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REVD WM JAY,

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THE

EVANGELICAL MAGAZINE

FOR THE YEAR

1803.

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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In one Spirit, with one Mind, striving together for the Faith of the Gospel.
PHIL. I. 27.

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PREFACE.

WHETHER we survey the events of the past year, or look forward to the prospect now before us, we have equal cause for encouragement and gratitude. The long-desired Peace has been fully ratified, — the Cries of the Poor mercifully heard, — and the Year has been crowned with divine goodness.

The political world exhibits a scene like that of the ocean calmed after a most tremendous tempest. While some of the States of Europe are collecting and dividing among themselves the scattered wrecks of empire,—others are beginning, assiduously, to cultivate the arts of Peace, in order to recruit their exhausted strength. France, *leaning on her inverted spear, turns a favourable eye towards the Protestant Religion; and we have reason to believe, she will not be displeased at any attempts which may be made for its increase.* Britain, *by her late happy union with her sister-country, opens an extensive field for the preaching of the Gospel in Ireland; where the language of both Ministers and People is like that of the Men of Macedonia to St. Paul: "Come over and help us."*

Among the Blessings of Peace, with which we have been so mercifully favoured, a more easy intercourse with the other countries of Europe, and of the world, may be not the least. It was thus that the Lord prepared the way for the Propagation of his Gospel in the first ages. The Temple of Janus was shut when the great Messiah came; and while the world was hushed in Peace, the Gospel ran and was glorified, even where the Roman arms, or perhaps the Roman name, had never penetrated. The Lord's hand is not shortened; and we are, at least, encouraged to pray and hope that scenes, in some respects like these, may be renewed; that the Gospel may be again clothed in its ancient purity and splendor, and spread from country to country, till "the knowledge of the Lord shall cover the earth as the waters do the sea."

Among the means of propagating divine truth, we rejoice in the Commencement and Increase of Religious Magazines, *in various parts of Germany; and we hope that similar Publications will soon obtain in France and other countries. The establishment of Peace will enable us to procure an early transmission of these works; and we shall be happy to enrich our own Publication with whatever may appear of peculiar in-*

terest to our Readers: and, to provide room for this additional matter, we have commenced the present volume with a page considerably enlarged.

Early in this volume (which, for the accommodation of new Subscribers, will be kept perfectly distinct from the preceding, so that it may be considered as a new and improved series) we propose to lay before our Readers, a review of the Present State of Religion and Religious Literature in the various parts of Europe, with the exertions now making among various denominations for the support and enlargement of the Redeemer's kingdom: and in this design, as indeed in every part of our work, we shall be happy to receive the assistance of our Correspondents, and particularly of those tried and faithful friends on whose aid we can always rely, and whose former favours merit, not only annually, but at all times, our gratitude and acknowledgments.

It gives us much pleasure to reflect to how many useful and benevolent institutions the EVANGELICAL MAGAZINE *has, since its commencement, given rise, encouragement, and notoriety. The various means of doing good are not exhausted. The "liberal will still devise liberal things;" and the real friends of Christ will not soon be "weary in well-doing." Plans of this nature are in embryo, which we shall be happy, in due time, to lay before our Readers. Those who recollect what the divine Redeemer has done for them, will never think they can do too much for him.*

We must not conclude our Preface without acknowledging the divine goodness and assistance:—"Hitherto hath the Lord helped us!" And, while we remember that not only many noble plans and merciful institutions have originated from suggestions in our work; but that we have also been enabled, from its profits, *to distribute* some thousands *among the* Widows *of the Lord's Ministers, and others,—and hope, by an increasing circulation, to do still more;—we cannot help exclaiming, with the royal and venerable Psalmist, "Now therefore, our God, we thank thee, and praise thy glorious name!—but who are we, that we should be able to offer so willingly after this sort! for all things are of thee; and of thine own have we given thee!"*

THE

EVANGELICAL MAGAZINE.

JANUARY, 1803.

BIOGRAPHY.

MEMOIR OF THE LIFE OF THE REVEREND THOMAS RABAN,

PASTOR OF THE INDEPENDENT CHURCH AT YARDLEY HASTINGS, IN NORTHAMPTONSHIRE.

TO give an impartial delineation of the character of a departed saint, is a difficult task; personal regard is apt to warp the judgment and misguide the pen. However, it was the avowed opinion of the subject of this memoir, that the scriptural mode of describing human character, detailing faults as well as excellencies, ought to be closely adhered to. An attention, therefore, to this principle, is the design of his biographer.

Mr. Raban was born at Turvey, in the county of Bedford, in the year 1734. He was the youngest son of parents in middling circumstances of life; whose character and dying experience seemed to testify (though not favoured with an evangelical ministry) they were no strangers to the spirit and influence of the Gospel. His grandfather came from the Isle of Wight into Bedfordshire; and Mr. Raban had good reason to believe he was a French protestant refugee, and banished from France by the cruel revocation of the Edict of Nantz. Mr. Raban ever expressed the warmest gratitude to his parents, particularly towards his mother, for having early taught him to read and reverence the Scriptures. To this circumstance is attributed (what his friends so much admired) the singular aptitude he possessed of quoting Scripture, in the most pertinent manner, in private and public discourse.—Let parents profit by this instance of maternal piety.

Under the instruction of a clergyman, he became a ready accountant; and, at a suitable time, he was put apprentice to a carpenter and builder in Olney. At this period, the year 1748,

the Gospel began to be preached in Olney church, Mr. Moses Browne, author of Sunday Thoughts, being inducted to the living; and, through an indulgent Providence, it has continued there ever since. Mr. Raban attended Mr. Browne's ministry, as well as that of other ministers; and often became the subject of serious impressions. By this means he was restrained from many youthful propensities; yet he had attained his nineteenth year before the Lord effectually convinced him of the evil of sin, and the way of deliverance therefrom. His sorrow for his transgressions was now very great; sometimes he was nearly driven to despair; and once he felt a strong temptation to commit suicide. Yet the Lord graciously preserved him *in the dark and cloudy day*, and brought him into *the marvellous light* of the Gospel. He felt, and joyfully acknowledged, the *power* of converting grace. Before this, he had occasionally heard Mr. Whitefield, with deep conviction of soul; but now he could enjoy much pleasure in hearing him as often as it lay in his power; and to his dying day retained a savour of the truths which that eminent servant of Christ delivered. Speaking of Mr. Whitefield, he would say, 'I once had the honour of having him hang on my arm; and to be sure I thought myself the happiest of men! And at another time I attended him as a guide to a village, where he was going to preach, to my unspeakable gratification!' He sometimes, also, attended Mr. Hervey's ministry; and he would speak of his sermons with renewed satisfaction and delight, to the end of his life. However, he became the stated hearer and affectionate friend of Mr. Browne, and joined in communion with the church.

Commencing business for himself, Mr. Raban contracted an acquaintance with an agreeable and pious young woman of Olney, to whom he was married in the year 1760. By her he had ten children, eight of whom, with Mrs. Raban, survive, to lament their loss. In domestic life, there was much to admire, and but little to censure, in his conduct. He was an affectionate husband, an indulgent parent, and a good master. His temper, however, was naturally warm, and sometimes impetuous. But the rectitude of his principles, the general mildness of his spirit, his willingness to be convinced, his readiness to forgive, or to ask forgiveness, more than compensated the occasional irregularity of his temper. In discharging the duties that devolved upon him, he uniformly acted on the maxims of the Gospel. He had a quick perception of what was proper to be done; and then he tenaciously persevered in his principles and conduct. He was ever desirous of preserving family order and decorum in the worship of God, and mourned over any casual interruptions in these exercises. His private devotions were often very sweet to his soul; though, perhaps, in general, he enjoyed most communion with God in spiritual ejaculations.

On this point he gratefully acknowledged, that when, through the pressing calls of family or worldly concerns, he could not command the time he wished, he felt great nearness to God, and a sweet sense of his presence. Though his head and hands were employed in the things of *Earth*, his heart was in *Heaven, his treasure being there also*. This by no means countenances the lukewarm spirit of too many professors, who are negligent of secret prayer, and of course are careless in the performance of family duty; it only seems to favour omissions in certain *extreme* cases, the *propriety* of which may be known by the *frame of mind* that is then indulged. Mr. Raban's knowledge of Scripture, and acquaintance with the works of judicious Divines, made him in early life a solid Christian; and though he *called no man father upon earth*, having learnt his creed from an infallible guide, he was a Calvinist in youth; and such he continued to be to the end of life.

Through many temporal engagements, Mr. Raban was often led into company, in which, at certain periods of life, his very sociable and conciliating disposition proved a snare to him. This, in some instances, exposed him to the pity or censure of friends. Yet, when they did not misunderstand his motives, their advice and reproof was sure to draw forth the most attentive regard. As a proof of this, a pastoral letter, written to him in the year 1767, was retained by him till death. Indeed, in cases where his friends *were* mistaken, such was his deference to their fidelity, that he contented himself with pointing out their mistakes, and left their animadversions for a survivor to destroy.

About the year 1778, a new scene opened before him:—Through the solicitation of others, and in conjunction with an intimate friend, he began to exhort at prayer-meetings, attended by members of the establishment. They persevered in the practice some time, solely with a view of being serviceable to their fellow-Christians in that neighbourhood; though the Lord, by this step, was preparing them for spheres of usefulness in another direction; and the great Bishop of Souls soon found employment for both of them*. The gifts of Mr. Raban, for prayer and public exhortation, were acknowledged to be profitable, and were gratefully remembered by many, some of whom survive him. The congregation at Yardley, being destitute of a minister, requested his assistance. According to their wishes, he, with others, occasionally preached to them; and his labours proving acceptable, he received a call; and was ordained in the year 1783. From this time he was much devoted to the spiritual interests of his congregation. He was

* Mr. Raban's friend, Mr. Perry, received an invitation from a congregation at Wollastone, a few miles from Yardley. He became their minister, and lived with growing usefulness to the last.

disinterested, laborious, and faithful in serving them. Having a numerous family, he continued at Olney, following his occupation. This enabled him to serve his flock with scarcely any reward, but their affections and prayers. He used to say, "I must look for my reward in another world." Yet his affection for them did not diminish to the last; and if, in any instance, he saw a want of mutual regard, with the most singular propriety and feeling, he would quote Paul's language, "I will gladly spend, and be spent for you, though the more abundantly I love, the less I be loved." But his labours were not confined to one spot. He loved, occasionally, to itinerate. He maintained lectures in different places with unwearied perseverance; and, here it is worthy of remark, he was the first Dissenting Minister who established a lecture at Woburn, Bedfordshire; where there is now a settled congregation, and a respectable minister. He and Mr. Bull continued a regular course of lectures there for some years, till the cause assumed a pleasing and permanent appearance.

Mr. Raban was careful what he taught his people. His knowledge of the doctrines of grace was very clear. He was ever attentive to distinguish the design of the law and gospel; — the law to condemn the sinner, and the gospel to liberate him;—the law to rule the saint, and the gospel to animate him in his heavenly warfare. The general strain of his preaching was rather adapted to bind up the broken-hearted, and to comfort and establish the believer, than to awaken the stupid and careless. He lamented his deficiency; however, the Lord so far blessed his labours to the unconverted, that there was scarcely a year elapsed without some increase of the church; and, at his departure, he left several inquirers after the way to Zion. Notwithstanding this, he had many fears and conflicts about his unworthiness, and the inutility of his labours: he judged himself to be an unprofitable servant; and was fearful the Lord would give him some decided proof of it; yet, it has been seen that his apprehensions were groundless.

In conducting his worldly concerns, he endeavoured to maintain a conscience void of offence towards God and man. He was scrupulously moderate in his charges. He was a good mechanic; and, for all the purposes of common life, a skilful architect; which procured him considerable employment in the erection of houses, &c. However, he gradually withdrew from this employ, and applied himself to farming during the last twenty years of his life. In this sphere he was a wise observer of Providence; and often, when walking in his fields, enjoyed very profitable meditations on the wisdom, power, and goodness of God. Success attending him, he gratefully acknowledged the hand of the Lord in providing more comfortably for him as the evening of life came on, than it might otherwise have been. In reviewing the goodness of God towards him, how-

ever, he observed how much his case resembled that of Elijah when fed by ravens, in obtaining the most unexpected means of support. Though he felt truly thankful for every instance of kindness shewn him, succour often came from a friend the Lord directed to him, and not which he himself had sought *.

As a friend, Mr. Raban was kind, faithful, constant, and disinterested. His ear and his heart were ever accessible, — ever open to the communications of a friend; perhaps his wish to do good to all, within his sphere of influence, might be carried too far by him, considering his numerous engagements. On this subject he often lamented that many professors, while they apparently pay a great attention to the precepts of the first table, overlook the second: on the contrary, he maintained, both by doctrine and example, that a due regard to our neighbour would be a decided proof of our love to God.

He was kind and attentive to the poor. He had great influence in parochial concerns; and while his advice was resorted to in conducting them, the necessitous and afflicted could look up to him as their constant friend and supporter. His charity was not easily provoked; for when extreme poverty furnished a pretext for stealing fire-wood from his premisses, if he knew of it, he would say, "Had I been there, I should have turned my head another way; or have said, Poor fellow! do not overload yourself; and the next time you want fuel, come and ask my leave!" But his love of justice made him anxious to punish a detected villain, who could not offer such an excuse. As another proof of the benevolence of his heart, when he could not himself relieve a needy object to the extent of his wishes, he would become their advocate with those who could.

He was a sincere lover of his country. During the feuds which loyalty and disloyalty produced, he conscientiously prayed for his Sovereign and Royal Family,—for the return of peace,—and for individual and national happiness.

* Mr. Raban often regretted, that men of fortune, especially professors of the gospel, did not more readily come forward to assist industrious tradesmen with the loan of a few pounds without interest. A part of the character of a righteous man is, "That he putteth not out his money to usury;" and to this purpose our Lord says, "Do good and lend, hoping for nothing again, and your reward shall be great," &c. Bearing these, and other Scriptures in mind, he contended, That the opulent would be no losers, while they would materially assist a worthy part of the community; who, without such assistance, often fall into poverty, or struggle with difficulties all their days.

[*To be concluded in our next*]

REFLECTIONS

FOR THE COMMENCEMENT OF THE YEAR.

Deut. xi. 12. *The eyes of the Lord thy God are always upon it, from the beginning of the year, even to the end of the year.*

WITH these words Moses, the man of God, concludes his encomium on the promised land, evidently implying that whatever blessings might be included in "milk and honey," and the rain and dews of heaven, this is the highest blessing with which any nation, or any people could be favoured, to have "the eyes of the Lord always upon it."

We should be cautious of so allegorizing or applying Scripture, as to explain away its first and simple meaning; yet, as whatever was written aforetime was intended for our learning, we have abundant authority for so accommodating the Scriptures to our use, as to derive from them instruction suited to our times and circumstances. Without, therefore, any farther apology, let us apply the good word of God before us to our own situation, considered as the professing people of God, his "British Israel;" or to our highly favoured country, as partaking with the Canaan of old in all its temporal blessings; and more particularly in this privilege, that it is "a land which the Lord our God careth for: the eyes of the Lord our God are upon it from the beginning of the year, even to the end of the year."

Solomon tells us, that "the eyes of the Lord are in every place, beholding the evil and the good:" but it is a privilege peculiar to his people, that his eyes are over them for good, and not for evil; for "the eyes of the Lord are upon the righteous; and his ears are open to their cry." Yea, "the eyes of the Lord run to and fro throughout the earth, to shew himself strong in the behalf of them whose heart is perfect (or sincere) before him." The divine Watchman of Israel "never slumbereth nor sleepeth." What consolation is conveyed in these precious passages of Scripture! Man is soon weary, through perpetual watching; and the eyes of an angel may be withdrawn to other objects; but it is the prerogative of Deity to see all things at once; to see them without weariness and without change. Behold that languishing infant, and see the watchful eye of its fond mother bended over it: but it languishes long, till the mother's eye grows dim with watching, or is closed by grief. Thus "a mother *may* forget her sucking child;" nevertheless, the Lord will not forget his people;—"he withdraweth not his eyes from the righteous." The omniscient eye of God watcheth with more than a paternal care. "Mine eyes and my heart shall be there continually;"—that is, "always,—from the beginning of the year, even to the end of the year."

The eyes of God imply also his counsel and direction, "

will instruct thee, and teach thee in the way that thou shalt go: I will guide thee with mine eye." Ah! how often is the believer at a loss in his journey through this wilderness! His way is hedged up on every side; and he sees no path before him! O then for the wings of a dove, and for an eagle's eyes! "for her eyes behold afar off." Vain and needless wish! His eye, which penetrates farther than the eagle's,—his eye shall guide thee; he can see through every winding maze; the darkness hideth not from him; but the night shineth as the day:" and the cloud is only cast around thee, that thou mayest look and trust to the glory that is within. Complain not with the prophet, "My way is hidden from the Lord," as though he neither saw nor regarded it: behold, "his eyes are upon it, from the beginning of the year, even to the end of the year."

But while the eyes of the Lord are upon his people for their guidance and protection, his eyes are also "open upon all the ways of the sons of men; to give to every one, according to his ways, and according to the fruit of his doings."—"The afflicted people he will save; but his eyes are upon the haughty, to bring them down." Like children who cover their eyes, and think they are not seen; so the fool, involved in his own ignorance, cries, "Tush! doth God see? and is there knowledge in the Most High?" Even in this Christian country (so called) how often do we hear the heathenish enquiry, "Doth God see this? Will he notice that?" The eye of Providence hath no lid; can never be closed. Behold, he will bring every secret work into judgment; and for every idle word demand an account.—Who then can be saved? None of us in ourselves. "Behold, O God, our Shield! and look upon the face of thine Anointed!" "Let thine eyes be upon *Him* from the begining of the year, even unto the end of the year."

The eyes of the Lord are upon nations as well as individuals; and have they not, in an especial manner, been upon ours?"—In what anxiety was the public mind, lest the peace should not be ratified, and the definitive treaty concluded? What fears were harboured, lest the defective harvest should leave us at the mercy of oppressors and monopolizers? But "He hath given peace in our borders, and fed us with the finest of the wheat." Still his judgments threaten, and will always threaten sinners: "Behold the eyes of the Lord are upon this sinful kingdom;" and he would doubtless "destroy it from the face of the earth," but that he "will not utterly destroy the house of Jacob." No; he hath among us "a poor and afflicted people:" these are "the salt of the earth," and preserve it from destruction and corruption. It is for their sake the Lord careth for this land; and "his eyes are upon it from the beginning of the year, even to the end of the year."

SYLVANUS.

ON RELIGIOUS ZEAL.

If the question which Moses once put to the tribes of Israel, were proposed to all the readers of the Evangelical Magazine, "Who is on the Lord's side?" perhaps most of them would be ready to profess some degree of attachment to his cause. But if we were required to affirm, with David, or with him who is at once his Son and his Lord, "The zeal of thine house hath eaten me up,"—must we not put a very low sense on that phrase before we could justify its application to ourselves? Yet, if we are in reality on the Lord's side, ought we not to be zealously affected towards the glory of his name, and the promotion of his kingdom among men?

O that every reader would indulge himself in a serious soliloquy on this subject! and let the evidences of his zeal for God pass in review before his own conscience.

"I am on the Lord's side, and the zeal of his house hath eaten me up!" Can I say this with truth? may one enquire. "I have been used to suppose that I was on the Lord's side; but the only proofs I can bring are these:—I was born in a Christian land; I go most Sundays to my parish-church; and I mind my trade and my worldly concerns all the week. I lead a moral life, paying every one his own, and give sometimes a trifle to the poor; but I never troubled myself much about religion; yet I trust in God's mercy, and look upon Christ as our Saviour; and if I be not safe, woe be to many others. I should be very angry if any one denied that I am a good Christian; but as to the zeal of God's house eating me up, it is an odd sort of phrase that I do not understand."

Another reader might say, "I was brought up a Dissenter. I go regularly to meeting on the Lord's Day, and subscribe to the support of the Gospel; but I live as other folks do around me; and see no occasion to make myself particular. I go but seldom to the play-house, which my parents always charged me to shun: nor do I love to engage in gaming; at which my neighbour, who is not more wealthy than I, will often lose five or six guineas at a time: whereas I subscribe half a guinea a quarter to our minister; and give, two or three times a year, to persons who come from a distance to collect for the building of meeting-houses, &c. besides collections for the poor. I know not, therefore, wherein I can be charged with want of zeal, unless it be because I do not talk about religion as much as some others; nor do I pray in my family, nor have I offered to join the church: but I have not the gifts which some others possess; and, as to the peculiar ordinances of the gospel, they are not essential to salvation."

A third, however, can say, "I understand the gospel, &c. have made a public profession of my experience of a work of

grace; and was admitted, long ago, to the table of the Lord. I am well instructed in Evangelical doctrines, and would by no means sit under an unsound ministry. It is twenty or thirty years since I was converted; and I have never fallen under the censure of my fellow-professors. I do not pretend to have the same enjoyments which I once found in religion; and, indeed, I believe I had then more zeal than knowledge: but I have now done with living on frames, and can retain a persuasion of my safety, though I do not talk much of communion with God. I generally pray in my family in the evening, unless I am kept out too late on a visit; and I take my servants with me to hear the gospel, if they do not object to it; but I cannot find time to be always talking to them, or to my neighbours, about religion, as I was disposed to do in my younger days. As to the phrase recommended to notice, by the writer of this paper, it is used in Scripture, and was doubtless fulfilled in our Lord; and, perhaps, in an inferior sense, it may be applicable to some eminent saints: but I know of few modern professors who can justly apply it to themselves; and, possibly, those who would pretend to adopt it, might be chargeable with many inconsistencies."

Fain would I indulge the hope, that one reader in four might fix his attention on the expression, and muse upon it to the following purport: — "The zeal of thine house hath eaten me up." Thou couldst say so, O my blessed Redeemer! and the whole of thy life accorded with the declaration. Oh that the same mind were in me, which was in Christ Jesus! Alas! I am humbled when I think how little my temper and conduct correspond, at any time, to the language thou couldst use at all times. But, O my adorable Lord! do not I desire, above all things, to live unto thee? Surely I have loved the habitation of thy house, — the place where thine honour dwelleth. I am glad when others say unto me, "Let us go up to the house of the Lord;" and fain would I persuade all around me to attend on thy blessed service: yet I cannot rest in any outward shew of religion; I must have communion with thee in thine ordinances, both public and private, or I cannot be satisfied. I am also as desirous of doing thy will in my intercourse with men, as I am of attending punctually to the positive institutions of the New Testament, or the worship of thine house. I would acknowledge thee in all my ways, imploring thy direction continually, and invoking thy blessing upon all those thou hast given me; being especially concerned to use the bounties of thy providence in that manner, which shall most advance thy glory. I would value temporal blessings chiefly as they are thy gifts, in the use of which I may glorify thee! I would always consider myself as thy steward; and occupy that wherewith thou entrustest me, as though I expected thee soon to come, and demand an account, in person, of the manner in

which it shall have been employed. I dare not claim a right to dispose of the property of others, not even to obtain the honour or pleasure of contributing to every benevolent design. I would not rob a creditor to give to the noblest mission in the world: but, as far as thou hast put it in my power, to subserve the promotion of thy cause, thou knowest, O Lord! it is not a task, nor a burden; but a pleasure, and a high gratification. As David accounted it an honour to prepare liberally for that temple which he was not permitted to build, and said, "Who am I? and what is my people, that we should be able to offer willingly after this sort? for all things are of thee, and of thine own we have given thee;"—so do I feel myself greatly indebted to God, both for the power and the inclination to honour him with my substance, and with all the fruits of mine increase. Yea, O Lord! I am glad to deny myself in other respects, that I may the oftener enjoy this sweet pleasure of promoting the cause of Christ. Fain would I adorn the doctrine of God my Saviour in all things; and recommend the religion of Jesus to all around me. Nothing pains me so much as to hear or see any thing that tends to the dishonour of the gospel; or that gives the adversaries of thy truth a handle to misrepresent thy holy religion. "When I behold transgressors, I am grieved, because they regard not thy law." But when my Lord is "wounded in the house of his friends," it fills me with peculiar distress; and surely I had rather meet with the heaviest trials of which I can conceive, than be left thus to dishonour thee myself. I would never be satisfied with any present attainments; but would follow hard after thee, O Lord! The more I know of thee, the more do I long to know thee myself; and that thou mayest be known, and loved, and adored by all around me; yea, I long for the knowledge of my Lord, to fill the whole earth as the waters fill the bed of the ocean! Yes, I trust, I often pray, as I wish to do always, according to the spirit (if not in the words) of that prayer which our Lord taught to his disciples; that "thy name may be hallowed, thy kingdom may come, thy will may be done on earth as it is in Heaven;" and would be more importunate and earnest in these petitions, than even in asking for my "daily bread." S. C.

THE VALLEY OF BACA.

The word *Baca* is to be found in Psalm lxxxiv. — a psalm well calculated to excite devout affections; and will be admired so long as a spirit of devotion shall exist in the world. The Psalmist is supposed to have penned it when driven from Jerusalem by the rebellion of Absalom. His want taught him more

and more the worth of God's tabernacles; his very soul fainted for them. He pronounced the man blessed, not only who dwelt there, but even those whose hearts were in the way thither. Love to the house and ordinances of God, helps over many difficulties, which are found in the way to them. Many of the pious Jews lived at a distance from Jerusalem; but at the appointed seasons, they left their secular concerns to the care of Providence, and urged their way through all difficulties, to worship at the holy city. In their way they had to pass through the Valley of Baca.

This word *Baca* is Hebrew *. Lexicographers render it by the Latin word *Morus*, which signifies a *mulberry-tree*; and, to illustrate the word as used in Psalm lxxxivth, some critics have remarked that the mulberry-tree grows best in a dry sandy barren soil; and so the Valley of Baca, or Mulberry-trees, signifies a dry sandy barren valley, difficult for travellers to pass; but such was the love and pious zeal of ancient worshippers, that they surmounted all difficulties, and made, or accounted, Baca a well; or, as if it had been a well. But the learned Parkhurst refers us to Miller's Gardener's Dictionary, under the word *Morus*, which does not support the above remark respecting the growth of the mulberry-tree; hence, he thinks, the word *Baca* means a large shrub which the Arabs still call by that name; and which he supposes might be so named, from its distilling an odoriferous gum. It appears to be nearly related to the word *Bace* †, which signifies *to weep*; and the Seventy render the word *Baca*, by one in the Greek, which signifies *weeping*; hence the word may signify a "rugged valley, embarrassed with bushes and stones, which cannot be passed without labour and tears."

It is generally agreed, that this "Valley of Baca" might be a striking emblem, that, in the way of duty, men may expect to meet with difficulty. That the way to the Heavenly Jerusalem is through vales of thorns and tears. This is not surprizing, for ever since the entrance of sin, the cross has been the way to the crown: in all ages, faith has been a fight; from the days of Adam, the seed of the serpent has opposed that of the woman. Moses had affliction to endure with the people of God; David observed and experienced, that many were the afflictions of the righteous; the ancient worthies had heavy trials; they were mocked, scourged, imprisoned, stoned, sawn asunder, tempted, and slain with the sword. They had to wander about in sheepskins and goat-skins, being destitute, afflicted, and tormented. They wandered in desarts and mountains, in dens, and in caves of the earth. When Christ was upon the earth, he told his followers, that, in the world, they must have tribulation. When he was gone to Heaven, his apostles continued on the earth to inform the primitive Christians, that through much tribulation they must enter into the kingdom of God.

* בכא † בכה

Such has been the experience of believers ever since the days of the apostles. Even in the present times of public ease and tranquillity, there is no going to Heaven with the wind and tide of the fashion of this world. The life of the Christian is still a warfare. Admitting that the sign of the cross is a Popish addition to the ceremony in baptism, still it is true, that whoever is baptized with the Holy Ghost, must of necessity take up the cross of Christ; he must pass through the Valley of Baca before he arrives in the Heaven of Heavens. In his way, he must expect the rage of Satan; that enemy who beguiled Eve, through his subtilty; who put it into the heart of Judas to betray Jesus; and filled the heart of Ananias, and Sapphira his wife, to lie against the Holy Ghost: that same enemy, on the very same principle, continues to exert his utmost endeavours to keep men asleep in their sins; to prevent the opening of their eyes, and the shining of the glorious Gospel in their hearts. If once the thunder of the law, accompanied by the energy of the Holy Spirit, rouze the lethargic soul, so that, seeing its danger, it fly for refuge,—then this adversary, unwilling to lose his slave, sets all his engines and agents to work, to prevent his escape. Pharaoh could not be more hostile to the departure of Israel out of Egypt, than Satan is to those who set their faces Heaven-wards. If, in spite of all his rage, the soul wing its way to the Saviour's arms, and there get secure, still he will buffet, sift, tempt, lay snares, and even change himself into the appearance of an angel of light, the more effectually to beguile and deceive the unwary soul. He daily and nightly acts his part as the enemy of all righteousness and father of lies, in attacking the faith of believers, and labouring to turn them from the faith back again to folly. After many wrestlings and severe conflicts, they have the felicity to triumph over the enemy.

But in their way to Paradise, they have also a frowning world to face. They are not of the world, but testify against it, that its deeds are evil: as such, the world hates them. The people of the world often take counsel against the people of God; they consult against his hidden ones. Such is the enmity of their hearts, that, were it not for a kind Providence, they would enact sanguinary laws, to inflict corporal punishments; and treat them as the Jews did the Lord Jesus, saying, "Away with them, crucify them, crucify them!" While they are not permitted to go such lengths, they cease not to do all in their power to hinder the servants of the Lord in their heavenly pursuits. At one time they flatter and allure; at another, they will not allow them even a good word; they threaten and ridicule; they defame and scandalize their characters: in short, they are briars and thorns in the way of saints, and make part of that Valley of Baca through which they pass to the heavenly Jerusalem.

I must add, That in their way to glory, they have the flesh to crucify. In all ages the flesh has been found the most dangerous foe to grace; it lusteth against the spirit; there is nothing

so treacherous, deceitful, ensnaring and bewitching, as its motions are: they who follow them, refuse the cross of Christ, leave the path of duty, and treasure up wrath against the day of wrath. "In my flesh," said an apostle, "dwelleth no good thing;" but if no good dwell in the flesh, many evil things dwell there; it is earthly, sensual, and devilish. Besides, it is ever present; it accompanies the Christian like the shadow the substance, and shews itself more active in opposition to him when he would do good; it strives to clog his winged zeal, and cool his burning love; to excite a spirit of impatience in time of affliction, and of warm resentment for real or supposed injuries; it is a worse enemy than either the world or Satan; it gives them great influence and advantage in their opposition to the soul. When the prince of this world came to Christ, he found nothing in him to take with his temptations; he was holy, harmless, and undefiled. Far otherwise is the case with the best of Christians; in them is much fuel for his fire. In all ages they have groaned heavily, being burthened with the body of sin and death. In mortifying the deeds of the body, and crucifying the flesh with its affections and lusts, they have had pains to endure, not improperly expressed by those which are felt by the cutting off a right hand, and plucking out a right eye. They do sacred violence to themselves when they take the kingdom of Heaven by force. If it be asked, Who is sufficient for these things? it may be answered, A feeble saint, through Christ strengthening him, shall win the day!—shall come off conqueror. Such have in them a supreme love to the Divine Being, and a love to divine things, proportioned to their importance. Now, love is courageous; it is not intimidated by difficulties in the way of its object. "Many waters cannot quench it, neither can the floods drown it: it is stronger than death." The Heathen poet could sing, *Amor vincit omnia:* "Love conquers all things." The true believer can sing the same; his love makes him bold; it alleviates his burthen, and shortens the duration of the heaviest affliction. This was seen in the women who were so early at our Saviour's sepulchre; it was seen in Jacob, who loved and served; but above all, in Jesus, who loved and died. We daily see that men, to gratify corrupt affections, set all their wits and engines to work; they spare neither pains nor expence to indulge and gratify themselves. Is it not fair and rational then to expect, that the supreme affection, set upon the supreme object, must surmount all difficulties in the way to its enjoyment? From this efficacious principle, men have gloried in tribulation, and fought their way through the world to the kingdom of God. They have made the Valley of Baca, as it were, a well.

Scarborough. S. B.

REFLECTIONS ON ISAIAH LXIII. 9.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and he carried them all the days of old.

THE sublimity and elegance of the Prophet Isaiah, deserve the utmost attention. The glowing warmth of his expressions is a clear evidence that his lips were touched with a live coal from the sacred altar. The above passage is inimitably beautiful, and highly consolatory. There are three prominent features which may engage our attention.

1. That Lord who suffered for his people, will certainly sympathize with them in all their afflictions. — Four passages of Scripture may be especially urged in support of this consolatory truth: "I have seen, I have seen the afflictions of my people, and am come down to deliver them *." — "I have surely heard Ephraim bemoaning himself †," &c. — "Why persecutest thou me ‡?" — "He (Christ) is able to succour them that are tempted ‖." — If it be objected, that true believers often complain of the Lord's absence, and of great darkness, there are two passages which may serve to elucidate and explain the matter §.

2. The love of Jesus Christ is grand beyond all description, and exalted above all praise. It is so, inasmuch as it disposed him to become incarnate. What condescending goodness! admire it, O my soul! and adore his blessed name for evermore. The same love disposed him to suffer and die for our sakes! to work out a righteousness to justify us, and to procure the blessed Spirit for our sanctification: to reascend his native heavens, and there, as our Advocate and Intercessor, to plead our cause.

3. His arm has been the support of his ancient people; and it is still the same. — Let this encourage the weak and helpless. God has, for our sakes, laid help upon One that is mighty; and his strength is made perfect in weakness. Let the tempted take encouragement, and let the fearful hope in his salvation **.

Oh! how great must their blessedness be who are in the hands of Jesus Christ! he is well able, and he is equally determined to preserve and secure them to life everlasting! How vile is sin when committed against such a Saviour! a Saviour who pitied and who loved us in our low estate! We may be assured, that all who come to him, "weary and heavy laden," shall meet an hearty welcome. If the bleeding, dying love of Jesus Christ has its proper effect upon us, we shall feel our hearts

* Exod. iii. 7, 9. † Jer. xxxi. 18. 19. ‡ Acts ix. 4.
‖ Heb. ii. 18. § Jer. xiv. 8, 9. Isa. liv. 7, 8.
** See Isa. xli. 13, 14.; and xl. 10, 11.

humbled, we shall be concerned to walk with God, and to glorify him; he will be our great *all in all*.

Divine Redeemer! manifest thyself unto the reader, as thou dost not unto the world; let him see thy beauty, let him feel thy power, let him enjoy thy love!

OLIGOS.

PLAN OF A SERMON.

Rev. Sir, *To the Editor.*

Having lately heard several respectable readers of your useful Publication express their wish that you would occasionally introduce a short Plan of a Sermon in a readable form, and at the same time rendered sufficiently obvious, in its distinguishing parts, to the Theological Student, I send you the inclosed as a specimen; and should it meet your views, you may expect other communications of the same kind from yours, &c.

P.

LUKE XXIII. 28.

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

OUR Lord Jesus humbled himself, and became obedient unto death, even the ignominious and painful death of the cross! Then was he so degraded, oppressed, and afflicted, that he became an object of pity to those who followed him for the gratification of curiosity; and of sympathy to those who followed him from affection to his character. But amidst all the insults and blasphemies of his enemies, he maintained the most perfect calmness of spirit. He did not complain; he did not murmur; he betrayed no disposition to retaliate. He was more affected by the aggravated guilt, and the approaching calamities of others, than by any sufferings he felt or anticipated himself. "Daughters of Jerusalem, weep not for *me*, but weep for *yourselves*, and for your children."

Let us first consider the IMPORT of this injunction. Jesus is not displeased with the tears of the people who followed him on this occasion, as the tributes of compassion for his sufferings, or of love to his person: no, he was of a tender spirit himself, and often wept, either as a friend or a preacher; therefore he must love such a spirit in his disciples; and if he really condemned the tears of these people, it must have been on account of something inconsistent in their principles, or in the expression of their sorrow. They wept over his sufferings as the objects of a mere natural sympathy. Their sorrow had no reference to any of the peculiar circumstances of his death, as the Saviour of lost men! They were not the tears of *penitence* for the sins which brought him into such a state of degradation and suffering; —they were not the tears of *pity* for the deluded souls who pursued him with such unrelenting barbarity: — they were not the

tears of *patriotism* for the calamities and ruin which the crucifixion of Jesus would inevitably bring upon their country;— they were not the tears of *friendship*, properly tempered with submission and confidence;— they were not the tears of *gratitude*, in the contemplation of his great love; nor were they the tears of *joy*, in the anticipation of the blessings to be obtained by his death. When we exhibit a suffering dying Saviour, many weep; but the same effects might be produced by *any* tragic scene in which they have no interest, and the origin of which, they even know to be fictitious. We shall never "look upon him whom we have pierced, and mourn, and be in bitterness for him," till the Spirit of grace and of supplications shall be poured down from on high.

Secondly, Consider the REASONS of this injunction, in their essential application to Jesus himself. "Weep not for me." The *love* of Jesus, under the influence of which he uttered these words, is sovereign in its origin. It is disinterested in its operations. It is infinite in its degree. The blessings of it are innumerable. In some future period of time, the displays of it shall be universal: and, as it bears an eternal date, it may be safely trusted for its eternal duration. The omnipotence of his love triumphed over all the rage of his enemies, and all his exquisite sufferings. He became insensible of his own woes, in his concern for others. When Jesus said to the daughters of Jerusalem, "Weep not for me, but weep for yourselves, and for your children," he expressed all the tenderness of his *sympathy* and pity. They wept for *him*; but he knew there was greater cause of weeping for *them* *. On this ever-memorable occasion, he asserted and maintained the dignity of his spotless *innocence* †. Because he did not suffer for his own sins, he endured the cross, despised the shame, and commanded the women who followed him, to dry up their tears, and cease their lamentations for him. Then also, we behold and admire his wonderful and perfect *meekness*. Instead of attempting to escape from his barbarous foes, or of struggling against their diabolical power; instead of threatening, upbraiding, or uttering one complaining word, he is silent and passive; feeling nothing but compassion for his murderers, in the view of their impending ruin ‡. But, with meekness, under the cruelties of men, he united full *submission* to the will of God §. It is well with the suffering disciple, when, in imitation of his Lord, he can say to his sympathizing friends, "Weep not for me; this is the will of my heavenly Father; and if he be glorified, I must rejoice."—The submission of Jesus to the divine will, was perfected in his firm *reliance* upon covenant-promises. His work was all before him; he knew his own sufficiency for

it; and the certain accomplishment of the promises, made to him by the Father, was the joy set before him ‖. As he was led to Calvary, fainting under the weight of his cross, and covered with disgrace, he animated himself, by anticipating the glory included in such promises. When Jesus said to the daughters of Jerusalem, "Weep not for me," he displayed the illustrious *magnanimity* of his character:—his composure in the hour of trial, and his boldness in the dreadful conflict he was called to sustain. He was superior to shame, to fear, to surrounding danger*. Finally, The text will strikingly illustrate the *fortitude* of Jesus: the *patience* with which he endured the pains he was then suffering, from the scourges and blows he had recently received, from the crown of thorns, and the weight of his cross.

Such was the temper and conduct of Jesus in the immediate view of his crucifixion. Let us, therefore, study his character, trust his faithfulness, imbibe his spirit, and follow his example, in every path of duty and of suffering, as the most indubitable testimonies of gratitude for his infinite condescension and love.

P.

‖ Psalm xxviii. Isaiah xlii. 1—4.
* Mark x. 32, 34. John xviii. 4—8. xix. 10, 11.

ON THE USE AND ABUSE OF THE TERM LEGALIST.

THE doctrine of justification by free grace, is, of all others, the most consistent with Scripture,—the most replete with comfort to man,—and the most conducive to the glory of God. Our reformers were convinced of this; and, therefore, instead of insisting upon salvation by works, they thought the best way of doing good to mankind, was to shew the miserable and lost state in which they were by nature; and direct them to Jesus, as the foundation of their hope, and the only medium of their acceptance with God. We know the consequence; the truth ran, and was glorified; multitudes were convinced; and, renouncing their own righteousness, were brought to depend entirely on the merits of Christ for salvation. All this was good; but not long after, a set of men arose, who, fired with indignation at the sentiments of those who expected to be saved by the works of the law, went into the opposite extreme; and, because the law was abolished as a covenant of works, thought, therefore, it was not to be considered as a rule of life. After these men, arose others, who, though not to be ranked with the former, yet, by the expressions they used, and the sentiments they advanced, gave room to

suppose that their doctrines rather tended to relax our obligations to holiness of life than to strengthen them. Now, although these men have been answered and confuted again and again, I am sorry to observe, there is still something of the same spirit in the present day. It is no uncommon thing for those who insist upon the conscientious discharge of the various duties enjoined on them in the word of God, to be called *Legalists*. By a Legalist, I understand one who acts according to a law or rule; and, in this sense, every man ought to be a legalist, since he is in duty bound to obey God's sacred word; which is the rule given him for the regulation of his conduct.

Taking the word, however, in the sense generally affixed to it, as denoting one who expects salvation by his own works, it is certainly a most notorious abuse of the word to apply it to those who, believing in the imputed righteousness of Christ, still contend for good works as evidence of love and obedience. Yet this is too often the case; for since I have been acquainted with the religious world, I have heard some of the wisest and most evangelical ministers reproached as legalists; and all this, because they have exhorted their hearers, not indeed to save themselves, but to make use of the means which the gospel affords. I have been grieved when I have heard charges of this kind brought against those, who no more believed that man has power to convert himself, than he has to create a world. Besides, if all exhortations, precepts, and means, are to be laid aside, and not to be insisted on, — then a great part of the Bible must be useless; and a minister must not read a chapter in his congregation, nor a master in his family, lest he should meet with exhortations to duty, and thus be termed a Legalist.

But, what is still more affecting is, that a certain fear of being thus branded as a legalist, seems actually to have taken possession of many evangelical ministers; and hence it is that we can scarcely go into their places of worship, but we find them addressing the people as if they were all converted; attempting to console their minds, as if they were all convinced of sin; and exhibiting to them all the promises of the gospel, as if they were all greatly distressed about their state. Where are the just reproofs, the pointed exhortations, the close reasonings, the tender expostulations, and the warm addresses to the conscience, for which our forefathers were distinguished? When I read the works of an Owen, a Howe, a Charnock, a Bates, a Manton, a Flavel, a Henry, and many others, I blush for many of the modern race of preachers; and do not wonder in hearing them complain of so few conversions in the present day! Alas, how can they expect any, when even the term *application* is proscribed among many of them? and, to say

any thing to sinners at the end of the sermon, is not considered as preaching the gospel, but as a species of legality.

I am persuaded this is an artifice of the great enemy of souls, to hinder the usefulness of ministers, and to promote dissention in churches. Let those who have adopted this practice, ask themselves how they can reconcile it to their consciences, to leave out the preceptive part of God's word, merely because they are afraid of being called Legalists. How can they be said to fulfil their commission, to declare the whole counsel of God, and to acquit themselves of the fear of man? The doctrines of the gospel, indeed, are to be earnestly contended for, and the grand foundation to be built upon; but, as the Bible abounds both with doctrines and precepts, the one are not to be excluded for the sake of the other. Let those who do not love to hear of duties, seriously enquire whether they are following the footsteps of the patriarchs, prophets, apostles, and saints? whether they do not stand in need of being stirred up to spiritual diligence *; or whether the apostle's exhortation *on their system* be not legal, when he says, "Be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord †." B.

* Prov. iv. 18. † 1 Cor. xv. 56.

EVANGELICAL TRUTH
THE GRAND OBJECT OF ANGELICAL RESEARCH.

A MEDITATION ON 1 PETER I. 12.

Which things the Angels desire to look into.

It is a truth, allowed by all Christians, that the dispensation under which we live, affords us far greater advantages for spirituality and heavenly enjoyment, than any other which preceded it. To us, life and immortality are brought to light. The spirit that properly belongs to it, is not a spirit of bondage, but of adoption; crying, *abba*, father. The happiness attainable under it, approaches near to that of the heavenly world; so near does its land border, as it were, upon it, that believers, in the present state, are said to be "Come to mount Sion, to the city of the living God, to the heavenly Jerusalem, to the innumerable company of angels, to the spirits of the just made perfect," &c. Yet it is no less true, that the greater part of professing Christians live as though they stood upon no such ground, and possessed no such opportunities. We possess an Old Testament spirit amidst New Testament advantages. A promise is left us of entering into rest; but we *seem*, at least, to come short of it. How is this? Is it not owing, in a great

degree, to the *neglect of the gospel?* Having assented to a system of doctrines, we fancy we know almost the whole that is to be known upon this subject, and have nothing more to do, but to hold them fast against the errors of the times, and take heed that we do not dishonour them by an inconsistency of conduct. Hence, what is called Religious Conversation, seldom turns upon the gospel, unless any part of it be called in question; but either upon our own want of spirituality, or the pleasures that we have formerly experienced; or, perhaps, upon the talents of this or that popular preacher.

When a company of Christians meet together, and feel a wish for improving conversation, let one of them take a Bible and read; and, as he reads, let him frequently pause, and let any one that can, make a remark, or ask a serious question, so as, upon the whole, to promote the understanding of what is read. This would draw off the attention from less profitable things; and the blessing of the Lord attending it, would, ere we are aware, produce those holy pleasures which, while pouring over our own barrenness, we shall sigh after in vain.

To comfort the primitive Christians, who, as well as we, were "in heaviness, through manifold temptations," Peter took no other course than to declare unto them the glorious truths of the gospel, and the vast advantages which they had over all others of former ages, in possessing the knowledge of them. Three things in particular he holds up to their consideration:— 1. That the prophets were to us ministering servants; "Not unto themselves, but to us they did minister things which are now reported." They sowed, that we might reap.— 2. That the things which they foretold, and which we possess, were the objects of their most intense research. "Of which salvation, the prophets have enquired and searched diligently; searching what, and what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow."— 3. That such is the excellence and glory of the gospel, as not only to be the study of prophets, but of angels; "Which things the angels desire to look into."

It is generally supposed, I believe, that the phrase *look into**, alludes to the cherubims which were placed bending over the Mercy-seat, and looking, as it were, with intenseness at it. Thus Mary stooped, and looked into the sepulchre, in hope of discovering her Lord; and thus believers are described as *looking into* the perfect law of liberty, or the gospel of Christ.

In former ages, the angels employed their capacious powers on other themes. At first, the display of the divine perfections in creation, furnished them with matter for praise and gladness. "The morning-stars sang together, and the sons of God shouted for joy." Afterwards, the providence of God, in the

* Παρακυπτω, to bend, or stoop.

government of the world, enlarged their mental boundary. "One cried to another, saying, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory!" But since the coming of the Son of God in our nature, and the laying down of his life, they appear to have been so engaged in this subject, as to be comparatively indifferent to every other. In other works of God, they had seen sometimes one perfection glorified, and sometimes another; but here all unite their beams, and form one general blaze. These are the things, therefore, which now "they desire to look into."

The powers of angels are far superior to those of men. Their means of instruction also, and long experience of divine things, must render them far more capable of understanding the gospel than we. Yet with all their advantages and discoveries, such is the fulness of the subject, that they are at an infinite distance from comprehending it: all that is said of them is, that they "desire to look into it."

Angels were doubtless acquainted with the general design of salvation, from its first discovery to man; but the particular way in which it should be accomplished, appears to have been, in a great measure, hidden from them. It was a way so much above what any creature would have expected, that though there were hints of it under the Old Testament, and some very plain intimations, yet it was far from being clearly comprehended. The prophets, as we have seen, did not fully understand their own prophecies; but diligently searched into the meaning of them:—neither did the apostles, with all their advantages, prior to the event:—neither did evil angels, with all their subtilty; for if Satan had known that, from the death of Christ, his cause would receive so deadly a wound, it is scarcely conceivable that he would have stirred up Judas and the Jewish rulers to accomplish it. He appears to have entertained a kind of forlorn hope, that by getting him put to death in the most ignominious form, and by the only religious nation upon earth, he should be able to stamp everlasting infamy upon his name, and that all after-generations would be ashamed to own him. The disappointment and unexpected shock that he and his adherents met with on this occasion, seems plainly intimated by our Saviour's having "spoiled principalities and powers, and made a shew of them openly, triumphing over them on his cross:" and though the holy angels might be supposed to understand much more than fallen ones,—yet were they not equal to this subject till events made it manifest. Hence it is said, "from the beginning of the world, to have been hid in God, who created all things by Jesus Christ, to the intent, that now unto the principalities and powers it might be known by the church; that is, by the redemption of the church, the manifold wisdom of God." When the event [illegible]

pired, therefore, it was like a flood of light bursting forth upon them. The resurrection of Christ filled all Heaven with transport. Hence, perhaps, we may account for the question of the angel to Mary, "Woman, why weepest thou?" *q. d.* "Did you but know all, you would not weep! It is not yours to weep now, but your adversaries!"

The cross of Christ, instead of issuing in disgrace, is followed with glory. His friends learned to glory in it; yea, and to glory in nothing else: and well they might. It was glorious to see the powers of darkness stripped naked, as it were, to their shame;—to see Satan foiled by the woman's seed, and his schemes exposed to the derision of the universe;—to see him taken in his own net, and falling into the pit that himself had digged. It was glorious to contemplate the numerous and important bearings of this one great event! By this, the divine displeasure against sin is manifested in stronger language than if the world had been made a sacrifice:—by this, a way is opened for the consistent exercise of mercy to the chief of sinners:—by a believing view of this, peace arises in the mind, and, at the same time, purity in the heart:—for this he is crowned with glory and honour in the Heavens, principalities and powers being made subject to him. This is the only hope of a lost world, the only medium of acceptance with God, and the only admissible plea in our approaches before him. This it is that will put every grace in exercise in this world, and impart all the happiness in that to come, of which created minds are susceptible.

These are a few of the bearings of the doctrine of the cross. Is it any wonder that angels should desire to look into it? Rather, is it not matter of wonder and shame that we who are more immediately interested in it than they, should be so far behind? How is it that we should be the last to bring back the King, who are his bone and his flesh? Our Redeemer took not upon him the nature of angels; yet they love him, and the gospel of salvation by him; and wherefore? They love God, and therefore rejoice in every thing that glorifies him in the highest:—they love men, and therefore rejoice in that which brings peace on earth, and good-will to them:—they rejoice in every instance of the prosperity of Christ's kingdom, and in being themselves made subject to him. Had we but their love with our interest, we should not only emulate, but exceed their highest praise. While they, in innumerable myriads, were saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," we should not only say, "Amen," but add, "Thou art worthy; for thou wast slain, and hast redeemed *us* to God by thy blood, out of every kindred, and tongue, and people, and nation!"

GAIUS.

ORIGINAL LETTER
OF THE LATE REVEREND MR. ROMAINE.

I HAVE ever had such awful apprehensions of the Cure of souls, that I durst not (though often solicited) undertake it ever since I knew my own heart. I have found myself plagued to death with watching over it:—what must it be to watch over two or three thousand! "Who is sufficient for this?" I feel myself as unfit for it, as to have the government of the world upon my shoulders; but being appointed to this church, not only without my seeking, but also against my will,—and having an undoubted call from God, therefore my sufficiency for the work being of God, I dare not stand out. I have been forced to say, 'Here I am; send me!'—and although he has enabled me to depend upon him for to do his will, both in me and by me, yet I find the flesh resisting, and putting forth a multitude of doubts and fears, in order to discourage me; besides this, I have an enemy whom I do not wish to make my friend, and who hates me with a perfect hatred; but I make the Lord my strength, and go to battle in the power of his might, and I am sure all will be well while I am kept humble. O pray that I may be a good soldier of the Lord Jesus Christ; but, above all, ask for me humility: an humble man can come to no harm; he will be ever trusting in the Lord, because he finds nothing in himself to trust in; while he gives great glory to God, by trusting much in him. God gives him great grace, and this grace is to keep alive an abiding sense of what he is in himself, to shew him his ignorance and helplessness, to open to him daily more of the mystery of iniquity, to discover to him the stirrings of corruption which others feel not, and make him sensible of these, even in duties and ordinances, that he may loathe himself and his very best works. These are the fruits of true grace; and he that is under the teachings of the Holy Ghost, will abound in them: the more God does in the heart, the more he humbles it. The great design of his grace is to bring the proud sinner low, and then to keep him low. When he has brought us low, we do not like to be kept there; we want to get up again: our foolish desire is, that he may do something in us, for which we may have a good opinion of ourselves; and so, with this thought, we are apt to wish, 'O that I was more holy! O that I could pray better! O that I was more spiritual in duties! O that I was thankful enough!' If you could come to the true motive of these wishes (specious as they appear) you would find them spring from the secret workings of a proud, self-righteous spirit: take off their cloak of holiness, and their meaning is this:—"I wish God would give me something for which I might be pleased with myself."—If this was the case, would not the eye be turned inward upon this *very good self*, and be drawn off from looking

to Jesus; and so far as self is made something, Christ is made nothing. You may depend upon this as one of the surest axioms in divinity:—"Whatsoever it be that makes you pleased with yourself, that is not true grace; and whatsoever makes you displeased with yourself, is not true grace, unless it bring you humble to Christ, and make you put more trust in him." The Lord teach you these things practically! I have learned them by long experience;—though I know but little, yet I am getting on in Christ's school, and hope soon to be in the lowest form, for there we learn most and fastest: we there depend entirely on the teaching of our divine Master, who reveals his secrets to none but babes. A new-born babe absolutely depends on the care of its parents; so must we depend on God, on Christ our Prophet and Teacher; and when we are brought thus humble, he will then make known to us what he hideth from the wise and prudent. I would therefore wish you the humblest man on earth, and not only that you might know most, but love most: he that feels his sins and miseries, his vileness and unprofitableness, with the deepest loathings of them, is in the fittest way to love Christ. If he is an experienced believer, the feelings of these sins and miseries will make Christ more precious; the more he finds of the exceeding sinfulness of sin, the more he will trust in Christ's righteousness; and the more misery he knows, the more he desires salvation: all will make Jesus more dear and lovely. His own vileness sets forth Christ's grace; his unworthiness, the worthiness of the Lamb, the sufficiency of Jesus, who is *all in all*. When you are going to measure Christ's high grace, do not get upon a mountain, but go down into a valley;—lower still;—to the belly of Hell, from which Jonah cried; from thence see the height of Jesus's grace, and from thence see how lovely he is. When the Spirit of Jesus is humbling you, shewing you your deceitful wicked heart, laying open your ruined nature in all its abominable workings, has not this often discouraged you, my friend? and, instead of loving Christ more, and trusting him more, did it not weaken your trust and lessen your love? and thereby you counteracted the gracious purposes of Jesus Christ. May he teach you better! that every future sense of sin may greatly endear to you that Lamb of God, whose blood cleanseth from all sin! Depend upon it, that only is the true humbling for sin, which makes his blood more precious;—be faithful to your own heart;—stop here a moment;—look back and read what, from one thing to another, I have written to you; and examine if you do not begin to fear for the interest of duty and holy obedience. If the more I feel sin, I may trust the more, and love Christ the more, what place is left for obeying? Is not that your thought? to which I answer, The humblest man not only knows most and loves most, but also obeys most. Is not grace the principle of gospel obedience? and does not God give grace to the humble? grace to do all things, grace to suffer all

things?—What says he who was less than the least in his own eyes? "O! I can do all things through Christ's strengthening me!"—The humblest man leans most on Christ's strength; and therefore, through that strength, which is almighty, he can do most; he is helped best; fights most courageously; conquers most triumphantly. Shew me a seemingly humble man who does not love duty, and I will shew you his pride; but let me see a truly humble man, and I am sure to find him walking humbly with his God; he walks with God, and God walks with him.—Hear how he declares who are his favourites! not the rich, not the learned, not the Pharisee, not the great and noble, —no;—"but to this man will I look, who is of an humble and contrite spirit, and who trembleth at my word." These he honours; they are in his sight of great price; how exalted in his esteem, who is the Fountain of all true honour! and he will exalt them very high. He that humbleth himself shall be exalted to the throne above, where all God's children are perfectly humble, crying with one voice, "Not worthy we, but worthy is the Lamb." If there be so great grace, O pray to God to make me more and more humble. I will do the same for you, and remain yours,

W. ROMAINE.

LETTER FROM DR. FRANKLIN TO THE REV. MR. GEORGE WHITEFIELD.

DEAR SIR, *To the Editor.*

I AM indebted to the friendship of the late Robert Keen and Daniel West, Esqrs. (the Rev. Mr. Whitefield's executors) for near a thousand letters, from various correspondents, to that eminent man. None of these letters have yet seen the light; and as many of them will, no doubt, highly gratify the public, I shall occasionally send you one for publication, through the medium of the Evangelical Magazine. The inclosed, from the celebrated Dr. Franklin, will serve as a specimen of the entertainment with which you will furnish our readers, particularly those who personally knew Mr. Whitefield, and all who still revere his memory. Yours affectionately,

Leeds, Dec. 7, 1802. E. PARSONS.

Dear Sir, *Philadelphia, July* 6, 1749.

SINCE your being in England, I have received two of your favours, and a box of books to be disposed of. It gives me great pleasure to hear of your welfare, and that you purpose soon to return to America.

We have no kind of news here worth writing to you. The affair of the building remains in *statu quo*, there having been no new application to the Assembly about it, nor any thing done in consequence of the former.

I have received no money on your account from Mr. Thanklin, or from Boston. Mrs. Read, and your other friends here in general are well, and will rejoice to see you again.

I am glad to hear that you have frequent opportunities of preaching among the great. If you can gain them to a good and exemplary life, wonderful changes will follow in the manners of the lower ranks; for, *ad Exemplum Regis, &c.* On this principle Confucius, the famous eastern reformer, proceeded. When he saw his country sunk in vice, and wickedness of all kinds triumphant, he applied himself first to the grandees; and having by his doctrine won them to the cause of virtue, the commons followed in multitudes. The mode has a wonderful influence on mankind; and there are numbers that perhaps fear less the being in Hell, than out of the fashion! Our more western reformations began with the ignorant mob; and when numbers of them were gained, interest and party-views drew in the wise and great. Where both methods can be used, reformations are like to be more speedy. O that some method could be found to make them lasting! He that shall discover that, will, in my opinion, deserve more, ten thousand times, than the inventor of the longitude.

My wife and family join in the most cordial salutations to you and good Mrs. Whitefield. I am, dear Sir, your very affectionate friend, and most obliged humble servant,

B. FRANKLIN.

CRITICAL ENQUIRY.

SIR, *To the Editor.*

IT has been often remarked, that the Hebrews had a peculiar way of using the participle with the verb, to denote, according to some, the certainty; and, according to others, the importance of the event. It occurred to me, in reading, the other day, Whether the true import of the phrase, were not the commencement and continuance of an action till its completion? Thus, when it was said to Adam *, "In dying thou shalt die;" which our translators render, "Thou shalt *surely* die," and the Seventy, "Thou shalt die the death;" I conceive the meaning to be, That he should then begin to experience that death which terminates only in eternal ruin. Watts says,

> "Soon as we draw our infant breath,
> "The seeds of sin grow up for death."

So Adam, the moment that he fell, became mortal; and besides that, being condemned already, he became also dead in law.

When it was said to Abraham, "Blessing, I will bless thee!" † the phrase implied, that God would continue and increase his blessings, till, in the end, he should be a blessing to all nations. —There are many similar expressions, I believe, in the Old Testament; and I should be obliged to any of your critical and Biblical readers to point them out, and to examine whether they will bear the interpretation here proposed.

Yours, JOD.

* Gen. ii. 17. † Gen. xii. 2.

ANECDOTES.

A LAY-COMMENTATOR.

At the time when the late Mr. Lacy was pastor of the Baptist church at Portsea, some of the brethren (chiefly those of the dock-yard) constantly ushered in the morning of the Lord's Day, at six o'clock, by meeting in the vestry for social prayer, exhortation, and conference on some portion of Scripture, alternately*. At one of these conference-mornings, the text led to charity: all spoke in their turn, if they chose, when it rested with Charles Benjamin, who was a waterman, and lived between Portsmouth and Gosport. His comment on the text was as follows: "I shall say nothing more than this,—We have been talking of charity; it would be good to put it in exercise: here is our brother, Ephraim Forth, goes to Dock every morning this cold weather without a great coat; and here is my shilling towards buying him one." The good men took the hint; and Ephraim was enabled to purchase the necessary next day, and went to Dock†, "warmed, if not quite filled."—Query, Can the laity expound Scripture?

* This laudable custom, I find, is still continued there, and has been, without intermission, for more than half a century. † James ii. 16.

LAMENTABLE IGNORANCE.

Mr. A. B. after his conversion, owned, that when in his carnal state, he used to say his prayers seven times over every Monday morning, that he might not have the trouble of them all the rest of the week.

A few years ago, a lady, visiting her brother at C——, observed, he had not many cherries in his garden that season; and said, That, as it was a very fruitful year, she could attribute it to nothing but the amazing increase of Sunday-schools lately. Formerly, the boys used to go a bird-nesting on Sundays; but since folks had undertaken to make them so wise, the birds were suffered to multiply in such quantities, that she supposed we should soon have no fruit at all!!!

QUERIES.

1. How may we ascertain, Whether our thoughts are the result of a gracious influence, the suggestions of Satan, or of our corrupt depraved nature?

2. When we receive comfortable impressions under the hearing of God's word, how may we know whether they are true or false? or, in other words, Whether they come from God, or are only the joys of the stony ground hearer? M. O.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Life of Moses; *designed for the Amusement and Instruction of Youth. By a Lady.* 12*mo*, 80 *Pages*, 1*s*. 6*d*.

THERE is a peculiar difficulty in works of imagination, founded upon Scripture-history. The style of the sacred writers possess such a dignified simplicity, and speaks so directly to the heart, that it is hardly possible to render their narratives more interesting, either by poetical diction or invention. Some writers, however, have thought otherwise; and, after the example of Klopstock and Gesner, have attempted to recommend these subjects to us by the splendor of language and the charms of the drama. This fair writer is by no means without merit in her line; and tho' we prefer the chaste and dignified style of the venerable legislator, we are by no means confident that our young readers may uniformly do the same; nor would we discourage the first attempt of a young female pen, to recommend the Scriptures. She has availed herself very properly, not only of Scripture materials, but of the traditions detailed by Josephus and the Rabbins. Had we read the work, however, with more severity than we have, we could not have refused the apology, modestly offered in the following paragraphs of the preface, which may also give our readers a short specimen of her style; we cannot say, however, it is preserved equally good throughout.

"The writer of the following pages has two indisputable claims on the candour of the public,—claims which they will not disallow. She is young, and in adversity. Scarcely yet entered her twenty-second year, she has drank deep of the fountain of human affliction; nor has hitherto been permitted to refuse the bitter draught of keen disappointment.

"The history of Moses has beguiled many a tedious hour, which, perhaps, would otherwise have been devoted to a melancholy lassitude and the public appearance of this little volume, is intended for the amusement of young persons of either sex. For them it was written,—to them it is dedicated,—and from them may it meet with a favourable reception!

"And ye, judicious critics! before whose maturer judgment the juvenile pen trembles to appear, say, Will ye be more cruel than Pharaoh? Oh! rather imitate the gentle Thermuthis, and protect the infant Moses. It is a first attempt. Destroy not the bud, though tender. It may, when improving time shall have expanded the opening blossoms, prove a valuable flower."

The Life of Joseph. *In Eight Books. By* J. Macgowan. *Third Edition.* 18*mo*, 250 *pages*. 2*s*. *boards*.

THIS work stands on higher ground than the preceding; it is the Third Edition, and has received repeated sanctions from the public. It was also the production of a pen well exercised in writing:—for this reason, however, it is entitled to less indulgence. It is certainly not free from the general fault of works of this nature; and it seems to discover a want of acquaintance with the eastern writers, and their forms of expression, which are necessary to give it the colouring of nature. On the other hand, we confess it abounds with just and useful observation; it discovers a deep acquaintance with the human heart, an extensive knowledge of the world, and, above all, a spirit of piety and benevolence. Such are the genuine characteristics of this little work; on which account, we can safely recommend it to the perusal of our young readers, for whose instruction it was particularly designed;—and we are happy to find such works to recommend, when the public are daily pestered with writings of imagination of the most dangerous tendency.

Elegy on the Death of the Rev. H. Hunter, D.D. &c. *By* T. Beck. *8vo. (elegant) price* 6d.

BY the notes appended to this little Elegy, we learn that the Doctor was born at Culross, in Perthshire, and educated at the university of Edinburgh. In 1771 he accepted the pastoral charge at the Scots church, London Wall; and continued with the same congregation till his death. But a few weeks since, the Doctor went to Bristol Hot-wells, for his health, where he died on the 27th of last October, in the sixty-second year of his age. He was buried at Bunhill-fields, November 6, when Mr. Steven delivered an oration at his grave; and, on the following Sabbath morning, a sermon was preached on the occasion by Mr. Nicol; and another in the afternoon by Mr. Steven. As the Doctor was a man of no common talents, so he has met with an eulogist of no mean ability.

In this Elegy, Mr. Beck very properly enumerates, and justly discriminates, the Doctor's several publications; and concludes his literary character with the following lines, which are no less honourable to the poet than to the Doctor, and to his country:—

"Oh Scotia! from thy cold ungenial north,
What nervous minds and brilliant spirits rise!
And from thy fostering colleges come forth,
To shed new rays beneath some milder skies!
The titled meed, the proud scholastic name,
Mistaken Kindness may confer amiss;
But HUNTER, back on thee reflected fame;
Distinguish'd merit's just applause was his."

The Youth's Monitor, in Verse. *In a series of little Tales, Emblems, Poems, and Songs, Moral and Divine. By* John Burton. *18mo.* 1s.

MR. BURTON informs us, that many of these little poems were written for Sunday scholars:—and we agree with him, that they are adapted as well for the amusement as instruction of the rising generation. The author is an humble imitator of Dr. Watts; and we think he has been particularly successful in his moral songs. Many of his hymns will be acceptable in schools; and the whole forms a pleasing present to young people.

The Unrivalled Felicity of the British Empire. *A Sermon preached at Salters' Hall, Nov. 7, 1802. by the Rev.* James Steven, *Minister of the Scots Church, Crown Court, &c. Published at request. 8vo.* 1s.

FROM the closing words of the parting benediction which Moses pronounced on the nation of Israel (Deut. xxxiii. 29.) Mr. Steven in this well-written sermon, demands of his audience the oblation of their gratitude to God, for his singular goodness to these isles of the sea. He dwells on our natural advantages of insular situation, fertility of soil, and salubrity of climate; on our civil liberties, and the inherent provisions of the constitution to correct accidental disorders, and supply deficiencies; on our religious privileges, which, after many a struggle by our devout ancestors, were, at length, by the glorious Revolution, as the preacher nervously expresses it, "asserted by the subject, conceded to by the sovereign, and sanctioned by the law;" and on providential interpositions, particularly the defeat of the Spanish armada, the preservation of the king and parliament from the gun-powder plot; and, above all, the recovery and establishment of our liberties by the arrival of the Prince of Orange, and by the protestant succession to the crown, in the illustrious family of Hanover. While we muse on these most important benefits, may the fire burn, and the flame of our gratitude ascend to Heaven! Let us, as the preacher recommends in the close of the sermon, wisely discern and gratefully acknowledge the agency of God in all these blessings,—guard against the abuse of them,—and study to feel their constraining power to acts of piety, and to works of righteousness.

Select List of Religious Publications deferred to our next.

Obituary.

MRS. SARAH MOORE.

April 17, 1802, died at Ashbourn, Derbyshire, Mrs. S. Moore, wife of the Rev. G. Moore. Her affliction, though short, was exceeding painful; but, to the praise of rich grace, not a murmur escaped her lips throughout all her illness. Her love to the ministers of Jesus was such, that she was never more happy than when she could manifest it. When free from domestic concerns, it was the joy of her heart to retire from men, and converse with God. Her affliction was of that nature, that her friends could not converse much with her, without great inconvenience on her part; and as none about her doubted the safety of her state, they were contented and thankful for the few words from her. Now and then, as the case admitted, during the few last days of her affliction, I copied some of the weighty words which survive her.

Sunday morning, April 11, when I went into her room, and asked how she did? She answered, with the sweetest emotion, in the words of that hymn, "When I tread the verge of Jordan," &c. with some other passages of our sacred poets.

Monday, April 12, she said, "He is on the first step of the ladder, coming down to fetch me up to him." — The enemy is chained; he can do me no harm." In the evening, when nature was a little relieved, her bursts of praise to the Lord for his mercy, I hope never to forget. In this happy interval, she repeated some lines of poetry which I was not acquainted with, and desired me to sing them. I told her I did not know the words. Her answer was, perhaps too true, "You mourn when you should sing."

Tuesday. "My life is held in awful suspense." I urged submission to the Lord's will; to which she replied, "Oh, my dear, I could bear it for a hundred years, were it his will! I am afraid to dishonour the Lord. — None ever perished at his feet; and there, I hope, I lie as a poor sinner!" — When I alluded to the few happy years we had spent together, she replied, several times, "Thousands, thousands of mercies we have to be thankful for, if he does no more for us! — The Lord appeared for me; in the Mount of Difficulty he has been seen. — The Lord grant me an easy passage!" — While the Rev. Mr. S. a clergyman of her acquaintance, and another friend, stood by her bed-side, she said, several times, with much fervour, "You see now nothing will do, but an interest in Christ."

Wednesday.—I said, 'I hope you are happy, my dear?' Her answer was, "Not without a cloud."

Thursday. I said to her, 'I hope the Lord supports you?' Her reply was, "There is my hope!" — When I told her I had brought her a cup of coffee, she answered me, with a smile of praise upon her face, "More mercies in the wilderness!" Afterwards she said, "I want to have nothing at all to do with self; I want to have done with self, and to be swallowed up in God!" — When I said to her, I hope you have given me and the dear child up to the Lord; and assured her I would endeavour to act by her as a father, her answer was, "I have, and am not afraid to leave her in your care, as I have given her up to the Lord."

Saturday. I was afraid the close of life would be attended with great pain, and therefore withdrew, to ask the Lord to grant her her heart's and my soul's desire, — an easy passage! I had scarce risen from my knees, when a friend who attended her, brought me word she was gone; so that my fears were sweetly disappointed.

On Sunday evening, her old and respected friend, the Rev. Jonathan Scott, from Matlock, preached a

very affectionate funeral-sermon, from 1 Thes. iv. 13, 14. to an attentive and crowded congregation. G. M.

SUDDEN DEATH.

On Thursday, the 18th of November, Mr. Button, of London, engaged in opening the business of the day at the ordination of Mr. Fisher, at Brentford: from thence he went to Harlington, a village about six miles further, to preach on the Lord's Day following; having previously engaged to exchange service with Mr. Torlin, the settled pastor of the Baptist church at that place. Mr. Button preached on the Lord's Day morning from Job xiv. 10. "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" He made some remarks on the mortality of man, and particularly dwelt on the question, "Where is he?" At the close of the discourse, he suggested that one or other in the congregation might be suddenly removed that day; and wished each one to suppose it might be himself; and to ask, "If it be my lot to be called home, where am I likely to be?"

The congregation was remarkably serious and attentive. In the afternoon, as Mr. Button was about to enter the pulpit, he was informed, a man had just been seized with death in the gallery. He was brought down, carried into the vestry, and a medical gentleman was immediately sent for, who pronounced that he had certainly expired by an apoplectic fit.—In how solemn and striking a manner was the text verified! "Man dieth,—yea, man giveth up the ghost!" Reader, hearken to the voice both of Scripture and Providence; "Be ye also ready."

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

It must afford our readers much pleasure to learn, as it does us to relate from month to month, the spread of our Redeemer's Kingdom; which, on one side or the other, is continually extending its influence, to the glory of his name, and the happiness of mankind. The letter from Madras gives the most flattering encouragement for the success of a Mission in that neighbourhood, where there is a loud call for labourers in the work of the gospel. The extract of a letter from Switzerland is of a more melancholy cast; but exhibits, at the same time, a spirit of genuine piety and submission to the divine Will: but that from Mr. *Carey* (with which we have been favoured by the Rev. Mr. *Newton*) opens a very pleasing prospect to the Baptist Mission, and we are authorized by the Secretary of the Baptist Missionary Society, to add, that No. X. of their Periodical Accounts will appear in a few days, and enable us, in our next, to give farther particulars, of a nature very encouraging and pleasing.

We would only farther subjoin, that letters are continually coming to hand from *America*, which relate the farther spread and increase of that happy revival of religion, which we have already mentioned to have taken place in various parts of the United States.

EAST INDIES.

To Messrs. J. Vonteyn, J. Z. and Bs. Ledeboer, Directors of the Netherland Missionary Society.

Vepery, Madras, Jan. 2, 1802.

Respected Sirs,

WITH the utmost satisfaction I received your letter, dated the 3d of September, 1800, on the 9th of August, 1801; and should, if it had been possible, have answered it by the ships which departed for England in October last. The first account which I received concerning your Society, was in January 1800, when I was in Negapatnam, upon my journey to the southward,

by means of a Dutch friend, who communicated to me your first publication. Afterwards, we received a copy of your letter to Dr. Knapp, at Halle; and his answer to it: from which I learn, with much pleasure, the blessed progress of your labours, to the edification and increase of the kingdom of Christ: and, in January 1801, I had the satisfaction to be informed concerning a society at the Cape, and the excellent character of Dr. Vanderkemp.

Now, with respect to the Dutch prisoners of war, I had not the happiness to find any of the good men amongst them qualified to work in the harvest of the Lord, except one, whom I kept here as a bookbinder, and who has learned the Portugueze language, so as to be able to read in the Portugueze congregation; and he is now clerk of the German church, formed of the Swiss regiment called the Meuron. He possesses, on account of the holiness of his life, in which he daily increases, a considerable influence among all ranks of men. The others were sent to Batavia in 1799, and are become a great blessing; but, since Tranquebar is in the hands of the English, there has been no communication between this country and Batavia.

Concerning the state of Christianity in the island of Ceylon, we are in hopes that it will become glorious through the zeal of his Excellency the Governor North. I send with the ships which bring this letter, different papers, written by a native of Malabar, whom I sent to Jaffna, and whom Governor North has appointed minister or candidate in the districts of Jaffna Hall; from which one may see somewhat of the progress of Christianity in Jaffna and Manaan. If the Christians in Ceylon are left in a disagreeable situation by the war, it has not been occasioned by the ministers being made prisoners of war, and having left their places. The minister of the garrison of Trincomale only, is brought here with the garrison of that place; and the Christians who, after the change of the government, had considered themselves as deserted by the Dutch ministers and the government, and had gone back to their idols, or to the Roman church, are gathered again and comfortably settled since the arrival of Governor North. It is now necessary that they should be well instructed, and have good examples set before them, that the teachers in every place should do their duty; and that the ministers should, in these points, earnestly admonish the teachers. There are many labourers wanted, both of zealous European ministers and pious native teachers, for the youth in the schools, and also upon the coast. If by the peace, which we hope for from the Lord, the Dutch places go back again to the Dutch government, it would be a great blessing to them, if the Society could send some good Christian Missionaries, to learn the language and preach the gospel to the heathen.

There are, in all the Dutch settlements, Malabar congregations, which we now visit from time to time, as they were usually visited by the Danish and English Missionaries when this country was in the possession of the Dutch. We wish we could prevail with all the societies to send zealous, faithful, and intelligent ministers.

O what do I feel, when I read in your letter of the zeal now kindled in the Netherlands for spreading the sound of the gospel! and of thousands of your countrymen uniting in prayer to the Almighty, with Christians through all the earth, to pour down a blessing on the labours of his servants for the conversion of the Heathen!

A little time since, I thought that we poor Missionaries were forsaken by all men in this evil time: that we could not expect any help or assistance; and that, after our decease, the labour of the Lord would cease in this place. Your letter has given me new life; for we were in such a state, that, to maintain our zeal, we had to believe in hope against hope. Your letter afforded me much strength. I thank God, who has moved you to write to me such refreshing intelligence; and to

inform me of the zeal for the Lord among Christians in Europe, for the conversion of the Heathen; and I wish, earnestly, the Directors would adopt measures for the conversion of the inhabitants of this land. The many congregations here and in Ceylon, shew that the Lord has a people in this place. The preaching of the gospel is not without witness; though but few, at present, shew any great sign of their faith. Many, who seem convinced of the truth, excuse themselves, by saying, "We have no power to believe, and to overcome difficulties."

Now, as so much zeal is excited in Europe, we may expect zealous and faithful Missionaries. That is now the only assistance, under God, we stand in need of; and we pray and hope, that God will send us this needful help. I have received no letter from Europe that has strengthened and awakened so much confidence and hope as yours. The Lord bless your labours to the edification and increase of the kingdom of Christ! I should esteem it great goodness in you, frequently to communicate to me any circumstance concerning the welfare of Zion; and should be happy, in return, to shew myself of one heart and one soul with you. I now recommend myself, and the work I am engaged in, to your affectionate prayers; and beg leave to subscribe myself

your devoted servant,

G. W. GERICKE.

[Translated from the Dutch.]

Letter from Mr. Carey, Missionary, to the Rev. Mr. Newton, Rector of St. Mary Woolnoth, &c.

Serampore, April 22, 1802.

My very dear Sir,

SINCE my last, which I see was written more than twelve months ago, I have been occupied in a more than ordinary manner. I have, however, reason to bless the Lord on this account, because I find, by daily experience, that it is well for me to be constantly employed. "Satan finds some evil still for idle hands to do," is a sentiment, the truth of which I find continually. There may be persons, I allow, of so industrious a turn naturally, as to lay out their time in such a manner that there may be no loss; but my nature and constitution are remarkably fitted for indolence; on which account I admire the wisdom of that Providence which will not permit me to waste much of my precious time in idleness.

Our Lord had begun to work among the Hindoos when I wrote last to you, but since that time, the work has exceeded our most sanguine expectations. It is not a year and a half since we thought the cast of the Hindoos to be so strong a chain, that we could scarcely expect it to be broken; now it appears to be so weak, that some have rejected cast who have only stayed with us a few days, and have given no proof of a divine work on the soul. We rejoice in this, and esteem it as a breach made in the walls of the enemy's capitol, and a prelude to the taking of the city itself. This, however, is not all we have to rejoice in: we have every reason to believe that several have been savingly converted, and now trust in the Lord Jesus Christ alone for their salvation. We have baptized and received into church-fellowship, eight Hindoos: four women, whose names are, Jaymoni, Rasoo, Unno, and Komol; and four men, whose names are Krishno, Gokool, Peetumbur, and Sam. Two of them have given us some pain; and we have been obliged to suspend them from the privilege of the Lord's Table; not however for returning to idolatry, but for allowing an unbridled licence to their passions. We have some hope of their restoration, and wait for it with a considerable degree of impatience. We have some persons now on the enquiry, who give us much hope. A Brahmin, named Komol, I trust, is in earnest for salvation. A man of the Kaesto, or Writer-Tribe, who has come a journey of three days,

gospel, held their half-yearly meeting at Maidstone, Nov. 2, 1802, when Mr. Gooding, of Lenham, preached in the afternoon, from Acts viii. 5.; and Mr. Kent, of Gravesend, in the evening, from Isaiah liv. 17.; the brethren, Mess. Ralph, White, Stanger, senior, Podmore, and Poppywell, engaged in prayer.

It was resolved, That Mr. John Stanger, junior, late student of the Kent seminary, be employed as an itinerant preacher in this district for the next six months, under the direction of a committee of settled pastors.

The next Meeting to be held at Maidstone, on Tuesday April 5, 1803, to meet at eleven in the forenoon. Mr. Rogers, of Eynsford, is appointed to preach in the evening.

MONTHLY LECTURES.

In our number for January last, we had the pleasure of informing the public, that the different denominations of Calvinistic dissenters in Manchester, had instituted a monthly lecture. With this they have since connected a monthly meeting for prayer. Both have been very numerously attended. The association of the several ministers and congregations, uniting in these services, has greatly contributed to increase that harmony and affection which before subsisted among them; and they can, from experience, recommend the utility of such a plan in other large towns, and in every place where it is practicable. Encouraged by the happy effects they have witnessed, they intend to pursue the design of their union, hoping to enjoy the presence and blessing of the great Master of assemblies. The subjects of the lectures for the ensuing year, are as follow: —

Time and Place.	*Subjects.*	*Preachers.*
Jan. 5, Mosley Str.	The Care of the Soul.	Rev. Mr. Roby
Feb. 2, Lloyd St.	The Unsuccessfulness of the Gospel.	Bradley
March 2, Canon St.	Complete Redemption accomplished by Christ.	Jack
April 6, Mosley St.	The Doctrine of the Atonement.	Johnson
May 4, Lloyd St.	The efficacy of Divine Grace in Conversion.	Roby
June 1, St. George's,	Christ the Believer's Life.	Bradley
July 6, St. George's,	The Character and Privileges of Believers.	Jack
Aug. 3, St. George's,	The Duty of Searching the Scriptures.	Roby
Sept. 7, Canon St.	The Duty of taking Heed how we hear.	Johnson
Oct. 5, Mosley St.	The Danger of Delays in Religion.	Jack
Nov. 2, Lloyd St.	The Importance of Preparation for Death.	Johnson
Dec. 7, Canon St.	The Duty of Self-Examination.	Bradley

CHAPEL OPENED.

Oct. 17, 1802, was opened at Wrawby, near Brigg, in Lincolnshire, a commodious little chapel, built about twelve years ago for the friends of Mr. Westley; but the proprietors changing their religious views, it was soon after occupied accordingly. It was opened by Mr. Clark, of Brigg, who is also minister of this place, by reading and preaching, afternoon and evening, to full congregations, from Ps. lxxxvii 5. and 1 Sam. 7. 12.

[*The Rest of our Intelligence is unavoidably deferred.*]

POETRY.

REFLECTIONS ON THE NEW YEAR.

God of my days, to thee anew
The tributary song is due,
For life continued here:
Spar'd, and supply'd, preserv'd by Thee,
Time's annual circle clos'd I see,
And hail the new-born year.

I have been spar'd,— who still am found
A barren cumb'rer of the ground,
Deserving stroke severe;
But Thou hast with my manners borne,
And granted yet a space to mourn
My past unfruitful year.

I have been well supply'd; — who find
A body frail, an anxious mind,
A mass of care and fear:
But Thou hast lighten'd ev'ry load,
And ev'ry needful good bestow'd,
And crown'd with love the year.

I have been well preserv'd throughout,
When evils compass'd me about,
And ev'ry foe was near:
Yet am I safe; for thy great pow'r
Has been my sword, and shield, and tow'r,
And guard, the passing year.

I have been guided on my way,
A silly wand'rer, apt to stray
And leave my Shepherd dear;
Yet hast thou not thy sheep forsook,
But with thy faithful rod and crook
Hast led me through the year.

I have been piloted along
Through many a shoal and tempest strong,
Where I knew not to steer:
I thought thee slumb'ring on the wave,
But thou wert watchful still, to save
From found'ring all the year.

I have been taught, — who us'd to spurn
The means to know, and time to learn
With dull and deafen'd ear:
Yet hast thou open'd truths divine,
With patient precepts, line on line,
Another Gospel-year.

I have been comforted, when woe
Would sink my fainting spirits low,
And urge the secret tear:
Thy visitings have brought relief,
Thy promises have sooth'd my grief,
And made a joyful year.

I've been supported when thy frown
With heavy crosses bore me down,
Thy smile my heart would cheer:
Thou gav'st me patience for their length;
And in my weakness perfect strength
Upheld me all the year.

I have been humbled when my pride
Disdain'd the yoke; the scourge apply'd
Hath taught me to revere:
Then have I found it passing sweet
To sit submissive at thy feet,
And lower ev'ry year.

I have been rescu'd when around
The snares of Sin and Death were found;
Thou didst my aid appear:
At thy rebuke the tempter fled,
And I escap'd as from the dead,
To end another year.

God of my life, I gladly own,
Through all my days thy love hath shone
In rays of mercy clear:
Make me obediently depend
On Thee, my Guide, my Guard, my Friend,
For ev'ry future year!

ALIQUIS.

HYMN UNDER AFFICTION.

My dearest Lord, in love appear,
And banish ev'ry guilty fear;
Increase my faith, confirm my hope,
And lift my drooping spirit up.

Should all forsake, my God is kind,
Make me to all thy will resign'd!
Disease, my outward frame decays;
Thy promise can my comforts raise.

My earthly house is breaking down;
O bear me to thy blissful throne,
To view the Lamb who once was slain:
My life, my portion, and my gain!

In Heav'n I shall his praises sing,
And triumph in my glorious King;
His matchless beauties there behold,
And tune his love on harps of gold.

Eye hath not seen, nor ear hath heard
What God hath for his saints prepar'd;
There Sin and Sorrow never come:
I long for this eternal home!

E. R.

AN ESTIMATE OF TIME.

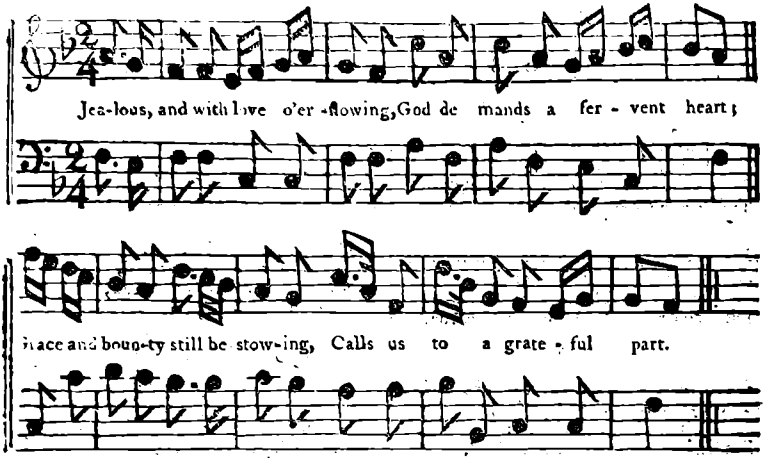
Time *was*, is past, thou canst not it recal!
Time *is*, thou hast, employ the portion small:
Time *future* is not, and may never be;
Time *present* is the only time for Thee.

ALIQUIS.

THE NEW GERMAN HYMN.

THE MUSIC BY SHULTZ.

The Words translated from Madam Guion, by W. Cooper, Esq.



Oh then, with supreme affection,
His paternal will regard!
If it cost us some dejection,
Ev'ry sigh has its reward.

Perfect love has pow'r to soften
Cares that might our peace destroy;
Nay, does more,—transforms them often,
Changing sorrow into joy.

Sov'reign love appoints the measure,
And the number of our pains:
And is pleas'd when we find pleasure
In the trials he ordains. *Cooper's Guion.*

SUNDAY SCHOOL HYMN,

Sung at Sion Chapel.

Once more before thy sacred throne,
Lord! see a youthful race,
In humble supplication come,
To seek thy lovely face.

Thro' love divine we here are brought,
Where truth divinely shines;
Lord, bless the sacred truths we're taught,
And make us thine betimes!

Whilst numbers of our helpless race
Are left to go astray,
May we, as tutor'd by thy grace,
Pursue the narrow way!

Lord, bless these means, we humbly pray,
And grant us grace, to prove
That we thy precepts do obey,
From principles of love.

May we revere thy sacred page,
And as we read it o'er,
Our tender minds do thou engage,
Thy blessing to implore!

Let choicest blessings, Lord, descend
On all the hearts of those,
Who fain the friendless would befriend,
And soften others' woes!

Amongst thy happy blood-bought race,
O may we each be found,
The praises of redeeming grace
For ever to resound! J. M.

CHRISTIAN SYMPATHY.

Ye little flock, whom Heav'n has chosen,
The wonders of its love to know;
In horrid vales, in mountains frozen,
Or where the temp'rate breezes blow;

From all your songs of joy I borrow
Delight, that makes a kindred strain;
And ever, in your keenest sorrow,
I feel the bitterness of pain.

While in the hallow'd paths ye wander,
Where Deity incarnate trod,
I hear the hell-taught tongue of Slander
Proclaim her wond'rous tales abroad.

But, 'midst a blended world's reviling,
Ye still your heav'nly course pursue:
Error retires; and Anguish, smiling,
Fixes her grateful eye on you.

And shall, my soul, your zeal revering,
In careless indolence remain!
Taught by example so endearing,
O, may I never gaze in vain!

ALZIRA.



REV.D WM. COOPER,
Dublin.

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MEMOIR

OF

THE REVEREND THOMAS RABAN.

[CONCLUDED FROM OUR LAST.]

DURING his life, Mr. Raban had several providential and surprizing escapes from broken bones or sudden death; some of which are too remarkable to be omitted. Being in an unfinished building, two stories high, his foot slipped, and he fell to the ground, and pitched upon an axe, the edge of which stood upright: it cut his hat, but missed his head; and he sustained little or no injury! At another time, a large piece of timber, on which he had set his foot, heaved up, and fell with him into a saw-pit, and an anvil (connected with the wood) of a hundred pounds weight fell upon him; but it only bruised his leg! which was soon healed. Another still more remarkable preservation was this: — As he was assisting in raising a beam in a mill, the rope slipped, when the beam, under which he stood, fell with him from the height of four stories! but, though much injured by the fall, his life was wonderfully preserved. At another time, he was driving a team with a load of hay down a narrow lane, when, by attempting to get on the other side of the waggon, he was thrown under the wheel; but he had the presence of mind to call to the horses to stop, which they did in a moment; and thus he was once more saved from instantaneous death.

But it was wisely reserved for the last month of his existence to prove the truth of Mr. Cowper's beautiful lines, as the sequel will shew: —

> "Safety consists not in escape
> From dangers of a frightful shape;
> An earthquake may be bid to spare
> The man that's strangled by a hair."

On Lord's Day, May the 9th, he was engaged in preaching at Woburn. His morning's discourse was founded on Psal.

lxii. 8. "Trust in him at all times," &c.; and, in the afternoon, he preached on Heb. iv. 9. "There remaineth, therefore, a rest," &c. He was much impressed with his subjects; and the texts are remarkable, if considered in reference to his affliction and death. After service, when leaving a friend's house, his foot slipped over a pebble: he fell, and found his right leg was broken! Friendly and surgical assistance being at hand, his bone was immediately set. No alarming symptoms appeared, nor even the least tension on the part; and, during three weeks confinement, his leg was healing as favourably as could be expected; and there was a pleasing prospect of his returning shortly to his anxious family: but that was not permitted, till the hearse conveyed his corpse to them. When first carried to his chamber, he repeatedly said the affliction would be unto death, and expressed a desire to be resigned. Indeed, throughout his confinement, he manifested great resignation of spirit to the will of God. He could leave his partner and children in the hands of Him who is "the Father of the fatherless, and Judge of the widows." He particularly rejoiced in the thought that, though the Lord might close his labours, the gospel would still be preached by one of his sons, for whom he poured out many prayers. Tenderly impressed with a view of divine goodness, he often exclaimed, "Why me! why me! I am less than the least of all thy mercies." He expressed great affection and gratitude to his friends with whom he abode; and his affectionate and impressive benedictions will not be soon forgotten. A young friend who, having derived much spiritual comfort from Mr. Raban's ministry, very kindly attended him through his confinement, had the pleasure of witnessing the spirituality of his mind, and of supporting him in his last moments. Feeling his health occasionally interrupted, Mr. Raban often discoursed to his attendant on divine and heavenly topics; and what he said evinced the humble, the affectionate, the thankful, the resigned Christian. A few days before he died, after his position had been altered, a friend congratulated him on it, when he, surveying himself, said, "I lie in state;" and then, with a kind of prophetic energy, added, "I shall lie in state shortly." To his family, his friends, and brethren in the ministry, he spoke in the most encouraging manner. About two hours before his death, after having heard a minister speak of the success which attended the preaching of the gospel in neighbouring places, he replied, with strong emphasis, "Go on! and may your preaching be attended with power, and with the Holy Ghost sent down from above."

