own emptiness, poverty, and inability. It is needful that they should feel that they are nothing, have nothing, deserve nothing, and that they can do nothing, but only as they are in, and aided by the Lord Jesus Christ. These feelings endear the Saviour to them.

Some of the most advanced in grace have been sadly peeled and left bare, according to their own account of themselves. It is truly an affliction to a sincere mind to feel its fruitless state. One of the holy prophets, when he heard the songs and high praises of others, "Glory to the righteous," himself exclaimed, "My leanness, my leanness!" Another laments, "Wo is me, for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage. There is no cluster to eat. My soul desired the first ripe fruit†." But, alas! it fails‡. "When I would do good, evil is present; and when I expect comfort, it is afar off. O wretched man that I am!" is often the cry of those who are taught the truth as it is in Jesus. —Seek, expect, and find all you want in the fulness of him who filleth all in all.

Self-dependence is a great prevention to a flourishing condition. The withdrawn branch cannot receive the sap from the root; the communications cease, comforts decline, graces wither and decay. An independent branch will be only fit for fuel§.—Indulgence of sin will hinder our

* Joel i. 7. † Micah vii. 1. ‡ Rom. vii. 21, 22. § John xv. 6.

advancement; it is like a worm at the root of the plant, which will cause it to fade and die *.—The neglect of means is often punished with darkness of mind, death on our frames, and the want of comfortable evidence of our being put among the children †.

Another cause of distress is our trusting to and feeding on our comforts, in preferring the streams to the fountain, regarding the incomes of our inheritance more than our title. This was David's case: "Thou madest my mountain so strong, that it cannot be moved. Thou hidest thy face, and I was troubled." At one time, he could realize the ruin of all his foes: at another, he feared his own overthrow. Our experience must be ever thus fluctuating while we trust on any thing but "oaths, promises, and blood."

When we survey the magnitude and multitude of our privileges, see our little improvement, and observe the prosperous condition of others, their firm faith, strong hope, ardent love, growing zeal, enduring patience, amiable uniformity of carriage, we are ready to say, "I am as the barren fig-tree." How great is the mercy that spares me! Why does not the Lord say, "Let no fruit grow on thee henceforward for ever ‡?"

The mind sometimes adverts to the singular acts of grace in the experience of Scripture saints. These are recorded in the eleventh of the Hebrews. It tries its own state by these as standards, and is discouraged. We should recollect, that to have the extent of their graces, we should be exactly in their trials. If we have the needful grace for the day, either to do or suffer, let us not complain. Look forward in hope; and, as good Mr. Newton says, "Leave the packet of to-morrow unopened till to-morrow comes. Sufficient for the day is the evil thereof."

Satan may be permitted to prevail. "The wild boar out of the wood doth waste it, and the wild beast of the field doth devour it §." If the Devil is permitted to succeed, he makes the bough very bare. In reality, as in David's case; and as to sensible evidence, in Job's. He seemed stripped of all, both in body and mind; but, in due season, he flourished again ‖. The enemy is watchful for every favourable opportunity, and diligent to improve it,

* Isaiah lix. 2. † Isaiah xlviii. 18. ‡ Matt. xxi. 19.
§ Psalm lxxx. 13. ‖ Job xlii. 12.

to

to distress those whom he cannot destroy. "The God of peace shall bruise Satan under your feet shortly *."

1. Get it well settled in your experience, that Christ and you are one. If this be not clear, there is not any thing that can go on comfortably: you will droop the wing in your flight towards Heaven, your hopes will sink, and your prospects will darken. If you have felt your need of him,—have given up yourself to him,—received him as the God-man in his person, work, atonement, authority, and offices, adhere to this in renewed exercises; prove it by believing; plead it in the lower Court of Conscience, and in the higher court of Heaven; ply it against Law, Justice, Sin, Satan, and Sense. Thus live on the Christ of your comforts, and not on the comforts of your Christ; "for man shall not live on bread alone; but by every word that proceedeth out of the mouth of God, doth man live †."

2. Let it be a fixed principle, that you have no inherent stock. "He putteth no trust in his saints." The beam is necessarily dependent on the Sun: — the moon has no light but what is imparted; it only reflects what is communicated: — the stream will dry up, if the fountain ceases to send it still forward; if the heart ceases to beat, every member in the body will weaken and become inactive; — the leaf will wither and fall as the sap retires, or as its circulation is impeded. Thus it is in spiritual life. "From me is thy fruit found ‡." "All my fresh springs are in thee §." It is a high attainment to be content to be nothing, and the most difficult duty; but the highest privilege to be ever receiving until we are filled with all the fulness of God in the heights of glory.

3. The lamenting and doubting believer (for such there are) should remember, that the Sun of righteousness will soon cause the spring season to return; then will apply, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, — and the vines, with the tender grape, give a good smell ‖." Should he delay, and not rise so soon as expectation might promise, like a morning without a clouds, fear not. The natural sun, though often under clouds, yet has never forsaken our earth; nor will the greater Sun his church. Thus

* Rom. xvi. 20. † Mat. iv. 4 ‡ Hosea xiv. 8.
§ Psalm lxxxvii. 7. ‖ Song ii. 11, 12, 13.

saith the Lord, "If ye can break my covenant with the day, and my covenant with the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant *."

Be sealed in everlasting silence, O thou still replying tongue of unbelief! Hath he said it, and shall he not do it? He is faithfulness itself. I set my seal and amen to his truth. May his Spirit seal my faith with his "Amen! be it unto thee even as thou wilt." I will thy presence here! I would thy presence for ever!

4. He has promised to renew, and give fresh life, bark, bud, blossom, and fruit. "The dry tree shall flourish; thy dew shall be as the dew of herbs; I will be as the dew unto Israel." Inferior miracles subside; the most important and interesting continue, in regeneration, reclaiming, conservation, and glorification. Every promise expresses his fixed purpose. That which he has spoken with his mouth, he will make good with his hand. Were we to turn promises into prayers, the Lord would turn them into praises. "He will revive us; and after three days, we shall live in his sight." The spring, the cheerful summer, and the ripened fruit will appear in perfection, to shew that the Lord is faithful. Sing now the prophet's song: "Although the fig-tree shall not blossom, neither shall fruit be in the vine; yet will I rejoice in the Lord: I will joy in the God of my salvation †."

* Jer. xxxiv. 20—26. Isaiah liv. 7. throughout.
† Hab. iii. 7, 18.

ON ASKING A BLESSING AT MEALS.

"Whether ye eat or drink, or whatever ye do, do all to the glory of God."—*Paul.*

THE partial acknowledgment of the divine goodness in the provision of our table, is a truth too obvious to be questioned, and has been deplored by many. In no instance, perhaps, more than in this, where duty is concerned, does the practice of Christians differ; some families imploring a blessing at all their meals; others omitting the morning and afternoon; and many the afternoon only. Why one meal should be considered more worthy than another, is what has not yet been explained. Is it because we are under greater obligations to God for the provisions received

received at those times? or, because our morning and afternoon meals are of our own procurement? Such a thought is instantly rejected; the universal belief of Christians is, that every good and every perfect gift cometh down from the Father of Light, and certainly demands our gratitude and acknowledgments.

The evil complained of, perhaps, originates in one of these two causes,—*inconsideration* or *shame*.

1. *Inconsideration.*—Those who neglect soliciting a blessing at any particular time, cannot surely live under the impression that every meal of which they participate is the actual bestowment of God, and an expression of his fatherly care and munificence. However their judgments be informed "that all things are of God," their conduct is greatly defective and inharmonious. "If ye know these things, happy are ye if ye do them," is the constant language of our divine Lawgiver.

2. *Shame* may be assigned as another cause of the neglect. Many Christians, through a sinful compliance with worldly customs, or to avoid singularity, although they habitually perform the duty, omit it when they receive strangers at their table, sometimes alleging (for want of a better plea) they are commanded "not to cast pearls before swine." But is this consistent with their character as a peculiar people? Are not those worldly imitations, in effect, an attempt to fill up that great gulph, which God has placed to prevent a criminal intimacy between his people and the world? Where is our peculiarity, if our practice be the same? We are commanded to do all to the "glory of God;" but are we not thus affording a proof that we are influenced by "the fear of man, which worketh a snare?" Is it coming out from the world and being separate? Is it not concealing our living as the servants of the Lord Almighty?

If a sanction be required, behold the example of our Lord and Master, when feeding the multitudes; see him at Emmaus*; read the motto of this paper; attend to the conduct of the Apostle Paul†; and observe, particularly, the preciseness of the Evangelist John‖, "they did eat bread *after that the Lord had given thanks.*"

Such an acknowledgment reminds us of our dependence upon God; that it is "he who prepares our table and makes our cup run over;" it becomes frequently a clue to serious

* Luke xxiv. 30. † Acts xxvii. 35. ‖ John vi. 23.

conver-

conversation, and is some proof of our desire to honour and acknowledge him in all our ways. On the other hand, an omission is a tacit declaration of our indevotion and ingratitude; frequently places Ministers and Christians in unpleasant circumstances. In our social visits, we have often waited, in painful suspense, to be requested to ask a blessing.

More need not be added: a word to the wise is sufficient: we live in a day characterized, not so much by doctrinal as practical errors. Believers in Jesus, remember ye are a devoted and peculiar people. Ye Ministers of Christ, set for the defence and honour of the gospel, promote among your flock active piety, reprove, rebuke, exhort.

IGDALIA.

LETTER TO A SISTER,
ON THE EVIDENCES OF RELIGION.

My dear Mary,

IN the conclusion of your affectionate letter, you express a wish that I would write freely and fully to you upon the subject of those impressions which it has pleased Almighty God to make upon my mind, concerning the importance of religion. I wish I had been more explicit when I wrote to my father; but indeed (I am ashamed to say) I durst not trust myself. However, since the receipt of your letter, and after much supplication at the throne of grace, I trust I have obtained such an insight into the excellency and importance of the religion of Jesus, that no consideration whatever will tempt me to depart from that way; wherein I now declare, as in the sight of God, it is my wish to walk. But you are anxious to know the means that were instrumental in leading me to a sense of my sinful state. For a considerable time I was in the habit of intimacy with a young man who had imbibed, to a violent degree, the principles of Deism. Our intercourse was carried on with all that ease and familiarity which are common among young friends. He conceived the truth of his opinions to be firmly established, and ridiculed the idea of the Bible being the word of God. He advanced with much fluency of utterance, and apparent conscious sincerity (what he called, and what I then, in a certain degree, thought) arguments in support of his sentiments, which

which it was not in my power to controvert, and which were calculated to leave my mind in a state of doubt. Here, Mary, was a lamentable instance of the impiety of which the human heart is capable, while under the dominion of sin, and of the awful effects of a habitual neglect of religious pursuits. Before that time, I was not aware that arguments of so plausible a nature could be brought forwards in defence of the Deistical system; but, though unable to disprove them, I could not reconcile myself to the idea of an absolute and avowed disbelief of the divine revelation. My conscience told me it was wrong; and that, under such circumstances, it was my business and duty to make a careful examination of the evidence in support of the Christian religion. This I immediately set about, and read several books in defence of Christianity, especially, "An Apology for the Bible," by the Bishop of Llandaff; "An Apology for Christianity," by the same; and "A Plea for Religion," by Mr. Simpson. In the course of the investigation, I was struck with many things, but particularly with the uniform fulfilment of the prophetic parts of the sacred Scriptures. An argument almost irresistible! and clearly proving, that "those holy men of old spake as they were moved by the Holy Ghost."

Without enlarging here at present, it will be sufficient to say, that, by the blessing of God, my mind was so impressed with conviction, that the divine revelation, which, before, had been deemed by me, as it was by the Greeks, "Foolishness,"—now, clearly appeared to be the "power of God unto salvation to every one that believeth!" The total insufficiency of human reason, or the light of nature, to point out the path of duty and happiness, the natural darkness of the human understanding, and the perverseness of the human will,—became evident; and I felt that, to be merely a partaker of faith in revealed religion, would be of little avail, without a participation of its power and benefits! That excellent pamphlet of Mr. Cooke's *, (my sister Elizabeth's gift) was suited to my case, and was useful in bringing me to a sense of my need of pardon and salvation. In this state of mind, I visited our friend Mr. P——. The word of God, as it was preached by him, was useful in confirming and strengthening my convictions; but, at the same time, I felt such a conscious insensibility to the power of those divine truths, that I could not

* Reason paying Homage to Divine Revelation.

prevail

prevail on myself to open my mind to him: a circumstance of which I now greatly repent. I returned into S—— with a load of painful reflections. I saw how greatly I had neglected a privilege that might have been made useful to my soul; and made a solemn resolution to implore the grace of God to deliver me from that insensibility, and to enable me to devote the remainder of my days to the great concern of eternity. My dear Mary advises me to embrace every opportunity of studying the Bible. May the great Author of it give me grace to follow the advice! I feel its value. David enquires, "Wherewith shall a young man cleanse his ways?" and answers, "By taking heed thereto, according to thy word." He then observes how he himself conversed with the divine word. He read it, he meditated on it, he even "hid it in his heart." By it we learn to know God and Christ, and the things which belong to our present and everlasting peace; the mind and will of God are divinely unfolded, and the path of life clearly discovered!

Oh may I then this word receive,
And all its sacred truths believe!
So shall its power my heart renew,
And all my reigning sins subdue!