In the evening of May the 31st, Mr. Raban was discoursing with his young friend, on the employments and happiness of Heaven; and on the inconceivably happy change a believing soul would experience when dismissed from the body; when lo! in a few minutes, the glorious mystery he had been contemplat-

ing was to be developed! for, soon after this, he wished his head to be raised; which being done, he suddenly turned pale, became speechless, gasped, gently breathed for a short time, and then, without the least emotion, expired; and the smile left upon his countenance most emphatically expressed what Dr. Watts describes,—

"A mortal paleness on the cheek, but glory in the soul."

Mr. Raban used to speak of death as an object of dread; not as to its future consequences, for he knew in whom he had believed; but on account of the pangs he should feel in bidding adieu to his connexions in life; and expressed a wish that his departure might be sudden. The Lord gave him the end he desired; a happy end to all his mortal sorrows, and an abundant entrance into his kingdom!"

In his person, Mr. Raban was tall, being full six feet high; of an athletic habit and of regular features. Excepting the last two years of life, he enjoyed good health; and, though corpulent, was capable of great activity and wearisome employments. His perceptions were quick; his memory strong; his spirit ardent and undaunted, mingled with a good degree of patience and perseverance. In fine, he enjoyed a union of those good qualities which rendered his life highly serviceable and honourable in the situation where Infinite Wisdom had placed him.

As concurring testimonies of the esteem in which he was held, the following particulars are subjoined:—On the evening of his interment, Mr. Stephenson, vicar of Olney, preached on Rev. vii. 14. "These are they which came out of great tribulation," &c. His cordial friend Mr. Hillyard (the independent minister of that place) paid a tribute to his memory on Lord's Day, June 6th, from John xi. 26. "Whosoever liveth and believeth," &c.: and in the evening of that day, his funeral-discourse was preached at Olney, by Mr. Bull, senior, from Heb. iv. 9. "There remaineth," &c. The concourse being too great for the meeting-house, the service was performed near a friend's house in the market-place. The mournful event, and the very serious improvement of it, made the scene as solemn as any place of worship could be. Mr. Bull also addressed the congregation at Yardley, on the following Thursday, in a very impressive manner, from 2 Chron. xxxii. 33. "And all Judah and Jerusalem did him honour at his death."—An extract from this excellent discourse shall conclude this Memoir:—

"It may appear needless for me to dwell upon the character of your deceased Pastor, in speaking to persons who have known him so many years; but, I believe, very few, except his own family, were so intimately acquainted with him, either as a man, a Christian, or a minister. He had long been accustomed to open his mind freely to me; and I have remarked,

that those who best knew him, esteemed him most: so I am conscious, the more I saw of his heart, the stronger affection I felt for him. Few persons have filled up a greater variety of relations in life than our departed friend. Early habituated to business, his increasing family and peculiar circumstances led him into complicated scenes of worldly engagements; all of which, to the best of my knowledge, he discharged with unblemished integrity and uncommon disinterestedness. In such a situation, I believe no man ever lived wholly without censure, much less a real Christian; and, least of all, a minister of the gospel. Envy is sure to attack such a character, on one side or the other. Failings, from which the best of men are never exempt, are often in such cases dwelt upon with pleasure, if not magnified with diligence. However, I can truly say, that scarcely any man I knew had fewer or smaller faults than my late dear friend. Whatever they were, they may now properly be buried with him; — while his good works, in which he abounded to the glory of God and good of men, have followed him to another world. His disposition as a man, was peaceable, loving, and friendly. His weeping family bear testimony to his peculiar tenderness and love, both as a husband and parent. It is my duty to unite with his friends, in speaking of that kindness and disinterestedness with which he administered every service in his power to all who enjoyed his familiar friendship. I do not doubt but the town of Olney will miss and lament him; and so will this church and congregation; and I am sure, several ministers of the gospel will feel the wound deeply.

"His hope of salvation was firmly grounded on the Lord Jesus Christ; — his views of the gospel were evangelical and clear; — his experience deep and lively; — and his desires after real holiness of heart and life, were stedfast and influential. While from the first of his separation from the established church, he was conscientious and firm in his dissent, no person was ever more removed from bigotry towards any party. He was friendly and affectionate to pious people; and useful to the encouragement of ministers whose judgment, in trivial matters, differed from his own. Seldom has the loss of one individual been so deeply and affectionately felt as his will be, on this account. An earnest desire to be useful to those about him, strongly marked all his actions, whether it respected their temporal or spiritual concerns. It is no wonder, therefore, that he took particular delight in preaching that free grace which he himself had tasted and enjoyed. To this, his congregation can bear a decided testimony; and, I hope, my dear friends, you will prove your love to the gospel, which so long has been freely preached to you, by your exertions for its continuance, now your worthy Pastor is no more. "Remember him who has had the rule over you, whose faith follow, considering the end of his conversation." He is gone to give an account of

his ministry; and very soon you must follow him, to give your account of the use and abuse you have made of his labours of love. How happy are those who went before him to glory! — and how happy will it be for you if you follow after!

"As to his family, prudence, tenderness, and love, say, 'Be sparing!' I commit them all to the support of his Lord and their Lord, to his God and their God. His dying prayer for his son in the ministry, was, that he might be kept in a humble and faithful attachment to the truths of the gospel; and to this I add my hearty Amen!

"Upon the whole, there might be some things in his example for us to avoid; but I am sure, there were many for us to imitate. His happy spirit is now, doubtless, before the throne, enjoying the friendship of his companion and fellow-labourer Mr. Perry. Now their labours are ended in the enjoyment of that "rest which remains for the people of God!"

"There on a green and flow'ry mount,
"Their weary spirits sit;
"And, with transporting joy, recount
"The labours of their feet!"

ON THE COMMUNION OF THE SAINTS IN HEAVEN:

An Original Letter from the late Rev. Edward Hitchin, B. D.

Dear Brother Joseph,

I AM a poor correspondent; I do not deserve the name. You will pardon me, so will brother Will; whom I have used the worst in the whole family. No more of this, — time is precious. I have had my mind much exercised on the family-account, at F—d: — you have all been sorely visited. We, in London, so closely and affectionately connected, have been greatly afflicted with the afflictions you have felt. The deaths of our two sisters are such strokes of Providence, that I hope the whole family will see them to be the most merciful interpositions of a Father's hand. There is nothing useless in the system of nature, — not one atom but serves an important design. How much more does every providence answer the grand design of grace! Our two sisters have the prize! the race is run. She who started last, by ten years, got to the goal first. They are now together at rest, wearing the crown of glory; — admiring the wonders of the Lamb on Mount Sion; — conversing in a manner suitable to their new mode of existence: of which existence *we* have not any adequate idea. This brings me to your question proposed, *viz.* Whether I think, D—— and M—— (known on earth by those names) are acquainted? and whether they converse together in

Heaven, as those who were intimate when in the body? I freely answer, I believe they do. — My reasons for believing this, will fill up the rest of my paper. —

1st, From that connexion which providence has with grace. I believe, dear brother, you are happily persuaded, that providences are all waiting upon God's everlasting purposes of good to his church. If we consider the purpose of grace towards the church, made known in the promise which Jehovah, in the covenant, gave our father Abraham, we are led into the most delightful mazes of Providence, which opened a way for all the glory that appears in our salvation by the true Isaac now. Yea, from the declaration of the first promise *, Providence was the grand pioneer; and ten thousand minute circumstances concurred to bring about the most blessed period for sinful guilty man ;— when the man Christ Jesus, the promised seed, united to Jehovah, the Second Person, said, "It is finished †." If we consider the individuals of the Lord's people, every child of God must stand and admire those providences which, under the influence of the Holy Ghost, have concurred to bring about good to his soul. How great the variety of those providences which bring poor sinners under the word! The acquaintance we have in this world, as Christians, is introduced and brought about by Providence; and nothing is more remarkable, in the course of Providence, than the way in which we become intimate. Now then, let us see what all this has to do with our point; — how this is an argument to prove, That those who are acquainted here, who converse much together, shall know each other in glory. If grace and providence are thus connected, as we see them to be here, we cannot, in the next world, admire the plan of grace without a retrospection on providence. It is impossible to adore the love of each person in the blessed Trinity, in the world above, without the recollection of the means which were blessed to us on earth. For instance, If a person, going on in the full career of sin, is by a kind friend as an instrument, led to hear the pure truth, which that friend, by an affectionate address in conversation, improves to such an advantage, that the person is enabled to believe and love him who styles himself The Truth, must not that instrument be recollected with admiration and gratitude in the world of glory? Surely.

The land of Canaan was a type of Heaven,—it was the typical rest. In that typical rest they were to admire the way in and by which God brought them there; for this reason, they had those very ordinances which pointed back to peculiar circumstances which attended them from the time they were in Egypt to the blessed time of their settlement in the Land of Promise. Those very ordinances, which were significative of heavenly and earthly things, and pointed directly to the person

* Gen. iii. 15. † John xix. 30.

and offices of the Messiah, were of such a nature, as to bring to their remembrance the place, the time, and circumstances of God's providing, delivering, or helping. Now, dear brother, what must the inference be? *viz.* That in the true Canaan, the saints at rest are looking back on the various appearances of divine Providence in connexion with grace, and hereby ascribe fresh glory to their Royal Priest on his throne!

Did not divine Providence bring our two sisters into very close alliance? Were they not helpers of each other's faith? Did they not unbosom themselves to each other? Were they not in a most peculiar manner, by Providence, brought together just before they left this poor world? Was it not the grandest and most important providence our dear D—— ever met with, that she should go upon a visit to her dear friend, to die with her? No less grand than it is affecting! Not many weeks after, our valuable sister follows her! Surely then, if grace and providence are admired in these connexions, they are both admiring that providence which introduced their joy, that awaited on them by their Lord's order, and opened the door out of this world into Heaven; that providence which makes us weep behind, beyond doubt, is a part of their song! This is my first reason the connexions of Providence has with grace.

2d, From the fellowship of the saints The fellowship of the saints is too little attended to at this day; the reason of it is, Christians are carnal, proud, and selfish. What are we to understand by the fellowship of the saints? The same as communion; a partaking together; yea, having that communion together as the different members of the body have one with the other. You will ask me here, Does not this prove too much? By this you may infer, that all the happy spirits in glory must know each other! No;—I am first speaking of communion in general. There are two points of view, in which I look at communion, *viz.* 1st, General. What I mean by general is, that there is fellowship between the saints that know not each other's persons but as they have one common head, — baptized with the same Spirit, — hearing of each other's faith and walk,—and love each other for Christ's sake. Thus is the communion of the churches maintained in this world. How far, or how universal the acquaintance saints have above, is too deep a subject for our finite line to fathom.—2d, There is a special communion. By this means comes the peculiar enjoyment believers have of Christ in intimate converse and acquaintance with each other, whereby the holy flame of love is kindled, and they become, as it were, one! They are like David and Jonathan; — thus were our two sisters. The apostle Paul was particularly concerned, that the churches should, in their distinct communities, enjoy the fellowship; and, therefore, expresses

himself thus *: "That their hearts might be comforted, being *knit* together in love." The idea of being knit is extremely apt. Solomon, in his book of Proverbs, setteth forth the nature of spiritual communion by a very striking idea: † "Iron sharpeneth iron," &c. The word does not signify, in the original, *to sharpen*, — nor does iron sharpen iron: it signifies, *to unite*; which no metal will do besides iron, without it is melted. This may, by some, be understood as a moral hint or proverb; but I am sure it most beautifully illustrates the true effects of spiritual communion. Now I argue thus:—If so much of the believer's happiness appears to be in the sweet fellowship saints have together on earth, while their love turns towards each other as the love of Christ spreads in their hearts, how much greater their happiness when their capacities will be refined, and the powers of reflection perfectly clear! Surely, if divine fellowship here, is the pledge of that fellowship saints will have in the immediate presence of a covenant God, it appears plain, that such as enjoyed sweet fellowship together here, will know one another in Heaven.

3dly, I apprehend, another reason for this knowledge saints in Heaven have of each other, is the answer of those prayers, or rather answers to those prayers, they did not live to see answered in this world. This thought to me, appears as rational as it is pleasing. Answers to the prayer of faith will aggrandize the joy of the saints in glory; they will illustrate the sovereignty of grace, the efficacy of the blood of the New Testament, and no less the wisdom of the adorable Trinity! The tender parent often wets his pillow with tears of love for a child of many prayers, in whom Christ seems not to dwell by his Spirit. Ah! dear brother, many of the Lord's people have had no other distress upon their death-beds, than the consideration of their not having lived to see answers to their prayers for the conversion of their children; but after their bodies are locked up in the silence of the grave (perhaps many years after) those children, in answer to the cries of their parents faith, are enabled to rejoice in the God of Abraham, and are made eminent in the service of the Lord Jesus Christ!—Now, as with answers of prayer the glory and sovereignty of grace are connected in a very extraordinary manner, it appears to me evident, that in Heaven the saint will know him that stood in the relation of a child to him, for whom he hath wrestled with a prayer-hearing God! O! such a meeting in Heaven speaks forth the grandeur of God's sovereign purpose, which he keeps secret from us till we get home!

4thly, I would mention some passages of Scripture, which make the point very plain to me. How we shall know one another is not our enquiry, nor does Scripture afford us any

* 2 Col. ii. † Prov. xxvii. 17.

light into it; we should be silent about what is not to be gathered from the written word. The glory of the body at the resurrection, is summed up in this, *viz.* That it will be like Christ, immortal or incorruptible, &c. Though we do not know how this knowledge is, it appears that they have it. For instance *, you find the disciples, Peter, James, and John, knew Moses and Elias. How did they know it was Elias? It is very true, the disciples were overcome with the sight,—and no wonder; but yet, in the body, in the weakness of the flesh, they, on this extraordinary occasion, were made to know these two witnesses of Messiah! If so, how reasonable to believe, our knowledge above will be suitable to such a description as this. Again, † the apostle expresses that joy and delight he would (with the ministers of Christ) have in the day of the Lord, when those he had been instrumental of good to, should appear as monuments of the same grace. He must then have some knowledge of them. Yea, some whom he never knew in the body, he will then be made to know as his own children! If so, with respect to ministers and their spiritual children, why not (for we may argue from the greater to the lesser) as we have before considered, with respect to such as have been instruments of good to each other, and helpers of each other's faith, &c. I believe one reason why Scripture does not often mention this knowledge is, that we may not become even carnal in our views and hopes of Heaven; because the God-man is the center of glory and happiness above: and all that knowledge saints have of each other is, to increase their love to him, and (if I may so express myself) swell the notes of those two songs which are sung in Heaven, that of Moses, and that of the Lamb. Once more, ‡ John had a sight of such as came out of great tribulation. It appears, from that part of his vision, that he was entertained with company who once suffered together, and now, with their tears wiped by the same hand, are joining their praises together! How far this text illustrates the point, I leave with you to judge.

Lastly, I look upon Luke xvi. 19—28. as a strong argument to my purpose; because it illustrates (and illustration is the design of a parable) the assertion, that separate spirits know each other in the world to come:—if among the damned, certainly among the blessed! Now I ask, What made the rich man so desirous that one might testify unto his brethren, lest they also should come into that place of torment? Was it from brotherly love and affection? Was it because they should not be miserable? If so, a good principle, a good desire, is supposed to be in Hell; which is a paradox. The reason was, their coming would aggravate his torment, and increase the flame of his

* Mat. xvii. 4. † 1 Thes. ii. 19, 20. ‡ Rev vii. 14.

misery. This shews us, therefore, that the misery of the unhappy sinners who die out of Christ, is aggravated by each other's former acquaintance; and, having been temptations to each other in the ways of Satan, are tormentors of one another. If so, how plain the reverse in the world of bliss!

E. H.

SECOND LETTER FROM DR. FRANKLIN TO THE REV. MR. WHITEFIELD.

Dear Sir, *New York, July 2, 1756.*

I RECEIVED your favour of the 24th of February with great pleasure, as it informed me of your welfare, and expressed your continued regard for me. I thank you for the pamphlet you inclosed to me. As we had just observed a provincial fast on the same occasion, I thought it very seasonable to be published in Pennsylvania; and accordingly reprinted it immediately.

You mention your frequent wish that you were a chaplain to an American army. I sometimes wish that you and I were jointly employed by the crown to settle a colony on the Ohio. I imagine that we could do it effectually, and without putting the nation to much expence;—but I fear we shall never be called upon for such a service. What a glorious thing it would be, to settle in that fine country a large, strong body of religious and industrious people! What a security to the other colonies, and advantage to Britain, by increasing her people, territory, strength, and commerce! Might it not greatly facilitate the introduction of pure religion among the heathen, if we could, by such a colony, shew them a better sample of Christians than they commonly see in our Indian traders? the most vicious and abandoned wretches of our nation! Life, like a dramatic piece, should not only be conducted with regularity, but, methinks, it should finish handsomely. Being now in the last act, I begin to cast about for something fit to end with. Or, if mine be more properly compared to an epigram, as some of its lines are but barely tolerable, I am very desirous of concluding with a bright point. In such an enterprize I could spend the remainder of life with pleasure: and I firmly believe God would bless us with success, if we undertook it with a sincere regard to his honour, the service of our gracious king, and (which is the same thing) the public good.

I thank you cordially for your generous benefaction to the German schools. They go on pretty well; and will do better, when Mr. Smith, who has at present the principal care of them, shall learn to mind party-writing and party-politics less, and his proper business more; which, I hope, time will bring about.

I thank you for your good wishes and prayers; and am, with the greatest esteem and affection,

Dear Sir,

Your most obedient humble Servant,

B. FRANKLIN.

My best respects to Mrs. Whitefield.

ON THE PROPER IMPROVEMENT OF *SOCIAL PRAYER.*

Sir, *To the Editor.*

IT has often, and, I think, very justly, been said, that prayer is the breath of spiritual life. No time is so important as that which is spent in intercourse with God: in no other engagement is the manner in which our minds are employed of equal consequence. It is necessary to keep this in remembrance, when we converse in secret with our heavenly Father; it is not less so, when we join with fellow Christians in public, domestic, or occasional devotion. A great majority of your readers, I trust, are often called to unite in that kind of worship which is conducted by one among them for the profit of the rest. Those of them who, in public prayer, are accustomed to the form of sound words prescribed by the religious establishment of this country, are nevertheless, probably, used, in family-worship, to follow the effusions of the heart, offered up by those who are charged, not only with supplying their temporal wants, but likewise, in a great measure, with the care of their souls. Many of your readers are, doubtless, almost strangers to any other social prayer than that which is conducted, without a premeditated form, by one person, in the name of others present.

Being myself favoured with frequent opportunities, both of leading and of following others in united prayer, I have been convinced, by experience, that it is far more difficult to worship spiritually in the latter case, than in the former. When speaking in prayer, the necessity of fixed and connected thought affords a help to devotion; for want of which, the mind, when committed to the guidance of another, is often wandering or listless. In conversation with friends, I have learned that this was their experience also; and such a degree of observation, as cannot easily be avoided in dissenting congregations, is sufficient to excite an apprehension, that the defect is too general. However spiritual and well qualified the minister may be for conducting the devotions of an assembly, it is obvious, that many present are rather inattentive hearers than fervent fellow-worshippers.

I have never met with a publication in which the spiritual improvement of social worship is more profitably treated, than one on public prayer, published by Buckland in 1766; which is now, I believe, very scarce. A portion of it, which relates to the proper actings of the soul in those who join public prayer, has been peculiarly useful to me, and to others with whom I have conversed on the subject. At the desire of one of those friends, who hoped it might be of general benefit, I inclose to you the following extracts. The authors (for I understand it to have been the joint composition of two respectable ministers) recommend,

"1st, To fix or engage our thoughts in such a manner, as to go along with the prayer of the common speaker. A roving mind, or fancy, in full chace after vain and carnal things, utterly mars the best worded prayer; yea, renders it a heap of shameful absurdities and prophaneness in the eye and esteem of the heart-searching God."—Some instances are then produced, of the manner in which a rambling imagination may distort and pervert a leading expression of the speaker, by connecting it with worldly and trifling objects; and the writer proceeds, "What a ridiculous profane medley is prayer, when intermingled with such carnal thoughts as these! Who durst offer up such a prayer to God, if the whole of it were clothed in words? But does not every carnal worshipper bring as absurd a medley-offering as this before God, in almost every prayer he joins in? God grant this familiar representation may make us ashamed of every thing like it, and for ever deter us from it!

"But how much sooner may an evil of this sort be seen and disapproved, than redressed! In nothing is the corruption and weakness of the human nature more lamentably experienced, than in depravity and ungovernableness of the thoughts in devotional exercises. When the soul should rise to God in prayer, how often doth it send forth swarms of vain thoughts, which, like locusts out of the bottomless pit, hang in clusters upon each praying request! To expel them effectually, is a more difficult task than Abraham undertook, in driving away those numerous flocks of prey which darted down upon his sacrifices; but it must be done, if we would not have those holy offerings which we bring to God's altar devoured before our very faces, by these vermin offspring of the heart. Let our Christian zeal, therefore, arm itself with the utmost resolution and watchfulness against these sacrilegious enemies, which would at once rob God of his due, and our own souls of all edification and benefit by prayer. When we find our hearts overpowered by these intruders, let us lift up a secret cry to Heaven, and call Omnipotence to our help:—"O Lord, I am oppressed; undertake for me!"

"At the beginning of every praying exercise, let us endeavour, after such an awful sense of the omnipresence and omniscience of the divine Majesty, that our hearts may not dare to play the fool before Him. In the process of this duty, persons of weak capacities will find it a singular help to fix their thoughts, and keep up their attention through every part of the exercise, if they follow each word in the speaker's prayer with the silent language of their lips. Again, In order to render prayer a delightful, profitable, or even practicable service, the heart must be previously tinctured with a spirit of true piety and devotion. For how can spiritual thoughts flow from a carnal heart? "Doth a fountain send forth, at the same place, sweet water and bitter?" Finally, If we would more easily and effectually fasten our thoughts to spiritual things in our public devotions, we must habituate ourselves to a spiritual train of thinking in common life. If vain, worldly, sensual thoughts (Oh! dreadful consideration!) fill our whole minds all the six days, it will almost be impossible to clear the room all at once, and find it filled with such contrary guests as holy and spiritual thoughts in God's house of prayer."

It is obvious, that the tenor of our daily thoughts will have a proportionate influence on domestic devotion. The limits of your Magazine can only admit an abstract from the substance of what remains. The writer inculcates, 2dly, The necessity of an exercise of spiritual affections in prayer. To understand, and to accompany with our thoughts, the prayer we hear another offer up, is not praying, except it be attended with the fervent desires of our hearts. Thus the breathings, the pantings, the pourings out of the heart and soul before the Lord, are exemplified in the Scriptures. "The heart of him who silently joins in prayer, should be in as much active motion as the lips of the speaker. When he offers adoration to God, we should not only think of the Divine Being and attributes, but be affected with admiration and reverence. When sin is confessed, our hearts should be filled with humiliation and grief; and in thanksgiving, with love, hope, and joy."

3dly, There is a language of the soul requisite to internal prayer. "It consists not only in making the several expressions of the common speaker their own, but in yielding an assent at the conclusion of each sentence;" till then, we cannot be certain of its full import. Short ejaculations, or even a fervent amen! silently uttered (to avoid disturbing the devotion of fellow-worshippers) should second each affecting clause. To fix our own attention and excite our affections, we may imitate Hannah, whose "lips moved, though her voice was not heard" even to whisper.

After recommending a dependence on the influence of the Holy Spirit, not upon the correctness or eloquence of words

and on the intercession of our glorious High Priest, instead of the acceptance of the speaker, before God, the writer closes with a direction, that "social prayer should be always attended with social dispositions." Our views must not terminate in ourselves, when joining in prayer with others. The design of social worship is, to draw our hearts nearer to each other, as well as to God. "A harmony of hearts is more necessary in public prayer, than a harmony of voices in public praise." When Christians join in worship, they should cherish mutual peace, brotherly love, and sympathy. "If we feel not for each other as for ourselves; if we do not cordially desire the welfare of all our fellow-worshippers as we do our own,—we cannot sincerely join in putting up one general prayer, in which we request the very same favours for them that we do for ourselves."

If the preceding extracts are acceptable, I may, perhaps, in future add, from the same work, some advice to those who conduct social prayer, for the performance of that duty, in such a manner as may be best adapted to the profit of persons who join with them in worship. RABKASHEB.

QUERIES AND OBSERVATIONS ON THE PERMISSION OF SIN.

Is it to be supposed, that the first and chief Being is bound to do all he possibly can to prevent the existence of evil, both natural and moral?

If so,—then, since evil does exist, we must suppose, either that he was not almighty, or not infinitely wise, and so could not have prevented its existence; or else that, through a defect of goodness, he forbore to exert himself to prevent its existence, when he was well able to have hindered it from taking place.

Yea, if it be supposed that the Supreme Being is absolutely bound to prevent the existence of moral evil, then (unless we admit that it may have taken place altogether against his will) there can be no such thing as moral government: for, by the supposition, no being can be under law but the Supreme Being; forasmuch as, it is supposed, that, if any being does amiss, it must be his fault to let him do it.

But, if the Supreme Being be not bound to prevent the existence of evil, then surely it is infinitely better for him to regulate, and set exact limits to the whole business, than for it to be under no controul, or to be under the controul of inferior beings.

Let me appeal to any intelligent being who has the least confidence in the wisdom and goodness of the Most High,—Since

you find evil does exist, what supposition would afford you the most satisfaction?

That it exists altogether against the will of God, through his not having power or wisdom sufficient to prevent it? and that, now it does exist, he can only do his best to check and restrain, and at length to conquer it; in which he will, it is hoped, succeed at last?

Or, that it exists by his wise permission, and under his absolute controul; and will, contrary to its own natural tendency, and to the intention and design of all sinners, eventually be made subservient to the divine glory in all things.

If it be no blemish in the divine character to permit sin, then it was no blemish in the divine character to purpose or intend to permit it *. If all that God does is right, it could not be wrong to resolve to do so; God could not intend doing well too soon.

If God does permit sin, and decreed to permit it, no doubt he had wise and good ends in so doing: and as he has wonderfully united his interest, not only with the interest of his obedient creatures, who never fell, but also with the interest of the redeemed from among men, — we may conclude, that the plan which he has actually chosen to adopt, shall not only promote his own glory more than any other which could possibly have been chosen; but shall also, on the whole, promote creature-happiness more than any other supposable method of regulating the universe.

Some, however, seem strangely shocked at this! as if they could be better satisfied if we would admit that God had chosen a worse plan than he might have chosen, than they can be with our supposing that he has chosen the best! Their feelings are to me incomprehensible.

God has chosen to conduct the universe according to the plan which actually is executing. — This they admit.

The plan God has adopted is the wisest and the best: it will advance his glory more than any other; it will produce a greater sum of happiness than any other. —At this they marvel, and are shocked!

I also marvel at them! and can go no further.

† See Edwards's Remarks on Important Theol. Controversies, p. 147.

RESIGNATION TO THE WILL OF GOD.

CHRISTIAN Resignation is the act of giving up our own will, in submission to the will of God. It is founded on the knowledge and love of God, and in a confidence in the faithful care of Providence over our individual happiness; not in dis-

tinction from, but in connection with, the happiness of our fellow-creatures. As Fortitude has some traits of character not unlike those of Resignation, we shall bring them both forward, and mark with slight touches their shades of difference. Fortitude may be said to be a masculine grace; Resignation a feminine one, of the same family,—mild, humble, retiring into the bosom of her father. Fortitude bears evil, because it is irremediable; because suffering is the lot of humanity; because it were folly to waste life in lamentation, for that which, if improved, would be of lasting advantage. Resignation arises immediately from the effect to the cause; and thus she expresses herself: "The cup which my Father hath given me, shall I not drink it? Shall I receive good at the hand of the Lord, and shall I not receive evil? I will bear the indignation of the Lord, because I have sinned against him." Fortitude has chiefly to do with the judgment; Resignation with the heart. Fortitude is that noble plant which invariably turns to the sun of reason; Resignation that lovely flower which as certainly unfolds to the Sun of Righteousness. Then let its uses and cultivation be subjects of our enquiry.

The most obvious advantage of Resignation is in trouble. It reconciles the mind with wonderful facility to the divine appointment. By what unknown character shall that day be distinguished, in which Resignation is not of use to the Christian? Distress comes down to trouble the waters of the soul; Resignation pours gently upon them her smooth oil, and immediately there is a calm. This lowly grace evidences our reconciliation to God, and promotes communion with him; for, it is fair reasoning to conclude, we love that Being whose will we prefer before our own. We must have some ground of preference; we must be convinced it is the expression, or acting of a mind of superior wisdom and goodness: and this knowledge of God, which is effectual to self-resignation, is surely connected with eternal life. We may safely reason from analogy here: Do we easily enter into their schemes of whom we have no high opinion, for whom we have no sincere regard, especially when those schemes immediately oppose our own? Rather, through all the relations and connexions of life, does it not appear, that the higher a person stands in our esteem, the more readily shall we give up our own wishes, that theirs may be fulfilled: and in this resignation there is a refined self-interest; for our gratification exists in their pleasure. May not earthly things, in this case, be fairly considered as types of heavenly ones? If, then, resignation to the will of God be a proof that we love him, it promotes a rational, as well as scriptural persuasion, that we are in his favour; for we love him, because he first loved us. This is the joy of reason, as well as of faith. That this act, or habit of the mind, promotes communion with God, who will dispute?

Can two walk together unless they be agreed? With what holy confidence and complacency in God, does that mind approach him, which is not only tinctured with faint colourings of Resignation, but through which it is intimately mingled, so that, in this sense, it becomes one spirit with Christ! Disagreement arises from different interests; but here, the heart adopts that expression of our great Forerunner, "Not as I will, but as thou wilt."

Virtues must be estimated in the scale of morals, not only as they increase our individual comfort, but as they promote our usefulness. Let us examine Resignation by this rule: — It is impossible for a mind always disquieted by present circumstances, or fear of future, to look around, in order to increase the general stock of happiness, or to alleviate individual distress. Sunk in discontent, whose joy or sorrow is sufficient to rouse him from attention to his own? The unhappy sufferer, weak and desponding, has forgotten that there is One who careth for him. Does he not know, has he not heard, that "the Lord, the Creator of the ends of the earth, fainteth not? neither is weary? that there is no searching of his understanding" and care? Alas! this miserable being is destitute of resignation!

Beside removing hindrances from the mind, and so rendering it capable of exertion for general good, it actually facilitates that exertion. Resignation is, what the term expresses, — a giving up. Now, if we give up our own will as a rule of desire or conduct, we must receive the will of another for our rule; unless we act without rule, which few will acknowledge. That the will of God is our sanctification is evident, beyond dispute. It is plain, from his word and his nature: — His word aims to destroy the root of iniquity; teaching us to "deny all ungodliness, — to pluck up every weed of bitterness, — to do his will from the heart." His nature is love; and "love is the fulfilling of the law;" and he gave his Son, that he might sanctify to himself a peculiar people, zealous of good works.

And it is evident that resignation greatly promotes the happiness of its possessors, by quieting anxious solicitude and the rebellious risings of uneasy passions; — by diffusing through the soul her own delightful tranquillity, sweetly laying it to rest on the bosom of its heavenly Father, wise and kind in the event of his dispensations, beyond the most enlarged wish! — by evidencing our interest in the favour of God, in the exercise of his grace; — by increasing communion with God, the source of happiness; — by preparing the mind for usefulness, by which we become more like God, whose title is, The Blessed or Happy God!

And let it be remembered, that, in proportion as we know the wisdom and goodness of God, and love the rectitude of his nature, so far shall we be pleased with, and rejoice in, the dis-

pensations of his providence. The evident means then, of increasing this happy disposition is, to grow in the knowledge and love of God: and who can tell us plainly of the Father, but that Redeemer who was with him before the world was? He that hath heard, and learned of the Father, his own ignorance of God, goeth to Christ; and God giveth him the knowledge of his glory in the person of his Son. By this too we are prepared to acknowledge him in his works: and let us remember, that the Scriptures testify of Jesus. In the economy of nature we find not his name; neither in the effusions of the most cultivated genius, unenlightened by the Spirit of God; nor in the deepest researches of metaphysical disquisition. All the productions of nature, all the corruscations of mind on this subject, emit no light. Let us then take heed to that which shineth in a dark place.

Lastly, Are we farther anxious that our love to God may keep pace with our knowledge of him? What says our Lord? "If ye keep my commandments, ye shall abide in my love." A consequence founded on the reason and natural tendency of things, as well as on the promise of Christ. Oh! blessed state of continuance in the love of God! When shall it be indeed unbroken? When shall we rest in our love, as God does in his!

Let us seek the knowledge of God, that we may do those things which please him, and abide in his love; so shall we have evidence of his favour, communion with his Son, be useful in the world, and sweetly resigned to his will!

Newcastle. J. R.

ANSWERS TO QUERIES

In our Magazine for January, page 29.

Mr. Editor,

If the following observations, in answer to the queries proposed in your last month's Magazine, by your correspondent M. D. are not anticipated by a better pen, they are at your disposal. E. D. J.

Respecting the first query, *viz.* "How may we ascertain whether our thoughts be the result of a gracious influence,—the suggestions of Satan,—or of our corrupt nature?" I think it will be sufficient to observe (unless M. D. intended more by his query than the letter of it expresses) that all those thoughts, undoubtedly originate in the suggestions of Satan, or in the corruption of depraved nature, which may be denominated vain, rebellious, defiling, anti-scriptural, atheistical, &c.; all which are contrary to the honour, and obnoxious to the mind of God; and therefore, of course, cannot result from his influence: whilst, on the other hand, those originate with him, and exist

in our mind from his gracious agency, which are consistent with the word of revelation, which dispose us to revere its truths, — to embrace its benefits, — and to close in with its designs.

But I must add, that I much doubt whether M. D. has communicated the subject of his own wish in this query, as I cannot suppose, a class of thoughts, exclusively considered, the source of which can be doubtful. If they be evil, they cannot come from God; they must proceed from Satan, or from fallen nature. If good, they cannot originate with either of these; — they must be divine; unless we suppose that they are excited, cherished, and acted upon from base motives, and to base purposes: the existence of which, precludes at once all enquiry, and directs infallibly to the proper cause.

The second query is of the utmost importance, as it includes the fears, the hopes, and the perplexities of many pious characters. It respects the hearers of the word; those who do not forget the assembling of themselves together, as the manner of some is. It supposes, that those hearers are sometimes the subjects of comfortable impressions; and that these impressions are sometimes true, and sometimes false; and asks, When are these joys from God? and when are they only of that nature which stony ground-hearers are susceptible of? How may we know, how may we distinguish them?

To this enquiry I answer, We may know and distinguish them by the preparation of our minds for them,—the experience of our minds under them,—and by the disposition of our minds after them. 1. By the preparation of our minds for them. By comfortable impressions under the hearing of the word, we must, no doubt, understand, those which are the results of an evangelical exhibition of gospel grace; — that grace which reigns through righteousness unto everlasting life by Christ Jesus; and which naturally regards its subjects in all their wants,—in all their dangers,— and in all their desires. Now it goes a great way towards proving, that such impressions are from God, if there be fitness of mind for them,—if there be that previous experience which renders them suitable; not merely pleasant, as prescribing truths which reflect honour to God, and promise happiness to man; and which, by interesting our passions as creatures, may rouse and affect, — but as presenting that which brings relief to a malady we feel, —a burden we labour under; — that which satisfies our hungerings, relieves our anxieties, and satiates our desires. In a word, that brings something to us which not merely excites our admiration, but accomplishes in us the supply of our need. We may be sensibly touched by the relation of the generosity of a Howard; but the subjects of that generosity felt far more, because their

miseries were relieved, and their hopes abundantly realized by it.

2. The experience of our minds under them. It is reasonable to conclude, that when God favours his people with comfortable impressions under the word, he has higher ends in view than their transitory relief,—their momentary joy: such an end would be neither honourable to God, nor beneficial to his people. The design of God is, no doubt, to effect his own gracious purposes towards them, by humbling their souls, — by exalting his Son as their Saviour,—by endearing himself to them as a reconciled God, — by attracting them from the world, — by concentrating their affections in himself, — by promoting their conformity to his perfect holiness. Now if these be the designs of God, and if our comfortable impressions under his word, are not merely the transient workings of our affections, but lead to those feelings, views, and resolutions which tend to those ends, we may safely conclude, that they come from God; we may welcome them, and improve them to his glory.

3. By the disposition of our minds after them. Are we the better for them? The nature of those impressions may be well questioned which only touch us, and do not heal us. An opiate may soothe pain and create pleasurable sensations; but if nothing more be done for the patient, he is deluded, not cured. So if our comfortable impressions find us the slaves of sin, and leave us such; — if they find us loose in our Christian walk, and lukewarm in our spirits, and leave us thus, they may deceive us, — they will not benefit us. We may fancy them to be healing balsams, but they are only stupifying narcotics; — we may suppose them to be consolations from Heaven; but they are only delusions from Hell. But are the dispositions of our minds, under comfortable impressions, the contrary to this? Are we kept by them in the ways of religion? Is our stedfastness in God maintained? Do they strengthen and establish us in our holy calling, and invigorate our resolutions to be the Lord's for ever? Do they render sin more odious? Christ more precious? his ordinances more estimable? his yoke more easy? his burden more divine? Are we actuated by them, to appreciate more justly the vanities of life; and with more ardour to pant after victory over it? If these be some of the results of comfortable impressions under the preached gospel, they cannot be diabolical; they are more than human! — they are heavenly, and from above, even from the Father of Lights! They are those which Satan cannot produce, — which mere nature cannot experience. Leading to God, and making like him, they shall infallibly be crowned by him with the joys and felicities of the beatific vision!

E. D. J.

THE NATURE AND REMEDIES OF *SPIRITUAL DECLENSIONS.*

It is a command of the apostle Paul, that the Christian should "look, not at the things which are seen, but at the things which are not seen *." From a neglect of this instruction, much of the uneasiness of our walk will be found to arise. Encompassed with sensible objects, conversant in our situations with "the things that are seen," we too frequently lose sight of those greater realities to which we should be principally attentive.

When a sinner is first brought under the teaching of the divine Spirit, the most grand and interesting discoveries are made. The Scriptures call these discoveries in general, "the revelation of Christ Jesus †;" and compare them to the light which was first introduced into the natural creation: "God, who commanded the light to shine out of darkness, hath shined in our hearts ‡." Under this gracious illumination, he, who was once darkness, is now light in the Lord §. The things which are not seen by the natural eye, are unfolded to his view. He perceives his own state of guilt and impotency; he sees the eternal ruin which lay before him; he discerns the glory, excellency, and suitableness of the Lord Jesus; and is perfectly conscious of the vanity of all things temporal; and of the nearness, certainty, and importance of the things which are eternal. Faith is to him "the substance of things hoped for, and the evidence of things not seen ‖:" his mind is fixed; his eye and his heart are occupied; he sees the divine promises, though afar off, and is persuaded of them, and embraces them; and confesses that he is a stranger and a pilgrim upon earth ¶.

Happy would it be if the Christian were always thus; but it is not so. The world presses eagerly around him; the cares of this life, the deceitfulnesss of riches, and the lusts of other things, have an evident and lamentable influence **. "The things which are seen," too often claim an undue measure of attention. The love of a crucified Redeemer is not that prompt, abiding, operative, and constraining principle which it should be. Faith languishes; Satan, sin, and the world, have too much power; and, what increases the evil, we are sometimes least awake to our disorders when they are most prominent and dangerous: least alarmed at our disease when its increase is most fatal and destructive. As the mortified limb occasions no acute or distracting pains, so, the farther we wander from the narrow way, we are less distressed for our situation, and less disposed to return.

* 2 Cor. iv. 18.
† Gal. i. 12 and 16. ‡ 2 Cor. iv. 6, § Eph. v. 8.
‖ Heb. xi. 1. ¶ Heb. xi. 13. ** Mark iv. 19.

But it may naturally be asked, What are the means which, in the hands of the Eternal Spirit, will tend to quicken the sleeping Christian, and urge him to live the life which he lives in the flesh by the faith of the Son of God ††? The public ordinances of the house of God are eminently calculated for this end. The word of God is the usual means by which life, strength, fervour, and devotedness, are awakened in our souls. It is the food which God has appointed for the nourishment of the divine life †. Eternal things are thereby impressed with new power on the mind; the influence of an ensnaring world is counteracted; the glories of the spiritual state are again opened to the view; Jesus Christ is evidently set forth as crucified among us ‡.

The diligent reading of the Scriptures is equally important; they are our standard, our rule, our compass, our chart; they stand opposed to the fluctuating, ignorant, and absurd notions of the world: every case is there treated, every desire met, every emergency consulted: it is by them hid in our hearts, and brought into experience by divine faith, that we resist sin, oppose Satan, are quickened when we languish, comforted when we despond, and directed when we doubt.

But, without earnest and perpetual prayer, all other means will fail. This is the duty to which the declining Christian has need to be exhorted. All evils in our tempers and lives, may undoubtedly be traced to our closets. "We have not, because we ask not *" Prayer is spiritual breath. He that does not pray, does not live. There is no duty which tends so immediately to oppose and weaken the power of sin, and the deadening and benumbing influence of our intercourse with the world, as holy communion with God; nor is there any duty which is so much the mean of quickening, increasing, and strengthening every heavenly affection and desire. I am persuaded, the generality of Christians are glaringly deficient in this duty. The formal, cold, and abridged seasons of devotion, which satisfy the most of us, lie, in truth, at the bottom of our multiplied complaints and miscarriages. We are commanded to pray without ceasing; to watch unto prayer; in every thing, by prayer and supplication to make our requests known unto God. If we would prevail with Jacob, we must wrestle with him ‖.

Finally, A grand mean of maintaining habitual impressions of divine things, is by cultivating an humble dependent spirit. He who is most sensible of his need, and implores most fervently the Holy Ghost to guide, enlighten, and sanctify him, will be the most prosperous character. The direction of St. Jude

†† Gal. ii. 20.
† 2 Pet. ii. 2. ‡ Gal. iii. 1. * James iv. 2.
‖ 1 Thess. v. 17. 1 Pet. iv. 7. Phil. iv. 6. Gen. xxxii. 24.

may be profitably extended to every similar duty. He exhorts us to pray in the Holy Ghost: "Praying in the Holy Ghost §," under his teaching, and by his grace. Whatever the Christian undertakes, let him do it in this Spirit. If he reads the Bible, let him read in the Holy Ghost; if he hears the gospel preached, let him hear in the Holy Ghost; if he prays, or meditates, or examines his state, or confesses his sin, let him do it in the Holy Ghost. May the God of hope fill us with all glory and peace in believing, that we may abound in hope, through the power of the Holy Ghost! CLERUS.

§ Jude 20.

THE NEW PLANET.

We have seen his sign in the East, and are come to worship him. Mat. ii. 2.

LATELY spending an evening with my esteemed friend Eusebius, a gentleman, whom I will call Euphemius, took occasion to remark on the recent discovery of a new planet, by Piazzi, in Sicily, and called by him the *Ceres Ferdinandia*, about half the size of our moon, and performing its revolution round the sun in about four and a half of our years. He added, that he had just read, in a celebrated Philosophical Journal, of another planet, of still smaller dimensions, and equally slow in its celestial progress, which had been called the *Pallas*. Both these, he observed, had been called *Asteriods*; and, from their having so long escaped the acute eye of the astronomer, he supposed it very probable, that our system might contain more, perhaps, even many more such little planets, to reward, by their discovery, the research of future philosophers.

The company heard this intelligence with much attention: and *Benevolus*, who was present, endeavoured to give a moral improvement to the subject, which was worthy of his character.

Benevolus. How just is the observation of the venerable patriarch Job, "Lo! these are parts of his ways!" for, when we have pushed our enquiries to the utmost, how little do we know of the immense works of the Supreme Being! and how infinitely distant are we from penetrating into his presence who dwells in light inaccessible, and is concealed from us by the splendor of his glory!

Eusebius. True, Sir; but we cannot worship an unknown God. I wish this star might be like that which the Magi saw, and which led them to the place where Jesus was! I long to contemplate the works of Nature as well as grace through a Mediator, and to crown the head of my adorable Redeemer with

rays of glory, drawn from all the discoveries of philosophy and science.

Benev. But I fear, Sir, you carry matters too far; and that, in ascribing these honours to the Son of Man, you derogate from those of the Supreme Being, who is his God and Father as well as ours.

Eusch. No fear at all, Sir. This is the Man whom God "delighteth to honour;" to whom he commands the worship of men, and the adoration of angels.

Benev. O, Sir, but you know those words are sometimes taken in a very lax sense in Scripture; and must not be applied to Jesus in the same sense as to the Supreme Creator.

Eusch. Indeed, Benevolus, I know of no Creator above him, or beside him: "All things were made by him, and for him; and without him was not any thing made that is made."

Benev. That, I confess, is Scripture language; but, I conceive, it requires much qualification in the interpretation. Without entering, however, into controversy on this point, permit me to ask, Do you not think, by thus referring all the glories of Nature and of grace to our Saviour, you slight the divine Father, and are in danger of offending him by ascribing every thing to the Son.

[*Eusebius here entered somewhat at length into the objection; and, by the following answer, closed the conversation on this subject.*]

Eusch. God forbid that I should derogate from the glory of the Father or of the Holy Spirit. Most assuredly I cannot do this by honouring the Son; because the Father considers himself as peculiarly honoured by this conduct: and here I will venture to state to you what has often struck me in reading the Scriptures, especially the New Testament, — namely, that there appears in God himself a peculiar anxiety, if I may so speak, to exalt on all occasions the divine Redeemer; a disposition not only different from, but even opposite to, that cautious temper which endeavours, by criticism and by carnal reason, to strip him of his glories. And I take the case to stand thus: — Neither, in the plan of nature or grace, does the divine Father ever appear in an inferior character to that of Deity Supreme.

"———— full orb'd
In his whole round of attributes complete."

But it is otherwise with the Son; he humbled himself, he made himself nothing, and of no reputation; he was despised and rejected of men. Several things in the scheme of redemption appear, therefore, planned on purpose to counteract this, and to secure a due revenue of glory to the Son of God, as well as to reward the meritorious sufferings of the Son of Man. Let me be permitted to state a few of them.

1. In his incarnation. God, in human nature, appears a mystery, dazzling to the faith of angels. When he bringeth his first-begotten into the world, they are therefore assembled around his cradle, by that command, — "Let all the angels of God worship him!" And was it not at this time they appeared to the shepherds? and (O! could a mortal eye have traced them!) no sooner had they paid their homage to their Infant-Lord, than they fly, with harps still in their hands, and perhaps the same song upon their lips, to announce the joyful tidings to the Jewish shepherds.

2. In his ministry. It might have well suited the modesty of the Saviour's character to have spoken, like the prophets his forerunners, and the apostles his successors, always in the Father's name. But, as some counterbalance to the meanness of his appearance, he speaks with the authority of a God; — and lo! "even the winds and the seas obey him!" Not only doth he work miracles, but he forgives sins in his *own* name, with a "Verily, I say unto thee!" And wherefore "hath the Son of Man power upon earth to forgive sins?" Undoubtedly, to prove the divinity of his character; for "Who can forgive sins but God only?"

3. In his resurrection and ascension. This was an angelic festival. The chariots of God were all assembled, as at Sinai. "The morning-stars sang together; and all the sons of God shouted for joy!" And whence this public exhibition of his glory? That his disciples might be well assured that he was received up to his former glories, — "where he was before."

4. In his mission of the Holy Spirit. Why was he to be sent by Jesus? Why take of the things of Jesus? Was it not to aggrandize the character of the Son of God?

5. In his exaltation at the right hand of God. Because he humbled himself to death, even the death of the cross, therefore hath God exalted him, "that at the name of Jesus, every knee should bow, and every tongue confess!"

Lastly, In his appointment to judge the world. For this we have the most express authority: — "The Father judgeth no man; but hath committed all judgment to the Son;"—for this very end, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father." Thus hath God provided for the honour of his Son; and seems in nothing to be so well pleased as in his being the universal object of love and adoration.

And permit me to add, that the New Testament writers themselves, appear to be actuated by the same spirit; and especially the apostle Paul, who seems to delight on all occasions to introduce, and even to reiterate, the name of Christ: and seldom does he quote a passage from the Old Testament which speaks of Deity and its attributes, but he immediately applies it to his beloved Master. See, for instance, his epistle

to the Hebrews. St. Peter uses a style which, in any uninspired writer, would have been called *Cant*; for he speaks of his name, his person, his blood, his promises, as all *precious*, —exceeding precious to the believers; and well am I persuaded, that the true and only reason which makes the language of inspiration appear too bold and presuming is, that we are not filled and animated, as the first disciples were, with the love of Jesus. It is true, these terms may be assumed and abused by hypocrites; but go to the death-bed of the triumphant Christian, where hypocrisy and cant can have place no more; hear the dear name of Jesus reverberating on his feeble lips, till the departing spirit takes up the dying sound, and flies with it to the realms of glory.

PHILO.

ADVERTISEMENT EXTRAORDINARY!

PLENTY OF WORK AND SCARCITY OF HANDS.

Wanted immediately,

IN THE SERVICE OF KING IMMANUEL,

A VAST number of active Young Men and Women of true spirit, *who are not afraid of work.* No idlers, no drones, no fine-fingered gentry, afraid of soiling their delicate hands,—but *labourers*, who will find their reward in their labour, and their meat and drink in their service.

Plenty of work! — Potent enemies, great oppositions and difficulties to encounter; sin, and its attendant wretchedness gaining ground with alarming strides; thousands of immortals hurrying along the broad road to everlasting ruin, in want of *faithful ministers* to warn them of their danger; thousands of poor children in the Sunday-schools, apparently, eager to hear and learn the words of eternal life, in want of instructors; — in places, fifty or sixty collecting together, and never a teacher to meet them, obliged to return home! The state of the villages, &c. is, in this respect, deplorable in many instances. Hark! the groans of deep distress from the wretched abodes of poverty and want! —see pale Sickness stretched, languishing on her humble couch of miserable straw! — see the death-struck sinner, alarmed at the approach of the King of Terrors, with pallid countenance, stretch the nerveless arm, and call for the soft hand of humanity and Christian love, to wipe off the tear of anguish, and point to realms of everlasting life and bliss! Rouse from your lethargy, ye lazy Christians, and come to your work.

Plenty of employ for all ranks and conditions; — something for every hand to do. The poor children in the Sunday-schools, &c. without sufficient clothing to shield them from the piercing winds and pinching cold of inclement winter:

some without shoes or stockings, — some without hats, &c. — Those who cannot contribute liberally, can lend a hand to mend old garments, &c. If you cannot give a talent, there is no one but has a mite to contribute. You can do something. Are there none will come forward like men, and nobly volunteer their services, and sacrifice a little of their time and ease? The time is short,—the day is far spent, — the work is great and arduous, — the night is at hand, when no man can work; — up and be doing therefore, for there is neither knowledge nor device, nor work in the silent grave, to which you are rapidly passing. *Opportunity once lost, lost for ever!*

Great wages and good encouragement will be given to faithful servants; namely, the pleasure arising from the work, the approbation of conscience (one hour of which outweighs the world)— the joy arising from the consideration of being made instrumental to the salvation of immortal souls, — an inheritance, a kingdom, a crown of eternal life, the reward of grace.

MINIMO MINOR.

P. S. Apply to the servants of IMMANUEL, in town and country.

BILL OF MORTALITY IMPROVED.

To the Editor.

Sir,

THE publication of a bill of mortality annually, appears to me a wise and a pious measure, calculated, not merely to aid the researches of the philosopher, but to improve the meditations of the Christian. It seems almost impossible to contemplate the ravages of death without religious emotions, especially if such a paper be accompanied with suitable remarks. I have, therefore, long wished to see an article of this kind in your Miscellany; and if you think the following Extract and Reflexions likely to be useful, they are very much at your service.

Z.

An Extract from the General Bill of Christenings and Burials in London, from Dec. 15, 1801, to Dec. 14, 1802; according to the report made to his Majesty by the parish-clerks.

	Christened.		Buried.
In the 97 parishes within the walls	1189		1305
—·— 17 parishes without the walls	4716	—	4219
— — 23 out-parishes of Middlesex and Surry — —	9329	—	8878
—·— 10 parishes of Westminster	4689	—	4977
Males 10564 / Females 9354 } Total	19918	Males 9889 / Females 9490 }	19379

The Diseases, &c. which have carried off the far greater number, are these :—

Abortive and Still-born	457	Inflammations —	635
Aged —	1452	Lunatic —	125
Apoplexy and Suddenly	266	Measles —	559
Asthma — —	639	Mortification —	336
Consumptions —	4078	Palsy —	110
Convulsions —	3503	Small-Pox —	1579
Cough and Hooping-cough	1004	Teeth —	363
Dropsy — —	845	Casualties,—including Broken Limbs, Falls, Drowned, and Suicides —	307
Fevers —	2201		
Gout —	107		
Jaundice —	77		

The Periods of Life in which the foregoing number have died :—

Under two years —	5925	Between fifty and sixty	1885
Between two and five —	2379	——— sixty and seventy	1353
——— five and ten	892	——— seventy and eighty	896
——— ten and twenty	523	——— eighty and ninety	369
——— twenty and thirty	1199	——— ninety and 100	62
——— thirty and forty	1782	One hundred, or more	2
——— forty and fifty	2112		

REFLEXIONS.

1. In reading this bill, it is natural to reflect on that remarkable equality which, by the providence of God, is preserved, as to the number of each sex born into the world. The number of males to that of females, is nearly ten to nine. I believe it is frequently still nearer to a level; but as more males are usually cut off by war and their various hazardous employments, a provision seems to be made for it.

2. The number of births and burials are nearly equal: 19918 and 19379. Probably, if we consider, that many sick persons retire into the country and die there, the inequality would be still less.

3. It is affecting, to observe what a great number of infants die. Almost half the deceased in this bill, were removed before they had lived five years. Thus death continues to reign over myriads of the human race, who have not sinned after the similitude of Adam's transgression. Painful reflexion; yet alleviated by the thought, that they "are taken away from the evil to come."

4. In this list we observe more than 1000 who died between twenty and thirty; at a period in which animal gratifications and the pleasures of the world are most eagerly pursued; — many, probably, the victims of vice. O let not the young presume on numerous years! O let them flee from youthful lusts, which war against the soul!

5. A glance at the table of diseases, convinces us, in a moment, of the dreadful evil of sin, which opened a door to such a

terrible train of destroyers; and, among these, how formidable are the names of Fevers, Coughs, and Consumptions! Added together, these alone amount to 7283: more than one-third of the whole number deceased.

6. The aggregate sum, how vast!—Solemn thought! nearly 20,000 inhabitants of one city, swept away in the course of twelve months! That is more than one departing every half hour in the year: 20,000 have given up the ghost; — and where are they? Fixed, unalterably fixed, in their eternal state, — the subjects of bliss or woe, — happy or miserable for ever.

7. O inhabitants of the highly-favoured metropolis, your privileges far exceed those of any city upon earth! Know then, your gracious day; and consider the things that belong to your peace, lest they be soon hidden from your eyes.

8. Many, probably, who read this paper, may die in the present year. Prepare, therefore, reader, to meet thy God; and when death arrives, may he be found the minister of mercy, ushering thy soul into the glorious presence of our exalted Redeemer! To him, the destroyer of death, be endless praises! Amen.

THE NATURAL HISTORY OF THE SLOTH:

WITH REFLECTIONS.



THE God of nature, abundant in wisdom, seems to have formed the Sloth, with a design to represent to us, in a strong light, the odious and despicable vice which gives to the animal its name.—It is the most sluggish, and the most defenceless of all animals; and has, of all others, the least appearance of any thing living. Its body is short; its head is small; and it has scarce any tail. The Eastern Sloth (for this of which we now speak is a native of America) has no tail at all. Its fur is very long and thick, and has less the appearance of hair than that of any other animal; and from this, as well as the colour of the fur, which is a greyish green, the creature appears, on the bough of a tree, when seen there, rather as an excrescence, or a cluster of moss, than as a living animal. It is in size,

about the bigness of the common cat; but its body, when tolerably fed, is thicker. The legs are short; the neck also is very short; and its long and thick covering renders it so shapeless to view, that it seems only an irregular lump of living matter. Its little and remarkably ugly head, stands close between the shoulders. The face hath much of the monkey aspect, though greatly more unpleasing. It is not of the colour of the body, but blackish, and covered over with short hair, unlike to that on the rest of the body. Its small and heavy eyes, are always half shut; and the creature has no appearance at all of ears. Its feet are flat, and narrower than in any other animal whatsoever: a plain proof that it was never formed for walking. But the claws are very useful for laying hold on the bark of a tree, by striking deep into it.

This sluggish animal rarely chuses to change its place; never, but when compelled by absolute necessity. As upon the ground, it would be a prey to every other animal, and liable to many dangers, therefore its place of residence is a tree, which it generally selects very large and flourishing. Here it is safe from all animals, except those which climb these trees for the birds that roost on them: to these it falls often a sacrifice: but lives greatly secure from all others.

It is very remarkable, that the Sloth always ascends to the top of a tree, only baiting as it goes, before it begins its devastation. And this is doubtless from the instinctive guidance of Providence; for was it to begin eating upwards, when it had devoured all, it would have to climb down a wearisome journey from the top of a dead tree; and would be half starved in the attempt. But this is not all. The havock that one single Sloth makes on the largest and fairest tree is such, that it is easily seen: and this, unless it might happen also from accidents, would betray the creature. The Sloth eats not only the leaves, but the buds, and the very bark all the way as it goes, leaving only a dead branch. It feeds in the most voluptuous manner, scarce moving out of its place for many hours together; all the time eating, and sluggishly half closing its sleepy eyes. As it feeds, the tree decays; but its decay is in the course of nature. The dead boughs become more and more numerous all the way downwards; and in the end, when the creature has eaten the last part of its provision, it is as near the ground as it can be in any part of the feeding; and it has nothing to do, but to climb down, as fast as it can, and crawl to another. But if it be necessary to go to any distance from this, there is no wonder (so slow and uneasy is its motion, and so unwieldy its shapeless bulk) that, from fat, it absolutely becomes lean in the expedition.

When the female is big with young, she climbs the trunk of some old tree, in which there is an hollow, from some accidental decay, at a distance from the ground. In this circum-

stance only, the natural laziness of the creature doth not get the better of it; but what is it which Nature omits, when the care of the offspring is the object? When the time of her bringing forth approaches, as soon as she has fixed upon such a hollow for depositing her young, she climbs to the very highest bough of the tree, and there feeds faster than ordinary. When the time is very near, its belly being well filled, it descends with more than its accustomed haste into the hole, to have the young creatures brought forth. There are usually two, sometimes three. These are to be supported by suckling, till they are able to crawl: but the Sloth is an inhabitant of the hotter parts of America, and in those climates creatures acquire this power sooner. It is well that the dam is full fed before she retires to the place of her bringing forth; for she is to support these young ones by her milk, all this time, without being able to get out and eat for her own supply. She is round and fleshy when she retires for this purpose; but nothing living can be so absolute a skeleton as she is when she comes out. She crawls in the best manner she can, to the lowest branches, which she did not strip, that there might be food for the young ones. These follow her; and they soon begin to feed as she does. The time of bringing forth her young, is a period of strange hurry to this animal: it costs her two or three journies up and down the tree, a thing that never happens on any other occasion.

Many and great are the dangers which surround it while it is travelling to a new habitation. Whatever beast thinks it worth eating, may take it: and if it escape these, it may be trod to death by the step of some of the larger kinds. It is naturally, and indeed reasonably enough, the most timorous of all animals, for it can neither fight nor fly. While it is on its journey upon the ground, or if it be put there by way of experiment, the treading of an human foot shakes the earth enough to put it into terrors. It trembles; the head is turned about every way in a moment; and the deformed little mouth is opened to cry like a young kitten. The note is very plaintive, and very particular. It may be expressed by the letters *ai, ai*; and from this, some have called the creature by the name of *Ai*.

Insignificant as this animal is, who yet can help observing the special hand of a gracious Providence in its formation? Not designed for motion, its feet are nevertheless furnished with claws, which enable it to hold fast in that station which is necessary for it. Helpless as it is, and liable to a thousand mischances on the ground, the Universal Provider hath assigned it a place of safety, where it finds plenty of food; and as changing its place would be uneasy and dangerous, he hath made drinking unnecessary to it, from the nature of its food and its own constitution. To render it, defenceless as it is, the less obnoxious to pursuit, the colour wherewith the Creator hath clothed it, serves to secure it even from view;—and the amaz-

ing instinct wherewith it is endowed, and which we have remarked, respecting its manner of feeding from the top to the bottom, abundantly evinces a designing and directing hand, as well as that care of the young, which even stimulates this most slothful of creatures to a degree of industry; and holds out a lesson to those parents who are so abandoned and worthless, as to leave their offspring to want and misery, for the wretched gratification of drunkenness, idleness, and such shameful vices.

But while we behold, with pleasure, the traces of provident care, even in this creature, let it shew us, as in a glass, the despicable figure of that vice, whence it hath its name, and which it so well delineates. The sleepy, eating, lazy, worthless, useless animal, which lodged upon a green branch, would be content never to move therefrom, so it could there continually be fed—eat at ease, and slumber at will;—and which indeed never leaves the branch till it hath destroyed it, and thus is compelled to move.—This contemptible lump of matter well represents to us the man who lives only to eat and to drink; to indulge his appetite, to feast his flesh, to dose away his life in sleepy inactivity, and to consume himself (his nobler self, his soul) and his substance, in wretched indolence, and bodily indulgences. Let him but sleep; cram his overcharged stomach; molest not his quiet; let him sit still, or saunter about, and yawn, and stretch himself, — and he is at the very pinnacle of his wishes!—useless and unprofitable. — Dost thou not remember that thou art a man!—that thou wast not born merely to breathe an animal life, *fruges consumere*; not merely, sloth-like, to eat up the tree upon which thou art stationed:—thine it is to cultivate that tree. Thou hast a soul, and it much behoves thee, by diligent care, to seek its future welfare; — thou art a member of the community, and art called upon industriously to fill up the duties of thy station. Reason and Religion alike demand an exertion of thy faculties; and, to be a man, thou must labour,—much more to be a Christian! For the spiritual life is compared to a warfare,—to a journey,—to a race! How incompatible then is sloth with Christianity! and how disgraceful, both to religion and to himself, is the character of an idle Christian!

QUERIES.

1. How far were the Israelities justifiable in taking from the Egyptians so many valuable articles, under the pretence of borrowing them? Exod. xii. 35.

2. Why is it said in Psalm lv. 23. "The wicked shall not live out half their days," when other Scriptures declare, that there is an appointed time for man upon earth, and that the purposes of God are unalterable?

REVIEW OF RELIGIOUS PUBLICATIONS.

A new Historical, Geographical, Chronological, Etymological, and Critical Dictionary of the Holy Bible, &c. *By Mr.* John Brown, *Minister of the Gospel, Haddington: much enlarged from the Dictionaries of Calmet, &c. in Two Volumes, 8vo. Montrose, 1800.*

THE industry, the erudition, and, above all, the eminent piety of the late Rev. J. Brown, have procured for his works a deservedly extensive sale in the churches of the saints. His valuable work, intituled, "A Dictionary of the Holy Bible," &c. printed at Edinburgh, by Murray and Cochran, 1797, we have taken notice of in a former number. This Dictionary, printed at Montrose, and which bears the name of Mr. Brown, is, however, in many important respects, a very different work. In some fundamental articles of religion, it contains sentiments directly opposite to Mr. Brown's; and, in others, his sentiments and views are, in one instance, to the extent of *six pages*, totally *left out*. In support of these charges we refer the reader to the words *Adam, Beget, Gospel, Justice, Righteousness,* and *Sanctification*. It is true, that the Montrose edition is said to be "much enlarged from the Dictionaries of Calmet, Symon," &c.; but candour surely required that the editor should furnish his reader with a key to distinguish the author's genuine sentiments from those which have been intermingled or added; especially when they are so contradictory to what the good man conceived to be the oracles of God. We are requested to add, that the author's sons, ministers of the gospel at Whitburn, Inverkeithing, and Dalkeith, conceive their venerable father's name to be much dishonoured by being thus unwarrantably prefixed to such a publication.

Periodical Accounts *of the Baptist Missionary Society. No. X. 8vo.*

THIS Number contains a print and Memoir of the late Mr. John Thomas, who died at Dinagepore, Oct. 13, 1801. The intelligence is interesting and encouraging. It includes the substance of two quarterly packets, or the progress of the mission from Oct. 5, 1801, to April 4, 1802. The printing-press, which, for the last two or three years has been at work, appears to be a great blessing to this mission. Besides giving the Scriptures to the natives in their own language, many thousand of small tracts have been printed, and distributed in several itinerant tours round the country; the effects of which are, that a general attention is excited; many persons, from various and distant quarters, are almost continually applying for instruction; and several have embraced the gospel.

Certain European infidels, aware, it seems, of the affinity between Deism and Heathenism, have actually become the apologists for the latter; and have discovered an inclination to excite the government to stop all attempts to overturn it; but their efforts have hitherto been unsuccessful.

Mr. Carey's appointment in the college at Calcutta, seems to have been the means of good, not only to individuals under his care, but to several Portugueze Catholics in that city, to whom his frequent residence there has given him access.

The *Cast*, which threatened to be an insuperable barrier in the way of Christianity, has not only given way in the cases of those who have been baptized, but others seem to make light of it. If the Lord continue to bless the gospel amongst them, it is not improbable that it may gradually fall into contempt.

A good number of European

Christians in India, some of whom are the fruits of the mission, are active in their respective spheres. Letters, in defence of Christianity, written by Mr. Cunningham, have appeared in The Oriental Star (a Calcutta newspaper) and have since been reprinted at Serampore, in the form of a pamphlet.

Three of the baptized natives have given much pain to the Missionaries, by their contentious conduct; but the exercise of a strict and faithful discipline, has been the means of recovering two of them.

"God," say the Missionaries, "we trust, will bring good out of this evil. It has furnished us with an opportunity of laying before our Hindoo brethren and sisters, in a peculiar manner, the necessity of universal holiness, and the impossibility of uniting the service of any one sin with that of Jesus Christ. The steps also which have been taken with the offending parties, have convinced them, more than many exhortations, of our determinations to retain none in the church who are not willing to depart from all iniquity. We feared it would have been a stumbling-block in the way of our inquiring friends; but it appears to have operated, through the Divine Goodness, in a contrary way."

"As several have lost *cast* for, or through the gospel, an opportunity is afforded to gather up their children. The Missionaries have accordingly established a free-school, for the board, clothing, and tuition of twenty native youths,—either children of Christian parents, or of such as are willing to lose *cast*. In this school they employ Christian Hindoos as teachers, though the whole is inspected by themselves. The expence is estimated at about 170 l. a year; the chief of which is subscribed by the religious public of Bengal."

Besides the above intelligence, the Number contains, a Letter from the Society to the Missionaries; — to the Christian Hindoos; — and to Felix Carey, who is chosen to be a Missionary — the Designation of Mr. Chamberlain; — and Resolutions of the Committee.

N. B. We learn from the Secretary of the Society, that since the present Number has been out, other letters have arrived, of as late date as July 16, 1802, giving an account of six more having been baptized; namely, Five natives and one European. Among the former was Golook, the married daughter of Kristno; who having been forcibly carried away about a year before, and compelled to marry a man to whom she had been betrothed in childhood, after much cruel treatment for her refusal to renounce Christianity, made her escape in May last. She was, at her own repeated request, baptized in June; and, it is said, her husband does not wish her to return. Their number of members now is twenty-four; *viz.* Thirteen natives, and eleven Europeans.

The writer of Mr. Thomas's Memoir, wishes the reader to draw his pen over the word "ages," in p. 247, l. 9.; an erratum which was too late for correction.

Correction, Instruction; or the Rod and the Word: *a Treatise on Afflictions, &c. By* Thomas Case, *M. A. New Edition*, 12*mo*, 2*s*.

MR. CASE was a Non-conformist Minister, of considerable eminence and ability. The work before us was originally "conceived by way of private meditations," when in prison for his Non-conformity. Upon his enlargement, these meditations were thrown into the form of sermons on Psalm xciv. 12. The publication of them was then earnestly solicited by many, and particularly by the great and excellent Dr. Manton; who, when he perused the MS. addressed the author in a letter which concludes thus: — "Good Sir, be persuaded to publish these discourses: the subject is useful; and your manner of handling it, warm and affectionate; — do not deprive the world of your experiences. Certainly my heart is none of the tenderest; yet, if heart answereth to heart, I can easily foresee much success; and that you will not repent of the publication," &c. It would be super-

fluous, if not arrogant, to add our recommendation to that of Dr. Manton; we shall only add, therefore, that we consider it as a suitable companion in every chamber of affliction; as not only instructive to the ignorant, but the most experienced Christians; who will, we doubt not, say with Dr. Manton, when they read it, "the half has not been told us."

This little work has been extremely scarce for many years, and little known. In this new edition, a few quaintnesses and repetitions are omitted, which will make it generally more acceptable.

The principal Parts of the Christian Religion respecting Faith and Practice; *or an humble Attempt to place some of the most important Subjects of Doctrinal, Experimental, and Practical Divinity, in a clear and Scriptural Light.* 8vo. *A new Edition, corrected and enlarged.* By D. Taylor, *London.*

THIS volume is divided into sixteen chapters; in which are considered the following subjects:—The Character and Perfections of God;—The State of Man before Sin entered into the World;—The Moral Law;—The Fall;—The Unconverted Sinner arraigned and condemned by the Law of God;—This condemned State proved to be the State of all Men by Nature;—An Enquiry concerning several Methods of obtaining Salvation, which Men often propose to themselves;—The Way of Salvation by Jesus Christ;—The Operation of the Holy Spirit;—The Scripture Account of Faith in Christ;—The genuine Effects of Faith;—The Nature, Extent, and Means of Evangelical Holiness;—The Christian's Treasure opened, or a View of his Privileges;—Encouragement and Advice to real Christians;—A short View of Death, Judgment, Heaven, and Hell; with a Proof of the Eternity of future Punishment;—Addresses to several Classes of Readers.

These several parts of the Divine Will, we are informed, were more largely illustrated and improved from the pulpit, in a course of sermons, at Wadsworth; and were attended to with diligence, and crowned with success. The first edition of this work was printed in 1775, and dedicated to the author's friends at the above-mentioned place. This new edition is dedicated to the church of Christ assembling in Church-lane, Whitechapel, of which Mr. Taylor is pastor.

Although we have had several compendiums of the essential articles of religion, by different writers; yet we think the present will not be found altogether useless. An artless simplicity, and an evident design of doing good, run through the whole. The author, studiously avoiding all nice distinctions and rhetorical embellishments, adapts his style to the lowest capacity, and labours to make every subject clear to the understanding. Some of the notes, indeed, where the originals are quoted, may not be of any utility to the unlearned; but these are but few; and, not being intermixed with the text, cannot interrupt the attention of those who are not capable of understanding them. There are very few positions in the work we are disposed to controvert: there is one, however, that is not generally held by our orthodox divines, *i. e.* the Universality of Christ's Death; which Mr. Taylor believes and asserts, but has omitted to bring forward the objections to that doctrine; which, we think, should not have been done, as no man is required to make up his mind on a controverted point by examining only one side of the question. He refers the reader, however, to his Letters to Mr. Fuller on that subject; and, in stating his own views of it, he discovers nothing of a dogmatical spirit, or a bigotted turn of mind. We applaud Mr. Taylor for making his work of a practical tendency. Thus, after speaking of the operations of the Divine Spirit, the reality, origin, certainty, and necessity of these operations, he improves it in the following manner:—

"1. Let every reader carefully examine himself, whether the Spirit

of God dwells in him. 2. Let every one beware of vexing and grieving the Holy Spirit. 3. Remember, that the Spirit in the heart is the same Spirit that teaches in the Scriptures. Thus we have always a test at hand by which we may try ourselves. 4. We are not to consider every impulse or impression of the mind an operation or influence of the Holy Spirit. Too many, alas! are, in this instance, awfully mistaken. On hearing a strange doctrine, or making, or imagining that we make, some new discoveries, which gratify a speculative and curious mind; feeling some peculiar impressions from the beauty of a preacher's style and address, or even from his tone, his attitudes, and gestures, — we have sometimes experienced those agreeable sensations which, though we have been still left under the power of a carnal mind, have been called divine operations. Thus numbers are deluded and encouraged to cry to themselves, — "Peace, peace, when there is no peace." Let every reader know, that no sensation, no impression is of God, if its tendency be not to transform us after his own image, in righteousness and holiness.—5. Remember there is no inconsistency between divine operations on the minds of men and the most earnest exhortations, invitations, and persuasions, addressed by ministers both to saints and sinners. — 6. This doctrine of the divine operations, furnishes abundant occasion for prayer and praise. — 7. Never forget that, though the great God, by the influence of his Spirit, is the sovereign Agent in our conversion, edification, and all the good that is produced, yet he makes use of various means to effect his purpose. — 8. That, so far from the influences of the Holy Spirit on the mind of man being reasons of indolence on the one hand, or discouragement on the other, that they are represented in Scripture as encouragements to exert ourselves, in order to our fruitfulness and comfort."

These are useful and important remarks, ably proved from Scripture, and concisely amplified by the author; and shews us the use that can and ought to be made of those doctrines of grace, on the belief of which our happiness and salvation depend.

Reflections on the Resurrection and Ascension of Christ, *and of the probable Consequences of a public Exhibition of his Ascension.* By J. Bigland. 8*vo.* 2*s.* 6*d.*

THE well-known Thomas Paine, among many futile objections to Christianity, laid particular stress upon the private manner in which our Lord arose from the dead, and on his appearing only to his own disciples afterward. The ascension of Christ, he thinks, ought to have been as public as that of a balloon, &c. This objection, which others have more cursorily answered, Mr. Bigland (whom we understand to be a layman) takes up, and, considering it in all its bearings, shews, that such a public exhibition was by no means necessary to prove the event; and that it would have added little or nothing to the historical evidence we now possess; nor would it have contributed to silence the cavils of infidelity. Mr. Bigland writes with much temper and good sense; his reasoning is close, and his language nervous. Though the above is the leading topic of his pamphlet, it is not the only one; he suggests many things to strengthen the general evidences of Christianity; and the reader will meet with more novelty and entertainment than is usual in travelling such beaten ground. At the same time, this writer avoids that severe and sarcastic language with which some have treated Deistical objections. While they have *answered* "*a fool according to his folly*, lest he should be wise in his own conceit," Mr. Bigland has adopted the other maxim of the wise man, — "*Answer* NOT *a fool according to his folly*, lest thou be like unto him."

Upon the whole, we cannot but recommend this pamphlet, as well to young persons who wish to be well-grounded in the evidences of their faith, as to others, whose minds have been perplexed with doubts and difficulties on the subject.

The London Apprentice, or the Life and Death of N. Butler, *who was executed in Cheapside for the Murder of his Fellow Apprentice; with an Account of the Three Conferences which Sir* R. Titchbourn, *Lord Mayor of London, had with him in Prison. Published by his Lordship's Chaplain, with an Address to the Citizens of London. Recommended by several Eminent Divines; and republished, with an Address to London Apprentices. By the Rev.* J. Duncan, *LL. D.* 12*mo.* 6*d.*

DR. DUNCAN, some time since, introduced this pious magistrate to the present age, by the republication of an excellent sermon, which was noticed in our review. The present narrative, which is recommended to our youth in preference to the celebrated *George Barnwell*, will be found highly interesting and instructive. The Address bears the following great and venerable signatures: Case, Jacomb, Calamy, Doolittle, Watson, Gouge, Manton, Pool, Vincent, Brooks, Caryl, Jackson, Lye, Clarke, Dyer, &c.

Christian Preacher's *Diary for* 1803.

Christian Gentleman and Tradesman's *Diary, ditto.*

THOUGH we think it quite unnecessary to review the annual publication of religious pocket-books, which are mostly on one plan,—yet, as these are new and original publications, the case materially differs.

Each of these Diaries contains 104 ruled pages for memorandums and accounts; with a text of Scripture for each day. To the former are prefixed, Mr. Eyre's Abstract of Claude's Essay on the Composition of a Sermon; — Extracts from Dr. Doddridge's MS. Lectures on Preaching;—Dates of the Books of the Old and New Testament; — Principles of Grammar and Rhetoric, in Verse; — Brief Chronology, &c. &c.

To the latter are prefixed, the Character of the Christian Gentleman and Tradesman; — Franklin's Way to Wealth;—List of Bankers; — Poetry, &c. The subsequent pages are the same in both pocket-books; and contain, besides a complete List of Chapels, &c. judicious abstracts of various branches of science, with a reference to their religious application, under the title of "the Circle of Sciences consecrated by the Cross." The articles here introduced are, Anatomy, Astronomy, Botany, Chemistry, Electricity, Galvanism, Geography, Hydrostatics, Magnetism, Mechanics, Optics, Pneumatics, Natural Philosophy, Theology.

These Diaries are sold in various bindings, from sheep to morocco, at the usual prices of gentlemen's annual pocket-books.

A New Year's Gift *for the Children of Charity and Sunday-Schools. By* J. Townsend. 12*mo. In stiff covers,* 3*d.*

MR. TOWNSEND is already known to our readers, not only as a minister, but as the author of an excellent volume of sermons on Prayer, Hints in Defence of Sunday Schools, &c. To this little affectionate address, are added some short Narratives of Children, both by way of warning and example.

New Religious Intelligence, *chiefly from the American States.* 12*mo,* 6*d.*

FOR this little pamphlet, we are informed, the public stand indebted to the venerable Dr. Erskine. It contains the following Letters: — An Account of a Revival of Religion in the Counties of Otsego and Delaware, State of New York; — A similar Account from the Town of Winthrop, District of Mayne;— Ditto, in New Marlborough, Massachusetts; — Ditto, at Granville; — Account of the Connecticut Missionary Society to the Close of 1801. These articles are all copied from the Connecticut Magazine.— Account of the Revival of Religion in West Hartford, Jan. 1800; — some Account of Mr. J. C. Krafft.

These accounts, if not equally wonderful, are equally pleasing and encouraging with any that have been made public; and the effects of these conversions are stated to be permanent and abiding. We could give extracts with pleasure; but the smallness of this tract induces us rather to recommend its perusal to our readers.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Spirit's Work in the Heart the great Witness to the Truth as it is in Jesus. By R. Hawker, D. D. &c. 8vo and 12mo.

Bishop Beveridge's Private Thoughts. A New Edition, 12mo, 3s. 6d. boards; or 4s. bound.

An Enquiry into the Origin of True Religion; together with the Invention of Letters, and the Discovery of the most useful Arts, &c. By J. Creighton, B.A. 8vo. 1s.

May's Family Prayers, abridged. A new Edition, 12mo.

Periodical Accounts of the Baptist Missionary Society. No. X. 1s.

Apples of Gold for Young Men and Women, and a Crown of Glory for Old Men and Women. By the late Rev. T. Brooks, Author of "Precious Remedies," &c. New Edition, 18mo, 2s. 6d.

The Saint Indeed, or the great Work of a Christian opened and pressed. By the late Rev. J. Flavel. New Edit. 18mo, 1s. 6d.

A Sermon preached before the Book Society; containing an Historical Account of the Society. By J. Rippon, D. D. 8vo, 1s.

Simpson's Plea for Religion, &c. Second Edition, 8vo, 7s.

Obituary.

WILLIAM WOOD

DEPARTED this life, July 20, 1802, aged eighty years. He was a very distinguished instance of the wise man's observation: — "The hoary head is a crown of glory, if it be found in the way of righteousness." Through a long succession of years, his walk and conversation in the church, and in the world, justly entitled him to the exalted character of *an established Christian*.

He was born at Farnley, near Leeds, in the year 1722; and at the age of thirty, was first awakened to a discovery of his fallen state by nature, under a sermon preached at the Methodist chapel, in Leeds, from Micah vi. 7. He continued to attend the word of God in that chapel; and growing in love to divine things, discovered his zeal for the promotion of Christian knowledge and experience, by establishing social prayer-meetings, &c. in Wortley, Holbeck, and Leeds. But, his views of the essential doctrines of the gospel not according with those maintained by that connection, he left it, at the same time with the Rev. Mr. Edwards; at whose death he became a member of the church of which Mr. Parsons is now pastor. Here he continued long a burning and shining light, to the unspeakable joy of many who, through his instrumentality, were brought to the knowledge and enjoyment of evangelical truths. By his piety and usefulness he reflected a peculiar lustre upon the humble sphere in which he was appointed to move; for he had learnt the pleasing art of being content and happy in his situation.

In his little cot, slothfulness and indifference were not indulged. He had there erected an altar to the Lord: awoke regularly at four in the morning, and rose at five; unless confined by indisposition. Naturally of a social temper, he sought the company of his Christian friends; and at every interview, would introduce, and frequently enlarge upon some of the sweetest portions of the word of God; and

he had a peculiarly happy method of explaining and applying the various parts of Christian experience. An humble sense of his own unworthiness, and a cheerful resignation to the Divine Will, were leading traits in his character. Whatever difficulties might occur in the dispensations of Providence or of grace, they were all solved and removed by the application of this one sentence, "Even so, Father, for so it seemeth good in thy sight."

Having thus borne an honourable testimony to the reality of religion and the power of godliness for the space of fifty years, he was at length called to confirm and strengthen that testimony by a corresponding temper and deportment upon a death-bed. He had long accustomed himself to reflect upon the event of his final dissolution,—and could, therefore, view its approach without any emotion of fear and dismay; and in the midst of all his sufferings, he "rejoiced in hope of the glory of God." A few days previous to his departure, he was favoured with some delightful foretastes of that glory, which was soon to be more fully revealed; and, from that circumstance, was persuaded that his time on earth would be very short. Early in the morning of July 19, with unusual strength and clearness of voice, he committed all his concerns for time and eternity to the care of a faithful and unchanging God. To his aged wife, he said, "I have Heaven upon earth."— She asked him, what must become of her when he should be gone to his final home? He said, "I leave you in the Lord's hands: he has provided for you so far, and he will provide to the end; and will shortly bring you to your eternal rest!" In the most impressive manner, he soon after exclaimed, lifting up both his hands in an attitude of astonishment, "How little! how mean! how vain! do all created things now look within sight of the promised land!" — His bodily weakness continued to increase, with evident symptoms that the springs of life were nearly exhausted; but hearing a friend ask if he was asleep (his eyes being closed) he seemed to exert himself that he might answer, "I sleep, but my heart waketh!" Several hours before he died, his speech left him; but even then, his looks, every movement, appeared to bespeak the peace of his mind, and the strength of his confidence. — At eleven o'clock in the evening, the immortal spirit left its remnant of clay, to join the innumerable company of saints above.

The providence was improved by Mr. Parsons, from Ps. lxxiii. 26.

J. B.

JOHN WINLAW.

On the 30th of July, 1802, aged twenty-seven, died John Winlaw, butcher, in Berwick-upon-Tweed. His death was matter of sorrow to a number of the people of God in this place, who have sustained a loss which only can be made up by sovereign grace calling others, as it was manifested in plucking him, as a brand out of the burning. He received religious impressions when about sixteen or seventeen years of age, and at a time when placed amongst those who had no fear of God before their eyes. Having tasted that the Lord was gracious, he began to ask the way to Sion, with his face thitherward; and was instructed in the way of the Lord more perfectly by some experienced Christians. He soon joined a prayer-meeting, and was a constant attendant, and an ornamental member until the time of his last sickness. He was likewise a useful member of the gratis Sabbath Evening School-Society in this place, and cheerfully assisted as a teacher in one of the schools. In his worldly calling, our deceased friend was honest and upright; and accompanied by the blessing of God, his business was in a prosperous way. As a Christian, he had a conversation becoming the gospel of Christ, and was remarkable for artless simplicity and godly sincerity; insomuch, that even those who care for none of these things, were constrained to speak well of him. He esteemed all who love our Lord Jesus Christ, and cordially

joined with them in the work of the Lord, although they did not see every thing in the same light as he did. On the Lord's Day, July 18, after he came from public worship, he found himself unwell; he continued so for several days; but was not thought dangerous. During this time, he appeared comfortable in his soul, and resigned to this providence, saying, he was in the hands of a merciful God, who had shewed him much kindness. On the 25th, being the Sabbath, he expressed a wish that none but pious people might come in to his room; and desired a friend to read him several portions of Scripture; "these," said he, "have been refreshing to me in times past. The righteousness of Christ is all my desire; and I trust this alone for my everlasting salvation." The fever, which until now had been moderate, began to increase. The surgeon asking, if a physician might be called on; he replied, they might do so; but he placed no dependence on human aid.

Mrs. W. being much distressed on his account, he said unto her, "My dear, it seems to be the will of our heavenly Father that I must leave you; but my God shall supply all your need. He hath promised to be a husband to the widow, and a father to the fatherless. O train up the children in the nurture and admonition of the Lord, that they may early know the God of their father." It now became apparent that his departure was at hand; he several times wished to speak to those around him, but was unable; and, a little before he expired, he seemed as if engaged in praising God with his last labouring breath.

RECENT DEATHS.

On Sunday, the 2d of January, died Charles Townsend, Esq. of Homerton, in the parish of St. John, Hackney, after a short illness, which was closed by a happy dismission into the world of spirits;—and, on the Saturday following, Edward Hanson, Esq. of Clapton, in the same parish; who, after patiently waiting, entered into his desired rest.

Some particulars relative to these gentlemen, and to the *liberal things* devised by them for the poor, and for the interest of religion, we shall lay before the public in a future No.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

The Directors feel a peculiar pleasure in recommending the following Letter to the serious attention of the religious public. They notice, with gratitude to God, this auspicious commencement of a most important Mission, which was in their own contemplation at the formation of the London Society; and can do no less than warmly commend it to the benevolent patronage of those who long, and pray, and exert themselves, for the glory of the Redeemer's Kingdom.

To the Rev. J. Eyre, Secretary to the London Missionary Society.

Edinburgh, Dec. 28, 1802.

Sir,

THE Directors of the Edinburgh Missionary Society would be deficient in the gratitude which they owe to God, if they embraced not the earliest opportunity of laying before you, and other friends of the great cause in which they are engaged, the very remarkable countenance which the Divine Providence has given to the late attempts of the Society, and the strong encouragement which it now holds out, to prosecute their schemes with increasing vigour.

For several years past, our attention had been directed towards the northern shores of the Caspian Sea, as a situation peculiarly fit for

the establishment of a Christian Mission. The more we examined the map of the world, and considered the moral and religious state of its inhabitants, the more deeply did this idea impress our minds. Almost in the center of the Old Continent;—on the confines of several of the greatest empires in the world, having Persia on the south, Turkey on the west, Russia on the north, and Tartary on the east; — surrounded on every hand by numerous tribes of men, all sunk in the deepest ignorance and depravity; some of them indeed, professedly Christians, though altogether strangers to genuine Christianity; the rest, either Mahommedans, followers of the Dalai Lama, or Heathens of some other creed, — what a wide field of usefulness here for faithful Missionaries! What an inviting situation for scattering some handfuls of the corn of Heaven! and what rich returns might, by the blessing of God, be expected in the conversion and salvation of perishing millions!

Obvious, however, as were the advantages of this Missionary station, difficulties of a formidable, nay, apparently insurmountable nature, presented themselves to accurate observers. These we shall not at present detail. Suffice it to say, that for a while they damped the courage of the most confident, and checked the ardour of the most zealous. Hence, opportunity of preaching the gospel in this extensive and uncivilized part of the globe, was an object rather of desire than of hope.

Yet the magnitude of the object seemed to demand that an experiment should be made. The Edinburgh Missionary Society, therefore, after collecting information from every quarter to which they had access, and after many consultations together on the subject, and frequent prayer for divine direction, resolved, notwithstanding the disapprobation of many, and the fears of more, to risk the small remainder of their funds on a Mission of Inquiry to Astrakhan, and the countries adjacent; satisfied that, if the attempt should fail, they had done their duty; and that, should it promise to succeed, the friends of the gospel would come cheerfully forward to furnish them with the means of carrying it into effect.

It was a circumstance for which they desire to be thankful to God, that, when they formed this resolution, the Rev. Henry Brunton, who had formerly given proof of his prudence and zeal as one of their Missionaries among the Susoos, in Africa; and who had afterwards proved his capacity for the acquisition of foreign languages, by composing several religious tracts in the Susoo language, was then not only unemployed, but zealous for hazarding his person in such an attempt. The Society, therefore, committed to him, in conjunction with Alexander Paterson, a young man of whom they had every reason to think well, and whom they had been educating for two years preceding for Missionary labours, the execution of this very difficult and hazardous work. After having been separated for their work, and committed to the protection of God, they set sail for St. Petersburgh in the month of April last, taking along with them Gillorum Harrison, an African youth, who had been committed to Mr. Brunton's charge in Africa. Our hearts followed them with many anxieties for their welfare, trembling often, not only for the issue of their mission, but even for their personal safety.

Blessed be God, who has disappointed our fears, and exceeded our hopes! The Society has reason to erect a stone of memorial, and to call it *Ebenezer*; because hitherto the Lord hath helped. After a prosperous voyage, our Missionaries reached St. Petersburgh the beginning of May. There they received many civilities from the persons to whom they were recommended; and although for some time they met with many discouragements respecting the object of their mission, and almost all classes of persons with whom they conversed, agreed in representing the difficulty and extreme danger of fixing their residence in the southern parts of

the Russian empire; and still more, of attempting to convert the natives to the Protestant faith,—insomuch, that they almost despaired of obtaining liberty even to travel thro' the empire; yet, at length, through the good hand of God upon them, their fears were dispelled, the obstructions to their progress removed, and their way made prosperous. He, in whose hand are the hearts of all men, unexpectedly raised up for them a friend in M. Novassilzoff, a Russian nobleman, in the confidence of the Emperor, and a Lord of his Bed-chamber. Through his means they obtained not only the permission, but the approbation of the Russian government. Passports were granted them, with liberty to travel thro' the empire, and settle in any part of it they chose;—post-horses were ordered;—private letters of introduction were given them;—and an open letter was written by M. Novassilzoff, recommending them to the protection and kind attentions of all civil and military officers. Thus the difficulty which the Society were taught to consider as the greatest, has not only been removed, but a degree of public countenance has been given to the mission, of which those who were most sanguine in their expectations, never entertained the most distant hope.