When I reflect on the wonderful love and condescension of the eternal God towards his sinful creatures, as manifested in his plan of redemption, I am astonished! and feel an ardent desire to obtain that pardon and salvation, through the merits of a dying Saviour, which he has promised to all who turn to him with sorrow and contrition for their sins. Cheerfully will I surrender all the pleasures and enjoyments of this vain and uncertain life, for the sake of an interest in Him who "forgiveth iniquities and redeemeth from destruction;" for what will it profit me if I gain the whole world and lose my own soul? I wish to maintain an habitual sense of the divine Presence, and of the natural depravity of my own heart, as a foundation for further progress in the divine life; for I long to be united to you in Christ Jesus. Oh! Mary, pray for me, that I may be kept in the fear of God! and that I may be enabled to overcome every stumbling-block which Satan, the great enemy of souls, may throw in my way. I know I have an interest in your prayers, and I bless God for it. Let me hear from you very soon. Remember me kindly to all at home, and believe me to be,

Dear Mary,
Your affectionate Brother,
J. L. B.

ANSWERS TO QUERIES.

MR. EDITOR,

Observing that several Queries, suggested in the course of the present volume, have as yet received no answer, I beg leave to offer the following concise Solutions till you shall receive something more satisfactory. YOUR CONSTANT READER.

QUERY I, page 227, respects the meaning of Isaiah liii. 8. "He was taken from prison and from judgment; and who shall declare his generation?" In reply to this, I beg leave to offer the translation, and part of the note of Bishop Lowth: —

> "By an oppressive judgment he was taken off;
> "And his manner of life who would declare?"

The first line partly corresponds with the marginal reading of our common Bibles, "He was taken away by distress and judgment;" and the quotation in Acts differs rather in sound than in sense (being taken literally from the Septuagint) all the versions meaning that he suffered most unjustly, though under the pretence of justice. In the second line Bishop Lowth takes the word (דור) usually rendered *generation*, in a peculiar sense, as referring to the character of the accused; and he shews it was an ancient custom among the Jews, to make proclamation for witnesses in favour of a prisoner: a custom designedly omitted in the case of Jesus; no one was permitted, and no one dared, to appear on his behalf. The word may, however, possibly admit a more usual sense. Taking *generation* for *posterity*, it may mean that he was taken away in the prime of life, without the possibility of descendants (a great object with an Israelite); "for he was cut off from the land of the living." In a mystical sense, however, the prophet tells us, in a subsequent verse, "He shall see his seed,— he shall prolong his days;" and who then can "declare his generation?"

In page 316, I meet with two other Queries, which I shall a little abbreviate: —

I. "If a professor be ever so moral, &c. how can he be said to have his heart in Heaven, while he is continually immersed in business, and his hands and heart are evidently engaged in earthly things?" — *Answer.* If such a professor be so engrossed in this world, as totally or almost to neglect a better, it is too evident, either that he has no

higher portion, or has stopped short, for the present, in pursuit of it. But if the providence of God calls to such a situation, — if the necessities of his family urge to this close application, — or if he is labouring that he may do good to others, — "Then let him be diligent in business, fervent in spirit, and serving the Lord."

II. On that promise, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall receive them;" it is enquired, Whether the promise refer not to things temporal as well as spiritual? and "Whether I am not required to believe, that God will surely give me the blessing I have asked, though I have waited long and have yet no prospect of it, seeing my spiritual interests are concerned in it?"

This query is complicated and obscure. Doubtless, "Godliness hath the promises of this life, and of that to come;" but then there is this difference: — spiritual blessings (as pardon, sanctification, &c.) being certainly good for us, are promised absolutely, and should be so prayed for. But temporal blessings being of that equivocal nature, that they may either do us good or harm, must be asked for conditionally, as in the instances above cited. As to our spiritual interests being concerned in any specific blessing, it may be more than we know. The object to which we look for help or comfort may be our ruin. With respect to the text particularly quoted, the context shews it refers immediately to the faith of miracles, which could remove mountains into the sea *. A.

* Mark xi. 24. compare ver. 23.

ON SAMPSON'S FOXES.

To the Editor.

SIR,

THE paper, page 485, in your last, relative to this subject, merits attention, both on account of the respectability of your correspondent and his authorities. As free discussion on such subjects may have its use, you will permit me to offer my objections.

I. Though I admit small mistakes must sometimes occur in copying, I find no countenance to the conjecture here, either in Kennicott, or De Rossi, or in the ancient versions.

II. I do not find any similar word signifying sheaves. *Shoarim*

Shoarim (שערים) indeed is *barley*, but not sheaves; and the proper word for sheaves is אלמם (*Elemim*) which has no resemblance to the other *.

III. I cannot understand how Sampson could let go (or send) the burning sheaves among the shocks and standing corn, and especially into the vineyards.

IV. All objection to the fact seems to me completely silenced by the following passages, quoted in Mr. Parkhurst, on שעל.

"However strange the history of setting fire to corn by tying fire-brands to foxes tails may sound to us, yet we find such a practice mentioned in the 38th fable of Aphthonius; and, what is more remarkable, Ovid, Fast. lib. iv. line 681, mentions a custom observed at Rome every year, about the middle of April †, of turning out foxes into the circus with burning torches to their backs,

—— missæ junctis ardentia tædis
Terga ferunt vulpes, ——

which custom Bochart derives from this very exploit of Sampson." T. W.

* Gen. xxxvii. 7.
† The very time of Canaan's wheat-harvest.

ANECDOTES.

THE learned Henry Ainsworth was an exile in Holland, for Nonconformity. Here, having found a diamond of great value, he advertised it; a Jew claimed it, and offered him any gratuity he desired; but Ainsworth, though poor and persecuted, only desired him to procure him an interview with some Rabbins. To this the other agreed; but, not being able to procure it, is strongly suspected to have poisoned his benefactor; and thus the good man was a martyr to his own generous honesty.

THE Rev. Mr. Towle having often heard the late excellent Mr. Romaine throw out severe reflections on the Dissenters, determined, one day, to wait upon him on the subject. This he did; and having made some observations and complaints, Mr. Romaine replied, "I do not want to have any thing to say to you, Sir." — 'If you will hear me, Sir,' rejoined Mr. Towle, 'I will tell you my

name and profession: — I am a Protestant Dissenting Minister.' — "Sir," said Mr. Romaine, "I neither wish to know your name, nor profession." — The former bowed, and left him; but some little time after, Mr. Romaine returned the visit: "Well, Mr. Towle," said he, "I am not come to renounce my principles; I have not changed my sentiments; I will not give up my preference to the Church of England, &c. but I am come as a Christian, to make some apology. I think my behaviour to you, Sir, the other day, was not such as it should have been." — They shook hands, and parted friends; both agreeing to maintain their respective sentiments, with a mutual esteem for each other's person.

Cadogan's Life of Romaine, p. 91, *&c.*

INNOCENT III. filling the Pontifical Chair of Rome in the time of King John, and being desirous of placing Cardinal Stephen Langton as Archbishop of Canterbury, in order to prevail with John, sent him a most affectionate letter, with a present of four gold rings, set with precious stones. He begged John to consider seriously the *form* of the rings, — their *number*, — their *matter*, — and their *colour*. Their *form* being round, shadowed out Eternity; for which it was his duty to prepare. Their *number* four, denoted the Four Cardinal Virtues; which it was his duty to practise. Their *matter* being gold, the most precious of metals, denoted Wisdom, the most precious of accomplishments; which it was his duty to acquire: and as to their *colour*, the green colour of the emerald, represented Faith; the yellow of the sapphire, Hope; the redness of the ruby, Charity; and the splendor of the topaz, Good Works. John received the rings, thought all the Pope's illustrations very beautiful, but was resolved not to admit Stephen Langton as Archbishop of Canterbury.

See Goldsmith's England.

GOOD MR. WASE (for some years a laborious and successful preacher in Wiltshire) used to say, he considered three things when he preached: — "1. I have immortal souls to deal with; — 2. There is a free and full salvation provided for such; — 3. All the blessings of the gospel are treasured up in the Lord Jesus."—It is desirable that every minister would consider well the same things.

OBITUARY

OBITUARY.

To the Editor.

Sir,

The following is a short account of the Lord's dealings with Wm. Maud, a blind boy, about seventeen years of age; who was interred in the little burying-ground belonging to our chapel, at Howden, the 28th of February, 1802. Yours, &c.

WILLIAM MAUD.

THE first time I went to see him, was Nov. 5, 1801, when he had been several weeks confined to his bed. He had been in a poor state of health all the preceding summer. I said to him, 'As you are so very ill, do you think you will ever recover?' He replied, he did not. I then began to converse with him on religious subjects; which he very readily attended to. I said, 'Did you ever see yourself a poor lost sinner?'—"Yes," said he; "I was led to see myself so the last Sabbath night you preached at our house, while you was at prayer." After some further conversation, I asked him, if he had begun to pray? — "Yes," said he; "and when I am not engaged in prayer, I think and meditate as much as I can on divine things, and feel great satisfaction in it." At his desire, I then went to prayer with him; and he seemed very much refreshed, hoping I would soon come again; adding, "I don't think I shall be saved for your praying with me; but I beg you will come often."—The next time I went, I found him very comfortable. After asking him how he was as to body, I said, 'Have you any reason to believe that your sins are pardoned?' He replied, very composedly, "My mother was reading the fourteenth chapter of John to me this afternoon, and as I was meditating on it, and thinking of my helpless state, these words, "Thy sins, which are many, are forgiven!" much impressed my mind, and gave me unspeakable consolation." Asking him if Christ was precious to his soul; and if he saw him all-sufficient and willing to save him, He said, "The third chapter of Daniel was read to me a few days ago; and I had a comfortable view of both his ability and willingness to save me." Being asked if he ever thought he should recover? he calmly replied, "I believe I never shall. Indeed, I have no desire; if the Lord is pleased to make me ready, it is my desire to leave the world! for there is nothing in it desirable for any one; but especially for me!" Prayer was the very element in which his new-born soul lived. As he was first called and awakened by hearing prayer, so he was the most happy, either in hearing prayer, or in engaging in it himself. He was frequently heard to pray for the whole family, according to their state and situation. He enjoyed much of the divine presence in general, and seldom doubted of his interest in Christ. His affliction was very great, his pain being very acute, yet he was rarely heard to complain. His soul was frequently carried out in fervent prayer, to be released from the many infirmities he felt, and be with Jesus, which is far better; notwithstanding, he earnestly prayed for patience and resignation to the will of God. Being asked, if he thought the Lord did not deal hardly with him? He replied, very sharply, "No, I have no need, when I consider what a great sinner

sinner I have been." He often desired the word of God to be read to him; and found some parts of it very precious to his soul; particularly Romans 8th and 14th chapters, and the 14th of John. These chapters he desired to be read to him often. A little before his death, he wished me to preach a sermon from Rom. viii. 26. "Likewise, the Spirit helpeth our infirmities." I asked him, if he found these words suited to his case? He replied, "The Spirit helps me in all my infirmities."—I was with him a little before his departure, and he said, "I hope you will not fail to preach from the words I have mentioned, when I am gone. I hope you will attend my funeral, and bury me in your chapel-yard." After I had promised to do so, he said, "Now I have no more to request of you." He lay for several weeks at last in a very weak state, and said but very little. I was with him a few days before his dissolution; and when he heard me, he said, "It is hard work now; but I shall not be long!" I asked him, if he was comfortable? He said, "Yes; Christ is very precious; and I hope I shall soon be with him now!" The last day or two he was very desirous to be released, that he might be with his dear Saviour. Being raised up in bed to receive a little wine and water, after receiving it, he breathed his last, with these words, "It is done! It is finished!"

J. W.

MARTHA VORLEY.

MARTHA VORLEY, aged twelve years and six months, was the only child of her parents; who would have been inconsolable, but for the riches of divine grace that shone forth in her as the lamp of life was expiring. She died at Wellingborough, March 10, 1802. Her illness lasted but about the space of ten days. Her death was not apprehended by her friends until near the last, especially by her parents, who greatly mourn the loss of so promising a child. She was a girl of a sedate turn of mind, fond of reading, in which she made early proficiency; and was encouraged in her inclination of reading such books as tended most to the improvement of the mind. Her moral deportment amongst her young acquaintances, and dutiful regard to her parents, gained her respect from those around her. She attended generally under the preaching of the gospel; but nothing of a special spiritual effect seemed to be produced. She was asked, Whether she found any impression from the word preached? She replied, "No." A little before her last illness, she was conversed with about the importance of death, and the necessity of a change of heart, as a meetness for it. This drew tears from her eyes; but she made no reply. There was nothing farther spoken on these subjects until her illness; and then a friend being impressed with the importance of the soul's salvation, spoke a few things to her, which drew from her answers that afford a pleasing evidence the Lord was with her.