Encouraged by these tokens of the care of Providence, our Missionaries proceeded by the way of Moscow, Tambou, and Sarepta, to Astrakhan;—and performed a journey of about 1400 English miles, which occupied them nearly two months, without accident or other inconvenience beyond what must be considered as unavoidable in such a journey through such countries. Everywhere they met with kindness. The magistrates of the places through which they passed, were forward to assist them; and many private individuals received them with hospitality, particularly the Moravian Brethren at Moscow and Sarepta; and, after they reached Astrakhan, Mr Brenner, a German banker.

The city of Astrakhan appearing, in some respects, an unsuitable situation for commencing their Missionary labours, they left it on the 10th of August, proceeding south-west towards the country of Georgia. Their intention was to have settled in Tefflis, or its neighbourhood. But here again Providence kindly raised up for them a protector, counsellor, and guide. General Knoring, the Governor-General of these provinces, dissuaded them, on account of the unsettled state of the country, from proceeding into Georgia; and directed them to move towards Circassia. They halted, therefore, for some time at Georghiyersk, and then proceeded to Constantinegorod, at the foot of the mountains of Caucasus; the governor of which, by the General's orders, furnished them with a guard to enable them with safety to explore the surrounding country. At length, after some days search, they found a most eligible spot; and have taken up their residence at Karass, a Tartar village in the neighbourhood of that fort, inhabited by above 500 souls; where they lodge in the sultan's house, and enjoy the protection of a Russian garrison.

God, who has promised to "lead the blind in a way they knew not; and in paths which they have not known," has thus given our Missionaries favour in the sight of strangers; has led them in safety through a long and dangerous journey, by sea and land; has preserved them in health, though they passed through various climates in the sultry season of the year,—and, during three months, slept seldom under a roof; has conducted them to a place which appears peculiarly adapted for a Missionary station; and has opened to them a wide door (May it also be an effectual one!) of usefulness to multitudes of immortal beings involved in ignorance and guilt! What may we not hope from such auspicious beginnings? Shall we say, that he who has led them, as by the right hand, from their native homes to the foot of Caucasus, intends, after all, to defeat our expectations? Rather let us hope, that God has many

souls in these dark and desolate regions, for whose sakes he has conducted them thither; and that, ere long, the light of the glorious gospel shall diffuse, through them, its cheering rays!

Look into the map of the world, and see in what a desirable and hopeful station Divine Providence has placed them. Observe that narrow slip of land which separates the Euxine from the Caspian Sea. Towards the northern extremity of this, at an equal distance of 400 versts (somewhat less than 300 miles) from each, near the source of the river Cubane, which separates the Russian from the Turkish empire, is a Tartar village, Karass; the inhabitants of which are Mahommedans; and in which, as it is composed of natives of all the surrounding countries, six or seven different languages are understood. In its neighbourhood, on one hand, is a horde of Nagay Tartars; subject to Russia. A little more than a day's journey on the other, are the Cubane Tartars; subject to Turkey. All around them are Circassians, Kabardians, and Abyssinians. Here, amidst darkness, and vice, and misery, are two men who have left their country and their friends; who, for the sake of Christ and the souls of men, have parted with all that men hold dear; — who have devoted their lives, that they might be the messengers of good, the heralds of peace and salvation, to the wretched natives. Are they to be abandoned to their fate? or shall they have sympathy and support? Shall we recall them, and shut the door of hope to the Heathen and Mahommedans around them, which God has thrown open? or shall we follow the leadings of Providence, send them the necessary supplies, and, in particular, hasten to them others to take part with them in their labours?

We anticipate your reply. To abandon your Missionaries, you say, in such circumstances, were inhumane, — and, after the assurances of support which they must have received, would be perfidious. To recall them before experience demonstrate the inefficiency of your plans, would betray a fickleness of temper unworthy a Society erected for the diffusion of the truth; and, after the very striking testimonies of the divine approbation which you have already received, would be to counteract the apparent intentions of Providence, and to obstruct the very cause which it is the professed design of your institution to promote. By all means persevere. Hasten to them the necessary supplies. Send them, with all speed, fellow-labourers to comfort them in their solitude, and assist them in their work. "Trust in the Lord, and do good." Though the beginnings are small, the latter end may greatly increase.

The Directors of the Society are eager to follow the counsel which you gave them. They are anxious to send them the necessary supplies; and, if possible, by the month of April, three young men who have been educating for the service, under their inspection. At that time, they wish to send out Mrs. Brunton and her family; and they are convinced that, to give efficiency to the undertaking, several more Missionaries should accompany them to the same spot.

But, Sir, what can we do? To will is present with us; but how to perform the good that we would, we find not. We are deficient both in Missionaries and in money. The expences of the undertaking, tho' hitherto smaller than we could have previously imagined, you cannot doubt, must have been considerable; and the funds of the Society are insufficient, not only to send out the number of Missionaries which we deem necessary, but even to send out the few who are under our charge, and only wait our orders to join their friends in Circassia.

Nor would you be surprized at the low state of our funds, did you know how few donations we have of late received, and how we have employed what the liberality of the friends of the gospel has committed to our charge. The Society have educated and maintained sixteen Missionaries, some of them with families. Besides, unwilling that their funds should remain unoccu-

pied, when they had not immediate occasion for them themselves, they have, at different times, given considerable sums of money for the support of the Moravian Missions; and of the Baptist Mission in the East Indies; and particularly of the London Missionary Society, after the heavy loss they sustained by the capture of the Duff. They supported for several years an expensive Mission on the coast of Africa; and are at this moment supporting, in union with the Glasgow Society, though for two preceding years without any aid, a still more expensive Mission in the island of Jamaica; where, we mention it with gratitude, appearances have of late become promising; and where we are anxious, if possible, not only to continue, but increase our exertions.

We do not accuse ourselves of precipitancy in embarking, with exhausted funds, in a new Mission to the north-west of Asia. We promised much on the liberality of the lovers of Christ and of souls, of which not only our Society, but many other benevolent institutions, have had repeated experience. We said, Let us exert ourselves in devising schemes for the enlargement of the Mediator's kingdom, — and trust to that God whom we serve, for the means of execution. Let us show to his people that we are active in his work, that he has given us wisdom to conduct it, and particularly, that his providence appears to favour our undertakings; and then their hearts and hands will open to our aid.

We hope that we have done so, and that we shall not be disappointed in our expectations. No: it shall not be said, that the zeal which a few years ago burned in so many breasts with such ardour, has been so soon extinguished. This sacred flame will spread wider and wider. It will not expend its fires on a few undertakings of easier execution, playing only around the slands of the sea, and along the hores of the ocean; it will penerate to the center of the great Conineut, in prayers and exertions for he salvation of the millions who nhabit it. Already it has been kindled for the natives of the southern parts of Asia; and India has felt its blessed effects. Let it also inclose within its circuit the inhabitants of Northern Asia; and aid us in our endeavours for their deliverance. Souls are precious in whatever region they are found! — Between the Euxine and Caspian they have peculiar claims on our pity. The darkness is extreme! Even their temporal misery is great. Besides, circumstances exist which give hope of their conversion. Many of the Georgians, Circassians, and Armenians, call themselves Christians, though they know not what Christianity means. The Mahommedan inhabitants of these and the adjacent countries, have little knowledge of their religion, and little of that intolerant zeal which prevails in many other regions. The Pagan superstitions are weak, because formed into no regular system, and diversified according to the fancy of each particular tribe. The Russian government is strong, to give effectual protection to our Missionaries, and friendly to whatever tends to civilize the half-barbarous inhabitants of the extremities of the empire. Every thing invites to vigorous measures for enlightening these "dark places of the earth;" and who knows if Christians in this country be not deficient in duty to their Saviour, but, thro' the blessing of God, the spark kindled at the foot of Caucasus may burst into a flame, which may spread through Turkey, Persia, and Tartary, till it reach India on the south, and the confines of China on the east?

Sir, We therefore request your prayers for our success. Direct us to persons of approved piety and prudence, whom we may employ as Missionaries. Do what you can for our aid. Exert your influence among your godly neighbours and acquaintances; —and may the blessing of many in Asia, that are ready to perish, come upon you!

Signed, in name and by appointment of the Directors of the Edinburgh Missionary Society, by *James Peddie*, President.
Walter Buchanan, Sec.

Society for educating the Children of Debtors, under Confinement in and near the Metropolis.

AT a meeting of the committee held the 14th of December, 1802, Joseph Reyner, Esq. in the chair, the following Address to the public was ordered to be printed.

"Amidst the various calls for liberal support of charitable and benevolent Institutions, the Society for educating the Children of confined Debtors, instituted in 1796, feel themselves, in consequence of the reduced state of their finances, again under the necessity of appealing to the benevolence of the public. — Impressed themselves with the laudable object of their primary Association, and consoled with the success attending the progress of the work, they are only desirous of exciting in the public mind a more extended, as well as livelier interest, than appears yet to have discovered itself on the important occasion.— In the course of the extensive circulation which is purposed to be given to this address, it is probable that it will meet the attention of many individuals, who have hitherto remained ignorant of the very existence of this Society; but whose benevolence would otherwise have prompted them to aid a cause which powerfully appeals to the finest feelings of the human heart, and has a tendency to exalt the standard of morality and public virtue.

"It will be remembered, that the great philanthropist, Mr. Howard, was perhaps the first happy instrument in turning the attention of the real friends of humanity to this degraded class of the community. — And let it be remembered by those who are blessed with affluence, and who are yet strangers to the painful vicissitudes of life, that many of these children who now claim their patronage and sympathy, were the endearing pledges of once happy unions; that they have been fostered during infancy, and the first rudiments of their education, with great parental tenderness; and even in the unpropitious hour of removal from their domestic circles to the confinement of prisons, were innocent victims of the misfortune, extravagance, and even profligacy of their unhappy parents.

"To afford an asylum to such as these, from misery and wretchedness; to shelter them, during the day-time, from a familiarity with scenes of gross licentiousness and profanity; to extend to children of this description, of both sexes, the privileges of a guarded, moral, and religious education, are the leading, and may it not be said, the dignified objects of this Institution?

"The Society, through the medium of its committee, has the happiness of assuring the public, that the schools in the city and the borough of Southwark are both well appointed: the masters and mistresses, in addition to the necessary qualifications for instruction, are serious and exemplary characters, and discover a lively interest in the welfare and improvement of the children. — Many grateful testimonials have been received from parents discharged from prison, of the benefits derived from time to time by their children.

"About 1000 children have been educated since the opening of the schools in 1796; and there are now remaining in the school, sixty-two boys, forty-eight girls."

Subscriptions are received by H. Thornton, Esq. M. P. the treasurer; Mr. Stiff, the collector; and by the committee.

MISSIONARY COLLECTIONS.

Collection at the Tabernacle, Glasgow, towards defraying the Expence of printing the French and Italian Bibles, by the Rev. Greville Ewing — — —	£.	69	3 2
From a Congregation at Chatteris, Cambridgeshire, by Mr. D. Philips — — — —		32	10 0
E. T. Wooler, Northumberland — —		2	2 0

ASSOCIATIONS.

SEPT. 15, 1802, the Eighth General Meeting of the LINCOLN and NOTTINGHAM Associations was held at Great Grimsby. On the preceding evening Mr. Mather, of 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. latter cl.; Mr. Smelie concluded.—In the afternoon, a conference was held among the ministers, when it appeared from the account 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. Mess. Smelie and Griffith to preach.

DEC. 28, a Meeting of Ministers of the county of CORNWALL, was held at Tregony. The morning-service was commenced by Mr. Cope, of Launceston, with prayer; Mr. Wildbore, senior, of Falmouth, preached from Isaiah xliii. 10.; Mr. Anger, of East Looe, concluded; the ordination of the Lord's Supper was afterwards administered. In the afternoon, Mr. Wildbore, junior, prayed; Mr. M'All, of St. Ives, preached from Phil. i. 27.; Mr. Baron, of Bodmin, concluded. In the interval of the two services, the ministers agreed upon an Half-yearly Association, to be held alternately in the eastern and western parts of the county; and upon a statement of the number of places opened for the preaching of the gospel, but unable separately to support a stated pastor, It was resolved, To obtain three itinerants to labour in the county; and a variety of resolutions thereupon were agreed to.

The next Meeting was appointed to be held at St. Ives, provided the new meeting-house there be finished. Messrs. Paddon and Cope to preach.

ORDINATIONS.

AUG. 19. Mr. *Brook* (late of Rotherham academy) was ordained to the pastoral charge of the independent church at Tutbury, Staffordshire. Mr. Gawthorn, of Derby, began the service by prayer and reading; Mr. Phillips, classical tutor of the Rotherham academy, delivered the introductory discourse, &c.; Mr. Dawson, of Sheffield, offered up the ordination-prayer; Dr. Williams, divinity-tutor of the above academy, delivered the charge, from 1 Tim. iii. 15. middle clause; and Mr. Boden, of Sheffield, preached to the people from John xv. 12. and concluded with prayer. Mr. Shaw, of Ilkiston, preached in the evening, from Isaiah lv. 1.

Tutbury is a place that has been long envelopped in almost midnight darkness; but of late, we trust, the Lord has done wonderous things, whereof we are glad!

SEPT. 8, the Rev. Mr. *Crockford* was ordained to the pastoral office at Nottingham, in the Methodists' chapel, Halifax Lane, where a numerous and respectable congregation attended,—Sion chapel, the stated place of worship of this church and congregation, being considered too small for the occasion. Mr. Start, of Newark, introduced the service by reading and prayer; Mr. Alliot, of Nottingham, delivered a suitable introductory discourse, asked the questions, and received the confessions of faith; Mr. Gawthorn, of Derby, offered up the ordination prayer; Mr. Brewer, of Birmingham, delivered a solemn charge from 2 Tim. ii. 15. "Study to shew thyself approved unto God." The service of the

day being divided, the congregation assembled in the evening in Castlegate-meeting; Mr. Froom, of Sutton Ashfield, offered up the general prayer; Mr. Burgess, of Chesterfield, preached to the people from Phil. i. 27.; after which Mr. Brewer preached from 2 Pet. i. 7. "Precious faith." A sermon was preached the preceding evening at Sion-Chapel, by Mr. Burgess, from Psalm xciii 5.

DEC. 7, 1801, the Rev. Mr. JOHNSON, late student at the Hoxton Academy, was ordained pastor of the Independent church of Christ at Warrington, Lancashire. Mr. Toothill, of Rainford; Mr. Wilson, of Northwich; Mr. Davies, of Liverpool; Mr. Parsons, of Bamford; Mr. White, of Chester; Mr. Hanforth, of Gatley; Mr. Raban, of Macclesfield; and Mr. Kenworthy, of Norwich, who was, some time ago, the pastor of this church, engaged in different parts of the service. Mr. Bradley, of Manchester, delivered the introductory address, and proposed some suitable questions to the minister and the church. Mr. Ralph, of Liverpool, presented the ordination-prayer, with imposition of hands; after which, Mr. Roby, of Manchester, recommended the ministerial example of Christ to the newly ordained pastor. That the lively attention of the people might not be fatigued, the congregation was then dismissed; and the service was renewed in the afternoon; when Mr. Sharp, of St. Helens, gave a seasonable address to the church and congregation, from 1 Thess. v. 13. In the evening, Mr. Smith, of Manchester, concluded the services of the day with a discourse from Gal. iv. 19.—Through the whole, the audience appeared to be uncommonly impressed; and we hope it will be a day long remembered.

THE Rev. J. FOWLER, late of Sheerness, having accepted an unanimous invitation from the church and congregation at Tottenham and Edmonton chapel to settle over them, the same was publicly recognized Jan. 11. In the forenoon Mr. Buck, of London, read appropriate Scriptures and prayed; Mr. Towers, of Barbican, asked the necessary questions and prayed; which was followed by a discourse to the minister and people by Mr. M. Wilks, from Ezek. xxxvii. 17.; and the service was closed with prayer by Mr. Platt, of Holywell Mount.—In the evening another sermon was preached by Mr. W. B. Collyer, of Peckham, from Psalm cxviii. 25. latter clause.

CHAPELS OPENED.

OCT. 7, a small chapel was opened at Redbourn, Herts. Two sermons were preached on the occasion; one by the Rev. S. Burder, of St. Albans, from Mark xvi. 20; the other by the Rev. T. P. Bull, of Newport-Pagnel, from Acts iv. 20. The place was very much crowded, and has been well attended at every subsequent service.

An omission in the account of Wrawby *chapel, Lincolnshire, in our last, obliges us to repeat this article.*

About twelve years since, a little mud-walled place of worship was occupied by the friends of Mr. Westley, in this village; but the proprietors changing their sentiments, it was occupied soon after by Calvinistic Ministers; and several persons having been converted under the ministry of Mr. Clark, who has the care of two congregations at Brigg and Wrawby, new chapels have been built at both places. The former opened about three years ago; and the latter on the 17th of last October, on which occasion the service was conducted as stated in our last.

POETRY.

PSALM CXLV. 10.

All thy works shall praise thee, O Lord, and thy Saints shall bless thee.

GREAT God! how wonderful art Thou
In all thy works and ways!
To Thee should all thy creatures bow,
And meditate thy praise.

Bright seraphs that surround thy throne
Their noblest honours bring;
From bliss to mortals yet unknown
Superior praises spring.

In mystic harmony above,
The planets roll along,
And teach the universe thy love,
In never-ceasing song!

The winds that sweep along the sky,
By thee directed, breathe;
And clouds and vapours float on high,
Or drop in show'rs beneath.

From darkest shades thy lightning breaks,
And darts thy glory near:
Thy voice in awful thunder speaks,
And fills the wretch with fear.

Campar'd with thine immensity,
The sea a drop abides;
'Tis peopled, ebbs and flows by thee,
And foams or gently glides.

The summer's heat, the winter's cold,
The seasons all proclaim:
As each their various scenes unfold,—
Thy goodness still the same.

In flow'rs, and fruits, and trees, and herbs,
The earth thy bounty gives;
And men and reptiles, beasts and birds,
And ev'ry being lives.

Thy mighty hand, thy watchful care,
Direct each fleeting hour;
And Nature's countless forms declare
Thy wisdom, love, and pow'r.

Yet in thy law alone, we view
Thy justice and thy grace;
Deep truths that Nature faintly drew,
And Reason could not trace.

But in Moriah's work divine
We learn the wond'rous plan,
Where Justice, Love, and Mercy join,
To teach rebellious man.

His doctrines teach, his deeds explain,
His death and triumphs prove
The first and best of truths we gain,
That our great God is Love.

ALIQUIS.

THE UNCLOUDED SUN!

On the Motto to the Earl of Rosslyn's Arms.

Illæso lumine Solem.

TH' unclouded sun!—While I survey
Th' appointed ruler of the day,
My spirit ardent cries,
Enlighten, Lord, my darken'd mind;
By Truth's bright beams I fain would find
Salvation's blessed prize.

Th' unclouded sun!—How it displays
In its reviving,—cheering rays,
An Image of my Lord *!
O Sun of Righteousness arise,
Revive, and cheer, and make me wise!
Health to my mind afford †.

Th' unclouded sun!—an emblem bright
Of the approaching world of light,
Without a dark'ning veil ‡!
Knowledge shall shine resplendant there,
Nor clouds nor tempests interfere,
But light and truth prevail.

Their Sun shall never more decline,
But with unfading lustre shine
Throughout eternal days!
God is their "light and glory" too;
His presence evermore they view §,
And sing his worthy praise!

Westminster. S——.

* Psalm lxxxiv. 11. † Malachi iv. 2.
‡ Isaiah lx. 19. § Rev. xxii. 4.

THE TRUTH.

Now when they saw the boldness of Peter and John, &c.

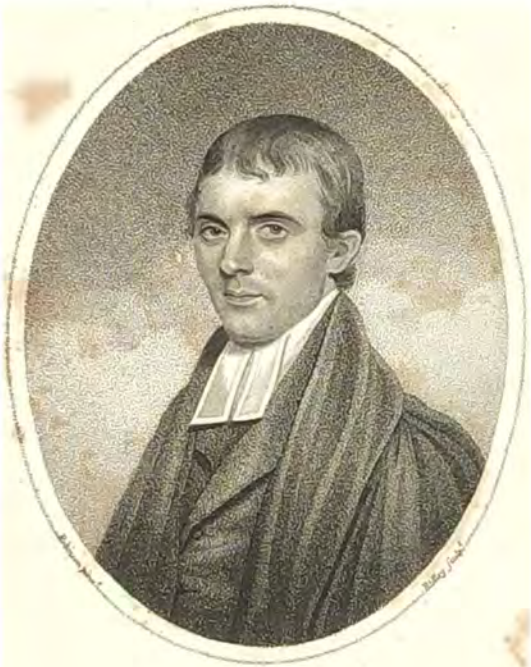
THE doctrines we boldly profess,
By what *name* salvation is giv'n,
Compel priest and scribe to confess
That we with Christ Jesus have been.

The plague of the heart is reveal'd,
Through unlearned and ignorant men;
The power cannot be conceal'd,
For we with Christ Jesus have been.

The practice which flows from this faith,
Most clearly by all must be seen,
While each taketh knowledge, and saith,
That we with Christ Jesus have been.

ZENAS.

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



REVP. CS. BUCK,
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THE

EVANGELICAL MAGAZINE.

MARCH, 1803.

A BRIEF MEMOIR
OF
THE LATE REV. C. E. BAGOT,
OF CLARA, IN THE KING'S COUNTY, IRELAND.

Extracted from a Letter from a Minister at Dublin to his Friend in England.

MY DEAR FRIEND,

"SOON after my arrival here the second time, the Evangelical Society appointed me a tour into the west of this country, as far as Connaught. My visit lay within about six miles of Clara; and the Rev. Mr. W— having a desire that I should call and see a very dear friend, whom God had blessed his ministry to a few years past, I received a letter to her, and promised to call. After preaching at different towns on the road, I arrived at Clara, on Monday, May 11, 1801, about four o'clock, just as the lady and two clergymen were going out to dinner. I delivered the letter, and was led to think, from appearances, that my reception was very cool; but I was not acquainted with circumstances which afterwards accounted for this reception. One of the clergymen was Mr. Bagot, the curate of the parish, and Mrs. N.'s son-in-law: he, with his wife, her own daughter, had violently opposed her views of the gospel, since the Lord had changed her heart; and Mrs. Bagot often told her mother, that she would sooner turn Pagan than a Calvinist, &c. Dear Mrs. N. her mother, being alone in the parish, and finding herself so much hurt in her mind by the different branches of her family, had resolved to let her house, and come to Dublin for the sake of the gospel and peace; and she was about this when I came into the town. Mrs. Bagot, the clergyman's lady, had been brought to-bed that day fortnight, and was to receive this visit from her mother; and as I was a stranger, and her visitor, the invitation was given to me. I accompanied her and the two clergymen; and, as usual in the evening, wherever I went, preached in the town. All

agreed to accompany me; and the lady lamented that her situation was such, as almost to render it impossible to go with us; for though she was at enmity with the doctrine of free grace, as she had heard many things about Evangelical Preachers, &c. she longed to hear if I had any thing to say. As we were about to leave the house, near half a mile from the town, she was so fixed on going, that no remonstrance of her friends could prevail on her to tarry at home, observing, she did not care how she went; and was sure if she was well wrapt up, and put on a low car, she would not get cold. Her request was complied with, and we all went together. The Lord accompanied the word with a peculiar power; and from that time, never did I see any person so altered, and so desirous after truth. We returned home, and spent a delightful evening together. On the morrow the fair was to be kept in Clara. The curate now requested me to preach to the people, promising to collect the principal Protestant inhabitants of the parish to attend: — very few in number to the Roman Catholics. I preached on a table, which he procured; and he accomplished his engagements. I preached again in the evening to a good congregation. My stay was about ten days among them; but to relate every circumstance, would take up too much of my time and paper; I can only observe, that I established a prayer-meeting before I left them, and engaged the curate himself to superintend it; which he did with delight, though with the greatest diffidence I ever saw.

The prayer-meetings were regularly conducted, and much blessed; and he now preached boldly the glorious doctrine of Christ crucified; his congregation at church increased, and he appeared to be about ready to enter into the field of usefulness. In July I paid them another visit; which the Lord also blessed. I found several praying people, who were once in a state of darkness. My stay now was much longer, and the work of the Lord appeared evidently to prosper. The different branches of this family in particular (five houses) met at each other's residence for prayer and praise; and no one could conceive the inexpressible joy that the lately tried mother felt at what God had wrought. She frequently told me, that night after night she could not rest with the delight of soul.

Mr. Bagot, yet more zealous for God, strove to preach, and do more and more to spread the knowledge of Christ; and, previous to his illness, he had three regular prayer-meetings in his parish every week: nor did some threats, as to reporting him to the bishop, &c. check him; but stimulated him rather to go forward. But, in the height of his prospects, the Lord saw it meet to disappoint the desire of his friends; and, in ten days illness, to take him to glory. I shall now give you the particulars, as I have received them in writing.

Sunday morning, the 21st of February, was the first time that he found himself particularly unwell. Mrs. Bagot requested of him not to go to church:—he replied, that he would not disappoint the people. He went through the service without feeling the least inconvenience from his indisposition; and preached with peculiar power from these words, "He that hath ears to hear, let him hear." Immediately after the service was over, he felt himself so ill, that he was scarcely able to get home. As soon as he got home he took to his bed, and lay in the room even with his parlour. He requested Mr. R. to hold the usual prayer-meeting; and the door being left open, though the perspiration flowed down his face, he joined with great delight in the worship.

Monday, he continued very ill. Mrs. B. sent for the family-physician. He did not complain of pain; and, on Tuesday, the doctor thought him better. Both these days his mind was in a sweet and happy frame, praying and praising continually, and speaking of mercy and the mild chastisements of the Lord.

Wednesday morning, he lay for some time without speaking. Mrs. B. asked him if he found himself weak or unwell. He answered, "Oh, no! I am happy, inexpressibly happy! I never was happy before! I know that my sins are all pardoned. I am justified through the blood of Christ. Was I in a trance? I thought I saw Heaven; — I am going there. Oh! if you knew the manifestations I have had of the love of God, you would not wish to keep me from glory!" Mrs. N. coming in, he repeated the same things to her, and much more. She told him, she hoped he would be long spared with his friends. He answered, "Oh! do not say so! I could not live after what things I have seen; but they cannot be uttered with human tongue." From this time his face became so bright with joy, it was surprizing to behold:—before, he had a sweet tranquil look; but now, a joy which no one can have an idea of, that did not see him. When the doctor came, which was soon after, he said, that he saw no dangerous symptoms, and that he was not worse; of which, when he was informed, he answered, "Living or dying, the Lord's will be done; but don't flatter yourself, for it has been clearly manifested to me, that I am going to glory!" and then turning to Mrs. N. he said, "To live is Christ; but to die is gain!" Part of this night he seemed to be doubtful of his state, and feared all he had seen was a delusion, and that he was too great a sinner to be saved; but towards morning the cloud was removed, and he then said, "Heaviness may endure for a night, but joy cometh in the morning. Christ's blood cleanseth from all unrighteousness: it is all of free sovereign grace, — all of grace!" After which, he prayed for an increase of faith, to lay hold of all the precious promises of the gospel.

Thursday. When Dr. W. came in the morning, he seemed much alarmed, and requested that another physician might be called. When told of Dr. B.'s arrival, Mr. Bagot said, "Do what you please; but all I desire is the Great Physician!" Some part of this day he appeared tempted, and said, "I am lying in my own filthy rags!" but his countenance still bore the same happy appearance. This day was much employed in settling his temporal affairs; which, when done, he said to Mrs. B. "I am left till every thing is settled. It is not to be told, the love I have for you, my dear wife, and little ones; but I am only parting from you for a little; I can freely leave you with my God." Nor did he appear to feel the least regret.

Friday, about three o'clock in the morning, he sent for Mrs. B. and his sister Sally, who had retired to rest for a few hours. When they came to him, he seemed almost overpowered with joy, and thus addressed them: "I sent for you, to tell you that I have had a severe conflict; but have gained the victory thro' Christ! I am stripped of all my own filthy rags, and clothed in the pure and spotless robes of Christ's righteousness, as a bride adorned for the bridegroom. Oh! won't you help me to praise God? to praise him for his free, sovereign, unmerited grace to such a poor sinner as I am? Oh! for angels and archangels to shout his praises!" He then particularly addressed Mrs. B. "Don't grieve for me; our separation can be but short. It has been clearly manifested to me, that you will be with me in glory: that we shall be casting our crowns together at the feet of our blessed Jesus: — all I desire is to die shouting Victory!" After this he prayed sweetly and fervently for his wife and children, and the different branches of his family; — then for his parish, that God would raise up a more able minister for them, one after his own heart; — and then for the spread of the gospel. He now called upon them to join him in singing the hymn, "Come, let us join our cheerful songs," &c. which, with much difficulty, his friends were able to do. After which he added, "Jesus, I love thy charming name!" &c. and said, "Come, join me in "All hail the power of Jesus' name," &c. His friends being so much overcome, scarce one was able, thro' weeping. "Oh!" said he, "won't you join me? Don't flag now." Some were so much overcome, that they were totally incapable of joining, and about leaving the room. Mrs. B. who, on account of her peculiar situation (being near her time) was previously to this prevailed on to leave the room; but who, on the door being opened, entered, gave out the hymn for him, and again all the family took courage, and joined in the praises of God: — even his voice now changed, and appeared to have a peculiar harmony in it. It is scarcely possible to describe the brightness and animation that shone in his countenance.

This morning a neighbouring clergyman came to administer the sacrament to him; to whom he spake many things

on the delight of his soul, and prayed that he might be experimentally acquainted with the gospel. On his entering the room he said, " Ah! Mr. A. you are come to see a poor dying sinner;" when he was answered, ' I hope, Sir, you don't despair.' " Despair!" answered he, " Oh no, blessed be God, I cannot despair; it is not possible to despair with what I feel in my soul." — For several days, whenever he received a drop of wine, he commemorated the blood of Christ; " which (said he) was shed so freely for me." When his poor body was quite exhausted with the transports of his soul, and singing and shouting forth, " Oh! the riches of the free grace of God in Christ, to such a great sinner as me!" he lay quite composed, with his hands and eyes lifted up to Heaven, with the same joy in his face already mentioned. He was asked how he was; his answer was, " Happy, happy, swallowed up in God! oh, it is inexpressible, the love of God; it is inexpressible!" then turning, he said, " Oh take care that you give all the glory to God; I am nothing in myself — a sinner saved by grace." This evening he completed the settlement of his affairs, said to Mrs. B. I am just left till every thing temporal and spiritual is settled; and expressed a thankfulness that he had no more concern about this world: he continued all night in the same happy frame, now and then breathing out his soul in prayer and praise.

Saturday, he lay quiet and silent, with his eyes and hands lifted up, except when he was spoken to on divine things, and seemed in a peculiar manner, according to his favourite expression, to be " swallowed up in God:" he could not for some time be prevailed on to take wine; expressing his desire to drink no more in this world " of the fruit of the vine, till he should drink it new in the kingdom of God." The disorder greatly increased, and he was so ill, with a violent nervous agitation, at three o'clock on Sunday morning, that Dr. W. feared he would not live many hours. Some time after, he appeared quite insensible, and was asked some questions, to know if that was the case: to these he gave very imperfect answers. Mrs. B. who stood at the door, knowing that his delight was in nothing but Christ, and anxious to know if he was still happy, desired his man-servant to ask him, ' Do you love Jesus Christ?' He instantly cried out, " Oh, I do! I love Jesus Christ; he is my Saviour, my brother, my friend, my all!" His man trying to prevail on him to take some wine, said, ' Your brother is speaking to you to take this.' " No John," said he, " he is not speaking *to* me, but he is speaking *for* me." The Doctor finding him sensible, spoke to him on the necessity of taking his wine more freely, and using every proper means for his recovery, for his wife and childrens' sake: he said, " I resign them freely to God, who, I know, will take care of them."

For some hours on Sunday morning he seemed stronger

and better; prayed aloud, and sang several verses of hymns in a voice inexpressibly sweet; and called on all around him, "Come, assist me to extol the praise of my dear Redeemer:" but though all his near friends were round him, they were so overwhelmed with grief, from a knowledge of his extreme danger, that they could not join him. He took no notice, but went on singing, "Come, let us join our cheerful songs," &c. and spake with the greatest animation and delight on the free sovereign grace of God to save such a sinner: he then seemed to take a view of his past time, and said, "Oh! is it not an awful thought, that I, who have been twelve years in the ministry, should but so lately be converted to God! but it is all of grace, free grace; I know that all my sins are pardoned, through the blood and righteousness of Christ imputed to me." Then calling on his friends in the greatest raptures, to rejoice with him, and magnify the grace of God, saying, "Rejoice with me; and again I say rejoice." He now addressed his friends, and charged them, saying, "Mourn not for me; I am going where there is an exceeding and an eternal weight of glory laid up for me:" he then wished, as he had often done before, for a truly Christian Minister. He was asked if he had a desire for any one in particular; he answered, "If it were possible I could wish the Rev. Mr. W. and the Rev. Mr. G.—; they would greatly strengthen me in my weakness:" but consoling himself, he said, "Christ is all in all; death has no sting;" repeating this latter expression frequently.

Monday, March 1st. His disorder seemed to attack his head; and he appeared, for the first time since his illness, to be sensible of great pain. One said to him, 'What is the matter?' he replied, "It is the poor vile carcase; for I am happy, happy in God." In the evening he made some friends read, pray, and sing with him. The convulsion fits returned with much greater violence this night; frequently, however, he was employed in singing hymns, and repeating texts of scripture, as if in the act of preaching; such as, "Blow ye the trumpet, blow;" "Ho! every one that thirsteth," &c. after which he cried, "Do you see the glory all around? this is the dawning of the Resurrection — Angels are waiting for me! — would I could bring you all with me!

Tuesday his disorder still increased, and still he kept uttering the same things, adding; "I am safe in the ark, I am safe in the ark." Sometimes he lay quiet, with his hands and eyes directed upward; where evidently his heart was. One of the physicians observed, he never saw a death-bed like his; that the nature of the disorder was such, that were it not for what he enjoyed in his own mind, he would have required several men to have held him in his bed.

Wednesday, 3d. The fits increased; but he still enjoyed the same happiness. Towards evening his bodily pain seemed to

those around to be very great; he said "I never fought such a battle in my life; but I am almost at home, I am almost at home;", and added, "Angels are in waiting for me: Would I could bring you all with me. — I am blessed." His soul now took its flight, at twenty minutes before twelve o'clock, without the least struggle, faintly uttering, "White robes!" with his dying lips. Thus died this dear and excellent man, after having been only, in his own account, ten months converted.

COPY OF A LETTER
FROM THE LATE REV. DR. CONYERS TO MR. ——.

WELL, my dear Sir, "Straight is the gate and narrow is the way that leadeth to life," saith the Lord: and I am enabled to set to my seal that this is true. How far I may be mistaken in the way, and make difficulties to myself where God makes none, I know not: but this I know, that I am at times so hard put to it, that I make a full stop; and, for a moment, feel a wish in my heart to be either safely through, or safely back again. No outward difficulties cause these unbelieving fears; they arise not from opposition; nor from the fierceness and wrath of an angry persecuting world: I have not at present much of these to fight with; and when I have, though no man feels them more sensibly than I do, yet, in deed and in truth, I find them profitable. I enjoy many a sweet moment when I am under their pressure; and see much of the power and faithfulness of a promise-keeping God, when I occupy my business in those deep waters. Neither am I dejected with the view which God has given me (and a clear view he has given me) of my unworthiness, ignorance, helplessness, blindness, and sinfulness, and of the total blindness of my nature. It is not, I say, a sight or feeling of these things that makes my chariot-wheels drag heavily in the way to the kingdom. These, indeed, are humbling, and leave me not a word to say in my own behalf. I stand before God, in myself, poor and naked, and wretched, and miserable. But this makes mercy the sweeter. The more we know of our ruin, and the mystery of iniquity that is in us, the greater value shall we necessarily set on our Saviour and his salvation. I am in Christ superior to all that is in me. There is more in him to deliver me, than there can be in myself to condemn me. But here the matter lies, Sir:—When I look at the word of God, and see there unto what I am called; when I see my privileges as a child of God, and what arises from such an endearing relation, — when I see that I am called to a fellowship with the Father and the Son, — to a peace with God which passeth understanding, — to a love that casteth out fear, — to a life of faith

in the Son of God; nay, to joy in God through our Lord Jesus Christ, through whom we have received the atonement;—when I see that I am called to be a temple of God, through his Spirit dwelling in me;—to be a worshipper in his spiritual house,—an inhabitant of spiritual Zion, that city of the living God,—a subject of his spiritual kingdom;—to a hope full of immortality,—to be an heir of God himself, and a joint heir with his beloved Son;—when I consider these things, Sir, I can hardly believe for joy and wonder; I look at myself and smile, to see such an insignificant wretch so exalted; I look on things around me, the world and all its vanities, and can count them but dross and dung in comparison of the excellency of the knowledge of God in Christ Jesus the Lord. But oh! Sir, this is not always the case; nay, it is very often otherwise. This is my battle, this is my struggle, this is the reason of my complaint; now you see what I am at, what I am fighting for; now you see the very cause of my heart-aches, my fears and distresses, my palpitations, &c. It is not steel-water, nor bark, nor cordials of the apothecary, but the precious balm of Gilead, and that great Physician there, that can alone give ease and quiet to my troubled breast. I want always to live like a man, who is sensible that all the blessings of the everlasting covenant are his own. I would walk and talk, and feel my hope, and fears, and joys, like a creature that knows and believes that all things are his, for he is Christ's, and Christ is God's. But my weakness, my weakness, woe unto me! my eye and my heart are soon catched and turned aside after vanity; my corruptions and sins, the guilt of which the blood of the Son of God has done away, are yet as thorns in my side, and pricks in my eyes; nay, the very blessings of God are a snare unto me, and frequently steal away my heart from him. My house is a snare, and my family is a snare; my garden is a snare, and my situation is a snare; my very dress is a snare; and, such is my weakness, that my very dear friend is a snare also. My comfort is in fellowship with God; his favour is better than life itself; and, if I suffer any blessing to come between him and me, it loses its name, and is made a curse unto me. Thus far my present experience.

Yours, &c.

THE ESTABLISHED CHURCH.

The Highest himself shall establish her.—Psalm lxxxvii. 5.
God will establish it for ever.—Psalm xlviii. 8.

These promises do not belong exclusively to any particular church, national or congregational; but to the spiritual and universal church of Christ. God has not engaged thus to establish his church in any particular place, or among any

particular denomination of men. On the contrary, he has threatened, in certain circumstances, to remove his candlestick from them; and has actually done so in various instances. The true church is that body of people who embrace the distinguishing doctrines of the gospel, and manifestly live under their influence; and especially such doctrines as relate to the miserable condition of fallen man,—the method of salvation by the free grace of God, through the sacrifice of Christ,—and the regeneration and sanctifying influences of the Holy Spirit on the souls of men. These are the persons who constitute the church of Christ; and though they may be distinguished and divided into various denominations, they are spiritually one.

This church, considered collectively, is weak and defenceless in itself; has no carnal weapons for its security, is encompassed with many and mighty adversaries, and subject to various mutinies among its own members; yet God has engaged to establish it through all the revolving ages of time, and through the never ending years of eternity. Hitherto his providence has corresponded with his promise. One antichristian error after another, and one mighty empire after another, have fallen; but the church of God stands maugre all opposition. Neither the power of a Pharaoh, nor the craft of an Ahithophel, nor the treachery of a Judas, nor all the combined efforts of its numerous and malicious foes, have been able to prevail against it. In seasons of declension, it has revived again. In times of persecution, it has not only been preserved, but has even prospered by the very means that were wickedly intended for its destruction. When the whole world was overwhelmed by the general deluge, the church found security in the Ark, and swam upon the mighty waters. And is the Lord's hand shortened? Can his purposes fail? Will he not continue to preserve and establish his church? Yes, though earth and hell unite in opposition against it. "Surely there is no enchantment against Jacob, neither is there any divination against Israel."

The promise of divine establishment belongs not only to the church, collectively considered, but to all its members individually; I mean to all its spiritual and living members. Many, alas! cleave to it with flatteries, from principles of education, of custom, of rational conviction only. Such persons as these, are no more interested in the promises belonging to the church, than those who are professedly alienated from it. The particulars which distinguish the spiritual members of the church of God, are a divinely illuminated judgment, a lively faith in Christ, holiness of disposition, and exemplariness of conduct. "They are the true circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Does this, my dear reader, correspond with your character and experience? Then, to whatever class of chris-

tians you more particularly belong, you are, in the best sense of the phrase, a member of the established church. "The Highest himself shall establish you, — shall establish you for ever; shall establish you in righteousness." David rejoiced in this privilege. "I waited patiently for the Lord," says he, "and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings. This blessedness belonged not to David exclusively. All "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Has God made you a spiritual member of his church, and are you, in threatening seasons, afraid lest you should be overcome by your foes, and finally perish? — Blessed be the name of your gracious God, there is no scriptural ground for these fears. You may be "confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ." "God is faithful; by whom ye were called unto the fellowship of his son Jesus Christ our Lord; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." You have the same ground of security as the whole church has; and as soon might the whole church be destroyed from off the earth, as one member of it perish. You are not secured from outward trials and civil judgments. The church at large is exposed to these, and you with her. You are not established beyond the possibility of wavering, of backsliding, or of losing the comfortable sense of God's gracious presence; but you are established in the love and favour of God, with all the blissful consequences thereof. Your happy state and your renewed nature shall for ever remain; and your sublimest hopes shall not be disappointed. You are built on an immoveable foundation, the person and mediation of Christ. On this rock the church at large is founded; "and the gates of hell shall never prevail against it." And do not your hopes rest on the same basis? Are ye not as lively stones built on him? He himself must give way before you can perish. But this is impossible. "Behold," saith Jehovah, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not be confounded." Your defence is impregnable. The purpose and promise of God stand engaged for your establishment. Can you desire or possess a stronger security? Having positively declared that he himself will confirm you to the end, all his perfections are concerned for your safety. "He himself is as a wall of fire round about you; you are kept by his power, as your almighty garrison, through faith unto salvation." And what foe is there without or within that can prevail, when God himself stands engaged to preserve? Away then with every alarming apprehension! Humbly rejoice in your security. You are a mem-

ber of the church which God himself hath established for ever; and in a little time, your holiness and your happiness shall be equal to your security.

MANCUNIENSIS.

TRUE GRATITUDE AND REAL GREATNESS
EXEMPLIFIED IN
ELISHA and the SHUNAMITE.

IN the frequent visits Elisha made to Mount Carmel, it is probable he had often to pass by Shunam, a city in the tribe of Issachar. Here he was kindly entertained by a person of respectability. Observing how fond he was of retirement, she proposed to her husband to build him an apartment in a situation congenial to his taste and employment. The proposal is no sooner made than it was cordially acceded to. This chamber was neither formed nor furnished after the similitude of a palace; but every way suitable to a man who lived above the world, was content with a little, and who, with the presence of his God, found contentment, whether in a camp, a cave, or a wilderness. The event we particularly refer to, happened in the kingdom of Israel, during the reign of Jehoram; and soon after the prophet's remarkable interposition with his God, in behalf of the combined armies of Israel, Judah, and Edom. The prophet, at the close of one of his visits, probably the last he made to the house of this Shunamite, commanding his servant to call her, she is thus addressed:—"Thou hast been careful for us with all this care, what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she said, I dwell among mine own people *." From these words, and the connection in which they stood, are we not taught, That where persons are in easy or affluent circumstances, they ought to be generous and hospitable? From this woman's proposal to build a chamber upon the wall for the prophet, and, from the prophet's offer to speak for her, or her husband, to the king or the captain of the host, it is not improbable but that her husband was either commander over the city of Shunam, or that his residence was in some castle. But this woman, though "rich in this world," needed no "charge to do good, to be rich in good works, ready to distribute, or willing to communicate." She was a lover of good men; glorified the grace that appeared in them, and esteemed them amiable, in proportion as holiness shone forth in them. Though an inhabitant of Israel, where idolatry was then established,

* 2 Kings iv. 13.

her heart seems to have been right towards that God who was worshipped at Jerusalem. As a wife, she fulfilled the part of a good helpmate, consulting her husband in what she did, and freely proposing to him what, she apprehended, they were in duty and obligation bound to do. God had blessed them with affluence, though not with children; and thereby they had greater opportunities, and were under greater obligations, "to do good to all; but especially to those who were of the household of faith." Their house and their hearts were always open to all good men; and whenever such approached their door, probably something like this was the kind invitation,—"Come in, ye blessed of the Lord, wherefore stand ye without? Let all your wants rest upon us: God has not only given us the ability, but the disposition and the desire also to do good. He has blessed us, that we may be rendered blessings to others: and, from long experience, we have found that it is more blessed to give than to receive."

Their example holds out to us this lesson, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.*" Not to dwell upon the instances of Lot and Abraham,—the two disciples who supposed Jesus to be a stranger, by urging him to tarry with them, found by happy experience, that the Lord of Angels—the Fountain of Truth, and the Saviour of their souls, was with them. True, that exhortation might have a more particular respect to a season of persecution, when the followers of Jesus were scattered every one from his own place. Such asylums in this wilderness, many of our forefathers found when separated from their beloved flocks; while those who entertained them, experienced the truth of our Lord's declaration, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones, a cup of water only, in the name of a disciple, verily, he shall in no wise lose his reward †." Real christians, however low they may be in circumstances, by their prayers and godly conversation, will be found like sheep, which benefit the pasture upon which they have been fed. "The liberal soul shall be made fat; and he that watereth, shall be watered also himself ‡."

From this narrative it appears also, that "Good men need very few accommodations in their passage through a world, in which they have been taught to consider themselves as strangers and pilgrims." A bed, a stool, a table and a candlestick (or lamp) were all the furniture provided for this good

* Heb. xiii. 2. † Matt. x. 41, 42. ‡ Prov. xi. 25.

man. Food, raiment, residence, and a little suitable society, make up the inventory of our real necessities. "For we brought nothing into this world; and it is certain we can carry nothing out. Having therefore food and raiment, let us therewith be content.‖" Our imaginary wants are more numerous than our real ones. For

Man wants but little; nor that little long.*

This prophet had plain fare; but it was accompanied with a blessing. He "ate his meat with gladness and singleness of heart, praising God, and having favour with all" around him. Whether he ate or drank, or lied down or rose up, his aim was to glorify God. How would Elisha's heart overflow with gratitude, after the day's journey, as he sat down upon his stool to rest his wearied limbs! Scarcely had he entered his chamber, but the table would be furnished with food convenient for him:— when nature was satisfied, and the "shadows of the evening were stretched out," his lamp would be lighted, that he might read and meditate on God's word:— and then, after committing himself to the care of the Keeper of Israel, lying down upon his bed, his sleep would be sweet unto him.

He found that

Solitude is oft the best society. †

For happier was Elisha in his chamber on the wall, than the king of Israel in his palace, regaling on all the delicacies that his kingdom could produce. The prophet felt no anxiety "what he should eat or drink, or wherewith he should be clothed;" sensible that his Heavenly Father knew that he needed all these things; and confident that they would be provided for him. Those persons, perhaps, are found to live the nearest to God, who lived on him by the day; and who are taught that divine art of "casting all their care upon him." Such see his hand,—trace his steps,—and enjoy their mercies with a peculiar sweetness. We conclude, this prophet did not find such a friend in every place, nor such accommodations in every city; but, like Elijah before him, had sometimes to drink of the brook, or take up his lodgings under the canopy of heaven. O that the trials which have been, and still are experienced by many of God's children, may make us more sensible of our mercies, and of our obligations to God for them! And may we never forget that He, who had a sufficient price to lay down for the ransom of our souls, was himself hungry, thirsty, and had not a place where to lay his head! "Though he was rich, yet, for our sakes, he became poor,

‖ 1 Tim. vi. 7, 8. * Young. † Brown.

that we, through his poverty, might be made rich." And still

There's ne'er a gift his hand bestows,
But cost his heart a groan. ‡

Further. Returns of gratitude are due to those from whom we have received peculiar instances of kindness. Elisha felt his obligation, and wished not only to express, but, if possible, some way to return it. Like Peter and John, he might say, "Silver and gold have I none;" but if there be any way in which I can serve thee or thy husband, command ye me. What shall I render? is the language of every grateful heart, whether it have God or man for the object. To apply this remark to ourselves:—

If children, our parents have been careful for us with a great, a constant, and a long continued care; and ought it not to be a question with such of us as are grown up, What is to be done for them? Let deep rooted affection,—sympathizing tenderness towards them, under growing infirmities, and actual support where it is needed, return the answer. Let them have full evidence that their labours of love have not been lost upon us. May we honor them, comfort them, and send them to their graves rejoicing in our filial affection, and in our growing concern to follow them to a better country.

Or, are we attendants under a gospel ministry? Let us not forget what a debt of gratitude we owe to those who, with much and constant care, are labouring for our souls in word and doctrine. "Remember them who have spoken to you the word of God, whose faith follow.*" For if their word has been blessed to our conversion, and if that faith be the support of our souls, as their spiritual children, they may say to us, as Paul to Philemon, "Ye owe to us yourselves." What is to be done for our ministers? The apostle shall answer the enquiry, "Brethren, pray for us." Yes, we will pray for them, that their understandings may be more illumined, their hearts more enlarged, their private studies more pleasant, and their public labours more profitable. We will "pray that the word of the Lord may run and be glorified." Again,

The liberal mind will be frequently occupied in devising liberal things. "What," said Elisha, "shall be done for thee?" It is probable we might all of us be more useful in the world than we are, were our thoughts more directed to the means of being useful. This key of consideration would open many an untried lock, and admit us into many an unexplored field for usefulness. In order to this, let us look more around us, turn our thoughts more directly to the subject, and enquire of others how to become more useful in our day and generation; imitating him whom we profess to honour; who "went about doing good." Again,

Where a good man has interest in the favour of those who

‡ Watts. * Heb. xiii. 7.

are above him, he will be more concerned to exert it in behalf of others than for himself. Notwithstanding all this prophet's faithful reproofs of Jehoram,—from his interposition in behalf of himself and his army, we may conclude that he would stand high in the esteem of that prince and the captain of his host. The good man therefore inquires if he can do any thing with either of these for the family? But when he is informed that peace and contentment were their lot, and that their earthly happiness could only be increased by an heir to their estate and to their amiable qualities, the prophet pleads that this family might increase as a flock: and immediately he hands her from his God a promise of a son. How effectual is the prayer of a righteous man! Though he be ever so poor, his petitions may bring down showers of blessings upon our heads, our hearts, and our houses. The greatest kindness we can discover towards our friends and benefactors, is to pray for them.

Finally, What an invaluable blessing is a contented mind! One who exhorts us to "be content with such things as we have," assures us, from his own experience, that he "had learned, in whatsoever state he was, therewith to be content;" and this woman seems to have drank deep into that spirit. "I dwell," said she, "among mine own people." It was evident, she was not high-minded, nor sought great things for herself, or her husband. She dwelt in a state of the most friendly intercourse with all around her; many of whom had been the companions of her youth. She was "sober" in her desires,—"loved her husband, was discreet, chaste, and one that kept at home *." Not like that person described by Solomon:—"As a bird that wandereth from her nest, so is a man that wandereth from his place †." He pursues happiness; but seeks it in a wrong situation. On the contrary, this woman was happy at home, and had "many friends,—for she shewed herself friendly:" or, by "her own people," she might intend the godly. She was a companion for those that feared God (and probably such were to be found even in Shunam). With her, "godliness, with contentment, was great gain;" and good people, she esteemed as her people; accounting such "the excellent of the earth!—with whom she had her delight." From the whole, we learn,—that neither poverty and piety, nor greatness and godliness are incompatible with each other; and that as contentment is that divine art which we all need learn, so God alone can effectually teach it. AGNUS.

* Titus ii. 5, 6. † Prov. xxvii. 8.

QUERY.

AM I justified in absenting myself from the table of the Lord, when I see those attend whom I conceive (from their conduct) to be improper communicants? H.

QUESTIONS

SUBMITTED TO THE CONSIDERATION OF

MINISTERS AND PARENTS,

ON THEIR RESPECTIVE OBLIGATIONS TO ATTEND TO THE

RELIGIOUS INSTRUCTION OF YOUTH.

1. Are not children and youth important branches of families, congregations, and society?

2. Will not the rising generation be the chief actors in *all* human affairs, whether religious or civil, when we are removed to another world?

3. Ought we not to use all our influence then, to prevent their being evil workers? and prepare them to act their parts with comfort to their families, credit to themselves, usefulness to the church, and advantage to society?

4. Is it not probable that a proper attention to their religious instruction, morals, and habits, may, under a divine blessing, check the growth of depraved passions, — prevent errors in doctrines, — lead to stated attendances on religious worship, — and, in the end, prove the humble means of the conversion of many?

5. Have there not been innumerable instances of religious instruction being blessed to the conversion of youth? and, if so, does it not justify us in expecting that God will bless similar means with the same success, in a smaller or greater degree?

6. Are not children and youth part of your charge? and are you not bound to do something to promote their spiritual interest?

7. Have not the wisest and best of men, in all ages, recommended the religious instruction of youth? and particularly the catechizing of them in doctrines to be believed, and duties to be discharged?

8. Have you adopted this, or any other method you conceive better calculated to promote their moral and spiritual improvement?

9. Have the children under your charge had that share of your attention and labour which they ought to have had?

10. If they have not, are you not unfaithful to your trust? and will not their blood be required at your hands?

11. Is it too late to begin this long-neglected duty? if not, are you not bound, by your relation to your family, to your flock, and your solemn engagements to God, as well as the account you must render of your stewardship, to enter upon it without delay?

ON THE ADVANTAGES OF AFFLICTION TO THE YOUNG.

It is good for a man that he bear the yoke in his youth.
Lam. iii. 27.

The lot of Jeremiah was cast in troublesome times. He was called of God to foretell the calamities the Jews were to be subjected to when conquered, and led into captivity by the king of Babylon. He lived to see the judgments executed which he had denounced; and was inspired by the Holy Ghost to bewail them. The Book of Lamentations exhibits Jeremiah sitting amidst the ruins of Zion; and, while his eyes ran down with water, deploring her desolations in the most melancholy strains, the spirit of cheerfulness and hope seems to have fled from his bosom. The verses of this poem are evidently the wailings of an oppressed, nay, of a broken heart. The gloomy scenes described in this book, have, perhaps, prevented it from being so frequently read as it ought to have been. As a piece of composition, it will bear to be compared with the most finished productions of elegiac poetry. It is calculated to invigorate our zeal for the civil and religious interests of our country, and to impress us with a sense of the malignant nature and ruinous tendency of sin; — it abounds too with many excellent sentiments, both of a devotional and moral cast. The sentiment on which we are now to make some remarks, is certainly an important one, and well deserves to be seriously considered. In other places of Scripture we find the benefits of affliction, to men in general, strongly stated; but this verse calls us to consider its peculiar advantages to the young. Young people have, in general, very opposite impressions of afflictions; and it may be of use to those who are in the early periods of life to demonstrate the truth of the assertion, "That it is good for a man that he bear the yoke in his youth."

1. Affliction humbles the pride of the young. To this sin they are in a peculiar manner liable. They are not thoroughly acquainted with the deficiencies of their own characters, and are ready to over-rate any excellence which they may possess. How ready are they to plume themselves on the graces of their bodies, — or the talents of their minds, — or their connexions with the great, — or on the prospects of wealth or influence which are opened before them! The encomiums which are bestowed on them, when their first appearances in the world are respectable, tend greatly to cherish the spirit of pride. This disposition is hateful to God. If not checked, it will mark their conduct in life with ingratitude to Him, and with insolence and oppression to men. To check this spirit, God often visits the young with afflictions. By these they have been convinced of their entire dependence on God; and that to Him they owe all

they have, and must look for all that they expect. When Nebuchadnezzar's heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and his glory was taken from him. He was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses. They fed him with grass, like oxen; and his body was wet with the dew of Heaven, — till he knew that the Most High ruleth in the kingdoms of men, and appointeth over them whomsoever he will. Instances might be mentioned of young men, whose conduct was marked with disgusting haughtiness and affectation, who, on the bed of sickness, and at the grave of departed friends, have learned to be meek and lowly in heart; and who can now appeal to God, and say, "O Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me!" Affliction is one of the great means which God makes use of to hide pride from man.

2. Affliction corrects the extravagant expectations of the young. Their minds are prone to form high expectations of prosperity and success in life. The fancy, at this period, is active and glowing; nor is it restrained, in its operations, by the suggestions of judgment, or by the dictates of experience. How often do they say, in their hearts, "The work of our hands shall be established!" — "our exertions in our callings shall be patronized by the noble; — our characters shall meet with praise from men; — health and peace shall perpetually reside with us in our dwellings!" In forming ideas of their path thro' life, they imagine it will be through flowery meadows, or over mountains of spices. They are unwilling to suppose that they shall be called to pass through the marsh or the desert. Such expectations are sinful and pernicious. They are sinful, because they are inconsistent with the arrangements of that Providence which has ordered it, that man is born to trouble; and they are pernicious to ourselves, because, when distress comes, they give double weight to its stroke. To check such extravagant expectations in the bud, God often visits the young with trials. He says to them, by the messengers of affliction, "Seek not great things for thyself — Remember the days of darkness, for they shall be many." The disappointments and trials with which God visits the young, tend to cherish that moderation in their wishes and pursuits, which bids fair to be productive of happiness: they awaken that caution which restrains the ardour of the fancy, and bring forward the suggestions of fear to check the flatteries of hope. The young are ready to imagine, that God deals harshly with them when he afflicts them; but, in thus crushing their extravagant hopes, he is saving them the enduring of much future misery. The pangs thou feelest at present, may keep thee from after-pangs far more

severe, to which the indulgence of the delusive hopes of youth would have subjected thee.

3. Affliction restrains the young from sensual indulgences. To these they are often strongly solicited. Even to pious Timothy, the apostle judged it necessary to address the exhortation, "Flee from youthful lusts." Before the young, Pleasure displays all her attractions. She exhibits herself to them, decked in the gayest attire, with a countenance wearing the most enchanting smiles; and accosts them in language soft and fascinating, "Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth!" "I have decked my bed with covering of tapestry;—I have perfumed it with myrrh, aloes, and cinnamon." So powerful is the influence of the allurements of Pleasure over the hearts of the young, that numbers of them have followed her to their ruin. Many of them have been led by her to the commission of crimes, against which Modesty, Reason, and Conscience lifted their voices in vain. Nothing more effectually counteracts the influence of Pleasure, than the rod of sanctified afflictions: by these the young have been formed to sobriety of mind; — by these they have been led to despise the pleasures of sin, as grovelling, transitory, and destructive. What attractions will the chair of the scorner, the bed of the harlot, or the song of the drunkard, have in the eye of him who is chastened with pain, and the multitude of his bones with strong pain! Does the young man, whom God places in the house of mourning, whom he calls to minister to a dying parent, to receive his last breath, and to commit his body to the grave, does he sigh after the house of feasting, or the assemblies of gaiety and dissipation? Were but a wish to mingle in such scenes, to start upon the bosom of an affectionate youth at a solemn period like this, he would reject it with utter abhorrence. The young who meet with trials, have reason to bless that hand which, by severe sickness, drives them from the paths of sensuality; for adorned though they are with lilies and roses, they are, in truth, the way to Hell, going down to the chambers of death. Whether think you, ye sons of youth, is it better to labour under the disease of a day? or to have the constitution broken by intemperance? Whether is it better to be stopped in the ways of sensuality? or to be allowed to run on in them till a dart strikes through your liver, and your course terminates in the lake that burns with fire and brimstone?

4. Affliction has sometimes been the means of conversion in youth. There have been many instances of young men who, like the prodigal, when reduced to want, have resolved that they would arise and go to their Father. In the season of affliction, sin is brought to remembrance; that levity of the mind is repressed, which is so unfriendly to moral seriousness, and death and the tribunal of God are brought into view. This has

often led to such applications to God for mercy, as have been attended with the happiest effects. Orton, in his Sermons to the Aged, tells us of a young man who had been long confined with a diseased limb, and was near his dissolution, when, at the desire of a friend, his loathsome sore was uncovered. He said, "There it is; and a precious treasure it has been to me! It saved me from the folly and vanity of youth; — it made me cleave to God as my only portion, — and to eternal glory as my only hope; and I think it hath now brought me very near to my Father's house." Some young men, when they have met with disappointments in business, have been led to seek after the good part which shall never be taken from them, and to lay up treasures in Heaven; — some, when their friends have dealt treacherously with them (than which scarce any thing can give a more violent shock to the glowing feelings of youth) have been led to that Friend who rests in his love. While young persons have been taking their last leave of the corpse of a brother or a sister dearly beloved, — while they have been looking, for the last time, on their pallid countenance, and grasping, for the last time, their cold hand, have had their minds directed to Him who is not ashamed to call us Brethren; and who has said, "Whosoever shall do the will of my Father, who is in Heaven, the same is my mother, and sister, and brother *."

5th. Affliction has often made the young experience the sympathy and compassion of our Lord Jesus. Christ is a friend born for adversity; and to the young of his people in affliction, he manifests peculiar kindness. He shall feed his flock like a shepherd, and gather the lambs with his arms, and carry them in his bosom. It is common with men to express peculiar concern for the young when in distress. Who can behold disease robbing their cheeks of their bloom, and wasting their beauty like a moth, without being disposed to pity! And will the Lord of compassion take no interest in their sufferings? While parents are sitting by the bed-side of a distressed son, watching with unutterable anxiety every change of his features, and listening to every groan that rises from his breast, Jesus is with them, and tends the object of their solicitude with a compassion far more tender, and a care far more assiduous than theirs. His compassionate eye sleep never closes; his ear is never shut to the complaints of his children; and his kind attentions are never unavailing. "As one whom his mother comforts, even so will I comfort you, and ye shall be comforted." How sweet, tender, and efficacious, are the comforts of a mother to a child in distress! Such is the figure employed to point out the consolations imparted by the Lord our Redeemer. The Son of man bore the yoke in his youth. In

* Job xxxvi. 8, 9, 10.

his infancy, Herod sought to murder him. For years, it is probable, he wrought as a carpenter for the support of his widowed mother. During the whole of his public ministry, he bore our griefs, and carried our sorrows; and before he was thirty-four years of age, he was crucified and slain. So heavy was that yoke which was wreathed about his neck, that it made his strength fail, and brought him to the dust of death. We have not an high priest, who cannot be touched with the feeling of our infirmities, but who was in all points tried like as we are, yet without sin. How much must this early experience of our Lord's compassion, endear him to the souls of the young! and how must it encourage them in their passage through the world, to know that Christ will be a present help to them in every time of need! and that he who has been the Guide of their youth, will be the Comforter of their old age!

Lastly. Affliction invigorates the minds of the young. The tendency of uninterrupted prosperity to enervate the mind, has been generally admitted. How seldom do we hear of a great or heroic character nursed in the lap of prosperity! But by hardships and trials, the mind is strengthened for sustaining losses the most severe, and executing schemes the most arduous. Prosperous situations in life may be resembled to those countries where the sun shines with a scorching heat, and where nature pours all the necessaries, nay the luxuries of life in the greatest profusion at mens' feet. It is not in such climates that we are to expect to meet with characters which are distinguished for energy of mind, or enterprize in conduct. If we wish to find these, we must look for them amid the ice and snows of the north, where necessity stimulates men to spirited and laborious exertion. By disappointments and trials in youth, some have acquired such a strength of mind that they have endured the roughest blasts of distress in after-life without shrinking. Or should the man whose mind has been braced by adversity in youth, be raised to opulence and grandeur in the after-periods of his life, the remembrance of the hardships of his early days will give a double relish to prosperity. Remembering his affliction and misery, the wormwood and the gall, he will feel a higher satisfaction than he could otherwise have done, when God anoints his head with oil, and makes his cup to run over. The man whose heart has been made bitter by the saddening of his countenance in youth, is least of all likely to be corrupted by the influence of prosperity. Such a man will need no solicitation to stretch out his hand to relieve merit when struggling with distress, without a friend to patronize, without a comforter to sooth it. He knows the heart of the unfortunate in youth, and to them he feels himself constrained by every tie to shew kindness and respect.

Such are some of the advantages of afflictions to the young. It ought to be remembered, that they are also beneficial in the other periods of life. The cup of sorrow is mingled by a Being wise and compassionate; and he never puts it into our hands, nor holds it to our lips but when he sees it to be necessary. There is not a single drop more in it than he sees will be for our profit, to make us partakers of his holiness. The afflictions which those in middle life meet with, are often blessed for checking their immoderate anxiety about the world, and leading them to seek first the kingdom of God, and the righteousness of it. Let not the aged question the advantages that arise to them from the infirmities of advanced life. Let them not say, The yoke of affliction may be necessary for the stubborn neck of youth, but how can it be so for me?" Let the storm blow on the green bay-trees of youth, let it shape their branches, let it strip them of their leaves; but let it not blow on the feeble almond-tree of age: it will quickly shatter it in pieces. By the infirmities of old age, God intends to awaken you to serious reflection, to detach your hearts from the world, to lead you to consider your latter end, and to make death welcome. The day will come when God shall wipe away all tears from the eyes of his saints, when he shall take the yoke from their necks, and place the crown of glory on their heads.

Elgin. B.

LETTER FROM A GENTLEMAN TO A LADY, *ON THE DEATH OF HER CHILD.*

To the Editor.

SIR,

The following letter was written many years ago, by a pious gentleman, to a lady his friend, on occasion of the death of her first-born child. Similar events are daily recurring in the course of Providence. As the hints suggested in this letter seem well adapted to administer consolation to christian parents, whilst experiencing such bereavements, your inserting it in your valuable Miscellany, may perhaps be gratifying to other readers, as well as to, Sir,

Your most obedient Servant, C. K.

MY DEAR MADAM,

WHEN I saw, this day, by a letter from your father, that you are now in sackcloth, mourning the death of your first-born, my heart felt pain for you; and I was ready to say, Lord, why is it thus? What the provocation? Why thus deal in severity with persons whom thou so dearly lovest?—Severity, did I say? Let me recall the imputation! 'Tis doubtless kindness; distinguishing love. Infinite Wisdom beholds and judges of things

in quite a different view from what dim-sighted mortls do. Hence the following reflections quieted me while musing upon this mournful event with respect to you. This life was never designed for a happiness or home to the pilgrim of hop: 'tis only designed for a state of probation for eternity. So soon as the time fixed by the eternal decree is ended, and the puposes of this probation, with respect to the divine glory and grace, are accomplished, a release is signed, admission to rest commanded, and a happy translation to the heavenly home effected. To Him, my dear Madam, who "out of the mouths of babes and sucklings perfecteth praise," and who hath also said, that the child shall die an hundred years old,—to Him, I say, it does not matter at what period of life he transplants his flowers to his parterre above. With him there is no need of manhood or old age to complete his workmanship, and to finish our the vessel of mercy for the employ of the courts above. He has already effected all he intended,—all that was necessary for fitting your dear little babe for the station and honourable service to which he has now appointed him in his palace yonder. To none, methinks, can the description given of the followers of the Lamb, in Rev. xiv. 4, 5. but to him, and such as him, with equal propriety be applied. A pure, a virgin heart, a guileless, faultless tongue, to be sure, he now possesses: and, dear Madam, does he ride in such triumphant state? Is he decked with such robes of glory? Has he so amazingly soon attained to such a perfection of stature and honour, and to such inconceivable endowments of spirit, as to be a fit attendant upon the Lamb,—following him whithersoever he goeth? Is his speechless tongue so early loosed, to join the choir of his little brethren yonder, in their enraptured songs of praise to God and the Lamb? Sure he regrets not his quick translation! No. He found, though his stay was truly short, this world was indeed *mara*, bitterness to him. Think then, my dear Madam, how comfortable the *Bethesda*, the House of Mercy, where he now is, must be! 'Tis true, he knew, while here, neither father nor mother;—but where he is, he acknowledges his Father in Heaven: beholding his glory, and seeing him as he is, he is transformed into the very same image. One day, I doubt not, you shall see him again, and know him too,—as he will also know you when you have joined the illustrious assembly of the first-born. But oh! what a wonderful change will you then see made upon your engaging little babe! Now, perhaps, the pangs of natural affection may, at times, provoke a quarrel with your Lord, who hath so early removed from you the desire of your eyes; but, in that happy day, you'll thank him for the call,—you'll praise him for the honour,—you'll admire him for this very instance of love. What! has he made you the mother of a child, so soon fixed as a pearl in his crown! Is it not distinguishingly kind in your infinitely gracious Lord,

to make you productive of a part necessary to complete the mystical body of Jesus? And let me add, are you not pleased that he is so soon arrived at this inexpressible honour? Yes, Madam, I know you are. Nature sometimes recoils,—but grace preponderates; and you'll sing and say, It is well!—The whole of the above, you see, proceeds upon the belief of the assured happiness of your dear little infant; and, indeed, of this I have no doubt, nor of the happiness of any dying in infancy, whose parents are in covenant themselves; as, I trust, you both are. I mourn not then for your son; but would congratulate you both upon his dignity and honour: yet, as I know the bowels of a parent must yearn over such a child, I have dropped the above hints, as the best cordial in such distress, and the most solacing support in such a trial. Thanks be to God, you know their value!—you relish their sweetness; and, I trust, will be enabled to act such a part, as to evidence to all around, that you sorrow not as those who have no hope! Yet a little while, you and I, yours and mine, must also pass the gulph; and oh! how comfortable would the prospect be, all to meet in yonder happier clime, where all tears are for ever wiped away! Let this hope be our cordial while we travel thro' the wilderness; and may our glorious Joshua at last divide Jordan's streams, that we may pass safely over!—I offer my most affectionate and respectful compliments, as do my wife, to you and your husband, and I am,

yours, &c.

ANECDOTES.

THE PRAYING SOLDIER.

DURING the late unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis, was daily observed to be absent from his quarters and from the company of his fellow-soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels; and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court-martial, and condemned to die. The Marquis hearing of this, wished to examine the minutes of the trial; and, not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his Sovereign, and his readiness to live and die in his service:—he affirmed, that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer; for which his Lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on

account of his profession of religion. He said, he had made this defence on his trial; but the officers thought it so improbable, that they paid no attention to it. The Marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired some considerable aptness in this exercise. The poor man replied, that as to ability, he had nothing to boast of. The Marquis then insisted on his kneeling down and praying aloud before him; which he did, — and poured forth his soul before God with such copiousness, fluency, and ardour, that the Marquis took him by the hand, and said, he was satisfied that no man could pray in that manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants; where, it is said, he still continues in the way to promotion.

On reading the above, every serious mind will be led to reflect on the remarkable intervention of Providence in behalf of this man of prayer; for this is the most prominent feature in the Christian character. He could not live without prayer, though he thereby exposed himself to the suspicion and hatred of his associates, and even endangered his life; but the God whom, like Daniel, he served, knew how to deliver him in the perilous hour; and not only heard his prayers, but made the exercise of this duty itself the mean of his deliverance. — O how does this reproach those who live without prayer, though they have every opportunity for retirement, unseen and unsuspected!

This anecdote also does real honour to the character of the illustrious Marquis and to the British nation; who can boast of commanders warmly attached to that religion and piety, which so many, in the present day, treat with contemptuous scorn. B.

CONVERSION OF A DUTCH OFFICER.

During the late war, the Ambuscade Dutch frigate lay for a very considerable time in the port of Sheerness, where Capt. Mackay, a pious and well-informed Christian, and six or seven other officers attended, with regularity and seriousness, the ministry of Mr. F. During their stay, Lieut. S., who was a professed Infidel, and a great admirer of Voltaire (having all his works) and who had frequently ridiculed his brother-officers for their attachment to religion, was prevailed on to accompany them to the house of God; and, the second Sabbath that he attended, it pleased the Lord to apply the word with power to his heart. On his return to the ship, he got rid of Voltaire, purchased a Bible, and some other religious books; and, when he left the port, was an humble enquirer after the truth as it is in Jesus! T. S. F.

ANSWER TO QUERIES IN OUR LAST, *p.* 72.

THE force of the First Query, seems to rest on the sense attached to the word translated *borrow*; which appears more properly rendered, in the old translation, *ask**: for although it be a part of the character of the wicked, that he *borroweth and payeth not again*; yet the transaction referred to in the query, was of a quite different nature. The Egyptians had for a long time oppressed the Israelites, and had doubtless been enriched by their labours, without rendering them an adequate recompense: and now, at the critical juncture of their departure, the *fear of them*, and of that Being who had so wonderfully interposed for them, had so fallen on the Egyptians, that they were ready to give them whatever they required; to which, they were certainly influenced by that God who has immediate access to our spirits, and can dispose of them as he pleases.—Their justification consisted in its being the command of God, who has an undoubted right to the persons and possessions of all his creatures:—and we are not warranted, from the Scripture account of the matter, to suppose that any criminal view disposed the Israelites to require†, or keep what was given them.

The meaning of the passage referred to in the Second Query, must be obvious to every person accustomed either to the language of the Bible, or the course of the world.—Wicked men, through the criminal indulgence of their passions, and their excess and abuse of God's good gifts, evidently shorten (in many instances) the already contracted span of human life! Either anxiety and over-solicitude about those things which perish in the using, corrodes their mind, and drinks up their spirits; or sensuality invites the approach of disease, which undermines their mortal tabernacle, and thus many die in the meridian of life; and their death, though certainly foreknown in the appointments of God, yet is as certainly accelerated by their own wickedness: and they do not live out half the days they might, had they lived soberly, as well as righteously and godly.

Another sense may be given to the words.—To *live*, often signifies *to enjoy life*; — *to live to good purpose*. — Thus, the wicked and ungodly, however long their lives may be, do not truly enjoy *half their days*!—They live under the frown of God! — a dreadful sound is in the sinners ears! — terrors are upon him! and though he fare sumptuously every day, and be an

* The original verb (לָוָה) signifies in general to *ask*, *beg*, *request*; and in some few instances only, to *borrow*. See Deut. x. 12. Josh. xv. 18. Judg. v. 25. 1 Sam. i. 20, &c. where the same word is used. *Ainsworth* renders the passage before us exactly *literal*. They "asked of the Egyptians jewels of silver, and jewels of gold, and garments. And Jehovah gave the people grace in the eyes of the Egyptians, and they gave them *their* asking; and they spoiled the Egyptians." EDITOR.

† See old translation, Exod. 11, 2.

object of envy to all around him, yet is he a perfect stranger to that tranquillity, — that peace of mind, — that hope in God, — and that bright prospect as to the future, which God's people are favoured with the possession of, through our Lord Jesus Christ, who came into our world, that we might live through him, as to the proper enjoyment of things present, as well as through him, obtain Eternal Life!

Westminster. S——.

STRIKING INTERFERENCES OF PROVIDENCE.

REV. SIR, *To the Editor.*

In the month of October last, I was itinerating in different parts of the North Riding of Yorkshire, where Evangelical preaching is much needed; and in some places earnestly desired. In my way home, I called at the residence of the Rev. Mr. M. at K—, a pious and zealous curate in the establishment, who has laboured for many years in this neighbourhood with success. My disappointment was not little, upon being informed that the good old man was not at home. This, however, was compensated by the pleasing conversation I enjoyed with his amiable partner. After entertaining me with the outlines of her husband's life, including his conversion, persecutions, success in the ministry, &c. she particularly informed me how good the Lord had been to them in circumstances of pecuniary distress. "Once," she said, "when in great want of the necessaries of life, a five-guinea note was sent us by the carrier; but from whence, or whom, we never could learn." On another occasion, their stock, both of coals and money, was exhausted. Having no prospect of a supply, they retired to rest that evening, "Cast down, though not in despair." In the morning, this afflicted pair cried more earnestly to their Heavenly Father, and "were heard, in that they feared." Mr. M. in order to pray and meditate with more composure, took a walk out upon the highway which leads to S. where he was met by the post. He could assign no reason why he felt an impression which led him to ask, "Have you a letter for me?" to which the person replied in the affirmative. Upon receiving the letter, he immediately broke open the seal; and, lo! an anonymous epistle, enclosing a note (I think) of five pounds value! But this was not all; for soon after, a friend brought a cow for their service; and toward evening, another sent them a cart-load of coals. Thus, without making known their case to any one, except the Lord God of Elijah, they received in one day a seasonable supply of money, milk, and coals.

Should you deem this account worthy of a place in your valuable Miscellany, the insertion of it may strengthen the faith and excite the gratitude of many. Yours affectionately,

Green Hammerton. J. J.

Obituary.

MRS. SUSANNAH WITHEY,

THE subject of this Memoir, was well known as a constant hearer, for many years, at Tottenham-court Chapel; where she had attended with her husband, Mr. J. Withey, an intimate friend of the late Rev. Mr. George Whitefield. During a widowhood of twenty-eight years, Mrs. Withey maintained a consistently religious character; and taught her children to remember their Creator in the days of their youth. At the commencement of her last illness, she greatly lamented she had not guarded more against that overchargedness of heart, which is but too incident to the providing for a numerous and young family. The retrospect of this (as every heart best knows its own sins and infirmities) caused her to entertain some suspicions as to the sincerity of her Christian profession; but it pleased the Lord, after he had humbled her soul before him, to afford her strong consolation, and a blessed assurance, that "in the Lord she had righteousness and strength." When her children were around her, she said, "I have no dependence for eternal happiness on any thing I have done;" and added, "Whatever I have been to you, my dear children, as a mother, it was because God so inclined my heart: — Give God the glory!" Then earnestly expressing her desire that God would reveal his mercy to her mind, she appeared to give up all her worldly concerns, and possessed a most cheerful resignation to the divine will, after saying, "I am not afraid to die; — I long to depart and to be with Christ!" She requested her children to pray for her; and the Lord indeed heard their prayers, which redounded to their own consolation, in the joyful faith and humble confidence which she manifested in God's abounding mercy. When asked how she did, she would answer, "When this mortal tabernacle is dissolved, I have a building of God; an house not made with hands, — eternal in the Heavens!" As her debility increased, she would say, "My heart and my flesh fail; but God is the strength of my heart, and will be my portion for ever!" Her religious views were truly evangelical. A person saying to her, "It was well for her she had made her peace with God,"—she instantly replied, with great fervour, "No, I have not; but my Jesus has made it for me!" Two days before her death, she desired that the Hymn, entitled, "The Dying Christian," might be sung by those about her; in which she joined in holy extacy. When the words, "O death, where is thy sting?" were repeated, she exalted her voice, and said, "My Lord has taken it away." Each of her grand-children she separately and appropriately conversed with respecting eternal things; shewing them, that none were too young to die, or to stand before the judgment-seat of Christ. Being informed of the news relative to the preliminaries of peace being signed, she said, "I have a better peace, — a peace which passeth all understanding!" Often repeating, "Come ye that love the Lord, and let your joys be known," &c. — On the morning of her decease, being told it was the Sabbath Day, she expressed her hope that she was going to begin an eternal one with her Lord. On the near approach of death, she said, "Come, come, my Heavenly Father, come! — come Lord Jesus, come quickly!" Then thrice added, "Come Holy Ghost; thy sacred witness bear in this glad hour." Being asked, if she then experienced that Christ was precious to her as a Saviour? She replied, "Very precious indeed! I long to be gone!" Her daughter observing that the Lord would release her in his own good time, — she said, "I know he will; but he is long a coming." A little time

afterwards, the smile on her countenance, in the agonies of death, spake the sensation of her mind. — When she could scarcely articulate, she was heard to say, "Happy! happy! happy me!" And they were the last words that were understood by her sorrowing children. In a short space afterwards, she breathed out her spirit; and departed, to be ever happy with the Lord, Oct. 11, 1801, in the sixty-third year of her age. A. M.

RHYMING DICK.

On the 1st of August, 1802, died Richard Nancollas, of St. Austell, in Cornwall, commonly known by the name of *Rhyming Dick*, when out on his rambles; which were frequently repeated, during a long course of years, thro' the western counties of England. His most general practice was to excite sinful merriment among the drunkards, &c. by *extempore* versification. In this wretched employment he possessed a marvellously fruitful genius; and, if his abilities had been properly employed, he would have made a considerable figure as a poetical character. He was, however, frequently brought home, to the parish of St. Austell, in rags, infected with disease, and covered with vermin. But, concerning this man, we have an opportunity of extolling the marvellous efficacy of sovereign grace in his conversion. For the space of three or four years previous to the time of his death, he became an example of virtuous conversation and self-denial. His whole delight was to hear gospel-sermons, and join with the religious in prayer, &c.; and he was never better pleased than when any of God's people would converse with him about the unsearchable riches of Christ, and the perpetuity of his love. His faith was strong in the Redeemer; and, by divine grace, he lived to the praise and glory of God. He manifested a bitter hatred against all sin; and especially against those sins which did so easily beset him before his conversion. In his departing moments he was exercised in breathing out prayer to God; but it is not to be understood, or indeed expected, that he was without imperfections in his natural temper. Upon the whole, from this man's example, who is now gone into the joy of his Lord, we have an evidence of these glorious truths, mentioned in the sacred oracles, namely, "That the blood of Jesus Christ cleanseth from all sin; and that whosoever will, may come and take of the waters of life freely." It is only final impenitency and unbelief that will damn any of the human race. But it must always be remembered, to prevent mistakes in religion,—that where there is true repentance and faith, it will be accompanied with the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God. W. P.

St. Austell.

HENRY HITCHCOCK,

(A STROLLING-PLAYER)

The subject of this obituary, was a native of Lisbon. His parents gave him a liberal education; but, through giving his mind up to the pomps and vanities of this transitory life, the same, until a few months before his death, appeared to profit him but little. Early in life he commenced a strolling-player; and continued in that dangerous and contemptible profession, until God, who is rich in mercy, visited him with the fatal complaint which terminated in his death. This was a cancer in his right side; with which he was afflicted for upwards of two years; and which baffled the skill of the medical gentlemen who, with unremitting diligence, attended him in the various stages of his disorder. About four months before his death the compiler of this account was, by a neighbour of the deceased, requested to visit him when a patient in the London Hospital, where he was found very dangerously ill, and a total stranger to those things that make for a poor sinner's eternal welfare; but being of a teachable disposition, these friends, by his earnest desire, continued to visit him, and had the

unspeakable pleasure of seeing him athirst for the knowledge of God until a few hours before his death. After he came out of the hospital to his own house, he was recommended to the Willow Walk Society, Shoreditch, instituted for visiting the sick at their own habitations; and, during the same time, was also visited by the Lazarus Society. Their joint labours of love concurred, under the divine blessing, to prove to him his state, and caused him to cry mightily to God to have mercy upon him a miserable sinner! His ideas, as to the spiritual meaning of God's holy word, were, at this period, very dark; but he was very importunate in his enquiries, and earnestly desired an interest in the petitions of God's people. He repeatedly desired to know how God could be just, and yet the justifier of those who were born in sin and shapen in iniquity. Upon being informed from the Scriptures, he was enabled to ask of God to impart that measure of faith that should enable him to behold his interest in the blood of Christ; and would frequently request his wife to read those parts of Scripture, especially the New Testament, where the promises were recorded. He frequently expressed a fear of being delivered from his affliction, lest he should be permitted to resume his former evil practices. In the last stages of his disorder, he would frequently observe, That it would not profit him to hear of Christ having made a satisfaction for sin, unless he had an interest in his love, and was enabled to bear his affliction with much patience and resignation to the sovereign will of God. —On the Friday evening before his death (which was on the Lord's Day) he put one of his arms out of bed, and said to a person that stood by, "See, this arm is mouldering away; but dust it is, and unto dust it will soon return." A few hours before his death, the compiler of this obituary, and a Christian woman, called to visit him, and found him with longing desires to be gone, that he might land on the shore of everlasting bliss. He expressed a fear, however, lest when death should cut the slender thread of life, his bodily pain should be so great as to deprive him of those sweet foretastes of God's love he then enjoyed. About nine o'clock in the evening he breathed his last; —sensibly departing without a sigh or a groan; and, we trust, is now among the redeemed. This was on Nov. 14, 1802, being only twenty-five years old.

It is hoped this Obituary will encourage many that have the love of God in their hearts, to visit sick and dying persons; and that others, in affluent circumstances, may be encouraged to assist Societies formed for this laudable purpose.

E. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

Village Dialogues, *between Farmer Littlewort, Rev. Mr. Lovegood, and others.* *By* Rowland Hill, A. M. *Vol.* III, *12mo*, 1*s.* 6*d. stitched*, — 2*s. bound.*

THE two former volumes of this work having been reviewed by us, with very ample extracts, it will be less necessary to enlarge on this, which continues the same narrative, but with the introduction of such new characters and incidents as discover a wonderful fertility of invention; while, at the same time, a correct taste keeps the writer close to nature and real life throughout.

As our room is limited, it will perhaps do more justice, both to the author and to the reader, to give an outline of the contents, than partially to gratify them by a broken extract, which can give but a very defective idea of the variety before us; and *few* of our readers, we presume, will be satisfied without perusing the whole.

The last volume, some of our readers may recollect, left good Henry Littleworth on a visit of mercy to the unhappy Mr. Chipman. In the interval of his absence, the present volume begins, with relating the character and history of Mr. Merryman, who is now supposed on a visit at Mr. Worthy's house; and this naturally introduces the conversion and experience of Mr. Lovegood. This Dialogue (which is numbered the 18th) is properly entitled, "The Character and Experience of the Christian Minister exemplified."—The next Dialogue continues the subject, and gives the character of three sorts of ministers, under the names of Mr. Slapdash, Mr. Slopdash, and Mr. Taplash. This concludes with a farther account of Mr. Lovegood and Mr. Merryman.—Dialogue XX. is entitled, "The Contrast" (being a contrast to the unfortunate History of Mr. Chipman) or Conjugal Happiness, founded on Chastity, Fidelity, and Affection, in the History of Mr. Lovely, and his Marriage with Miss Commerce, now Mrs. Lovely, whose conversion forms the subject of the following Dialogue. In Dialogue XXII, Mr. Lovely defends, with great zeal, the doctrine of justification by works, at least in part; but is at length constrained to give it up. Dialogue XXIII, resumes the Story of Mrs. Chipman, with an Account of the Return of Henry Littleworth, and the Conversion and Death of Mr. Chipman; on hearing of which, poor Mrs. Chipman goes out of her mind, and remains so to the end of this volume. Dialogue XXIV is between the Lovelys, the Worthys, and Mr. Considerate, on the Doctrine of Justification, with Dr. Orderly's Sentiments upon that point. Dialogue XXV, between Mr. Worthy and Mr. Free, gives the miserable Character of old Alderman Greedy, of Grediton.—The last Dialogue relates the Departure of the Lovelys for Brookfield Hall; which concludes the volume, and leads us to expect that another will complete the whole.

Upon a careful perusal of this volume, we hesitate not to say, the spirit of the Dialogues is well supported,—the new characters introduced are sketched with the hand of a master,—and the reader's attention is kept alive throughout, by the judicious introduction of new and affecting incidents. On the subject of Justification, we have a good deal of sound divinity, well supported by arguments,—and seasonably relieved by touches of humour or of pathos peculiar to Mr. Hill's writings.

Apples of Gold for Young Men and Young Women, and a Crown of Glory for Old Men and Old Women, *or the Happiness of being good Betimes, and the Honour of being an Old Disciple, clearly and fully discovered, and closely and faithfully applied. By the* Rev. T. Brooks, Author of the Mute Christian, &c. *A new Edition, 18mo.* 2s.

This little volume contains nine chapters; the contents of which are as follow: — Chap. I. That it is a very desirable and commendable thing, for Young Men to be good Betimes; — II. The Honour of an Old Disciple; — III. The several Evils that most properly attend Youth; — IV. Exhortation to Young Persons, with Motives to excite them to Early Piety; — V. Whether, in the great Day of Account, the Sins of Saints shall be brought into the Judgment of Discussion and Discovery, or no? The Negative proved by divers Arguments; — VI and VII. Directions to such as would be good Betimes; — VIII. Objections answered; — IX. The Old Man's Doubts resolved.

This is an instructive and entertaining volume, abounding with many just and striking remarks, calculated to impress the heart and lead the mind to the contemplation of divine things. The author, in his usual style, quotes much from history, and intersperses through the whole a variety of pleasing and appropriate anecdotes. This renders it a suitable work to be put into the hands of young persons, who generally love entertainment

blended with instruction. We give the following as a specimen: — "Beza, in his last will and testament, gave God thanks for this; that, at the age of sixteen years, he was called to the knowlege of the truth, and so many sins and sorrows were prevented, that otherwise would have overtaken him, and have made his life less happy and more miserable. Young saints often prove old angels; but old sinners seldom prove good saints. The ancients pictured Youth like a young man naked, with a veil over his face, his right hand bound behind him, his left hand loose; and Time behind him, pulling one thread out of his veil every day; intimating, that young men are void of knowledge and blind, unfit to do good, ready to do evil, — till Time, by little and little, makes them wiser. It was a wise and christian speech of Charles V. to the Duke of Venice, who, when he had shewn him the glory of his princely palace and earthly paradise, instead of admiring it, or him for it, only returned him this grave and serious memento, "These are the things which make us unwilling to die!" It was a good saying of one to a great Lord, upon his shewing him his stately house and pleasant gardens, "Sir, you had need make sure of Heaven, or else, when you die, you will be a very great loser."

Milk for Babes, *or a Catechism in Verse; principally designed for the Use of Schools, and intended as an Introduction to the Assembly's Catechism*, 12mo, 2d. *each.*

The Assembly's Catechism paraphrased. *By* Joseph Whitehouse, *Minister of the Gospel. Second Edit. with Additions.*

THE Author of the first Catechism, takes the most simple and important questions in religion, and gives the answers in verse; many of which are avowedly borrowed from Doddridge's Principles of Religion, and some from Dr. Watts. Of the original lines it is but justice to say, they harmonize well with the selections.

The answers given by Mr. Whitehouse, are a paraphrase of some of the most important parts of the Formulary composed by the Assembly of Divines. Both these authors claim the merit of smoothing, and so shortening the road to religious knowledge.

SELECT LIST OF NEW PUBLICATIONS.

Village Dialogues, by Rowland Hill, A.M. Vol. III, 1s.6d. sewed, —2s. bound.

Theological Dictionary, by Rev. C. Buck. Two vols. 8vo, 19s. bds.

An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the Beginning of the Eighteenth Century. By the late Learned J. L. Mosheim, D.D. &c. Translated from the Latin, and accompanied with Notes, Chronological Tables, and an accurate Index, by Arch. Maclaine, D. D. Six Volumes, 8vo, 1l. 10s. boards.

Dissertations on the Prophecies. By Thomas Newton, D. D. Lord Bishop of Bristol. A new Edit. Two Vols. 8vo, 12s. boards.

Miscellaneous Papers, by the late Geo. Griffiths, of Bristol; also a short Account of his last Days, and his Funeral-Sermon. By S. Lowell, 12mo, 2s. 6d.

The Divine Inspiration of the Jewish Scriptures, asserted by St. Paul; and Dr. Geddes's Objections Examined. By R. Findlay, D.D. 3s.

The Reasonableness of an Ecclesiastical Establishment, preached at Lambeth Chapel, by W. Foster, D. D. F.A.S. 1s. 6d.

Remarkable Passages in the Life of W. Howard. By J. Milner, A.M. Third Edition, 8vo.

Dr. Doddridge's Sermons on the Power and Grace of Christ. A new Edition, 18mo, 1s. 3d. boards, or 1s. 6d. bound.

The Use of Sacred History, especially as illustrating and confirming the Doctrines of Revelation. By John Jamieson, D.D. F.A.S.S. Two Vols. 8vo. 14s.

The Sum and Substance of the Prophecies relating to the Last Times, or Gleaning from the celebrated Mr. Mede, &c. 12mo, 3d.

New Publications, continued.

First Ripe Fruits; including Two Sermons, with Essays, Memoir, and Portrait. By J. M. Mason, of New York. 4s. 6d. bds.

The Works of Dr. Doddridge, Vol. II. Demy 8vo, 7s. — Royal, 8s. 6d.

LITERARY NOTICES.

We are concerned to hear, that the *General History of Missions*, by Mr. Greatheed and Mr. Burder, is obliged to be postponed, if not given up, on account of the names of subscribers coming in so slowly.

But the Missionary Society have determined on immediately publishing the Journals of the Missionaries at Otaheite, Tongataboo, and South Africa; which will make two vols. in 8vo, and form an introduction to their future Accounts, which are intended to be published periodically, beside the outline of their proceedings in our Magazine. — *See the Missionary Intelligence, and Advertisements on our Cover.*

We are glad to hear that Mr. Burder is engaged in preparing for the press a Fifth Volume of that useful work, *The Village Sermons.*

Two handsome editions, 8vo and 12mo, of *Bunyan's Holy War*, divided into chapters, with notes, explanatory and practical, by Mr. Burder, are now printing, and may be expected in May next.

But we understand, Mr. Burder has resigned to Dr. Williams and Mr. Parsons, the publication of a new and complete edition of all the Works of Dr. Owen; as he found it formed a part of their extensive plan, previously concerted, of printing an uniform standard edition of our best British Divines; in consequence of which, Dr. Watts's Works, and the first volume of Dr. Doddridge's have already appeared.

N. B. Two First Volumes.

QUERIES.

I. — E. E. professes himself much puzzled with that article in the Apostle's Creed, that Christ "descended into Hell;" and as to the true meaning of these Scriptures, Ps. xvi. 10. and Acts ii. 27.

II. — A Young Pilgrim earnestly inquires, What line of conduct a child ought to pursue, who beholds his parents indulging in sensual gratifications, and devoting themselves to the world; and either despising or disregarding all religious exercises?

AWFUL EVENT.

Extract of a Letter from a Minister in a small Sea-port Town in Scotland.

"I have just now heard of a dreadful scene: — One ——, for many years master of a coasting-vessel, an inhabitant of this place, had, in his younger days, made a distinguished profession of religion, and, among the small but respectable body to which he belonged, he was deemed an eminent Christian. Many years ago, this man became a Deist; nay, an avowed Atheist — and made the Being of Deity and a future state the subjects of his ridicule and profane mockery. For horrid swearing and lewedness he had perhaps few equals in Scotland. Last night, in a public-house, when in a rage of swearing, he dropped into eternity in a moment, by the rupture of a blood-vessel.—How awful, to be hurried before the tribunal of God in the very act of blasphemy!"

RELIGIOUS INTELLIGENCE

MISSIONARY SOCIETY.

THE Directors have lately received some interesting communications from Africa and France. The particulars of the former, it is their intention to insert in the first Number of their periodical Publication; which will be published immediately after the publication of the General History of the Transactions of the Society, which is now the press. The accounts contain several circumstances of a pleasing and encouraging nature, intermixed with some instances of trial and difficulty. The Missionary settlement at Algoa Bay, under the direction of Dr. Vanderkemp, appears to have been disturbed by a number of the uncivilized natives, for the purposes of plunder; and they succeeded so far as to carry off the cattle; but they were afterwards recovered. This happened after the departure of the English garrison; and, no doubt, the absence of an European force induced the attempt; — but as the station at Algoa Bay would most probably be re-occupied by a military force soon afterwards, we hope the peaceful and useful labours of our Brethren there would meet no further interruption. The general aspect of Missionary concerns in that colony is encouraging; but as we have reason to expect that Brother Kicherer will shortly visit Europe, with the professed view of returning back with his aged mother, we shall then learn the exact state of our concerns there.

Our Letters from France state, That our correspondent had for two months suffered a severe and dangerous indisposition. This circumstance has unavoidably retarded, in some degree, the accomplishment of the objects committed to him. The New Testament, however, is printed, and also the Essay on the Divine Authority of the New Testament, as well as the Catechism; and they are now considering of the best means for their circulation. He speaks in terms of gratitude of the kind family under whose roof he resides; and mentions, that when the state of his health permitted, they had much enjoyment in the worship of God on the mornings and evenings of the Lord's Day. That his study was then converted into a chapel; in which a few well-disposed persons in the vicinity also united with them. He mentions several individuals who are desirous of the opportunity of hearing the Gospel, and of having their children brought up in the Protestant faith.

He adds, "You will be pleased to hear, that wherever I have distributed either the Tracts or the Catechisms, they have been uncommonly well received. To a person occasionally employed in the house, I gave one of each: she has an aged and infirm mother, to whom she read them. The next time she called, she told me, with tears of joy, that they had given her aged mother such comfort, that she could never thank me enough! She lent them to two Catholic priests, who lodge and board with them; who declared they had never read such sweet little books in their lives; and were exceedingly anxious to buy such to give among the people: they could hardly believe they were Protestant books, because they contained nothing against the Catholic religion,— and expressed the wish to see thousands such reprinted and distributed — An aged woman, who, while sitting at the door of one of the churches, was railing against the wicked Jacobins who had shut them up,—on being questioned, what hope she had of her salvation? replied, She believed in the church. But when asked, What would have become of her had she died when there was no church to go to? she was confounded, and ingenuously confessed, "Sir, I see clearly this moment, that if I had then died, I should have been lost, —for I did not believe in the saviour; but trusted to myself,— to my prayers and fastings to save me." She was pricked to the heart,

and cried bitterly, "O my poor soul! — my poor soul will be lost!"— After speaking some time, she appeared comforted; — was all ears, and took the books eagerly. I wish much to see her again, but have not been able.

"A very acute infidel, who fills an important station in society, to whom I presented a Catechism, read it all through, and could scarce find terms to express his approbation in. He requested another for his son; and expressed his determination, that he should never be educated in his own, but in the Protestant principles."

AMERICA.

WE have repeatedly mentioned the late Revivals of Religion in America, attended with many peculiar and uncommon circumstances. By a publication just received from the United States, it appears that a like extraordinary work has appeared in both Carolinas; concerning which we give the following short Extracts from a Letter from the Rev. S. M'Corkle, of North Carolina, dated Jan. 8, 1802, leaving our Readers to form their own reflexions.

"I NOW sit down to give you a narrative of the transactions at Randolph; commencing on Friday January 1, 1802, and continuing until the ensuing Tuesday.

"On Thursday, the last day of the last year, I set out from home for Randolph; and lodged in Lexington, with some preachers and a number of people, mostly from Iredel, going on to the same place. The evening was spent in prayer and exhortation, without any visible effect. Next day the preachers arrived at the Randolph meeting-house; but the Iredel company lodged five miles behind.

"On Saturday, in the interval of two sermons, the congregation (near 2000) were informed, that the Iredel company were religiously exercised, in a sudden and surprizing matter at evening-prayer, in the family or house where they lodged.

"This struck with seriousness every reflecting mind; because the effect did not appear to arise from oratory or sympathy, — the causes commonly assigned for this work.

"The second sermon was delivered, and the benediction pronounced as usual; but the people paused, as if they wished not to part, nor go either to their homes or encampments.

"Just then rose a speaker, to give a short parting exhortation; but, wonderful to tell, as if by an electric shock, a large number, in every direction, men, women, children, white and black, fell and cried for mercy; while others appeared, in every quarter, either praying for the fallen, or exhorting bye-standers to repent and believe.

"This, to me, perfectly new and sudden sight, I viewed with horror; and, in spite of all my previous reasoning on revivals, with some degree of disgust. Is it possible, said I, that this scene of seeming confusion can come from the Spirit of God? or can he who called light from darkness, and order from confusion, educe light and order from such a dark mental or moral chaos as this? Lord God, thou knowest!

"The first particular object that arrested my attention, was a poor black man, with his hands raised over the heads of the crowd, and shouting, 'Glory, glory to God on high!" I hasted towards him from the preaching-ten; but was stopped to see another black man prostrate on the ground, and his aged mother on her knees at his feet, in all the agony of prayer for her son. Near him was a black woman, grasping her mistress' hand, and crying, O mistress, you prayed for me when I wanted a heart to pray for myself! Now, thank God, he has given me a heart to pray for you and everybody else!

"I then passed to a little white girl, about seven years old. She was reclining, with her eyes closed

in the arms of a female friend. But O! what a serene angelic smile was in her face! If ever Heaven was enjoyed in any little creature's heart, it was enjoyed in hers. Were I to form some notion of an angel, it would aid my conception to think of her.

"I took her by the hand, and asked how she felt. She raised her head, opened her eyes, closed them, and gently sunk into her former state.

"I met her next day, with two or three of her little companions: I asked her how she felt yesterday? "O how happy!" said the dear little creature, with an ineffable smile, —"and I feel so happy now, I wish every body was as happy as I am!"

"I asked her several questions relative to her views of sin, — a Saviour,—happiness and Heaven; and she answered with propriety; and, as I thought, rather from proper present feelings, than from past doctrinal or educational information: for when I was afterwards called to examine her, in order to communion, I found her defective in this kind of knowledge; and dissuaded her from communicating at that time, though she much desired it. This I have since regretted; for I do believe, on cool reflexion, that she possessed that experimental knowledge of salvation, which is infinitely preferable to all the doctrinal or systematic knowledge in the world without it."

The following Letter relates to the Meeting at New Providence.

"At this meeting has been demolished an infidel objection, That only weak nerves and minds are affected in this work. Here I saw prostrate, a young man, remarkable for the robustness of his body and energy of his mind; and for opposition, resolute and determined.

"O God! (were his very words) and must I shrink now? Must I lie here a humble spectacle to the gazing crowd?" — After a pause, "O God have mercy!" — but after another, "Did I ever ask it before? No; but often for curses."

"But the most remarkable of all was, a gentleman of a strong constitution, and a mind enlightened and enlarged by science and knowledge of the world, — and, in the school of infidelity, a master.

"This gentleman I saw soon after he was struck. He passed a night in horrors indescribable. I heard him declare the next morning, that he believed this to be a supernatural work; and urged in proof the first of the above young men, whom I knew (said he) to have both strength of nerves and energy of mind, — and yet he fell."

Society for propagating the Gospel at home, in Scotland.

In the Society's report for last year, the public were informed, that twenty-eight young men, educated for the ministry, were put under their charge. Three of these were sent to Ireland. The reception they have met with is highly encouraging; and the Society have the satisfaction to state, on the testimony of much respected characters in that country, that their labours have been abundant and successful. The remaining twenty-five were stationed in various parts of Scotland. One of them, having the Gaelic language, was appointed, at the Society's expence, to itinerate in Kintyre. Many of the people there discover an ardent thirst for the gospel; and some appear to have been brought to the knowledge of the truth. Two others, acquainted with Gaelic, were fixed in situations where preaching in that language is needed, and the rest in various quarters, where English alone is understood. Besides their stated labours on the Lord's Day, they preach in the neighbouring villages during the week, and are directed to visit the sick, and to instruct children. Evident tokens of the divine blessing have accompanied their labours, especially in some places, of which members of the Society, as well as others, have been witnesses. Villages, not long ago remarkable for open wickedness, are now greatly reformed;

and many pleasing instances have occurred of hopeful conversion. A very interesting account of the work of God in one of these villages, is subjoined to this report.

Three Missionaries, long in the service of the Society, continue to labour, solely at their expence, one in a southern district, and two in different parts of the Highlands. The Society have the best reason to believe, that their labours also have been acceptable and useful. And they were much gratified in receiving, a few weeks ago, a very decided testimony respecting one of them from a much-esteemed minister of the established church.

Beside the labours of those in the stated service of the Society, they have enjoyed, as usual, the occasional assistance of ministers from England, and this year, of two from Ireland, who have itinerated, as far as their stated labours on the Lord's Day admitted. The expences of several ministers in different parts of the country, itinerating in their neighbourhoods, have also been defrayed by the Society. This is one very powerful means of diffusing the knowledge of the gospel; and, according to the plan of the Society, they pay the travelling charges of Evangelical Ministers of various denominations, who engage in this labour of love.

The Society continue to distribute gratis, large quantities of Catechisms and Tracts, in Gaelic and English.

Such are the outlines of their exertions during the past year. But they have the satisfaction to inform their friends, that every year the Lord is graciously pleased to extend the sphere of their usefulness. They have the prospect, by the beginning of March next, of engaging a very considerable number of additional labourers. Of these it is intended to send a good many to Ireland. Above thirty new applications for Preachers have been received from various parts of Scotland, which the Society intend to answer. It is their wish, however, to employ as many as possible as general itinerants, whom they mean to send, at their own expence, to the most destitute parts of Scotland. One of these has already been sent to Shetland, another to Orkney, and a third to Banffshire.

London Itinerant Society.

By a late report of this Society, it appears that, by their laudable exertions, schools have been established, and interests raised, in Bromley, where the Society has a small chapel; Dulwich, Ealing, Enfield Highway, Garrat, Lewisham, where the Society has a chapel and school-room; Merton, Mortlake, where the Society are erecting a small place of worship and school-room; Norwood, Southend, Streatham, Sydenham, Scotland-green, Wimbledon. In this generous service, about fifty persons, who have given themselves up to labour for the Society, are employed on the Lord's Day as teachers or preachers. About 600 children now learn to read, and are receiving religious instruction.

In visiting the sick, such cases as have fallen under the notice of the Society, have been attended to, and temporal relief has been administered where real distress was apparent. Considerable presents of religious tracts have been received from different individuals, and distributed in the villages. — James Neal, Esq. is Treasurer to this Society; and the Rev. W. F. Platt, Secretary.

MISSIONARY COLLECTIONS.

Mr. J. Holt, Whitby (Oct. 1802)	—	—	£. 5	0 0
The Rev. G. Lawson, Selkirk	—	—	8	9 6
Kelso Missionary Society (1802)	—	—	12	12 9
Agnes Brown, Miss Jacobs, and Mr. Roxburgh			2	12 0

ASSOCIATIONS.

THE EAST KENT Association held their half-yearly Meeting at Dover, Oct. 6, 1802. Mr. Gurteen, of Canterbury, preached in the morning, from 1 Cor. i. 30.; Mr. Atkinson, of Margate, in the evening, from 1 Phil. i. 21.; Mr. Vincent, of Deal, the evening before, from 2 Cor. ii. 15, 16. The services were truly pleasant and profitable, through the presence of the King of Zion. At noon, the sacramental banquet was administered. Mr. G. Townsend prayed, and broke bread; and the Independent brethren distributed the elements. This also was a season of divine refreshment.

The next Meeting is appointed to be held at Mr. Atkinson's, at Margate, April 27, 1803. Mr. Mather, of Dover, to preach in the morning; and Mr. Atwood, of Folkstone, in the evening. In case of failure, Mr. Gore, of Sandwich, and Mr. Giles, of Eyethorne. The preceding night, Mr. Young, of Canterbury; or Mr. Drew, of Folkstone.

AT a Meeting of the WARWICKSHIRE Association, held at Coventry, Jan. 25th, the Lord's Supper was administered in the evening, to the members of various churches; some of whom, notwithstanding the severity of the season, came many miles. Ten or twelve ministers engaged in exhortation, prayer, and distributing the elements. A solemn attention prevailed among a numerous auditory, —and both communicants and spectators expressed the highest degree of satisfaction; so that a repetition of this agreeable service is looked forward to, on future occasions, with no small expectation.

CHAPELS OPENED.

AUG. 20, a new chapel was opened at Laxton, Nottinghamshire, in the late Countess of Huntingdon's connexion. In the morning, Mr. Rowlands, of Gainsborough, preached from Deut. xii. 5. In the afternoon, Mr. Start, of Newark, preached from Matt. xvi. 18.; and Mr. Griffiths, of Lincoln, from Exod. x. 34. In the evening, Mr. Rowlands, from Gen. xix. 18. — This chapel was erected at the sole expence of Mr. Hazard, a gentleman of that place.

NOV. 11, was opened a neat and convenient place of worship at Marshfield, Gloucestershire. Rev. Mr. Hey, of Bristol, preached from Rev. xxi. 3, in the morning; and Mr. Jay, of Bath, from Matt. vi. 33.; Mess. Sibree, Maud, Dun, Muston, Lowell, Honeywell, and Porter, engaged in other parts of the service. Mr. Hey introduced the gospel in this place about eleven years ago, and was followed by various ministers till 1799, when Mr. G. Bourne was chosen pastor of the united churches of Marshfield and Colerne.

Nov. 29, was opened a place of worship at *Ryde*, in the Isle of Wight. In the morning, Mr. Styles began the service with prayer and reading the Scriptures; Mr. Griffin, of Portsea; and Mr. Potticary likewise engaged in prayer; and Mr. Winter, of London, preached from Rev. iii. 20. In the evening, Mr. Davies (a student at Gosport) and Mr. G. Clayton, of Southampton, prayed; Mr. Bogue preached from Luke x. 2.; and Mr. Frey (a converted Jew, under the care of the Missionary Society) concluded the service with an affecting Address to Jehovah, in behalf of Jews and Gentiles. — The place was crowded, and the audience attentive and serious.

The place owes its origin to an unknown gentleman, of London;

who, by being at Ryde in the course of business, some years since, was struck with the necessity of preaching the gospel there; and who has generously contributed to the keeping up of public worship, and towards the building of the place. Commendations are likewise due to the generous and active exertions of J. Kirkpatrick, Esq. of Newport.

DEC. 11, in the afternoon, was opened a small chapel at Wistanwigg, about four miles from Market Drayton, by the Rev. John Wilson, minister of the Calvinistic chapel at that town; at whose sole expence the above chapel was erected, after his having, for near two years, preached at a house in the neighbourhood with encouraging success. Mr Wilson preached from Exod. xx. 24.

DEC. 12, was opened the New Independent Chapel (called *Bethel*) at *Leeds*. In the morning, Mr. Rayson, of Wakefield, preached from Is. lvi. 7. In the afternoon, Mr. Bennett (pastor of the church) preached from Zech. vi. 13. In the evening, Mr. Parsons, of Leeds, delivered a third discourse, from Phil. i. 18. lat. cl. The congregations throughout the day were numerous and attentive.

DISTRIBUTION OF PROFITS.

January 10, 1803. At a Meeting of the Trustees, the following Cases being properly recommended, were accordingl y relieved:—

Widows.	*Denominations.*	*Recommended by*	*Sum.*
W.	Establishment.	R. Hill.	£. 5
S.	Methodist.	Dr. Haweis.	5
M. C.	Ditto.	W. F. Platt.	5
E. D.	Presbyterian.	A. Waugh.	5
J. A.	Ditto.	Ditto.	5
D.	Ditto.	Ditto.	3
S. H.	Ditto.	A. Duncanson.	5
P.	Ditto.	Ditto.	5
S.	Ditto.	J. Smart.	5
C.	Ditto.	Ditto.	5
G.	Ditto.	M. Wilks.	5
M.	Independent.	J. Eyre.	5
E. M.	Ditto.	W. Kingsbury.	5
H.	Ditto.	Ditto.	5
M. C.	Ditto.	R. Simpson.	5
L.	Ditto.	D. Bogue.	5
H. S.	Ditto.	G. Burder.	5
A. M.	Ditto.	A. Fuller.	5
C.	Ditto.	Ditto.	5
F.	Ditto.	J. Townsend.	5
A.	Ditto.	M. Wilks.	5
S.	Ditto.	E. Parsons.	5
E. J.	Baptist.	S. Greatheed.	5
J. H.	Ditto.	Ditto.	5
P.	Ditto.	Ditto.	5
M. G.	Ditto.	A. Fuller.	5
M. T.	Ditto.	Ditto.	5
E. B.	Ditto.	Ditto.	5
S.	Ditto.	Ditto.	5
D.	Ditto.	Ditto.	5
D.	Ditto.	J. Eyre.	5
T.	Ditto.	Dr. Ryland.	3
A. P.	Ditto.	E. Parsons.	5
A.	Ditto.	Ditto.	5
A. G.	Ditto.	J. Townend.	5
K.	Ditto.	J. Eyre.	2

A PRAYER AGAINST SLAVISH FEARS.

THE WORDS AND MUSIC BY W. BARRE.



Arise, O Lord, and help on Thee
To cast my ev'ry care;
T' embrace the call, "Come ye to me,
"And I'll your burthens bear."

My own dear child when dangers near,
Runs to my arms to hide;
And when its little wants appear,
Cries, "Father will provide."

So may I act, and soon these fears
Will vanish from my breast;
Joy will succeed these flowing tears,
And I regain my rest.

HYMN

For the Missionary Meetings.

Lord, in thy churches now appear,
And animate thy saints with zeal;
With great success our prospects cheer!
May we thy presence with us feel!

Since thou hast rescued us from Death,
To know thy love, and taste thy grace,
O let us spend our life and breath
In winning sinners to thy ways!

Shall we be cold and live supine,
While thousands perish all around!
Duty is ours, — success is thine,
Now let thy pow'r with us be found!

Tho' dark and gloomy clouds arise,
And efforts oft abortive prove,
Now Jesus shine, and clear our skies;
Fill ev'ry heart with hope and love!

Into thy vineyard many send,
And light, and zeal, and grace supply;
Be thou their guide, their God, their friend!
In danger and distress be nigh!

Bless those who now in distant lands
Are preaching Christ, as all in all!
Put forth thy pow'r, — break Satan's bands,
Crown with success the Gospel call!

O let the seed which may be sown,
Be water'd with the Spirit's pow'r!
May Christ thro' ev'ry clime be known,
And blessings on the heathen show'r!

Westminster. S—

On reading the Motto on the late venerable Countess Dowager of Huntingdon's Arms,

"IN VERITATE VICTORIA.

Eternal Truth, thou shalt prevail
O'er all the Errors that assail,
Or aim to wound thy cause;
Feeble their efforts,—weak their friends
Destruction all their plan attends,
And shame upon them draws.

What fierce assaults hast thou repell'd,
Though with all firmness thou hast held
Thy sceptre and thy throne:
Tho' earth and Hell against thee join,
Envy, and pow'r, and craft combine,
Truth shall its foes cast down.

Just as the sun with pow'rful light
Dispels the darkness of the night,
And mists and shadows flee;
Just so shall Truth in grandeur rise,
Errors disperse, and make us wise;
From darkness set us free!

O Truth divine, we hail thy beams!
Which dissipate the fatal schemes
Of superstitious rites:
Thy cheering influence wide extend
From seas to earth's remotest end,
Thy blessings praise excites!

Westminster. S—



Ridley sc

REV.D JOS.H SLATTERIE

Chatham

Pub. by T. Williams Stationers Court 1802.

THE

EVANGELICAL MAGAZINE.

APRIL, 1803.

MEMOIR
OF
WILLIAM COWPER, ESQ.

FEW persons, in any age of Christianity, have been equally eminent for Evangelical devotion, and for literary genius and taste. Religious people may, indeed, in general, be regarded as better informed, because more accustomed to read, than others in the classes of life to which they chiefly belong: but while an earnest desire of religious knowledge usually renders the pious peasant, or mechanic, superior to his worldly neighbours, it seldom pervades the circles of the polite; and when it does, is likely to render them less ardent in the pursuit of literary excellence, by fixing their principal attention on objects of infinitely greater importance. The very remarkable subject of this memoir, might, at the first view, be deemed a striking exception to this rule; yet it may reasonably be doubted, whether, if a sovereign dispensation of the providence of God, had not incapacitated him for the sublimer enjoyments of devotion, he would ever have attained to the summit of poetical fame. His life, on the whole, has become an object of great curiosity to all who possess a relish for literature and humanity; but to the religious mind, especially if in some measure endowed with a similar taste, the enquiry is singularly interesting. We should therefore, gladly have gratified our readers with an earlier Memoir of Mr. Cowper: but, as a full and authentic account of his life, under the sanction of his relatives and intimate friends, was earnestly expected, motives of respect for their inclinations, induced us to wait for its appearance. We can cordially recommend Mr. Hayley's elegant performance to the attention of all whose circumstances enable them to purchase it, as a faithful and satisfactory delineation of his admired friend and literary associate. The judicious selection he has made from Mr. Cowper's confidential correspondence, comprizing the substance or extracts of nearly 300 letters, exhibits his character in an amiable and instructive point of view. His work includes

also the treasure of many beautiful pieces of poetry, not before published. The sketch we shall attempt, instead of superseding the occasion for so valuable and so laudable a publication, will, we hope, promote the perusal of it, as well as tend to increase its utility to religious readers.

Mr. Cowper's family was illustrious, both for rank and talents. His grandfather, Spencer Cowper, was a judge in the court of Common Pleas, and brother of the first Earl Cowper, who was Lord Chancellor in the reign of Queen Ann and George I. Beside Dr. John Cowper, Rector of Berkhampstead, the poet's father, Judge Cowper had several children; among whom was the mother of the late Rev. Martin Madan, and of the pious and ingenious Frances Maria Madan, who married her first cousin Major Cowper, son of Dr. Cowper's elder brother, and heir of the family-estate near Hertford. This lady was recently well known, and highly esteemed, among the politer religious people of the metropolis; and she published a volume of devotional poems, which was reviewed in an early Number of our Magazine. By his mother's side, our poet is supposed to have been related to Dr. Donne, the celebrated satirist, whose name she bore. Her character is immortalized by the most beautiful of Mr. Cowper's shorter poems; and it is similarly depicted in an epitaph inscribed on her tomb at Berkhampstead, by her niece the late Lady Walsingham. She died in 1737, leaving two sons by Dr. Cowper, who married again. Her elder son, who is the subject of this Memoir, was born Nov. 15 (old style) 1731. The birth of John, the younger, was coeval with his mother's decease. His character, and his remarkable conversion, are admirably described in a narrative by his brother, with which the Rev. Mr. Newton has lately favoured the public.

William Cowper, when nine years old, was sent to Westminster school. The literary advantages acquired by him in that celebrated seminary, were purchased at the expence of his future peace. Among the numerous and irrefragable proofs of human depravity, the disposition of children to inflict pain, is not the least obvious. Their delight in tormenting animals (if not early repressed by education) might be supposed to originate in childish ignorance and thoughtfulness; but the tyranny they exercise, if permitted, over servants and weaker children, does not admit of a similar extenuation. A public school affords free scope for the cruelty of the greater boys toward their helpless juniors; and Cowper's tender age and constitutional timidity, exposed him peculiarly to this species of oppression. It produced an indelible effect upon his mind through life; and it affords the clue by which his future circumstances are to be explained. Occasional symptoms of derangement, in his early youth, may apparently be ascribed to the same cause. Having endured this trial for nine years, it was succeeded by another,

which he was ill prepared to encounter. His natural bashfulness, and his broken spirits, however unsuitable to the profession of a barrister, were not suffered to exempt him from a calling in which his powerful connexions afforded the fairest prospects of advancing his temporal interests. At the age of eighteen, he was articled to an eminent attorney; and three years afterwards, he entered, as a student of law, in the society of the Inner Temple. His genius and inclinations were no better adapted to this pursuit, than his acquired habits. He amused himself with light poetical compositions; and divided his social hours between the convivial or literary intercourse of eminent persons who had been his school-fellows, and the more domestic conversation of his polite and affectionate relations. In 1756 he lost his father, from whom he did not inherit a fortune adequate to his situation in life. He formed about that time, a peculiar intimacy with Sir William Russel, whose premature decease greatly afflicted him. He also cherished a tender attachment to an amiable and accomplished young lady, whose hand was expected to crown his approaching establishment in life.

This important crisis was deferred till he reached his thirty-first year; and its result at that time produced the final disappointment of his earthly hopes. Being nominated, by the interest of his family, to the lucrative posts of reading-clerk, and clerk of private committees, in the House of Lords, he conceived so great a dread of officiating before the assembled peers, that notwithstanding the delay and danger to which it exposed his temporal prospects, he determined upon relinquishing the appointment. The effects of such a conflict in his mind, are pathetically represented in the following verses, addressed to one of his female relations, whose faithful memory has enabled Mr. Hayley to communicate them to the public.

"Doom'd as I am, in solitude to waste
The present moments, and regret the past;
Depriv'd of ev'ry joy I valued most,
My friend torn from me, and my mistress lost;
Call not this gloom I wear, this anxious mien,
The dull effect of humour, or of spleen!
Still, still, I mourn, with each returning day,
Him—snatch'd by fate, in early youth, away;
And her—thro' tedious years of doubt and pain,
Fix'd in her choice, and faithful—but in vain!
O prone to pity, gen'rous, and sincere,
Whose eye ne'er yet refus'd the wretch a tear;
Whose heart the real claim of friendship knows,
Nor thinks a lover's are but fancy'd woes;
See me—ere yet my destin'd course half done,
Cast forth a wand'rer on a wild unknown!
See me, neglected on the world's rude coast,
Each dear companion of my voyage lost!
Nor ask why clouds of sorrow shade my brow,
And ready tears wait only leave to flow;
Why all that soothes a heart, from anguish free,
All that delights the happy—palls with me!"

If these emphatic lines afforded a promise of the future excellence of Mr. Cowper's productions, they were equally predictive of his future distress. They breathe the same wounded spirit with many of his later pieces. The principal difference consists in the author's unacquaintance, at the former period, with the consolations of the gospel; and his knowledge of their worth, with a sense of their loss, at the latter. The breach was already made, which nothing but the balm of salvation could heal; and that, no longer than it was infused by appropriating faith. The season was at hand when that restorative became indispensably necessary. Mr. Cowper accepted the appointment of Clerk of the Journals in the House of Lords, in lieu of the more advantageous offices which he had relinquished, hoping that his personal attendance would not be requisite: but this expectation also was frustrated, and the necessity of appearing in public overwhelmed him with dismay; while his unwillingness to renounce every prospect of earthly comfort, his fear of injuring the patron who had repeatedly recommended him to promotion, and the urgent exhortations of his intimate acquaintance to surmount a diffidence that appeared to them so unreasonable, excited a tumult in his breast which filled him with inexpressible anguish. In this deplorable condition, his brother John, who had taken clerical orders, made the utmost exertions to tranquilize his mind by such religious arguments as he could adduce; but to no purpose. Mr. Madan's conversation with his afflicted kinsman was attended with different success. Mr. Cowper felt the redemption of sinners, on which he dwelt, to be the only refuge for his troubled soul; and its darkness was dispelled, almost instantaneously, by a ray of hope and peace. Mr. John Cowper was astonished at a change, which then seemed to him unaccountable. It was, alas! but transient. Imagining that the faith which is essential to salvation can be attained, was attainable by his own powers, his failure in the trial involved him in aggravated distress; and the dread of appearing before an earthly tribunal was lost in the horrors of eternal judgment. It is needless here to dwell more particularly upon a scene, the particulars of which have been laid before our readers, as far as was judged expedient, in our extracts from the funeral sermon published by Mr. Greatheed.* Let it suffice to say, that it terminated in Mr. Cowper's removal to St. Alban's in December, 1763. He remained there eighteen months, under the humane care of the late Dr. Cotton, at what was entitled the College: an institution founded by that amiable and ingenious physician, for the relief of persons under mental derangement. The latter and greater part, however, of this period, was spent by Mr. Cowper, not only in the possession of his restored faculties, but in the enjoyment of peace with God through our Lord Jesus Christ. While in a state of con-

* See Evan. Mag. for 1800, p. 457; and 1801, p. 361.

valescence, he opened the book of revealed truth; and that epitome of the gospel which is comprised in Romans iii. 25, was happily rendered instrumental to his deliverance both from worldly sorrow and spiritual despair.

The state to which he had been reduced, had broken off for ever his former connexions and pursuits; and having found the pearl of matchless price, he could cheerfully relinquish them. He sought retirement and concealment at Huntingdon, where he might often have the company of his brother alone, without being known to numerous academical friends, amidst whom he resided at Cambridge; but he could not anywhere long remain unnoticed. His appearance was striking and interesting. A most intelligent and engaging countenance, a well-proportioned figure, and elegant manners, speedily drew attention from the inhabitants of a rural borough-town. An amiable young man, a student from Cambridge, whose father, Mr. Unwin, a clergyman, then superintended a private classical seminary at Huntingdon, conceived so strong a desire for the acquaintance of this interesting stranger, that he surmounted Mr. Cowper's reserve, and gradually acquired his confidential friendship. Some other young men likewise ingratiated themselves in his esteem; and he was soon introduced to their families, which were among the most respectable in the place. His faithful friend, Mr. Joseph Hill, who had taken the care of his temporal concerns, both corresponded with, and visited him, from London. With his affectionate brother he spent some part of every week, alternately, at their respective places of abode. He resumed also his correspondence with Lady Hesketh, daughter of his uncle Mr. Ashley Cowper, clerk of parliament, in London; and with his cousins at Harlingfordbury, Major Cowper and his lady. In the last correspondent he soon discovered one, who, like himself, lived in fellowship with Christ. His letters to her, will probably appear to the serious reader the most important part of Mr. Hayley's collection. The following extract from one of them, shews how clearly Mr. Cowper discerned, and how warmly he had embraced the leading truths of the gospel, although as yet a stranger to the advantages of an evangelical ministry. "That Jesus is a present Saviour from the guilt of sin, by his most precious blood, and from the power of it by his Spirit; that corrupt and wretched in ourselves, in Him, and in Him only, we are complete; that being united to Jesus by a lively faith, we have a solid and eternal interest in his obedience and sufferings, to justify us before the face of our Heavenly Father; and that all this inestimable treasure, the earnest of which is in grace, and its consummation in glory, is given, freely given to us of God; in short, that he hath opened the kingdom of Heaven to all believers: these are the truths which, by the Grace of God, shall ever be dearer to me than life itself; shall ever be placed next my heart, as the throne whereon the Saviour himself shall sit, to sway all its motions, and reduce

that world of iniquity and rebellion to a state of filial and affectionate obedience to the will of the Most Holy."

Mr. Cowper shortly became more intimate with Mr. Unwin's family than with any other in Huntingdon; and at the close of 1765, he took up his residence entirely with them. Mrs. Unwin had always been extremely fond of reading, and was esteemed for superior intelligence; but she had been remarked for gaiety and vivacity. She soon, notwithstanding, fully entered into Mr. Cowper's religious views, and discovered a change of character that was far from being agreeable to her fashionable acquaintances. Her age exceeded Mr. Cowper's but seven years; yet as she had married very young, and was the mother of his academical friend, he naturally regarded her with a kind of filial, as well as with a spiritual affection. He thus writes of her to his cousin Mrs. Cooper:—"The lady in whose house I live, is so excellent a person, and regards me with a friendship so truly Christian, that I could almost fancy my own mother restored to life again, to compensate me for all the friends I have lost, and all my connexions broken."

In another letter, he describes the manner in which their daily time was employed. "As to amusements, I mean what the world calls such,—we have none. The place indeed swarms with them; and cards and dancing are the professed business of almost all the *gentle* inhabitants of Huntingdon. We refuse to take part in them, or to be accessaries to this way of murdering our time; and by so doing, have acquired the name of Methodists. Having told you how we *do not* spend our time, I will next say how we do:—We breakfast commonly between eight and nine;—till eleven, we read either the Scriptures, or the sermons of some faithful preacher of these holy mysteries. At eleven we attend divine service,—which is performed here twice every day;— and from twelve to three we separate, and amuse ourselves as we please. During that interval, I either read in my own apartment, or walk, or ride, or work in the garden. We seldom sit an hour after dinner; but if the weather permits, adjourn to the garden; where, with Mrs. Unwin, and her son, I have generally the pleasure of religious conversation till tea-time. If it rains, or is too windy for walking, we either converse within doors, or sing some hymns of Martin's * collection, and, by the help of Mrs. Unwin's harpsichord, make up a tolerable concert; in which our hearts, I hope, are the best and most musical performers. After tea, we sally forth to walk in good earnest. Mrs. Unwin is a good walker; and we have generally travelled about four miles before we see home again. When the days are short, we make this excursion in the former part of the day, between church-time and dinner. At night, we read and converse, as before, till supper; and commonly

* Mr. Madan's.

finish the evening either with hymns or a sermon; and last of all, the family are called to prayers."

While Mr. Cowper's time and attention were so fully occupied with religious objects, it is not strange that his mind should be impressed with a desire to preach the gospel. On this subject he remarks, "I have had many anxious thoughts about taking orders; and I believe every new convert is apt to think himself called upon for that purpose; — but it has pleased God, by means which there is no need to particularize, to give me full satisfaction as to the propriety of declining it. Indeed, they who have the least idea of what I have suffered from the dread of public exhibitions, will readily excuse my never attempting them hereafter. In the mean time, if it please the Almighty, I may be an instrument of turning many to the truth in a private way; and I hope that my endeavours in this way have not been entirely unsuccessful. Had I the zeal of Moses, I should want an Aaron to be my spokesman."—The usefulness to which he alludes in this passage, was no less than the conversion of almost all Mr. Unwin's family. The consequent alteration of their conduct excited the surprize and displeasure of their former intimates, whose round of amusements had long been undisturbed by appearances of genuine godliness. They regretted that a man of Mr. Cowper's accomplishments should have been spoiled for society by religion; and still more, that his delusion should have infected a family so extensively connected as Mr. Unwin's, with the polite inhabitants. That connexion was soon dissolved; and their resentment of the change vented itself in a calumny, to which a gross ignorance of the principles of Christian friendship afforded its sole support.

A solemn and unexpected event removed Mr. Cowper to a vicinity more congenial with his feelings, and more conducive to his profit. In the summer of 1767, Mr. Unwin was killed by a fall from his horse. At that juncture, Mr. Newton, then curate of Olney, was travelling thither from Cambridge, and called upon Mrs. Unwin, by the desire of the late Dr. Conyers, who had learned from her son, about six months before, the happy change wrought in her mind. Mr. Newton found the family in the depth of affliction for their recent and sudden loss; and as they proposed shortly to remove from Huntingdon, he invited them to fix their abode at Olney. They repaired in the following October, to a house so near the vicarage in which he lived, that by opening a door way in a garden-wall, they could exchange mutual visits without entering the public street. Mrs. Unwin kept the house; and Mr. Cowper continued to board with her, as he had done in her husband's life-time. Their days were spent nearly as at Huntingdon; except the differences produced by a substitution of frequent evangelical worship for the daily forms of prayer, — the advantages of a more extended religious intercourse, — and the peculiar friendship of

Mr. Newton. At the recommendation of the latter, Mr. Cowper's capacity of doing good to the poor, was enlarged by the liberal assistance of the late Mr. Thornton, who secretly distributed the bounties which the providence of God had signally conferred upon him, by a variety of confidential almoners, exclusive of the sums which he personally administered to the relief of the distressed, and to the advancement of the gospel. Mr. Cowper had previously exerted to the utmost his confined ability for similar purposes. While at St. Alban's, he had undertaken the charge of a little boy, who was in imminent danger of ruin, through the depravity and consequent misery of his parents. At Huntingdon he had put this child to school; and having brought him to Olney, he re-visited St. Alban's the following year, in order to bind him apprentice to a useful trade. This lad, whose name was Richard Coleman, afterwards settled at Olney, and married a favourite servant of Mrs. Unwin, whose daughter, by a former husband, was brought up by that lady. It is to be lamented, that neither she nor her father-in-law proved worthy of the charitable advantages by which they were distinguished; but the acceptance of such exertions in the sight of our Heavenly Father, is independent of the success with which they may be attended on earth. Mrs. Unwin, whose income was larger, employed it, to an unusual degree, in the relief of poor families.

Mr. Cowper's epistolary intercourse with his friends and relations, became, from whatever cause, less frequent, after his settlement at Olney. The distance from Cambridge being greatly increased, he could only occasionally enjoy interviews with his brother. In February, 1770, he was called thither to attend one whom he so dearly loved, in his last illness. He expired the 20th of the following month, after having afforded the most satisfactory evidence, that his brother's zealous and affectionate endeavours to promote his spiritual welfare, had not been in vain.

During the interval that elapsed between Mr. Cowper's retirement from London and this period, it does not appear that he had employed his poetical talents, except in a few occasional hymns. They were, however, then called forth, by a friendly compact with Mr. Newton, to supply his congregation with a new assortment of hymns for public worship. Those which, in the first edition of the Olney collection, are distinguished by the letter *C.* prefixed, demonstrate how well he could adapt his compositions to the purposes of evangelical devotion. The degree to which his mind was then absorbed in religious engagements, and the exalted comfort he enjoyed in communion with Christ and his people, would not probably have been accommodated with ease to subjects of a less spiritual nature. It is remarkable, that as the afflictions which suspended his poetical essays, preceded his religious convictions, so his

attention to composition was renewed before his privation of spiritual comfort. Religion, therefore, appears rather to have stimulated than to have impeded his poetical exertions. Had his spiritual enjoyments extended throughout his life, it is probable that he might not have written so much; but what he had written would doubtless have been more uniformly marked with spirituality, and more elevated by heavenliness of mind.

An important change would, in that case, also have occurred in his temporal condition. Mrs. Unwin's son had taken orders; and her daughter was married to an evangelical clergyman. Her intimate friendship with Mr. Cowper had been matured by an exchange of mutual kindnesses for several successive years; and, after their removal to Olney, by dwelling together without other inmates. The cordial esteem and filial affection which Mr. Cowper had at first entertained for her, gradually assumed the similitude of a conjugal attachment. They had no prospect of separation during life; and without a matrimonial union, so intimate a connexion between them was liable to malevolent aspersion. The difference of their ages was trifling, compared to that which had subsisted between a Howard, or a Johnson, and the companions for life who were chosen by those eminent men: probably from motives somewhat similar to those which induced Mr. Cowper to propose marriage with Mrs. Unwin. The time for accomplishing their union was fixed, when his relapse into constitutional melancholy frustrated their design. It afforded to Mrs. Unwin an occasion of proving herself worthy to have been the wife of Cowper. She devoted her own life to the preservation of his; and it pleased God to prosper her efforts to that effect, though not to fulfil her hopes of his complete recovery. Her fortune, her time, her health, her comfort, and (in some degree) her reputation, were sacrificed to his safety and relief. His heart was deeply sensible of what he owed to her; and he only waited for deliverance from the distress of mind which unfitted him for every social engagement, to complete that which he had formed with Mrs. Unwin. He has repeatedly said, That if he ever again entered a church, it would, in the first instance, be to marry her. So groundless were the reports that have been circulated, at later periods, of the probability of his marriage with other persons.

(To be concluded in our next.)

QUERIES.

1. How may we discover a call to fill any particular situation in the dispensations of Providence?

2. If after having obeyed a similar call (in consequence of divine direction) is it lawful to recede? S. T.

HOPE, IN THE LAST EXTREMITY.

THE SUBSTANCE OF A DISCOURSE FROM JONAH II. 4.

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

THE greater part of the prophecies contain but little history; but this book is an exception. It is a history of a prophecy against a city, which at that time was the metropolis of the world. It affords a singular example of the influence which the true religion, as presented among the Israelites, had upon the surrounding nations. When we read of the idolatrous Gentiles, we are apt to think they were altogether sunk in ignorance; and without any means of knowing better, except what were afforded by the light of nature. But in those early times, God had a people, as he hath now, who were witnesses for him; and whose testimony left a strong impression on the minds of mankind about them. If Jonah, when overtaken by the tempest, had been a Heathen, and had committed a crime, the mariners might have been alarmed; concluding, from their general notions of an unseen Providence, that vengeance had overtaken him; — but when they were told that he was an Hebrew, — and feared Jehovah, the God of Heaven, who made the sea and the dry land, but had fled from his presence, — then were they "exceedingly afraid." They had heard, no doubt, of this God of gods, who was worshipped by the Hebrews, and trembled at his judgments. So when Jonah entered into Nineveh, and threatened its overthrow, if he had been an Heathen soothsayer, his message might have influenced a few; but government would doubtless have apprehended him, and either have punished him as a disturber of the public peace, or confined him as a madman; but finding him to be a prophet, sent by Jehovah, the God of Israel, whose judgments upon Egypt and other nations had rung thro' the world, they were struck with amazement. The king rises from his throne, lays aside his robe, covers himself with sackcloth, sits in ashes, and causes a fast to be proclaimed, accompanied with an admonition for every one to turn from his evil way, saying, "Who can tell if God will repent, and turn away from his fierce anger, that we perish not?" Great is the force of truth and true religion upon the conscience!

But let us observe more particularly the story of Jonah, in which we see an affecting example of human depravity, and of the mystery of Providence. God commands him to go and prophecy against Nineveh: a great city, north of Judea. He dislikes the errand; and, in downright rebellion, takes a ship for Tarshish, — a sea-port of the Mediterranean, in nearly a

southern direction. But whither can he flee from God's presence? Though suffered to take his course for a while, he is soon pursued. A tempest overtakes him. One would have thought his restless mind must have anticipated it, and been the first to interpret it; but instead of this, all parties are alarmed before him: — he is asleep at the bottom of the ship. A guilty mind cannot be always on the rack of reflexion; yet its repose is not peace,— but the stupidity of horror and wretchedness. The rebuke of the ship-master seems scarcely to have awakened him. At length, however, the lot of God falls upon his guilty head: and now we have to witness a most humiliating sight; — a prophet of the Most High God, arraigned at the bar of a company of Heathen sailors! We should have said, Let it not be known to the Heathen! He, if he could have prayed at all, would have said, "Make me not a reproach to the foolish." But God says, "It shall be known." He knows how to vindicate the honour of his name, without having recourse to the little arts of concealment, of which creatures commonly avail themselves. The whole must come out; —his country, his religion, his character, his sin!—And do the Heathens reproach him? If they had, we could not have wondered; but it operates in a different way. God knows how to soften the hearts of men by that which we might expect would harden them; and things which appear to us injurious to his cause, shall tend to establish it. They appeal to him what they shall do to him; and he pronounces his own doom. Humanity, notwithstanding, and the fear perhaps of incurring the displeasure of his God, struggled hard for his deliverance; but struggled in vain. He must be cast away, or they must all perish. No time is to be lost, — they must come to a decision. Lifting up their eyes to Heaven, they appeal to God for the painful necessity under which they acted; and then, taking up the unhappy man, "cast him into the sea."— Reader, had you and I been spectators of this affecting scene, and in possession of our present views, we should probably have not only dropped a tear over the watery tomb of the prophet, but have exclaimed, How unsearchable are God's judgments, and his ways past finding out! Viewing the effect of all upon the mariners, we should have seen men, who till now were strangers to Jehovah, calling upon his name; — we should have seen, perhaps, the hopeful conversion of many, and rejoiced in the "sacrifices and vows," which on this mysterious occasion were offered; but, what would have been a damp to our pleasure, we should have seen Jonah himself committed to the deep, prayerless, and, to all appearance, without a ray of hope! But O! the depth of the riches of the wisdom and knowledge of God! When the closing wave had parted him from human observation, divine Providence still follows him. He is swallowed by a *great fish;*

probably a shark*. In this perilous situation, his life and consciousness are preserved; and here he is brought to his right mind. From hence, he who could not offer one petition while in the presence of the mariners, "prays unto Jehovah his God." What were his prayers and the works of his mind, he recorded after his deliverance. A part of it is contained in the sentence on which this discourse is founded—"Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple." It describes the crisis of his distress, the moment he was sunk to the greatest despondency, bordering on utter despair; out of which he is recovered by the hope of divine mercy.

"I said, I am cast out of thy sight."—Did he mean that he was now beyond the reach of God's omniscience? No; though mortal eyes could follow him no farther, he was well aware of his being naked to the eyes of him with whom he had to do. His meaning was, I suppose, that he was cast out of God's favour; alluding to the practice of princes and great men, who admit their friends into their presence, but banish those who have offended them out of their sight. Thus the divinely-favoured land of promise is described as that on which "the eyes of the Lord were set, from the beginning of the year to the end of the year:" and thus the children of Israel, when they had for a long time offended God, are said to be removed by captivity out of his sight. Now Jonah had been favoured of God in several ways:—As an Israelite, he had long enjoyed the means of grace, of which those of other nations had been destitute: but now he is deprived of them. "No more shall I peruse the lively oracles of Jehovah! no more frequent his temple, in company with his people! no more join in the melody of Sion! Far from the holy abodes of hope and peace, I die alone! no fellow-servant of God to attend me in my last hours! no eye to pity me, nor hand to help me! I die an outcast, an outcast of the heathen!" He had also been highly honoured in being made a prophet. The Lord had employed him as an ambassador extraordinary; but having offended him, he appears now to be cast off. "God," as if he should say, "will employ me no more. In this shameful and painful manner ends my stewardship." Finally, As a religious man, he had enjoyed communion with God, and cherished hopes of everlasting life: but now, what can he think of himself, and of his prospects for eternity? If by this language he meant that all was over with him, for this world and that to come, it is no more than might be expected. Sin must needs cloud our evidences for Heaven, and render our state doubtful. "They that observe lying vanities, forsake their own mercies."

There is something in this language peculiarly awful. Of all the ills that can befall us, being cast out of God's sight is the most to be dreaded; because this is the source and sum of evil.

* See Parkhurst's Greek Lexicon, on κητος.

As God's presence is Heaven, to be cast out of it is Hell. Deprived of his favour, what is life, even though we were possessed of every earthly comfort, and could insure it for a long series of years? What then must it be to one in the very article of dissolution? To live without the divine favour is dreadful; but to die without it, is much more so.

It is also observable, how the punishment corresponds with the nature of the offence; and this we shall find to be a general character of the divine administration. They that receive not the love of the truth, are given up to believe a lie; deceivers are deceived; adulterers are cast into a *bed*, and those that have committed adultery with them; and they that have loved cursing, the curse shall come upon them, as oil into their bones. Thus Jonah fled from the presence of the Lord; and now his conscience forebodes the issue, "I am cast out of thy sight."

There are two other remarks which present themselves from this desponding sentence, of a more pleasing complexion. One is, that, happily for him, it was only *him that said* it. It was the punishment awarded by conscience at the time; but the awards of conscience are not final. They respect what ought to be, if we had our desert; but not always what shall be. Sovereign mercy reserves to itself the right of revising and reversing these decisions. If the Lord had said Amen, all had been over with Jonah; but "his thoughts are not as our thoughts, nor his ways as our ways: as the heavens are higher than the earth, so are his thoughts higher than our thoughts, and his ways than our ways." "Zion said, the Lord hath forsaken me;" but the Lord her God did not say so too!—The other remark which offers is, the *piety* or *godliness* which appears even in the despondency of this good man. How different is the spirit of it from that of Cain! Future punishment is sometimes distinguished into a punishment of *loss* and a punishment of *sense*. The latter is the dread of the wicked. Could they but be exempted from positive misery, they would not be much concerned for the loss of God's favour; nor indeed at all, but as depriving them of natural enjoyment: but it is not thus with a good man. The loss of God's favour is, to him, the heaviest of all punishments. This was the distress of Jonah. One sees in him also, in his darkest state, a tenderness of sinning against God, by being any otherwise accessary to his own death, than as owning what was his desert. Some men, if they had felt half his burden, would have plunged themselves into the sea: but he, humiliating, as it must be, pronounces his own doom, and submits to be cast away by their hands!

But we have now arrived at the period of his dejection. Lo, when he was just giving up all for lost; nay, when he had actually pronounced his doom; when death had laid hold upon him, and he seemed already in his grave,—a thought glances

across his mind; a gleam of hope accompanies it:—yet, before I die, "I will look again toward thy holy temple!" This thought proves a resurrection to his soul.

But, let us observe what it was on which his hope at this affecting crisis caught hold. Was it the temple, the material building, to which he looked for relief? Surely, not. An Israelite in name only, might have indulged a superstitious confidence in the place: but Jonah looked farther. It was to the temple, with respect to *him that dwelt therein*, and the manner in which he dwelt therein, namely, *upon the mercy-seat*, or *propitiatory*, that he looked. If expressed in New Testament language, it would be looking to God through a Mediator, who is our Advocate with the Father, and whose advocacy is founded on his having been made a propitiation.

The encouragement which the prophet felt to look toward the temple for relief, appears to have arisen from two sources, namely,—*scripture* and *experience*. The prayer of Solomon at the dedication, was recorded in the scriptures, and must have been familiar to every godly Israelite. After having enumerated divers particular cases, he adds,—"What prayer and supplication soever be made by any man, or by all thy people Israel, who shall know every man the plague of his own heart, and shall spread forth his hands toward this house, then hear thou in Heaven thy dwelling-place, and forgive, and do, and give, &c. 1 Kings viii. 39. This was doubtless a directory for Jonah, when other help failed; and the answer given to Solomon, "I have heard thy prayer, and thy supplication that thou hast made before me," turned all his petitions into promises. Here therefore was rest for the soul of every distressed Israelite, throughout their generations; and for Jonah, though in the most deplorable state. "I will look," saith he, "toward thy holy temple; and hear thou from Heaven thy dwelling-place; and forgive, and do, and give!" To scripture-direction was added former experience. The language implies, that this was not the first time that Jonah had looked to the temple for relief. He had looked before, and would now look again. It had long, no doubt, been his practice, under every load of guilt or sorrow of any kind, to repair to the mercy-seat, where Jehovah had promised to commune with his people. This, to Old Testament believers, was as common as coming to "the throne of grace, that we may obtain mercy, and find grace to help us in time of need," is to believers under the New Testament; and having formerly found relief in looking, they would be encouraged to look again. It is a good use to make of past experiences, to take encouragement from them, to make renewed applications for mercy. They are not designed for a pillow of repose under the load of a guilty conscience; nor the source from which our comfort is to be derived; but a directory to point us to the Sa-

vlour, and an encouragement that we shall not apply to him in vain.

From the whole we learn the following important instructions:—First, The great evil of departing from God, and of flying in the face of his commandments. The story of Jonah leaves an impression behind it of the justness of his own reflection, "They that observe lying vanities, forsake their own mercies." What are all the reasonings of the flesh against God's revealed will? Vanities, lying vanities; the end of which, if grace prevent not, will be death. Secondly,—Yet if any one have sinned, let him not despair. While there is a propitiation, an Advocate with the Father, to despair were to add sin to sin. Thirdly,—If, through sin we have lost the light of God's countenance, and would recover it, it must be sought in the same way as that in which we first obtained it. If ever we regain rest to our souls after having backslidden and lost it, it must be by applying to him, as guilty, unworthy, and perishing sinners, intreating to be forgiven through the bloodshedding of the Saviour. This was the manner in which we first looked; and in this manner we must look again. Fourthly,—Draw no positive conclusions of the state of the dead from what we see in the last hours of their life. There may be no ground to conclude any thing in their favour: yet the case of Jonah is sufficient to deter us from concluding that they are lost. Had we been present when he was convicted and cast away, and had seen the manner in which he went down to the watery grave, we might have drawn an unfavourable conclusion of him. All that took place of a favourable kind, was after every human eye had left him. Such a case proves the possibility of a penitent and believing look to the mercy-seat, when the party is removed beyond the ken of human observation; and this is sufficient to teach us our own ignorance, and incompetency to judge of the future state of any individual. GAIUS.

ON THE SUPPORT OF CHRISTIAN MINISTERS.

Gentlemen, *To the Editors.*

I BEG leave to address you once more on the support due to the faithful ministers of the gospel for their important services. In my last *, I endeavoured to examine with candour and impartiality,—"What is a just remuneration from the members of a congregation to their minister?" I hope that the subject has been seriously considered by the professors of religion, who read your Magazine; and that it is their determination to follow the dictates of equity. To those who are ready to grudge a subscription, no higher standard shall be proposed; but let them take heed that they do not fall below it. The generous disci-

* See the Evan. Mag. for last November, p. 437.

ples of Christ, who are many, are not numbered with this class, nor are referred to the same rule; they are left to the dictates of their benevolent hearts, which will suggest liberal things, and thus display their respect for the ministry of the gospel, and delight in the ordinances of the sanctuary!

Stewards and Deacons, ye are intreated to consider, that on you, in a great measure, the efficacy of the reasoning on this subject depends, and to exert yourselves in your important office. Circulate the letters on this subject in the congregation, among those who do not give what is equitable; and try to stir them up to do justly. Persons who are rising in the world, remind of their obligations to an increase of support; and let not one who is able to give, continue attending from month to month, without being applied to for his equitable subscription. Remember, my friends, it is as much your duty to attend to all these things, and to make it your business to attend to them, and for this purpose to know who the people are that statedly come to worship, as it is for a minister to preach the gospel purely and faithfully, and to seek the salvation of all who hear him.

It is particularly recommended in small congregations, to make the utmost exertions for the support of the minister. Persons of substance residing in such places, should feel themselves under peculiar obligations to devise liberal things; and all should stand forward according to their abilities. The deacons should not forget one individual who can lend the smallest aid. What wonders did Mr. Wesley do by the penny a week, which the poorest of the people were accustomed to give! But when all in the congregation have done what they can, in the present state of things, while all the articles of living are so high, there is need of more. It is therefore earnestly to be wished, that the opulent christians in a county, would regard it as a duty to subscribe to the aid of every small congregation in that county. Five guineas a year distributed in this way by the richest, and half that sum by a second class of people, of less substance but equal generosity, would increase the salary of ministers of poor and small congregations, at least twenty, or five-and-twenty pounds a year.

There is another resource:—London contains a very great number of opulent christians, who were originally from the country. If these good men were to subscribe to each of the small congregations in their native county, as a token of gratitude for benefits there received, and more especially to the one where they attended in their early years, and perhaps found spiritual benefit, or were admitted to communion with the church, it would be a very suitable and acceptable display of christian benevolence, and tend to the advancement of the kingdom of Jesus Christ.

In opposition to all which has been adduced in the way of

reasoning and exhortation, some think it sufficient to say,—"It is good to keep ministers poor:" but no one is pleading for riches, but a competent provision. The objectors have surely forgotten the mind of God, as expressed by the lips of Agur, in Prov. xxx. 7—9; for he represents the temptations of poverty to be very great, as well as those of riches. The desire of the advocate for ministers, is to place them remote from both. In order to bring the judgment of these gentlemen to coincide with his, he only wishes for them, what they wish for ministers, That the Lord may make them poor for seven years. Like Nebuchadnezzar, they will learn wisdom, and at the close of that state of probation, give up their objection.

The mere representation of the matter will carry with it sufficient motives to thousands, who never before attended to the subject. Others need only to be told, that it will conduce greatly to the comfort of ministers and their families, and is really necessary for their support; and besides that, it is but an equitable return for their laborious and affectionate services.

It might, in addition, be urged on such as feel not the force of these motives, that their own interest is at stake; because mens' observance of their duty and the blessing of God, are so closely connected, that without the former, a professor of religion has no reason to expect the latter. We have full proof of this from the mouth of God himself in the prophecies of Haggai, (ch. i.) but more particularly to the subject now under discussion, in Malachi iii. 8—10. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Compare with this passage Nehemiah xiii. 10—12. The matter is recorded for the instruction, doubtless, of every succeeding age, that the sin of withholding from the ministers of religion their due support, restrained the divine blessing, and provoked God to send a curse in its place; and that he, in infinite mercy, desirous of loading them with benefits, enjoins the observance of their duty to his servants who ministered in his sanctuary, in order that he might remove the curse, and pour upon them the fruits of his bounty in rich abundance.

The advancement of religion in our dear native country, is another consideration of the greatest weight. It has pleased God, in an eminent degree, to diffuse of late, a spirit of attention to the word of life, a readiness and desire to hear it beyond what was formerly known; and there seems hardly an obstacle in the way of a more extensive propagation of the gospel, but a want of due support for the ministers of Christ. Should this be wanting?

To conclude, Let every professor of religion consider the matter seriously, as in the presence of the heart-searching God; and examine whether he has sowed sparingly or bountifully; and let him, for the time to come, render to the ministers of Christ their due, as well as to others. Let deacons, especially, reflect how much depends on them. Let all weigh with serious attention the dictates of the Spirit of God on the subject in 2 Cor. ix. 7—14. Gal. vi. 6, 7. and 1 Tim. v. 17, 18. Let prayer succeed meditation: and when you rise from your knees, let the heart suggest what is duty, and act according to the dictates of this sober and pious hour.

I am, Gentleman, your most obedient, humble servant,
London, Feb. 19, 1803. A. Z.

N. B. When plans, however reasonable and beneficial, are left as orphans to the care of the wide world, they often, in a considerable degree, fail of their effect. But when a few public-spirited men form themselves into a committee, and undertake the patronage of the business, it has a thousand-fold greater success. It is most devoutly to be wished, that some gentlemen in London would step forward, and take the charge of this proposal; and by some means press it home on the attention of the managers and individuals of every congregation in the kingdom. Your labour of love, gentlemen, will not be lost. The words of Jesus to his faithful disciples at the last day, will be found applicable, and be addressed to you:—"I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me.—Verily I say unto you, inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

ON TRUTH.

THERE never was an error in the world but what had some resemblance to truth, either more or less: and hence it is there are enquirers after truth, who are deceived by a specious appearance, and thereby are unwarily drawn aside into the paths of error. If we consider the numerous controversies which are now, and ever have been in the world about religion, and what diversity of opinions there are on almost every article of the Christian faith, we shall be ready to conclude there are more errors in theology than in any other system. Perhaps this may occasion some pious Christian, as it does the men of the world, to think rather hardly of God, because that which most intimately concerns our best interests, is so perplexed with disputes. Some persons, not willing to give themselves the trouble of thinking seriously on the subject, have concluded, that since the doctrines of Christianity appear so dubious, they are not very important; and hence arises the modern opinion, that it does not signify much what a man's faith is, if his practice be

but right. I believe this is the true cause of that general indifference to religious opinions which prevails so much in the world. This is the error of the times; and many good men have fallen into it. For the satisfaction of those whose minds are unsettled on this subject, I will briefly endeavour to point out the causes of error, and best method of attaining a just idea of the fundamental doctrines of Christianity.

The principal criterion of truth is, that it is consistent. The more you examine it, the brighter will its evidence appear. The resemblance of error to truth is only on one side; and if you carefully survey it all round, you will detect its fallacy. Hence, in order to form a just judgment, a man must have a comprehensive understanding, that he may be able to view all the several parts of a subject at once, to see their relation to each other, the various consequences necessarily resulting from them, and the difficulties with which they are attended. This qualification is especially useful in finding out the true sense of scripture. Many persons form very inconsistent notions of divine truth, by confining their attention to one or two detached passages; therefore it is necessary in a text, to observe how it accords with the rest of the Bible; and, in examining a doctrine, to observe its conformity with others: this is properly called the Analogy of Faith. But all men do not possess a comprehensive understanding, so useful in investigating the truth. For the comfort of every true Christian therefore, let it be observed, there is another qualification more important, and which partly supplies the want of this; I mean holiness of life. Now none can rightly obey the commands of God, but those whose hearts have been regenerated by the Spirit of God; then have they tasted that the Lord is gracious. They have seen the odiousness of sin, its desert, and their danger by it; they have felt the power of the Spirit in enabling them to repent, and in giving them faith to believe on the Lord Jesus Christ; they see his amazing love in dying for them, the inestimable value of his atonement, and his complete sufficiency to answer the demands of God's law; they see the inflexible justice of God the Father, his infinite mercy, and his unspotted holiness, strikingly displayed in the plan of human redemption; and they feel the power of the Spirit enabling them to subdue their sins, and to render sincere obedience to the commands of God. The Apostle says, "It is a good thing that the heart be established with grace." And indeed so it is: an experience of the grace of God towards them, mightily strengthens their belief of the truths of the gospel. Will they, who have seen and felt all that has just been mentioned, deny the doctrine of human depravity, the deity and atonement of Christ, the divinity and agency of the Spirit, and the necessity of repentance, faith, and good works? No: they are rooted and grounded in love; they have a witness within themselves of the truth of these doctrines; they will firmly adhere to the genuine peculiar principles of Christianity, though

they cannot answer every objection which may be raised against them; nor shall the ingenuity and sophistry of unregenerate men, often prevail so far as to pervert them from the faith of the gospel.

If it be true, that there are more errors among professing Christians, than among philosophers of any class, the reason is, there are no doctrines in any of the sciences so diametrically opposite to the inveterate prejudices of the human heart as those of Christianity are. But the truth of this assertion wholly depends upon the signification which is annexed to the term *Christian*. Some there are who assume this name; but have no more right to it, than the idiot has to be called a mathematician. Those who really are Christians, by reading the same Bible and being taught by the same Spirit, are nearly of the same sentiments; but because they have been accustomed to view things through a different medium, and to use different terms, there appears more difference among them than in fact there really is.

Theological errors, and indeed errors of every kind, may be partly attributed to the ignorance which necessarily attends this state of mortality. This reason is sufficient to account for errors in lesser matters of religion; but I apprehend, it is inadequate to account for those which relate to the more essential parts: for any man of a moderate capacity, notwithstanding the imperfection of his reason, reading the Bible under the ordinary influences of the Holy Spirit, will not make such gross mistakes about the main truths of Christianity as we hear daily in the world. The grand cause is, that men enter upon the study of theology with depraved hearts. However detrimental ignorance may be to the cause of truth, a depraved heart and ungodly conduct are more so. When men neglect the plain declarations of scripture, they are never likely to understand its more mysterious parts. The doctrines of the gospel are directly levelled at pride; which, of all other vices, is the most universal, and the most deeply rooted. Their hearts will revolt at them: and when men will not attend to the Bible, but indulge their own imaginations, they will fall into an infinite variety of errors: there is no end of speculation. They may choose what system they please, or frame a new theory for themselves. It signifies very little what system they adopt in preference to others, or whether they believe in any at all; for they only seek to gratify a vain curiosity, and do not consider the influence which their principles should have upon their conduct; whereas the children of God "desire the sincere milk of the word, that they may grow thereby." The doctrines of Christianity are of very little use, when they are abstracted from its practical influence. All the knowledge which God communicates to his children, is given to them for their improvement; and they only can expect to have greater degrees communicated unto them, who carefully improve that which they already possess: "For, whosoever

hath, to him shall be given; and he shall have more abundance: "but whosoever hath not, from him shall be taken away, even that he hath." Matt. xiii. 1. "If any man will do his will, he shall know of the doctrine, whether it be of God." John vi. 17.

Upon the whole, he who diligently obeyeth all known truth; who reads his Bible in a dependence upon divine illumination, and compares one part with another, and the whole with his own experience, takes the best method to find out the truth, and get the comfort of it to his own soul. FABIUS.

ORIGINAL LETTER FROM THE REV. MR. ROBE,

MINISTER OF KILSYTH, SCOTLAND,

TO THE REV. S. L——, LONDON;

Respecting the great Out-pouring of the Spirit of God on the Ordinances, and the Revival of Religion in the West of Scotland at that Time.

REV. SIR, Feb. 22, 174[illegible].

I HASTEN to gratify your wishes, "to know how the work of God goes on with us; and I make no doubt but the account of it will fill your heart with joy, and your mouth with praise. The Lord's appearance in his glory, to build up his Zion, continueth and increaseth. There was a proposal from the praying societies at Edinburgh, transmitted in short printed memorials to us and other places, to set apart Friday the 18th, now past, for thanksgiving to the God of our salvation, for what he has done in watering several corners of this church; and for prayer, that it may be more general. The societies met at night: Mr. Sp—s assisted me: we had a good and great day; the Holy Ghost was poured forth, and there was a serious concern apparently among the people. Mr. S. and I had much dealing with many after the sermon; but it was only with those who had been under soul-exercise before. But hear now the wonders of sovereign grace, to worthless and sinful minister and people! Whereas the awakening influences of the Holy Spirit had been suspended for three winter-months, they appeared again in this congregation on Sabbath se'ennight. Since which day, nine has been with me, under such concern as obliges them to seek after instruction and direction. I heard last night of two others, who have not been with me. Two of those awakened last Lord's Day, are under great distress; one of them was lately married, and of a blameless life. The Lord can overcome, when he pleases, the excuse of "I have married a wife and cannot come." The other is a married woman, who never was of a religious character, but descended of godly parents, deceased some years since; and I hope the Lord is now beginning to hear the prayers that they formerly put up

for their children. Dear Sir, praise and give thanks to the God and Father of our Lord Jesus Christ, for these new visits of mercy, that it may be continued; and that I may have grace and strength given me to improve it for myself and them, to the glory of God; and that in this "accepted time and day of salvation," we may not "receive the grace of God in vain." All these are awakened without those painful effects upon their bodies, which have been (though unjustly) objected against in other cases.

There were also, about three weeks ago, about ten boys in the town of Kilsyth, who of themselves associated for prayer: some of them had been the most wicked in the place. They are reformed, meet twice a week, and are in a hopeful way. The Lord has done all this for us, for his holy name's sake, and hath shewn himself to be the hearer of prayer. And when for three months he had proved that I could not awaken one soul with all my earnest endeavours, he hath done it when I was not looking for it; and manifested that it is altogether his work, and it should be wonderous in our eyes. At Cumbernaud, a door great and effectual is kept open, though there are many adversaries, and great opposition made by some.

At Cambusiang, I hear they observed Friday the 18th, congregationally; and there was a great concern and uncommon motion among the people; but have heard no particulars. I have accounts this week that the awakening continues at Gargunnock, in some degree, and at St. Ninian's; and that every thing proceeds hopefully in these congregations. I have learned also this week, that this blessed work has entered into other congregations about Muthel; but having no particulars, I have written to Mr. H. from whom I expect soon to hear. It is certain the work is in some degree in Kilmarnock, near Dumbarton.

I have thus given you what occurs to me at this time: you'll doubtless, when you see Mr. Whitefield acquaint him of this, and that I remember him frequently in prayer. I long for your meeting with Count Z. and to hear some particulars of it. I have a kindly and warm heart toward the Moravians. Wherein they are otherwise minded, I hope the Lord will enlighten, and shew it unto them.

To the above I add (from the same hand) an Extract from the Parish Church Session Records.

Manse of Kilsyth, March 19, 1751.

"The session being met for prayer, by appointment, the names of above an hundred persons were read, who were brought to the knowledge of God in that singular work of God, in this parish, in the year 1742 and 1743. Five of their number are safe landed, having finished well, and left an honourable profession to posterity of the grace and power of God in their

souls. The rest are now alive, and do honour to their profession, by an exemplary holy life and conversation."

The above extract is signed by the parish-clerk, six elders, and deacons.

N. B. Here were nine years proof of the grace of God having changed their hearts, in keeping them unspotted in the world. O! for such glorious gospel-days again in that land, once so highly favoured with gospel-messengers, and gospel-grace!

I am, Sir, yours,

Pimlico. J. DUNCAN.

PROTESTANT UNION.

FOR THE BENEFIT OF WIDOWS, &c.

DEAR SIR, *To the Editor.*

WHILE the concerns of the soul are incomparably more important than those of the body, a due attention to the temporal welfare of our fellow-creatures is indispensable to that philanthropy which originates in the love of God our Saviour. I rejoice, therefore, that, among the various plans for the Lord's glory and the benefit of human kind, which the Evangelical Magazine has been instrumental to promote, that of the Protestant Union, for the support of ministers' widows and children, is to be numbered. I rejoice also to learn, that so benevolent an object has succeeded, in one respect, beyond the hopes of its most sanguine friends; so that, within little more than four years from its institution, a prospect arises of increasing the annual support that may be allowed to the widows of deceased ministers.

The plan of this society may, therefore, be considered no longer as merely an experiment, but so demonstrated to be effectually adapted to the advantage of its members. The firmer its foundation, and the more beneficial its consequences, the more earnestly it is to be wished that a greater number of necessitous, yet respectable persons, might share its happy effects. These are, at present, extremely circumscribed; and I apprehend will become still more so, in proportion to the duration of the society, except an essential error in its original regulations can be seasonably corrected. Having consulted with some of the most active members of the Protestant Union on the subject, it appears that such an amendment cannot properly be adopted, without the implied consent of the subscribers at large. I have, therefore, by the recommendation of other friends of the institution, resolved to urge so important a measure upon the general attention, by the channel of your Magazine, that the members of the society may be prepared for its discussion at their approaching annual meeting.

The present number of those who are likely to derive benefit from this excellent institution, is very small, compared with

the multitude who are liable to feel the need of its relief: and even this small number is most probably composed, in a principal measure, of those persons who would be less affected than others by the want of it. These remarks derive confirmation from the comparatively few ministers who have subscribed, that their surviving families might reap the benefits of the institution; and from the probable proportion of those among them, who possess some property, independent of their salaries as ministers. I venture to ascribe these facts to an error in the original regulations; an error which was foreseen and pointed out, at an early period, by some of the trustees; and which, I apprehend, has now received full demonstration from experience. While ministers were required to pay a sum, from five to three guineas, annually, in order to procure a future and contingent advantage to their families, the trustees were conscious that the usual salaries of Evangelical Ministers, whether in or out of the established church, are inadequate to such a sacrifice. In a note annexed to the rules of the society, it was therefore observed, that "these sums were expected to be raised by collections in the congregations whose ministers became members of the Protestant Union." Its founders seem to have been led to this expectation, by a charitable supposition, that congregations were animated by disinterested liberality; for it is evident that such collections would produce no manner of benefit to the congregations that raised them, if their minister should remove to another; which so frequently occurs, that it may always be reasonably apprehended. It is also to be considered, that evangelical congregations are seldom very rich. It is often difficult for them to raise the miserable pittance by which their ministers, who have families, are preserved from starving. They might indeed be excited to club their weekly pence, to insure themselves against seeing the widow and children absolutely perish before their doors, at a future period, when it would be out of their power to help them; but it is wholly uncertain, at present, whether their exertions would prevent such a catastrophe. After contributing for ten or twenty years, their minister might remove (for it might in some cases be his duty); and if he should be succeeded by a minister disqualified to become a member of the Protestant Union, all their past sacrifices would be ineffectual. In some cases, they doubtless might raise, among them, his subscription to the fund, with no great inconvenience to themselves; and I hope, for the honour of the gospel, that such instances are to be found: but I know not a single case, in which a congregation has subscribed for their minister. Every poor minister, within my own knowledge, who is member of the Protestant Union, has been enabled to become so by external and incidental assistance. If there are exceptions, they deserve to be honourably distinguished; but I do not see how they are to be

made known, for the imitation of others, while the minister only can be acknowledged as the subscriber.

On these grounds, and on more than your limits will admit me to allege, I would earnestly recommend to all the members of the Protestant Union, to enlarge the sphere of its usefulness, by admitting congregations to subscribe, as distinct bodies, upon the terms that the widows and children of these ministers, whoever they may be, that terminate their labours in a stated connexion with them, shall reap the benefit accruing from their subscriptions. The ministers who remove from such congregations, may be allowed to continue subscribers in their own names, if they are able to do so, and were not individually disqualified previous to the subscription of their congregations. Ministers who are already, or who may hereafter become members of the Protestant Union, if they form a connexion with such congregations, will of course be relieved, for the time they remain in that connexion, from their personal subscriptions. If any congregation, through particular circumstances, should prefer to raise at once a sum that may entitle them, without farther subscriptions, to the relief of their ministers' family, four times as much as the annuity that would be due to his widow, may be accepted in full of all demands.

If I could foresee any disadvantage, or hazard, liable to arise from such an alteration in the rules of the society, I would fairly state it; but I am not aware of any. If any such should occur to others, I beg them seriously to consider whether it is not greatly overbalanced by the following obvious benefits that would result.

1. The plan of the Protestant Union would be rendered consistent with what is evidently its fundamental principle. It depends for its main support, not upon disinterested beneficence, but upon reciprocal advantage. Its members are called upon to make a moderate present sacrifice, in the hope of an adequate future benefit. Yet it calls for support from congregations at present, without affording any security for such a retribution. This inconsistency will be obviated by the proposed alteration. Congregations, like other subscribers, will become interested in its support.

2. It will be established and enlarged in its sphere of usefulness, by increasing (I trust very greatly) the number of stated contributions. Supposing that, exclusive of other denominations, there are 1200 dissenting congregations in Great Britain, and that one half of these should become subscribers, — in an equal proportion of the different classes, it would add 2400 guineas to the income of the Society. Every one may diminish or augment this calculation, according to his own judgment. No one, I imagine, will dispute that the additional support would be considerable.

3. It will increase its real usefulness in a still greater propor-

tion than its apparent success, because the relief thus administered will be afforded to those persons who are in the most urgent need of it, and not to families that possess independent property, as is probably, in a great measure, the case at present.

4. It will excite many persons to new exertions of beneficence. Supposing the sum above-mentioned to be added to the funds of the society, five-sixths of it, or 2000 guineas, may be fairly considered as clear gain to the cause of liberality, and to the support of ministers of the gospel. The annual subscriptions that congregations would raise, to prevent the future incumbrance, or want, of the families of their ministers, will not, without such a motive, be raised to increase the salaries, greatly as such an augmentation is required by the increase of unavoidable expences.

5. It will tend to promote the harmony, and to establish the union of ministers with their people, by their reciprocal benevolence and interest.

6. It will open a door for many ministers to derive advantages from the Protestant Union, who are otherwise irrevocably excluded from it, merely because they were incapable of becoming members within the limited time after its establishment, or after their own ordinations. This, I apprehend, will be not merely of advantage to them, but to the Protestant Union likewise; as there is, at present, a strong inducement to form similar institutions for their relief.

7. It will afford encouragement to young ministers to qualify themselves as subscribers before the proper term elapses, because they may expect, that when an increase of their families renders it most difficult for them to continue their subscriptions, they will be relieved from that burden by the congregations with which they settle; and because they will then be authorized to renew the subscriptions in their own name, if they should find it necessary to remove. RABKASHEB.

ANECDOTE,

RESPECTING THE FRENCH PROTESTANTS.

AN English minister happening to be in France, in the year 1683, when Louis XIV. destroyed the religious liberties of the Protestants, gave the following account of a day of humiliation, kept at Charenton: — They met early in the morning, and continued their worship till night, — ministers and people being under the deepest impressions of sorrow and fear. Towards the close of the day, an eminent minister described to them, in a lively manner, the excellency of that pure and undefiled religion which they had so long enjoyed, and the dreadful loss they were likely to sustain. Floods of tears disabled

him from speaking, and the people from hearing. After a considerable pause, he attempted to resume the subject; but was again interrupted by the extreme sorrow which overwhelmed the people. Upon which, he turned his discourse into prayer; and, with peculiar liberty and fervour, intreated a lenghtening out of their tranquillity; — humbly confessed their sins, and the justice of God in their punishment; — and then, having laid themselves at his feet, by a solemn act of resignation, proceeded earnestly to pray, That if the Lord saw fit to suffer the carcases of that generation to fall in the wilderness, that he would revive his work in the next, so that it might gloriously appear to their children; — to which the whole congregation gave their assent by a loud AMEN.

May we not hope that these, and a thousand more such prayers, are come up for a memorial before God?—that he has appointed a set time, and will remember them? Doubtless, the pious reader will unite his supplications with theirs, and beg that the Lord will shine upon his desolate sanctuary in France and Belgium.

PRAYER
OF THE LATE REV. MR. LAVATER, OF ZURICH,

ON HIS BEING CALLED TO THE MINISTRY.

Extracted from the Account of his Life, published by his Son-in-Law.

O MY Creator and Father! How great is thy goodness towards me! How often and how readily dost thou give me the desires of my heart! All the wishes of my soul begin to be fulfilled, as soon as I pour them into thy parental heart with sincerity and simplicity. I adore thee, O thou dearest, best, and tenderest Father! How unwearied are thy exertions to strengthen my confidence in thee, to unite me to thee, to fill my inmost soul with peace, happiness, and godly simplicity, and to increase my zeal for every good work! O that I were more worthy of thy love, more sanctified, more blameless in all my walk and conversation! O let that mind be in me which was also in Christ Jesus, thy Son! Behold, now I receive out of thy hand a small place, where I shall have the favour publicly to preach thy gospel; to instruct souls, for whom Jesus Christ, thy Son, died; to warn them against sin as the most destructive evil; and to exhort them to Christian virtue and real godliness, which has the promise of the life that now is, and of that which is to come.

Thou knowest, Father, how readily I embrace this opportunity of doing good; how my very heart rejoices that I am now

privileged to preach every Sunday in the name of thy Son, and to promote his blessed purposes which reach to eternity. But thou knowest also how anxiously concerned I am, particularly for myself, lest I should soon relax in my exertions to discharge all the duties of my holy office with the most conscientious faithfulness!—lest I should too easily forget many a good resolution, and either quench, or suffer to subside, many a sacred impulse of thy Spirit!

Alas! I know myself, my Creator and Father! I know and feel the fickleness and weakness of my own heart; I dare not rely on myself, or promise much; but this constrains me the more, with childlike and humble prayer, to flee for refuge unto thee, almighty and most merciful Father! and to thee, O thou kind, compassionate, and almighty Saviour! If thou dost strengthen me, I can do all things. O that this conviction might never leave me; but may my heart daily cleave closer to thee by faith! O that I may enter into thy views, and my heart be formed according to thine, that when thou lookest down from thy holy habitation upon thy beloved children, thou mightest look on me with an eye of complacency, as upon a faithful servant! O that I could always look up to thee, out of the darkness of this life, with a serene, unterrified and confidential heart; and in deep humility experience that consolation which proceeds from the inward witness, that I sincerely endeavour faithfully to execute the work thou hast committed to me, and to do all that my abilities and circumstances allow.

O my Lord and Master! thou knowest what I still lack. Give me, I humbly beseech thee, whatever I stand in need of, and grace to make a faithful and conscientious use of thy gifts! above all, help me daily to watch with care over my own heart and life; let me never forget the importance of my station, being called, not to be a Christian only, but a teacher, and a pattern for Christians; and that, therefore, all my words and actions acquire greater weight, by my being raised to a more conspicuous station. I have no power over myself, to recall to my mind these weighty ideas as often as is requisite, nor to give them their due influence on each occasion. But thou turnest the hearts of men as the rivers of water; thou canst banish from me all levity and slothfulness, and every vile affection, by the enlivening influence of truly Christian ideas. Thou alone canst, from time to time, impart to me more uprightness and constancy, and canst daily maintain and increase my zeal. In short, if thou dost strengthen me, I can do all things, even that which at present seems impossible to me. All things are possible to him that believeth. Lord! I believe, help my unbelief! Do thou what I am not able to do! Work in me that which is well-pleasing in thy sight! Sanctify me throughout! Grant that

I may faithfully serve thy cause throughout my whole life, particularly in all that relates to the office committed to me; and that the chief end of all my labours and exertions in watching, praying, exhorting, reproving, comforting, and instructing, may be to save myself and them that hear me!

Give me, O merciful Father of my Lord Jesus Christ, a rich measure of thy Spirit, according to his promise. Grant that I may daily increase in the knowledge and understanding of the Holy Scriptures! Grant me to discover the truths contained therein, and to view them in their divine harmony! Preserve me from error and misunderstanding! Grant me clearness, energy, acceptance, and unction, that all my hearers may be enlightened and warmed, and their souls healed! Let me freely speak all that is true, useful, and salutary! Let no fear of man, or secret desire to please men, ever induce me to withhold any thing that ought to be spoken, or to say any thing that is not perfectly according to truth, or that, not being properly digested, might be liable to do harm! Let me always speak as in thy presence! Let me, being thy servant, never become a servant of men to their own destruction. I am thine,—help me,—let me never do thy work negligently,—thou art at my right hand! O may I consider this, and never forget, that all my words shall be weighed in thy balances, and be judged not by men, but by thee!

Lo! at thy feet I prostrate lie:
O Jesus! hear my fervent cry!
Behold a wretch oppress'd with grief:
O Jesus! hear, and send relief!
Helpless am I, if left by thee:
O Jesus! Jesus! strengthen me!

ON THE LOVE OF GOD.

SIR, *To the Editor.*

HAVING lately read a Discourse (and a volume of Letters consequent to the Discourse) *On the Entire Love of God*, founded on Matt. xxii. 37.; wherein the author advances many things out of the common track on the subject, it would be a great gratification to me, if some of your valuable correspondents would, through the medium of your work, favour me with their thoughts *On the Nature and Measure of the Love required on the Two great Commandments of the Law*; and as our love is, even in its highest exercise, so lamentably defective towards the Author of our being and happiness, I doubt not, any remarks which may have a tendency to regulate and increase it, will be acceptable to many of your readers, as well as

Westminster. yours, very sincerely, S—.

THE NATURAL HISTORY OF THE BEAVER *,

WITH REFLEXIONS.



HAVING, in a preceding Magazine (for February) drawn the picture of that ugly vice, Idleness, from the Natural History of the Sloth,—in this I shall attempt to delineate Christian Diligence, from the Natural History of the Beaver: an animal, in almost every respect, the reverse of the former.

The sacred writers often send us to the brute creation for lessons of wisdom and of virtue: "Go to the ant, thou sluggard!" is the advice of Solomon; and for the same reason we may say, "Go to the beaver;"—many of whose habits are not dissimilar to the ant's.

The beaver is a native of most of the northern parts of Europe and of Asia, but is most plentiful in North America; and there is reason to believe, that they were formerly found in Wales, particularly in Cardiganshire. The general length of this animal is about three feet; and its form may be judged of by the above cut. Its front teeth are very strong; and it lives chiefly on the bark and leaves of trees. Its hair is very fine, glossy, and of a chesnut brown, sometimes nearly black; and is an important article in the manufacture of hats, &c.

The natural sagacity of this animal is very remarkable, especially in its social habits; living in an economy very similar to human society, and superior to what we sometimes see in the savage part of the human species. Capt. G. Cartwright, who resided fourteen years on the coast of Labrador, paid particular attention to them, and gives the substance of the following account:—

"The beavers live in general in associated communities, of two or three hundred; inhabiting dwellings which they raise to the height of six or eight feet above the water. They select, if possible, a large pond, and raise their houses on piles, forming them either of a circular or oval shape, with arched tops,—which give them, on the outside, the appearance of a dome,

* See Buffon's Nat. Hist. and Bingley's Animal Biography, vol. i.

whilst within, they somewhat resemble an oven. The number of houses is, in general, from ten to thirty. If they cannot find a pond to their liking, they fix on some flat piece of ground with a stream running through it. In making this a suitable place for their habitations, a degree of sagacity and intelligence, of intention and memory, is exhibited, nearly equal to that of some part of the human race.

"The first object is to form a dam. To do this, it is necessary that they should stop the stream; and of course that they should know in which direction it runs. This seems a very extraordinary exertion of intellect, for they always do it in the most favourable place for their purpose, and never begin at a wrong part. They drive stakes, five or six feet long, into the ground, in different rows, and interweave them with branches of trees, filling them up with clay, stones, and sand, — which they ram so firmly down, that though the dams are frequently 100 feet long, Capt. Cartwright says, he has walked over them with the greatest safety. These are ten or twelve feet thick at the base, gradually diminishing towards the top, which is seldom more than two or three feet across. They are exactly level from end to end, perpendicular towards the stream, and sloped on the outside, where grass soon grows, and renders the earth more united.

"The houses are constructed with the utmost ingenuity, of earth, stones, and sticks cemented together, and plastered on the inside with the greatest neatness. The walls are about two feet thick; and the floors so much higher than the surface of the water, as always to prevent them from being flooded. Some of the houses have only one floor, whilst others have three. The number of beavers in each house is from two to thirty. These sleep on the floor, which is strewed with leaves and moss; and each individual is said to have its own place. When they form a new settlement, they begin to build their houses in the summer; and it costs them a whole season to finish the work, and lay in their winter provisions, which consist principally of bark and the tender branches of trees, cut into certain lengths, and piled in heaps under the water. The houses have each no more than one opening, which is under the water, and always below the thickness of the ice. By this means they are freed from the effects of frost."

How truly may we say, the Lord "teacheth the beasts of the field!" For what but his wisdom could give such sagacity to these animals? Their buildings are indeed extraordinary; and it is well worthy of observation, that whatever is done by animal sagacity, is even more correct than the labours of human skill.

"He makes the spider parallels design,
"Sure as Demoivre, without rule or line."

"At the head of one of the rivers of Louisiana, where he

lived sixteen years as a planter, in a very retired place, M. Du Pratz found a beaver dam. Not far from it, but hidden from their sight, he and his companions erected their hut, in order to watch the operations at leisure. They waited till the moon shone pretty bright; and carrying branches of trees in their hands, to hide themselves behind, they went with great care and silence to the dam. He then ordered one of the men to cut, as silently as possible, a gutter, about a foot wide, through it, and immediately afterwards to run to the hiding-place.

"As soon as the water through the gutter began to make a noise (says our writer) we heard a beaver come from one of the huts and plunge in. We then saw him get upon the bank, and distinctly perceived that he examined it. He then, with all his force, gave four distinct blows with his tail, and immediately the whole colony threw themselves into the water and came upon the dam. When they were all assembled, one of them appeared, by muttering, to issue some kind of orders, for they all instantly left the place, and went out on the banks of the pond in different directions. Those nearest to us were between our station and the dam; and therefore we could observe their operations very plainly. Some of them formed a kind of mortar; others carried this on their tails, which served as sledges for the purpose. I observed that they put themselves two and two; and that each of these loaded the other. They trailed the mortar, which was pretty stiff, quite to the dam, where others were stationed to take it; these put it into the gutter, and rammed it down with blows of their tails.

"The noise of the water soon ceased, and the breach was completely repaired. One of the beavers then struck two blows with his tail, and instantly they all took to the water without any noise, and disappeared."

What an admirable lesson is here of Christian watchfulness and Christian diligence! What zeal, what activity, what caution, do these sagacious animals discover! The beginning of "all sin," as well as strife, "is like the letting out of water;" but were we as wise as these creatures, how anxious should we be to discover and to stop every inlet of temptation! and how diligent to repair every damage introduced by sin!

Let the watchmen upon the walls of Zion learn a useful lesson from this animal. Instead of making breaches in her walls, by hostilities among themselves, let them be ever on their guard to heal those made by the common enemy.