Being asked if she was afraid to die? she answered, "No, if I am going to Jesus; but, if not, I am afraid!" A friend then said, 'You know you are a sinner.' She replied, with looks and emphasis past all description, "Yes, and a great one too!" It was then rejoined, Christ came to die for such. She replied, "I long to see him on the tree pierced for me." Being asked whether she saw she was lost? she said, "I am!" Her friend then told her, Jesus came to

to seek and save such. She with anxious desire, looking upon those around, said, "Say more, say more!" Suitable passages were then cited to her; which, with eagerness, she seemed to drink in, and said, "Say more!" It was said to her, 'You are very ill indeed' She answered, "This is nothing to Hell!" A friend said, 'Do you think you deserve Hell?' She earnestly rejoined, "A thousand Hells!" She was asked if she could pray; she said, "No." It was then said, 'Prayer does not consist in words, but in desires. She then lifted up her dying hands for some time, in a devotional attitude, then paused a while. After this, she said "Let my text be this, "Let me die the death of the righteous, and let my last end be like his." (Which subject the Rev. Mr. Bell, late of Wellingborough, spoke from at her funeral.) She repeated the whole of that verse in Mr. Watts's Hymns:

"That awful day will surely come," &c.

She was then asked, if she was willing to leave father and mother? "Yes, to go to Jesus!" When asked whether she could repent? she said, "I shall, if God enables me" And just before she departed (which were nearly her last words) "Come, Lord Jesus!"

As nature was dissolving, her mind was engaged wholly upon spiritual things; her faculties continued to the last; and articulation ceased but a few minutes before she fell asleep without a sigh or groan.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Sick Man's Employ; or Views of Death and Eternity realized: occasioned by a violent Fit of the Stone. To which are added, Devotional Exercises for the Afflicted. By John Fawcett, A. M. 12mo.

THIS is a new edition of a very useful and excellent little book. The former part was, as the title expresses it, the result of the author's own painful experience: in the latter part, he has availed himself of the experience of others; and we can safely recommend the whole as a very suitable companion to the sick, those particularly who are not wholly unacquainted with the nature of true religion.

Ten Sermons on the Power and Grace of Christ, and on the Evidences of his Glorious Gospel. Preached at Northampton. By Ph. Doddridge, D. D. 8mo.

A VERY suitable present for young people in this age of infidelity; and we are happy to find that booksellers meet with so much encouragement to reprint works of this nature in so many and convenient forms.

A Looking Glass for the Professors of Religion; consisting of Seven Tracts on Practical Subjects. By the late Rev. J. Macgowan. *A new Edition.* 18mo.

MR. MACGOWAN is well known as the witty author of the Shaver's Sermon, on the expulsion of six young men from Oxford many years ago, for being "righteous over-much." This work, however, is perfectly serious and practical; and, perhaps, "A Looking-Glass" was never more necessary for "Professors" than in the present age, when they are so apt to look at others, and forget them

themselves. The present volume is miscellaneous, and contains the following tracts: A Rod for the Sluggard, — The Backslider's Warning, — A Caution to Drunkards, — The Gourd of Creature Comforts Withered, — Joshua's pious Resolution, — The Danger of Discord, —and Some Thoughts on Occasional Prayer.

Navigation Spiritualized; or a new Compass for Seamen: consisting of Thirty-Two Points of Pleasant Observations, Profitable Applications, and Serious Reflections: all concluded with so many Spiritual Poems. By John Flavel. *A new Edition.* 18*mo.*

We sincerely wish that every British seaman were furnished with this useful manual, as a guide to his voyage to eternity; for, though Mr. Flavel's style may be a little antiquated, especially in his poetry, yet it is always pertinent, affectionate, and savoury; and even that quaintness, which seems to polished minds an imperfection, may not a little recommend it to our honest tars, who are better judges of good sense and wit than they are of a correct style.

A Charge, &c. at the Ordination of Thomas Morgan to the Pastoral Office over the Baptist Church, Canon Street, Birmingham. By Messrs. Ryland, Fuller, *and* Sutcliff; *with Mr. Morgan's declaration of Religious Sentiments.* 8*vo.*

It will doubtless give pleasure to many of our readers, who recollect the important loss sustained by this religious Society, in the early decease of Mr. Pearce, to learn that his bereaved people are now provided with a minister, whose character and acceptance promise favourably to their spiritual prosperity and comfort. The names of the persons whose discourses are here presented, would, perhaps, alone sufficiently recommend them; but it is incumbent on us to add, that each part of the publication has intrinsic claims on general attention. Piety and good sense pervade the whole. Mr. Sutcliff's introductory address exhibits a brief view of ordination from the Scriptures; which may be the more acceptable for its deviations from the beaten tract. Dr. Ryland's charge, founded on 2 Cor. vi. 4—10, states, in a profitable and impressive manner, the difficulties, the means, the various experience, and the uniform objects of pursuit of the first preachers of Christianity, for the admonition, direction, and encouragement of the young minister. Mr. Fuller, from Heb. xiii. 17. considers the obedience and submission required of a people toward their pastor; and suggests the proper exercise of these duties, as they concern his public ministry, his social visits, his private reproofs, and his connexion with their church-meetings. He enforces such a conduct by three affecting arguments, obviously suggested by the text. We do not remember ever to have found within the same compass (fifty pages) a larger proportion of instructive and interesting matter on the subjects that are usually discussed upon similar occasions.

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The Christian church owes much to the Editor of these volumes, the Rev. John Brown, of Whitburn. No discourse has been admitted to a place in them, which has not, besides its value in other respects,

respects, this to recommend it,—That it is written in an Evangelical strain. They form a series of discourses, which not only exhibit the doctrines and duties of our holy religion in a clear and striking light, but are calculated to enrich the mind with useful knowledge in regard to the peculiar truths of the gospel; and serve as an antidote to the pernicious influence of many modern sermons, which possess almost nothing of Christianity but the name. The selection has been made from sermons formerly published by English Divines, in the course of the eighteenth century. The authors, many of whom, as Stennet, Whitaker, Pike, Braine, and Bradbury, are well known by their other writings, were men eminent for ministerial endowments, and whose praise hath long been in the churches. The greater part of the discourses were originally printed in detached pamphlets; and are now so rarely to be met with, that it was with great difficulty that copies of some of them could be procured. One of them only has ever appeared in any other collection.

We have only to add, that these volumes are affectionately recommended by the venerable Dr. Erskine, of Edinburgh; by the Rev. James Peddie, Minister of the Burgher Seceding Congregation in Bristo Street, in that city; and by the Rev. Arch. Bruce, of Whitburn, Tutor in Divinity to the Antiburgher Synod.

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RELIGIOUS INTELLIGENCE.

MISSIONS IN CHINA.

IT is well known that Catholic Missions have been long established in different parts of China; and the following Extracts, from the latest accounts, will be found interesting to many of our Readers. We are well aware that Missionaries do not preach an unadulterated Gospel; that their zeal is mixed with ignorance, and their devotion with superstition: still, however, we cannot but hope, that in the day when all their "wood, hay, and stubble" is consumed, there will be found some gold, silver, and precious stones remaining.

CHRISTIANITY, according to the Roman Catholic Communion, was established in various parts of China in the 16th century, by the labours of the Jesuits; and after a variety of difficulties, and persecutions, before the end of the century just closed, there were reckoned 200,000 nominal Christians in various parts of China. In the province of Sutchin only, from 1791 to 1795, about 6250 adults received baptism, and 11,000 infants; and from 1796 to 1799, above 6000 professed to be converted from Paganism to Christianity.

SUTCHIN.

A revolt was excited in this province in 1798, which seemed to be nearly extinct by the end of 1799; but, at the beginning of 1800, they suddenly arose again, and penetrated into parts where they had not hitherto appeared. This revolt became a great obstacle to the Missionaries in the exercise of their holy functions, on account of their being thereby exposed to the danger of being apprehended or plundered by the rebels, as well as by the soldiers who went in search of them in all parts.

Many Christian settlements could not be administered to for more than two years on this account, as the Christians, as well as the Pagans, were frequently obliged to abandon their habitations, to escape the fury of the rebels. M. the Bishop of Caradre, whose health had been but in an indifferent state for three or four years, hoped to enjoy a little repose after administering, with much labour, to the Christian settlements under his protection; but perceiving the Christians in danger, from an irruption of the rebels, he sacrificed his own personal safety for the salvation of his flock, administering to them the sacraments, to inspire them with Christian fortitude; but, in the month of June, he became so ill that his life was considered in danger.

In July, the apprehension of leaving his see destitute of a bishop, induced him to consecrate M. Dutresne; who had been elected Bishop of Torbraca, and his coadjutor.

The Christians had every thing to fear, on the part of the rebels; yet, sooner than join with them, they chose rather to expose themselves to death, as victims to their fury. Although some Pagans had denounced them as suspected, yet from the government they experienced no ill-treatment, as they could not be reproached with any crime, except an attachment to their religion.

The

The province of Kouei-t-cheou, which is also intrusted to the care of French Missionaries, contained only about six or seven hundred Christians. Religion had begun to be established in Koueiyang, its capital, about four or five years. Here a persecution arose from the following circumstance: — A catechist of Sutchin, named Laurent Hou, who was sent to fortify the Neophytes and exhort the Pagans, had been put in prison; but was afterwards liberated and remanded back to his province. Two or three months after his arrival at his home, he returned to Kouei-yang, and brought with him a Christian widow, aged sixty-three, to instruct persons of her own sex. Two years had elapsed, when, in the month of May, 1800, he was again involved in a fresh persecution, which broke out on the following occasion: — A Pagan of rank and fortune became the sworn enemy of the Christians, because his elder brother had embraced their religion. Speaking with the deputy-governor of the province concerning the Pelienkian rebels, who were said to have introduced themselves into a market in the neighbourhood of the city, and even into the city itself, he availed himself of this circumstance, to represent the Christians as sectaries, whom he suspected to be partizans of the rebels, mentioning their names, and the houses wherein they held their assemblies, &c. This governor, anxious for an opportunity of displaying his zeal for the safety and welfare of the Emperor, by his exertions against the rebels, took the resolution of acting vigorously against the persons denounced; and, as the principal governor was absent, he found little or no difficulty in bringing over the civil and military mandarins into a coincidence with his designs; and accordingly forty-eight of them, at the head of 3000 soldiers, on the night of the 6th of May, broke into the house purchased by the Neophytes, under the name of the catechist Hou, to hold their assemblies. A rumour being spread, that the rebels had entered it, threw the whole city into the greatest consternation; when, upon searching the house, they could only discover three persons, with some books and other articles appertaining to religion. The men they fettered, and carried off their effects; from thence they proceeded to two other families, chaining in all twelve persons, among whom was the old school-mistress.

These confessors were conducted to the Pretorium, and examined; where they were declared not to be rebels, but simply Christians. The mandarins were confounded and mortified at having made so great a bustle to no purpose, and expected no other recompence but a reprimand from the chief governor. But that it should not be said that they acted against the innocent, five of the Neophytes were confined in the prison for great criminals; and the rest (the widow excepted, who was put under the custody of a Pagan woman) in that wherein those were cast who were not condemned to death or exile. On their refusing to apostatize and trample on a crucifix, as the price of their liberty, they were buffetted, beaten with sticks, and otherwise cruelly tormented. The catechist Laurent, being considered as their preacher and chief, was treated with the most rigour. All suffered with constancy; nay, with joy. The deputy-governor, who supported these proceedings, in opposition to the advice of the other mandarins, thinking himself obliged in honour to treat the Christians as criminals, resolved within himself on their destruction; and, to that end, drew up a verbal process, in which he inserted whatever he thought would

serve his purpose: sentencing Laurent Hou to be strangled, six to perpetual slavery beyond the empire, and the rest to banishment in their provinces for three years. The widow Io, on account of her age, was sent home to her own country. The Emperor confirmed the sentence. The governor and other mandarins sought no longer after the Christians; but, to prevent the people from embracing their religion, posted, on the gates of the city, the ancient edicts of former Emperors against the Christian religion; and gave orders to certain persons to denounce the Christians in their neighbourhood, under pain of being punished, if any were found who had not been denounced. Shortly after the governor had received the confirmation of his iniquitous sentence, he was accused, by the commander in chief, of having sent him only raw and undisciplined soldiers to oppose the rebels; in consequence of which he was degraded and conducted in chains to Pekin; and as he had made up a verbal process, according to his own caprice, without any signatures to the depositions, the confessors appealed to his successor, and obtained their liberty. During the last administration, *i. e.* from the month of September 1799, to July 1800, there had been 1386 adults baptized, and 4568 children.

COCHIN-CHINA.

In the summer of 1799, the King of Cochin-China recovered the city and port of Quinhon; but a violent tempest having dispersed his fleet, prevented him from deriving from this victory all the advantages he expected. Having however repaired his marine, there is every reason to hope that he will repulse his enemies and recover his kingdom; the more so, as the usurping parties are divided amongst themselves. The kingdom and the mission have to deplore the loss of that invaluable man, George Pigneaux, born at Guise, in the diocese of Laon, Bishop of Adran, and Vicar Apostolic in Cochin-China. This prelate never abandoned the lawful sovereign. In his greatest reverses of fortune he rendered this prince such important services, that he looked on him as a father; and obtained such an ascendency over his mind, as to correct the violence of his temper and love of wine: and so implicit a confidence did he place in him, that in 1785, he intrusted his only son and presumptive heir to the throne to his care; who accompanied him to France, to implore succour of the king. Though so highly honoured by the sovereign, and all the court of Cochin-China, and so much beloved by the people, this prelate did not meet death with the less joy. "You see me," said he to the Missionaries who assisted him, "you see me arrived at the end of this tumultuous career; which, notwithstanding my repugnance to it, I ran so long. Behold, my labours are about to end, and the reward of them to begin! I willingly quit this world, in which I was thought to be happy; esteemed by the people, respected by the great, and beloved by the king; but I regret not all these honours, which are nothing but vanity and affliction of spirit. Death will procure me that peace and repose which is the only object of my desires: I await it with impatience. If I could be still useful on earth, I would not refuse my labour. I submit to all the crosses which I have always found in the midst of grandeur; but if it be the will of God to call me to himself, I shall attain the height of my wishes. Although I fear his terrible judgments, I have the greatest confidence in his mercies." At length, after a lingering illness of three months,

months, during which his invincible patience, fervour, and fortitude, at the prospect of death, were the objects of admiration and edification to every one, he expired on the 9th of October 1799.