What a lesson of subordination have we also here! Nature teaches them the necessity of government to the very being of society; instead, therefore, of contending who shall rule, they emulate each other in promptitude of obedience.

(To be concluded in our next.)

Obituary.

MISS HARRIET PARKER

Was one of the subjects of a divine work, which prevailed considerably in the independent or congregational church, under the pastoral care of Drs. Hollingshead and Keith, in Charlestown, in the year 1796. She had enjoyed the advantage of an early religious education, under a pious mother; but seemed not remarkably impressed till the above-mentioned year. Several conversations which she had with some of her devout friends, were, by the divine blessing, the means of engaging her attention more particularly to the concerns of religion. Her conviction of a sinful state gave her many painful reflexions, accompanied with strong apprehensions of the just indignation of the Almighty on that account. She frequently said, she considered herself as one of the most unworthy of sinners; and thought that the glory of God required her condemnation. But, through infinite mercy, the same means which had been effectual to her awakening, proved, in a short time, the means of her consolation. From that happy period, she felt her soul released. Having a clear discovery of the grace of God, thro' the Lord Jesus Christ, she was enabled to embrace the hope of salvation with confidence, and enjoyed an assurance of the fulness and sufficiency of redeeming grace, which she never after lost sight of. The change wrought in her by regeneration, now began to be apparent to all around her. Being naturally diffident, she spoke but little on the common topics of conversation; but her heart was captivated with the things of God, — and out of the abundance of her heart, she could not refrain from speaking. She dwelt on divine subjects, particularly on the delightful theme of redemption by the blood of Jesus, with peculiar pleasure; and seemed ever desirous of spending her opportunities with her pious friends, only for their and her own edification and improvement in the divine life.

Having now joined herself to the Lord by the determination of her heart, and, by a solemn act of self-dedication in secret (a copy of which was found after her decease) she entered upon a public profession at the same time with her three sisters, in the summer of the year 1796; and her profiting soon rendered her an ornament of her profession. Among the incidents contributing to this end, was the decease of her youngest sister, who died of a consumption in the spring of 1797, leaving behind her a strong testimony of her faith and confidence in the Son of God, and of the power of his gospel, as her support in the hour of trouble. This event made a deep impression upon her mind, and was very useful in establishing her in the faith, and animating her diligence in the pursuit of the great objects of religion. She said, that the death of her sister, not only made her more sensible of the vanity of all temporal enjoyments, — but seeing her die triumphantly, seemed to disarm Death of his terrors, greatly to reconcile her to the thoughts of dissolution, and to inspire her with more admiring thoughts of redeeming love. — About this time, the disease which had been for several years gradually undermining her constitution, began to assume a more threatening appearance, and to require more particular attention. This she submitted to as a matter of duty; but with little expectation of eradicating a disorder which already had made a great progress. It was a grief to her friends to perceive, that all medical aid was likely to prove ineffectual for her recovery. This, however, furnished another evidence of the power of religion in her soul. She would often say, when they expressed an anxiety for the continuance of her life, "How can you desire it? I have no will

of my own; —I see that the Lord knows infinitely best what will be most for his own glory and my advantage. It would be presumption in me to desire to live a moment longer than he sees fit to appoint; and in whatever way he may dispose of me, I desire perfectly to acquiesce in all his will." In this sweet frame she continued under all the varieties of the disease, till death put a period to her trials. Her love of divine ordinances induced her to surmount many difficulties, to obtain the enjoyment of them. For many months she was unable to attend public worship oftener than once on every Lord's Day; and then only as she was supported by medicine: but even in these circumstances she spoke of it as matter of the most lively gratitude, that she was indulged with this privilege. "O!" she would say, "if the many who slight the worship of God in health, did but know the pleasure of spending an hour in spiritual worship in his earthly courts, how gladly would they relinquish all worldly pleasure for this! O had I their health and strength, what Sabbaths should I enjoy! But the Lord knows best what is good for me; — his will be done! I hope I shall enjoy an eternal Sabbath when I come into his presence and glory."

Much of her time was spent in retirement with her Bible; which she read with attention, and selected many passages applicable to the state of her soul; by which means she became possessed of a treasure which was singularly useful to her when her strength failed, so that she was unable to read much more. The fruit of this was apparent, to mention only one of many instances:— When her brother, Dr. Parker, read her several passages, which he supposed to be suitable to her state of mind, in Clark on the Promises, she listened with attention and complacency till he had done, and afterwards turning to her mother, said, "That is a valuable and useful book. But what a mercy have I experienced, and how good has the Lord been to me, to enable me to read my Bible, to furnish my mind before-hand with his precious promises for this time of trial." — She had been living upon God's word; and it was daily her support when she was unable to read or converse.

When one of her ministers observed to her, how sure the promises of God are, —"O yes!" said she, "I have found them so;—I experience their fulfilment every hour, in this my weak state of body. My cough is often severe, and my pain so great, that if it were not for divine support, I could not bear up under it; but the Lord does not forsake me. I hope I am not mistaken, when I think I stand upon a sure foundation. I know that the covenant is ordered in all things, and sure."—It was remarked again, How suitable are the provisions of this covenant to every circumstance! "Yes; I thank the Lord that he has placed me on this bed of sickness, where I have found them so to me; and this encourages me to expect support from them to the end." — Her minister said, 'You will see how all the promises are fulfilled, when you arrive in Heaven.' 'Yes; I have not a doubt of the faithfulness of Christ. He has made this sickness the means of instruction and restraint to me; and notwithstanding my present weak imperfect state, in which I fear I often dishonour him, I know that he will bring me where pain and sickness, and, what is best of all, where sin shall distress me no more."

As her disease gained upon her she became less able to go to public worship; but she thought it her duty, on sacramental occasions, to declare publicly her attachment to the cause of Christ,—to profess her subjection to him as the Saviour in whom she hoped, — and to express her adoration of him as the sovereign of her soul. She had to use great efforts on these occasions, to be able to keep up thro' the exercises of the morning; but she said, she was always repaid in sensible tokens of the divine favour.

It gave her great uneasiness to observe, how unprofitably the professors of religion often spent their time together, in trifling and levity,

instead of striving for edification. "O (she would say) did we but consider the value of time, and the importance of a due preparation for eternity, we could not spend the precious opportunities of conversing together to so little purpose, and in a manner so little becoming our condition, who have so short a time for improvement before we shall be called upon to give up our account. Speaking on this subject to her sisters, she left it as one of her last admonitions,—that they would allow themselves to go nowhere freely, where they could not carry Jesus with them; nor join unnecessarily in any party where religion cannot be admitted. She considered carelessness on this head, both as the cause and the symptom of lukewarmness among professors,—and a great occasion of stumbling and offence to others.

For several weeks before her death, she grew very hoarse, and suffered much from bodily pain; her cough also was unusually troublesome; but she bore it with patient submission, and endeavoured to make all the improvement of her time which so incommodious a state would allow; particularly, in administering comfort to her afflicted mother and sisters, who were much distressed with the thoughts of parting with her. "My dear mamma," said she, on one of these occasions, "my love to you and my sisters is more than I can express; but I can cheerfully leave you, to go and dwell with my dear Saviour;—and would you wish to detain me any longer from his presence, and the happiness of Heaven? I have no fear of dying. If you love me, do not pray for my life,—do not request my continuance any longer."—Her mother said to her, 'My dear, how much you suffer!' She replied, "I am sometimes in great pain indeed; but these bitter sufferings are sweet, when compared with sin."

During this period of her greatest weakness, she was strong in faith, unshaken in her confidence in God her Saviour, and was never known to have a murmuring thought.

Her youngest brother coming in to see her, she shewed him her wasted arm, and said, "See, to how low a state it is possible for God to bring us. My dear brother, let me intreat you to prepare for death. I have prayed for you, that God may bless you with things spiritual and temporal;—I continue to pray for you. May the Lord bless you, and make you happy here and hereafter! You see me a going to die; but the moment when I cease, I shall enter into life." At one time she said, she felt apprehensive that Satan would be permitted to distress her before she obtained the victory, and that she seemed to dread the onset; "but I look to Jesus, and the enemy flees away. I know that if he be permitted to disturb me, yet my heavenly Friend will never leave me;—his promises are sure!"

On Lord's Day morning, June 6, 1802, when the morning-gun was fired at the fort, in the harbour, she said, "O this is the blessed morning of the sacramental Sabbath!" and then offered a fervent pathetic prayer for the divine presence with the communicants. As the daylight came on (which used to pain her eyes) she desired that the curtains might be drawn, that she might once more see the light of that blessed day of God!—In the afternoon, death seemed sensibly to be approaching. About an hour before her departure, she seemed to lose her speech, and continued for some time in apparent agony:—at length, when it was thought she would speak no more, she opened her eyes upon her mother, who was anxiously watching her, and said, "The tempter is gone." What she said afterwards was not distinctly articulated; but, from what was understood, it was supposed she meant to signify that she had obtained the victory in the name of Jesus. Shortly after this she expired.

It may be observed of this young lady, that she was a remarkable instance of a full assurance of hope, from her first outset in the Christian course. She seldom had a doubt of the sincerity of her dependence on the Lord Jesus, though she had a great sense of her own

weakness and imperfection, and always acknowledged herself a debtor to free unmerited grace. She was also diligent in the use of all the means of improvement, and maintained a close walk with God.

Such a death offers many consolations to surviving friends, — displays most convincingly the power of gospel-grace for the support of the soul in the most trying circumstances, — and furnishes a bright and encouraging example of faith, patience, and diligence in the Christian course. W. H.

Charlestown, South Carolina.

SUNDAY SCHOOLS.

SIR,

As every instance of the utility of Sunday-Schools tends to the glory of God, and operates as a stimulus to fresh exertions in their support, I beg the insertion of the following.

Yours, G. B.

B. B. was the child of poor parents; and when admitted into the schools of Coventry, was extremely ignorant, and was as light and trifling as other children. He had been a poor afflicted creature from his birth; and was lame in one arm. He was also subject to fits; which, to strangers, gave him almost the appearance of an idiot: but, by the blessing of God on the means of grace, particularly the instructions of his school-master, he became active and serious, regarded his book better, and heard the gospel with much affection; so that he would carry home much of the sermon, and repeat it to his mother. At length it pleased God to visit him with a severe and tedious illness; in which he was a great sufferer, and reduced to the appearance of a living skeleton. It was during this affliction that the grace of God more eminently appeared. Cut off from the public means, his Bible became his dear companion. He would have it always by him, — read it much as he lay in bed; — and it remained on his pillow day and night. While he enjoyed the use of his speech, he exhorted all about him, and particularly his mother, to attend the means of grace. His mother being extremely poor, and being greatly distressed on that account, having scarcely a morsel to eat, he said, "Mother, never mind; God will send something, — God is a father to the fatherless, and a husband to the widow: — though my father has forsaken us, God will not." He was very particular in asking a blessing on his food; and once, apprehending that his mother was about to eat without doing it, he was greatly agitated. — When he was told, at the time of the election, that there was music in the street, and asked, whether he should not like to go and hear it? He said, "No; I am glad I am here; — I am glad I am out of it." — When asked, Whether he did not wish to get well, that he might go abroad to play? he said, "No; all is vanity: — I want to die." And being asked, Why he wanted to die? he replied, "I want to go to Christ!" He was greatly delighted when any serious persons came to see him, especially his minister, or the school-master, or any one who would read or pray with him: — as to any other persons, he would scarcely notice them. His illness, for the last nine weeks, was very severe; — during all that time he could not take a morsel of food; but subsisted wholly on liquids. But his patience was great, and was never heard to murmur. About this time some of his school-fellows, not only came to visit and pray with him; but, of their own accord, made a little subscription of their pence for his relief. Being asked, If Christ was precious to him? He answered, when unable to speak, by signs, denoting the extacy of his mind. At length it pleased God to sign his release; and remove him, we trust, from a dirty room and wretched bed of affliction, to mansions of more than royal grandeur, in the presence of the Lamb! Shall we not say, in the words used for the text of his funeral-sermon, preached to a vast number of children and others, "I thank thee, O Father! Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight!"

REVIEW OF RELIGIOUS PUBLICATIONS.

First Ripe Fruits: *being a Collection of Tracts. To which are added, Two Sermons. By the Rev.* John M. Mason, A. M. *With a short Memoir of the Author*, 12mo, 4s. 6d.

MR. Mason had promised, on the urgent solicitation of his friends, before he left Great Britain, last autumn, to send over from New York, for publication, a volume of sermons; among which should be several of those which he had preached in London. It is not the partiality of friendship which induces us to hope that, by the blessing of God, those sermons, when they arrive, will suppy to the Christian mind a harvest of rich sentimental and devout satisfaction: it is probable, that in reference to such hope, the compiler of the little volume before us, has entitled it, "First Ripe Fruits." This volume contains, first, A Memoir of Mr. Mason's family,—education at New York and Edinburgh, — settlement at the former; —of his powers as a preacher of the gospel, and particularly of his zealous and determined opposition to infidelity. The first tract comprizes, The Letters on frequent Communion; of which an analytical account was given in our Review for March 1799. The next tract is, A Funeral Oration on the Death of General Washington, by appointment of a number of the clergy of New York, and published at their request. The last of the tracts is entitled, "The Voice of Warning to Christians, on the Election of a President of the United States of America." The object of which is, to shew the sin and the danger which a nation professing Christianity incurs, by exalting to the place of Chief Magistrate, a man of avowed infidel sentiments. — Of the two sermons, the first is entitled, "Hope for the Heathen," preached before the New York Missionary Society, from Isaiah xxv. 6. — The second, "Living Faith," preached at Edinburgh, before the Society for the Relief of the Destitute Sick, from Acts xv. 9. and Gal. v. 6. In these discourses, we perceive the same original bold tone of thinking, and fervour of feeling, by which Mr. Mason's pulpit-compositions are distinguished. Both the sermons, but especially the first, are more finished discourses than his sermon published last summer along with the other Missionary Sermons; a considerable part of which, we understand, was not written till after it had been delivered from the pulpit. It is indeed a most desireable thing, that the ministers who officiate on these interesting occasions, should have their sermons fully written and prepared for the press before they preach them, by which means they would more effectually benefit the friends of the Missionary cause, and enable the Directors to gratify them by an immediate publication.

Letters to an Universalist; *containing a Review of the Controversy between* Mr. Vidler *and* Mr. Fuller, *on the Doctrine of Universal Salvation*, 8vo, 182 *pp.* 3s.

REVIEWS were formerly comprehended among those publications "which not even critics criticize." But times are changed, and hypercriticism is now become too fashionable to need an apology. This alteration is not without its use. In reviewing the Review that is before us, we must not forget, That what is written may again be reviewed. There is indeed so little to blame in this pamphlet, that our objections will be limited to the title-page. Mr. Fuller is introduced by the author, as vindicating himself from the censure of having imputed to Mr. Vidler a doctrine which he did not profess. The difference, as it appears from the review of the controversy, consisted not in *things*, but in *words*. Mr. Vidler judged it proper, after fifteen letters had been exchanged with Mr. Fuller, to change his nomenclature, and to

ground upon this deviation, a charge against his opponent. In doing so, he alone was apparently deserving of blame; but as he now chooses to distinguish his own hypothesis by the terms of *universal restoration*, rather than those of *universal salvation*, which he formerly used in the same sense, the reviewer might, perhaps, properly have adopted this correction in the title-page. So little is said on the occasion in Mr. Fuller's letters, that, by some persons, Mr. Vidler's doctrine has been stated to be that which has acquired the ugly title of *Destructionism*. Be it known, therefore, to all whom it may concern, that Mr. Vidler does, or lately did, profess to believe, that impenitent sinners will not be wholly exempted from future misery; but that after having endured a punishment proportioned to their respective degrees of guilt, they will all be admitted to positive and endless happiness. We cannot say *restored*, because that term implies that they must previously have enjoyed such a state. Mr. Vidler has, therefore, yet to seek a proper denomination for his system; but we apprehend it will be still more difficult for him to reconcile his opinion with that of our Lord Jesus Christ, who solemnly asserted, that "it would have been better" for Judas "had he never been born." The future endless felicity which Mr. Vidler promises to impenitent sinners, cannot then surely be *universal*.

We have already alluded to these letters in our review of Mr. Fuller's, and referred our readers to them for farther satisfaction; but the talents of the writer, and the importance of the subject, induce us to notice them as a distinct article. The first Letter investigates the propriety of Mr. Vidler's conduct as a controversialist; and exposes, with just severity, his pretensions to critical learning, on which he laid considerable stress. — The second Letter gives a general statement of the controversy, and the nature of the question at issue. — The following Letters (being twelve in all) examine the respective merits of the arguments used both by Mr. Vidler and Mr. Fuller, in which the author constantly gives the palm to the latter; but as Mr. Fuller modestly declined, in some measure, arguing from the learned languages, Scrutator particularly examines Mr. Vidler's criticisms, and exposes their futility. So that these Letters may be considered as a kind of appendix to the former; and both together, as giving a very complete and satisfactory view of this awful, but interesting subject. It may be proper to add, that though this writer displays considerable learning, as well as critical acumen, for the accommodation of English readers, he has translated all his learned quotations in the margin.

Private Thoughts, *in Two Parts, complete. By the Rev.* W. Beveridge, D.D. *late Bishop of Bath and Wells.* 12*mo*, 3*s.* 6*d.*

THE reviewer of this article can recommend this book with pleasure, as one of the first that was made useful to himself (and he believes many others) in the early part of life; and he is glad to see a new edition, so worthy of the author, and the book, which indeed comprizes a little body of divinity, doctrinal, practical, and experimental. A short account of the author is prefixed.

Minutiæ, *or Little Things for the Poor of Christ's Flock; including a Visitation Sermon. By* J. W. Peers, LL. D. *Vol.* II. 12*mo*, 3*s. boards.*

THE character given of the first volume of these little meditations, applies equally to this: "They are uniformly evangelical, experimental, and savory" to the true Christian. (See Evan. Mag. vol. VII, p. 162.) The modest title, chosen by the author, shews sufficiently that he did not aim at *great* things, nor write for the entertainment of the wise and learned; but he has aimed to be useful to the serious and humble Christian; and readers of this class, especially such as have little opportunity for reading sermons, or treatises on divinity, will here find a great number of short, pious, and useful reflexions, on as many passages of Scripture, which

for their brevity, as well as spirituality, will well recommend themselves to their perusal. The hasty traveller, who cannot stop to take an ample meal, will be glad to catch at any comfortable refreshment by the way.

We should add, that the Visitation Sermon appended to these Minutiæ, which is founded on Rom. viii. 3, 4, is a manly and able defence of the Scriptural doctrines of human depravity, and the impossibility of salvation by the law.

The Seaman's Preacher: *being the First of Nine Discourses addressed to Mariners, on Jonah's Voyage, preached in the Year* 1672. *By* John Ryther, *Minister of the Gospel in Wapping. A new Edition, revised and corrected; with a recommendatory Preface, by the Rev.* John Newton, *Rector of St. Mary Woolnoth, London. 12mo, 27 pp. 4d.*

It is a little singular that the Preface here mentioned, does not appear with the Sermon, but is printed as a separate advertisement, with the original recommendation of Mr. Janeway; also those of the Rev. N. Hill, Dr. Rutledge, Dr. Ryland, Mr. Lowell, and Mr. Bogue. Mr. Newton says of the book, "My brother sailors, it is well calculated to instruct you, if ignorant; to rouse you, if careless; to encourage you, if you have a desire to seek God; and to comfort your mind if you are distressed." What can be said more? Christian reader, if you have any opportunity to circulate such books among mariners, do not forget this little work, and Mr. Flavel's Navigation Spiritualized.

A Saint Indeed, *or the great Work of a Christian opened and pressed, from Prov.* iv. 23. *By the late Rev.* J. Flavel. *Two Editions,* 18*mo,* 1*s.* 6*d. bound.* — 32*mo,* 1*s.* 6*d. boards.*

This useful and excellent tract has been long out of print, and much called for; in consequence of which these two editions have appeared together. Both are good; but, as might be expected, the smallest is the neatest, as well as dearest.

Miscellaneous Pieces of Poetry. *By a* Mechanic. 70 *pp.* 18*mo,* 1*s.*

The best recommendation we can give of these verses, is in the modest language of the Preface: "The sole motive of the author, in this publication, is the relief of an aged mother, reduced from circumstances of comfort and respectability to a scanty subsistence from her parish. He trusts, therefore, that no motive of vanity will be imputed to him for presenting to the public verses, which he himself confesses, have no other merit than what they derive from the subjects treated of, and the pious purpose they are designed to answer." Certainly the character of filial piety is far before that of a poet; and benevolence, a better motive for purchasing a book than mere entertainment; — and we must do this mechanic the justice to say, that tho' he may have no acquaintance with Apollo and the Muses, he appears to be well acquainted with the Prophets and Apostles, — which are infinitely better company.

The Crucifixion of Christ, *or Good Friday's Theme. In a Poem, accompanied with Practical Inferences. Small* 4*to,* 16 *pp. 9d.*

"The editor begs leave to inform the public, that the author's principal view in publishing the following private meditations, is a desire to promote, among all Christians, a more general and devout observance of *Good Friday*. — Should any profits arise from this sale, the author has engaged to apply them in aid of the General Infirmary established in this city," *i. e.* Bristol.

The Use of Sacred History; *especially as illustrating and confirming the great Doctrines of Revelation. To which are prefixed, Two Dissertations. By* John Jamieson, D.D. F.A.S.S. *Minister of the Gospel, Edinburgh. Two Vols.* 8*vo,* 950 *pp.* 12*s.*

The respectable author of these volumes is already well known by

his learned and evangelical writings. In an advertisement prefixed to the first volume, he informs us, "That it had often occurred to him that, as it could not be without a special design that so great a portion of the Holy Scriptures was cast into an historical form, the principal reason of this must be, that it appeared to Him, "who knoweth our frame," the most proper mode of conveying instruction,—even on those subjects in which we are interested for eternity; and that, under the forcible impression of this idea, he engaged in this work." The work itself is divided into three parts:—

Part I. contains, A general View of the Use of Sacred History, in three sections:—Sect. 1. A genuine View of Sacred History: the Origin of all Things,—of Man,—of Evil,—of the Arts, &c. — 2. On the Beauties of Sacred History: its Simplicity,—Conciseness,—Fidelity,—Dignity,—Unity, &c — 3. On the Advantages arising from this Mode of Writing: Truths made more level to the Understanding,—calculated to arrest the attention, influence the affections, memory, &c.

Part II. On the History of Israel: their government, covenant, institutions, ceremonies, &c. as an ample source of instruction to the Christian church.

Part III, which begins the second volume, we consider as peculiarly embracing the object of the author. Sect. 1, considers Sacred History as illustrating and confirming the Being and Unity of God;—2. The Doctrines of the Trinity;—3 and 4, The Perfections of God;—5 and 6, Divine Justice;—7 and 8, Divine Sovereignty;—9, Divine Providence;—10, The Natural Depravity of Man;—11 and 12, The Incarnation of the Son of God;—13 and 14, The Doctrines of Substitution, Atonement, and Imputation;—15, Necessity of Almighty Power for changing the Heart;—16, The Doctrine of particular Redemption;—17, The Conservation of Believers.

We have chosen to present our readers with this analytical view of the book, to enable them to form a more perfect idea of the whole design; and this must suffice at present. In our next, we propose to give some specimens from the work itself, which well deserves a particular attention.

SELECT LIST OF NEW PUBLICATIONS.

A History of the Origin and Transactions of the London Missionary Society. No. I. to be completed in six Numbers, price 1s.

The Life and Posthumous Works of W. Cowper, Esq. By W. Hayley, Esq. Two Vols. 4to, 2l. 12s. 6d.

Calista, or a Picture of Modern Life; a Poem. By Luke Brooker, LL.D. 4to, 2s. 6d.

Minutiæ, vol. II. By J. W. Peers, LL.D. 12mo, 3s. boards.

Bp. Beveridge's Private Thoughts. New Edition, 12mo, 3s. 6d.

The Saints Everlasting Rest. By R. Baxter; abridged by Mr. Fawcett. New Edition, 12mo, 3s. 6d.

An Explanation of our Blessed Saviour's Sermon on the Mount. 6d.

Miscellaneous Poems. By a Mechanic. 12mo, 1s.

A Saint Indeed. By the Rev. John Flavel. 18mo, 1s. 3d. boards, 1s. 6d. bound.—32mo, 1s. 6d. bds.

Fawcett's Grand Inquiry, "Am I in Christ or not?" New Edition, 12mo, 6d.

Ditto, with Mr. Fawcett's Funeral Sermon. 1s.

A Brief Hebrew Grammar, by the late Rev. W. Romaine; with a Scheme of a regular Verb, in Black and Red Ink. 1s.

An Appeal to Reason, on the Subject of Daniel's Prophecies. By L. Mayer. 8vo, 1s.

Early Piety Recommended: a Funeral Sermon for G. Griffiths, of Bristol. By S. Lowell. 8vo, 1s.

A Probationary Sermon, preached at the Lock Hospital, by the Rev. W. B. Williams. 8vo, 1s.

RELIGIOUS INTELLIGENCE

We understand, the following Ministers are engaged to preach the Annual Sermons before the Missionary Society, on the Second Wednesday in May, and Two following Days; viz. The Rev. S. Bottomley, of Scarborough; the Rev. Greville Ewing, of Glasgow; the Rev. T. Young, of Ebley. The Name of the Fourth Minister, with the Places and Times of Worship, in our next.

MISSIONARY SOCIETY.

FROM the variety of interesting intelligence contained in the dispatches recently received from South Africa, which will be detailed in the "History of the Transactions of the Society," now publishing, the Directors have selected the following brief Extracts, from the Letter of the Missionary Bakker; not doubting that the Religious Public will feel a lively interest, and abundant cause for gratitude to God, on the perusal of them: —

Conversion of Hottentots.

"I VISITED a Hottentot woman, named Martha, who was confined by sickness: I found her better in health, and her soul very lively. She told me, that she was in a dark and unbelieving state before, and in the beginning of her sickness; but that, when very ill, it had pleased God to visit her with his enlightening grace, and to shew her that he was only love in his Son, the Lord Jesus Christ; and that he was that to her. Believing this, she was filled with joy and peace through the Holy Ghost. Being thus united to the Lord, she was willing to depart; or, if it should please the Lord to recover her, she wished to live for Him, by his grace. She admonished her husband, who was full of sorrow, saying, that he ought not to murmur, but submit to the will of the Lord; because God's doings were wise, good, and only love; and that she would not change her situation for a thousand worlds.

"Sunday, July 4th. After public worship with seventy or eighty natives, I asked one, named Siya, If she had no reason to shew forth the praise of the Lord? She answered, that she had much reason; because the Lord had shewn to her her own wickedness, and the danger in which she was by nature,—being dead in sin, and, therefore, in a state of condemnation before God. He had also shewn to her, that redemption by Christ is the only way of salvation; and, therefore, she had embraced him, through faith, as her Redeemer, in whom she had forgiveness of sins, and a right to eternal glory;—and it was now her only desire to live according to his will.

"Afterwards I conversed with Resina, who directly began to speak of the love of God which she saw for herself. She was astonished that such a sinful creature should be preserved till now, though she had long ago deserved to be cast into Hell for her sins; but especially, that the Lord had made known to her, by his word and Spirit, her lost state by nature, and had enabled her to flee to the blood and righteousness of the Lord Jesus, the Son of God, who bore the punishment due to sinners, and obtained for them everlasting life; wherefore she sought in him all her salvation, and desired now to live for him in thankfulness.

"A man, named Goliath, said, that he had reason to praise God for what he had taught him, out of his word, of the way of salvation; wherefore it was now his duty to make use of the means of grace, and not to rest till he should have the promises of Christ and his salvation, through faith, in possession.

"Visiting a sick man, named Jephta, I asked him, if the Lord should call him to die, upon what ground he should enter eternity? He answered, he did not know. I enquired, if he did not think that his frequent attendance on the worship of God, and his not being so wicked as other Heathens, was not a good ground to trust that God would be gracious to him? He replied, No; this ground is not good. — I then asked him, if it was not better to seek, as a lost condemned sinner, his salvation only in the Lord Jesus, — who came to seek and to save that which was lost. He answered, he believed that was the right ground; and that it was through grace that he had a desire to seek his salvation in that way."

Extract of a Letter from a respectable Friend in one of the principal Cities in France.

"In consequence of the very high price which the bookseller who possesses Protestant books, demands for them, the minister has obtained about 100 New Testaments from Geneva, and is about to order an equal number of Old Testaments.— If the English Missionary Society would make an offer of that kind in favour of the French churches, it would have a most astonishing effect towards the spread of the Gospel amongst them (whether it were by giving away or selling at low prices) by sending to the ministers of the reformed churches a proportionate number of Bibles and other edifying books,—since almost the whole were burnt when the decree was promulgated against divine worship; and scarcely any are now to be seen in France, but such as are procured from Flanders, Switzerland, and Geneva."

INDIA.

A LETTER has arrived from India, dated as late as Aug. 31st, 1802. The intelligence it contains, in addition to what has been received before, is, that applications have been made to the Missionaries by messengers forty miles off, requesting them to visit their part of the country:—that this request was complied with, and that great numbers of people were found to have thrown off their *cast*; 200 in one place, and as many as 2000 in another,—and that on conviction of the wickedness of Hindooism and Mahomedism; yet without any knowledge of the right way:—that when they heard of the Gospel, they sent to enquire after it; and on hearing of one of the Missionaries coming, were all assembled to welcome him. There is every appearance of their receiving the Gospel with all readiness; but the result must be left to the Lord. At present, there seems to be an open door. A. F.

P. S. The following passage is in Mr. Marshman's Journal of May 5, 1802, "Received a most affectionate letter from Dr. Vanderkemp, dated Nov. 2, 1801, in answer to one we had sent him in February. He mentions many particulars which you must receive another way, before this can reach you. He was then at Graaf Reinet, in a state of blockade, the Christian inhabitants around him having risen, to avenge on him the pollution of the church by the admission of Hottentots! He promises a continuance of his correspondence, and requests the same on our part; with which we shall joyfully comply."

New York.

Those friends of the Rev. J. M. Mason, who have expressed some anxiety to hear of his safe return to America, will read with much pleasure the following

Extract of a Letter from a Lady at New York to a Friend at Walworth, dated New York, Oct. 20, 1802.

"Mr. Mason and five other ministers have arrived safe in this city; where he found his family and friends in general well.

"Last Sabbath week he preached his first sermon. I may call it a comment on the first epistle of St. John, 1st chapter, particularly the seventh verse in that chapter; and the second verse in the second chapter, "Christ the Propitiation." It was a very solemn sight to see the church crowded within and without. Mr. Mason, with a psalm, called on all things to praise God, and then offered up a very solemn prayer; and when he spoke to his church and people, it was very affecting indeed; and all seemed much impressed. I can speak for one, it was a refreshment from the Lord's presence."

The Conversion of a Jew.

SIR, *To the Editor.*

Desirous of communicating to the religious public an event calculated to display the efficacy of divine grace, and to gratify devout and fervent wellwishers to the cause of Christ, we transmit to you the following short narrative:—

George Paul,
Abraham Maling, } Deacons.

Bury St. Edmunds,
March 12, 1803.

THE gospel of late, in this place, has been attended with great success. Accessions to our church have been numerous, and the sweet influence of vital religion increasingly felt by us all. Among other instances, is a Prussian Jew, of the name of Solomon Joseph, who has been in this kingdom upwards of thirty years, and, three or four of them, a resident in this town.

From the earnest and repeated entreaties of his wife, who is a serious Christian, he was induced, near twelve months ago, to hear among us the glorious gospel of God our Saviour. The subject to which our esteemed Pastor (the Rev. Charles Dewhirst) was providentially directed at that time, was founded on Heb. xiii. 10—13. After his first attendance, he began to suspect his own religion, and was influenced to pray that "God Almighty would lead him into what was truth."—From that time he omitted no opportunity of attendance. The light he gained into Christianity was rapid; especially as our beloved minister was expounding the Acts of the Apostles.—Hearing a discourse, in the month of January, upon the conversion of Lydia, and her public profession of Christianity,—he waited upon Mr. Dewhirst the following day, to declare what God had done for his soul, and express his desire of being baptized. The interview was pleasing and affecting; the account he gave of his conversion was simple, clear, and striking. After this he was waited upon by a number of Christian friends at different times, who were more than satisfied with the account he gave. On the first Sabbath in March he was baptized, when, before a very numerous and crowded audience, the service was conducted in the following manner. after singing, Mr. Dewhirst offered up a solemn prayer;—then delivered an introductory discourse,—after which the following questions were proposed: "Solomon Joseph, as your parents were Jews, and as you were educated in the Jewish principles, what induced you to embrace the Christian faith? What are your reasons for believing that Jesus of Nazareth was the Son of God?—As you know that you are a guilty condemned sinner according to the the law of Moses, how do you expect to be saved?

To these he made very satisfactory replies, and was then baptized according to the mode used in the independent churches. Immediately after his baptism, he was unanimously admitted a member of the church; and then Mr. Dewhirst addressed *him* upon his public profession of Christianity,—the church of which he had become a member,—and the surrounding audience; concluding by prayer for the extension of the Redeemer's kingdom. Thro' the whole of the service, which was near two hours, solemnity filled the place; and at particular seasons, the whole congregation was much affected.

In the evening an appropriate sermon was preached by the Rev. William Hickman, of Wattisfield from John xx. 29.

Colonel Despard.

THE trial and execution of Col. Despard for high treason, have been reported to the public through so many channels, that it is scarcely necessary for us to mention them; nor should we take any further notice of him, but on account of the spirit of infidelity by which he seemed to be actuated, living and dying.

This unhappy man, after having thrown away his life, by making proposals, to a set of ignorant fellows in an ale-house, to murder his Majesty, and overturn the present system of government (in which it is hard to say, whether weakness or wickedness had the greatest share) appeared to be totally insensible of his guilt, and avoided the very means of conviction. When the Rev. Mr. Winkworth, an evangelical clergyman, and who is Chaplain to the Surrey Gaol, kindly offered his services, he declined them, and refused to enter in any religious conversation. He also declined reading Dr. Doddridge's Evidences of Christianity, saying to Mr. Winkworth, "Sir, I might with equal propriety request you to read this book," shewing him a Treatise on Logic which he had before him. Being again pressed on the same subject, he said, "I have fetters on my legs; do not endeavour to put fetters on my mind." He also observed that he had studied Theology a great deal, had attended all sorts of places of worship, and, had many years ago made up his mind on that subject; adding, that he did not believe the truth of religion. He seems to have persisted to the end in the same irreligious state, justifying his political conduct with his last breath, and rejecting the Saviour of the world. To such awful hardness of heart may men attain, who have forsaken God, and who may therefore justly leave them to strong delusion, that they may believe a lie, because they receive not the love of the truth.

Bedford Union.

"THE seventh general meeting of the Union of Christians formed at Bedford, is expected to be held on Wednesday, the 27th of April. The Rev. Rowland Hill, A.M. has engaged (God willing) to preach on the occasion, at Bedford, in the forenoon of that day."

ORDINATIONS.

JULY 15, 1802, Rev. *D. Jones*, late student at Wrexham, was solemnly set apart by the imposition of hands, to the pastoral office in the independent congregation at Holywell. The service was introduced by Mr. D. Davies, of Welchpool; Mr. T. Jones, of Newmarket, read a portion of the Scriptures; Mr. G. Lewis, of Llanuwchllyn, delivered a discourse on the nature of a church, pertinent on the occasion, and asked the usual questions, to which satisfactory answers were given; Mr. W. Brown, of Wrexham, then praved the ordination prayer; Mr. J. Lewis, of Wrexham (his tutor) addressed the minister, from 1 Cor. iii. 13.; and Mr. B. Jones, of Pwllhili, delivered the charge to the congregation, from Phil. ii. 29. — Mr. J. Wilson, of Northwich, and several other ministers, engaged in the afternoon and the preceding evening.

NOV. 18, 1802, *Moses Fisher* was ordained pastor of the particular Baptist church of New Brentford. Mr. Uppedine, of Hammersmith, began the service, with reading 2 Tim. ii. and then prayed; Mr. Button, of Dean-street, explained the cause of dissent from the establishment, and received the account of the Lord's dealings with this church since its commencement; — the church avowed their call; Mr.

Fisher signified his acceptance, and gave a confession of his faith; Mr. Phillimore, of Kingston, prayed the ordination prayer; Mr. Upton, of Blackfryars, delivered the charge, from 1 Tim. vi. 11—14.; Mr. Hutchings, of Unicorn-yard, preached to the church, from 1 Cor. xvi. 10; Mr. Torlin, of Harlington, concluded with prayer.—The congregation was numerous and attentive; and solemnity marked the whole of the service.

The members of this church gratefully acknowledge the kindness of the friends in Mr. Wesley's connexion, who afforded them the use of their chapel in Old Brentford, for the occasion.

CHAPELS OPENED.

DEC. 27, 1802, a small chapel was opened at *Verwood*, Dorset, situated in a most dreary part of the Old Forest, about seven miles from Fordingbridge. Though the population of the neighbourhood is small, the mental darkness of the inhabitants is extreme, and justifies the benevolent zeal of the Christian friend who stepped forward to rear this little tabernacle for God. Mr. Lewis, of Ringwood, explained the advantages of public worship, from Psalm xlii. 2.; Mr. Button, of Downton, prayed; and Mr. Loader preached, from Ezek. xxxiv. 11, 12. — For some years, two or three plain Christians, and occasionally regular ministers, have held forth the word of life to the people, not without some tokens of success. Greater hopes are now entertained from a Sunday-school, which is to be formed on one half of the Lord's Day. Hitherto, whole families have lived and died without being able to read the Scriptures,—which alone are able to make us wise unto salvation.

FEB. 23, 1803, was opened, a new chapel in *Bagell*, near Holywell, Flintshire, under the pastoral care of the Rev. D. Jones. The service was introduced by Mr. J. Jones, of Liverpool; Mr. W. Brown, of Wrexham, preached from Is. xxv. 6; and Mr. T. Jones, of Beaumaris, from 2 Chron. vi. 20. — In the afternoon, the service was begun by Mr. D. Davies, of Welchpool, who also dropped a few hints on the privileges of Dissenters, to caution against persecution; Mr. White, of Chester, preached from Acts xvii. 30; Mr. J. Lewis, of Wrexham, from Prov. viii. 31. and concluded by prayer.

WE are happy to hear that the town of *West Cowes*, in the Isle of Wight, which, in the summer season, has long been a place of fashionable resort, possesses now, what will be deemed by the serious families who may be disposed to visit it, one great advantage,—a stated ministry of the gospel. Mr. Styles, when preaching some months at Newport (at the request of Mr. Walker, who sometimes preached a lecture on a Lord's Day evening) visited Cowes occasionally; and, on quitting that scene of his labours, by the unanimous wish of the people, undertook to preach statedly at Cowes. The progress of the gospel has been great during the last six months. The place occupied for divine worship (which is a storehouse fitted up for the purpose) is not by any means large enough to contain those who are willing to attend, and to contribute to the support of the cause. A commodious meeting-house, therefore, is now being erected; and it is hoped, it will be completed about the time when the company visit this watering-place.

POETRY.

☞ Having received many complaints of the Abridgment of this Department, through the late Arrival of Intelligence, we are happy, this Month, to give an Additional Page, by way of Compensation.

EXTRACT OF A LETTER
FROM THE
late William Cowper, Esq.
TO A LADY.

* * * * * *

Mysterious are his ways, whose pow'r
Brings forth that unexpected hour,—
When minds that never met before,
Shall meet, unite, and part no more!
It is th' allotment of the skies,
The hand of the supremely wise,
That guides and governs our affections,
And plans and orders our connexions:
Thus when we settl'd where you found us,
Peasants and children all around us,
Not dreaming of so dear a friend,
Deep in th' abyss of Silver-end *;
Thus Martha, e'en against her will,
Perch'd on the top of yonder hill;
And you, tho' you must needs prefer
The fairer scenes of sweet *Sancerre*,
Are come from distant Loire † to chuse
A cottage on the banks of Ouse.

This page of Providence quite new,
And now just op'ning on our view,
Employs our present thoughts and pains,
To spell and guess what it contains!
But day by day, and year by year,
Will make the dark ænigma clear,
And furnish us perhaps at last,
Like other scenes already past,
With proof that we, and our affairs,
Are part of great Jehovah's cares:
For God unfolds, by slow degrees,
The purport of his deep decrees;
Sheds ev'ry hour a clearer light,
In aid of our defective sight;
And spreads at length, before the soul,
A beautiful and perfect whole,
Which busy man's inventive brain
Toils to anticipate in vain.

Say, Anna, had you never known
The beauty of a rose full-blown,
Could you, though luminous your eye,
By looking on the bud descry;
Or guess, with a prophetic pow'r,
The future splendor of the flow'r?
Just so, th' Omnipotent, who turns
The system of the world's concerns;
From mere minutiæ can adduce
Events of most important use,—
And bid a dawning sky display
The blaze of a meridian day!

The works of man tend, one and all,
As needs they must, from great to small;
And Vanity absorbs, at length,
The monuments of human strength;
But who can tell how vast the plan
Which this day's incident began?
Too small perhaps the slight occasion
For our diminish'd observation;
It pass'd unnoticed, like the bird
That cleaves the yielding air unheard;
And yet may prove, when understood,
An harbinger of endless good!
Not that I deem, or mean to call
Friendship a blessing, cheap or small;
But merely to remark, that ours,
Like some of Nature's sweetest flow'rs,
Rose from a seed of tiny size,
Which seem'd to promise no such prize,
A transient visit intervening,
And made almost without a meaning;
Hardly th' effect of inclination,
Much less of pleasing expectation,
Produc'd a friendship thus begun,
That has cemented us in one;
And plac'd it in our pow'r to prove,
By long fidelity and love,
That Solomon has wisely spoken,
"A threefold cord is not soon broken."

FOR THE MISSIONARY MEETINGS.

ETERNAL Saviour, Prince of Peace,
Thy gospel send from shore to shore;
To guilty souls it brings release,
And makes the sinner thee adore.

The mountains level, vallies raise,
And give it universal spread;
Let it inspire our souls with praise,
And raise to life the sinners dead.

Bid, Lord, this conq'ring word go on;
Bless who the gospel message bear;
Let it destroy the tempter's throne,
And Nations in its blessings share.

Our brethren bless in southern isles;
Success to ev'ry effort give;
Let them enjoy thy gracious smiles,
And bid th' untutor'd heathen live.

Let those abroad, and these at home,
Be useful to the souls of men:
Through them to Christ may sinners come,
Let all the people add Amen!

Bodborough. O. A. J.

* The place where Mr. Cowper then resided.
† The Lady had recently returned from France.

CHRISTIAN EXPERIENCE.

As winds, and storms, and dashing surges roar
With dreadful fury on the sea-skirt shore;
At other times, the gentle zephyrs play,
And the unruffled stream pursues its way:
'Tis thus, methinks, it passes in my soul,
One day the weather's fair, another foul.
Now tempest tost with various doubts and fears,
My heart o'erwhelm'd with woe, my eye with tears,
Impending clouds of darkness o'er me spread,
And in the paths of Hell I seem to tread;
My ways all strew'd with thorns, while black Despair
Would fill the measure of my days with care.
Oppress'd, cast down, and almost robb'd of hope,
To the poor sinner's Friend I then look up;
Cast at his feet my burden and my grief,
And there, and there alone, I find relief.

He says to each rude passion, "Peace, be still;"
And straight it yields obedience to his will.
He orders light where darkness reign'd before,
And bids me disbelieve his love no more.
At his command my hope once more appears,
And flow'rs of Eden deck this vale of tears;
To Zion bound, refresh'd, I speed my way,
And travel on by night, as well as day.

At times I sing, but oft my harp's unstrung,
Or set to notes which captive Israel sung
When they the Babylonian streams explor'd,
And Zion's loss in plaintive strains deplor'd.

Yet if my anchor's cast within the vale,
Tho' now oppos'd by many a boist'rous gale,
My little vessel shall the storm outride,
Nor fear a wreck, for Jesus is its guide.
How oft has he been better than my fears,
And with a promise check'd my flowing tears,
Met my request, prevented my desire,
And turn'd to songs of praise my mournful lyre!
But oh, what base returns my heart has made!
How oft his love by coldness has been paid!
How oft I've slighted, turn'd away my face
From all the invitations of his grace!
Yet still the same, he wooes this heart of stone,
And makes his love by countless mercies known!
What can I say, dear Lord, to love so strange?
To love that all my rebel acts can change?
Language here fails; an angel can't explore!
Be hush'd then, Muse, and silently adore!
Or if some zephyr breathe upon thy strings,
Or passing angels touch thee with their wings,
Let thy best notes resound my Saviour's praise!
And all thy theme be his redeeming grace!
That shall employ in Heav'n my better pow'rs!
That shall on earth solace my captive hours!
That shall my charter be to worlds above!
And then no Heav'n I'll ask but Jesus' love!

G. R.

THE DEW-DROP.

Mark the resplendent orb of day,
Early diffuse his orient ray,
Enliv'ning all around!
The dew, soft trembling, then is seen
On ev'ry beauteous spire of green
That decorates the ground.

As, if the op'ning scene invite
To hail his mild returning light,
Each drop refulgence gains;
The prism's diverging colours too,
On ev'ry humid ball we view,
That clothes the verdant plains.

But should the sun his glory shroud
In some opaque obtruding cloud,
Soon is their beauty lost:
So Christians, if their Lord remove,
The sudden loss of comfort prove,
Nor longer beauty boast.

Warn'd by the dew-drop's transient show,
All self-dependence I forego,
Nor trust my treach'rous heart.
Jesus! to thee my soul would fly,
Thou Son of righteousness on high,
Thy quick'ning beams impart!

The smallest drop throughout the field
Will somewhat of sweet radiance yield,
Cheer'd by the rising day;
So I, the meanest of thine own,
Dear Lord! would dwell before thy throne,
And shine with borrow'd ray.

Annetts.

PSALM LXIV. 15.

Let not the water-floods overflow me, neither let the deep swallow me up.

THE world's a sea; my flesh a ship that's mann'd
With lab'ring thoughts, and steer'd by Reason's hand:
My heart's the seaman's chart, whereby she sails;
My loose affections are the greater sails;
The topsail is my fancy; and the gusts
That fill these wanton sheets are worldly lusts.
Prayer is the cable, at whose end appears
The anchor Hope, ne'er slipp'd but in our fears:
My will's th' unconstant pilot, that commands
The stagg'ring keel; my sins are like the sands;
Repentance is the bucket, and mine eye
The pump, unus'd (but in extremes) and dry.
My conscience is the plummet, that does press
The deeps, but seldom cries, O fathomless:
Smooth calm's security; the gulph's despair;
My freight's corruption; and this life's my fare.
My soul's the passenger, confused, driv'n
From fear to fright; her landing-port is Heav'n.

My seas are stormy, and my ship doth leak;
My sailors rude; my steers-man faint and weak:
My canvas torn, it flaps from side to side:
My cable's crack'd, my anchor's slightly ty'd;
My pilot's craz'd; my shipwreck sands are cloak'd;
My bucket's broken, and my pump is choak'd;
My calm's deceitful, and my gulph's too near;
My wares are slubber'd, and my fare's too dear:
My plummet's light, it cannot sink nor sound:
O, shall my rock-be-threaten'd soul be drown'd?

Lord, still the seas, and shield my ship from harm,
Instruct my sailors, guide my steers-man's arm;
Touch thou my compass, and renew my sails;
Send stiffer courage, or send milder gales;
Make strong my cable, bind my anchor faster;
Direct my pilot, and be thou his master.
Object the sands to my more serious view;
Make sound my bucket, bore my pump anew:
New-cast my plummet, make it apt to try
Where the rocks lurk, and where the quicksands lie:
Guard thou the gulph with love; my calms with care;
Cleanse thou my freight; accept my slender fare:
Refresh the sea-sick passenger; cut short
His voyage; safe land him in his wish'd-for port.

Thou, thou whom winds and stormy seas obey,
That through the deep gav'st murmuring Israel way,
Say to my soul, be safe; and then my eye
Shall scorn grim Death, although grim Death stand by.
Oh! thou, whose strength reviving arm did cherish
Thy sinking Peter at the point to perish,
Reach forth thy hand, or bid me tread the wave;
I'll come, I'll come: the voice that calls will save.

Rotherithe. T. J. N.

Written after reading the Accounts published by the Strangers' Friend Society, for the year 1802.

What scenes of misery and woe!
Alas! What blasts of sorrow blow,
Unheeded by the throng!
The busy, careless, and supine,
Such visits and such scenes decline;
Nor dwell they on their tongue!

Little ye rich and prosp'rous think
How many fellow-creatures sink,
Through poverty and grief!
O from your treasure kindly spare:
A trifle let the wretched share,
To bring them kind relief.

Their pains and woes, their wretched state,
O think, it might have been your fate,
Unworthy what you have:
Then let their miseries awake
Some gen'rous purpose, for his sake
Who came the lost to save!

Great God, with blessings e'er surround
Those who in works of love abound,
Who visit scenes of woe:
To Death, nor to Disease a prey,
O keep and bless them in the way
In which they kindly go.

Crown their endeavours to reclaim
Poor guilty sinners through thy name,
And bring them back to God.
Wisdom, and Strength, and Health afford,
While thus they imitate their Lord!
This path the Saviour trod.

O Sin, what mis'ry hast thou brought
On wretched man; nor tongue nor thought
Can tell or e'er conceive.
O awful view!—but now we may
Escape eternal death,—*to day*,
If we on Christ believe!

Westminster. S—.



REV.D J. BROWNFIELD,

Whitby.

Pub.d by I. Williams, Stationers Court. Jan.y 1803.

THE

EVANGELICAL MAGAZINE.

MAY, 1803.

MEMOIR

OF

WILLIAM COWPER, ESQ.

CONCLUDED FROM OUR LAST.

Mr. Cowper's relapse occurred in 1773, in his forty-second year. His derangement so completely subverted those doctrinal sentiments which had afforded him, for the last nine years, the most transcendent comfort, that he considered himself as cast off for ever from the hope of mercy, although he never disputed the divine change which had been wrought in his mind. Through the depths of his distress, Mr. Newton attended him with unfailing tenderness of friendship, and once entertained him fourteen months at the vicarage; but he was deaf to consolation or encouragement, while he supposed the ear of his Creator to be shut against his complaints and requests. He ceased not only from attending public service, but likewise from joining in domestic worship, or attempting private devotion. His judgment was equally convinced as ever of the glory of Christ, and his desires for communion with God were as fervent; but apprehending his own perdition to be determined by an immutable decree, he regarded it as blasphemy in him to ask for mercy. His pious neighbours were struck with terror, as well as with compassion, at so awful a change. He was inaccessible to all, except Mr. Newton; but all, like him, longed to contribute to his relief. After the first dreadful paroxysm of his disorder, although his unhappy persuasion remained unalterable, he was induced to admit some diversion of his mind from melancholy. Estranged from human society, he was inclined to domesticate a young leveret; and his neighbours instantly supplied him with three. The choice of their food, and the diversity of their dispositions, amused his mind; and their occasional diseases called forth his tenderness. Two of them died; but the third was his companion throughout his abode at Olney. Seven years elapsed before he sufficiently re-

covered spirits to employ his mind in composition: to which he was urged by Mrs. Unwin, as the most effectual mode of relieving his thoughts from the despair by which they were continually agitated. She suggested, as a subject, "The Progress of Error;" and the poem under that title, was the first fruits of his renewed application. "Truth," as a pleasing constrast, became his next topic. "Expostulation" was formed upon the ground-work of a sermon repeated to him by Mr. Newton. "Hope, Charity, Conversation, and Retirement," which were subjects either peculiarly familiar, or highly interesting to his mind, succeeded; and having determined upon publishing a volume, by the persuasion of his friends, he introduced it with a colloquial poem on popular subjects, and augmented it with a number of smaller pieces, written upon various occasions. The whole, except a few of the latter, were written during the winter of 1780.

At that period Mr. Cowper had the greater need of occupation for his mind, on account of the removal of his only familiar associate, Mr. Newton, from the curacy of Olney to the rectory of St. Mary Woolnoth, in London; where he superintended the publication of his friend's poems in the summer of 1781. Previously to his departure from the former place, he insisted on introducing to Mr. Cowper, his intimate acquaintance, Mr. Bull, of Newport Pagnel, as his substitute in social converse. Mr. Cowper had always shrunk back from intercourse with strangers; and the gloom which still depressed his mind, rendered him, at that time, peculiarly reluctant to admit a new visitor. Mr. Newton, who dreaded to leave Mr. Cowper wholly destitute of a confidential friend, used, in this instance, an affectionate violence, which was attended with all the success he could hope for. The afflicted bard soon formed a strong attachment to Mr. Bull, whose extensive knowledge and natural vivacity tended greatly to alleviate Mr. Cowper's habitual dejection. They regularly spent together one day every fortnight: the only seasons, for five years, in which Mr. Cowper admitted any company, except during his friendship with the late Lady Austen, which commenced in September 1781. This lady, whose brilliancy of wit and uncommon talents in conversation, were admirably adapted to the relief of a mind like Mr. Cowper's, then resided with her sister, who was married to Mr. Jones, the clergyman of Clifton: a village about one mile from Olney. Mrs. Jones had long known and loved the gospel, and was intimate with Mrs. Unwin. Her sister had chiefly lived in France, during her union with Sir Robert Austen; after whose death she had again settled in England. She also had received the truth as it is in Christ, and had been useful to the enlightening of an endeared friend; who was married to a gentleman in France, named Billacoys. Their singular history is sketched in the Theological Miscellany for August 1787, under the names

of Aspasia and Clara; and extracts from several letters of the latter, as well as a poetical epistle to her from Mr. Cowper, were published in the subsequent numbers of that Magazine, and in another, called "The Divine Treasury." Lady Austen, accompanying Mrs. Jones on a visit to Mrs. Unwin, Mr. Cowper, though with much hesitation, joined the party; and he shortly discovered, in Lady Austen's animated conversation, a powerful antidote to his melancholy. Their mutual visits soon became very frequent; and Lady Austen removing to the vicarage-house, then occupied by Mr. Scott, who had succeeded Mr. Newton at Olney, her intercourse with Mrs. Unwin and Mr. Cowper was made as easy and as constant as Mr. Newton's had been. She exerted her unequalled powers to rouse Mr. Cowper from dejection, which often seized his mind, even in company; and the first printed poem which he produced after the publication of his volume, the well-known ballad of John Gilpin, resulted from a story which she repeated for his diversion at such a crisis. Many short poetical effusions likewise were occasioned by their intimacy; among others, "The Rose," and several which are now first published. Mr. Bull also, in 1782, suggested employment for Mr. Cowper, which resulted in his beautiful translations from Madam Guion. In the following year he began, at the instance of Lady Austen, his grand work, "The Task;" which was finished and committed to the press in 1784. Immediately on closing it, he wrote his "Tirocinium," with a desire to avert from the rising generation the evils he had experienced, or observed, at public schools. The connection of Lady Austen with him and Mrs. Unwin, was suddenly terminated about that period, by the apprehensions of the latter, that Lady Austen had formed an attachment to Mr. Cowper, inconsistent with the engagements which subsisted between herself and him. As these remained profoundly secret, Lady Austen might inadvertently afford ground for the suspicion; but she soon became aware of its consequences, by a farewell-letter from Mr. Cowper, whom she never afterwards met. Previously, however, to the cessation of their intercourse, she had suggested to him an undertaking that occupied the remainder of his life. Many of their social hours had been amused with literary information or entertainment. Among the numerous books which Mr. Cowper read, in the long evenings of winter, to his female friends, was Pope's elegant version of Homer. His own familiar and accurate knowledge of the original, prompted him frequently to complain of the translator's deviations from his author; and to express his wish, that some person, equal to the performance, would produce a more exact version. Lady Austen naturally urged him to undertake it; and he followed her advice after he had relinquished her company. He began to translate the Iliad in November 1784, immediately upon completing the Tirocinium.

The constant exercise of his mind in composition, so far succeeded to divert him from habitual despair, that he became more attached to society; and in the spring of 1785, he invited Mr. Greatheed to participate with Mr. Bull in their stated interviews. It was not, however, by arguing against his inveterate melancholy, that his religious friends could promote its relief. An allusion to the subject was usually productive of its symptoms; although, upon any other spiritual topic than that of his own prospect of futurity, Mr. Cowper would converse freely and profitably. The necessity, however, of avoiding so interesting a theme, could not but make an essential difference, both in his conversation and correspondence, from what either had been previous to his unhappy relapse. In writing to his friends, to whom he again became gradually habituated as his poetical exercises advanced, he touches sparingly and cautiously upon religion. He more freely indulges a vein of humour, which contributed to the momentary dissipation of his gloom; while he could scarcely advert to spiritual subjects without approximating the source of his distress. This remark applies to most of his subsequent letters, as well as to the sportive sallies of his poetical writings. The flow of wit, which, in both instances, displays the peculiar powers of his mind, and fascinates the literary reader, was employed by him merely as a substitute for spiritual reflection, in which he esteemed it presumptuous to indulge himself, or as a forcible effort to resist the intrusion of distress and terror. The following passage, in a much later epistle to Mr. Hayley, affords a general key to his correspondence, from the time of its revival at Olney: — "*Non sum quod simulo*, — "I am not what I affect to be," my dearest brother. I seem cheerful upon paper sometimes, when I am absolutely the most dejected of all creatures. Desirous, however, to gain something myself by my own letters, unprofitable as they may, and must be, to my friends, I keep melancholy out of them as much as I can, that I may, if possible, by assuming a less gloomy air, deceive myself, and, by feigning with a continuance, improve the fiction into reality." His habitual conversation was, as might be apprehended from this passage, very different from the style of his letters. It was serious, sensible, and affectionate; but usually dejected, and seldom brilliant. In his letters, as printed, there are many obvious chasms, which were most probably occupied with expressions of religious despondency.

His correspondence, and his sphere of society, was greatly enlarged, in consequence of the publication of his second volume of poems, which appeared in June 1785. The height to which it raised his reputation as an author, rouzed the attention of his polite relations; with whom, during his more depressed condition, his intercourse had been wholly suspended; and the hilarity of his lighter productions, encouraged them to renew

their communications with the poet. In October that year, he received an affectionate letter from his cousin, Lady Hesketh, who, in the interval that had occurred, was deprived, by death of her husband, Sir Thomas Hesketh. The fortune he had left her, enabled her generously to offer to Mr. Cowper any addition that might be desirable to his income. It could not have been made more seasonably, as Mrs. Unwin's fortune, which was equally shared between them, had recently been much reduced. From a person whom Mr. Cowper had so highly esteemed from their days of childhood, he did not scruple to receive an obligation of this nature. In June 1786, after a separation of three-and-twenty years, these endeared relations met at Olney; when some apartments in the vicarage, which had been occupied by Lady Austen, were prepared for Lady Hesketh. In order, however, that, when she renewed her visits, they might compose but one family, Mr. Cowper and Mrs. Unwin removed, in the following November, to a more commodious habitation in the pleasant village of Weston, a mile and an half distant from Olney. Mr. (now Sir John) Throckmorton and his lady, to whom the house, and most of the parish belonged, had, in the preceding summer, cultivated the acquaintance of Mr. Cowper; and they neglected no means of rendering their vicinity to him agreeable and useful. This accession of local comforts was very shortly embittered by the premature decease of Mrs. Unwin's only son, whose friendship with Mr. Cowper had subsisted and increased from their first interview at Huntingdon. Soon afterwards, Mr. Rose, a gentleman of London, passing near Weston, introduced himself to Mr. Cowper, although he was then peculiarly difficult of access, his habitual dejection having been aggravated by the loss of Mr. Unwin. Mr. Rose's zeal surmounted every obstacle; and the ardour of his attachment to the author of the Task, excited in him a reciprocal friendship, which was fostered by frequent correspondence, the active services of Mr. Rose at London, and his occasional visits at Weston.

Mr. Cowper's spirits did not recover their usual tone till Sept. 1787, when he resumed his application to Homer. A great majority among his acquaintance and his readers, earnestly wished him rather to have been employed in original composition; and some of his intimate friends were, moreover, apprehensive that the vast extent of his undertaking might prove detrimental to his health and comfort. A short letter to his constant and affectionate correspondent J. Hill, Esq. in November the same year, satisfactorily explains his reasons for perseverance in the work he had begun. "Assure yourself," says he, "of one thing, that though to a bye-stander it may seem an occupation surpassing the powers of a constitution never very athletic, and at present not a little the worse for wear, I can invent for myself no employment that does not exhaust

my spirits more. I have even found those plaything avocations, which one may execute almost without any attention, fatigue me, and wear me away, while such as engage me much, and attack me closely, are rather serviceable to me than otherwise." He frequently, nevertheless, composed short pieces to gratify his friends, and to record domestic incidents, that interested his feelings. At the request of some advocates of justice and humanity, he wrote about this time some popular Lyrics against the detestable Slave-Trade; and he obliged the inhabitants of Northampton with several copies of verses for bills of mortality; but his attention to his great undertaking was so little remitted, that he completed the first sketch of his translation of the Iliad in September 1788, and finished the seventeenth book of the Odyssey in the following May. He derived great help, in transcribing, from his zealous friends; the number of whom was increased, about that time, by the important accession of his young kinsman Mr. Johnson, of Norfolk, who repeatedly spent some time at Weston, in the intervals of his studies at Cambridge. For him, Mr. Cowper entertained a truly paternal regard; and it was requited by a degree of affection too seldom manifested by a son to his own father. Mr. Cowper's intercourse with others of his maternal kindred, was also thus renewed; and he was indebted to it for the highly acceptable present of her picture. A good resemblance of it is engraved in Mr. Hayley's work. In September 1790, Mr. Johnson had the satisfaction of transmitting to the bookseller, a corrected copy of the whole translation of Homer. After it had undergone a fresh revisal, while passing through the press, it was published in July the following year. Having prosecuted this laborious occupation, though closely, yet with a moderation that admitted of needful exercise and relaxation, he accomplished it, in the possession of his health and spirits, at least equal to what he had enjoyed at its commencement.

His religious state during this period, was no otherwise likely to be improved than as the diversion of his thoughts from despair tended to relieve his constitutional malady. The nature of his employments were such, as would probably have been, in some measure, detrimental to any person capable of religious enjoyment. It is much to be regretted, that his correspondence with Mr. Newton, by which alone the real state of his mind was likely to be unfolded, is yet involved in impenetrable secrecy; and still more, that it probably will never be communicated to the religious world. It is only known, from Mr. Greatheed's sermon, that Mr. Cowper was not destitute, at times, of glimmering hope and dawning consolation; and that he repeatedly resumed his intercourse with the throne of divine grace: but these seasons were, unhappily, too transient to admit of his renewed attendance on public worship, or of his

attainment to a confident reliance on the infallible promises of the gospel. Yet, as these delightful intervals occurred during the time that he was most fully occupied with poetical labours, it does not appear that they proved at all inimical to his spiritual recovery. Nor is it certain that an equal time spent in original composition, would have afforded him a similar relief; especially, if of so laborious a nature as he had experienced "The Task" to be, to his intellectual powers. The repeated solicitations of his friends induced him, notwithstanding, as soon as his Homer was completed, to direct his thoughts toward a third volume of poems. Occasional pieces, of which several have been published in successive editions of his former volumes, and others, are interspersed by Mr. Hayley in his biographical narrative, had already accumulated; and he designed to introduce them with a larger work, somewhat resembling his Task, the subject of which, the "Four Ages" of man's life, was suggested to him by Mr. Buchanan, a neighbouring clergyman of classical taste and character. His attention, nevertheless, was soon diverted from this object, by a proposal from his bookseller to publish a splendid edition of Milton's poetical works; in which the Latin and Italian Poems were to be translated, and Notes on the whole to be subjoined by Mr. Cowper. Both these projects were frustrated by unexpected events; but a prose translation which had been executed by him, while correcting his Homer, was published in 1792, by Mr. Newton, at whose request it had been undertaken. It consists of six letters, written in Latin by the late Mr. Vanlier, a minister of the gospel in the Dutch colony at the Cape of Good Hope. They are descriptive of his conversion from scepticism to the love of Christ, which was exceedingly remarkable in most of its circumstances.

Soon after Mr. Cowper had entered upon his translation from Milton, his spirits received a severer shock than they had experienced since the death of Mr. Unwin. The mother of that beloved friend, who, as he expresses himself on the occasion, had been his own "faithful and affectionate nurse for many years," was attacked, in December 1790, with a disorder which afterwards proved to be paralytic. It was not at first attended with permanent effects; and her apparent recovery afforded him speedy relief. In the following March, Mr. Cowper's acquaintance with Mr. Hayley commenced, by a friendly letter and sonnet which he received from that gentleman, in consequence of his proposed work on Milton. Mr. Hayley having engaged his services to another bookseller for a similar purpose, kindly offered to Mr. Cowper the use of some scarce books, with which Milton had been conversant; and intreated him to visit his rural retreat in Sussex, that they might confer upon their respective performances. Mr. Cowper declined an invitation to go so far from home; but pressed Mr. Hayley

to visit him at Weston; and they met there about the middle of May. The gratification afforded to Mr. Cowper by the company of his benevolent poetical brother, was unexpectedly dashed, by a new and alarming attack of Mrs. Unwin's disorder. Mr. Greatheed, having been invited to meet Mr. Hayley at Weston, was alone with her, waiting for their return from a walk, when she was suddenly deprived of the use of her limbs, her speech, and faculties, in a very distressing degree. The discovery threw Mr. Cowper at first into a paroxysm of desperation; but the tender sympathy of his literary associate, and the apparent benefit derived from medicinal exertions for Mrs. Unwin's relief, in some measure recruited his spirits. She gradually, but imperfectly recovered her powers; and Mr. Cowper laid aside all other occupations, that he might incessantly attend to her help and comfort. Mr. Hayley being obliged, after a fortnight's stay, to return home, Mr. Cowper's neighbouring friends attempted to supply the want of his services at Weston. At the commencement of August, Mrs. Unwin had sufficiently regained her strength to accompany Mr. Cowper and Mr. Johnson to Mr. Hayley's elegant house at Eartham; his solicitations, and the hope of benefit from the journey, and a change of scenes, having prompted them to the enterprize. They were absent from home, for the first time in twenty-six years, about seven weeks: and this extraordinary exertion, if not productive of effects so beneficial as were wished, yet was attended with none of the evils that might have been apprehended from its novelty. On the road, at Kingston, Mr. Cowper had an interview, both in going and returning, with General Spencer Cowper, son of a younger brother of the poet's father, with whom he had frequently corresponded since the publication of the Task.

After his return to Weston, Mr. Cowper attempted to proceed with his commentary on Milton; but it proved a severer labour to him than his poetical compositions had been; and the continual attention required by the decline of Mrs. Unwin's strength and faculties, disabled him for application, and gradually distressed his spirits. He at length suspended his exertions on Milton, and limited them to a revisal of his Homer for a second edition; on which he employed several hours every morning, before Mrs. Unwin was able to quit her chamber. The rest of each day was uniformly devoted to her consolation. Thus was spent the whole of 1793; and at the commencement of the following year, he sunk into a depth of melancholy, as desperate, though not equally violent, as that which he endured when first deprived of religious comfort. His cousin Lady Hesketh, who had usually spent a part of the year at Weston, made it her constant residence, solely for his preservation and relief; which Mrs. Unwin, having been reduced to second childhood, through her encreasing infirmities,

was no longer capable of promoting. Mr. Hayley, who had revisited Weston the preceding year, repaired thither in April 1794, to unite his efforts with those of Mr. Cowper's afflicted friends, for his solace and restoration;—but all were fruitless. It appeared extremely desirable that he should be removed to the house of Dr. Willis, at Greatford in Lincolnshire, in order to reap the utmost advantages of medical assistance; but he could not be prevailed upon to accompany Lady Hesketh thither; and a journey which she undertook, attended by Mr. Greatheed, to obtain the doctor's advice, and a visit which the latter made, in consequence, to Mr. Cowper, proved wholly unsuccessful.

It may easily be supposed, that in such circumstances, the expences of the family at Weston were greatly enhanced. Mr. Hayley's friendly exertions had not been limited to objects of social or literary intercourse. He had zealously and pathetically applied to persons in power, with whom either Mr. Cowper or himself had formerly been connected, to obtain such an honourable mark of regard to his friend's literary merits, as might secure him from pecuniary embarrassment under accumulated burdens. In his last visit at Weston, he had the pleasure to receive from Earl Spencer (who was distantly related to Mr. Cowper, and had always testified the highest esteem of him) his Majesty's grant to the latter, of a pension which Dr. Johnson and Mr. Gibbon had successively enjoyed. It was nominally 300l. per annum; but nearly one third was swallowed up by customary fees of office. Though it could not have been bestowed more seasonably for Mr. Cowper's exigencies, his state of mind was such as not to admit of his learning the acquisition. Mr. Hayley was under the necessity of relinquishing his ineffectual attempts at consolation; but Lady Hesketh endured so severe a trial till July 1795, when her health could no longer sustain its effects. Mr. Johnson, who had taken orders two years before, had repeatedly quitted his parochial charge at Dereham, to share with her so oppressive a burden; but he could not further prolong his absence without impropriety. In such circumstances, no alternative remained but to transport his afflicted kinsman, with his equally comfortless and helpless companion, from the scene which they were no longer able to enjoy, to one where he could watch over the remnant of their lives. He conducted so difficult an enterprize, with a skill dictated by exquisite tenderness, and with a success that exceeded every hope. Mr. Cowper, who had trembled at the thoughts of passing his own threshold, not only supporting, but even, in some degree, enjoying so long a journey; and Mrs. Unwin, who had been supposed incapable of a removal, sustaining it without the slightest detriment. Their subsequent situations were carefully accommodated to their wants and their inclinations; but Mr. Cowper seldom discovered any degree of sensibility, except regret for his

banishment from the beloved scenes of Weston. His mind admitted of no other relief, than from being gorged with books of fictitious narrative; and his affectionate kinsman submitted to the painful drudgery of incessantly reading them to him. It was with far different feelings that he found him become willing to attend daily in Mrs. Unwin's room while a portion of scripture was read to her. At the close of 1796, she obtained a relief from earthly sufferings; and happily, Mr. Cowper no longer possessed those acute sensations, which would have rendered the event insupportable to him. She expired with perfect tranquillity: he saw her half an hour before she drew her last breath, and again some hours afterwards; and thenceforth never mentioned her name!

He had been incited to resume, for a few weeks of the preceding summer, his revision of Homer, which was far advanced before his last relapse. He did not again take up the work till September, in the following year. He then persevered till its completion, which was effected in March, 1799. He had, since leaving Weston, written only three or four letters, all expressive of his own misery, to some of his intimate friends; and when visited by the Dowager Lady Spencer, Sir John Throckmorton, and Mr. Rose, he declined conversing with them. The only compositions to which he could afterwards be excited, were some translations into English of short Latin and Greek poems, and of two of Gay's Fables into Latin verse; beside two original poems, one called "The Cast-away," describing an event recorded in Anson's Voyage, in allusion to his own hopeless condition; the other, which he composed in Latin, on the appearance of some ice-islands in the German Sea, and translated into English, to gratify Miss Pesoune, a female friend of Mr. Johnson, whose compassionate attention to the poet's last years, equalled that of Mrs. Unwin and Lady Hesketh. He had written two lines only of a Latin version of another of Gay's Fables, when, at the close of January, 1800, he was seized with dropsical symptoms; and on the 25th of April he expired, in the manner related in his funeral sermon. To that publication, and to the extracts given in our Review of it, we must refer our readers for a more particular account of Mr. Cowper's religious experience, having already greatly exceeded our usual limits. To them who desire a fuller opportunity of contemplating his literary excellence, the faithful and judicious account which Mr. Hayley has supplied, will be highly acceptable. Beside its narrative, epistolary, and critical departments, his two volumes comprise above a hundred poetical pieces by Mr. Cowper, original or translated, most of which have never before been published. The author's translations from Milton are reserved, in order to be published, together with Mr. Hayley's labour on that poet, in a superb edition of Milton's works, of which the profits will be devoted to the erection of a public monument, in memory of Mr. Cowper.

A MEDITATION

ON REVELATION XXII. 1.

And he shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb.

O MY soul, retire from the world, and converse with thy God! Look forward into that glory which is invisible to the eye of vain and sinful mortals! Let Faith draw aside the veil, and view, with rapturous joy, the great and the good things which thy God has laid up for thee, and for all who love him.

The above words are a part of the description of the glorious state, — the everlasting residence of the redeemed of the Lamb. O my soul, what a prospect now opens upon thy view! Stand on the verge of that river which proceeds out of the throne of God and the Lamb, and invigorates the celestial paradise! Waters, rivers of water, are designed, by the inspired writers, to signify great and valuable blessings. The prophet Ezekiel was indulged with a wonderful vision of waters, which issued from under the threshold of the house of God; and the description which the prophet gives us of these waters, is precisely the same as that which we have in this chapter. It is probable, that this vision was emblematical of the gospel, and the various blessings resulting, which should flow out unto all nations. But in these words, the pure, unmixed, and everlasting joys of Heaven seem to be intended; and these flow from the glorious gospel of the blessed God, agreeably to the declaration of Jesus, when he compared the grace of the gospel to a well of living water, springing up into everlasting life; and this appears to be the meaning of this wonderful sight in Heaven; because this chapter is a description of the employments and delights of that state, which shall exist when this globe, and all its furniture, shall be destroyed. Consider, therefore, my soul, this river, as a lively emblem of that glory, that unutterable bliss, which flows as a river through all the heavenly plains, and makes glad the city of our God. Consider it as expressive of the social vision and eternal fruition of Jehovah — the Father, Son, and Holy Spirit; and shouldst thou ask, why is the emblem of a river of water used to express these sublime things? it may be replied,

Water is necessary to existence and vigour. The animal and vegetable tribes would soon perish without water; and as necessary are the smiles of God to the humble dependant Christian. The favour of God first began the good work,—first created the sacred thirst; and, therefore, it can never more be satisfied without constant communications. Sabbaths and ordinances cannot satisfy; for they are but the channels to convey the sacred stream to the soul.

It is a river, to denote its infinite fulness. A river is a confluence of waters. So in Heaven, the place of the redeemed shall be "like a river, and their glory like a flowing stream

In this life the streams run low, and we are favoured only with a taste; but in Heaven this sacred river will rise high, and flow divinely full. Millions have drank, and will for ever drink of its sacred stream, which will flow as free and full as ever.

This river is also free of access. It was grace, divinely rich and free, that first opened this foundation to the wretched children of men; and the same grace invites the celestial inhabitants to partake of its fulness. "The Spirit and bride say, Come; and let him that heareth, say Come; and let him that is athirst come: and whosoever will, let him take the water of life freely."

And now, my soul, reflect on the description which the angel gives of this river. It is a pure river. Purity is essential to the Deity; consequently he cannot delight in any thing but what bears his own sacred image; therefore, those streams of bliss which proceed from him, must be pure. How unfit then art thou to be a partaker of these pure joys! Lament thine impurity, and pray ardently for an increasing resemblance to God.

It is the water of life, or living water: water that gives and supports the divine life. The first taste which thou hadst of this water, under the preaching of the word, gave thee spiritual life: thou wast raised from the death of sin to the newness of life in Christ Jesus: for saving grace here is effectual to salvation: it is a well of water springing up into eternal life. Thus the sacred life is begun below, and will continue for ever. And when thou, my soul, shalt enter Heaven, this divine life will flourish in immortal vigour. For what is all the fulness of glory? — what are all the unknown extacies of the disembodied followers of the Lamb, — but grace completed! — It is the bud of grace expanded, and in full and everlasting bloom; or, in allusion to the metaphor in these words, it is the slender, silver, stream, expanded into the broad immeasurable ocean, without a bottom or a shore!

It is clear as chrystal. This precious stone is remarkable for its transparency. Thus the joys of Heaven are not merely pure, but clear as chrystal: more pure and refined than mortal minds can conceive; and perhaps this idea may be taught us by the expression, That all the mysteries of God's word, his ordinances and his providences, shall be explained in that brighter, purer world. Those things, which to thee, my soul, are now dark and inexplicable, shall become transparent, — as clear as chrystal. The mind of the saints shall be all intelligence: "They shall see as they are seen; they shall know as they are known."

This river proceedeth out of the throne of God and the Lamb. Behold the dignity of the Son of God: he is seated on the same throne with his omnipotent God and Father. Being of the same essence, he thinks it no robbery to claim a full equality.

And is it not evident also, that the presence and smiles of Jesus constitute an essential part of the felicity of glorified

spirits? The presence of a *mere man* (the Socinian's Saviour) would not add much to the glory or bliss of Heaven; but the presence of Jesus, will it not impart new vigour to the services? Will it not add a divine melody to the songs of the saints, to behold the *man*, the *God-man*, that groaned on Calvary, seated high on a throne of dazzling light?

"Princes to his imperial name,
Bend their bright sceptres down;
Dominions, thrones, and pow'rs rejoice
To see him wear a crown!"

Plymouth. H. M.

To the Editor.

Mr. Editor,

The following interesting Extract from the fifth sermon of the Rev. W. Jay's late excellent volume, being worthy of very general circulation, I shall feel myself particularly obliged by seeing it inserted in your much improved Magazine. I am Sir, yours &c.

Hanley. A FRIEND OF YOUTH.

"ETERNAL GOD! Interpose in favour of the youth who are before thee; and suffer not Procrastination, that thief of time, that child of the Devil, that enemy of all righteousness, to deceive and to destroy the rising hopes of our families, our churches, and our country! Pour down thy Spirit upon our seed, and thy blessing upon our offspring! May one say I am the Lord's, and another call himself by the name of Jacob; and another subscribe with his own hand, and surname himself by the name of Israel! To realize this pleasing prospect, let ministers, let tutors, let all unite their endeavours: but O, ye parents, a peculiar obligation devolves upon you. Awaken all your tenderness and anxiety, and give them a spiritual direction: you wish your children to be sober, submissive, and dutiful,—but piety is the only sure foundation of morality. You would not have your love for your children be suspected: but wretched are those children who share only in a solicitude which asks "What shall they eat, or what shall they drink, or wherewithal shall they be clothed?" What is the body to the soul? what is time to eternity? what is it to dispose of them advantageously in life, and leave them unprepared for death, unprovided for a new, a never-ending, a changeless period of existence?—Are you the barbarous instruments of bringing these hapless beings into life, only to sacrifice them? Such parents are more cruel than Herod. He slew the children of others;—these slay their own. He only destroyed the body;—these destroy the soul. His victims died innocent, and were, doubtless, saved;—these parents will not suffer their offspring to die innocent: by their unkind care they guard them till the

season of safety is elapsed, — till they are become accountable and criminal, and expose them when they know their death will be attended with their damnation! Men and brethren, escape this dreadful censure! Distinguish yours, not only from an openly wicked world, but from those modern professors of religion, who are always found in public, hearing sermons; but can leave their families in disorder, and take no pains in the pious education of their children. Fear God yourselves, and teach your offspring to fear him. Recommend instruction by example, and crown all with prayer, prayer for them and with them. Thus you will "train them up in the nurture and admonition of the Lord!" Thus you will rejoice here to see them walking in the truth; and hereafter will lead them to the throne of glory: "Behold, here am I, and the child thou hast given me."

p. 146—148.

REFLEXIONS ON THE DEATH OF A MINISTER,

OCCASIONED BY THE RECENT DECEASE OF

THE REV. MR. EYRE.

It is the prerogative of God to bring good out of evil, yea, to over-rule evil itself, in many instances, for good. Sin, when it filled the world with wretchedness, introduced Death: a deliverance to the good man from all his miseries! O how unhappy should we be, to be condemned to live for ever in a world like this! And as the world has increased in wickedness, God hath been pleased repeatedly to shorten the age of man; at once to hasten the sinner to his judgment-bar, and the believer to his bosom: even the prophets do not live for ever.

When God blesses a man with eminent gifts and usefulness, and makes him, like Abraham, a blessing to all around, it is natural, it is just, it is their duty, to esteem him highly; and that esteem will necessarily make his loss regretted, and his memory lamented; the only evil is, that we are apt to mix sin with our sorrows, as well as joys, and murmur when we should adore.

"Alas," say we, "he was cut off in the prime of life: — he was taken away in the midst of his usefulness, — and who shall supply his place?" Admitted. The Lord often takes his ministers away in these circumstances. Do we wish them to outlive their usefulness? When we would gather a flower, do we wait till its beauties fade, and its vigour droops? Do we not rather pluck it in its prime, that we may enjoy its bloom, and exhale its odours? The Lord's ministers are his "pleasant plants;" — and shall we dispute his right to do the same?

"But who shall supply his place?" says the voice of Unbelief: "Who shall carry on the work in which he was engaged?" Perhaps, no one for the present: perhaps, the Lord may shew his sovereignty in carrying on his own work inde-

pendent of means, or by instruments apparently very inadequate to his work. This he often does, to display his own glory,— to prove that the power is *his* own. Or it may be, he has another instrument in reserve, already formed and fitted for the work; and he hath made the exchange to shew us, that "the residue of the Spirit is with him."

A variety of reasons may be assigned for such afflictive dispensations: — Sometimes they may be to arouse an inattentive and careless congregation, and put them on close self-examination. Sometimes to awaken the fine feelings of Christian benevolence, and afford them full scope, by casting on their care a distressed widow, and a numerous family of orphans. Sometimes, —— But we need not seek farther. There are two reasons, in all cases, sufficient to account for such bereavements.

1. Ministers are men, — and men are mortal: and if Moses and Joshua, David and Solomon, Isaiah and Jeremiah, Prophets, Evangelists, and Apostles, — if these die, shall we not expect our ministers to die also? Alas! how apt are we to forget the slight tenure upon which life is held! We wonder to hear of the death of our friends: may we not rather wonder while they live? The world is *Golgotha*. Death is continually dealing about his arrows. A thousand fall at our right hand, and ten thousand at our left; and is it not almost a miracle that we stand?

Ministers are saints, at least those of whom we speak,—and saints are born for immortality. Is it surprizing, that when the Lord hath formed a vessel meet for glory, he should take it to himself? We pray that our ministers should grow in grace and holiness, — that they may be perfected in every good word and work; — and do we not then pray for their removal? Do we expect, do we wish them to remain on earth, when they are fully meet for Heaven? O cruel kindness! Let us rather pray that we also may be prepared to follow; — that, as corn fully ripe, we also may be gathered into the garden of Heaven, "and so be for ever with the Lord." PHILO.

ORIGINAL LETTER

from the Rev. Dr. DODDRIDGE *to the Rev. Mr.* SHEPHERD.

Northampton Jan. 7, 1748.

My Dear Friend and Brother,

MY heart is very tenderly affected with your very kind, pious, and edifying letter, for which I return you the most cordial thanks; and must assure you, that it concurs with many other things that I have seen and known in you, to unite my heart to you in bonds of the most endeared Christian love. You will perhaps be surprized to hear, that the word which dropped from me last night was quite unpremeditated, and did not appear to

me the effect of any thing that looked like an extraordinary intimation from God; but it has, in the general, been very deeply impressed on my mind of late; and my wife has (as she now tells me) observed many effects of it; that I must shortly put off this tabernacle; and that whatever I would do for Christ and for souls, I must do it in haste: and I have indeed felt my soul quickened to such earnest desires of doing something for the conversion and edification of those to whom the Lord calls me to speak, whether publicly or privately, as I never felt, especially for such a continuance of time, since I came into the ministry. Whatever may be the intention of Providence, or whatever the event, sure I am, that the thoughts you suggest are very seasonable and weighty; and I receive them with humble thankfulness to God, and to you, my dear and worthy brother; for as such I esteem and embrace you, and wish your good, and comfort, and usefulness, as I do my own; and sympathize with you most sincerely and tenderly under every affliction and discouragement; and pray that the Lord may in great mercy build up your soul, as I assuredly believe he does, and build up the church under your care, and give you many seals to your ministry. If God spare my life, and give me any real opportunities of serving you, I hope you will find my friendship as sincere as I desire to find that of any of my friends and brethren upon earth. If I die, God will, I doubt not, visit and support you. I adore the divine goodness; my mind is, through grace, sweetly composed and resigned. I can say, "I know in whom I have believed;" and the thought that Christ, my dear and ever faithful Saviour, has the key of death, and the unseen world, reconciles me to the thought of life or death; so that, I bless God, I have never any solicitude about it. But I take great notice of the fact of which you so kindly inform me, which I really think very remarkable. Go on, dear Sir, to pray for me, that whether my life be longer or shorter, it may all be spent for him, who for this end died, and rose again and revived, that he might be the Lord both of the dead and of the living. Be assured of my kindest remembrance in every circumstance in which I have any cause to hope it may be useful to me; and that you will oblige me by calling freely upon me, and yet more by pointing out any opportunity of shewing you by actions, rather than words, the true esteem and love with which I am,

Dear Sir,

Your ever affectionate Brother
and faithful Servant
in the bonds and work of our common Lord,
P. DODDRIDGE.

P. S. Juge of my heart by this hasty letter, and let it abide with yu as a memorial, how I am affected towards you, thougl I have so few opportunities of personal converse, which could wish were more frequent.

OBSERVATIONS ON THE STUDY OF NATURE.

Thou makest the outgoings of the morning and evening to rejoice.
Psalm lxv. 8.

CHRISTIANS, it is not a vain exercise to make nature and providence your study. You delight, we hope, to dwell on the page of inspiration, and by it you are directed to consult the volume of nature, and to read in it the wonderful works of God. Think not the employment below you; it was the delightful exercise of David, the son of Jesse, and king of Israel: a man who might have delighted himself with the ornaments of finery, and fared sumptuously every day. He is found contemplating the works of God, and admiring those beautiful changes in nature as the effect of the Divine Hand, which men, in general, totally overlook. "Thou makest the outgoings of the morning and evening to rejoice." Pause here, and learn the propriety and the usefulness of David's employment. When light arose out of darkness, at the Almighty's command, the angels, the sons of the morning, sang together; man was not yet brought into being; and though he beheld not the first dawn of light, he no doubt, at first beholding the sun, was delighted with that emblem of perfection and purity. What a glorious change, when order rose out of confusion, when light sprang out of darkness, and the sun came forth from the womb of the morning, rejoicing as a strong man to run his race!

The same Almighty Power is unceasingly employed in overruling the changes of day and night. The operations of the divine arm were not suspended when creation-work was finished. In the heavens he set the sun for a sign, and he marks his daily course. "Thou makest the outgoings of the morning and evening to rejoice." What might not God do unto us for all the evil we have done against him? He might hide the face of the sky, and spread a thick cloud over it for forty days and forty nights, till the bottles of Heaven were emptied on our guilty world. He might allow the sun to rise upon the earth, and smile upon the footsteps of a Lot till he entered his Zoar, and then impregnate the air with sulphurous particles,—collect these in clouds of vengeance,—rain them down on our Sodom till the inhabitants were destroyed, and the place of their abode turned into a nauseous lake. But how different are his ways toward us! When man, having rested from his labour, awakes from sleep, he opens his eyes to behold — what? The heavens and the earth passing away, and the elements melting with fervent heat?—the Judge clothed in awful majesty, coming to take vengeance on the wicked inventions of men?—No: he beholds the sun looking from the east, smiling over the face of the heavens and the earth, and pouring his numberless rays of

light into the habitations of thankless man. "He cometh forth as a bridegroom out of his chamber, or as a strong man to run his race; his going forth is from the end of heaven, and his circuit unto the end of it." When he has completed his daily round, he gradually drops out of view, and sinks into the bosom of night and darkness. But which shall we most admire — The glory that attends him in his decline, or that with which he opens the day? Even after he is out of view, the moon and stars which God hath ordained, are ready to supply his place, and diminish the gloom of night. "Thou makest the outgoings of the evening to rejoice."

Think it not beneath your notice to remark these daily changes; the more you are thus employed, your souls will expand in more exalted conceptions of God. These changes are not the effects of chance; they are not the result of any uniform principle undirected by the Supreme; they are the effects of his power, still exercising a providential care over all. He hath given forth his law, by which all things move and mutually operate; and he preserves them in their being and motions. It is the same voice that at first said, "Let there be light," that every morning bids the sun rise, and the shadows of night flee away: and can you see the sun shining in his strength, or behold the moon walking in brightness — can you witness the beauty of the dawn, or of the decline of day — and not be led to admire the glory of him, by whom the Heavens were made, and light brought into being?

The Psalmist observing the most common changes, adores God in all of them. "Thou makest the outgoings of the morning and the evening to rejoice:—Thou visitest the earth, and waterest it:—Thou greatly enrichest it with the river of God, which is full of water:—Thou preparest them corn, when Thou hast so provided for it:—Thou waterest the ridges thereof abundantly:—Thou settlest the furrows thereof:—Thou makest it soft with showers:—Thou blessest the springing thereof:—Thou crownest the year with thy goodness, and thy paths drop fatness!" How worthy of the Christian's employment, to observe the same things, and lift up his soul to God, who giveth rain and fruitful seasons, who empties or restrains the bottles of Heaven at his pleasure! Unless God visit the earth, and water it, making it soft with showers, the most fertile soil would remain barren; it would soon be beyond the power of man to cultivate. By the frosty incrustations of winter, and the parching heat of summer, it would become as iron under our feet; but that Wisdom which overruleth all things, so orders heat and cold, light and darkness, moisture and drought, that, in the proper season, the earth can be opened with the ploughshare, and the grain committed into the furrow with safety. These, ye thankless sons of men, and careless observers of the works of God, these are the fruits of that indulgent bounty

and patience, which, notwithstanding your evil hearts, still wait to do you good. The clouds move not at random, nor are tossed to and fro in our atmosphere without design; the hand of God disposes them for the refreshment of the earth, and watering it when it is weary; and if they distil not the rain in plenty, they restore through the night, the exhalations of the day, and sprinkle the surface of the earth with drops of dew. The softening influence of the rain in mouldering down the clods of the valley, and filling up every opening in the soil, that a noxious vapour may not hurt the tender seed in the moment of vegetation, was not unworthy of David's notice:—"Thou makest it soft with showers, thou blessest the springing thereof." Boast not, O men, that you have filled the bosom of your farm with plenty to enrich it; boast not that you have opened it to the purifying air of winter; boast not that you have been liberal in throwing the grain into the furrow, and purged the field of every noxious weed: after all the toil and expence you have bestowed, you cannot moisten a single ridge, nor vegetate a single grain; you cannot bid a single cloud drop, nor a single day be warm: after all you have done, God may send excessive heat, or excessive cold, and all your labour is lost; he may withhold rain, and your prospects are blasted; or he may send rain in such abundance, that the earth may disgorge from every furrow both your grain and your manure, sweep it into the rivulets that run by, to be carried along by the next stream into the bosom of the ocean. God alone blesses the springing of the year; he makes day and night, seed-time and harvest, summer and winter, to observe their appointed seasons.