The interment took place on the 16th of December; at which the altar and the throne combined to render to the deceased prelate the honours due to the rank he held in the church and kingdom.

The whole of the king's guard, amounting to upwards of 12,000, exclusive of those which belonged to the young prince, assisted, under arms, arranged in two lines, with the cannon of each company at their head. 120 elephants, with their escort and cornets, marched on both sides, with drums and trumpets; a prodigious number of torches, &c. illuminated this mournful procession, which was followed by no less a number than 40,000 persons, Pagans and Christians.

The king, attended by all the mandarins of the different corps, and what must appear extraordinary, even his mother, his sister, the queen his children, and his concubines, nay, all the ladies of the court, thought that, to testify their regret for the loss of so extraordinary a man, they might set aside the ordinary laws of etiquette to accompany him to the grave.

When the religious ceremonies were concluded, the Missionaries retired, and the king, after a funeral oration had been read, with a majestic and solemn air, grief painted on his countenance, advanced to pay his last farewell to the prelate; in the doing of which the tears flowed from his eyes in such abundance, that a great mandarin, who was never seen to shed a tear, exclaimed, "Although we were unmoved at so affecting a scene, yet who can refrain from tears at seeing the king weep!"

The day of his interment was a day of mourning throughout all Cochin-China. Christians as well as Pagans, of all ranks, rich and poor, all wept for him, who had been the benefactor of all, without distinction of religion or station

In 1798, the son of the usurper excited a violent persecution, not only in the part of which he still retains possession, but also in the interior of Tonquin; but, at present, he is too much occupied in preserving what remains to him in Cochin-China, to waste any part of his time in hunting after Missionaries, or tormenting Christians. He has, moreover, a commander at the head of his troops, who is more the enemy of those who solicited this edict against the Christian religion, than of those who profess it. This mandarin, who is the maternal uncle of the young tyrant, and the greatest warrior in those parts, perceiving one day, near the court, a number of men beneath the *canga**, said, "Where have they seized on so many thieves at a time?" It was answered, that they were not thieves, but Christians, whose religion the king had forbidden, under pain of death. "How!" replied he, "condemned for being Christians! Can their religion be any crime against the government? Do they not pay taxes as well as others? Do they not assist at the public works? Do they not bear arms? Do they not go to battle? Do they not follow our standard from north to south? What more can be required of them? Why should we concern ourselves about their religion, provided they prove good and faithful subjects? It is we, the disciples of Phat and Confucius, and

* An instrument of torture.

especially

especially we mandarins, who know no other law than our own wills, nor rule of life but our own concupiscence, that seize without scruple the gardens and fields of the poor; that violate without shame the wives of others, and carry off their daughters by force; whereas the Christians confine themselves to one wife, without daring to approach the wives or daughters of others. In a word, they are an upright and simple people, who do no injury to any one."

"When I was very young," continued he, "there was a libertine with whom I was acquainted, who became a notorious thief. His family left no means untried to reclaim him from his wicked course of life. He had often been severely whipped, imprisoned, and even threatened with death by the heads of the village, to no purpose; for nothing could intimidate him. At length, after an absence of many years, I met him by accident, and was astonished beyond measure at the alteration I perceived in him, being now neither a libertine, a gambler, nor a thief. I asked him the reason of so surprizing a change. To which he replied, that he had married a Christian woman, who, by her exhortations and example, had converted him to her religion; that he no longer dared to persevere in his wicked course of life, because it was forbidden by that religion. Behold," added the mandarin, "what the magistrates could not effect by the force of their authority, a wife has accomplished by the influence of her religion! Ought a religion, therefore, which has the power of putting a stop to such disorders, — ought a religion which can convert a thief into an honest man, ought such a religion to be proscribed or condemned? I defy," continued he, "yours or mine to do as much."

This discourse mortified the other mandarins; who treated him as the blind man (mentioned in the gospel) was treated by the Pharisees, telling him that he had been bewitched by the enchantments of Christianity; and meditated his ruin, by propagating a report that he held a correspondence with the Bishop of Adran.

The conquests obtained by the lawful King of Cochin-China, facilitated the administrating of the sacraments to the poor Neophytes, who had been for many years deprived of all spiritual assistance; but the number of Missionaries has been so much diminished by death in these parts, for these fifteen years past, that those who still remain are not sufficient for the supply of the pressing want, but must necessarily sink beneath their fatigues, unless some zealous priests come forward to partake in their labours.

TONQUIN.

The violent persecution which broke out in this kingdom towards the month of August 1798, began to relax in the month of June 1799. A Tonquinese priest, who had been arrested last year in the month of April, was set at liberty on the 7th of July following, by paying a fine of 300 piastres. This priest had suffered horrible tortures in prison. Anamite, another priest, who, by a kind of miracle, had escaped the persecution in the month of April, died in July of a *cholera morbus*. In the month of August, an acolyte and three scholars were arrested; but, on paying a fine, they were set at liberty.

The province of Bo-chink, where M. Guerard resides, is governed by a mandarin, so remarkable for his zeal against the Christians,

tians, as to be continnally devising schemes to entrap them. In the beginning of the year, he sent soldiers throughout the province, to oblige the Christians to plant before the doors of their houses a bamboo with the standard of the idol. Such as refused to comply with this order, were so cruelly beaten, or otherwise so severely treated by the soldiers, without any distinction of age, sex, or condition, as scarcely to have any signs of life remaining. To avoid these cruelties, a great number of Christians unhappily yielded. But, what is most remarkable, those who had obeyed at the first proclamation of the order, as well as such as offered the soldiers money, to exempt them from the obligation of complying, were equally maltreated. These satellites were however more actuated by an avidity for money, than a zeal for the worship of their idol. The author of this persecution was shortly after robbed of a considerable sum of money by one of his Pagan servants. Notwithstanding the vigilance of this magistrate, M. Guerard contrived means to enter this province by night to administer to the Christians, many thousands of whom reside in boats on the water.