What care does God not take of thankless man! He makes every season, every day, every hour, minister to our wants, and confer delights. In spring, we soon see every soil put forth its natural fruit, and every mountain its shrub and its tree. All things freshen and revive after the storms of winter are past. The nourishing heat and fertilizing showers hasten all things to maturity; summer clothes all in blossom, and autumn loads all with fruit; even the heath in the desart, that knows not when good comes, puts forth its flowers, and shakes its little grains of seed. By whom is the earth adorned in summer, and enriched in autumn? By him who clothes the lily, and feeds the raven of the field; by him who visits the earth, and waters it with the river of God. "Thou, O Lord, blessest the springing of the year, and crownest the year with thy goodness."

When you survey the fields around you in spring, in summer, or in autumn, say not that the sources of your delight are few, or that scanty are the means of your supply. This earth is like a large storehouse, over which there are many stewards, under one gracious and generous Lord, who allows this magazine of his mercies to be ever open, and ever full of every thing useful for the supply of man. "He crowns the year

with his goodness, and all his paths drop fatness." Say, O Christian, whatever may have been your fears, have you ever seen, or ever heard, that for one year the distributions of his goodness were restrained? No; his mercies are over all his works, and the earth is full of his goodness. Ascend the highest eminence within your view, direct your prospects eastward and westward, southward and northward, and say if you can discern any spot of earth that is not loaded with fruit, or ornamented with a flower, that is not bearing something useful for man or for beast. Nay, the untutored cottager, in his obscure hamlet, is surrounded with the beauties of nature, which for their being common do not attract his notice; but the little flower that grows wild by the door of his dwelling, presents a richer colour and a finer texture than all the art of man can produce. Every wise Christian, in observing the face of nature, will see the finger of God, and must in devotion, lift up his eyes to Heaven and say, O Lord, " all things are full of thee! Thou crownest the year with thy goodness!"

Let us suppose, for a moment, one of God's people alone contemplating the face of nature. When he looks around him, and beholds the earth full of the goodness of the Lord,—evening and morning rejoicing, and the season hastening the fruits of the earth to maturity, how devout are his reflections, and in how filial a manner does he express them!—For me (says he) these clouds drop, and that sun shines; for me the stores of his goodness are always open; for me, as well as for others, these grapes hang in clusters from the vine, and the corns wave sixty fold upon the stalk; for me the vallies are covered with corn, and the pastures with flocks: all are my Father's who is in Heaven; and he allows me my portion as he sees meet. Blessed, blessed be God, who ministers such abundance and delight! But I shall soon pass from this changing world, and enter the Paradise above, where there is no need of the sun, neither of the moon, to give the inhabitants light; for the Lord shall be their everlasting light, and their God their glory. There also summer and autumn are eternally blended; the tree of life ever bearing fruit; and, to enrich the beauty of the place, there flows the river of the water of life, clear as crystal, from the throne of God, for ever and ever!"

The subject also serves another valuable purpose. Think then, O saint, how swift are the wheels of time, and how soon the sun makes the circuit of the skies. While you stand and contemplate his glory, he is hastening forward, to measure out your short span of being. The revolutions of day and night are never interrupted: as they alternately return, they remind you of your own passing existence below, and that soon that day will dawn, or the shadows of that night collect, which will issue in your departure from the changes of time. The changes of the seasons teach you the same lesson; but upon a larger

scale. When the sun is ready to pass out of view, For what purpose has the day been spent? is an enquiry no less important than the issue of the succeeding night is uncertain. Who can tell whether you shall ever again behold the light of day? The outgoings of the evening which you now admire, may be the last earthly scene your eyes shall behold! Before day returns, you may pass into eternity; and how blessed the change, if you pass into light, as the light of seven days, and have mortality swallowed up of life! How blessed your change, from this mutable state of things, to a new Heaven and a new earth, wherein dwelleth righteousness! There you will have objects more glorious to contemplate; a Paradise rich and fertile to admire. "You shall hunger no more, neither shall you thirst any more, neither shall the sun light on you, nor any heat; but the Lamb which is in the midst of the throne shall feed you, and shall lead you to living fountains of waters, and God shall wipe away all tears from your eyes!"

ADJUTOR.

THE NATURAL HISTORY OF THE BEAVER,

WITH REFLEXIONS.

[Concluded from our last Magazine.]

THE next day after the before-recited circumstances, to gratify a cruel curiosity, Mr. Du Pratz relates, he shot one of these admirable creatures, and, by the report of his fire-arms, drove the others to seek shelter in the woods; which gave him and his party full opportunity to examine the structure of their habitation, and their stores; of which he gives the following account:—

Under one of the houses he found fifteen pieces of wood, with the bark in part gnawed off, apparently intended for food: and round the middle of this house, which formed a passage for them to go in and out at, he found no less than fifteen different cells. These habitations were made by posts placed slanting upwards to a point; and in the middle was the floor, resting firmly on notches in the posts.

Here we see the Beaver, like the Ant, is taught œconomy as well as industry; and to provide, while the season permits, against the severe frost which fastens them within their habitations, and prevents their seeking more. Surely, this should remind us of that important maxim of our divine Master, to "Work while it is day," because "the night cometh, when no man can work!"

The harmony in which these creatures live, with one common stock of provisions, is another useful lesson for us, both as men and as Christians.—"Behold, how good and pleasant it is for brethren to dwell together in unity!"

It is remarkable, however, that there are some Beavers who

live in solitary holes by themselves, and are called Hermits: whether these have been crossed in their affections, or are in a state of widowhood, or whether they have for some crime been banished from their colony, is unknown; but as they are all distinguished by a black mark, called a saddle, upon their backs, it should rather seem, they are somewhat different in their species.

They bring forth their young towards the end of June, and generally have two at a time, which are, nine times out of ten, a male and a female. These continue with their parents till they are full three years old; when they pair off, and form houses for themselves. If, however, they are undisturbed, and have plenty of provisions, they remain with the old ones, and thus form a double society.

We cannot wonder that such sociable animals as the Beavers are, should also exhibit great attachment to each other. Two young ones that were taken alive, and brought to a neighbouring factory in Hudson's Bay, were preserved for some time, and throve very fast, till one of them was killed by an accident. The survivor instantly felt the loss, and abstained from food till it died.

Instances have occurred of Beavers having been perfectly domesticated. Major Roderfort, of New York, related to Professor Kalm, that he had a tame Beaver above half a year in his house, where he went about, quite loose, like a dog. The Major gave him bread, and sometimes fish, of which he was very greedy. As much water was put into a bowl as he wanted. All the rags and soft things he could meet with, he dragged into the corner where he was accustomed to sleep, and made a bed of them. The cat in the house, having kittens, took possession of his bed; and he did not attempt to prevent her. When the cat went out, the Beaver often took the kitten that was preserved, between his fore-paws, and held it to his breast to warm it, and seemed to doat upon it. As soon as the cat returned, he always gave her the kitten again. Sometimes he grumbled; but never did any harm, nor attempted to bite.

Similar instances of attachment, apparently unnatural, have been often observed among the brute creation; but the principal circumstance which seems to render this account doubtful is, Captain Cartwright asserts, the Beaver will not eat either fish or any animal food. The contrary has been asserted, however, by Buffon; and perhaps both assertions may be founded in fact, as it relates to different species, or in different circumstances. It is even possible, that a domesticated animal may be taught to love food, for which, in its wild state, it had no relish.

Such instances of extraordinary friendship and affection among different species of the brute creation, should at least teach us humanity and gentleness to them. "A merciful man is merciful to his beast." And cruelty is so far from being com-

patible with Christianity, that it sinks a man below the dignity of his species; yea, there is no animal in the creation that is so brutish.

I would only add, that the Beaver is also a most useful creature. Its skin is so important an article of commerce, that the hunting of it is a profession; and the Hudson Bay company have sold above 50,000 skins at one sale. Its flesh is esteemed good for food; and besides, the inguinal glands of these animals generally produce two ounces of castor, a medicinal substance, the value of which is well known. And does not Providence, in making the creatures thus valuable to us, teach us how we should make ourselves valuable to each other? Man is estimated in society as he makes himself useful by industry, economy, and benevolence: a Christian is most valuable, who, in addition to these virtues, studies the good of all around him, and is, like Abraham, an advocate with God for the salvation of mankind. D.

ANECDOTES.

I. OF THE LATE REV. MR. HERVEY.

In the parish where Mr. Hervey preached, when of Arminian sentiments, there resided a Ploughman, who usually attended the ministry of the late Dr. Doddridge. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied the ploughman in his rural avocation. One morning the following conversation passed: —

Mr. Hervey. My friend, I understand you can speak the language of Canaan.

Ploughman. A little, Sir.

Mr. H. Then I will propose you a question:—What do you think is the hardest thing in religion?

Plough. I am a poor illiterate man, and you, Sir, are a minister; — I beg leave to return the question.

Mr. H. Then, I conceive the hardest thing in religion is, to renounce *sinful flesh.*

Plough. I do not think so, Sir.

Mr. H. Then, will you give me your opinion?

Plough. Why, Sir, the hardest thing in religion is, to deny *righteous self.* You know I do not come to hear you preach; but go every Sabbath with my family to Northampton, to hear Dr. Doddridge. We rise early in the morning, and have prayer before we set out; in which I find pleasure. Walking there and back, I find pleasure;—under the sermon I find pleasure; — when at the Lord's Table, I find pleasure; — we read a portion of Scripture, and go to prayer in the evening, in which I find pleasure; but to this moment, I find it the hardest thing to deny *righteous self.*

The simple recital of the poor man so affected Mr. Hervey, that it proved a blessing to his soul; and the ploughman henceforth became his bosom friend. IGDALIA.

II. OF THE LATE REV. MR. BERRIDGE.

SIR, *To the Editor.*

READING in your Magazine for October last, p. 405, the anecdote of Mr. Berridge wiping his spectacles, it brings to my mind a saying of that good man in the Tabernacle-pulpit. I think (if I remember right) about the year 1791, being just arrived from his vicarage at Everton, in Bedfordshire; and being led up the pulpit-stairs one evening after the minister had prayed, he addressed the audience nearly as follows:—"My dear Tabernacle friends" (the tears trickling down his cheeks) "I bless my dear Lord that has thus far brought me on my wearisome pilgrimage through the wilderness, and has permitted his old worn-out servant to see your state in the flesh once more, which, in all probability, will be the last time. Satan said to me, as I was coming,—"You old fool, how can you think of preaching to that great people, that have neither strength nor memory left?" I said to him, 'Well, Satan, I have got a good Master, that has not forsook me these forty years, and in his strength I'll try;' and, blessed be his name, he has thus far helped me; and if you'll pray, I'll try to preach once more in my poor way: and may the Lord make it a blessed opportunity to us all! and I think you'll say Amen to it." A CONSTANT READER.

III. OF THE LATE LORD LYTTLETON.

THE celebrated Lord Lyttleton said to his Physician, in his last illness, "When I first set out in the world, I had friends who endeavoured to stagger my belief in the Christian religion; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life; and it is the ground of my future hopes."

QUERY.

A professor of many years standing, lately asserted, that for children (or adults) to sing hymns and spiritual songs, unless their hearts experienced the words sung, was absolutely profane, and a solemn mockery of God: *Gulielmus* therefore inquires, if this principle be admitted,—1. Must it not be equally criminal for them to *read* hymns, and other religious books, or even the Bible, without experiencing what they read? and if so,—2. What must children and others be encouraged to read for their instruction and improvement?

A REFLECTION
ON THE DESTRUCTION OF JERUSALEM.

Is this Jerusalem? the city of God, where Jehovah himself once dwelt! What sorrows have encompassed thee about! Into what a dreadful pit art thou fallen! A city, once the glory of the east; the city where God manifested his presence; where his holy temple was erected! Alas! how fallen into ruin! scarcely any trace of its former grandeur left! Who can confidently say, "Here stood such a structure,—here such an edifice was erected?" Alas! the sovereign decree is accomplished, and Jerusalem, "the holy city," is vanished away, like the morning cloud; like the early dew!

What numberless revolutions, O Jerusalem, hast thou undergone since thy first establishment! since David and Solomon sat upon thy throne! They have long slept with their fathers, and thou art now delivered up to a foreign power, to be the habitation of the Gentiles.

Where are thy costly temples, founded by Solomon, by Cyrus, or by Herod? They have been successively humbled to the dust; their riches despoiled, and their foundation razed. Where once the blazing altar consumed the victim, is now known no more! Where once the odoriferous clouds rose from the appointed sacrifice, with a "sweet smelling savour," now the fumes of passion and revenge, the torch of war! The foes of God have united to debase its glory, and destroy its very being;—to make it a "hissing and a curse!" Where the presence of the Lord descended from on high on the mercy-seat, and filled the house with glory; where, in responsive strains of melody and adoration, the priests and people joined in a solemn concert,—a desolate silence is heard, proclaiming "the glory is departed!" Where the holy law of God was wont to be read in the ears of all the people; where the melodious voice of the Saviour afterwards proclaimed his everlasting gospel,—the Mahometan and Papal superstitions triumph! "The golden candlestick is thrown aside as a useless thing, to make room for the throne of the Prince of Darkness*".

Look upon Jerusalem. Consider her former greatness, her ancient honour, her heavenly laws and ordinances, and say, is not the sceptre departed? Has not a lawgiver ceased? Is not prophecy fulfilled? Is not Shiloh come? He has come, and accomplished all that was predicted by his prophets and himself.

Let England, let London, look upon Jerusalem, and tremble, since, notwithstanding the bounty of the Lord, she has crucified him afresh, and put him to open shame. Yes, let us put the question: Why are not we like Jerusalem? Why are we flourishing? or rather, Why have we flourished so long, while empires

* Howe's Living Temple.

have tottered, and kingdoms fell around us? "Are we better than they? No, in nowise!" For, if Jerusalem crucified the Lord of glory, and with wicked hands put him to death, have not we, though favoured with his everlasting gospel for a long succession of years, been insensible of his judgments, when they have been abroad in the earth? When he has shaken his sword over us, have we been humbled under it? In our solemn fasts, have we not fasted like unto those mentioned in the fifty-eighth chapter of Isaiah? O let us take warning while it is not too late: let us cry unfeignedly for mercy, and entreat the Lord for Christ's sake to be reconciled to us, lest peradventure, when his wrath is kindled but a little, we perish before his face, like Jerusalem of old, and find no mercy.

CAMPANULA.

THE PEELED BOUGH RENEWED.

To the Editor.

Sir,

My peeled branch has suffered much through the wintery months; yet, beyond expectation it has a little revived, and I doubt not but some of your readers will be pleased to hear it is yet

Woburn, Bucks. UNCONSUMED.

THE wasted vine and the barked fig-tree, mentioned in Joel i. 7. and in chap. ii. 22, bear fruit and yield their strength.—"He maketh the dry tree to flourish."

There are wonders in nature. How striking the change between December and May!—Wonders in Providence. Joseph is in prison and in chains; then anon in royal robes; and next the throne!—Wonders of grace. Saul, the persecutor, is Paul the preacher!

"Wonders of grace to God belong:
Repeat his mercies in your song."

With these views, we can believe that the barked bough can regain its former beauty and fruitfulness. "Not by might, nor by power," natural, moral, acquired, or improved; "but by my Spirit, saith the Lord." Can these dry bones live? The barren fig-tree bear? The dead tree sprout again? The dry rod flourish? The breath of the Almighty shall give life to the slain,—his energetic life, fruitfulness to the barren,—the virtue of the divine waters shall make even the dead tree to rebud,—and the divine presence and *fiat*, shall make Aaron's rod to flourish.

1. A minister of Jesus, who loves his Lord, whose delight has been in his work, made useful to many in it, and still loves it; but he is peeled of his strength and ability to act for his Lord, his cause, and his people. The *unconsumed* has known a little of this state. He has been under the peeling knife, stript bare

of his natural ability, gifts, graces, comforts, and hopes. He has found more need of grace to be resigned to silence, than to be in full service. The man may be much in activity; but grace alone will do in suffering. But the sufferings of ministers are profitable to the wise among their people—*probatum est.*

2. The strongest believers are often barked and stripped of their confidence and comforts. If I may class among believers; to myself I have been the fruitless, leafless, barkless, weather-beaten tree on a barren heath. In the spring season, what object in nature is so unsightly! It is emblematic of the malediction of Heaven. The most established in Christ have their changes, which should lead us highly to prize the all-restoring life of our dear Lord. If any are in such a case, they may sing

"Barren altho' my soul remain,
And no one bud of grace appear,
No fruit of all my toil and pain,
But sin, and only sin, is here:
Altho' my gifts and comforts lost,
My blooming hopes cut off I see;
Yet will I in my Saviour trust,
And glory that He dy'd for me."

3. The backslider who has been made bare, estranged in his mind from God; all unevenness in his walk, dark prospects as to a future world, entangled by sin and Satan, may be restored. What a deplorable object was David during his distance from God, in the matter of Uriah,—in the sight of God, of angels, of believers, and in his own, when he reflected on his sin, and his loss of divine communion! But "who is a God like unto thee, pardoning iniquity!" Hear David saying after this peeling season was over, "But I am like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever *."

4. There may be a secret decay, and an inward peeling of the soul, while the exterior may be fair. There may be the name of living, where there is no life:—"Thou hast a name that thou livest, and art dead †." We only are, in fact, what we are before God. Most of God's people have, at seasons, experienced this state, and have found the remedy for it; they have felt their inward poverty, a sense of need has excited prayer. They have found Jesus the restorer and the life. Prayer has been answered, the Sun of righteousness has arisen with healing under his wings, the Holy Spirit has blown with gracious gales on the garden of the heart; the gentle showers have fallen, the blades and buds appear, and "the Lord blesses the springing thereof ‡."

5. Notwithstanding, the wounds and scars on the peeled bough are visible after it is healed, and the bark renewed: a sense of our former peeled state, will not be obliterated from our own minds. "Jacob went limping, and Paul had his thorn:

* Ps. lii. 8. xcii. 12—15. † Rev. iii. 1. ‡ Ps. lxv. 10.

they fell, were grieved and humbled in their wounds; but rejoiced in the healing balm of Jesus.

6. Reviving life is seen in buds of holy desire; blooming hope, in the expectation of divine favour, through the blood of the Lamb; saving faith in greater confidence, life, love, lowliness, zeal, and purity. These fruits are brought forward and ripened by the continual agency of God the Holy Ghost, "the Lord and Giver of life." How pleasing to the sight of Jesus, angels, and saints, is such a renewed or restored character! The world itself cannot but admire, though they hate the change.

7. These fruits are pleasant to the taste of the divine Producer of them. "I have eaten my honey-comb with my honey;" *i. e.* Thine outward profession and thine inward grace are pleasing to me; the production of thy farther field and thy nearer vineyard, thy wine and thy milk. Let, says Jesus, all partake of my pleasure: "Eat, O friends! drink, yea drink abundantly, O beloved *!"

8. They are profitable as well as pleasant to the bearer of them. To have our fruit to holiness, is to have it to personal happiness. "Great peace have they which keep thy law, and nothing shall offend them †." — To the poor. They have the advantage of the spiritual exertions of the rich, in promoting the cause of religion; and the benefit of their kindness and liberality to their temporal exigencies: "He that giveth to the poor, lendeth to the Lord ‡." The Lord's creditors will suffer no loss: there is no fear of bankruptcy in Heaven. — To mankind in general, believers are charged to maintain good works: "these are good and profitable unto men."

Herein is grace magnified and God glorified: —

"The work is of grace;
Thine, thine be the praise,
And mine to adore thee
And tell of thy ways."

UNCONSUMED.

* Song v. 1. vi. 2. vii. 12. † Ps. cxix. 165. ‡ Titus iii. 8.

CHRISTIAN UNION:

An Address delivered at the General Communion of the MISSIONARY SOCIETY.

IF ever there is an unusual joy among the glorified inhabitants of the celestial world, in the expectation of the church militant being increased and extended; — if ever there is an unusual trembling in Hell, under a fear of the empire of Satan being weakened and circumscribed; it is most likely to be when the ministers and disciples of Christ draw nearer to each other

in affection and friendship; and cordially unite their counsels, their prayers, and their exertions, to spread the gospel, and bring the souls of lost and perishing sinners to the knowledge and experience of the salvation which is in Christ Jesus. It is in this view, that the formation and continuance of the Missionary Society is to be estimated among the most important and auspicious events of these latter times. A multitude of Christian ministers and others, have agreed, in some measure, to lose sight of the different names by which they are denominated, and the various modes of discipline by which their respective churches are regulated, and, with one heart and mind, apply all their talents and zeal to prove their love to Jesus and his gospel; and labour to snatch those who sit in darkness and the region of the shadow of death, from their truly awful and calamitous state of darkness, guilt, and misery.

The enemies of Christianity have taken much praise to themselves for having weakened the influence, and retarded the progress of Christianity in the world, by the exercise of their wisdom, and the energy of their zeal. But it is not so; the greater part, if not the whole, of their boasted success has arisen from a quite different source. We scruple not to say, it has, in a great measure, arisen out of the ill-timed and the unchristian contentions and disputes of Christians themselves:—disputes which are the fruit and offspring of our depraved passions; and which are fanned into a flame, and kept alive through the influence of the god of this world, whose continual aim is, to divide the church, that he may the more easily weaken its strength, and destroy its prosperity.

Many Christians, however, not only retain their ancient prejudices, and refuse all religious intercourse with other denominations,—but they express themselves in an angry tone against those who do; and scruple not to charge them with being the enemies of all discipline and good order in the church of Christ; and even, sometimes, impeach the integrity of their motives with an acrimony unworthy of those, who profess to be the disciples of the meek and lowly Jesus.

But to what part of either the Old or the New Testament can a serious reader look, without perceiving, that both the letter and the spirit of divine revelation inculcate upon believers, that they should love one another with a pure heart, fervently; that they should be of one heart and of one mind. The charge which Joseph gave to his brethren, "See that you fall not out by the way *," is still more important, in its application, to those who are Israelites in a spiritual sense. Both the beauty and the value of this Christian unity are recommended by the Psalmist, in these words: "Behold, how good and how pleasant it is, for brethren to dwell together in unity †." The

* Gen. xlv. 24. † Psalm cxxxiii. 1.

New Testament abounds, still more than the Old, with various and appropriate passages on this subject. Jesus Christ, who knew what was in man, and who knew what individual Christians must of necessity sacrifice to the attainment of this most desirable and essential part of religion, has repeatedly and strongly enforced this doctrine upon his disciples.

The apostles rightly understood the doctrine and the spirit of their Master, and copied him in earnestly pressing the doctrine of unity upon all who were called by his name, professed faith in the gospel of peace, and the hope of that glory in which the church shall finally make but one general assembly, and in which the most cordial and perfect harmony shall eternally reign. So strongly did the apostle Paul feel the necessity of Christian unity among the churches, that every epistle of his recommends it in the most affectionate manner, and by the most suitable and cogent arguments. In his time, as in our own, the Christians were disposed to lay an undue stress upon non-essential things; to separate from, and maintain a warfare against, each other on the account of difference upon topics, on which they were bound to bear with, and exercise the greatest tenderness and charity toward, each other. They were inclined to break communion with each other upon such subjects as these: — Meats and drinks, and the observation of days. How is the holy man affected by the disputes and dissentions of the early churches? He laments over these evils; he censures all the parties concerned in them; but takes no side, espouses no party; but rather gives the most tender and healing advice: "Him that is weak in the faith receive ye; but not to doubtful disputations*." Read the whole passage, and admire the conduct of this amiable, this liberal, this devoted servant of Christ. He had an opinion upon these disputed questions; and his authority would give weight to it, and, perhaps, even silence those of a contrary opinion. But no; he does not disclose his own thoughts upon these subjects; he thinks them of too little importance to give a precise law concerning them: he is only grieved that Christians should make them the matter of dispute; and occupies himself chiefly in censuring and condemning the bigotry and intolerance of those, who would violate the bonds of Christian charity, dictate laws to other mens' consciences, and destroy the principles of Christian liberty, — by not allowing that freedom to others which they take for themselves.

To whatever part of ecclesiastical history I turn my eyes, I see the sad effects of the want of Christian unity. There I see different classes of Christians, not only abusing, but persecuting one another to prison and to death, because they cannot pronounce their *Shibboleth*; whilst their unsanctified contentions weakened the general interests of their Master's kingdom, and tended to scatter the lambs of his little flock, the common

* Rom. xiv. 1—6.

enemy of both are exulting and crying, "*Aha! aha!* so would we have it." On the contrary, when friendship and unity obtain among the ministers and churches of the Redeemer, tho' they are known under different names, and worship statedly in different communities, yet are they mutually helpers of each other's faith and joy; the general edification of the body of Christ is promoted; the enemies of Christ and his church are abashed and confounded, and cry, with amazement, "See how these Christians love!" yea, when the churches thus walk in unity, they approach so much nearer to the state of the church above, where all is love, harmony, and friendship.

From the state of the heavenly world, we may draw a very natural and powerful inference in favour of unity and friendship among the ministers and churches of Christ upon earth. That immense, but united and harmonious multitude, constituted of gracious souls drawn from among all nations, and from a great variety of denominations, dwell together, and worship before the throne of God and the Lamb, without one jarring note. Yes; there Whitefield and Erskine, Toplady and Wesley, Romaine and Gill, Jonathan Edwards, and Latrobe, can all unite in one song of praise to that triune God, to whose sovereign grace and almighty influence they cheerfully own themselves indebted for their complete salvation. Allowing they are now the spirits of just men made perfect, and are freed from all the passions and prejudices with which those in the body are still exercised, and hence the cases are not altogether parallel, yet why should we not aim to have these dispositions which hinder Christian union, suppressed and laid aside? Why should we not aspire to resemble more perfectly whilst here, that general assembly and church of the first born, which we (whether we are Dissenters or Churchmen, Presbyterians or Independents, Baptists or Methodists) are destined to join, provided we be real Christians.

To recommend and enforce the lovely doctrine of Christian union, it might be urged, that the whole church of Christ is but one body; consequently all the real disciples of Christ, though of different denominations, approximate much nearer to each other than most of them are willing to allow: they are all members of Christ; they must therefore be related to each other, and must be interested in each other's safety and prosperity. But this point is more beautifully and more powerfully urged by the apostle, than by any thing I can offer. In one place he says,—"We are members of his body, of his flesh, and of his bones *." In another,—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free, and have been all made to drink into one spirit: for the body is not one member, but many †."

It is then manifest, that though the names by which we are called are various; though the walls which separate our parti-

* Eph. v. 30. † 1 Cor. xii. 13, 14.

cular churches one from another, are of considerable height; though the time, the frequency, the manner of administering the communion, be different; yet still, if we are real Christians, we are members of Christ; we are members one of another. Surely then we may account it both our duty and our privilege to forget our little differences, and unite in one common effort to spread the gospel, and occasionally testify our love to Christ and each other at the same sacramental table.

In short, for Christians who differ from each other in many non-essential things, thus occasionally to commune together, is following the practice of the church in her best days; it is following the footsteps of many of the most wise and holy servants of our Lord; it is imitating the innumerable company before the throne, who eat of the tree of life, and who were not only gathered out of many different nations, but also from among many different denominations; and who now worship God without one jarring note.

Bermondsey. J. T.

ANSWERS TO QUERIES

In our Magazine for March, page 121.

I. It is certain, many of the antients believed that Christ descended into Hell literally: either to preach deliverance to the spirits then in prison (whence arose the doctrine of Purgatory); or, at least, to publish there his triumphs over Satan, Death, and Hell. But, since the nature of the Hebrew language has been more deeply studied, it has appeared sufficiently evident, that by *Hell*, in Scripture, is often meant either the *grave*, or the *invisible world* in general. The radical idea of the original term ἅδης, is the hidden or concealed place; and such is also the primary meaning of the Saxon term *Hell*, from *Helan*, to cover over. As to the word *Soul*, it is certainly not always used for the immortal spirit; but for the animal frame, whether alive or dead. So that the passage in question may be properly rendered,

> Thou wilt not leave my animal frame in the grave;
> Neither wilt thou suffer thine holy one to see corruption.

It may be added, this article did not belong originally to the apostle's creed; and when it was first inserted, the words, "was buried," were omitted. — For farther satisfaction, E. E. is referred to Bishop Pearson on the Creed; or to Mr. Buck's Theological Dictionary, under the word *Hell*.

JOD.

II. The situation of *A Young Pilgrim* requires peculiar delicacy and tenderness of conduct. We cannot always commend the zeal of young converts, who often hurt the cause they wish to serve, by pertness and rudeness to their parents or superiors. In general, we would say, Let young converts, who have irreligious and profane parents, endeavour, first, to ornament their profession by "a meek and quiet spirit; which is, in the sight of God, of great price;" and insinuate instruction to them by affectionate hints and intreaties, and a holy life, rather than assume the air and tone of teachers: to put in their way some religious books or tracts, and endeavour to lead them, if possible, under the preaching of the gospel. But our correspondent may find some very useful and appropriate hints and directions on this subject, in Mr. Scott's excellent Essays.

Obituary.

Sir, TO THE EDITOR.

IF the following account of the Lord's dealings with a child of mine, (Charles Brett) who died a few months ago, at the age of nine years, be deemed worthy of insertion in the Evangelical Magazine, it is very much at your service, hoping it may be acceptable to your readers, and, by the divine blessing, be made productive of essential good.

Yours, &c. T. B.

Berner's Street.

WHEN this child was about seven years of age, I was enabled to discover something in him of a pious cast: he would talk of Heaven and Hell, the good and the wicked, and said, That the former would always be praising the Lord. He seemed, even then, to have juster ideas of the way in which a sinner must be saved, than many who are of years of maturity; namely, That salvation was all of grace. When he heard people swearing in the streets, as he walked along, he would exclaim, "Oh, papa, how wicked it is to swear!" He was particularly attached to a little book, called "Janeway's Token for Children;" and read it several times. He was never ashamed of any one seeing him engaged in private prayer, tho' I am perfectly convinced it was not from ostentation, — but in the simplicity of his heart. He would say grace at table with great reverence; and used frequently to declare, he should like to be a preacher of the gospel, "that he might call poor sinners to the Lord." Though his desire was not literally granted, may this account of him be productive of the conversion of some, as the Lord can work by such simple means as these! — Once I reproved him (when he was about eight years old) for not bringing home the text and something of the sermon: he complained of a bad memory. I told him he should pray to the Lord for a good one; it was his duty to do so. He soon obeyed; and was overheard by his cousin, saying, repeatedly, "Lord Jesus, give me a good memory!"

He had been with the family to Margate last summer, where his delight in religion made him rise so early as to attend a prayer-meeting on the Lord's Day, at seven o'clock; and he returned to London, in the autumn, apparently in perfect health; but was soon seized with indisposition at school. The disorder which terminated his mortal existence, was that of water on the brain; the foundation of which, it is apprehended, was unhappily laid by repeated convulsion-fits when he was an infant; and, notwithstanding he had the best of advice, it was of no avail, as this malady seems to baffle all human skill, and generally proves fatal.

In November last, when he came home, he was a little irritable from the pain of his disorder. I chided him, and told him that impatience was no proof of his being a religious boy, desiring him to pray to the Lord for patience. Soon afterwards there was a great change in his temper; and I have no doubt of his having prayed to the Giver of every good gift for the grace of patience.

Drs. Reynolds and Burges attended him; whose very great attention to him, in the exertion of their united skill, deserves public as well as private commendation, although their efforts proved ineffectual. He said to the physician who first attended him, "Dr. Burges, I want the Great Physician." To the people around him, in his illness, he would say, "Be good, and you will go to the Lord, where I am going."

A few days before his death, he told his mamma that he was a *swearer*. She replied, that she never heard him swear. "Oh no," said he; "it is all within!" He had a great impression upon his mind of the sinfulness of his nature, and was apprehensive that the Lord

would not accept him. He was told that his acceptance did not depend upon his goodness; but upon the mercy of God, thro' Christ Jesus. He was soon after more composed, and said he had seen the Lord (meaning, no doubt, with the eye of faith) and that he should be at rest with him; adding, "That he took little children in his arms and blessed them, and he will take me:" "His flesh is meat indeed, and his blood is drink indeed." The world was very wicked (he said) and "he would not stay in it for ten thousand such worlds!"—He had been in great pain; but, a few days before his death, he said, The Lord would not suffer him to be in pain; which was, comparatively, the case; and there was some little hope of his recovery;—but a slight convulsion-fit, on the 17th of December, took him off, and he was launched into a boundless ocean of bliss, to enjoy the happiness of the redeemed.

From this short narration of the child's experience, the truth of which I and many others can bear the most solemn declarations to, it is evident that God does not leave himself without witnesses of the reality of true religion, and the effects of grace upon the heart, even among little children; from whose mouths, agreeably to his word, he perfects praise, that he may still the enemy and the avenger; for if they will not believe the experience of men, from a false supposition that the whole may be a delusion or hypocrisy,—yet, the genuine effusions of a child, who was incapable of deception, particularly under the circumstances of his case, must stop the mouths of gainsayers, unless determined to contradict.—That this communication of facts may be abundantly blessed to the rising generation, is the fervent and sincere desire of yours, &c.

MRS. AND MISS TEWXBURY.

MRS. Tewxbury died at East Lulworth, near Wareham, Dorset, Jan. 19, 1803, aged 73; and Miss Tewxbury, her only child, died at the same place April 2, 1803, aged 34. Two funeral sermons were preached at the village on the occasion, by the Rev. B. Cracknell, of Weymouth. Before Mrs. Tewxbury's departure, she expressed an ardent wish that her daughter might soon follow her; and now, we hope, both have entered into that rest that remains for the people of God. While they remained in this mortal state, they were active supporters of a gospel-ministry; and principally through their exertions evangelical ministers have been encouraged to preach at Lulworth. May the inhabitants of that village still enjoy the divine light of the glorious gospel!

These female disciples of Christ not only laboured with ministers of the gospel in life, but the same disposition influenced them to devise means that should protract their usefulness when removed beyond the present sphere of action; they therefore consecrated part of their property to promote the glory of Christ. Two hundred pounds are left to the congregation of Protestant Dissenters under the pastoral care of the Rev. J. Banister, at Wareham; and one hundred pounds to the London Missionary Society. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. Happy is the people who are in such a case, whose God is the Lord." B. C.

ANTHONY WARD.

THE subject of this brief memoir was a young gentleman, of amiable manners, and, in regard to religion and usefulness, highly promising. His mind was early impressed with the importance of serious things. He sought the Lord; and the blessings of salvation were revealed to his heart. The eyes of many were fixed on him; and the affections of many centered in him. But the Lord called him away.

Early in December last he went to Bristol, for the benefit of his health, but returned in January, in a state of increased debility. He

then assured me, that the promises of God in general, and Isa. xliii. 2. in particular, had been his constant support. His resignation to the Divine Will, was a prominent feature in his general deportment. In regard to the affliction, which terminated his valuable life, he said to me, "We shall see that it is all right; that he hath led us in a right way." In one or two intervals his evidences were beclouded, and a painful gloom pervaded his mind. But the divine goodness did not suffer these dark and trying seasons to contiuue long. From some portion of the divine word, light sprung up, and the clouds were dispersed. It is certain that Mr. Ward was indulged with living strength in dying moments. Observing his dear friends weeping around his bed, he gently reproved their weakness, and said, "they should rather rejoice, that another redeemed soul would be safely landed. When a young friend called to see him (to whom he had been long attached) he shook him by the hand with inexpressible tenderness, and said, "I am going to my rest—I now find the value of religion—I find the preciousness of the promises—I shall soon be at rest. Sweet Jesus! if this be dying, it is nothing. He hath promised never to leave me—he will support me—I shall soon have done—I am going fast to my rest." Being asked if he wanted any thing? he replied, "Nothing but Jesus—I long to be at rest—the Lord is with me." He was desirous that a few minutes should be spent in prayer, in which he appeared to join very fervently. To his young friend he said, "You must strive against flesh and blood; I have had many struggles; and you may depend upon it, that whatsoever you give up this way, will be made up to you in another world." About forty minutes before he breathed his last, he stretched out his hand, and, with an expressive smile, he said, "The crown of glory, which he hath promised me!" These were the last words which could be distinctly heard. Thus departed a highly valuable young member of our Christian society. He fell asleep in Jesus, Feb. 1803, in the 20th year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace." A funeral sermon was preached, by the resident minister, on the Sabbath-week following, from Isa. xliii. 2. and was well attended.

Wurley, near Halifax. T. H.

RECENT DEATHS.

On Monday, March 28, after our Number for April was gone to press, died, aged forty-nine, the Rev. JOHN EYRE, of Hackney, much esteemed, and universally lamented. He had been confined about six weeks; but the immediate cause of his decease appeared to be a secretion of water on his brain. He was interred in his chapel at Homerton; and a sermon preached on the occasion by the Rev. Rowland Hill. His funeral was respectfully attended by the Directors of the Missionary Society in London, and many other Ministers and friends. But, as we propose to give a Memoir of Mr. Eyre in our next Number, we defer the other interesting particulars.

On Saturday morning, April 16, died, aged forty-five years, the Rev. ROBERT CALDWALL, Minister of Silver Street Chapel, and formerly in the connexion of Lady Huntingdon. His death was occasioned by a complication of disorders, which, after long and painful sufferings, brought him to the grave. He was buried on the 23d, in Bunhill-fields, by the Rev. J. A. Knight; and his death improved by a funeral-sermon, at his chapel, by the Rev. Mr. Jones, of Islington, on the succeeding Sabbath.

On the 13th of last January, died the Rev. DAVID BRADBERRY, aged sixty-seven, late Minister of the Gospel at Kennington, and sometime since at Manchester. He was also buried at Bunhill-fields; when the Rev. Mr. Humphries, of Southwark, spoke over his grave; and, on the following Sabbath, Mr. Simpson, of Hoxton, preached his funeral-sermon.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Use of Sacred History, &c.

[Concluded from our last.]

UNDER the thirteenth section, on Substitution and Atonement, Dr. Jamieson observes, "Before the coming of Christ to take away sin by the sacrifice of himself, there were especially three different ways in which atonement was made: — By the punishment of the guilty person, — by the payment of a price, — or by the substitution of the innocent for the guilty.

"But the principal mode of making atonement was, by the substitution and punishment of the innocent instead of the guilty; or, to express it in one word, by sacrifice. This kind of expiation being the most common amongst the Israelites, and containing the most striking figure of the true, it demands our particular attention.

"I. The doctrine of Substitution was well known to the church from the earliest period. As "Abel offered by faith," while we know that his offering was "of the firstlings of his flock," we may safely infer that the worship of God by sacrifice was of divine appointment. Now, every sacrifice necessarily implied the idea of substitution. We cannot suppose that the true worshippers of God were so stupid as to imagine that the offering of brutes could in itself be acceptable to him. They knew, that "if he were hungry, he would not tell them; because the world is his, and all the fulness thereof: that he would not eat the flesh of bulls, nor drink the blood of goats." Did they offer by faith? Then they must have respected not merely the divine institution, but its design. That God, who required sacrifice, would undoubtedly inform them, that what they inflicted on the innocent victims, which they presented to him, was only what themselves deserved.

"When the people transgressed, by worshipping the golden calf, Moses, the typical mediator, who was innocent in this matter, under a deep sense of the necessity both of satisfaction and of substitution, proposed himself as a victim of divine vengeance, instead of the guilty congregation. "Yet now," he said, "if thou wilt forgive their sin; and if not," if there be no other mode of reconciliation, "blot me, I pray thee, out of the book which thou hast written." But a better mediator was necessary.

"As true worshippers could not apprehend that God took pleasure in sacrifice for its own sake, they must have known that no victim they offered could have any merit; that there was no proportion between the sacrifice of a beast and the sin of a man. They could not indeed "offer by faith," without looking forward to a better substitute. Without the exercise of faith in the suretyship of the Messiah, their services could not have been accepted. When it is said of Abel, Enoch, Noah, Abraham, and Sarah, that they "all died in faith," we learn what this grace principally respected. They had not, as to the substance, "received the promises;" but they "saw them afar off, and embraced them." It was Christ as a surety, whom, in the promises, they "saw afar off." All their sacrifices bore a direct relation to his "one offering." For, in the first promise, he was expressly revealed as a suffering Saviour: hence, when addressing the Father concerning that will, by which we are sanctified, through offering of his own body, he says, "At the head of the book it is written of me, I delight to do thy will."

After tracing this subject under eight other particulars, the author concludes the section, by remarking, — "From the history of the atonement, it is clear that God will not pardon sin without a satisfaction to his justice. From the beginning he would not be worshipped without blood, that he might demon-

strate to the church the indispensable necessity of expiation. As all her sacrifices were unacceptable without faith, she was taught that they had no worth in themselves for taking away sin. As the faith required, was that which looked forward to the sacrifice of "the Prince of Life," she was also instructed in the necessity of an atonement of infinite value.

"We have at the same time a wonderful display of the grace of God. This might be illustrated in a variety of respects. Let one suffice at present: He often informed his worshippers, that he had no delight in the sacrifices of slain beasts. When his design in appointing them was overlooked, he expressed his detestation at these very sacrifices which he had himself required. Yet, for about 4000 years, he accepted these, granting pardon and eternal life to all who offered them in faith. He bestowed all new-covenant blessings on his people, according to the nature of the dispensation, on the credit of that real atonement which was to be made in the end of ages. The sacrifice of Christ, as it was necessary for the actual purchase of redemption, was also necessary for the vindication of the essential justice of God. Hence it is said, that God hath set forth his Son "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 at this time his righteousness, that he might be just" to the claims of his own adorable perfections, and yet "the Justifier of him that believeth in Jesus." Vol. ii. 347—369.

Much praise is due to the author for the remarks he has made on Sacred History; but especially for the application of it to the purpose of illustrating the capital doctrines of the Bible.

Equal merit is due to him when he appears as the defender of revelation. The doctrine of the late Dr. Geddes, with respect to the destruction of the Canaanites, has received a solid refutation (vol. ii. 183—193) whilst his false representations are happily exposed.

The style and method are, upon the whole, neat, perspicuous, and suited to the subject; and we doubt not but this work will be read with pleasure and improvement by candidates for the gospel-ministry, who are solicitous of Biblical information, and indeed by all who seek an increasing acquaintance with the Bible.

Prefixed to the first volume, are two excellent dissertations. The first on the authenticity of the history contained in the Pentateuch of Moses and the book of Joshua; — the second, Proving that the books ascribed to Moses were actually written by him, and that he wrote them by divine inspiration.

We should not be sorry to see a third executed with equal ability by the same hand, illustrating and defending the Mosaic œconomy. At the same time we acknowledge, many excellent remarks on this subject are to be found scattered in the work before us.

LITERARY NOTICE.

We are requested to inform our readers, that *The Seaman's Preacher*, by J. Rythen, announced in our last Review, is only the first, intended as a specimen, of NINE SERMONS on Jonah's Voyage; and that this is the reason why Mr. Newton's Preface was not prefixed, as it will be to the work itself.

A new edition of Dr. Gibbons's Memoir of Pious Women, is in the press, with a Continuation to the Present Time, by the Rev. G. Jerment.

Memoirs of the late Rev. T. Wills, selected from his journals, are proposed to be printed by subscription.

SELECT LIST OF NEW PUBLICATIONS.

A complete and uniform Edition of the Works of Dr. Hawker, commencing with his Sermon on the Divinity of Christ. No. I. 12mo, 6d.—fine edition, 8vo, 1s.

An Essay on the Inspiration of the Scriptures. By J. Dick, A.M. A new Edition, improved, 12mo, 3s. 6d. fine,—3s. common.

[*The Remainder of this List is obliged to be deferred.*]

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A LONG and interesting official Letter has been just received from Otaheite, which we have the pleasure to subjoin; by which our readers will be happy to learn, that the Missionaries, though "in deaths oft," are still preserved, and have begun to preach the gospel in the Otaheitan language. Several private Letters are also come to hand; but our limits confine us to an extract from one only in the present Number.

OTAHEITE.

Letter from the Missionaries there.

Missionary Residence,
Mattavai, Otaheite, July 8, 1802.

Honoured Fathers and Brethren,

THE Nautilus, Capt. Simpson, anchored in our port the 26th of June: she is bound to Owhyee for pork, for the colony of New South Wales; which is not only suffering for want of provisions, but is also in some danger of a mutiny among the convicts. At Owhyee, we understand, certain vessels are sure to be met with at this season, from the north-west coast of America, bound to China; at which last place, by the time they arrive, others are on the point of sailing for Europe. We are informed, by Captains Bishop and Simpson, that the conveyance of letters through this channel, is as safe as can be expected, from the casualties of the sea and the length of the voyage: we, therefore, embrace the opportunity of communicating to you some necessary intelligence concerning singular events that have lately occurred in Otaheite, cheerfully resigning to the will of God your receiving or non-receiving this our epistle. As the loss of our journal would be of more importance than a letter, we think it best to transmit that in the same manner we did our former, through the medium of Governor King.

About eight days after the date of our last (Jan. 8, 1802) a small armed colonial brig, called the Norfolk, arrived from Port Jackson, dispatched by the Governor; and on the same service as his Majesty's ship Porpoise. By the Norfolk, brother Shelley and wife joined us; and a naturalist came to make his abode sometime on the island. Brother Shelley delivered us certain letters from England, by favour of Messrs. Bass and Bishop, of the Venus; which he met with at Port Jackson. To those we cannot now speak particularly.

A week after the Norfolk, the Venus anchored in Mattavai Bay. Capt. Bishop and six men remained here to procure and salt pork for the colony also; while Capt. Bass proceeded on to Owhyee, to do the like there; and, at the end of four months, to return and take on board Capt. B. &c.

In the latter end of March a great meeting was held in Attahooroo district (the long expected one taken notice of in some of our former letters and journals); at which Otoo, after formally demanding, and being denied, forcibly took from the natives of that land a *billet of wood*, which these poor Heathens call their Great God; and which has been the occasion of a great rebellion, and much bloodshed.

At the time of the meeting in Attahooroo, a gale of wind from the N.N.W. prevailed, that occasioned the loss of the Norfolk: she being forced on shore on the beach, a little to the southward of the British-house. By the dispensation of Providence, seventeen more of our countrymen were unexpectedly brought to sojourn with us in Mattavai. Only the hull of the Norfolk is lost; her crew, guns, stores, cargo, &c. were safely landed.

A few days after this event, Otoo, Pomarre, &c. who were in Papparra district, in their way to Towteera, in Tyaraboo, where they were going to celebrate some heathenish rites, and deposit the idol that they had plundered the Attahoorooans of, sent us word that we should be upon our guard, for there was a probability of our being attacked by the Attahoorooans. But ten days had elapsed, from the time of our receiving this intelligence, when the Attahoorooans did, in a powerful body, break into the adjoining district of Fwhaa*; killed some diseased persons that were not able to make their escape, plundered and burnt the houses of the inhabitants, and pursued their conquest into Oparre, where also they expelled the natives and fired a few dwellings; which done, they withdrew to their own land. The fugitives of Fwhaa and Oparre took refuge near our habita-

* Or Tettahah.

tion. The report was, that we likewise were to be assaulted, our persons destroyed, and property plundered. Capt. House, of the Norfolk, and Capt. Bishop (to whom, under God, we are indebted for our preservation) exerted themselves much upon the occasion. Four small brass cannon, saved from the Norfolk, were planted in the most advantageous manner then judged; all the seamen and brethren that could, or could not, handle a musquet, were immediately embodied, as far as the musquets would go, and taught so much the use of arms as to be able to load and fire, &c.; guards were posted; and every precaution taken against a surprize.

In a few days more, a party, consisting of 2 or 300 men, with their wives and children, arrived from Eimeo, being sent for by Pomarre, to come and fight the Attahoorooans. They formed their encampment in the bay, where the long-house, called Nannoo (now burnt) stood. Here they were reinforced by those of Fwhaa, Oparre, Mattavai, and sundries, that came from Pomarre. The Attahoorooans met them, fought them, and drove them to the foot of One Tree Hill. All now was confusion and fear among the natives: they asserted that their god fought for the rebels, and that they were irresistible. All around appeared confident that the Englishmen should next feel the weight of their arm, whom they would rush upon at once, and overpower with numbers. Capt. Bishop, and a strong party of musqueteers, on the day of action, had taken possession of the western pass, on the top of the hill, in order to resist the rebels, should they prevail over the king's friends, and attempt to enter this district. However, instead of that, they dispatched a messenger with the following terms:—

1. They offered the Englishmen the peace (or government) of the districts of Mattavai, Oparre, and Fwhaa.

2. If refused, they demanded a passage through Mattavai, to go to the eastward.

3. If denied, that they would fight their way.

Our path of duty was plain. To have admitted them into Mattavai, would have been the certain destruction of many helpless persons, who had already been compelled to fly for their lives, and who had placed themselves under the shadow of our wings for protection. To engage in war with them, was what all were averse to. We hesitated not in acceding to the first proposal. The Attahoorooans ratified the treaty, and retired to their own territories. Whether or no they would really have ventured to attack us, if the first term had been refused, and the second denied, we cannot tell; but we think we may be sure of this, that if at this crisis, only the Society had been residing in this district, the Attahoorooans would, doubtless, have pursued their advantages, and we must have hastily retreated, or fallen a sacrifice to their savage fury, which regards neither age, sex, nor condition at such times. — Here then we saw the lighting down of the arm of the Lord in our defence, — his omniscience in the knowledge of futurity, — his wisdom in providing fit means for effecting the purpose of his goodness and his tender mercy towards us, that we, unworthy as we are, should be subjects of so much providence, care, and love.

The beaten party that surrounded us, filled our ears with repeated assurances, that the rebels only meant to deceive us; and that their real design was to lull us into a security, that they might obtain a more easy conquest over us: so that we were kept in continual anxiety, and sometimes so alarmed, that we were obliged to sleep upon our arms all night; and, at others, to rise suddenly from our beds and prepare for action, as if the foe were already at the door. Nor were the refugees less harrassed; for what awakened our fears, kept theirs awake: terrified with the apprehensions of the invaders approach (whom they deemed unconquerable) they stole off by degrees in their canoes, &c. to the eastward. The greater part of the Eimeoans, with their families, had fled for shelter to the small island that stands in Nannoo Bay, where the foe, who had no canoes, could not follow them. There they remained, fear-bound, several days after the Attahoorooans had evacuated Oparre, not daring to move, and sending to the Englishmen to go down and escort them up to Mattavai: which, however, was not considered as expedient to be done.

Intelligence of what had transpired we sent off to Pomarre, who remained at Towteera, busily employed in the mysteries of Satan, and shedding the blood of his subjects in sacrifice to his god; so infatuated with his abominable superstition, that he durst not stir a step towards checking the rebellion, which was growing stronger and stronger every day. The rebels took advantage of his folly, and executed what in this country may very well be termed a bold and daring plan.

Having expeditiously finished certain religious ceremonies over the dead bodies they had taken in the last action, and being joined by the districts of Paparra, Puppe, Ooreede *, and Pappe-are, they crossed the isthmus, marched up to Towteera, and attacked Pomarre and all his force. This was done with so much secrecy and alertness, that Pomarre had but just time to collect his scattered people together, and prepare for their reception.

* Or Wyereede.

On the king's side were about forty musquets and a swivel; the rebels had about fourteen. In point of men, it is thought that the superiority was on the king's part also. In the evening the two parties met; a slight skirmish ensued, in which, it is said by some, that the rebels received a check; but in a night-assault they made, they killed a great chief, relation and friend of Pomarre. This threw the king's forces into confusion: with the utmost precipitation they took to their canoes, fled, and left the rebels masters of Tyaraboo.

Pomarre, with his routed army, bore down for Mattavai. Capt. Bishop received him and his son under arms, as a token of respect. The Chief, and all his family's countenances were strongly marked with fear and dejection: he talked something of flying directly to Eimeo; but when he saw what we had done and were doing in fortifying our new house for self-defence, he appeared to take heart a little, and seemed to begin to hope that all was not yet lost.— Thus the kind Providence that had so graciously wrought for our protection, took under its saving wings these poor Heathens. May the day soon come when many of them shall know him who is the Saviour of all men!

Expecting that now the rebels would certainly pursue their success (which was the general opinion of all Pomarre's adherents) we laboured to make ourselves as strong as possible, that when they should appear, we might have no cause to reproach ourselves with self-confidence and neglect of necessary means for preservation, from a savage enemy never provoked by us, and whose only aim in warring against us must be for the sake of shedding blood and plunder.

We cut down all the bread-fruit, cocoa-nut trees, &c. (amounting to some score) which we conceived would be favourable for them, from behind, to annoy us with their musquets and slings. With the trees we formed a strong pallisade round the lower apartments of our new house; to which the whole of the Society was retired, as also Capts. House and Bishop, with their property, and sundry seamen. While the veranda, that runs the length of the front of the building, was barricadoed; as likewise the upper apartments, with chests, bedding, bales of natives cloth, &c. so as to be in general musquet-ball proof. Before this, the four small cannon had been removed from their former situations, and planted in two upper-end rooms, where they commanded an extensive range;—the small-arms were distributed in the other apartments. But the rebels were mercifully kept at a distance from us. They remained sometime ravaging Tyaraboo, and then returned to their own lands. Prior to their return, Pomarre took the advantage of their absence, and sent a strong party to fall, in the dead of night, upon the men, women, and children that they had left at home. This enterprize succeeded; and, in two or three hours, near 200 of them, it is reported, were slain. This, instead of intimidating the rebels, inflamed them the more. They professed their determination to be the utter extirpation of the present governors; and we fear much slaughter will be the result of this dreadful commotion.

After the rebels had exercised their barbarity sometime in Tyaraboo, they remarched back to their lands; being hastened thereunto by the unpleasing accounts of the destruction of several of their families. Word was continually coming to Pomarre that his foes were approaching. One day it was said, that they were coming up through Fwhaa and Oparre; another day, that they were crossing the isthmus, coming down from the eastward, joined also by the Tyarabooans; while presently after, it was confidently asserted that they had divided their forces, and were coming both ways at once. Pomarre knew not what to do: he caused some works to be thrown up on the west side of One Tree Hill; which would greatly assist in keeping off an enemy on that side; and he made a few faint attempts, by going down to the Nammoo, to draw the Attahoorooans to an engagement.

At last the Nautilus arrived; which appeared to give new life to the king's friends. Pomarre soon prevailed with Captain Simpson, through the mediation of Captain Bishop, to grant him a boat manned and armed, to accompany him to Attahooroo, where he was very desirous of going, to offer up to his god, which the rebels had retaken in Tyaraboo, some exceedingly valuable, as he thought, presents. He went with his fleet and the Nautilus's boat. The Attahoorooans, who were assembled on the beach, seemed to wait for an attack; but made none. They contented themselves with keeping Pomarre out of the Morai, and obliged him to make his oblation on the sea-beach, at some distance off. As the rebels committed no act of violence, Pomarre (who is rolled up in superstition) would not permit any hostilities to be commenced against them, though the opportunity appeared favourable. Having finished his prayers, he re-embarked with all his people, highly pleased that he had performed so great a service, and returned to Mattavai.

Antecedent to his arrival, Captain Bishop, who now thought that Pomarre's main object in soliciting a party from the

Nautilus, was to proceed immediately against his rebellous subjects, and to endeavour to subdue them to obedience, was disappointed at the boat's return without effecting any thing: he therefore requested a meeting of the Society, at which were present also Capt. House and Mr. Lewin the naturalist. He proposed, that since Pomarre would not track the rebels, and as they have frequently (so it is declared by those arround us) threatened the destruction of the English, the English should, with the assistance of Pomarre's musquetry, go and attack them. Capt. H. declined engaging with his men in the matter, it being contrary to his orders from Gov. King, to take any decided part in the affairs of the country. Mr. Lewin assented, could a sufficient party be formed for the enterprize. The Society reasoned some time upon the subject, and concluded with observing, that they did not see it their path of duty to embark in such an undertaking; and recommended, that, as thro' Pomarre's absence we did not know what his designs were, we should wait his return.

Two days after Pomarre arrived, and renewed his solicitations with Captains Bishop, and Simpson, for men and arms, to assist him in quelling the existing rebellion. Capt. B. desired another meeting; which was attended as before; the subject of actively engaging in the present commotions was resumed. Capt. B. now informed the Society, that he did not wish for them to take part in the business, against their inclination; he only requested to know, if it would not be for the Society's interest, that there should be peace;—and whether it would not be for the interest of the Society, that he should go and act against the rebels. The sense of the Society was taken singly upon the subject, when only one negative was found, who objected, through a scruple of conscience. Some arguments were now used by Capt. B. with Capt. H. to induce him to permit his men (who only waited his consent) to be employed in the service. Capt. H. agreed, if the Society would indemnify him to Governor King, for a breach of orders. This the Society acceded to. Capt. B. drew up a certificate for the purpose, and the assenting members signed it.

Preparations were now made for the war. By 10, P. M. the whole armament was embarked, and on their way to Attahooroo. The number of Europeans with Capt. Bishop, was 19 men, well armed, a boat with the first mate and four men from the Nautilus, a four pounder cannon, and all Pomarre's forces. Brother Elder attended as surgeon. Otoo and the young prince of Tyaraboo remained here, with a few servants.

On Monday, July 5th, Capt. Bishop, brother Elder, and part of the Europeans, returned. By Capt. B. various expresses already received, were confirmed; the substance of which was as follows:—

The fleet landed in Attahooroo on Saturday, July 3d, at eleven A. M. a small party of the rebels saw their approach, and retired. The enemy was withdrawn to their strong holds, which, on reconnoitering, were found to be, if not wholly impregnable, yet the storming of them must be attended with great loss. Capt. B. and men would have made the attempt; but Pomarre and men could not be brought to venture on so desperate an action. Several shot were fired, which in general fell harmless. One of Pomarre's men was wounded in the chin and throat, by a ball from the enemy; though they fired but few musquets, owing perhaps to their scantiness of ammunition; stones they slung in abundance, and rolled down some from a great height, of several hundred pounds weight. On the following morning, a party of Papparra people, marching to join the rebels, was intercepted by a party of the royalists. The leader of the party (who was a great warrior) and his wife (a woman of a very goodly appearance) were slain; the rest made their escape, and got safe to the strong holds. The bodies of the man and his wife were treated in a most inhuman manner. The rest of the day passed without any particular occurrence, till evening, when Capt. B. wearied with the inactivity, irresolution, and want of subordination, that pervaded Pomarre's camp, had actually re-embarked his men, to return to Mattavai. Pomarre also, who thought it not safe to remain there without the Englishmen, was re-embarking his people with all possible speed. The embarkation was nearly completed, and most of the canoes were moving off, when an unexpected event took place, which gave a new turn to affairs.

A young man who has been with the Society some years, and who had taken to himself the name of To-morrow-Morning, had shewn a most active and courageous spirit, and performed such feats of bravery, as astonished our countrymen, and excited the admiration of his own. This young man at the time of embarking, was up with one more, at the enemy's entrenchments, braving them to appear and fight, and firing at them, as he saw opportunity. At this season a heavy shower of rain came from the mountains. The rebels, perhaps, deeming this a favourable time, seized, as they thought, the golden moment, and, in great numbers, rushed out, armed with musquets, spears, clubs, and slings, and chased To-morrow-Morning and the other down to the fleet;

they at times firing upon him, and he on them.

The noise of the musquets, and their approach, attracted the attention of the people embarked, and stopped their further proceedings. To-morrow-Morning came in sight, and gave notice that the enemy was come. In the twinkling of an eye, a few of Pomarre's musqueteers, not yet in their canoes, sprang forward to the combat. A successful discharge of their pieces obliged the rebels in an instant to turn their backs and fly. In the mean time the seamen and soldiers relanded, and joined in the pursuit of the flying foe; who, in a very peculiar manner, after running some space, in a moment rallied, and faced their pursuers. Some of Capt. B.'s party were sufficiently near for the attack. The sight of the Europeans overpowered the rebels; their spirit failed them, and they now fled in different directions: some made for the mountains to the right and left; and others directly for their strong holds; to the entrance of which they were chaced.

This most unlooked-for dispensation of Providence proved highly advantageous for Pomarre, as God gave into his hands seventeen of the rebels, who were killed upon the spot; all fighting men, inveterate enemies, and among them one of the principal ringleaders of the rebellion. Many others were wounded, but escaped. Though we may be thankful to God for the subduing of those who delight in war, and are averse to peace,—yet, we find much cause to lament the extreme depravity of man's nature, which admits no bounds to revenge and cruelty, when resentment is roused, and power obtained to execute it. Each of the seventeen bodies was treated in the most wantonly barbarous manner:—pierced with spears, beat with clubs, dashed with stones, derided, scoffed, and otherwise maltreated, as if now susceptible of pain, or affected by their taunts.

Pomarre thought the rebellion was crushed, and that he should have nothing more to do the next morning than to go and take possession of their strong holds, and wreak his unpitying anger on those who should fall into his hands. Captain Bishop seeing such a sudden change of circumstances (for all that was done was accomplished while the rain lasted, which was less than an hour) determined to remain the night, and give the finishing blow to the war.

On Monday morning they marched up to the entrenchments, which are about four miles and a half from the beach; but how great was their surprize, when, instead of finding them abandoned (the plunder of which was already seized on in their imaginations) they saw every part that could be seen as well manned as before, and as lively as ever. They could do no more than discharge several musquets upon them, which could do them but little hurt; and after a while, return to the fleet. A woman, an ambassadress, was permitted to pass between the parties. She carried an account to the rebels of those who had been killed, and how they were treated. They received the intelligence with seeming indifference; said that they did not know them; and as for the slain chief, they supposed that he had been carried away by the river, and not slain by the royalists. The surviving ringleader of the rebellion, a relation of Pomarre's, named Tahtahaee, bade the ambassadress acquaint Pomarre, that when they had done to him as they had done to Roon (the name of the chief killed) then, and not till then, there would be peace in the land.

Capt. Bishop knowing that Capt. Simpson could not be detained longer from prosecuting his voyage, returned with the boat, leaving fifteen men with Pomarre. Brother Elder also returned. Pomarre has not lost in the expedition any man killed, and but four wounded: one of whom was by his own party, by mistake. One of the Norfolk's men received a slight blow on his hip with a stone. On Tuesday Pomarre sent the Europeans home, and removed his fleet about twelve miles nearer Mattavai, and there encamped.

Upon the whole, this short campaign, through the mercy of God, has tended very much to destroy the strength of the prevailing commotion. The two chiefs above named (one of whom is dead) may be considered as the life of the rebellion. Their fighting men remaining are but few. As for the body of the people, on both sides, they are always spectators; and prepared to fly, or plunder, and exercise cruelties on those wounded or slain.

Respecting our personal safety, while God is pleased to continue the means he has afforded us, there is little probability now that we shall be assailed in our habitations. But the Venus is expected every hour; on her arrival, Capt. Bishop and men will quit the island, if not also Capt. House and men. Should that occur, and the disturbances of the island not be settled, what may follow, we cannot tell. The Porpoise is looked for; but her coming is dubious. We have suffered considerably by the present distresses, through destroying several inclosures of gardens, and gardens themselves, and pulling down our chapel: all which was done to clear around us, as much as possible, in order to prevent an unseen approach, and also the firing of our dwelling from the flames of the chapel, should it be burnt; it being close to the dwelling-house. The Society's labour and expence in erecting the fence, &c. and cul-

wasting the ground, has been very great; and they are now ruined. Our stock of useful articles, to pay our workmen, is almost expended; so that should peace be restored, we shall not be able readily to replace our affairs in their former situation.

The work of preaching the Gospel continues; and so far the Lord has over-ruled the disorders of the land, by giving several hundreds of this island and Eimeo, an opportunity to hear the word of salvation, who never before did hear it; and, perhaps, would not have heard it for months to come. One circuit of the island was taken just before the rebellion broke out, and the Gospel preached in every district, except Attahooroo. In the midst of great darkness and perplexity of mind, we sometimes have a gleam of hope that God is humbling this people, and thereby preparing them for a more cheerful and universal reception of his word. Otoo has, of late, on two Sabbath-days, desired to hear the word of Jehovah; which was accordingly spoken to him, and others of his family, and many of his subjects, that he assembled to hear. He seems to have some idea that there is but *one* God; and expresses no dislike to any part of the plan of salvation, so far as he can comprehend it. Pomarre is a most bigotted man, and is, as it were, the soul of his country's abominable superstition.

The civil war that existed in Ryatteea†, when the Royal Admiral was here, has lately been quelled; and the chief remains in his full power. Since Pomarre's retreat from Tyarabeo to Mattavai, a flame of a like nature broke out at Eimeo: but Pomarre sent over a strong party, which, for the present, extinguished it, with the loss of twenty of the rebels.

From the statement of the foregoing particulars, we leave it to our honoured fathers and brethren's better judgment, to consider, whether or not it would not be expedient to fix such a body of Missionaries on Otaheite, and to accommodate them with every necessary, as to be independent of the support of the chiefs; and not to stand or fall as they stood or fell; and whence also the Gospel may be dispersed abroad among the neighbouring islands, as the leadings of Providence directed the way. This, we say again, that had not God in his great mercy, unexpectedly and singularly lodged Capt Bishop and men on the island, and wrecked the Norfolk on our coast, we should this day most assuredly have been, with Pomarre, &c. expelled the island (if not some of our lives cut off) and our usefulness, it may be, at an end.

Through the mercy of our Heavenly Father, we, in general, enjoy a good portion of health and strength. Our prayers are for Zion's increase and prosperity. We beseech you to pray for us.

I remain,
Dear and honoured Fathers and Brethren,
Your affectionate brethren and sisters
in the Lord.
JOHN JEFFERSON,
for the Society.

To the Directors of the Missionary Society.

Extract of Letter from Mr. Henry to Mr. S. Pinder, of London, dated July 2, 1802.

"Numbers of people, who, from different districts, flock to Mattavai for refuge, now hear the word of life: and Otoo's mind is so far changed, and his superstition so diminished, that, instead of being greatly averse to our preaching the doctrines of Christianity in the land, and using all his influence (secretly at least) to deter the people from hearing them, as we expected he would, when we should commence our public exercises, he happily rather countenances and encourages our labours in this way; and last Sabbath, and the Sabbath but one before, requested to hear the word of God; and was, with the rest of the royal family, and some hundreds of people, assembled by his orders, addressed on the first Sabbath by Brother Jefferson: and on the last by Brother Nott; but not so many people were assembled then as on the former occasion.

"As a proof of our toleration here, and the liberties we enjoy in propagating our religion, I shall just relate an occurrence of last Sabbath. Mrs. Eyre and Henry taking a walk in the afternoon, towards the king's house, which is but a small distance from ours, for the benefit of the air, the king sent to them, and invited them in; and while they were sitting with him, he took it into his head to send for me. When I came to him, he placed me close by his side, as he usually does any of us when we visit him; and after a little conversation had passed between us, about the ship in the harbour and other things, he mentioned the sacred name of *Jehovah*, in the broken manner the natives in general do. I his I pronounced *Yehovah* (the Hebrew pronunciation of it) and he repeated it after me very properly. I then told him, this was a sacred and powerful name, and not to be mentioned irreverently: and took occasion to represent Jehovah as the only true God, and to point out his power and greatness, as the Creator of all things; observing, that the gods of Taheite were only evil spirits, banished by Jehovah to the Po §,

† Or Ulietea. § The Taheitans consider their images as representatives, or vehicles, of the gods which are in the Po; *i. e.* the invisible world.

for their rebellion against him; and that there were many such, who deceive men, desiring their destruction; that our forefathers in Britain were deceived by them in time past, and worshipped them, and images like the Taheitans, until the servants of the true God came there, and taught them his word: which they attending to and receiving, cast away their false gods, and took Jehovah for their God, and served him. Thus much of my discourse to him and his attendants, on this occasion, is sufficient to shew what liberties we may take, &c. To relate, in order, all that I told them, would take up too much time; suffice it briefly to observe, that I treated of the Fall,—the way and method of salvation by Jesus Christ,—and the happiness or misery of the souls of men after death,—of the resurrection, and of the misery of the wicked, and happiness of the righteous afterward. All which things the king listened to with attention and apparent pleasure; and when I was about to depart, he requested me to meet him, with the rest of the brethren, in the evening, to teach him and the people again the word of God; which was done as before related."

THE ANNUAL MEETING

Of the Missionary Society will be held as follows:

On Wednesday morning, May 11, the Rev. *S. Bottomley*, of Scarborough, will preach at Surry Chapel. At Three in the afternoon the Society meet for business. In the evening, the Rev. *T. Young*, late of Canterbury, is to preach at the Tabernacle.

On Thursday morning the Society meet for business, at Ten o'clock. In the evening, the Rev. *Greville Ewing*, of Glasgow, will preach at Tottenham Court Chapel.

On Friday morning the Rev. *Jeremiah Newell*, Vicar of Great Missenden, and Perpetual Curate of Lee, Bucks, will preach at Shadwell Church. In the evening, a general communion at Sion Chapel.

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.

Ministers, and other Gentlemen attending the Missionary Meeting, may render important service, by bringing with them authentic documents respecting the want of Bibles in their different neighbourhoods. Various means will occur for ascertaining the fact; probably, much information may be obtained by enquiring with minuteness and care among the children supported in Charity-Schools.—A particular attention to this hint is earnestly requested.

MISSIONARY COLLECTIONS.

From the Basil Society, by the Rev. Mr. Steinkopff	£.	30	0 0
From the Stirling Society (North Britain) for the Spread of the Gospel, by Mr. Campbell	—	19	14 9

A Letter from Professor Young to the Committee of the Religious Tract Society *,

Marbourgh, March 13, 1803.

Honoured Sirs, and, in our blessed Redeemer, dearly beloved Brethren!

I am not able to describe how greatly I am affected by your benevolence, zeal, and activity, in the work of the Lord; and how much your example excites me to exert myself more and more for the salvation of my fellow-men. When I received the agreeable letter of our dear Brother Steinkopff, with your draft for 28l. my wife happening to sit by me, my head sunk upon her bosom; and I was moved to tears of gratitude to God, and to you. I indorsed the draft to a friend at Frankfort, who received the money for it.

I hope you have received my letter of the 27th of February, in which I mentioned the principal occurrences of my life; and expressed a wish that it might please the Lord my God, in his gracious providence, to release me from all worldly employments, so that I might live and labour for him and his cause alone.

Although this is still my heart's desire, yet I am quite easy, and resigned to the will of God; he will continue to guide me according to his good pleasure, and that is the best for myself, and for my usefulness in his kingdom.

I likewise requested you to defer sending us any money, as we would first try

* See the Evan. Mag. for November last, page 461.

what we could do in Germany. This I did, in order to spare you, and not to be burthensome to you; but now you have been beforehand with us. May Jesus Christ, the King of Heaven and Earth, abundantly bless the donors of this gift or charity, influence their hearts by his Spirit, and make them all blessed instruments for the promotion of his kingdom, and for his glory, in time and eternity.

The thirteenth number of "The Hoary Man" is now in the press; in which I have again called upon all my serious readers to follow the example of the English Tract Society. We shall soon see what effect it will produce. I am in great hopes that the use to which I have applied your remittance of 28*l.* will produce a strong sensation, and occasion many to join themselves to me, and assist me with money for the purpose of distributing tracts. I shall inform you, dear brethren, from time to time, what success I have. But as you would probably like to know to what use I have applied the 28*l.* I will detail to you my whole plan. We are, it is true, pretty well provided with small tracts for edification in Germany; but, in general, they are not so calculated as to excite the attention of the *unconverted* among the common people, and them we should have particularly in our view; for as to the *pious* of that class, they find opportunities enough, either of receiving gratis some edifying books, or they scrape together a few pence to buy one. These are, therefore, not the proper objects of our care, because they belong already to the kingdom of Jesus, and he cares for them himself. But our principal care must be directed to the unconverted of the lower class, that as many of them as possible might be converted and become real Christians: for this end, it is of no manner of use to supply them with edifying books, written in a dry sermonizing style. Such books they accept, perhaps, with thanks, look into them once or twice, and then lay them by for good and all; and thus all the expence and trouble are lost. Therefore it appears to me the best method, to cloathe the principles of Christianity and godliness in the form of stories, either real or fictitious; so as in administering medicine to children we mix it with sugar, to render it palatable, and induce them to take it. I am convinced, by long experience, that this is an excellent method, and very effectual; for having frequently inserted such stories into almanacks, I have observed, that they have been eagerly read by citizens and peasants. This has induced me to form the following plan: — I am now writing a tract, entitled, "The Christian Friend, or Stories for Citizens and Peasants." This first Number contains only one story; but full of instruction, and particularly adapted to the lower class of people. It will contain about eight sheets in print; and next week I shall finish it, and send it to Nurenberg; because our friend Mr. Rau, the printer there, is himself a Christian, and will consequently make no gain of it. Thus I write gratis, and Mr. Rau sends me as many copies as he can afford for the 28 l. or 312 guilders, only deducting the price of the paper and the wages paid to his men. I expect he will be able to send me 800 copies; which I will send to such ministers as I know to be truly pious throughout all Germany, with a request to distribute them among the common people. But as there will be many who would like to buy the book, Mr. Rau may afterwards reprint it, and sell it on his own account. I shall also send a few copies to you, beloved brethren, and request you, if you think proper, to get it translated into English by a skilful hand, being persuaded that it will be attended with good effects in England too. I shall then likewise send you the account and the list of those to whom the books are sent, that you may see how your money has been applied. May the Lord be with you, and with your brother to eternity! H. Young.

DOMESTIC INTELLIGENCE.

Sunday, March 27, a Sermon was preached for the Deaf and Dumb Charity, at St. George's Church, Bloomsbury, from Mark vii. 37, by the Rev. S. Crowther; after which a collection was made of 80*l.* for the Charity.

The same day the Rev. R. Hill preached the two Annual Sermons for the benefit of the Surry Sunday-Schools, at Surry Chapel. —April 11, being Easter Monday, Mr. H. preached his Annual Sermon to Children; when between three and four thousand were present, besides adults.—We understand he is also engaged to preach before the Surry Mission Society on Tuesday Morning, May 3, at Mr. Collyer's Chapel, Peckham.

On Thursday, March 31, a deputation from the body of Protestant Dissenting Ministers, in and about London, waited on his Majesty, at the Queen's Palace, with a Congratulatory Address, on his late providential deliverance. The Address was presented by Mr. Palmer, of Hackney, and signed by Dr. Rees, Dr. Rippon, and nineteen other Ministers of the three denominations. To which his Majesty returned a gracious answer; and they all had the honour of kissing his hand.

April 12. The Rev. J. Fowler, late of Sheerness, was set apart over a new interest of Protestant Dissenters at Edmonton. But the particulars, with the rest of our intelligence, are unavoidably deferred.



Elegy ON THE DEATH OF THE REV. MR. EYRE,

DAUGHTER of Zion, join the pensive strain;
In dust and ashes bow thy weeping head:
Thine is not mimic grief, nor woe prophane;
For EYRE,—thy lov'd, thy honour'd EYRE, is dead.

Inactive now that brain which us'd to form
Rich schemes of wide benevolence for men:
Cold is that heart which beat with love so warm,
And useless now his once instructive pen.

Mute is that tongue, whose artless eloquence
Enchain'd the list'ning crowds to heav'nly themes;
That chac'd with truth the infidel's pretence,
And 'woke delusion from its wanton dreams.

Not periods polish'd by scholastic art,
Nor morals borrow'd from some heathen's shrine,
But gospel-truths flow'd warmly from his heart,
And reach'd the heart with energy divine.

No more his flock those soft persuasions hear,
That fixt their faith, and bade their fruits increase;
That rous'd the careless into godly fear,
And sooth'd the mourner into gentle peace.

Mysterious stroke of providence severe,
That swept such mellow'd talents down to dust;
Yet, tho' obscur'd by clouds and darkness here,
Thy ways, O God, are wise, and good, and just.

Oft was thy servant spar'd, and liv'd to prove
Those blest returns that holy fervour bring ‡;
The work of faith, the labour sweet of love,
In buds of promise fair began to spring

Around the world, while mad confusion ran,
And war and havoc spread destruction wide;
E'en then Compassion's godlike plan began
To still the storm, and stem th' o'erwhelming tide.

Far as Disease and Death had spread their sway,
And Sin and Error bound in chains the soul,
The gospel-heralds urge their onward way,
And dare with Martyrs' zeal the fiends controul.

Not circumscrib'd by Europe's bounds alone,
Truth's radiant hemisphere still wide expands
Thro' frozen regions, and the Torrid Zone,
O'er Afric's coast, and India's distant lands.

America's vast continental tribes,
And southern isles embosom'd in the sea:
Nor dang'rous leagues, nor savage darkness hides
Their wretched sons, Almighty Truth, from thee.

‡ The Annual Meetings of the Missionary Society, which is referred to in the following lines.

Fathers in Christ, from Britain far remote,
Ye know our loss, for oft his worth ye prov'd;
To you the portrait of his soul he wrote †;
Ye saw the God, the men, the cause, he lov'd.

Tho' diff'ring much in outward form and name
(And party-rancour rage mistakes for zeal)
One gospel-spirit prompts one holy aim;
Alike the gen'rous flame of love ye feel.

Among the foremost, EYRE was ever found,
Nor felt discourag'd by success delay'd;
Eager to act, he felt the frequent wound
When cold Reluctance lent unwilling aid.

Yet soon would Grace bid ruffled Nature cease,
A little moment and the cloud was past:
Kind was his heart, his looks, his words were peace,
And the sweet bond of brotherhood stood fast.

He lov'd his country, and with ardour strove
To mend its morals and instruct its poor:
To spread the knowledge of redeeming love,
And ope in ev'ry town a gospel door ‡.

He felt the int'rest of the rising race
And led their doubtful feet to Wisdom's ways;
For he had known the bliss of early grace,
And gave to God the blossom of his days.

O ye who heard his voice, still list'ning hear,
For he, tho' dead, yet speaks aloud to you:
Retrace the lessons past of many a year,
And from his death-bed catch a sermon new.

For you he pray'd with his expiring breath:
"To God I leave my charge, from whom it came;
"Soon shall my feeble pow'rs be lost in death;
"But his firm love and care remain the same."

And ye who bear his name, who felt the ties
Of dearest kindred twine about your heart, —
A husband lov'd, a father valu'd dies;
And ye are wounded in the tend'rest part.

Yet sorrow not as those of hope devoid,
For he has finish'd well his course below;
Has kept the faith, and Faith's support enjoy'd,
And triumph'd o'er the last invet'rate foe.

He saw the righteous crown, the prize was won;
He heard the sweet sustaining plaudit giv'n,
"Well hast thou, good and faithful servant, done;
Enter thy Master's joy, and rest in Heav'n §."

There sin shall ne'er pollute the spirit more,
Nor the frail body wound the soul with pain;
Temptation's struggles are for ever o'er;
Nor death dissolves the bonds of love again.

Bright as the sun, and like the angels pure,
The spirits of the just made perfect shine:
Their work is finish'd, and their prize secure;
Their joy is *full*, *eternal*, and *divine*.

O blissful scene, thy prospect cheers the mind;
Blest promis'd mansions of redeeming love!
May each departing saint thy solace find,
Then change their *hope* to *certainty* above!

ALIQUIS.

† As Secretary to the Missionary Society. ‡ By promoting Itinerancy.

FUNERAL HYMN.

By W. H. of Oxford.

THE MUSIC BY THE REV. DR. HAWKER.



United to its mother Earth,
We mourn the slumb'ring frame;
The soul enjoys a heav'nly birth,
And we expect the same.

To life, eternal life, we haste,
To bliss without alloy;
Where all believers soon shall taste
Perpetual endless joy!

Boast not, O Death, before our eyes,
Thy tortures, darts, or stings!
"The Sun of Righteousness shall rise,
With healing in his wings!"

Of holy cherubim, the voice
Shall echo thro' the air;
And ransom'd sinners shall rejoice,
Responsive from afar.

Angels shall watch this sleeping clay,
Releas'd from Earth's alarms,
And waft us, on that joyous day,
To our Immanuel's arms.

LONGING TO DEPART.

COME, my dear Lord, dissolve the chain
That binds me down to cares and pain:
Fain would my toiling heart be free,
And rise from cares and pain to thee.

Come, my dear Lord, I long to prove
The boundless riches of thy love.
Sighing, I bid my wishes fly
To Christ and immortality!

What do I here of good for thee?
Thy grace is all in all to me!
I would fulfil th' appointed day,
Then stretch my wings and soar away.

Yes; I would seek thee in the grave;
E'en there, my God hath pow'r to save:
The sacred regions of the dead
No fears molest, nor sins invade.

Hope fills with tears my lifted eye,
Thy chariot shakes the sounding sky;
My heart rebounds, thy glories shine,
And life, eternal life, is mine!

J. R.

ODE TO THE LARK,

At the Approach of Spring.

LOVELY Chantress of the dawn,
Welcome the returning spring;
Take the pinions of the morn,
Shake thy plumes, and sweetly sing:
Leave thy dew-besprinkled nest,
Rise, and shew thy speckled breast.

Now the day-spring beams from far,
Now the shades of night retire;
Charmer, mount thy liquid car,
Higher, higher still aspire:
Leave thy couch of spangled dew,
Rise to realms of Heav'nly blue.

Yon blue vault, divinely bright,
Sweetly strikes the ravish'd eye;
Take the swiftness of the light,
Seek, O seek, thy native sky!
There, in softly-warbled lays,
Chant the great Creator's praise!

JACOBUS.

Printed by G. AULD, *Greville Street, London.*



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WILLIAM COWPER. ESQ^R.

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THE

EVANGELICAL MAGAZINE.

JUNE, 1803.

MEMOIR
OF
THE LATE REV. JOHN EYRE, A. M.

WHILE we narrate the lives of others, we ourselves are dying. The hand is now cold in death which first introduced this Work to the public, and has, in the course of ten years past, recorded so many bright examples. It is a debt we owe, both to our late respected Editor and to the public, to add his example, as another instance of holy zeal in life, and blissful piety in death.

"The great ends of Christian Biography," says Mr. Fuller, "are instruction and example. By faithfully describing the lives of men eminent for godliness, we not only embalm their memory, but furnish ourselves with fresh materials and motives for a holy life*." This observation will be found to apply to the subject of these memoirs, no less justly than to the amiable PIERCE: as they were natives of neighbouring towns, they were also men, in many respects, of kindred minds.

Of the earliest part of Mr. Eyre's life, our materials are, unhappily, very scanty. He was born at Bodmin, in Cornwall, of very respectable parents, in the month of January, 1754.—It appears they gave him a liberal education; for he was taught Latin at an early age: not, however, being intended for any of the learned professions, he was, at fifteen, removed from school, and placed as an apprentice with a Mr. Oliver, clothier and shopkeeper at Tavistock.

Prior to this event, even so early as at four years old, he was not without serious thoughts. At that period, a godly man, taking him up in his arms, said, "There is such a thing as the pardon of sin, and there is such a thing as knowing it;" an impression was made thereby on his mind, which, when recollected at the age of fourteen, urged him to pray, in order to obtain this blessing for himself. Of such importance is it to implant the

* Memoirs of Mr. Pierce, p. 288.

seeds of divine truth in the minds of children! Though they may be long buried, we seldom find that they are totally lost. "The great Assize, or Day of Judgment," a little book that used to lie in his father's window, so struck him by the beauty and richness of its imagery, that he could once nearly repeat the whole.

Religiously disposed, as he appears to have been in the earliest part of his life, at Tavistock he became the very reverse. It will not, indeed, be matter of surprize to those acquainted with the wickedness of the human heart, that a young man, sanguine in his temper, of quick perception, and eager in his pursuits, unrestrained by parental authority, destitute of religious instruction, placed in a town where vital religion was but little known, and associating with companions more dissipated than himself, should, occasionally at least, exhibit affecting instances of dissipation and depravity. It was on the day following one of those scenes of revelling, in which he had been personally engaged, as Mr. Eyre was travelling alone in a chaise, on the road from Tavistock to his native place, that a passage of the holy Scriptures, which he had formerly read, rushed on his recollection with all the force of truth, aided by the poignancy of guilt, and "the powers of the world to come." Deep conviction, accompanied with the greatest distress, immediately seized his mind. The arrows of the Almighty drank up his spirit; and this anguish, no doubt, urged him to fervent prayer. On his return to Tavistock, instead of seeking his former associates in sin, he ardently enquired after those whose conduct had before convinced him, that they were seriously concerned for their immortal happiness.

There were, at that period, two brothers, young men, of a very respectable family, both of whom have since proved "burning and shining lights," as ministers of the gospel, who for some time had laboured under similar convictions *. These he found, and with them he formed a cordial and lasting friendship.

What pious reader can review, without sympathetic interest, a scene which presents three young men, all destined to be eminently useful in the church of Christ, meeting together and forming an acquaintance from their mutual experiences: — now confessing their sins and deprecating divine wrath, and then enquiring with ardour what they must do to be saved: — as yet ignorant of the truth as it is in Jesus; and without a preacher of the gospel, or any kind Christian friend, to shew unto them the way of salvation!

One of this little company yet survives, to inform us (of what it is reasonable to believe) that, "being ignorant of God's righteousness, they went about to establish one of their own;" and that, although the reformation of Mr. Eyre's character was visible to all, none but his associates knew the horror of mind

* Messrs. John and Wm. Saltern.

which he suffered whilst, remaining ignorant of Jesus as a Saviour, he incessantly laboured to fulfil the moral law of God for his justification. Nevertheless, he that permitted Saul, of Tarsus, to remain three days in a state of anxious doubt, and then sent the messengers of grace to instruct him, alleviated the distress of our friend by a gleam of hope in the divine mercy. Prompted now by a fervent zeal for the salvation of others around him, but as yet possessing a very indistinct knowledge of the gospel, and of religious characters, he applied to a minister, begging him to preach a sermon every Lord's Day evening, in hope that it would be useful to young people. This minister happened to be one of Socinian sentiments; yet the frigidity of his system gave way, for a season at least, to the warm zeal of the young disciple; who assiduously went about to collect hearers to fill the house, and obtain subscriptions to increase the salary of the preacher.

In this twilight state, however, he did not long remain. He, "who is the light of the world," and has engaged, that those who follow him shall not "walk in darkness, but have the light of life," ordered him, in his providence, suitable and effectual relief. What he had sought in vain from a living instructor, he found in the writings of one, who, although "dead, yet speaketh." The Dialogues of the late ingenious and pious Hervey, were now put into his hand, by Mr. Barnett, an old disciple, who is still living; and these opened to him the doctrine of justification by faith alone. His mind was particularly struck with Rom. iii. 24—27. "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath 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 which believeth in Jesus." He rejoiced that he had found a passage in which the way of salvation, by faith in the mediatorial righteousness of Jesus Christ, was so unequivocally revealed.

Mr. Barnett, perhaps diffident of himself, now advised his young friends to seek additional instruction, by an interview with the late Rev. Andrew Kinsman*, of Plymouth Dock. To this they consented, and obtained what they sought; and of that interview, we can relate the following anecdote. It appears that these young disciples, in their way, having called upon a member of Mr. Kinsman's church, to whom they had been recommended, expressed to him a wish to partake of the Lord's Supper, which was that day to be administered. Upon his informing them that no persons were admitted to that ordinance who had not given satisfactory evidence of being true Christi-

* See a Memoir of his life in our Magazine for August, 1795.

ans, Mr. Eyre replied, "In case that were refused, he hoped they might be present, at least, as spectators, to feed by faith on the atoning sacrifice, if they did not partake of the elements." When, however, they were introduced to Mr. Kinsman, that worthy minister was so pleased with their Christian conversation, that he, and some of the members of his church, gave them the right hand of fellowship, and admitted them to communion at the Lord's Table.

Edified by this interview, charmed with the society of Christians at Plymouth Dock, and convinced of the great advantages enjoyed under the sound of the gospel, they could not but form a contrast between the state of religion at that place and the dark and deplorable condition of Tavistock. Their conversation, in going home, naturally turned on measures proper to be taken to recommend the gospel to their ignorant townsmen. Mr. Eyre proposed hiring a room, and inviting all around to meet with them, in order to converse on religious subjects. A room was accordingly procured; the time of meeting was fixed; notices were given; and, at the appointed hour, the place was filled by a numerous audience, among whom were many of the most genteel people of the town. To the surprize of all, even of his friends, Mr. Eyre, on that occasion, arose, and delivered a most striking and pathetic address; and, like another Melancthon, in the transports of his joy and zeal, conceived he had nothing more to do, to secure the conversion of his hearers, than merely to state that gospel which was so delightful to himself.

In this place he continued to preach nearly two years; and, to the praise of divine grace, we record, that where his example and influence had once been hostile to religion, and injurious to men, the Lord first blessed his ministry to the conversion of souls.

A few months prior to the expiration of his apprenticeship, his father expressed a wish, that, at the end of his term, he would leave Tavistock, and take up his residence at Bodmin; at the same time offering him a sum of money to enter into business there, on his own account.

Perhaps this affectionate, but misguided parent, unconcerned, like many others, for the eternal welfare of his beloved child, and solicitous alone for his temporal advantage, expected that, by removing him out of the sphere of his zealous labours at Tavistock, and settling him in business at Bodmin, his attention would be diverted from religion, and directed solely to the improvement of his worldly affairs.

Mr. Eyre having too much regard for that blessed cause, which was now dearer to him by far than his own life; and being too diffident of himself to take such a step without mature deliberation, and the advice of some Christian friend, went over to Plymouth, to consult Mr. Brown on the subject: — the con-

sequence of which was, that he embraced his father's offer, with a determination to preach the gospel there also, if a favourable opportunity should present itself.

On his settlement at Bodmin, in order to carry his favourite project into execution, he requested a relation, who filled some office in the town, to use his influence to procure him the use of the Town-Hall, as the most eligible place for his purpose. This being obtained, public notice was given of his intention to preach there. The novelty of the thing, together with the growing fame of our young preacher, soon spread the report through the town and country adjoining. The rich and the poor flocked to hear him; and the Lord here also began to give testimony to the word of his grace.

This pleasing prospect was, however, soon beclouded. His father, who before had been inimical to his religion, now began to try the effect of ridicule: "Ah! Jack," said he, "you will soon be tired of this: you are of too warm a temper to keep to any thing."—'True,' said Mr. Eyre, when repeating this anecdote many years afterward, 'I have been tired, again and again, of almost every thing else; yet, blessed be God, I am not tired of religion; but like it better than ever.' Finding that method ineffectual, and perceiving his own ends defeated, his father took the alarm, and commanded him to desist. Mr. Eyre, with the utmost desire to oblige his parent by obedience, when obedience was his duty, was immoveably fixed in his resolution of using every talent he possessed, and of improving every opportunity he enjoyed, for the spiritual and eternal happiness of those around him. When the father saw that his commands were disobeyed, exasperated, he expelled him from his house, and closed the door against him; giving him a single guinea, and sending a servant and horse to convey him to the next town. Thus abandoned by him who ought to have cherished and directed his zealous efforts, he once more had recourse to Mr. Brown, whose friendship he had reason to believe was firm and unwavering. In his house he found an asylum and a friend. It will, no doubt, be gratifying to many of our readers to see a description of his feelings on this occasion, preserved in a poetical letter, from his own pen, to his friend, dated April 28, 1778; for the versification of which he offers a sufficient apology, by saying, "The sincerity of my heart must atone for the uncouthness of my verse. This method of writing I should never have taken, but for the necessity under which you laid me, by your last poetical letter."