The persecution, however, did not rage so much in the province of Zunam, where the courts of the kings of Tonquin had been formerly kept, as the governor thereof is favourable to the Christians. Here M. le Roy strove to establish a chair of theology, in a shed which has for its rampart a few huts inhabited by poor Christians. The Missionaries could only visit a part of their charge, and that at night, with the greatest precaution. But M. Le Pavec, whose station is in a mountainous province, visits his flock with less difficulty. In this year of persecution, he administered to as great a number as he had done before during a year of perfect tranquillity. These Christians, more firm and zealous than the rest, were emulous among themselves who should contribute most to facilitate his labours. He remained part of the year 1799 in a village, where the Neophytes brought with them the sick to receive the sacraments. It was a pitiable, and, at the same time, an edifying scene, to behold old men and women, after a fatiguing journey of two or three days, burst into tears of joy at having found their spiritual father.

As the college was broken up, and the students dispersed, they endeavour to supply the want of one as much as possible, by the establishment of small colleges, where they teach the Latin. That over which M. Le Pavec presides, is composed of twenty-five scholars; to the support of which, each according to his means, the Christians were emulous to contribute.

The young tyrant, who proceeded with so much rage against the Christians, and attributed his success against his cousin-german to his zeal in persecuting them, and who had endeavoured to recover the part which his father had occupied, lost the citadel of Quinhon in the year 1799, and was shortly after blocked up in his palace by two of his own generals, who obliged him to surrender all his authority into their hands, and submit himself to their tuition. These two generals are friendly towards the Christians.

This Missionary confined himself to his retreat in the month of April 1800, never travelling but at night, on account of the spies who were spread on all sides. He ran no risk from some particular Pagans, by whom he was beloved. When he is in any village, he has a guard of Christians, who watch to prevent his being surprized by his enemies. On that account, he was able to celebrate the Easter of 1800 with solemnity, attended by a great congregation of Neophytes.

Neophytes. He has with him a Tonquinese priest, three students, five catechists, and some young scholars. M. Le Pavec has the consolation to see two religious houses subsist in peace, which he had established in the preceding years with the charity of the Neophytes. This is a sort of special privilege, for every other house of the kind had been destroyed. God furnished him also with another subject of joy, in the happy disposition of one of the most distinguished men of letters in the country: if this man is faithful to grace, there is every reason to hope that all his village will follow his example. Already one of his sons, aged eighteen, who is extremely well informed, and his daughter, who is ten years old, have refused to participate in the superstitions, and entreated to be taught the prayers of the Christians. Their father experiences great happiness in them.

The same Missionary mentions other instances of firmness, which are very striking. A village Pagan being desirous of forcing the Christians that were in his quarter to renounce Christianity, in obedience to the orders of the king, a young woman replied to him with courage, "that the king had the power in his hands; he might abuse it by forbidding the worship of the Lord of Heaven and Earth, from whom he held his life, his power, and all which he possessed; but, with all his edicts, he could not make them renounce the Creator of Heaven and Earth, and his Son Jesus Christ, who had suffered an ignominious death to deliver us from the slavery of the Devil. Know, that we have nothing dearer to us than our souls; if the village will not permit us to practise our religion, we will abandon our property to seek elsewhere a place where we may observe it." — Some mandarins were troublesome to a good woman whilst she was reciting her prayers with her children: "I believe," said she to them, "that you mandarins and the king have got rid of your senses; for, if you had any, how could you proscribe a religion which ordains the adoration of the only true God, Creator of Heaven and Earth, who commands honour to parents, respect and obedience to kings, princes, mandarins, and to every other superior; which makes it a duty to love our neighbour as ourselves, to pray for our enemies, to return them good for evil! how dare you demand of us to abandon so holy a religion for idols of wood, stone, or bronze? who have eyes and see not, mouths and speak not, ears and hear not! &c. Accursed be him who dares to abandon the true and only God for such idols."—The astonished mandarins ceased to trouble this good woman and her children. — A good Christian, whom they wanted to force to contribute to the superstitions, often repeated before all the village, "You may fall upon me with sticks, swords, and rods; but you will never succeed in forcing any contribution from me towards the sacrifices of your deaf and dumb gods" Her courage disarmed the whole village.—The head of a Christian village said to a mandarin, who wanted to force the Neophytes to apostatize, "If you think that we fear death, you deceive yourself, there being nothing we desire so much as to shed our blood for our Lord Jesus Christ, who shed his for us, and also for you."

The persecution furnished other examples of this kind; but these suffice to shew that God has his elect everywhere, that his arm is not shortened, and that he grants strength and courage to the weak, who receive the faith in the simplicity of their hearts, and who serve him in spirit and in truth.

By recent letters from Canton, it appears that the Emperor, by an edict, has permitted the residence of the Roman Catholic Missionaries in any part of his dominions within twenty miles of the court. Some thousands of children are said to have been baptized within a few months, and a few adults to have openly professed the Christian faith.

METHODISTS.

By the late minutes of the last conference held by the Methodists, late in connexion with Mr. Wesley, it appears that their numbers are:

In Great Britain and Ireland	119,654
In the British dominions in America and the West Indies	15,939
In the United States of America	71,715
	207,308

MISSIONARY PRAYER MEETINGS, 1803.

Mulberry Garden Chapel,	*Jan.* 3.	Well St. Meet. Oxford St.	*July* 4.
Hoxton Chapel,	*Feb.* 7.	Adelphi Chapel,	*Aug.* 1.
Swallow St. Meeting,	*March* 7.	Surry Chapel,	*Sept.* 5.
Gate Street Chapel,	*April* 4.	Spa-Fields Chapel,	*Oct.* 3.
Homerton Chapel,	*May* 2.	Miles's Lane Meeting,	*Nov.* 7.
Higbury Chapel,	*June* 6.	Founders' Hall Meeting,	*Dec.* 5.

DISTRIBUTION OF PROFITS OF THIS MAGAZINE,

Ordered at a Meeting of the Editors, July 19, 1802.

[Hitherto omitted for want of room.]

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R.	Ditto	Ditto	5	
G.	Ditto	J. Smart	5	
J. H.	Methodist	R. Hill	5	
G.	Ditto	T. Beck	3	3

POETRY.

CHRISTMAS HYMN,

BEING

THE FAVOURITE PORTUGUEZE HYMN,

Translated from the Latin, in the same Metre with the Original,

BY A CORRESPONDENT.



Thou Light of light, the heav'n's and earth's Creator,
Hast not the Virgin's womb abhorr'd:
Though very God, begotten of our nature!
O come, and let us worship Christ our Lord!

Born in our world, in due time manifested,
For ever, Jesus, be ador'd!
Th' eternal Word, behold, with flesh invested!
O come, and let us worship Christ our Lord!

Chaunt Hallelujah, all ye hosts of Heav'n!
His name, angelic choirs, record;
Glory to God be in the highest given!
O Come, and let us worship Christ our Lord!

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