"When I, to spread the honours of my Lord,
Publish his gospel, and declare his word,
My father's wrong, but well-meant anger, drew,
Thou wast at once my friend and father too!
When near relations, partners of my blood,
Mistaken zealots! warmly me withstood,

Despis'd, disown'd, and turn'd themselves from me,
I was embrac'd, and own'd alone by thee.
At last, when driven from my father's door,
Hopeless and helpless, destitute and poor;
My flesh oppress'd with sickness, grief my mind,
A father'd orphan, to my fate consign'd;
Well I remember, overwhelm'd with tears,
How thou, concern'd, suppres'd my rising fears,
Open'd thy door (thy heart more open still)
And exil'd me,—with gladness welcom'd in." —

In this retreat he spent about a month: a period which, tho' short, afforded him so much happiness and instruction, as to be reviewed with much pleasure and gratitude; and here it was that his friend, who had formed a just opinion of his talents, first urged him to enter the college of the late venerable Countess of Huntingdon, at Trevecca, in Wales, as a candidate for the gospel-ministry. An application, with his consent, was accordingly made; and he was accepted.

This seminary of religion and learning he entered with a heart devoted to his work; and, having before this time recovered his Latin, with literary advantages superior to the majority of his young associates. Thus qualified, and thus devoted, he made rapid advances in the sacred languages, as well as in his Theological studies.

At a season when labourers were so much wanted, it would have been highly improper to spend, in literary acquisitions, the time and talents which were so imperiously demanded in the harvest-field. Under the direction of her Ladyship, therefore, Mr. Eyre was sent into Cornwall; where his preaching was attended with great success, especially at Tregony. Hence he returned to college; and, after further time spent there, was appointed to go to Lincoln, a city awfully inattentive to the gospel, where it pleased God again to bless his labours. Talents like his, which improved so much by exercise, her Ladyship thought might now well occupy a more eminent post; and, therefore, sent him to one of her own chapels, at the Mulberry Gardens, London.

As it is impossible to comprize the incidents of this eventful Life in the biographical department of a single Number, we shall now pause. Surely, here it may be said, "What hath God wrought!" Behold, this young man, who lately gloried in sin, now glories only in the cross of Christ: and he who was lately proud to lead his companions into vice and folly, now devotes his life to warn men to flee from the wrath to come. Not the lips of an apostle could with more truth adopt that expression, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

[To be concluded in our next.]

ON DIFFUSING THE SCRIPTURES *AMONG THE POOR.*

To the Editor.

SIR,

BEING convinced that the Holy Scriptures are adapted to instruct, improve, and comfort my fellow-creatures, I feel a growing anxiety that the knowledge of these inspired records be diffused as far as possible. In this anxiety, I am persuaded, Christians, both at home and abroad, participate. Their hearts desire and prayer to God, is, that his way may be made known upon earth; his saving health among all nations.

As an individual, I have often wished for information relative to the opportunities, which the inhabitants of this and other Christian countries have, of obtaining the Holy Scriptures. Hitherto, I have been unable to procure a statement at once extensive and definite; yet I apprehend, that, were the statement before me, the distribution of the Scriptures would strike me as lamentably partial. Several, with whom I converse, have united in this sentiment, remarking, at the same time, that if a mass of facts, demonstrating the scarcity of Bibles, could be submitted to the public, contributions for remedying the evil would pour in to a large amount.

They are, with myself, confident, that, even in our own country, much is necessary to be done; — so much indeed, that the widest co-operation ought earnestly to be solicited. But they suggest the expediency of applying, first, for a detail of authenticated circumstances, tending to make this conviction general through the nation.

Lest the subject should expire in vain regrets, I take the liberty of requesting you to admit into your Miscellany this notice of it, together with the subjoined Queries; by which, it is hoped, the labour of those who are desirous to countenance this design will be facilitated.

It is difficult to propose such queries as shall be everywhere suitable, and everywhere sufficient. I have selected those which, on the whole, appeared most eligible. Ministers and other gentlemen may frame their answers as they judge proper. As for the manner of gaining intelligence, it must be left to their own direction: — some will enquire in charity-schools, — some among large assemblies of workmen, — some may be disposed to visit, with this object in view, a whole district from house to house.

QUERIES.

1. Can the poor, in your neighbourhood, generally read?

2. To what extent are they furnished with the Holy Scriptures?

that are of themselves innocent and good, into incentives to evil.

The Christian is a professed subject of the King of Heaven: he has sworn allegiance to his government; and the tenor of his oath is this, "Whom have I in the Heavens but thee? and there is none on earth that I desire besides thee!" But when attacked by the cares and crosses of life, how often is he inclined to withdraw from his allegiance! His unrenewed passions and affections weave a film over the eyes of his mind, and hide from his view the wisdom and goodness of God in all that concerns him. In this state the Christian is most unhappy. It is then chiefly he is induced to give to the road he travels that melancholy name, a Vale of Tears. The tempter, ever watchful for his halting, seizes his opportunity, employs all his cunning and his force to destroy his faith. Evil suggestions, doubts, and fears, are thrown in to harass his soul. The world joins the enemy, and assumes every trying shape to corrupt his principles, and break off his hold of Heaven. Pleasure, in her most engaging forms, and arrayed in her gayest ornaments, meets him in his way; she smiles, she flatters, and caresses: she represents the path of virtue as rugged and unpleasant, and her own as the easiest road to happiness. She says, "I have peace-offerings with me; this day have I paid my vows, therefore came I forth to meet thee, diligently to seek thy face; and I have found thee."—Should the attempts of Pleasure fail of their wicked purposes, the world wears another aspect. Tyranny and Persecution will invade with frowns, menaces, and deaths. Thro' much tribulation must the followers of Christ enter into the kingdom of God. In this they experience the truth of their Master's prediction: "Because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you. Yea, the time cometh, that whosoever killeth you, will think that he doeth God service."

What then is the man of piety to do? Surrounded as he is with temptations and terrors, is he left defenceless? Has he no means of resistance? Must he fall an easy prey to the enemy of his soul? No; for though, on a review of all his distresses, he may exclaim,—"Lord! how are they increased that trouble me! many are they which rise up against me!" yet he can add, with triumph,—"But thou, O Lord, art a Shield for me; my glory, and the lifter up of my head!" They that be with the Christian are more than they that be against him. The God whom he serves has provided a defence against every attack: an antidote against every evil.

The Christian indeed is sent like a lamb among wolves, but he is protected by a Shepherd who never forsakes him, who is more than equal to all his enemies. He is sent on a warfare, but not at his own charges. God has established an armoury, and furnished it gratuitously with every useful weapon: weapons,

all of divine workmanship; "not carnal, but mighty, through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." An apostle, who was well acquainted with the efficacy of these weapons, thus admirably describes them: "Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day: having your loins girt about with *truth*, and having on the *breast-plate of righteousness*; and your feet shod with the *preparation of the gospel of peace*; above all, taking the *shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the *helmet* of salvation, and the *sword of the spirit*, which is the word of God." Thus clad, the Christian can do all things. Well instructed in the truths of the gospel, he will be prepared to answer the sophistry of the wicked, or calm the doubts and fears suggested to his mind by the enemy of his peace. His heart relying on the righteousness of Christ, no weapon formed against him can prosper. Living on the mild and benevolent principles of the gospel, he will find his ways productive of real pleasantness, and his paths of holy peace. Salvation procured by his divine Captain, will defend his head in all times of danger; and his word will prove a powerful sword in his hand, to clear his way through all the hosts of the Devil. Above all, his faith, so long as it is used, will prevail. "Looking unto Jesus, the author and finisher of his faith, who, after enduring the cross, despising the shame, is set down at the right hand of the throne of God," he is animated to every duty, and prepared for every opposition. Let not the Christian, therefore, abandon the shield of faith. To what is the efficacy of faith inadequate? Through faith, the saints of old "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens!

Thus we see the follower of Christ has the greatest cause of any to indulge cheerfulness of heart and countenance. However multiplied his troubles, the Lord delivers him out of them all. In the midst of his severest trials, he has a consolation to which the world is a stranger. In taking up his cross and following Christ, he renounces the world; but he becomes an heir of the kingdom of Heaven. He incurs the hatred of a wicked generation; but shares in the love of God. He denies himself the tainted pleasures of time; but obtains a title to the fountain of the sublimest joys and pleasures for evermore.

If such are his present advantages, and such his hopes of future bliss, how strong are the inducements of the Christian to perseverance of conduct! how great his encouragements to fortitude of mind! J. W.

SKETCH OF
A DIALOGUE AMONG THE BLESSED.

Ministering Spirit. Angels and saints rejoice! I bring you a trophy of sovereign grace from that land of idols, Bengal. To your happy company I introduce the spirit of a converted Hindoo.

Heavenly Host. Glory be to God in the highest! All Heaven shall resound with the songs of his redeemed; and let the whole earth be filled with his praises.

Syam Dass. Brethren, I greet you all. Behold one, who, in sin, having grown old, was already sinking into endless perdition; yet my soul has been snatched as a brand from the burning: my former idols forsaking, of sin repenting, the true Saviour embracing, I have tasted the sweetness of his love.

Brunsdon. What, are you one of the first-fruits of India? Did you come hither from Serampore?

Syam Dass. Yes; there for many years I lived, following the vain customs of the Heathen, and the way of life not knowing. There also I heard the word of truth, and found pardon through the blood of Jesus.

Brunsdon. How were you induced to obey the call of the gospel, and made willing to reject your cast, for the love of the Saviour?

Syam Dass. I cannot say that I lost my *cast* for the love of Christ: I had long ago been drawn, by a far meaner passion, to make that sacrifice; for, without any sort of marriage, I had lived above thirty years with a *Feringhee* woman.

Brunsdon. How then was you delivered from that ensnaring connexion, which, while it prevented the pride of *cast* from operating on your mind, would yet form a strong objection, though of a different kind, to your embracing a holy gospel?

Syam Dass. As I confined myself entirely to this woman, I did not see, at my first conviction of sin, the evil of thus living with her; but as light increased, I was grieved at my having done all things during my state of heathenism, in an unholy manner. Then consulting the Missionary brethren, I determined, according to their advice, to be married before many witnesses. This was done at the Mission-house, not after the form of the Hindoos, but with prayer and exhortation, as becometh saints, who perform all in the name of the Lord Jesus.

Brunsdon. O! Brother Fountain, here is a saved Hindoo! Though we were not permitted to gather in much of our Lord's harvest, yet the work of the Saviour is going on in Bengal.

Fountain. I know it already; for Brother Powell also is just arrived, who has been telling me news which rejoices all my soul. The knowledge of our Redeemer is beginning to spread up the country, in a more remarkable manner than ever we witnessed. Many scores have broken the chain of the *cast*; and numbers are studying the Scriptures, and have resolved to avow themselves the disciples of Christ. I suppose this is the spirit of Syam Dass, the first martyr of India.

Syam Dass. Very unworthy was I of such an honour; yet I confess, to the praise of our beloved Jesus, that I lost my life in endeavouring to subserve his cause.

Fountain. Has any revolution in that sinful world which you have left, given power to the Brahmans of persecuting the followers of Christ? Surely, neither the Danish nor the British government would sanction such a deed.

Syam Dass. No, brother; the state of outward things remains unchanged; and both governments are more and more convinced of the in-

tegrity of the Missionary brethren. By a lawless mob was I murdered, returning from the country to Serampore.

Powell. Brother Dass, I rejoice to see you; and to meet you also, dear Brunsdon, in this blessed world! I have been telling Brother Thomas how the Lord enabled our Hindoo brother to seal his testimony with his blood. He will communicate the news to Grant: indeed it will spread swifter than lightning through these realms of bliss. All Heaven rejoices in your salvation, and admires the grace which made you faithful unto death.

Thomas. Saved Hindoo! We have brought brother Stephen, the first martyr in the days of the apostles, to congratulate thee on the honour which Christ has conferred upon thee.

Syam Dass Venerable Stephen, for thy history I thank my dear Saviour, and holy brother Luke, who recorded it. Of thee I thought when I was dying, and endeavoured, like thee, to pray for my murderers.

Stephen. Our Lord is the same yesterday, to-day, and for ever. He is conqueror over Death and Hell, who alone gave us the victory. I rejoice in thee as a monument of his unchanging grace. Let us for ever celebrate his praise.

Syam Dass. Not unto us, not unto us, but unto his glorious name is all the glory due! Once I hardly dared have thought of calling thee, who was so early employed in the work of the Lord, my brother; but I now feel that we are all one in Christ Jesus. All pride is removed from my heart, while I am also freed from all fear, and every kind of painful sensation. I perceive in you, my honoured Brother, the most perfect humility and benevolence; and I enjoy your holy love with the warmest return of gratitude and complacency.

Grant. O beloved Hindoo! I rejoice greatly to behold thee in this state of bliss. In all the triumphs of grace do I exult; but to see one of the natives of that country, where I once hoped to have been employed for my blessed Saviour, affords me peculiar pleasure. My spiritual father Marshman, I find, is happily succeeded in the work of the Lord.

Syam Dass. Yes; he has lately been up the country with Peetumber, Mitter, and Bharat, to visit a number of Hindoos, who had for some time been convinced of the fallacy of the old religions of the country; among whom God seemed to have been preparing his way, almost as he prepared the friends of Cornelius for the visit of Peter. Many now appear to be earnestly seeking the true way of life, and are determined to own the name of Christ.

Grant. Welcome, dear Brother, welcome to the skies! But tell us how you finished your course, and experienced the power of our Lord to support you, when suffering death by the hands of violence.

Syam Dass. Brother Bharat had been sent up the country, to the new enquirers after the gospel, with letters from the Missionaries, and returned in safety. I also was willing to carry a written message, to inform my countrymen of the Friend of sinners. There were many Hindoos, at another place, nearer to Serampore, who despising the *Debtaas*, and not believing Mahomet to be divinely commissioned, owned that there was one God; but knew not how he would be served, nor how sinners could be saved. To them I carried a loving invitation, to call them to that Saviour who came to save the lost and unworthy. They, seeming more inclined to cast off all religion than to embrace the holy gospel, did not pay great attention to the representation of our brethren. Yet they received me civilly; and many of them took our papers, and some copies of God's word, which they promised to read. Thus they dismissed me, with a letter to the Missionaries. But as I was returning, many Hindoos were mad upon their idols, being also stirred up by the Brahmans, who feared the progress of the gospel, and, besetting me round, murdered me.

Thomas. How was your mind affected when you perceived their murderous intentions?

Syam Dass. Fear for a moment prevailing, I strove to make my escape; but finding that impossible, and thinking of the love of Christ, who laid down his life for me, I felt willing, if such should be his pleasure, to lay my life down for him. If the great and glorious Saviour died for poor unworthy sinners, why should not a saved sinner die for his gracious Saviour? A transient thought of my wife, and her son Neeloo, occurred to my mind, — fearing lest my death should make them more averse to embracing the gospel; and I knew it would greatly grieve my brethren and teachers; but I gave them all up to our wise and loving Lord. Calling on him to receive my spirit, it soon left the body. Then at once my powers seemed lost in a calm rapture, — love, confidence, and joy filling all my mind; while I perceived an holy angel joining me in songs of praise, who speedily conducted me to these blest abodes.

Pearce. Hindoo brother! Though I never saw the plains of Bengal, yet have I in yonder world poured out incessant prayers for the success of the mission. I think it the greatest honour our Lord put upon me on earth, that he stirred me up to be one of the first who promoted the plan: and, had he seen fit so to have employed me, I would most gladly have become myself a Missionary. My dear countrymen, who were so soon called away from their work in India, when the fields first seemed ripe for harvest, have given me great joy, by the information they brought, that several of your countrymen had become obedient to the faith; but your arrival here affords me still higher pleasure.

Syam Dass. Are you that charming Pearce whose memoirs were sent to our brethren? Felix once translated to me some of your letters, and the sweet account of your death. How will our nation for ever bless your gracious Lord, for filling your heart, and the hearts of your brethren in England, with such tender concern for our salvation!

Pearce. I am that saved sinner. O what a debtor to grace am I! So indeed are we all. Heaven is full of insolvent debtors, who never, never can repay our exalted Immanuel for the love which passes knowledge! How could we taste it on earth, and not be constrained to greater activity!

Syam Dass. O happy English, who have enriched Bengal with the knowledge of such a Saviour!

Pearce. Here is the blessed Erskine, from Scotland, which is the northern part of Britain, who helped our little Society with his prayers, from its very commencement. He was, on earth, a generous lover of all good men, of whatever denomination. If they did but love Jesus Christ in sincerity, he loved them with a pure heart fervently.

Syam Dass. Why, could any one, whose heart was purified by faith in Christ, do otherwise?

Erskine. Ah, Syam! you never knew how the Christians of Europe are divided into a variety of sects; and though the things in which they agree are far more numerous and more important than those on which they differ, yet they find many impediments to their union, arising from the evils of their hearts, and the craft of Satan, who makes use of these differences to check their love. I bless God that I habitually felt a strong affection for all the friends of free grace and true holiness; and now that which was lacking in my love below, is perfectly supplied. I rejoice exceedingly that the labours of my Baptist brethren have been crowned with success; and I am persuaded, Brother Dass, that your blood will be, as it were, the seed of the church.

Syam Dass. I feel perfectly assured that our Lord will over-rule all for the good of his own cause. He will care for my brethren, and comfort their hearts; and, perhaps, my widow and her son may be brought also to know his name.

Erskine. My Brother Edwards, who was lately President of Schenec-

ty College, in America, to whose correspondence I introduced some of your English friends, has brought his dear father with him, to congratulate you on your arrival."

Edwards, junior. The saved of all countries and all ages meet here, with the most cordial affection, and exult in each other's happiness; but it affords a peculiar gratification to see the first-fruits of a country so long over-run with false religion and idolatry.

Syam Dass. Surely, no country on earth can be sunk lower in ignorance, vice, and cruel superstition than mine! Yet there, our Lord having begun to triumph, will doubtless prevail over all opposition. I remember how Brother Peetumber once exulted in the thought: "There is," said he, "an irrevocable decree, that Christ Jesus shall be manifested to Bengal."

Edwards, senior. Who can doubt it, that has any acquaintance with the most sure words of prophecy, contained in the Scriptures of truth? The zeal of the Lord of Hosts is pledged for their accomplishment. I remember that when I lived upon earth, "My heart was much set on the advancement of Christ's kingdom in the world. When I read the history of past ages, the pleasantest thing in all my reading was, the promotion of the cause of Christ. Whenever I expected, in a course of reading, to come to any accounts of this sort, I reckoned upon it all the way I read; and my mind was then delighted with the prophecies of the future triumphs of the Redeemer." The accounts which my dear son and others, who have lately come to this upper world, have given me, respecting the Societies formed in Britain and America, for the Propagation of the Gospel, have afforded me unutterable pleasure.

Grant. In my last illness I felt somewhat dejected at the prospect of being removed before I could do any thing for God, or had seen the brethren who went before us to India. But, as soon as Death tore the veil from my eyes, I saw cause for nothing but satisfaction and gratitude. God made Brother Marshman the chief instrument of saving me from infidelity and error; and then employed me as the means of turning his mind to Missionary work. I am received into this heavenly state; while he continues with dear Brother Ward, and with the excellent Carey, whom I never saw on earth, to labour with diligence and increasing success. My widow also is serviceable in the concerns of the family; and my children are training up, I trust, for future usefulness. All is well: all has been ordered by infallible wisdom.

Edwards, junior. Your brethren must have been greatly tried by the successive removals of their fellow-labourers. But what they know not now they shall fully understand in futurity. Brother Dass's death, no doubt, afflicts them exceedingly; but still it is counterbalanced by their success up the country. Greater opposition must be expected, as Satan feels his kingdom shaken. All others that are engaged in Missionary attempts must expect like trials, though they may differ in various circumstances. But this Hindoo brother is like the sheaf of the first-fruits which was ordered to be waved before the Lord. The harvest shall follow in Bengal and in all nations. They that go forth weeping, bearing precious seed, shall in due time reap, not fainting.

Stephen. Let us attend our brother to the throne of the slaughtered Lamb; in whose book of life, it now appears, his name was written before the world began.

Saints. Salvation to our God, who sitteth upon the throne; and unto the Lamb, who hath redeemed our souls with his blood!

Angels. Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever! Amen.

S. C.

SOME ACCOUNT OF THE FAMILY OF THE NARROW-SOULS;

their Origin and Manners.

AN ALLEGORY.

Mr. Narrow-soul, the father of the family, was the immediate descendant of Mr. Loveself and Mrs. Saveall. Though an only son, he had not the advantage of a liberal education, as his mother had a particular aversion to public seminaries. She often used to say, That it would cost more to maintain one child at a boarding-school than to bring up three at home: whatever they might learn at those places, they were never taught the value of money; which, in her estimation, was of more importance than all the learning in the world: besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality; which were extremely prejudicial to their interests. Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge, beyond what he could pick up at a little day-school in the neighbourhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb with them, That people would never get forward in the world who were always poring over books, excepting only those books which were necessary in keeping accounts; — and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Party-zeal. She was the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years, had their principal residence at Rome. His parents made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expences, which were not quite compatible with her views of economy. She did not, however, oppose the union; which accordingly took place, and proved the source of a numerous progeny.

Their descendants have also multiplied to that degree, that there are few families which may not be traced to one or other of them, though they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names; yet a family-likeness may be observed in them all. They particularly resemble old Love-self; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in

his numerous posterity. Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed, and whole nations desolated, through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to enquire what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fiercely contended for by some of their tribes. It may be remarked, however, that let the particular denomination be what it may, the distinguishing characteristics of that denomination, have always been considered by them as fitter objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity; and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways: nor would the news of a whole nation of heathen embracing the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party. This being the case, we need not be surprized that Missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party-views, they present nothing that can appear sufficiently interesting to Narrow-souls; some of whom go so far as to say, that the gospel ought not to be preached to sinners at all; in direct opposition to the commission of our Lord, and the example of his apostles. "As well," they will say, "may you preach to the dead in the church-yard as to those who are dead in trespasses and sins:" as if carnal reason should be attended to rather than the command of Christ, who has positively said, "Preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God and live.

In commercial concerns, there are none who have met with greater success than the Narrow-souls. Among those who have acquired large fortunes from small beginnings, there are many who belong to this family; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There being so many various classes of Narrow-souls, it is impossible to give a particular description that would exactly suit them all; for, in many instances, they materially differ from each other, yet, in the general outline of their character, there is a very striking resemblance. As for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependents. NIL.

ORIGINAL LETTERS.

I. *From the late Rev. Mr.* WALKER, *of Truro,*

TO MR. S. SHEAPE, LONDON.

Very dear Sir,

THE generous present of books sent me by the Society* and yourself, demanded my grateful thanks long ago. But, partly, I was hindered by an extraordinary work; and, partly, I was willing to communicate something of the success of that work, when I should be acknowledging the receipt of those books, which came so providentially to help me in it. It was but a week after the books came to my hands, that there was a very singular call for them; and I was particularly pleased that it had been so seasonably put in my power to give every soldier a "Compassionate Address:" a tract, for size, matter, and address, the fittest in the world for their use. You perceive, the work I mean has been among soldiers; three companies of whom, amounting to about 160 men, were sent to winter with us the beginning of November. I endeavoured to lose no time with them; but, without delay, preached a sermon extraordinary on their account, the Lord's Day afternoon, called by the people here, *The Soldiers' Sermons.* There was great difficulty to get their attendance to hear it: for, though they are ordered to be at church in the morning, and brought thither by their officers, yet their manner has been to turn off at the door. In this point I was helped by the zeal of my dear people of the society, who made it their business to speak to these poor creatures; giving them proper advice, and prevailing with a few of them to be at church, as was wished. They soon became a large number: and our labours were so blessed to them and us, that in less than three weeks a full hundred of them came to my house, asking what they must do. This was what I aimed at, an opportunity of personal and free application. The effects have been very striking. One or two of the whole only excepted, you would have seen their countenances changing,

* The Society for promoting Religious Knowledge among the Poor.

tears often bursting from their eyes, and confessions of their exceeding sinfulness and danger breaking from their mouths. I have scarcely heard such a thing as self-excusing from any of them; while their desire to be instructed, and uncommon thankfulness for the least pains used upon them by any of us, have been very remarkable. Such promising symptoms gave me great confidence it would come to something; and more so, when I found that many of them were greatly stirred up to pray.

Many of them, as was to be expected, soon went back. Nevertheless, thus far both they and the others, who never came near me, are plainly influenced, that a certain fear has restrained them from swearing and cursing (which, when they came hither, was universally their practice); has engaged them to attend public worship; and at least so far biassed their conduct, that military punishments are grown much less frequent among them. There are about twenty who have kept close to the means; and concerning whom I have encouraging hope that a good work is begun in them. Indeed, conviction of sin appears to have gone deep with them; and they are crying after Christ with such marks of godly sorrow, as make me hope it is, indeed, sorrow which worketh repentance unto salvation.

These, I intend, shall be united together when they leave us, under the name of *The Soldiers' Society*; having already drawn up regulations for that purpose, in such a latitude as will consist with their being of different communions. While here, they make part of our society; by the exercises of which, as well as by meetings I particularly give them for their use, they seem to be much established. What such a society of soldiers may produce amongst that body of men, God only knows. Yet I would comfort myself with the hope, it may please the Lord it shall go farther.

It may be observed, that seven of these, viz. six Scotchmen and one English Dissenter, have enjoyed the benefit of religious knowledge in their youth: the rest I find totally ignorant of every thing relating to Christ, except two. Concerning the former, I cannot but admire the mysteriousness of God's ways, in leading them from one end of the island quite to the other, to do his work upon them. Yet, withal, there is an evident reasonableness in this procedure; for by some unaccustomed outbreakings in their conduct, since they have been soldiers, they were become more open to conviction. The ignorance of the others has furnished me with a new and more enlarged ground of lamenting the superficial use, or total neglect, of catechizing among us; to which, I must think, is to be singularly ascribed our sad estate respecting practical religion.

Such a display of divine grace as I have been representing, ought it not to be regarded as a token for good? It is plain, Sir, the Lord has not forsaken us utterly. And may we not reason-

ably hope he will be with our armies, if his servants fight in the battles? I can enlarge no more at present. I beg you, dear Sir, to present my respectful thanks to the society, and that you will inform them of the use made of their bounty. I beseech you remember us at the throne of grace; and be assured that I am, very sincerely,

Your affectionate friend
and servant in the Lord,

Truro, Jan. 6, 1756. S. WALKER.

II. LETTER OF THE REV. DR. CONYERS.

As scarcely any remains of the late Rev. Dr. Conyers, Rector of St. Paul's, Deptford, are in possession of the public, we trust that the following letter, written by him to one of his spiritual children, will not be unacceptable.

My dearest and best beloved Child,

I RECEIVED your kind and very affectionate letter; but have been prevented answering you, time after time, by indisposition, fatigue, and the daily calls of my ministry. I perceive, that when you wrote to me, you were still labouring under your usual deadness of soul: it is a heavy trial, but God will appear for you. I would recommend, and you have often heard me recommend, a serious meditation upon the sufferings of our Lord: I would set before your eyes that eternal life which is with him, and in him; I would point out to you a thousand lovelinesses in our great Deliverer; I would set before you delicious fare; but, my child knows I cannot provide him an appetite; yet, at the same time, he knows who can, and who will. O call upon him, cry mightily to him, give him no rest, till you are made a living temple of the Holy Ghost,—till you are baptized with fire from above,—a fire that will burn up all your dross. Your Lord has long delayed his coming, but glorify his name by a steady trust in him; let not an unbelieving thought enter into your heart; the strength of Israel cannot lie. Look to it, that you stumble not at your own infirmities: his mercy is undeserved mercy; his grace is free grace. Labour not for qualifications: I know of none we have, except misery and helplessness, and wretchedness and sin; the rest is absolutely all his own. Labour after a will swallowed up in the will of God; labour after holy and sanctified affections; call for grace, to enable you to mortify the corruptions of the flesh, and to bring your passions into a swee obedience to the Lord Jesus.

I long after you,
in the bowels of Jesus Christ,
R. CONYERS.

THE GREAT ASSIZE.

Mr. Editor,

There is scarcely any situation or circumstance in and from which (when in a suitable frame of mind) we may not derive instruction. I have lately been a witness of the solemnities and proceedings of a country assize; and as they much interested me, I shall, without reserve, communicate to you my reflections upon the occasion. When the trumpets proclaimed the approach of the Judge, with bells ringing, &c. I could not help thinking of that solemn, yet joyful period to the believer, when he shall be caught up to meet the Lord in the air; "whom having not seen, he has loved, and in whom, though now he sees him not, yet believing, he has oft rejoiced, with joy unspeakable, and full of glory." Oh, who can speak the rapturous delights of such an interview! "Lo!" (says the redeemed soul to an assembled universe) "this is my God! I have waited for him! this is my Beloved, and this is my Friend!" Oh, the triumphs of such an exclamation! "And thou" (says the Lord of glory, in return) "art all fair, my love! there is no spot in thee!"

While the aforementioned circumstances of joy attended the entrance of the judge into the town, I could not help contrasting them with the doleful situation of the poor prisoners, who, confined in the gaol, were awaiting their expected trials. With what trepidation, methought, would they hear the trumpets sound! the approach, not of their friend, but of their judge; not of their deliverer, but of him whose office, probably, soon it would be to condemn them to banishment, or to death! But with what awful dismay and terror, thought I, will the unconverted sinner, in the last day, hear the loud trumpet sound,—"Awake, ye dead, and come to judgment!" and to this both saint and sinner must be called; for we "must all appear before the judgment-seat of Christ." Oh, my soul! fix first thy thoughts upon thyself: art thou prepared to meet thy God? is thy lamp trimmed and burning against the bridegroom comes? Art thou not only a professor, but a possessor? Hast thou not only a name to live, but a name likewise written in the Lamb's book of life? Hast thou evidences of an interest in his love? Art thou dying daily to the world, to thy sins, to thyself? Are thy proud thoughts humbled in the dust? Art thou content to be nothing, that Jesus may be all? Art thou satisfied that no other name is given among men whereby thou canst be saved, but the name of Christ alone? Art thou not only conscious of inward depravity, but mourning over it, and longing for deliverance from it? and that, not only from its apprehended consequence, the wrath of God; but also because it has pierced the heart, and occasioned the agonies of thy Redeemer? Art thou panting for holiness, not with a view of thereby justifying thy-

self before God, but because thy God is holy, and thou desirest to be like him? Then rejoice! the solemnities of the judgment-day need not affright thee; the books may be opened, and the judge be set, and thou mayest be called: the heavens may depart, the elements may melt, the rocks may be loosened, the whole world may be in flames, still thou art safe: the Lord is thy portion; and because he lives, because he loves, because he redeems, because he justifies, thou shalt live also. But if thou art still a stranger to his grace; if thou knowest nothing of that change of heart which all his people experience; if thou art resting upon righteous self, and looking to that rather than to him for salvation, thy case is dreadful: thou art dreaming of security on the brink of destruction! and of liberty while bound in chains; and the officer is at hand to lead thee to death, —to death not temporal, but eternal! G. R.

ANSWER TO A QUERY.

Mr. Editor,

The observation of your correspondent, who signs Jon, in the Evangelical Magazine for January, respecting the use of the Hebrew verb, is ingenious; and his Query worthy attention. He requests to have the passages where the same mode of expression is used (as in Gen. xxii. 17. "In blessing, I will bless thee," &c.) pointed out, and the propriety of his remark examined. Perhaps the following observations may, in some measure, satisfy his enquiry.

Mr. Parkhurst, in his Hebrew Lexicon, coinciding with your correspondent's sentiment, observes, "Hebrew verbs are frequently joined with their infinitives; which latter may then be rendered as participles active; or as the Latin gerunds in *do*. This sort of expression, generally, if not always, denotes succession, or continuance, as Gen. xxii. 17. "In blessing, I will bless, &c. *i. e.* I will *continually* bless thee."—The same mode of expression, upon the same subject, is used in Joshua xxiv. 10. "Therefore he blessed you *still*." 1 Chron. iv. 10. "O that thou wouldest bless me *indeed*." Mr. P. does not say that succession is the *constant* import of this mode of expression, but that it is *generally* so. That succession, or continuance, is the proper meaning of the expression in some passages, may be admitted; but that it is the radical, or uniform sense, does not to me appear evident. Nor, indeed, does it intend the certainty or importance of the subject, as the *radical* import of the phrase, any more than the continuance of the action; for no one precise idea will apply to all the passages where it is so used. *The true import of the expression is to be collected from the verb and its connexion*: the infinitive being used adverbially, in some

places imports the *continuance* of the action, in others the *certainty*, in others the *importance*, and frequently the *degree* of the action.

Montanus uniformly, as far as I have observed, renders the expression either by the *gerund* in *do*, or by the participle of the verb. But though Calvin renders it in the same manner, yet he frequently translates it by *profecto*, indeed; *certe*, certainly; *valde*, greatly. Poole, in his Synopsis, frequently does the same; and says, this mode of expression signifies *certainty*, *vehemence*, and *acceleration*. Leigh, in the Preface to his *Critica Sacra*, says, "The repetition of the Hebrew is emphatic."

Blackwall, in his Sacred Classics, on Acts vii. 34, where ἰδὼν ἶδον is a quotation from Exodus iii. 7, says, in the Septuagint and the New Testament writers, it is a *vigorous repetition*, after the Hebrew dialect; but which he proves to be pure Greek, by citations from Herodotus, Thucydides, and Plato.

Wolfius, in his *Curæ Philologicæ* (on Hebrews vi. 17, and Acts vii. 34.) says, this repetition is not a mere Hebraism: and Vitringa, in his *Animadversiones*, remarks the same, citing examples, from which it does not appear that *succession* is the meaning intended, but an emphatic or increased degree of the action expressed by the verb.

The analogy of the Hebrew language seems to teach us, that the repetition of the verb is emphatic of its meaning, and not confined to any one idea. The *duplicate verbs*, that is, verbs which have the last, or the two last radical letters doubled, heighten the meaning of the verb *. Thus the repetition of the *noun* heightens the sense of it: "Thou wilt keep him in *peace, peace*" (that is, *perfect* peace) "whose mind is stayed on thee †." "They say, *peace, peace*" (that is, great or perfect peace) "when there is no peace ‡." "Deal no more so *exceeding* proudly ‖. "That which is *altogether just* shalt thou follow ¶." The repetition of the *particle* is emphatic: — "The land is an *exceeding good* land §." "The stranger that is with thee, shall get up *above thee very high*, and thou shalt come *down very low* **". As the repetition of letters, of the noun, and of the particle, heightens the sense of the word without any one specific idea being attached to it, why should it not be so with the repetition of the verb? The places where the verb is used with its infinitive, are numerous. I have noticed more than two hundred; but to cite them all is unnecessary. It is worthy of

* See Parkhurst, under אר and in his Grammar, page 14.

† Isaiah xxvi. 3. ‡ Psalm cxix. 165.

‖ 1 Sam. ii. 3. See Pool's Synopsis on this passage, and Gen. xxv. 32. Num. iii. 9. Jud. v. 22. Isa. xxv. 7. 2 Kings iii. 16. Deut. ii. 27. xvi. 20.

¶ 2 Samuel vi. 2. See Zena's edition of Noldius on the Hebrew Particles, No. 701, and 1582 of his Annotations at the end of his Concordance.

§ Num. xiv. 7. 2 Kings x. 4.

** Deut. xxviii. 43. Genesis xvii. 6, 20. Exodus i. 7.

remark, that when this mode of expression is used, it is never, as far as I have noticed, used with a reduplicate verb; that being an increased sense of the verb itself, of course it is not necessary for the verb to be repeated.

It is remarkable, that when the idea of continuance is evidently intended, a particle is added to this expression, to denote continuance. "Is Ephraim my dear son? for though I speak against him, I do *earnestly* remember him *still*."*

Dr. Owen† says, "This reduplication is a pure Hebraism, vehemently affirming the thing promised, and hath in it the nature of an oath. It also intends and extends the matter promised: "Blessing, I will bless thee: I will do so without *fail*; I will do so *greatly*, without measure; and *eternally*, without end." This is very just, as it applies to this subject, collecting the sense from the verb and its connection; but it will not apply as the radical and constant sense of this mode of expression, as will appear from several of the passages cited below‡.

But what, I think, renders it evident that the phrase is not to be limited to any one sense, is the use of the same verb in this form; and at other times (to express the same idea, and sometimes the very same action) the verb isjoined with a word used adverbially, as will appear from a comparison of the following

* Jer. xxxi. 20. Prov. xxi. 26. † On Heb. vi. 14.

‡ That our translators did not understand the phrase to have any one precise meaning, appears from the variety of forms used in translating it. They have sometimes rendered it by a word implying *continuance*; but more frequently by words expressing the certainty of the action, than by any other. That the certainty of the action is sometimes the meaning of the expression, is evident from Jer. xxxviii. 15. Jeremiah said unto Zedekiah, "Wilt thou not *surely put me to death?* And he sware unto Jeremiah, I will not put thee to death." In other places the form of expression is thus variously rendered:—"Of every tree in the garden thou mayest *freely eat*," Gen. ii. 16.—"I will *greatly multiply* thy sorrow," Gen. iii. 16.—I will multiply thy seed *exceedingly*," xvi. 10.—"They said, this one fellow *will needs be a judge*."—Thou *sore longest* after thy father's house," xxxi. 30.—"Joseph is *without doubt* torn in pieces," xxvii. 33.—"The man did *solemnly protest* unto us," xliii. 3.—"For *indeed* I was stolen away out of the land of the Hebrews," xl. 15.—"The man *asked us straitly* of our state." xliii. 7.—"Wot ye not, that such a man as I can *certainly divine?*" xliv. 15.—"I know that Aaron can *speak well*," Ex. iv. 14.—"He hath *triumphed gloriously*," xv. 21.—"*Diligently hearken*," xv. 26.—"If thou afflict them in *anywise*, and they *cry at all* unto me, I will *surely hear* their cry," xxii. 23.—"He that blasphemeth the name of the Lord, he shall *surely be put to death*." Lev. xxiv. 16.—Thou shalt *freely tithe* all the increase of thy seed," Deut. xiv. 22.—"Her father said, I *verily thought* that thou hadst *utterly hated* her," Judges xv. 2.—"If her father had *but spit* in her face, should she not be ashamed seven days?"—Num. xii. 14.—'Boaz said unto her, it hath *fully been shewn* me all that thou hast done." Ruth ii. 11.—David *earnestly asked* leave of me to go to Bethlehem." 1 Sam. xx. 6. "For it is told me, that he *dealeth very subtilly*." xxiii. 22.—"I have *grievously rebelled*." Lam. i 20.—"We have dealt *very corruptly*." Neh. i. 7. &c. &c.

texts. The first in each couplet expressing the verb, with its infinitive; and the second, the same verb with an adverb:—

Deut. xv. 4. "The Lord shall *greatly bless* thee in the land."
Gen. xxiv. 35. "The Lord hath *greatly blessed* my Master."

Gen. ii. 16. "Of every tree in the garden thou mayest *freely eat*."
Num. xi. 5. "We remember the flesh we did *freely eat* in Egypt."

Gen. iii. 16. "I will *greatly multiply* thy sorrow."
Deut. xvii. 17. "Neither shall *he greatly multiply* to himself silver," &c.

Deut. vi. 17. "Ye shall *diligently keep* the commandments of the Lord."
Psalm cxix. 4. "To *keep* thy precepts *diligently*."

Prov. xxiii. 1. "*Consider diligently* what is before thee."
Jer. ii. 10. "*Consider diligently* if there be such a thing."

Prov. xxiii. 4. "The Father of the righteous shall *greatly rejoice*."
Zech. ix. 9. "*Rejoice greatly*, O daughter of Jerusalem!"

Gen. xvi. 10. "*I will multiply thy seed exceedingly*."
Gen. xxvii. 2. "*I will multiply thee exceedingly*."

1 Sam. i. 10. "And Hannah *wept sore*."
Isaiah xxxviii. 3. "Hezekiah *wept sore*."

2 Sam. xvii. 16. "Lodge not in the wilderness, but *quickly pass over*."
2 Sam. xvii. 21. "Arise, and *quickly pass over* the water."

I have entered thus largely into this subject, because, if continuance or succession be the radical meaning of the phrase, our translators have not been accurate in giving it so many different explanations, but should have made use of some word or phrase expressing that sense; but from what has been observed, I think it appears that the mode of expression has no one fixed and radical meaning. Our translators, therefore, have done right in collecting its import from the verb, and its connection, and rendering it in such a variety of forms; and I profess myself pleased with whatever tends to show the critical propriety of our English translation. EBER.

THE SERIOUS MAN.

To the Editor.

Reverend Sir,

In your last Volume, page 212, you inserted a few hints of mine, on *Seriousness*. Reading very lately the works of an eminent and learned Divine of the last century, I was much pleased and impressed with the following, which will make an excellent Appendix to the paper above referred to; and your giving it a place in your useful work, at some convenient opportunity, will oblige your sincere friend,

Westminster. S—.

"SERIOUSNESS does not consist in the morosity of a Cynic, — nor in the severity of an Ascetic, — nor in the demureness of a Precisian, — nor in the deadness and sullenness

of a Quaker, — nor in the solemn mien of an Italian, — nor in the slow pace of a Spaniard: — 'tis neither in a drooping head, nor a mortified face, nor a primitive beard: — it is something very different, and much more excellent that makes up a Serious Man; and I believe I shall not misrepresent him if I say, He is one that duly and impartially weighs the moment of things, so as neither to value trifles, nor despise things really excellent: — That dwells much at home, and studies to know himself, as well as books or men: — That considers why he came into this world, — how great his business, and how short his stay in it; how uncertain it is when he shall leave it; and whither a sinner shall then betake himself, when both Heaven and earth shall fly from the presence of the Judge: — That considers God as always present, and the folly of doing what must be repented of; and of going to Hell when a man may go to Heaven! — In one word, That knows how to distinguish between a moment and eternity!

"This is to be truly serious; and however the pretender to gaiety and lightsomeness of humour may ridicule it by the names of Melancholy, Dulness, Stupidity, &c. he that is thus affected cannot miss of being good and wise here, and happy hereafter; and then it will be his turn to laugh when the others shall mourn and weep."

ANSWERS TO THE QUERIES OF S. T.

In the Evangelical Magazine for April 1803, page 137.

1. "How may we discover a call to fill any particular situation in the dispensations of Providence?"

The querist will pardon me for attempting to place the question in a less complex and ambiguous state, thus: — "How may we determine a call in Providence to fill up any particular situation?" To which it may be briefly replied: 1st, It is necessary that the station or employment called to, be in its own nature lawful: *i. e.* Such as may be engaged in with a good conscience, is not forbidden by the word of God, and which does not necessarily lead to sin: "for, as God cannot be tempted to evil,—neither tempteth he any man." — 2d, To make such a call clear, there should be found a natural fitness in the subject, to whatsoever he is called. Modesty, it is true, may sometimes conceal from our view our own talents, as in the case of Moses, when called to lead Israel; yet, to the sincere enquirer, Providence seldom fails to make the way straight. "The way of the slothful man is an hedge of thorns; but the way of the righteous is made plain." It may be considered rather a temptation than a call in Providence, for a man to attempt what he knows, or ought to know, he is naturally un-

equal to. — 3d, The advice of godly judicious friends may help to clear up our views of a special call in Providence. Jealousy in one's own mind of such advice, as unfavourable to our wishes, creates a suspicion that the subject would *direct*, not *follow*, the cloud. "In the multitude of counsellors there is safety." — 4th, It sometimes throws a light upon a call, and determines it to have proceeded from the Lord, that it presents itself to us while we are walking with God in a path of duty. Gideon was threshing corn when he was summoned by the angel to deliver Israel; and most of the apostles of Christ were at their respective occupations when called to the work of the ministry. A man who is heartily inclined to pursue his present calling, will seldom be found to quit it for another, until the way be made tolerably plain. — 5th, We may take it to be a call of God to any situation, when the matter presenting itself appears in answer to solemn prayer. The call in some cases may be totally unexpected, and unlooked for; yet finding us in a dependent, lowly, believing, humble, and spiritual frame, may be no less considered an answer to prayer, than if particularly specified. But the hand of God appears still more evident, when duty, necessity, piety, and prudence have suggested the asking of a particular good in Christ's name, and it offers itself to us in that shape or form we humbly requested. "In all thy ways acknowledge him," &c. — 6th, If added to these, the call presents a wider door of usefulness, of a greater share of needful comfort and support, than a present situation may admit of; or when it opens a way out of a particular temptation; or affords a more extensive opportunity of glorifying God, and serving the church of Christ, we may more reasonably conclude that it is of God.

II. "If after having obeyed a similar call (in consequence of divine direction) is it lawful to recede?"

This question also is not happily worded; but considering it in connection with the former, I suppose the meaning simply to be this: "After having discovered and obeyed such a call, is it lawful to recede?"

That the hand of God, in providence, has been seen in the call; or that we have, in consequence, dutifully complied with it, are no arguments wherefore we may not recede, provided we find sufficient reason so to do. The plainest intimations of Providence are not designed to suppress the exercise of reason and reflexion; but rather suppose and enjoin, in such a case, the proper use of both. At the same time, fickleness is no mark of having properly consulted the divine will and pleasure; nor does it establish the wisdom of character: "He that believeth shall not make haste."

It may, however, be both lawful and expedient sometimes to recede from engagements into which an acknowledged Provi-

dence may have guided us. This will appear from the following cases which I shall produce, in order to illustrate the point in hand; and with these conclude, as the ingenious querist may readily suppose others of a similar kind.

I have wished to engage in some trade or profession: —I seek God for direction in this, — and Providence presents an opening; which, after mature deliberation, I embrace. But when I am fixed therein, I perceive, from better acquaintance with affairs, that I am incompetent to continue in it, or am likely to injure my circumstances, or may be exposed to sin by remaining in my post: — in either or all of these cases it is both lawful and expedient to recede.

I will suppose another case: — I am called to be a pastor over a congregation; in the introduction to which, I endeavour to follow the leadings of Providence. I obey the call; but when settled over the flock, circumstances may alter, so as to render the situation unfriendly to my peace, or prove inadequate to my support in life. In this case it is lawful, after due trial, to embrace another opening in Providence, and quit my present situation.

Warwick. J. M.

THOUGHTS ON 1 JOHN V. 14, 15.

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatever we ask, we know that we have the petitions that we desired of him.

Prayer is the breath of the heaven-born soul, and may properly be called the breath of God in the soul;—inasmuch as it comes from and leads to him.

It is an expression of our thoughts *of* God and *to* God, in either silent desires or vocal sounds. It is an acknowledgment of our dependence, necessity, and hope, or expectation. If it be asked how are we to pray? we answer, With the Spirit, and with the understanding also; as in 1 Cor. xiv. 15. — In faith; as in James i. 6.—In submission; as in Matt. xxvi. 39.—With perseverance; as in Luke xviii. 1, &c. — With a view to the glory of God; 1 Cor. x. 31. Phil. iv. 6.—Whoever is found in the exercise of prayer in this way, may be assured that he asks according to God's will; because it is agreeable to his direction in his word, which is his revealed will; and also it is the work of his own Spirit, who maketh intercession for (or in) us, according to the will of God.—This, therefore, is the confidence that we have in him, That if we ask any thing according to his will, he heareth us: he never shuts his gracious ear against the voice of his own Spirit. And if he hear us, we know we have the petitions answered which we desired of him.

If it be asked, How do we know that we have these petitions? we answer by making another enquiry: Do we know that we pray according to God's will, as before-mentioned? If so, we have these petitions granted, even in the present world.

The praying soul, who has a feeling sense of these privileges, will say, in confirmation of this truth, — "I know that I have petitions that I desired of him."

Gornel. J. W.

ANECDOTES.

INFIDEL WIT REPELLED.

A GAY young spark, of a Deistical turn, travelling in a stage-coach to London, forced his sentiments on the company, by attempting to ridicule the Scriptures; and, among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David, being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called Quakers, who sat silent in one corner of the carriage. "Indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head was as soft as thine."

IT was an excellent reply of a friend of mine (said Mr. E—) when a gentleman took him up on the leads of his house, to shew him the extent of his possessions: — waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance, on one side, "Do you see that farm?" 'Yes.' — "Well, that is mine." Pointing again to the other side, "Do you see that house?" 'Yes.' "That also belongs to me." — Then, said my friend, 'Do you see that little village out yonder?' "Yes." 'Well, there lives a poor woman in that village, who can say more than all this.' "Ah! what can she say?" 'Why, she can say, Christ is mine.' — He looked confounded, and said no more.

THE MAN OF THE WORLD — AND THE CHRISTIAN.

CAPT. Macnamara, who lately killed Col. Montgomery in a duel, intimated on his trial, that he could have overlooked the conduct of his antagonist, if the public would have overlooked his in doing so. The public opinion, therefore, was his God. Religion and humanity, as he in effect acknowledged, might require him to act otherwise; but he was a gentleman, and public opinion must be obeyed!

Col. Gardiner received a challenge; but Col. Gardiner was a Christian. "I am afraid of sinning," said he; "but you know I am not afraid of fighting;" and thus declined the challenge. — Query, Did this answer imply that he was a coward? G.

Obituary.

JOHN WHITEHEAD,

Of Thornborough, near Buckingham, died Nov. 1, 1802, in the 59th year of his age. He was born at Leckamstead, a village in that county, and was brought up to husbandry. As his parents were not serious, they did not bring him to hear the gospel; so that he had no spiritual advantages in the early part of his life. When come to manhood, he continued to attend the parish-church at Thornborough, to which village he was removed. He married a woman much prejudiced against the gospel; and although it was preached in a neighbouring church, and by Dissenters once a month at Thornborough, yet neither of them heard it often. It is true, indeed, that the husband was never a persecutor; but he was so much a Pharisee, that he esteemed the gospel unnecessary for such a moral and religious man as he then thought himself. Thus he continued until some time in 1799, when his first wife died; and about a year after, he married again. His second wife was much younger than himself; and, when they were married, she was so given up to vain amusements, that she had no relish for real religion. However, being acquainted with some Dissenters, and as she was fond of their singing, she occasionally heard the preaching at Thornborough. After she had heard Mr. Scraggs several times in the village, it pleased the Lord to make his preaching the means of her conversion; and some months after, she joined his church at Buckingham. The wife being thus spiritually changed, induced her husband to attend constantly on the village-preaching; and afterwards he was prevailed on, though with some reluctance, to hear the gospel at the meeting to which she belonged; and, in a few weeks, the preaching was made effectual to his salvation. The husband and wife now began to find great comfort in serious conversation; and the gospel seemed so delightful to each of them, that they were very zealous, and constantly attended all the means. But their happiness on earth was not to continue long, for very soon, the health of the deceased began to decline. At first, his disorder affected his head, then it turned to a fever, and at last to a dropsy; which put an end to his natural life.

In the life and death of John Whitehead there are some remarkable circumstances. He was for many years a strong Pharisee. He was near fifty-seven years of age before he knew the power of the gospel; and he did not live two years afterwards. Thus the Lord cut short his work in righteousness. He had no learning, nor fluency of speech; — but yet, there was something sincere and savory in his way of speaking concerning experimental godliness, which was very pleasing to those gracious persons who were intimate with him. He also, knew more of the peculiar doctrines of grace than could have been supposed, from the short time he lived after his conversion. The manner in which he behaved during his painful illness, plainly proved that he felt the supporting consolations of the Spirit. The nearer he came to his death, the more earnest he was to give his dying advice to several who came to see him,—and the clearer his evidences seemed to himself and others. Some visited him, whom he believed were depending on their works for justification in the sight of God; these he solemnly warned not to rely on their duties for salvation; but to trust only, as he did, to the merits of Christ. A short time before his death, he conversed very sweetly respecting Christ, and his free grace; and took leave of his wife, charging her to cleave close to the Lord. He was favoured with the use of his senses through the greatest part of his illness; and some hours before he died, a serious friend said to him, "I trust you have reason to hope that your sins are pardoned, through

Christ!" To which he immediately answered, "I not only hope, but I know that they are all forgiven, through Christ."

Mr. Scraggs preached two funeral sermons on his death; one at Thornborough, from Prov. xiv. 32. and another at Buckingham, from Ps. xxxvii. 37.

Buckingham. G. G. S.

LUCINDA WHITE.

FROM a manuscript paper, which has been found since her death, containing an account of her religious experience, it appears that she received her abiding impressions from the last sermon preached by the late Rev. Mr. Philip Oliver, at St. John's church, Chester, when she was then in the 16th year of her age. To use her own language,—"The word was clothed with divine power; and she felt a strong desire to turn her back upon the world, and serve the Lord." Her own artless narrative simply describes those vicissitudes of hopes and fears, joys and sorrows, which usually characterize the experience of every Christian. Her subsequent conduct was consistent with this profession. She first joined the Methodist Society; but soon after withdrew from the connexion, and became decidedly Calvinistical in her sentiments. Though she moved in an humble sphere of life, in which she was dependent upon others, yet the instances of her liberality and charity to those who were in inferior circumstances, were uncommon. Like another Dorcas, her leisure time was employed in making garments for the poor. In this respect, she was an example worthy imitation, particularly to the daughters of affluence and prosperity. But I hasten to that period, the most interesting and important. She was taken dangerously ill on the 13th of December last, in consequence of an emetic which operated too powerfully, and brought on a bilious fever. She entertained hopes of recovery till the evening of Christmas-day, when she observed to a friend, that it was impressed upon her mind that she should die. She desired one who attended her during all her illness, not to be surprized if she appeared sometimes harrassed with the fear of death. After she was removed to the habitation of one of her friends, she expressed a strong confidence that all would be well; though she did not enjoy that comfort she wished. On the Sabbath morning before her departure, she replied to a friend, who enquired as to the frame of her mind, "I am calm and serene, and have no cause to doubt." Soon after she remarked, "Though I have been jealous that my desire to depart arose from the pain I suffer; yet, I rejoice to feel a wish to depart, and to be with Christ, because I love him." On the same evening, about twelve o'clock, she was deprived of her speech; and her friends expected her death every moment. She was desired, if happy in her mind, to express her feelings by lifting up her hands; which she repeatedly did, and clasped them with the warmest emotions to her breast. When her speech returned, she said, "I shall not go yet."

The next morning she was asked how she felt; she replied, "I am disappointed, I thought to have been with Jesus before now." On Tuesday morning she asked a friend "How long do you think I shall be before I am with God?" The reply was, 'Not long—how do you feel yourself?' She answered, "As to Heaven, I have no more doubt of being there, than if I were there. I have not those raptures some experience; I had rather have confidence that God is God, and that he is my God." Soon after, she said, "I trust in Christ! I can do nothing." She was asked, 'Do you think Christ a sufficient Saviour?' "Yes," said she, "I know in whom I have believed." It was observed, 'You don't rest on any thing you have done.' "No;" she answered, "but because Jesus hath loved me, and given himself for me." She frequently remarked, "What a mercy it is, that I have not to attend to the concerns of my soul along with the pain of my body! but," added she, "if I were to suffer as many years as I have days, I shall not say, when I get to glory, that my

Father has given me one stripe too many."

On January the 12th, just before her departure, she was tempted to think that it would have been better for her to have destroyed herself, than to endure such pain and sufferings; but, said she, "I know that the temptation comes from Satan: and Christ has conquered Satan; and I long to be—I shall be with Christ soon." Her desires were speedily fulfilled; and her spirit fled to the enjoyment of that precious Saviour, whom on earth she so ardently loved. Can we forbear exclaiming, "Here is the faith and patience of the saints. Let me die the death of the righteous!"

Her funeral sermon was preached on the Sabbath week following, at the Independent chapel, Queen-street, by Mr. Ebenezer White, from Psalm xcvii. 12. "Light is found for the righteous, and joy for the upright in heart."

Chester. E. W.

MISS ELIZABETH CULLIS.

On Monday, the 7th of February, died, aged fourteen years, Miss Elizabeth Cullis, daughter of Mr. John Cullis, ship-broker, on the Broad Quay, Bristol. She had enjoyed the privilege of hearing the gospel, and of receiving religious instruction from her parents, which, through the blessing of God, produced a happy effect on her mind, and rendered her a truly amiable, tender-hearted, and dutiful child. Before the commencement of her last illness, she appeared to be considerably impressed with a sense of divine things, and especially of the day of judgment, and the future state. While lying upon her death-bed, being, at her own request, visited by the Rev. Mr. Wait, several times during her confinement, the grace of God wrought in her a complete resignation to his sovereign will. She shewed a willingness to die, rather than live in this miserable sinful world, because she loved Jesus Christ, and was satisfied she should be with him in glory; but at all times desired that his will, not hers, might be done.—On the Thursday preceding her dissolution, she recovered her senses and speech, after having lost the use of them for thirty hours; and almost immediately exclaimed "The Lord help me! what poor miserable wretches are we!" She requested a hymn-book; and, after reading a little therein, she sung, in a very strong manner, the first verse of the hymn beginning "Day of judgment, day of wonders," &c. which she was very fond of: and then exclaimed, "Christ's precious blood cleanseth from all sin;" and to her mother, she said, "Watch and pray!" In the evening she begged her mother to forgive her; to which her mother answered, "You have not offended me; beg of God, my dear, to forgive you." When she quickly replied, "God has forgiven me!" Several times in the night she was observed to lift up her hands and eyes, and to say, "My God, my God!" after which she sung the first part of the 77th Ps. new version. On Friday morning her mother asked her if she was afraid to die; to which she answered, "No, I had much rather be gone than stay here;" and then sung part of that hymn, "Ah! lovely appearance of death!" &c. In the evening, it was observed to her, — 'Christ says, Him that cometh,'— "Aye," said she, interrupting the speaker, "Him that cometh to me I will in nowise cast out!" The whole of Saturday and Sunday she was very weak; yet still repeated many broken sentences, which could not be perfectly understood. On Monday morning early, she sung the first verse of Dr. Watts's hymn, "Why do we mourn departed friends?" &c. and at half past six fell asleep in Jesus.—On the Sabbath following, at her particular request, the solemn providence was improved over her, at St. Mary le Port church, by the Rev. Mr. Wait, from Phil. iii. 20 and 21st verses, selected by herself; after which she was interred in the same church. The pall was borne by six young ladies, near her own age, dressed in uniform white. The hymns, above cited, were sung at intervals during the service.

Bristol. J. R.

REVIEW OF RELIGIOUS PUBLICATIONS.

Theological Dictionary, &c. *By* C. Buck, *Vol.* II. 8*vo*, *price* 9*s.* 6*d.*

WHEN we reviewed the first volume of this work in our Magazine for October last, we explained the plan and nature of it, and gave a favourable opinion on its execution, which we have seen no reason to retract. For the further information of our readers, we shall now give some extracts from the article *Methodism*, in the second volume:—

"This denomination was founded in the year 1729, by one Mr. Morgan and Mr. J. Wesley. In the month of November that year, the latter being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student; Mr. Morgan, commoner of Christ Church; and Mr. Kirkman, of Merton College. Not long afterwards, two or three of the pupils of Mr. John Wesley, and one pupil of Mr. Charles Wesley, obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after, they were joined by Mr. Ingram, of Queen's College, Mr. Broughton, and Mr. Hervey; and, in 1735, by the celebrated Mr. Whitefield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up;" alluding to a sect of ancient physicians who were called Methodists, because they reduced the whole healing art to a few common principles, and brought it into some method and order.

"At the time this Society was formed, it is said that the whole kingdom of England was tending fast to infidelity. "It is come," says Bishop Butler, "I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of enquiry; but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labours and benevolence: Mr. Wesley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent; and so prosperous was the scheme, that they quickly increased their fund to eighty pounds per annum. This, which one should have thought would have been attended with praise instead of censure, quickly drew upon them a kind of persecution: some of the seniors of the university began to interfere; and it was reported, "that the college-censors were going to blow up the Godly Club." They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue; so that the Society still continued, though they had suffered a severe loss, in 1730, by the death of Mr. Morgan, who, it is said, was the founder of it. In Oct. 1735, John and Charles Wesley, Mr. Ingram, and Mr. Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the gospel to the Indians. After their arrival they were at first favourably received; but in a short time lost the affection of the people; and, on account of some differences with the storekeeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon succeeded by Mr. Whitefield, whose repeated labours in that part of the world are well known.

"*Their tenets.* — After Mr. Whitefield returned from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favour of perfection and universal redemption, and very strongly against election: a doctrine which Mr. Whitefield believed to be scriptural. The difference, therefore, of sentiments between these two great men caused a separation. Mr. Wesley preached in a place called the Foundry, where Mr. Whitefield preached but once, and no more. Mr Whitefield then preached to very large congregations out of doors; and soon after, in connection with Mr. Cennick, and one or two more, began a new house, in Kingswood, Gloucestershire; and established a school that favoured Calvinistical preachers. The Methodists, therefore, were now divided; one part following Mr. Wesley, and the other Mr. Whitefield."

The author here explains at large the opinions of Mr. Wesley, in his own words. He then enters into the

discipline of the Methodists; — explains fully what is called their *New Connection*, and concludes with the following account of their numbers and success:—

"Notwithstanding the general contempt that has been thrown upon them, and the opposition they have met with, yet their numbers are very considerable. In Mr. Wesley's connection there are upwards of 400 preachers, and about 170,000 members. In 1786, they sent Missionaries to the West Indies. Societies were formed in Barbadoes, St. Vincent's, Dominica, St. Christopher's, Nevis, Antigua, St. Eustatia, Tortola, and St. Croix. These Societies are now very numerous; among whom, it is said, there are not less than 11,000 blacks. They have also 250 preachers employed on the continent of North America, and their Societies there consist of 60,000 members. Among the Calvinistic Methodists there are also a considerable number of preachers, whose congregations and societies are very extensive: some of their places in London are the largest and best attended in the world: it is almost incredible to see the numbers of people who flock to these places In Lady Huntingdon's connection alone (including the country congregations) it is said, there are no less than 100,000 hearers. As to their success in doing good, it is evident, that, though many ignorant enthusiasts have been found among them, yet no people have done more to moralize mankind than they; nor have they rested there: they have not only contributed to render thousands better members of society, but been the instruments of promoting their spiritual and eternal interests. By simplicity of language, fervour of address, patience in opposition, unweariedness in labour, piety of conduct, and dependence on Almighty God, they certainly have been the means of doing as much or more real good than any other denomination whatever. A shrewd writer, therefore, who cannot be suspected of Methodism, justly says, That these people have, in the last fifty years, instructed more of the lower orders of the people in the obligations of Christianity, and have called more from gross vice to piety and virtue, than the church has ever done since the Reformation; while, at the same time, they have not cost government one farthing, but have been treated with insult and contempt."

The Last Days *of a Person who had been one of* Thomas Paine's Disciples; *and who departed this Life on Thursday, Feb.* 11, 1802. *By* W. Wait, A.B. *3d Edition, price* 3*d.*

This Memoir presents us with another proof of the general truth of the adage, "Men may live fools, but fools they cannot die." Mr. B. the subject of this Memoir, came to Bristol, for the benefit of the water, &c. about a month before his decease; but finding he was not likely to recover, sent for a clergyman; one who, happily for him, was able to instruct him in the way of life. He frankly owned he had been an admirer of Thomas Paine; but observed, that no man, having embraced his notions, could calmly look death in the face. In token of his detestation of that mischievous book, he had committed it to the flames. — At this time he was ignorant of the gospel-method of salvation; but was desirous of knowing it. A retrospect of his misconduct, especially in laying aside the Bible, and in profaning the Lord's Day, created a high degree of anguish. He was oppressed with a heavy burden of guilt; knew that he must shortly appear before the tribunal of God; and demanded, in a quiet but impressive manner, what was to be done, in order to his salvation. Mr. Wait preached to him the free salvation of the gospel, which his mind seemed divinely prepared to receive. He also put into his hands Mr. Biddulph's Short Sermons, and Mr. Serle's Christian Remembrancer, which means of instruction seemed eminently blessed to his soul. But it was not till within a very few days of his dissolution, that he enjoyed any reviving hope of acceptance in the beloved. At length, however, he attained a sweet degree of peace, humbly trusting that God our Redeemer had "received his soul to mercy." Reclining his head on the arm of the mistress of the house, a few minutes before his departure, he observed, with great composure, that he believed he was going; and inquired, whether she was not of the same opinion? Being answered, that in all probability he was going, and, as it was hoped, to a precious Sa-

viour, — he replied, Yes. After praying for some moments, he said he wanted to go to sleep; and, having fallen asleep, he speedily breathed his last, in a most gentle manner.

The author concludes the narrative with some proper reflections; warning his readers to beware lest any man spoil them, through philosophy and vain deceit.

We are glad to perceive that this little Tract has already reached a third edition; and we heartily recommend it, as a seasonable caveat against Infidelity, and a very suitable present to persons in danger of being infected with it, while it may be circulated at a small expence.

The Inconsistency of Conformity to this World in the Profession of Christianity: *illustrated in Three Dialogues, between Mrs., Dormer and Miss Newman.* By Thomas Biddulph, *M. A. Minister of St. James's, Bristol, and of Bengeworth, in Worcestershire, and Chaplain to the Dowager Lady Bagot.* 8*vo*, 2*s*. 6*d*.

THE highly respectable author of this treatise, endeavours to engage the attention of his readers, in these dialogues, to such spirituality of manners in the professors of the gospel, as the present too lax system of the lesser morals, if I may use that expression, will hardly admit. Miss Newman, the chief speaker in these Dialogues, states her objections forcibly against worldly company, chosen without necessity, and countenancing the generally-allowed scenes of what is called *innocent dissipation*, even by being a party, though without joining in them. She allows this will lead to a particularity of conduct, offensive to the world, but essential to the character and comfort of a real Christian. She censures the impropriety of parents, so early introducing their daughters into the circle of public company, to the injury of the "modesty and shamefacedness," recommended by an apostle, but judged at present a little obsolete. She describes the parental instruction she received and submitted to. Whether the study of the Hebrew language be the most amusing and profitable substitution for trifling amusements, some may doubt; tho' the acquisition of this language is certainly not very difficult, and may be of great utility to all who wish a fuller acquaintance with the original scriptures. But, perhaps, young people may be amused by acquisitions in geography, history, botany, &c. more agreeably, and with equally good effects.

The second Dialogue enters into the subject of what are called the *Adiaphora*, or things of an indifferent nature. Mrs. Dormer, the defender of the commonly-indulged amusements, gives up the playhouse, as the sink of impurity, and a school of profaneness! How our gentry, nobility, &c. will except to such a concession, their practice demonstrates; but no sanction, however great, can alter the nature of things. Sufficient has been said by Mr. Law, Dr. Witherspoon, Dr. Bray, and many others, to prove the contrariety of the stage, and its performers, to the purity of the gospel; but, as to a card-party, a song, or a dance, or such innocent amusements, Mrs. Dormer perceives nothing contrary to the spirit of a Christian, in occasionally countenancing them by her presence, tho' she may not join in them. Miss N. argues against the dangerous tendency of all these, however considered in the abstract as indifferent or innocent; and endeavours very strongly to prove the injurious effects of all these things; the loss of time, temper, and money, almost necessarily involved in these pursuits; and the impossibility of retiring from any such company without unfitting the mind for communion with God; and that the harm resulting from these is great to body and soul, and inconsistent with every baptismal engagement. The argument is supported by strong quotations from Bishops Beveridge, Horne, &c. But authorities weigh little against general usage. Vital Christianity is so far removed from nominal profession, that, like the strait gate that leadeth to life, few find it. A truth too certain, from the lips of the Saviour, to admit dispute with his real disciples; but

too shocking and offensive to the herd of Christians in name, to be ever supposed.

The fact is, all Miss N.'s arguments will never acquit her of austerity and affected sanctity (alias Methodism) in the eyes of all but a few, who have chosen the better part, and sought and found a happiness superior to what these things, so zealously pleaded for, ever could afford.

We cordially wish these Dialogues may be deeply and seriously considered; fully persuaded, that the miserably unsound religion in vogue, will awfully deceive its deluded votaries, and leave them, as the foolish virgins, without. To such as are pleased with the sober seriousness of scriptural truth, much edification and conviction, such as Mrs. Dormer in the last Dialogue acknowledges, will be ministered; but if they look for point or anecdote, these enlivening touches will not be found.

Infant Salvation: *an Essay, to prove the Salvation of all who die in Infancy; with Answers to Objections. Second Edition, corrected.* 8vo, 1s.

THE first edition of this interesting pamphlet having escaped us, the great importance of the subject induces us now to recommend it to our readers; which we most cordially do, particularly to parents under distressing apprehensions as to the state of their departed infants. Such the author endeavours to console with a variety of Scriptural arguments; and which we think forcible and satisfactory.

An Essay on the Inspiration of the Holy Scriptures *of the Old and New Testament.* By John Dick, A. M. *Glasgow. 2d Edition.* 12mo. 316 *pp.* 3s. *common.* 3s. 6d. *fine.*

IN our Magazine for Feb. 1801, with a brief analysis of this work, we gave it our decided approbation, as a comprehensive and masterly defence of the doctrine of *inspiration*; which has of late years been much opposed, not only by avowed enemies, but by professed friends to revelation. The present edition being corrected and enlarged, has still greater claims to public patronage; and we know not of any books of the same extent more suitable for young and wavering minds, than this and Mr. Bogue's celebrated Essay: the one generally establishing the divine origin of Christianity; and the other particularly proving the claim of its sacred writers to inspiration from above.

Miscellaneous Papers, *chiefly in the Form of Sermons; written by the late* George Griffiths, *of Bristol, a pious youth, who died at the Age of Sixteen Years: also, a short Account of his last Days, To which is added, the Funeral Discourse which his Death occasioned.* By S. Lowell. 12mo. 144 *pp.* 2s. 6d.

GEORGE GRIFFITHS was a remarkable instance, not only of early piety, but of amiable disposition and promising talents. Before, however, those talents were matured for public usefulness, it pleased the Lord to call him to himself. His active mind anticipating the work upon which his heart was set, composed the outlines of several discourses, which are here presented to the public; and which, considering the age of the writer, may teach us to regret his loss. By these, being dead, he yet speaketh; and unites his voice with the servants of God of every age, to call upon us to "repent and believe the gospel." These short discourses are not only pious, but animated, and generally judicious. The short exordium to the third discourse, appeared to us particularly striking. The seventh sermon, on affliction, is very experimental; and the Discourse on the Love of God, written in his illness, is sweet and pious.

The Funeral Discourse, by Mr. Lowell, on the example of Josiah, is judicious and pathetic; the benefits of early piety, and the evils of procrastination in religion, are represented with much energy and force of argument. We were surprized, however, that this sermon, which is said to be 'added,' is prefixed to those of Griffiths; and that his discourses, which (p. 29) are called 'preceding,' actually follow. But this confusion of arrangement is probably owing to the error of either the printer or the binder.

We should farther inform our readers, that Mr. Lowell's sermon is also printed in 8vo, and sold separate, to gratify those who may wish to bind it with his other sermons.

The Beauties of Henry: *a Selection of the most striking Passages in the Exposition of that celebrated Commentator. Vol. II. Extracted from the Poetical and Prophetical Parts of the Old Testament. By* John Geard, *Hitchin.* 12*mo.* 450 *pp.* 4*s.* 6*d. boards.*

The former volume of this work appeared several years since, and was reviewed in our Magazine for February 1798; but the editor was intimidated from proceeding by the enormous price of paper. The third and last volume is, however, now in the press; and we are led to expect the completion of this useful and interesting publication within three months ensuing. In the prosecution of the work, Mr. G. has given some extracts from Mr. Henry's remarks on the author and design of each distinct book; the defect of which, in the former volume, will be supplied by an Appendix to the last.

A concise Hebrew Grammar, *without Points. By the late* W. Romaine, A. M. *To which is added, the Scheme of a Verb conjugated, with all the Serviles printed in* Red Ink; *and some additional Notes and Observations by the Editor.* 8*vo.* 1*s.* 12*mo.* 9*d.*

This Grammar has been long handed about in MS. among the friends of the late Mr. Romaine, who was known to be an excellent Hebrean; and the publisher, after the fullest evidence of its authenticity, has made it public. The rules are indeed very concise, and very simple: but several useful particulars are added by the editor; and the table in two colours will be found exceedingly useful to beginners.

SELECT LIST OF NEW PUBLICATIONS.

THE Christian Character exemplified, from the Papers of Mrs. Mary Magdalen A—, selected by the Rev. J. Newton. A new edition. 12mo, 2s. 6d. fine. 2s. common.

The Lord's Supper considered, in two Sermons, at Perth, by R. Little, with an Appendix. 6d.

The Age of Infidelity, Part I. 3d edition. 1s. 6d.

The Warning Voice: shewing that the Fall of Babylon is at hand, and the Restoration of the Jews fast approaching. By a Christian Believer. 8vo. 2s.

Gurnall's Christian in Complete Armour. Seventh edition, No. I. Price 1s. to be completed in 24 Numbers.

A Collection of Hymns, from various Authors; intended as a Supplement to Dr. Watts's Hymns and Psalms. By G. Burder. Ninth edition, enlarged and improved. 1s. 6d. Larger edit. fine paper, 2s.

A Dissertation in Vindication of Messiah, against Modern Sceptics, on his entry into Jerusalem; with Notes, and an Address to the Jews. By T. Osborne, of Kensington. 8vo. 1s. 6d.

Short Meditations on Select Portions of Scripture. By D. Turner, M. A. Third edition. 3s. 6d. bds.

Service at the Ordination of the Rev. Jos. Johnson, at Warrington. Introductory Discourse by the Rev. S. Bradley,—Charge by the Rev. W. Roby,—Sermon by the Rev. J. Sharp,—Confession of Faith, &c. by the Rev. J. Johnson.

Vindication of Protestant Dissent from the Charge of the Rev. T. Robinson, M. A. Vicar of St. Mary's, Leicester. In a Pamphlet entitled, "A Serious Call to a constant and devout Attendance on the stated Services of the Church of England. By a Dissenter. 12mo. 6d.

Serious Advice to Prisoners under Criminal Charges. By the Author of the "Village Sermons." 12mo. 3d.

The Debtor's Friend. By ditto. 12mo. 3d.

Monuments of Mercy. By ditto. 12mo. 3d.

Address to Lying-in Women. By J. Townsend. 12mo. 3d.

RELIGIOUS INTELLIGENCE.

The Ninth General Meeting of the Missionary Society,

MAY 11, 12, AND 13, 1803.

SOLOMON describes the return of spring in terms equally applicable to the present season, both in a literal and spiritual sense: "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 pleasures of spring naturally lead us to anticipate the joys of harvest; and it is doubly pleasing to the Christian mind to look forward, not only to a harvest in the world, but a richer harvest in the church. This is a pleasure now annually enjoyed by the members and friends of the Missionary Society; for may we not apply to them the animating words of our adorable Saviour—"Lift up your eyes and look on the fields; for they are white already to harvest?" We cannot but indulge the cheering hope, that the seed of the word, which this Society, and other religious bodies, are sowing in various countries, will produce, by the influence of the Holy Spirit, a glorious harvest of converted Heathens. Possessed of this hope, it is always with pleasure we present to our readers a detailed account of the anniversary Meetings of the Society.

The first public Meeting was at Surry Chapel, on Wednesday, the 11th of May. The prayers of the Established Church were read by the Rev. Mr. Hill; Mr. Weaver, of Shrewsbury, prayed before sermon; Mr. Bottomley, of Scarboro', preached on Rom. ii. 7. "To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life." After the sermon, an extract from the Annual Report of the Directors was read by Mr. Burder, for the general information of the Religious Public. — Mr. Humphries, of Hammersmith, concluded with prayer.

On Wednesday evening, Mr. Young, of Canterbury (not as formerly mentioned by mistake, of Ebley) preached at the Tabernacle, from Rom. xv. 20, 21. "So have I strived to preached the gospel, not where Christ was named, lest I should build on another man's foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand." Mr. Fuller, of Kettering, prayed before sermon; and Mr. Mantell, of Westbury, after it.

On Thursday evening, at Tottenham court Chapel, after the prayers of the Church, Mr. Gr. Ewing, of Glasgow, preached on Acts xvii. 30, 31. "And the times of this ignorance, God winked at; but now commandeth all men, everywhere, to repent; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Mr. Williams, of Birmingham, prayed before sermon; and Mr. Wigton, from Scotland, after it.

On Friday morning the public service was at St. Paul's Church, Shadwell. After prayers, which were read by the Rev. Mr. Winkworth, the Rev. Jeremiah Newell, Vicar of Great Missenden, and Perpetual Curate of Lee, Bucks, preached from Acts xxii. 21. "And he said unto me, Depart; for I will send thee far hence unto the Gentiles."

We have the pleasure to say, that these Sermons will be published at as early a period as possible, together with the Report at large, which will be found peculiarly interesting.

Appropriate Hymns, from the Missionary Collection, were sung

at the various places of worship; and were given out by Messrs. Paul, Legget, Thornton, Dunn, Sabine, M'All, Kent, Philip, Arnold, Morell, Tracy, Frome, Lowell, and Hinxsman.

The Sacramental Festival, on Friday evening, at Zion chapel, crowned the public religious services of the Anniversary. The ministers who engaged in prayer and exhortation were Dr. Haweis, Mr. Collier, Mr. Cooke, Dr. Kemp, Mr. Ball, Mr. Bogue, and Mr. R. Hill, who closed the solemnity. A great number of ministers assisted in the distribution of the elements; among whom we recollect Messrs. Greatheed, Hopkins, Williams, of Stepney; Bickerdyke, Brooksbank, Cockin, M'All, Jackson, J. A. Knight, Jones, Towers, Ewing, J. Townsend, Buck, Fowler, Platt, Weston, Knight, Adams, &c. The scene was solemn and grand beyond description, and afforded a delightful resemblance of that celestial place, where the union of all the followers of the Lamb shall be complete and everlasting.

The number of ministers who were collected from various parts of the kingdom, was thought to be greater than on any former occasion; and such was the desire of the friends of the Society to enjoy the public services, that the large chapels, in which they were held, were crowded long before the time appointed; and a great many were unable to procure admittance. — This, we trust, may be considered as an indication that the desire of communicating the word of life to the Heathen, is a steady and increasing principle in the hearts of God's people, and will continue to produce the most energetic efforts for the good of mankind. Already has the Lord vouchsafed to smile on the sacred work; and the Report of the Directors affords the most pleasing evidence that the labours of the Society have been far from being fruitless.

The Meetings of the Society for the dispatch of business were held at the usual time, at Mr. Brooksbank's, in Staining Lane. — The Thanks of the body were voted to the Directors, to the Preachers, and to the Treasurer (Mr. Hardcastle) who was requested to continue his valuable services in that department. The Rev. George Burder was unanimously chosen Secretary to the Society, in the room of the late pious and useful Mr. Eyre, of Hackney, whose talents and influence contributed much to the first formation and gradual progress of the institution; and whose death is most sincerely lamented by all who knew his uncommon worth.

To accommodate a number of friends who attended at Shadwell-church on Friday morning, and who were to assemble in the afternoon at Zion-chapel for business, a cold collation was provided at Sun-Tavern Fields, by the hospitality of Mr. Sims; and about seventy persons enjoyed the social refreshment.

Religious Tract Society.

THIS excellent institution, like many others, took its rise from the Missionary Society, was founded in the year 1799; and has increased in magnitude and usefulness every succeeding year. According to the annual custom, the friends of the Society met at St. Paul's Coffee-House, on Thursday morning, at seven o'clock, and breakfasted together. A very interesting Report of the progress of the institution during the last year, was read by the Secretary, Mr. Hughes; wherein it appeared that the funds of the Society were in an improved state, and that about 300,000 Tracts had been distributed in the course of the past year. Several pleasing instances were related, by different gentlemen, of the happy effect of the Tracts on the minds of individuals; which, together with those lately published in "The Origin and Progress of the Society," satisfactorily evince the eligibility of this plan of diffusing evangelical truth, and strongly recommend it to the more general attention of the religious world.

ABRIDGED REPORT,

read at Surry and Tottenham-Court Chapels.

The Directors of the Missionary Society, apprehending that some account of their operations and prospects may be expected on these occasions, in order to excite a spirit of praise and prayer, offer the following Extract from the Annual Report to the Society at large.

As the mission to Otaheite was that which first engaged the attention of the Society, so it has continued to be the subject of their particular care. By the arrival of the Royal Admiral, in July last, intelligence was received, that the nine Missionaries, sent out in that vessel, had reached the island in good health, and were cordially received, both by the brethren and the natives. At that time a general meeting of the Chiefs was expected; and painful apprehensions of its consequences were entertained, as a spirit of disaffection to the chiefs had already discovered itself. By a letter lately received, we learn that a civil war had actually broken out, which exposed the brethren to imminent danger; from which, however, they were delivered by the seasonable interposition of Divine Providence, in the arrival of two English ships; for, by the assistance of our countrymen, Pomarre, the king's father and principal chief, was enabled to obtain very important advantages over the insurgents, after he had been twice defeated by them, and nearly brought under the necessity of abandoning the island. The immediate occasion of this disturbance, was the seizure of a billet of wood by the chief Otoo, from the inhabitants of Attahooroo; which billet they worshipped as their supreme divinity. — The loss sustained by the Missionaries in their gardens, fences, and cultivated grounds, was considerable; but they inform us, that the work of preaching the gospel continues; and that the Lord so over-ruled the disorders of the island, that several hundreds of the natives obtained an opportunity of hearing the word of salvation in consequence of them. One circuit thro' the country had been taken just before the insurrection took place, and the gospel was preached in every district but one. "In the midst of darkness and perplexity," say they, "we sometimes enjoy a gleam of hope, that God is humbling the people, and preparing them for a general reception of his word." — Otoo himself had desired to hear the word of Jehovah; and assembled many of his subjects for that purpose. He seems to have some idea that there is but one God; and expresses no dislike to what he heard. The Society acknowledges the good hand of God in his protection of the Missionaries on this occasion, and anxiously hope to receive information of the restoration of tranquillity, and the progress of the gospel in that country. It is satisfactory to reflect, that this station has already become of considerable importance to the colony of New South Wales, in supplying its increasing population with salt provisions; and by means of the intercourse which takes place between the two countries, the security of the brethren, as well as their estimation among the natives, is likely to be promoted.

We have two amiable young men, named Maydon and Oly, about sixteen years of age, under the care of Dr. Okeley, of Mirfield, in a Moravian school. They have given pleasing evidence of improvement in the letters they have written, and the report received from Dr. Okeley; and promise to be useful helpers to our Missionary brethren, and a blessing to their countrymen whenever they return to their native land; which we hope will not be very long delayed.

We proceed, in the next place, to give a general idea of the Missions in Africa.

About three years ago, brother Manenberg, and others, were sent by this Society to Africa; where they were taken under the immediate protection of the South Afri-

can Society. Brother Manenberg was appointed to labour among a congregation of Christians at Cape-Town; and also to attend to the instruction of the Heathen, who are more numerous there than at any other place in the colony. Here his labours have been abundantly blessed, especially to the conversion of many of the Hottentots.

Our next Missionary station is at Stellenbosch, about twenty miles from Cape-Town, and under the care of brother Bekkar. This devoted servant of Christ having formerly resided in that place, and being much affected with the deplorable condition of the Heathen, offered himself for the Missionary work, and has been successfully engaged in it. He has opened a school for the native children, about thirty of whom are instructed in it: and it appears that several of the poor Heathen have joyfully embraced the Saviour of sinners.

Bastian Tromp, another native of Holland, sent out by this Society, began to exercise his ministry, about two years since, at a place called Waggon-makers' Valley. Here he met with great opposition from some mistaken persons, who misrepresented his mission to the Governor, and would gladly have suppressed it; but General Dundas was so well convinced of its beneficial tendency, that he gave him protection and encouragement. This faithful Missionary has continued to labour among different sorts of people — the Hottentots, Boschemen, and slaves from Mozambique; in some of whom he hopes he perceives the work of the Holy Spirit.

The Missionary Kicherer is settled at Zak River, about nineteen days journey from the Cape (300 miles); where there is reason to hope that his labours have been blessed; as also in several other places where he itinerated. He is assisted by a young man, whose conversion to God is the fruit of his ministry, and to whom he is affording such instruction as may qualify him for future usefulness among the Heathen.

Another Missionary station is at Graaf Reinet, where a considerable number of the natives hear the word of life from brother Vanderlingen. Here a piece of ground has been given to the Society by the Commissioner Maynier, a distinguished friend and protector of the Missionaries.

An English Missionary, of the name of Anderson, has been for more than two years eminently zealous and diligent, especially near the Great Orange River. He has preached to great numbers of the Heathen of different nations; many of whom intreated that the word of salvation might be declared unto them. They behave in an affectionate manner to brother Anderson and his interpreters; and many of them had begun to learn to read. Some also give reason to hope that spiritual impressions had been made on their minds. It afforded the Directors peculiar satisfaction to learn, that two commissioners, who had been appointed to survey and report the state of the colony, had visited this station, and expressed to government their persuasion, that the exertions of the Missionaries would prove the most powerful means of civilizing the natives, and tranquillizing the colony.

There are two other individuals employed in the good work in Africa; one named Vester, a native of Holland; the other a native of Mozambique, who had been sold as a slave; but being converted, under the ministry of Mr. Vos, late of Rodesand, has discovered an earnest desire to be instrumental in the conversion of others: he is favoured with strong intellectual endowments, which, being now under a sanctified direction, are likely to be rendered extensively useful. He has been placed under the care of the Missionary Society at the Cape, that he may be prepared to accompany other Missionaries to the populous regions of Mozambique.

Our much revered and faithful brother Dr. Vanderkemp, continues his apostolic labours in the Missionary field. He has removed from his former station at Graaf Reinet, to Algoa Bay, on the eastern coast, where a Missionary settlement seem-

ed highly desirable, as likely to bring together a great number of the natives, and to accelerate both their civilization and religious instruction. Such was the probable importance of this attempt, that it gained the most cordial approbation of Governor Dundas, who was pleased to honour Dr. Vanderkemp with great assistance in the execution of his plan. The Missionary Read, a very distinguished young man, is united with the Doctor in his labours at Algoa Bay.

We have the pleasure of stating, that the Missionary Society at the Cape continue to exert themselves with unabating energy, in promoting the Redeemer's kingdom among the surrounding Heathen. They persevere in their prayer-meetings for this purpose, which they hold in a large building erected for that use; and are about to establish a Missionary Seminary. A similar institution is forming at Stellenbosch.

With heartfelt delight we announce our persuasion, that, thro' the instrumentality of this Society, many thousands of the Heathen in Africa are now listening to the joyful sound of the gospel; and that more than a few, who were afar off, are brought nigh by the blood of Christ. A considerable number of the rising generation are under beneficial instruction, and forming for useful stations in civil society. An energy, before unknown, is observable in many of the Christian people; a desire to hear the gospel prevails among multitudes of the Heathen; and our Missionaries are already engaged in preaching to tribes of men, whose name had scarcely reached us. Two more Missionaries are about to depart from Holland; men who have relinquished the enjoyments of civilized society to visit Africa; and spread, in regions almost unknown, the sweet savour of the name of Jesus.

The faithful labours of Mr. Hillyard, in Newfoundland, have not been in vain. Twenty-eight persons have been formed into a religious society; and about thirty young persons appear to be under spiritual concern.

Two missions have been established in North America. Mr. Bentom, who is settled at Quebec, assures us, that there are some precious souls, whose pious conduct obliges him to believe that they have been brought out of darkness into light by his means. Mr. Mitchell, also at New Carlisle, in the Bay of Chaleur, informs us, that the work of the Lord continues to prosper in the midst of opposition. Two praying societies have been formed amongst them; and great attention paid to the rising generation.

During the two past years the Society has manifested the commendable desire of endeavouring to build, on the ruins of the papacy in France, the divine edifice of pure Christianity; and as the most powerful mean for that purpose, within their reach, was the circulation of the holy Scriptures, they determined to consecrate a part of their funds to this object. Reflecting also on the awful effects of infidelity, they judged it might be of great use to connect with the Scriptures a vindication of their divine authority. This important service has been atchieved in the most satisfactory manner, by one of their highly respected members.

The treaty of peace between the two countries having renewed the means of personal intercourse, it was concluded, that a deputation to France was of great importance, not only in determining on the best mode of printing and circulating the New Testament and the Essay, but also in procuring such information on the state of religion in that country, as would enable the Society to form a judgment on the best means of promoting the interests of true religion there. The result of this visit is generally known, and has produced a hope that the Protestant cause may soon rise from its ruins. The Directors have now the pleasure to announce, that the New Testament, the Essay, the Assembly's Catechism, and some Tracts, are printed, and now in cir-

culation in France, and will shortly be so in Italy. The necessity of publishing the Scriptures in those countries is proved, from the great difficulty which the deputation found in procuring a single copy of them at Paris; and they are informed that this is equally the case in Italy.

The Deputation having fully ascertained, that an energetic and evangelical ministry would be likely to be well attended and well supported in France, they conceived that the establishment of a Protestant church at Paris, would be productive of the most beneficial effects. The Rev. Mr. Tracy, who was then there, was requested to continue on the spot, to superintend the publications, and to make enquiries respecting a suitable church. Information has been obtained, which proves the almost unlimited extent in which the Scriptures and Protestant writings may be circulated. At Besénçon, in the south; and at Arras, in the north, where, till lately, no Protestants were to be found, applications for Protestant ministers and churches have been made, and signed by 12,000 persons at the former place, and nearly as many at the latter; — and although many churches have already been given to the Protestants, 900 congregations are still destitute, both of churches and pastors. Even in Belgium, the same disposition appears.

Such are the extensive prospects which Providence has opened; but, in proportion to the magnitude of the object, is the necessity of prudence in the pursuit of it; and as the measures of the Directors must be regulated by the political relations of the two countries, they wait for further light upon this interesting matter, and pledge themselves, that it shall meet that degree of attention which is consistent with the general concerns of the Society, and especially with that regard to the Heathen world which is its most prominent and appropriate object.

Having stated the measures which have been taken during the last year, we shall briefly specify the objects which are upon their hearts to pursue hereafter.

The Seminary at Gosport, under Mr. Bogue; and that at Rotterdam, under the care of the Society there, contain the principal instruments at present in view to be employed in future missions. In the former, there are eight individuals devoted to the service of our Lord; one of whom is adapted for the communication of evangelical instruction in France, others in India, and one to the Jews. Of those in the Rotterdam seminary, some are qualified to strengthen the missions in Africa, others to introduce new ones in the island of Ceylon. The inhabitants of this great island (upwards of 100,000) who bear the Christian name, and have been for several years destitute of religious instruction, were relapsing into heathenism; but the Lord has inclined the heart of brother Ringeltanbe to seek out those wanderers, and bring them back to his fold.

It will, doubtless, occur to those who take a suitable interest in the concerns of the Society, that the accomplishment of these great and numerous objects will, unavoidably, occasion a very increased expenditure of its funds:—indeed, the disbursements of the last year have greatly exceeded the income; it is therefore earnestly hoped, that the bare intimation of the necessities of the institution, will produce that spontaneous liberality, which will render a more impressive address on this subject unnecessary.

The Directors cannot conclude without expressing their satisfaction in the persuasion, that a just concern for the honour of the Redeemer, in the conversion of the Heathen, appears to increase among Christians; and their humble hope that it will gradually diffuse itself among all the churches, and produce the most beneficial effects. With sincere satisfaction they recognize the zeal and success of other societies aiming at the same stupendous object, earnestly uniting their common supplications with the Christian world at large, that the blessing of Heaven may attend them all. They cherish the hope that these are all effects of a Divine impulse on the mind, and a part of the arrangements of an infinitely wise and un-

erring plan, which has determined the ultimate renovation of the world after a long season of darkness, depravity, and disorder, and is now introducing the dawn of that glorious period which is the favourite theme of prophecy, and the grand consolation of the Christian church. While we endeavour to promote the approach of this desirable season by every means in our power, we cheerfully refer the event to Him who has reserved the times and the seasons in his own hands; who presides over the vast concerns of the universe; and who can command all its powers, intellectual or material, to accomplish his pleasure and fulfil his word.

MISSIONARY COLLECTIONS.

		£.		
Rev. Mr. Bogue and Congregation, Gosport	—	54	2	7
Mr. Lambert and Congregation, &c. Hull	—	42	0	0
Robert Green and Congregation, ditto	—	11	3	0
Subscriptions and donations from Newcastle-upon-Tyne, by Mr. John Dobson	—	14	11	8
Rev. G. Townsend and Friends, Ramsgate	—	14	10	6
Jos. Surman and Friends, Chesham	—	5	5	0
Mr. Walker and Friends, Peppard, Oxon.	—	2	10	0
A Society of Private Christians, at Leslie, county of Fife, North Britain, by Mr. Robert Nicholson	—	2	0	0

Bedford Union.

THE seventh General Meeting of the Union of Christians at Bedford, was held on Wednesday, the 27th of April; and the whole of the service performed at the Great Meeting-house. Mr. Fuller, of Kettering, introduced public worship, in the forenoon, with prayer; Mr. Hill, of Surry Chapel, preached on 2 Cor. ix. part of 22d and 23d ver. "I am made all things to all men, that I might by all means save some: and this I do for the gospel's sake." Mr. Farey, of Bluntisham, in Cambridgeshire, concluded with prayer. The members and friends of the Union re-assembled before three, P. M. for conference. Mr. Hill began with prayer. Mr. S. Hillyard, of Bedford, secretary of the Union, read a Report of Transactions during the last twelve months; from which it appears, that the exertions of the members, to maintain public worship in about 100 towns, villages, and hamlets, were continued with unremitted assiduity; and, through the blessing of God, with increasing evidences of spiritual usefulness in most places; notwithstanding some efforts which had been made to oppose the progress of the gospel. Its removal from some of the villages had been compensated by new openings in others, with prospects of greater success. No hindrance had, in any instance, resulted from the diversity of sentiments professed by the various denominations which had united for the purpose of bringing the ignorant to a knowledge of Christ.

Mr. Foster, of Biggleswade, treasurer of the Union, stated the receipts and expences of the past year; which afforded a hope of extending the means of usefulness.

An affectionate and animating address to the Union of Christians, from the last ministers' conference at Herrnhut, in Germany, was read by the secretary; and likewise an answer, which had been prepared by a committee, and was approved by the assembly. Several resolutions were then proposed, and unanimously adopted. The business was conducted, and closed with prayer, by Mr. Greatheed, as vice-president of the Union, in the unavoidable absence of the president.

Public worship was resumed at six, P. M.; Mr. John Hillyard, late Missionary in Newfoundland, began with prayer; and Mr. Nicholls, of Kimbolton, in Huntingdonshire, preached from Matthew xxviii. 20, latter clause; and concluded with prayer.

The attendance at this Annual Meeting was more numerous, especially by ministers of various denominations, than on any preceding occasion; and the impression made by the solemn services was evidently powerful and extensive. Mr. Hill had preached at Hadham Cross, Roystop, Duxford, Camberton, and Potton, in travelling from London to Bedford. On the evening preceding the General Meeting, he preached in the Moravian chapel, at Bedford; and, on the following, again at the Old Meeting. On his return to town, he also preached at St. Alban's. It is hoped that his visit will be followed by permanent and important benefit to many.

Bristol Society, for promoting Religious Knowledge.

THE object of this benevolent institution, is to distribute, gratis, amongst the "ignorant, and them that are out of the way," a variety of small Tracts, on the most important religious and moral subjects. As it is their intention scrupulously to avoid whatever is peculiar to any distinct community, they freely invite "all who love our Lord Jesus Christ in sincerity," to co-operate with them in this labour of love. In this design they are encouraged, by the good effects which are continually resulting from a similar institution in the metropolis.

RULES.

I. That every annual subscriber be considered a member; and a donation of ten guineas, or upwards, shall constitute a person a member for life.—II. That every subscriber shall be entitled to two thirds of the amount of his subscription in publications; and that the remaining one-third be at the disposal of the committee.—III. That persons becoming members for life, be entitled, for every donation of ten guineas, to the same amount in publications as subscribers of one guinea per annum.—IV. That the committee for managing the affairs of this society, consist of subscribers of half a guinea and upwards, and members for life.—V. That the committee meet at six o'clock in the evening, on the second Monday in every month, at Mr. Balier's, in Wine-street: that the meetings in March, June, September, and December, be open to the subscribers in general; and that an annual meeting be held on the second Monday in June; on which day a sermon shall be preached, a collection be made, the accounts audited, and a treasurer, secretary, and committee chosen for the year ensuing.—VI. That the committee consist of twenty-one persons, including the treasurer and secretary, five of whom shall be competent to act.

Committee for the year 1803.

Mr. William Dighton, Rev. J. Ryland, D. D. Mr. J. I. Baker, Rev. T. Roberts, Rev. John Sharp, Mr. T. Bonville, Rev. John Hey, Rev. Sam. Lowell, Mr. Meshach Brittan, Mr. Henry Browne, Rev. T. Grinfield, Mr. Thomas Stock, Mr. Wm. Ariel, Mr. T. Roberts, Rev. J. Swertner, Mr. Arthur Tozer, Mr. H. O. Wills, Mr. Joseph Dear, and Rev. Henry Page.

Andrew Pope, Esq. *Treasurer.*
T. V. Meech, *Secretary.*

Subscriptions are received by the Treasurer, and by the several Members of the Committee.

ASSOCIATIONS.

The Associate Meeting of Ministers of the Independent denomination of YORKSHIRE, DERBYSHIRE, and NOTTINGHAMSHIRE, was held at Melbourne, Derbyshire, April 5 and 6, 1803. Mr. Dawson, of Sheffield, preached on Tuesday evening, from Heb. xii. 6; Mr. Boden, of Sheffield, on Wednesday morning, from Heb. x. 35; and Mr. Gawthorne, of Derby, on the same evening, from Phil. ii. 1—5; Mess. Ellis, of Barnsley; Gawthorne, of Belpar; and Shaw, of Ilkeston, engaged in prayer. The public services were well attended, and great harmony prevailed among the ministers. — The next Meeting will be held in Queen-street chapel, Sheffield, June 28 and 30, as the Annual Examination at the Mosborough academy will take place on the latter day.

The Ninth General Meeting of the LINCOLNSHIRE and NOT-

TINGHAM Association, was held, April 27, at Alford. The preceding evening Mr. Woodward, of Pinchbeck, delivered a discourse on John vi. 45. Wednesday morning the ministers met as usual for prayer, and the arrangement of business. In the morning-service, Mr. Clark, of Brigg, prayed, and read a suitable portion of the sacred Scriptures; Mr. Smelle, of Great Grimsby, delivered a discourse on Rom. v. 10; and Mr. Trolley concluded with prayer. The commemoration of the sufferings and death of the blessed Redeemer was then celebrated by the associate ministers, their friends, and the church. — In the evening-service, Mr. Woodward prayed; Mr. Griffith, of Lincoln, preached from Eph. i. 7. after which, Mr. Thompson, of Billinghay, delivered a discourse from these words, "So we preach," 1 Cor. xv. 11; Mr. Bean, Minister of the place, concluded with an address to the people, and prayer. The next meeting is appointed to be held at Swineshead, Sept. 28. Messrs Clark and White to preach on that occasion.

We are informed that the Independent Association of KENTISH Ministers will be held at Mr. Goodwin's Meeting, at Lenham, the Wednesday after the first Sabbath in July next. Mr. Podmore, of Tunbridge; Mr. Parnel, of Canterbury; and Mr. Gore, of Sandwich, are expected to preach on that occasion.

ORDINATIONS.

THE Rev. *R. Freer*, late of London, having received an unanimous call from the church and congregation at Uxbridge, Middlesex, was, on Tuesday April 12, set apart for a public avowal of the same. Mr. Hudson, of West Bromwich, began the services by reading and prayer; Mr. Torling, of Arlington, gave the introductory discourse; the intercessory prayer was offered by Mr. John Brown, of London; Dr. Duncan, of London, delivered a charge to the minister, from Ezek. iii. 17. After which a sermon was preached to the people by Mr. Matthews, of Whetstone, from Deut i. 38. who concluded the services of the morning by prayer. — In the evening, a double lecture was preached by Mr. J. Brown, from 2 Tim. ii. 10; and by Mr. T. Jackson, of Stockwell, from Rom. xv. 33. The services of the day were well attended.

MARCH 8. The Relief Presbytery of Dumfries ordained the Rev. *W. Boag* to minister in holy things, to the Relief-congregation at Castle Douglas. Mr. D. Laing, of Wamphray, began the service by praise, prayer, and reading of the Scriptures; Mr. W. Auld, of Penpont, preached an excellent sermon, from Mal. ii. 7, "For the priests lips should keep knowledge," &c.; Mr. W. Strang, of Newton-Douglas, proposed the usual questions to Mr. Boag, and offered up the ordination-prayer; Mr. E. Dobbie, of Kirkbean, gave the charge to the minister, from 1 Tim. iv 16; and Mr. J. Lawson, of Dumfries, preached from Deut. i. 38.

ON Wednesday, March 9, the Rev. *W. Scamp* was ordained to the pastoral office over the church of Christ at Havant, in Hampshire. Mr. Styles, of Cowes, began the service with prayer and reading the sacred Scriptures; Mr. Cox, of Fareham, delivered the introductory discourse, and asked the questions; Mr. Griffin, of Portsea, offered up the ordination-prayer; which was accompanied with the laying on of the hands of the ministers who assisted in the work, as a testimony of their approbation of their younger brother, and expressive of their fervent wishes for his prosperity and success. Mr. Bogue, of Gosport, his tutor, delivered the charge, from 2 Tim. iv. 5, "Do the work of an Evangelist." The general and intercessory prayer was then presented by Mr. R. Adams, of Winchester; Mr. J. Adams, of Salisbury, preached to the people,

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Chapel opened.

MAY 3, 1803, a small neat chapel was opened at *Brewood*, in Staffordshire. The whole expence of which is from the kind benevolence of a friend in London, whose partner in life is a native of the place. Mr. Scisson, of Stafford, began with reading and prayer; in which he was followed by Mr. Small, of Birmingham; Mr. Grove, of Walsall, preached from Mat. vi. 18. — In the afternoon, Mr. Smith, of Wolverhampton, began with prayer; Mr. Mosely, of Hanley, preached from Haggai ii. 9. — In the evening, Mr. Morton, of Birmingham, began with prayer; Mr. Harrison, of Beckberry, preached from Acts xvi. 17. — In future it will be supplied by different ministers who have kindly offered their services.

Ministers engaged to preach the Lord's Day Evening Lecture, at the Meeting-House, New Broad Street, London:

	1803.	1803.	1803.	1804.
Rev. Mr. Thorp —	April - 3	July - 3	October 2	Jan. - 1
Hughes —	10	10	9	8
Gaffee —	17	17	16	15
Dore —	24	24	23	22
Collison	May - 1	August 7	Nov. - 6	Feb. - 5
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Townsend	15	21	20	19
Dr. Rippon —	22	28	27	26
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N.B. May 29, July 31, Oct. 30, and Jan. 29, will be supplied with ministers provided by the managers.

DOMESTIC INTELLIGENCE.

ON Sunday morning, the 24th of April last, a Sermon was preached at St. James's Church, in Piccadilly, for the benefit of the Royal Humane Society, by the Bishop of Gloucester, from Ps. cl. last verse, "Let every thing that hath breath praise the Lord." After which a collection was made of upwards of eighty pounds.

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By the printed Accounts of this Society, it appears that they have nearly 16,000 children under instruction; and that they are engaged in publishing an edition of 10,000 copies of the Old Testament in Gaelic.

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POETRY.

HYMN

Sung by the Children of a Sunday-School.

FATHER Almighty! God of love!
How condescending is thy care!
That we should thus thy favours prove,
And of thy sov'reign bounty share!

Neglected from their infant days,
What thousands walk the paths to woe!
While we are shewn thy better ways,
And up to Heav'n are call'd to go!

Thy pity sought us when distress'd,
Just on the brink of deadly streams;
With gen'rous friends our lot is blest,
In whose kind care thy mercy beams.

While warn'd betimes thy name to fear,
And taught thy sacred word to read,
May grace divine be ever near,
Our youthful hearts to wisdom lead.

From sea to sea, from shore to shore,
Let rich and poor obey thy voice,
Then shall the sons of want adore,
And daughters of distress rejoice.

E. W.

AFTER HEARING A SERMON

FROM MAT. VI. 34.

Take therefore no thought for the morrow.

How wise and tender this command,
When cares, in number as the sand,
Our anxious spirits press;
The *future* doth our thoughts engage,
To morrow's evils we presage,
And lose our *present* peace.

Base unbelief and fears perplex
Our anxious thoughts, and often vex
And wound our feeble mind;
And yet we know 'tis weak and vain
T'anticipate, and then complain
Of ills we ne'er may find.

Why should I for to-morrow care,
And pore on ills I may not share,
Anticipating grief? —
Scripture and reason both combine,
And confidence in God enjoin,
To bring a sure relief.

God's wise *decrees* and *promises*,
His constant and his kind *supplies*,
And his Almighty *pow'r*;
Alike my anxious mind impress,
My spirits raise, — my cares suppress,
And blessings round me show'r!

This kind command O may I use,
Never its meaning so *abuse*,
My duty to neglect;
Active and watchful, casting *care*
Upon that God, whose love I share,
Who will my cause protect.

Thus shall a peace divinely great,
Preserve me calm in ev'ry state,
Of affluence or woe:
Thus truly shall I life enjoy,
And constant praise my tongue employ,
And I be blest indeed!

Westminster. S—

Happiness of the Righteous after Death.

WHEN Jesus calls, by death,
His saints from earth away,
How nature fears to tread the path
To endless day;
The spirit longs to soar
To the bright worlds above,
To tread upon that heav'nly shore,
Where all is love.

And opening to its view,
What glorious wonders shine;
The Lord will to the righteous shew
His courts divine:
The New Jerusalem
Will then appear in sight;
'Twas Jesus that prepar'd for them
That world of light.

Then the angelic bands
Shall on their spirits wait,
And safely guide, thro' unknown lands,
To Heaven's gate:
The Saviour whom they lov'd,
While resident below,
He, whom with ardent zeal they serv'd,
Shall own them now.

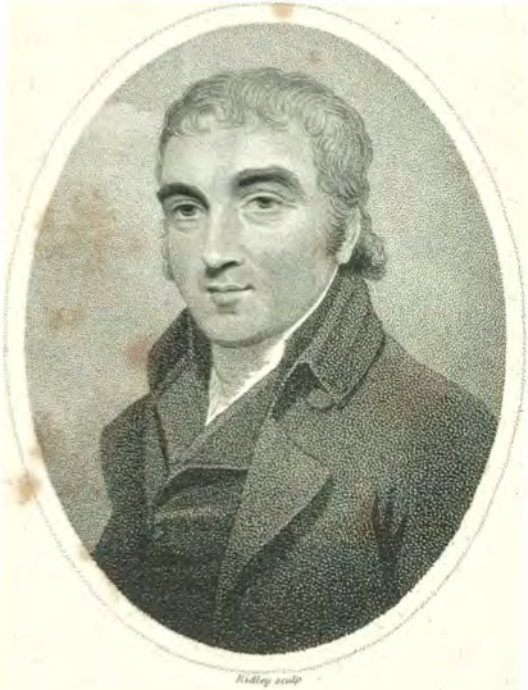
Jesus will those receive
Into the heavenly rest;
The souls who here on him believe
Shall there be blest.
There shall they help to sing
With those that went before,
Salvation to their God and King
For evermore.

The whole seraphic trains
Shall join th'harmonious lays,
And sing in sweet exalted strains
Jehovah's praise;
When saints these scenes behold,
All raptur'd they will cry,
That not one half was to them told,
Of joys so high.

Arise, my soul, and turn,
From earth's delusive toys,
And with aspiring ardour burn
For lasting joys:
That so I may at last,
Thro' Jesus' sov'reign grace,
Attain to everlasting rest,
And see his face.

S.

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THE

EVANGELICAL MAGAZINE.

JULY, 1803.

MEMOIR OF THE LATE REV. J. EYRE, A. M.

[CONCLUDED FROM OUR LAST.]

MR. EYRE had been educated in the Established Church; and, from a conversation which took place while he was at the Mulberry-gardens chapel, between himself and his old friend Mr. Brown, who happened to be in London, as well as from some other particular circumstances, he determined to go to Oxford, in order to prepare for episcopal ordination, and the exercise of his future ministry in the Church of England. With a respectable knowledge of the Latin and Greek classics, and of the Mathematics, he was entered at Emanuel College, in that university, in the year 1778; admitted into deacon's orders, by Dr. Lowth, then Bishop of London, the 30th of May, 1779; and into priest's orders, by the Bishop of Lincoln, on the 19th of December following, when he was licensed to the curacy of Weston. Some time after this, he assisted the Rev. R. Cecil, at Lewis, till about the year 1781, when he removed to Reading, where he engaged as curate with the late Hon. and Rev. W. B. Cadogan, Vicar of St. Giles's, in that town; the memoirs of whose life have been presented to the public, from the able pen of his friend Mr. Cecil. At Reading, Mr. Eyre was highly respected. His labours were truly acceptable to the pious part of his audience, and much honoured in the conversion of others. To one family he was particularly useful. Mr. and Mrs. S. had been awakened under the ministry of Mr. Cadogan; and, in consequence of their religious deportment, met with great opposition from their relatives. In Mr. Eyre they found a friend and counsellor. To them, his memory is peculiarly precious. "Seldom, if ever," says Mr. S. "did he enter into our house, without endeavouring to impress upon the minds of the children the great importance of real religion." Two of these children, and three of their relatives, were converted under his ministry. At Reading, he remained about a year; and then removed, under the same Vicar, to St. Luke's, Chelsea, where he was attended by a very crowded audience.

It was during his residence at Reading that he became acquainted with Miss Keene, whom he married in November, 1785. Few events in the life of a minister are of more im-

portance than that of marriage. Mr. Eyre found in his valuable partner a character just adapted to his own.

At this time the chapel at Homerton was vacant; and the gentlemen who had purchased it, for the purpose of introducing the gospel into that place, fixed their attention on Mr. Eyre. Though the parish is populous, the place of worship was then very small. Amidst these unpromising appearances, Mr. Eyre, after much deliberation, advice with friends, and prayer for divine direction, determined to make trial. He left his beloved residence at Chelsea (repeating to his dear partner the last lines of Milton's Paradise Lost) and entered upon his new engagement about Christmas 1785; which introduced by far the most eventful period of his life. At his first arrival he went into lodgings; but, as his prospects of usefulness began to enlarge, he took a house, and soon after opened a school; which he continued some years, and for which he was eminently qualified, not only by his talents, but especially by his affection for youth. Accordingly, no man could be more beloved than he was by his pupils; who derived as much advantage from his free conversation in the parlour, as from the regular instructions in the school. ‡

He now considered himself as fixed, by the Divine Providence, at Homerton; where his labours were evidently blessed, his congregation rapidly increased, and his chapel was considerably enlarged. As it pleased God to continue this connection to the close of his valuable life, we shall here review the manner in which our departed friend discharged the important duties of his pastoral office, rejoicing that many living witnesses can bear us testimony, that we exhibit no exaggerated portrait.

Mr. Eyre had subscribed to the Articles of the Church of England, and received them in their plain and obvious Calvinistic sense. The sentiments they contain were, however, by him acknowledged of still higher authority. The Bible was his body of divinity, and the Lord Jesus was his only Master. His hearers can bear witness that he did not shun to declare the whole counsel of God. His sentiments neither verged towards Antinomianism, nor sunk into Arminianism. Like the immortal Calvin, he adopted and acted upon the motto, *The middle way is the safest.* §

Mr. Eyre was once preaching in Cornwall, and having occasion to notice the doctrine of election in the course of his sermon, he dwelt upon it for some time, as part of the gospel truth, to the entire satisfaction of those who belonged to the place, and even many others; but as he was leaving the

‡ Two of the first of these are now in the ministry: Mr. Vardy, among the Dissenters; and Mr. Wilson, in the Established Church. Beside these, Mr. Eyre had the honour to instruct for the ministry, Messrs. W. Priestley, Pine, Wildbore, and Goodwin.

§ Media via tutissima.

pulpit, a local preacher, a great stickler for Arminianism, and who probably attended on that occasion, for the purpose of opposition, stepped forward, in the face of the congregation, and with great effrontery, charged Mr. Eyre with having advanced, in his sermon, a point of doctrine which he was not able to defend. Upon this a debate commenced, which was supported on the part of Mr. Eyre with so much ability, that his antagonist left him to be borne away in triumph. This circumstance is still fresh in the memory of several persons in that neighbourhood. But, firmly as Mr. Eyre held the doctrines of grace, he did not imitate some modern preachers, who, to use his own words, "Not only deny the moral law to be a rule of conduct; but, by the whole tenor of their spirit, behaviour, and preaching, encourage pride, envy, malice, wrath, revenge, and every other evil disposition."

Of man, as born in sin, and going astray from the womb, he drew no flattering likeness. He presented him in the plain faithful manner of Scripture-delineation :—

"Worse than this," said he, "he cannot be; and better we dare not represent him. If such a guilty creature be saved, it must be by grace alone; if such a polluted creature be made meet for Heaven, it must be by the washing of regeneration, and the renewing of the Holy Ghost."

While he thus humbled man, he was no less desirous to exalt the Saviour.

"If we ascribe to him," said he, "in consequence of his meritorious death and righteousness, as our surety, substitute, and representative, deliverance from the guilt of sin and the wrath to come, reconciliation to God, pardon, justification, sanctification, adoption, and eternal life, we ascribe no more to him than the Holy Ghost has taught us to do in the Scriptures. If we attribute to him all divine perfections and operations, and honour him, in every respect, even as we honour the Father, we shall not offend the God of Truth. In short, exalt him how we will, we shall never exalt him higher than the Father did, when he exalted him at his own right hand in glory. — As Christ and his Spirit cannot be divided in a sinner's salvation, the blessings procured must be applied. It is as necessary that the Holy Ghost should make us meet for Heaven, by his efficacious grace, as that Christ, by his meritorious obedience and sufferings, should redeem us, and prepare a place for us ‡."

These specimens will give such of our readers as did not know Mr. Eyre, some idea of his sentiments in divinity. They must not conclude, however, that his ministry was confined to these important truths alone. He was not afraid to warn men of their danger, to invite them to the Saviour, to charge the impenitent sinner with self-destruction, or to insist upon all the precepts of God as of universal obligation. He knew how to encourage the diffident, to strengthen the weak, and console the distressed.

His manner of preaching was, for the most part, simple and unadorned. He always appeared much more desirous of im-

‡ "Union and Friendly Intercourse," &c.; a Sermon preached at Mr. Wesley's Chapel, City Road, 1798.

pressing his audience with the great subjects of his ministry than of exciting their attention to the dress in which they were delivered. In his esteem, that preacher who does not aim at the conscience, forgets the end of his mission. With a taste capable of perceiving and relishing the beauties of composition, he possessed a mind superior to the art of hunting similies, adjusting periods, and studying cadences, when he ought to be alarming the supine and impenitent sinner; or establishing, comforting, or directing the Christian. Though his manner was simple, "The plainest words with him, acquired the truest character of eloquence; and which is rarely to be found, except where a subject is not only intimately known, but cordially beloved." In a letter to a friend, he says of himself, "I am never satisfied with what I do. I can assure you, it is my constant grief that I serve the Lord no better. I never preach a sermon but I groan over it in spirit, and reflect on myself, a thousand times, for taking so little pains in winning sinners to Christ, and exciting believers to live more devotedly to their adorable Saviour. I see more glory in Christ than my lips can utter; and I condemn myself for coming so short of my own views and conceptions; and while I lament my unskilfulness, and want of fervent zeal in his service, I wonder that he suffers his precious treasure to remain in such an earthen vessel."

Humble as was his opinion of his own talents, his ministry was very acceptable to real Christians of every denomination; and, in general, to others. He says, however, on this subject, "The pleasure many professors express (*viz.* to have received under his ministry) is not the criterion of profit to be relied on. Nor do I ever venture to conclude, that because congregations are pleased, they must, therefore, be profited."

Popularity alone has too often, perhaps, been deemed a decisive test of *talents* and *usefulness* in a preacher. We cannot always allow the claim.

It is soothing to the carnal mind, not only to be made easy under the indulgence of our malignant tempers, but to have that very malignity sanctified with a good name. So little talent is required here, that some, who have courted popular applause, recur to defamation, especially of their brethren in the ministry, as the easiest substitute for it. "I knew a preacher," says a good writer, "who, by this expedient alone became, all of a sudden, the idol of the populace." To lead a sect, to infuse party-spirit, to make men arrogant and malevolent, is the easiest task imaginable, to which almost any man is equal, and can be no proof of usefulness; but to produce the contrary effect, to subdue spiritual pride, to inspire genuine devotion, to influence men to deny all ungodliness and worldly lust, and to live soberly, righteously, and godly, is the genuine test of usefulness, because it is the legitimate ends to which the talents of a preacher should be consecrated; and

he whose ministry has this tendency, and, by the influence of the Holy Spirit, is made eminently useful in producing such effects, possesses that popularity alone worthy of enjoyment:—such was Mr. Eyre's. He who gave him talents, enabled him to devote them, in the purest manner, to the best of purposes; and crowned his efforts with success. Under his ministry many have been turned from the error of their ways; who will be his crown of rejoicing in the day of the Lord.

He regularly preached, when his health would permit, three times every week to his own congregation; beside sermons on particular occasions. He concluded every year with a discourse, in which he enumerated general and particular mercies during that period; and commenced every year with another, to engage his people to devote themselves anew to the glory of God their Saviour.

He did not consider his duties as confined to the pulpit. He laboured to instruct the young people, of both sexes, in his congregation: appointing the young men to meet him on the Tuesday of one week; and the young females, on the same day of the following. A lady, of piety and intelligence, formerly one of the society, has favoured us with the plan he adopted on these occasions:—

"They began by repeating the Assembly's Catechism; which he explained to them regularly through. In these Lectures, the leading doctrines of Christianity, comprized in that excellent formulary, were set forth with perspicuity and plainness, and at the same time with affection, prompted by a desire to impress their minds with these important truths. After this, the young people, in rotation, were expected to answer questions proposed by him, on the subjects it contained; and, on these occasions, he entered *more fully* into the meaning of that excellent body of divinity, so as to apply it in an *experimental* way. The affection and solicitude he discovered for the spiritual improvement of those who attended these meetings, will be long remembered by them with sentiments of grateful affection. This plan being finished, he entered on a course of Lectures on Scripture History; which were well calculated for instruction and improvement, as they were treated in a religious and philosophical manner. The Lectures on Creation, the Flood, &c. were interspersed with many philosophical remarks. At each of these Lectures, passages of Scripture were explained, which were given him by those who attended; and the meetings concluded with prayer. The condescending manner in which he behaved to his young friends on these occasions, had a tendency to endear him much in their esteem; and it seemed his chief aim to remove any difficulties which might arise, and place the interesting subjects brought forward in such a light, as to encourage their minds in the pursuit of divine things."

He also preached a sermon every Whit-Monday to young people. Indeed, his love to them was almost unexampled. Scarcely did he ever address the throne of grace in public, without pleading earnestly for them; and they, in return, loved him with an ardour bordering on enthusiasm.

While he was thus attentive in instructing the children of the rich, he did not neglect those of the poor. A school was instituted, under his influence, by the ladies of his congrega-

tion, for teaching and clothing thirty poor girls; which was followed by a similar institution by the gentlemen, for twenty poor boys. — Writing to a friend, he says, on this subject, "Blessed be God, I have lately experienced the most pleasing proofs of his goodness, in the disposition of my friends, to extend their benefits towards the children of the poor. Being a father myself, and knowing the advantages of instruction, I cannot but rejoice in this provision for the children of the poorer part of my flock."

These institutions gave a new direction to his pastoral visits. In one week he met all the subscribers to the female school at the house of each lady, in rotation; and, after engaging in prayer, spoke from some passage of Scripture, given by the lady for the occasion. In the following week, he met the gentlemen, subscribers to the boys' school, in the same manner.

A character like his must possess influence; and, in his circle, a very powerful and extensive one. It was justly remarked by Mr. Hill, in the sermon preached at Mr. Eyre's funeral, and the remark is highly important, "That ministers very much impart their own spirit and temper to their congregations. Humble and affectionate ministers diffuse the same spirit amongst their people; as ministers that are full of spiritual pride, generally have their people puffed up with pride and self-conceit." Mr. Eyre's congregation, in a great measure, imbibed his generous and enlarged views, his humble Christian temper; and, like him, they devoted large portions of their property to the cause of Christ: nay, such was his influence, that even those of his hearers, who never gave any decisive evidence of genuine religion, were so far acted upon by his example, as to contribute largely to any cause advocated by him. Perhaps few, if any, ministers in the united kingdom, from a congregation of equal number, could command such pecuniary aids; and so frequently as he did.

As his influence was great, his desires were equally strong, to use it for the glory of his Lord. No man on earth can charge the memory of Mr. Eyre with abusing the influence he possessed, or turning it to his own temporal advantage. He has been known even to refuse munificent offers made to him. "God," said he, one day to a friend, "has given me influence among my dear people; and I am bound, by the strongest ties, to use this, perhaps weightiest talent I possess, to his glory."

No man ever knew better how to employ every talent in his congregation. From the rich he obtained money; and from that part of his congregation who had little money to bestow, but were influenced by the love of Christ, he obtained what is above all price, — their personal labour in visiting the sick, and teaching the ignorant. By their assistance he carried on his Sunday-school, and Society for Visiting the Sick ‡.

‡ Here the following incident occurred, which, in some of its circumstances, is scarcely to be paralleled. — A poor man, in Hackney, finding himself, as he thought,

Few men ever displayed a nobler or more disinterested spirit of *benevolence*. "Such was his generosity," says a friend, "that many times he has been known to give away his last mite." When he was at Reading, a Dissenting minister, yet living, was about to remove from a place in that neighbourhood; but was unable, for want of money. He applied to Mr. Eyre, told him his case, and informed him that he must raise the money by the sale of his books. Mr. Eyre begged he would not do so, but leave the matter to him. By his own liberal contribution, and the aid of his friends, he procured him upwards of fifty pounds: — a sum which was received with tears of gratitude to God, for raising up such a friend in the time of distress. — To benefit the pious and industrious poor of his congregation at Homerton, he lent out small sums of money, to be repaid at a certain time, without any interest; and although his generous and unsuspecting spirit was sometimes imposed upon, he had the pleasure of seeing, in several instances, the good effects of his exertions.

For erecting buildings in the country for the worship of God, and preaching the gospel, he gave liberally out of his own purse. "There," said he, to a minister who called with a case of this nature, "is my poor mite towards this blessed work *(giving him five pounds)*; and I wish I could give you fifty."

In the last year of his life, when the Society we shall soon notice, determined to educate their own preachers, he generously gave his own house for that purpose; and begged it might be considered as property consecrated to the cause of God. — From the same principle, he never received any thing from the situations he filled in the Missionary, or any other Society, though his application was intense.

As he one day stood talking with a person of his own congregation, a poor man, in great distress, asked him for some money. Mr. Eyre gave him a guinea. The tears of gratitude started into the beggar's eyes; who could hardly believe what he saw. Mr. Eyre's friend hinted to him, he should consider his own large family, and not be so profuse of his money. "O! (answered he) I shall soon have it repaid, with interest." The next day a present of considerably greater value being sent him, he pleasantly rallied his neighbour on his own too cautious and illiberal disposition.

at the point of death, begged his wife to enquire, if any thing could be found to take away the distress of mind which he felt at the thought of dying. "Look," said he, "into Moore's Almanack, perhaps he says something about it." His little girl, who attended the Sunday-school, being present, said to him, 'Father, there is a good man, belonging to our school, who visits sick people, to pray with them; and if he knew you wanted him, he would come to you.' "Run for him!" said the poor creature —The girl went, and returned with one of her teachers, who was surprized to find any man in Hackney so ignorant, as not to know even of the existence of the Bible. The teacher read and explained, as simply as possible, some of the most suitable parts of the New Testament; and, by repeated visits, was the instrument of giving to this poor ignorant creature, a clear view of the way of salvation. When he died, we are informed, he gave satisfactory evidence of faith in the Son of God.

His *trust* in Divine Providence was equally remarkable. When his father turned him out of doors for preaching the gospel, "Now, Sir," said he, "I take God for my father and my friend; and if ever I am reduced to want, you may blame my religion." While he possessed money of his own, he took nothing for his itinerant labours, when in the Countess of Huntingdon's connexion. Once, when his stock was quite expended, and his poor horse without food, he called at a house on the road, when he was informed a paper was left for him; which, upon opening, he found contained two guineas.

When he married, he was under the necessity of taking 100 l. of Mrs. Eyre's property, to buy them furniture. Several years, when his family increased, and his income appeared to be inadequate to their expences, his confidence was unshaken; and before the end of the year, adequate supplies came in. His large family, notwithstanding his tender affection, never seemed for a moment to awaken anxiety about their provision. This state of mind was attained, no doubt, by a watchful observation of Divine Providence, as well as a firm belief in it; and by making his wants a matter of prayer, and his supplies of praise †.

Holy *zeal* was the prominent feature of his character. It was not the spirit of party, but liberal and amiable. He loved all who love our Lord Jesus Christ in sincerity; and laboured to unite real Christians, of every denomination, in the bonds of love. Nor was it confined, in its exercise, to his own congregation; but meditated schemes for the general increase of the Saviour's kingdom.

The first thing of public notoriety, was the *Evangelical Magazine*. Mr. Eyre had observed the high degree of importance which periodical publications had obtained in the world, by their extensive circulation. Philosophers and politicians had availed themselves of this aid, to extend the boundaries of Science, or strengthen the interest of Party. A periodical publication exhibits a mode of instruction, with which the world was formerly unacquainted; but since it has been adopted, has produced a surprizing revolution in sentiments and manners. Thousands read a Magazine, who have neither money to purchase, nor leisure to perusè larger volumes. Perceiving that a certain description of writers, by monopolizing a work of this kind, had made more converts to their opinions, and done more mischief to the cause of vital religion, than the folios of Socinus, or the laboured productions of his more infidel followers, he justly concluded, that an engine, so capable of a destructive or salutary tendency, ought to be applied for evangelical purposes; remarking, that should the servants of Christ neglect the use of those means which circumstances

† He has repeatedly remarked, as an instance both of the kindness of Providence, and the generosity of his people, that when he was robbed one night of most of his own and family's linen (it being collected together for washing) a few days after, some of his friends left in the hands of his banker, 100 l. for his use, without a name.

had rendered favourable for the propagation of evangelical sentiments, it would argue a criminal supineness, or total indifference to the best interests of society.

Of this indifference, he found no reason to complain. — No sooner was the nature and design of this work made public, than Mr. Eyre received the warmest encouragement from his brethren in the ministry. It was agreed, that the editors of such a work should be composed of Churchmen and Dissenters of different denominations; uniting their efforts in the common cause of gospel-truth; and, at the same time, diffusing liberal sentiments, wheresoever the providence of God might direct their "little confluence of Christian doctrine and Catholicism to wind its peaceful and salutary course." Pecuniary reward was abandoned, when they resolved to devote the profits to alleviate the distresses of Widows of Evangelical Ministers §.

In July 1793, their first Number was published; and, in the Preface to the volume of the following year, they had to acknowledge the Divine Goodness for an extensive circulation of their pamphlet. The Hymn, "Sacred to Truth," prefixed to that volume, was written by Mr. Eyre. With gratitude we are bound to acknowledge, that, under the auspices of Heaven, and much indebted to the laborious attention of its late valuable Editor, this Work has increased in its sale to an extent exceeding the most sanguine expectations of its authors; and, we trust, attended with the Divine blessing to many of its readers ‖.

Scarcely had this Magazine been published one whole year, before a paper appeared in it, written by one of its first Editors, the Rev. D. Bogue, addressed to the Evangelical Dissenters, calling upon them to unite in exertions for evangelizing the poor Heathen; and concluding with a particular exhortation to the ministers of the metropolis, "To consult together on this important subject; and, without loss of time, to propose some plan for the accomplishment of this most desirable end; "that our Lord Jesus Christ may have the Heathen for his inheritance, and the uttermost parts of the earth for his possession." This address gave occasion to various private conversations on the subject. At length, on the 4th of November, 1794, the first meeting, with a view to forming the Missionary Society, took place. It was a small, but glowing and harmonious circle of ministers, of various connections and denominations; and, in this number was Mr. Eyre. The active part he took in the formation of this Society, and the steady zeal he manifested towards its important object, are well known to thousands.

§ In a letter to a friend, dated June 8, 1802, Mr. Eyre, says, "We have given of the profits to distressed objects [widows of ministers, &c.] 2363l. 2s.; and to the support of Missions, 2601. 10s.: amounting together to 4963l. 12s.; and, I hope, we shall not give less during the same number of years ensuing." This account has been found a trifle under the truth; and since that time, 316l. more have been distributed; making in the whole 2939l. 12s.

‖ The present sale of this work is 12,000 monthly.

At the first yearly meeting of the Society, when they declared their unanimous approbation of the design to establish a Society for sending Missionaries to heathen countries, an overpowering pleasure attended in the breasts of many, on the passing of that important resolution. Mr. Eyre, when words, almost interrupted with joy," found out their way," introduced a plan which had been proposed, for the consideration of this meeting, by a series of historical observations, pointing out the analogy between the first propagation of the gospel by the apostles and others in the early ages, and the work then in view; and explaining the manner in which Christianity had been in latter ages introduced into some countries, formerly Pagan; together with an account of Missionary attempts since the period of the Reformation. Of all objects, this engaged most of Mr. Eyre's zealous attention, in discharging his duty as a Director, and afterwards as the Secretary of this Society. He has been in weariness and painfulness, in watchings often, in fastings, and in cold. Many ardent prayers has he put up to the great Head of the church for its success; and, could we favour our readers with extracts from his letters to the Missionaries, they would then perceive how much his heart was occupied in this work.

At the formation of this Institution, a hope was indulged by its members, that salutary effects at home would be seen to arise from such combined benevolent exertions. " Ministers will return to their particular work with increased fervour, courage, and union of spirit. The people will be awakened, to regard more seriously, and to search more deeply into that divine treasure, which they have themselves pronounced worthy to be carried to the uttermost ends of the earth." In this they have not been disappointed. Many thousands hear the gospel, in villages and towns, where it was not preached before the formation of this Society. Mr. Eyre, in particular, besides his perpetual attention to this Society, in the year 1796 formed another, composed of five or six affluent and pious persons of his own congregation, for the purpose of propagating the gospel at home, in villages or towns notorious for their ignorance and vice. This Society, of which Mr. Eyre was the Secretary and Treasurer, fixed its attention on a part of the county of Hants; where it has been productive of great good. Two congregations have been raised, and two decent buildings erected for public worship. The gospel is preached by useful ministers, to multitudes in different villages around; and many persons have been savingly called to a knowledge of Christ in different places, and are now blessing God for the religious advantages they have received, and still continue to enjoy.

The interest he took in the welfare of this Society, and the able manner in which he directed its operations, will appear by a few extracts from his letters to one of the ministers.

" Push forward the work (said he) while weather and opportunity are

favourable: we shall have a blessed season for rest when, through the grace of God, we have finished the work he has mercifully given us to do."

When, in the course of their labours, these good men met with opposition, he encouraged them, by saying,

"The great opposition you have experienced, is no more than we might have expected. A wisdom that cannot err has assured us, that the carnal mind is enmity against God; and where there is an enmity against the physician, there will be no love for his prescriptions. If we press the necessity of submission upon them, they will oppose us in proportion to our earnestness, till a divine influence softens their hearts, and gives them a discernment of their danger. At present, they are objects of our compassion; and, I trust, many of them will be subdued by the grace of our Lord Jesus Christ, as Paul was, even at the moment when his heart was full of rage against him and his people."

"I am thankful to God for the faithful testimony you have borne at Rogate, and other villages, which have been altogether unaccustomed to the gospel. — The gospel being in the church near Hommerford, renders Sunday visits inexpedient; but if our service once now and then will be acceptable, it may share with the villages in proportion to its importance."

"You labour, you suffer reproach, you rejoice. This is apostolical! —Go on in the same spirit; and be assured, not only of my friendship and esteem, but, what is of infinitely greater consequence; be assured, "that your labour will not be vain in the Lord."

Much of the success of ministers depending, under God, upon the meekness of their own temper and conduct, Mr. Eyre did not fail to inculcate these on his younger brethren:

"It will give me no small pleasure to hear that you go on comfortably and prosperously. Bear the infirmities of the weak, and expect no more than the nature of every one's standing, and experience will warrant. If we would attract numbers, we must win them by a continual exemplification of the gentleness of Christ. No bonds are so powerful as those of love. The force of kindness is inconceivably great. I do not wonder that Mr. N's popularity has increased with his years, and that he has as many friends almost as he has acquaintances; since no minister has discovered towards his people stronger affection, or taken more pains to encourage every hopeful appearance in those who indicated any desire to read the scripture, or attend occasionally or constantly on the means of grace."

"I trust you will yet see greater things than these. We must first sow, and then we shall reap. Few are made useful in the conversion of others, who do not feel what the apostle expresses, by travailing in birth till Christ be formed in them. Such strong desire to be useful, will not be contented with any thing less than an entire consecration of our whole selves to the Lord; and when our heart is thus in the work, labour will be sweet, and success our best reward."

"Avoid whatever tends to obstruct your efforts: idle visits, idle conversation, and activity itself, which does not effect your best object. Remember how zealous the servants of Christ are in many places; and how abundantly God blesses the labours of those who serve him faithfully. Above all, pray often, and read the Scriptures much, and be sure that your ministry will be most profitable, when your own heart is most affected with heavenly subjects. Endeavour to discountenance all bitterness and rancour between true believers, however different their notions or views in some non-essential points; and you will find most pleasure when love prevails. In your preaching, aim constantly at the conscience: — but let your manner be as soft and kind as your words are searching: — wound only with a view to heal; and lead with gentleness the sick and needy to Jesus Christ. And may the God of peace be with you continually!"

In some villages, where the preachers could not obtain licenced houses, he very warmly recommends them to attempt out-door preaching.

"You can't preach in the villages, it seems, till places are procured and licenced;" because you find, by enquiry, that the opposition will be great among some of the principal people: and as to out-door preaching, you are told it is hazardous; and the people think it prudent at present, to go on more cautiously.—There is not any thing you say, which might not then have been anticipated. For, who ever expected to preach the gospel in new places without opposition? And as to the hazard of preaching out of doors, it is neither less nor greater than it has always been in our time, or the time of our predecessors.—If, however, you are afraid, and no other person will undertake it, I hope some supply will be found for my own chapel, that I may commence Itinerant in the villages around Petersfield."

When Societies, formed solely for the purpose of spreading the gospel, were falsely and maliciously charged with the infamous design of propagating political opinions of a baneful tendency ‡, Mr. Eyre wrote thus to one of the preachers:

"Yours I received in due time, and hope all will go on perfectly well. We need not fear what the enemy can do, since he that is with us is greater than he that is in the world. Satan works by lies; and no wonder if his children do the works of their father. Blessed be God, Truth is more powerful than the weapons of our adversaries; and it shall ultimately prevail. But let us keep our temper, and learn sometimes to keep silence. Scurrility and abuse are best refuted sometimes, by answering them not. Unless I am mistaken, we shall have great need of caution. Such exertions as are now making, will be offensive to a carnal mind; and therefore evil motives will be attributed to those who have nothing in view but the glory of God. Our lives must speak for us; and to those who are capable of discernment, our disinterestedness will appear. None will be found so faithful to their country, and so obedient to its laws, as those who seek a better country, and have put on the yoke of him who was meek and lowly in heart. The discontented and ambitious, who have only earthly things in view, may be contentious and unruly; but the children of God seek the peace of the land where they dwell, and are intent only in promoting the honour and interest of the spiritual kingdom of Christ. Blessed be God, that is flourishing; and it must flourish and increase, and spread itself at last over all the earth."

Nothing can give our readers a more just idea of the man, than a letter he wrote, respecting a slight misunderstanding between the preachers:

"It is no easy matter to judge impartially of ourselves; and more difficult still, to decide properly on the characters of others. The oldest and best Christians bear but a very imperfect resemblance to their Lord and Saviour; it is not therefore to be expected that the zeal and meekness of Christ should exactly harmonize in young persons. If the apostles, brought up under the eye of our blessed Lord, were so mistaken in their expressions of concern for his honour, as not to know what manner of spirit they were of, which of us ought not to suspect a possibility of being mistaken also? And if we once learn to watch over our hearts in this respect, we shall have reason to be thankful that the error of these eminent servants of God was recorded for our instruction."

"A censorious spirit has ever been to me a source of grief. I have

‡ See Mr Eyre's masterly Review of Bishop Horsley's Charge, in our Magazine for March and April 1801; in which his Lordship's malevolent accusations are completely refuted and exposed.

mourned over it for many years; and yet I mourn that it is not sufficiently subdued. I am apt to fix my eye upon another person's faults, while I overlook his excellencies, and, being of an open disposition, I am led to pronounce his character, merely from a view of his defects. This is the more blameable, because I have so often discovered that I was wrong, and experienced much inconveniency, by being constrained to go out of my way, to give some signal token of affection to those whom I had so misrepresented, through precipitancy of judgment.

"These things I mention, to put you upon your guard. You are a younger man than I am; and being of the same sanguine disposition, you may be liable to fall into the same error."

Useful as this society then was, Mr. Eyre projected a plan to enlarge its sphere of action and utility, in a very considerable degree. He had found, upon a careful investigation, that, notwithstanding the number of ministers furnished by our seminaries, a very small proportion indeed was employed in breaking up new ground. He had repeatedly applied to one of the most popular and useful Schools of the Prophets, near London, for young men to act under the direction of his own Society; but could not obtain even one. Nor had he the least hope of doing so in future, as he was given to understand, that *that* seminary had for its object, solely the furnishing of pastors for churches. He had also considerable doubts, whether the mode of education adopted in that and other academies, were such as would fit young men to answer his purpose, however useful they might be in another line. He observed, that a considerable portion of a short term allotted to the students, was occupied in learning a language in which they were never to speak or write; and to read what they were never designed to teach, viz. "Heathen Historians, Poets, Rhetoricians, Orators, and Philosophers;" and this very frequently, to the gross neglect of their own tongue: and, what is of still greater importance, to the awful neglect of solid Biblical and theological knowledge. He noticed, that in consequence of such a mode of education, many forgot what they had so imperfectly learned; and that those who had been the most diligent and successful in such acquisitions, frequently lamented they had spent their time without acquiring suitable mental furniture for the discharge of ministerial duties. These observations he had communicated to two or three valuable correspondents; and, finally, induced the Society to educate, under their own eye, and in their own mode, those young men they might in future send out.

In the execution of this plan, he was assisted by his friends, and particularly by Mr. Hanson and Mr. Townsend: the latter of whom generously agreed to give 500l. per annum during his own life; and to pay by installments, or give by his will, the principal sum of 10,000l. for the same purpose ‡.

A plan of education was drawn up, excluding the dead languages, except so far as to read the Scriptures in the original,

‡ Mr Eyre intended to give a Memoir of Mr. T—'s Life; and the materials he has left, will be shortly presented to the public, with his Portrait, in this Magazine.

to consist of twelve courses of lectures: six of which were to be Biblical and Theological; and six on Science, Literature, and the Duties of a Preacher. Students were collecting, a tutor was engaged, and the time of commencement was fixed, but has been protracted by his death.

Under the auspices of the same Society, he instituted schools in Spital-fields and Bethnal-green, for the purpose of teaching poor ignorant children to read the Bible, and to understand the first principles of Christianity, from well-known and approved catechisms. The teachers were some of his own congregation, who freely gave their labours in so good a work; and the schools were open for public inspection.

Pitying the state of the poor in these parishes, many thousands of whom never attend any place of public worship on the Lord's Day, he designed to obtain a spacious chapel, to be regularly supplied by an evangelical minister, of respectable character and talents, solely for the use of the poor, without any cost whatever on their part. How mysterious the Providence which removed a man so devoted to his Lord and Master, at a time when his greatest plans appeared near to an accomplishment!

Humility was another prominent feature of his character: those who were best acquainted with him, will recollect in what modest terms he spoke of his own talents and attainments. An extract from a small paper, which he wrote with his pencil, and gave to Mrs. Eyre, during an illness, six or seven years before his death, and which he styled his Epitaph, will illustrate this observation:

"Here lies the mortal part of John Eyre, the chief of sinners, saved by grace: — But he was the chief of sinners, in a sense very different from that in which the expression could be used by St. Paul: for the apostle viewed himself in that light, from the greatest degree of holiness which any mortal in this life perhaps ever attained; but he from the greatest degree of sinfulness, which ever subsisted in a soul renewed by the Spirit of God; and which actually polluted every operation of his body and mind for the space of upwards of —— years; during which he made an open profession of faith in Christ; when God, moved with compassion, released him from the bondage of corruption, and took him up to Heaven."

It was his practice, as we have seen, to conclude the old year with a sermon, reminding his hearers of the mercies they had received. The last year was improved from Ps. cxxvi. 3. "The Lord hath done great things for us." In this discourse he enumerated signal blessings continued and enlarged; among which he mentioned, that the number of communicants was then greater than the number of hearers when he first came to Homerton. He then particularized new favours, among which he reckoned the establishment of the academy above mentioned, as likely to be a great blessing to the country.

Jan. 1st, 1803, he opened the new year with an address from Solomon's Song ii. 16. "I am his." On the following Lord's Day evening he preached from 1 Cor. vii. 29. "But this I say,

brethren, the time is short." 'It was a sermon,' says one of his hearers, 'of uncommon elegance and ability, and strikingly prophetic, as Mr. Townsend died within four hours after it was delivered; his dear friend Mr. Hanson, and another of his congregation, within a week; and himself, within the short space of three months.'

Jan. 16, He preached Mr. Townsend's funeral sermon from Rev. xiv. 13. "Blessed are the dead which die in the Lord," &c.

Jan. 23, He preached Mr. Hanson's funeral sermon, from Mat. xi. 28—30. "Come unto me all ye that labour," &c. in which he declared he would rather die with Mr. H's poverty of spirit, than in the most triumphant manner; and begged the people to notice, that he desired his dying words might be those of the publican, "God be merciful to me a sinner!"

Feb. 13, in the evening, he preached from 1 Cor. vi. 9—11. In the course of the sermon he solemnly appealed to the consciences of his hearers, respecting the doctrines he had preached among them. —"Have I asserted that fornicators can enter the kingdom of Heaven? Have I asserted that the covetous, drunkards, and extortioners can enter the kingdom, of Heaven? I solemnly affirm, before God and you, I have not. Have I not declared, that the unrighteous, &c. shall *not* inherit the kingdom of God? I solemnly declare, that I am pure from your blood." — This was his last sermon.

The next day (Monday) he attended the Committee of Examination of the Missionary Society; and returned home in the evening, very ill of the influenza, which terminated in an *impostume* of the head. This breaking on the Tuesday following, produced a great degree of deafness. About a week after being seized by this illness, his friend Mr. Wilks wrote a note, enquiring after his health; to which he returned the following answer: —

"My dear Brother,

"Except relief from excruciating pain, I can scarcely venture to think myself better. My strength altogether fails me, and my spirits are greatly depressed. It is the nature of the disease. Debility is its characteristic. The Lord only knows when I shall be again restored to my labours; or whether I shall be restored at all, is to me very questionable. I wish to stand prepared, and know no will but his. Why did not Brother ——'s young men write their letters for the Committee? Things must move whether I live or die. Pray go forward, and believe me, with affectionate remembrance to Mrs. W——,

Yours, ever sincerely, J. EYRE."

After three weeks, he began, tho' slowly, to recover; and at the end of the fourth, he appeared in a state of convalescence. About this time he observed to a friend, who called upon him, "The Lord has prevented me from enjoying much of the society of my friends, on account of my deafness. I have, therefore, had more leisure for his blessed word. I have travelled through the book of Job and the Psalms; but found

nothing peculiarly adapted to my state. I therefore passed on to the *living word*." He then related the views with which he had been favoured of the whole gospel of John: describing the glory of Jesus in his conversation with Nicodemus and the woman of Samaria; his discourses on himself, as the bread of life, fountain of living water, and the good shepherd; the glory of his actions in opening the eyes of the blind; but especially at the tomb of Lazarus, adding, "Who would not die to be raised up by such a Saviour?" In short, he threw such a lustre upon the whole book of John, and spoke with a countenance so illuminated with joy, with an air and manner altogether so superior, solemn, and impressive, so much like a being who had been conversing personally with the Saviour, as strongly to remind the writer of that fine image of the Christian poet:

> "When one that holds communion with the skies
> Has fill'd his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis ev'n as if an angel shook his wings:
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supply'd." COWPER.

On the Lord's Day, March 28, he was attacked with very violent pains in the head. Leaning on Mrs. Eyre, he observed, "If it were so sweet to recline on the bosom of an earthly friend, what must John have felt when leaning on the bosom of his Saviour?"

On the Monday his pains increased; but on the Tuesday were less violent. On the Wednesday morning, when engaging in private prayer with Mrs. Eyre, before he left his room, he was seized with a paralytic affection, which impeded articulation. However, he got down stairs; and that day wrote a letter (the last he ever did write) to the Missionaries at Otaheite; and observed to a friend, "Perhaps my chariot may be nearer than we are aware of. I have been praying for my family, and all my friends by name, as many as I can recollect; and the charge the Lord has committed to me, I have resigned to him again. I do not say I will go before, and prepare you mansions. No; blessed be God, they are already prepared! And my friends I shall not lose: I shall meet them again, for I have long broken off all friendship with the world."—Upon his friend observing, 'You have not been left in this affliction?' "Oh, no!" said he, in an extacy, "I do not indeed know what Heaven is, but I have had such views, that it seems worth while to leave Heaven, and come down to enjoy them over again. But on these joys I lay no stress;—I had rather go out of the world in poverty of spirit, than with the greatest joy!"

To Mrs. Eyre he said, "Here is a portion for you, my dear Mary, in Jer. xlix. 11, "Leave thy fatherless children, and let thy widow trust in me."

Thursday morning, when at breakfast, though he ate but little, he said to Mrs. Eyre, "Eat a good breakfast to strengthen your body, and look up to the Lord to strengthen your mind; for you don't know, Mary, what is before you to-day." About half an hour afterward, he was almost insensible, and continued so during that day; but on the following, he was so much better, as to allow hopes of his recovery; and in the afternoon observed, "Yesterday was an awful day: you could not desire my life under such circumstances; for I have no recollection of what passed."

On the Saturday, he observed, "The Lord gives strength in great weakness: I cannot pray for you in the family now; but Jesus ever lives to make intercession." Mrs. Eyre observing, when he was in great pain, 'The Lord will give you ease;' he answered, "It is all well."—On the Lord's Day he said very little; but appeared, by his countenance, very happy. During the night, he was heard to say, in a low voice, "Who is able to do exceeding abundantly, above all that we can ask or think!"—and these were the last words he was heard to articulate.

While the event was dubious, his friends prayed for his recovery. On Monday evening, March 28, a prayer-meeting was appointed; but when they assembled at six o'clock, they were informed that he had just departed.—No pen can describe the affecting scene which followed: all who engaged in prayer that evening, for the family and the church, were his own spiritual children, lamenting the loss of their father in Christ.

Under this great affliction Mrs. Eyre was supported in an extraordinary manner; and, we hope, her valuable life will be preserved, for the sake of eight surviving children. One of these exclaimed, in the moment of his anguish, "O the good advice he gave us, and the many prayers he offered up for us!—Having such a father, who is just gone to glory, O mother! if any of us should be missing, how great will be our condemnation!"

Upon opening the head, the blood-vessels of the *dura mater* were found to be in a turgid state, particularly on the left side; and the *falx*, or *septum cerebri*, which is formed by a doubling of the *dura mater* between the hemispheres of the brain, was found to be ossified into irregular bony patches. The blood-vessels of the *pia mater* were in the same state; and some water was found in the ventricles on each side of the two beds of optic nerves; and a little lower, inflammation was found to have taken place.

On April 5, his remains were interred in his own chapel. The corpse was preceded by the Rev. Mess R. Hill, Glasscott, and Wilson. The pall was borne by the Rev. Messrs. Palmer, Waugh, Wilks, Townsend, Simpson, and Platt. Messrs. Buck, Collison, Beck, Pine, Rance, and Voss,—the principal Mem-

bers of the congregation, — and the London Directors of the Missionary Society followed, in about twenty-five coaches, attended by a prodigious concourse of spectators, whose countenances evidently declared the general respect and esteem in which Mr. Eyre was held by all who knew him. The Rev. Mr. Glascott read the funeral-service; and the Rev. Rowland Hill affectionately addressed a very crowded and sorrowful audience, from Mat. xxv. 21, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Mr. Eyre was of a stature which approached to the tall; his countenance was fair, open, and strongly expressive of a benignant and enlightened mind. His perceptions were quick, his memory was retentive and ready, his powers of invention were remarkably good, and his taste was highly polished. His manners were extremely graceful; and, although his feelings were quick and easily wounded, his heart was the seat of kindness; and anger and resentment had no abidance there. His education was regular*, and his diligence great in improving his mind, with such stores of literature as enabled him to discharge respectably the duties of the station, to which he had devoted himself.

From the beginning of his ministry his indefatigable labours bore a proportion to the zeal which warmed his bosom, and received increase daily, from the divine benediction which rested upon his ministry. His life was employed in the uniform pursuit of the great object which engrossed his heart, the glory of his crucified Lord, displayed in the salvation of those who were the purchase of his blood: — them he sought diligently, scattered through this present evil world, with much success; and multitudes are living witnesses, and have borne their dying testimony, how much they owed to his fidelity. He preached the word in season and out of season; everywhere exhorting, reproving, rebuking, where Providence and the desire to hear "all the words of this life," opened a door of usefulness. He counted his work his wages; and souls gained to Christ were his most coveted reward.

In every relation he was a burning and shining light; nor was the man less eminent than the minister: the best of husbands, the tenderest of fathers, the kindest of masters, and most faithful of friends.

His eager activity to be useful, often urged him beyond the powers of a body, enfeebled by labour and disease. The sword was too sharp for the scabbard; his vivid feelings and exertions shook the tabernacle of clay; and, his spirit plumed for flight to the eternal rest, he never looked on death with dismay,—but as "a consummation devoutly to be wished." His affections embraced all mankind. His increasing cares and pursuits, more

* He received his classical education in the public grammar-school, under the tuition of the Rev. John Fisher; and his mathematical learning, at a private school at Forrabury, under the Rev. Jos. Thorpe, Rector of Forrabury and Trevelga, Cornwall.

abundantly to diffuse the gospel of the grace of God, overwhelmed a frame become broken, yet exulting in the pleasure and prospect of doing good; and he died just at the moment when the great object of his heart appeared ready to be accomplished.

His last hours displayed the triumphs of faith; and, amidst every endeared attachment, and the love of all his brethren, his work being done upon earth, he meekly bowed his head on the bosom of his Lord; of whom he had often said, in the midst of esteem, affection, and earthly comfort, "That to depart, and be with Christ, was far better."

—"Mark the perfect man, and behold the upright; for the end of that man is peace. Though dead, he yet speaketh,"

To live is Christ, — to die is gain.

ANECDOTE,

The substance of which was briefly related about a month ago, in one of the pulpits in town.

A POOR girl, whose parents lived in the country, came at an early period of life to reside with some of her relations in London, who were religious people. They took pains to instill into her mind the fear of God; but their labours appeared to be all in vain. From her childhood she discovered a strong aversion to that which was good: and when religion was recommended to her, her heart rose against it with the utmost dislike. This, together with the moroseness of her temper, which led her into much evil, induced her and her relations at length to part. About nineteen years of age she left London; and going into a very profane family, soon became addicted to almost every kind of wickedness, even to cursing and swearing. After a while, she left this family, and wandered about the country a mere vagrant. The issue was, after having an illegitimate child, she was reduced to complete wretchedness; and obliged to be taken home to her parish-workhouse.

But God's ways are in the deep. It was here that he met with her, as with the prodigal in distress, and, by degrees, brought her to herself. She thought nothing of her deplorable condition as a sinner, till one day she observed her poor child, which was now three or four years old, beginning to follow her evil example. This cut her to the heart. "What a life," said she to herself, "have I lived! and what a course am I leading this poor unhappy child! What can I do?" The utmost she could think of was to muster up sixpence, and buy it one of *Watts's Songs for Children*. On obtaining this little book, she first looked into it herself, and there met with the following lines:

" Just as a tree cut down, that fell
To north or southward, there it lies:
So man departs to heaven or hell,
Fix'd in the state wherein he dies."

These lines, and some others, made considerable impression upon her mind. From that time she left off most of her grosser vices, went to hear the gospel, and was very desirous to get out of her disagreeable situation; which in a little while she accomplished. Still, however, she lived without prayer. The only effect was, a striving to be better; but it was wholly in her own strength.

The preaching of the word, which she now attended, increased her convictions, and rendered her exceedingly gloomy and melancholy. She could not consider herself, notwithstanding the reform in her conduct, as being in a state of salvation. She felt there was something wanting; but knew not what it was. It was then that she began to pray: but even this duty was performed only as a duty, hoping to add something to her former endeavours. She obtained no relief to her mind; but continued sinking under a load of melancholy. Musing on these things one day, with a heavy heart, those words occurred to her mind with much light and force: "Hitherto ye have asked nothing in my name: ask and receive, that your joy may be full." Now she began to pray as a lost sinner, in the name of Christ; and in this way presently found rest for her soul.

Soon after this, she heard a sermon from 1 Pet. ii. 7. "Unto you that believe, he is precious;" which was singularly blessed to her in leading her to a more satisfactory view of the gospel of salvation by the cross of Christ than she before had ever enjoyed. This fixed her determination to follow Christ in his ordinances; and to offer herself for membership in a Christian church. She soon after did so, and was accepted. In this relation she continued for the last ten years; and though not a faultless character, yet, upon the whole, she has lived honourably,— and, a few months ago, died happily. GAIUS.

ANECDOTE II.

Mr. P. of H. once said, "I cannot but lament my folly and madness, in not obeying the voice of Conscience in my youth. By this time I might have been an old man in Christ; but I am not born yet. Unhappy me! but, by the grace of God, I will not give it up yet. There are promises which I can sometimes almost lay hold of. God helping me, I will go on to seek his face, and practise wh t I know."

Remarks. — 1. The sins of youth lay a foundation for bitter repentance in after-years. — 2. To be called and sanctified in early life, is an unspeakable mercy. — 3. Resolutions to persevere in the good ways of God, when formed upon the principles of the gospel, are highly promising: — they are beautiful as the morning, and deserve every possible encouragement.

THE CARNAL MIND ALWAYS THE SAME:

WITH A QUOTATION FROM CELSUS.

THAT "the carnal mind is enmity against God," is a most awful truth; as plainly verified in practice as it is positively asserted in the sacred scriptures. This evil principle is the fruitful root from whence arises opposition to the will of God, both in his law and in his gospel; and to the same source we may trace the persecution of the church, in every age and in every form. Those who, in our days, may incur the hatred of relations, friends, or others, on account of their adherence to evangelical sentiments and persons, must not conclude that some new and strange thing hath befallen them. No: whether it be Cain, or Ishmael, or the Jews, or Celsus, or any other mocker, the principle is the same, — "enmity against God."

To illustrate this, especially for the sake of those who are not conversant with church-history, I transcribe from Milner a few sentences from that ancient adversary of Christianity, Celsus, who lived and wrote in the latter end of the second century. "The reader must be prepared to hear bitter things. A more spiteful calumniator hardly ever existed; but he may serve a purpose which he never intended."

"The Apostles (said Celsus) were infamous men; publicans and abandoned mariners.

"You say that God was sent to sinners; but why not to those who were free from sin? What harm is it not to have sinned?

"You encourage sinners, because you are not able to persuade any really good men; therefore you open the doors to the most wicked and abandoned.

"Some of them say, Do not examine, but believe, and thy faith shall save thee.

"These are our institutions" (speaking of Christians with a sneer); "let not any man of learning come here, nor any wise man; for these things are reckoned evil by us; but whoever is unlearned, ignorant, and silly, let him come without fear. Thus, they own that they gain only the foolish, the vulgar, the stupid slaves, women, and children.

"We see these itinerants shewing readily their tricks to the vulgar, but not approaching the assemblies of wise men; but wherever they see boys, a crowd of slaves, and ignorant men, there they thrust in themselves, and shew off their doctrine.

"In other mysteries" (that is, in the heathen ceremonies) "the crier uses to say, 'Whoever has clean hands, and a good conscience, and a good life, let him come in.' But let us hear whom they call: — 'Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him.' An unjust man, if he humble himself for his crimes, God will receive him;

but a just man, who has proceeded in a course of virtue from the beginning, if he look up to him, he will not be received."

"You will hear them, though differing widely from one another, making that boast, "The world is crucified to me, and I to the world."

And now, reader, wilt thou not say, "As it was in the beginning, it is now?" The pharisaical opposers of justification by faith, and of the insufficiency of man's righteousness, say just the same things; and despise us on the same account as Celsus did the first Christians; because the poor and ignorant, the wicked and abandoned, unite with us. This, however, is no inconsiderable testimony to the despised doctrines of grace; no small consolation to the humble followers of the Lamb.

OLIM.

ON THE RESPECT DUE TO AGED CHRISTIANS.

WHILE the feeble lambs in Christ's fold deserve our attention, and call for our regard, it must not be forgotten that those who have borne the burden and heat of the day, are worthy also of our esteem. Old age, indeed, is always venerable; but it is peculiarly so when influenced by the precepts, and adorned with the graces of Religion. Hence, Solomon says, "The hoary head is a crown of glory, if it be found in the way of righteousness*." It is but too common, however, to observe those who are naturally lively, self-conceited, and of little experience, deficient in the exercise of that respect, which ought ever to be shewn to those whose judgments have been matured by length of years, and whose experience has been rendered considerable by diversified trials.

The young, often flushed with vanity, excited by warm emotions, and pushed on by a desire of superiority, too frequently step forward to give opinions without prudence, and to pronounce sentence without deliberation; while the aged, and those of superior wisdom, are thrown into the back ground, where their knowledge is obscured, and their experience neglected. How directly opposite is this to the scriptures of truth, which say, "Thou shalt rise up before the hoary head, and honour the face of the old man†!"

It is true that the aged may have their infirmities, and the superficial ornament of younger days may have worn off; but those infirmities are more to be pitied than ridiculed. The little moroseness sometimes attendant on such a state, although not pleasing, affords no excuse for the petulance of youth. So far from it, that it should be the peculiar study of the young to soften the asperities of the aged, to support them in their,

* Prov. xvi. 31. † Lev. xix. 32.

declining years, and to remove, if possible, the anxieties arising in such a situation. The young Christian especially, should thus not only endeavour to administer consolation to grey hairs, but should listen with more than ordinary attention to their advice; for though they are precluded themselves from active exertions, through the feebleness of age,—yet, as the head is essential to direct, as well as the hand to execute, their counsels may prove of the greatest advantage. Instruction, therefore, may be sought from their lips, and discretion learnt from their advice: they have travelled the road for many years: they have experienced the vicissitudes of the seasons, and seen the dangers of the way: they have felt the power of the enemy, and are acquainted with his insidious snares: they can tell us of the various windings and turnings of the heart, and what they have suffered from its corruptions: they have witnessed also many wonderful displays of divine Providence, and can relate many pleasing instances of the power of converting grace:—to a humble enquiring mind, their conversation may be attended to with pleasure, and their testimony received with profit. Let us therefore sit at their feet, and, from the relation of their experience, learn to get wisdom, and increase in knowledge. Nothing can be more indecorous than the garrulity of the inexperienced, and the boasting of the novice, in the presence of those whose steps have been long directed in the good old way. A degree of taciturnity, without running into the opposite extreme of reserve, should mark the character of a young disciple. "I hold it so," said a confident young man, once at a meeting of ministers. 'You hold, Sir,!' answered a grave Divine: 'it becomes you to hold your peace.'

Though the coolness of age be not congenial with the vivacity of youth, yet the company of the aged may be rendered highly useful and profitable. Is it a powerful temptation to which you are exposed? consult the aged and experienced: they may afford relief, having been themselves in the same circumstances. Is it a case of conscience?—open the matter to them; their knowledge and understanding may be the means of extricating you from your embarrassment. Are you entering into new situations, forming new connexions, and, as it were, about launching into the sea of human life? Go not in your own strength: consult those who have been long tost about on its tempestuous waves. Like old and skilful mariners, they can inform you where the rocks and quicksands are: they can afford you help in the darkest night, and on shores where your rashness and ignorance would have brought you into danger: their wisdom can direct, and their experience enable them to conduct you safe.

Look up to them, therefore, with respect; beg an interest in their prayers; follow them as far as they follow Christ. Beware of ever magnifying their infirmities; rejoice not if ever

you should see any of them fall. Be humble in your spirit, docile in your disposition, guarded in your expressions, and consistent in your conduct; and thus the aged, who are about to leave the world, shall rejoice in beholding your footsteps directed in the path of truth; and in the solemn hour of death be animated with the thought, that though they perish from off the earth, others are raised up to be the faithful followers of their adorable Lord. B.

A CALL FOR GOSPEL-PREACHERS.

To the Editor.

Sir,

Being a constant reader of your Magazine, I was forcibly struck with the *Advertisement Extraordinary* in the Number for February last, entitled, *Plenty of Work, and Scarcity of Hands*; for although there have been very great and unusual exertions made to extend the preaching of the gospel into distant parts, as well as at home (not without some success, which gladdens my heart) there yet remains enough to do; and though we live in a country called Christian, there are hundreds in this neighbourhood in a state of heathenish darkness.

Swansea is become a place of great trade. In the neighbourhood are several large works and manufactories of copper, tin, coal, culm, iron, pottery ware, &c. which have much increased the population. The town itself contains about 7000 inhabitants: Morriston (a neat small town, about three miles off, principally inhabited by workmen) and its neighbourhood, about 2000: Gower, a district west of Swansea, from eight to ten miles square, inhabited by the descendants of the ancient Flemings (very few understanding the Welch language) about 2 or 3000 inhabitants; besides the influx of many strangers into Swansea in the bathing season, and a number of sailors belonging to the ships trading here.

In the Welch language, we are privileged with gospel-preaching by the Welch Methodists and others; but, from the great numbers of English in Gower, Swansea, Morriston, and its neighbourhood, destitute, in a great measure, of those means in their own language, we may well say respecting them, in the words of your motto, *Plenty of work, and scarcity of hands!* — I trust, the Lord of the harvest will raise labourers for this great work of his own choosing; fit, able, and willing to serve him in season and out of season,

Several of the contributors to your Work, have, in former years, preached in this town and neighbourhood; but, for some years back, one of them, by chance only, gave an occa-

sional sermon. May the Lord impress upon their minds a longing desire to come again and preach salvation, through a blessed Redeemer, to lost and perishing sinners in this place!

Here is a chapel in her Ladyship's connexion, with a resident minister regularly supplied. There is a small one built at Morriston, supplied by Welch ministers, where several English are thirsting for the Word of Life; and some ready to cry out, "Come and help us."

It is proposed to build a small chapel in part of Gower; but the same difficulty occurs: — Who is to preach there?

My sole view, I think I can say, in writing this, is the glory of God and the good of souls; and, I trust, the Lord will stir individuals or societies to form some plan to answer those ends, in this sinful part of the land.

Two or three Itinerants sent here, in the hand of God, may be of infinite benefit; and if any of our great and popular ministers were to take an occasional visit here, I have no doubt but that they will be amply rewarded, and that they may have many souls for their hire, for the trouble they will take.

I remain your obedient servant,

Swansea. G—— B——.

ON COURTEOUSNESS.

1 Pet. iii. 8. *Be courteous.*

A CHARACTER formed on the principles of holy scripture, must be equally amiable and useful. How respectable and happy that society whose conduct displays an exact correspondence to the injunction, "Be courteous."

To be courteous, it is necessary to have a temper of love, formed by the Spirit of God. There is a most important difference between the courteousness here recommended, and a smoothness of demeanor which, when assisted by nature, is the more easily and the more perfectly acquired by education. *This*, by the man of the world, has been frequently assumed, to recommend himself to society, that he might the more successfully accomplish the various ends which he had in view; *that* is, essential to the character of the Christian, is a native principle in the constitution of the new man which is created within him, by the power of the Holy Ghost. *This* is no more than the counterfeit, or at best the mere appearance; *that* is the true substance of courteousness. *This* has no connexion with the heart; *that* has its seat there.

By this fair workmanship on the outside, the waters of rancour and bitterness are not removed; they are only a little more confined: when the tempest of provocation arises, they

are agitated: they swell, they boil, they burst their bounds, and pour down a torrent of the grossest abuse,—which defies all opposition: but genuine courteousness springs from a heart renewed by the grace of God; flows in a gentle current, enlivening its passage, and spreading fertility along its banks. Its source is the Spirit of God, as a spirit of holiness and of love. Divine love, shed abroad in the believer's heart, sweetens and enriches the soil of his temper; and, in proportion to the degree of its amelioration, is productive of the most pleasant and beneficial fruits.

This courteousness involves *affectionate thoughts*, natively proceeding from a temper of love formed by the Spirit of God. The courteous man complies with the inspired direction, "Be kindly affectionate to one another with brotherly love."—While the complaisance of the world is only a mask, under which the deformity of the heart is concealed, the courteousness of the Christian is a mirror, in which affectionate thoughts are to be seen in their most graceful charms. The courteous man, persuaded of God's love to his own soul, cultivates designs of love towards all his fellow-men, and especially towards the household of faith.

A heart full of affectionate thoughts, will discover itself by *kind words*: "Out of the abundance of the heart the mouth speaketh." The kind words of the courteous stand opposed to disputations, to haughty, to angry, provoking words.

To *disputatious* words. I do not mean here to insinuate that a man ought not, on every proper occasion, to defend his own sentiments with decent firmness. No: to assent to every opinion started, to affirm whatever those with whom we converse affirm, and to deny whatever they deny, is not courteousness, but sillyness. The courteous man steers a middle course between the contentious man, who contradicts every thing asserted, for the sake of disputing,—and the cowardly simpleton, who shrinks from the defence of his own opinions, even when a rude and open attack upon them loudly calls for bold and rigorous resistance.

To *haughty* words. The kind words of the courteous, proceed from a meek and lowly temper: they are mimicked in the unmeaning cant of compliment by the men of the world, who will say, 'We are your most obedient humble servants; we will be extremely happy to serve you; we only wait your commands.' In *their* mouths, these and similar declarations are of no value; for they proceed from the lips only. But the kind humble words of the courteous man, flow from the heart. This stamps upon them superior excellence; and being expressed with ingenuous simplicity and seriousness, are easily distinguished from the ceremonious and flippant language of compliment.

To *angry* provoking words. The courteous man is slow to anger, slow to wrath: he opens his mouth with wisdom; and on his tongue is the law of kindness: he is meek and gentle: he is a stranger to furious and resentful expressions: the storm of wrath gathers not on his brow, the thunder of execration proceeds not from his lips; but his words drop as the rain, and distil as the dew. There is something in his air and manner so sweet and conciliating, — something in the mode of communicating his thoughts and sentiments so mild and insinuating, that, instead of exciting or aiding strife, he manifestly tends to stop the progress, and to destroy the power of anger in the breast of that man who has been provoked. With a soft answer he turns away wrath.

Courteousness includes *gentle conduct.* The conduct of the courteous man stands exposed to rudeness, to sullenness, to severity, to insolence

To *rudeness.* He will not willingly give another pain. He is not like those who are alive to every thing which grazes, in the slightest degree, on their own feelings, but can, without remorse, wound the feelings of others. He suffers long, and is kind; bears all things, endures all things.

To *sullenness.* Instead of those sullen looks which characterize the peevish and the obstinate, and which, like a dark and dismal cloud, threatening a dreadful storm, cast a gloom of sadness and infelicity over every company into which they enter, — the courteous man comes forward with a frank, open, cheerful, pleasant countenance, as the light of the morning when the sun riseth, a morning without clouds, as the tender grass springing out of the earth by clear shining after rain; his looks of undissembled kindness diffuse the light of joy and happiness throughout every society adorned with his presence.

To *severity.* Courteousness is opposed to that severity which magnifies every trivial fault into a heinous crime, fills those exposed to its operation with terror, and causes them approach these under its influence with trembling. The courteous man, in so far as is consistent with the rights of justice, and with the duty he owes to his own character, forgives the highest affronts offered, and the greatest injuries done to himself: he is easy of access to all: he is not overcome of evil, but overcomes evil with good. By repeated acts of kindness, he softens the obdurate heart of his adversary, and gradually melts it into sympathy and love.

To *insolence.* The courteous man will not behave towards those beneath him in society, as if they were creatures of an order inferior to his own. He knows, that of one blood God hath made all nations of men to dwell on the face of the whole earth; that, accordingly, all men are brethren. He knows that all have a natural right to civil, humane, and respectful

treatment: he is fully persuaded, that to display insolence toward any man, and particularly toward those who are inferior in nothing, but in the dignity of rank, and the splendor of riches, is contrary to propriety, to eternal justice, and to the revealed will of God. "Honour all men," is a sacred injunction, which all men are bound to observe; and which the courteous man labours conspicuously to exemplify in every part of his conduct, both in private and in public life.

Kilmarnock. R. J.

REMARKS ON GALATIANS III. 20.

Now, a Mediator is not a Mediator of one; but God is one.

(Translated from the French of P. Du Bosc.)

As the principal obstacle in explaining this passage, is in the word *one*, which the apostle repeats twice, it will be necessary to enquire particularly to what it really refers. By consulting ver. 16, we find it thus introduced: — "Now to Abraham and his seed were the promises made; he saith not unto seeds, as of many, but as of *one*, and to thy seed, which is Christ."; by which it is evident, that the promises were made to Abraham and his seed, in the singular, and not to seeds, in the plural. St Paul's design is to shew, that not *some*, but *all* believers whatsoever, whether Jews or Gentiles, without regard to birth, state, or condition, in whatever part of the world they reside, were included in the blessing of Abraham, the father of all believers. This is clear from verse 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all *one* in Christ Jesus:" thereby intending, that there was not one blessing and one promise for Jews and another for Gentiles, but that both were alike heirs of the same grace of faith; and therefore, as to the blessing, Abraham had not many seeds, but *one*, inasmuch as all believers, both Jews and Gentiles, are united and made one by faith in Christ, "and to thy seed, which is Christ;" that is, not simply the person of Christ, but his church and people, who are *one* in him, and are called by his name, as the Jews were called *Jacob* and *Israel*, on account of their descent from that patriarch.

It is, therefore, to that *one* seed that the apostle alludes, when he says, "Now, a Mediator is not a Mediator of one."— This idea will be still more confirmed, by a slight change in the translation of the text; and if, instead of saying *a* Mediator, we substitute the word *this*,— an alteration by no means considerable, and which the genius of the Greek language fully authorizes (for the article ὁ, joined with the particle δὲ, frequently signifies *this*) our subject will then become clear

and perspicuous; for St. Paul, having said that the law was "ordained by angels, in the hand of a Mediator," that he might not confound the mediator of the law and grace together, adds, 'Now, *this* mediator is not of that one seed to which the promise of salvation was made, and which unites in it all the nations of the universe; for Moses was the mediator of a particular nation, which was separated from all others by the nature of its covenant; a people who dwelt alone, and whose laws, religion, &c. were altogether peculiar; consequently he could not be the mediator of that *one* seed in which Jews and Gentiles were but one.'

We proceed now to the other expression, "but God is one." The apostle's meaning is, that Jehovah is God of all; so that all are *one* in him, agreeably to Rom. iii. 28, 29. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is *one* God who shall justify the circumcision by faith, and uncircumcision through faith." In the legal covenant, God was not one; his grace not regarding a seed which extended to *all* people; — but under the economy of faith, God is *one* towards all; for in his Son Jesus, there is neither Jew nor Greek, bond nor free; but all are one in him. The Ethiopic version favours this sense of the passage; for, instead of the words "God is one," it is "There is one Lord only of both;" that is, of the circumcision and uncircumcision.— Œcumenius also, in his Commentary, which is a synopsis of different authors, quotes one, who, noticing these words, expresses himself thus: *There is one God of all nations.**

This exposition appears perfectly harmonious with the apostle's general design, in opposing the law to faith as well as to the interrogation which follows, "Is the law against the promises of God?" for Moses, not being the mediator of that *one* seed which unites all nations,—God, on the contrary, who had given the promises to Abraham, being the God of all, it would seem that the law, which was confined to a particular people, was contrary to that promise of divine grace which regarded all nations universally, and united them in Christ Jesus.

We conclude, then, with this short paraphrase of the text: "The apostle having said that the law was given by the hand of a Mediator, adds, Now this mediator of the law is not of that seed which we have called *one*, and which unites all nations; for the office of that first mediator regarded the Jews only; but God, who gave the promises to Abraham, and to his seed, is one God of all, — his grace making no distinction between believers; and his Son having abolished, in his flesh, the enmity, even the law of commandments, contained in ordinances, in order to make in himself of twain (*i. e.* Jews and Gentiles) one new man; so making peace." IGDALIA.

* Σπειδα και παντων εθνων εις Θεος.

THOUGHTS ON PSALM LV. 19.

Because they have no changes, therefore they fear not God.

Among the various proofs of the depravity of man's heart, none is more conclusive than his abusing the long-suffering and forbearance of God, connected with the displays of his goodness in providence, into an occasion of insulting his name, disbelieving his threatenings, and casting off his fear.

Because some mens' affairs in life appear to glide on very prosperously, without any sudden or alarming changes, — because the course of the natural world from year to year is the same, "all things continue as they were, except that the fathers are fallen asleep." They therefore vainly imagine, either that God has abandoned the government of the world in which we dwell, and left it to the operation of certain natural laws (concerning which laws these men can tell us very little); or else they do not so fear the wrath of God as to flee from it, but suppose that their character and conduct are approved by God, and will assuredly merit his favour. This corrupt disposition was evident both in the men of the old world, and in the inhabitants of the cities of the plain.

Noah preached 120 years. Men were forewarned; his example corresponded with his preaching; he was moved with fear: but there was not any change in outward circumstances; and they, therefore, were so far from fearing God, that they derided both Noah and his message. The sun arose in Sodom the very morning of its overthrow: there was not the least appearance of any such judgment as Lot predicted; and they, walking only by sight, slighted the warning till the wrath came upon them to the uttermost: and men will continue thus to think and act while under the power of a carnal mind, and destitute of that faith, which looks "not as things seen and temporal, but at things unseen and eternal."

How inexpressibly awful must be the last change to the prosperous sinner! He leaves a world where he has been honoured, feared, courted, and had all his evil passions gratified, for a world where there is "no respect of persons;" and where his former prosperity will but give the keener edge to his present misery: and this last-important transition is much nearer many of such a character than they imagine. — O that men were wise! that they understood this! that they would consider!

Many have had cause to bless God for those changes in their lot, which were not agreeable to nature at the time. Surely, a season of adversity and affliction, is often rendered salutary to the children of men. It was a great change to

Manasseh, from a throne to a prison; but when he was in the thorns, then he knew "that the Lord he is God."

Let us therefore make a true estimate of things, and judge neither by appearances, nor by our present feelings: not say with Job "Changes are against me;" for if they increase our fear of God, and detach our affections from sublunary good, they are blessings in disguise. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

Westminster. S——.

LETTER FROM THE LATE REV. DR. CONYERS TO ONE OF HIS SPIRITUAL CHILDREN.

My dear Lad,

NEVER was food more grateful to the stomach, nor water to the panting thirsty soul, than was your gracious letter (which I received last Friday) to him who thinks himself honoured in the spiritual relation which he is permitted to bear to his beloved lad. May the God and Father of our Lord Jesus Christ, that God whom you serve continually, still vouchsafe to bless you, and give you an abundant increase of all wisdom and knowledge in his dear Son! Yes; that Jesus, whom you love, and who loves you, shall appear to give you everlasting consolation! "He that is mighty has done for you great things; holy is his name:" and hath he not done great things for me likewise? Yes, even for me, unworthy me! sinful me!—O my child, what have I to be thankful for! I am a brand plucked out of the fire! a sinner, and yet redeemed! I am lost in astonishment! I look at Jesus, and see him, as his name is, Wonderful! I see in him apparent contradictions reconciled, and seeming impossibilities performed, by the Spirit of our God, and by the power of his Christ. Methinks I could take up the words of the holy woman above, and cry out, from the very bottom of my soul, "Holy is his name!"

I remain yours affectionately,

R. CONYERS.

ANECDOTES.

A VERY sensible gentleman, always a member of the church of England, and much prejudiced against those who went to hear what they called *the Gospel*, was not a little displeased to find his sister an attendant on Lady Huntingdon's chapel. One day, enquiring for a prayer-book, his sister gave

him hers; and opening it on the Articles of religion, he was exceedingly angry at the idea of the gross imposition she meant to put upon him; for, having one day seen another prayer-book, with Lady Huntingdon's Hymns, he concluded that the Articles of religion were foisted in, to support her way of thinking; especially as he had gone to church for twenty years, and never heard any thing like them preached; but that the Calvinists were always spoken of as erroneous. He, however, some time afterwards, happened to open a Bible, given to a servant in the house, in which he found the same Articles, and read them. He was surprized to find them such as he had before seen in his sister's prayer-book; and began to think that nobody would dare print them with the Bible, if they did not profess to believe them. The consequence led to an enquiry how they came there; and, like thousands of others, who never read the Articles, or knew they were the standard of our religious profession, he gave them a thorough serious examination. In consequence, he was induced to come and hear with his sister; and was struck with the clear and evident correspondence of what he heard, with the Articles respecting which he had been so displeased. Conviction instantly followed: he confessed he had been in utter ignorance of the doctrines of the church; and that, henceforth, he never would again attend any worship and preaching where the doctrines of the Articles were not inculcated. — It is superfluous to observe, that he was immediately stamped Methodist by all his acquaintances. — How immense is the number of those in the Church of England, who never knew such Articles existed, or never gave them a serious examination! The inexcuseableness of such neglect is too obvious to admit of a doubt, and therefore cannot be too soon acknowledged and amended. Let the Articles speak for themselves.

VERITAS.

AWFUL STATE OF A SCOFFER ON HIS DYING-BED.

I WAS lately called, in Providence, to visit an unhappy old man, who lay at the point of death. For several years he had been an avowed infidel: he had been accustomed to scoff at the sacred Scriptures; but principally exercised his prophane wit in ridiculing the justice of God, and the future punishment of the wicked; and strenuously denied that there was a Hell. He died convinced, but not converted. With his last quivering breath he exclaimed, "Now I know there is a Hell, for I *feel* it!" and expired. — "The righteous hath hope in his death; but the wicked is driven away in his wickedness. Verily, there is a God who judgeth righteously; and they who despise his gospel shall feel his vengeance."

Birmingham. W. W.

Obituary.

DEATH OF A CHILD.

The Catechetical School at the Tabernacle, was instituted at Easter 1796. The general average number who attend to repeat, are 200, divided into various classes. Upon having learned the Assembly's Shorter Catechism, consisting of 107 questions, with Scripture proofs, each child is examined; and if it is correctly repeated, they receive the reward of a neat Pocket-Bible and Janeway's Token for Children. Their Catechisms, and Dr. Watts's Songs, are also provided for the children, gratis; and, on the same terms, the teachers give their labours.

It is usual for some one of the friends to close the service with a short explication of some lively passage of Scripture, or to improve some recent providential event, and the teachers have been stimulated by observing the diligent attention of many children, and the good effects of their labour of love. Several young minds have been impressed with the power of Divine truth; some of whom have been admitted to the holy Communion. The following account of the death of one of the children, affords the most pleasing encouragement: —

Ann Botcheba, a girl about twelve years of age, was admitted into the school something more than a year ago; and was in the upper class but one, where the stage of progress is perfection in all the answers, and in the proofs from forty to seventy. Her general disposition shewed itself more in reading than in needle-work; and it was not difficult for her to learn six or eight verses of a chapter while nursing the smaller children, during the absence of her parents at public worship; and this accounts for that readiness with which, in her conversation, she adapted Scriptures to her own case, during her affliction. Her temper, however, until within the last eight or nine months, was perverse and untractable; and was the occasion of great grief to her parents. About July last, having strongly betrayed that symptom of a degenerate and fallen nature, her parents conceived it their duty to correct her; and added chastisement to reproof. A week or two after this, the catechetical exhortation happened to be on the parable of the Wheat and Tares (Mat. xiii.); and on this occasion (as she said since her calamity) she was convinced of sin. Her parents observed, with pleasure, a great change of disposition, a readiness to oblige them, and a correctness of behaviour altogether; and which they supposed an effect of the Lord's blessing on their correction; but from what they have learned since from the child, it seems pretty evident, that it was owing to the work of the Spirit quickening the word of life. From that time her conduct has been as becometh the gospel of Christ: dutiful to her parents and teachers, loving to her brothers, and very attentive to the opportunities and means of grace.

She arose a little after six o'clock on Monday, March 7, to light the fire for her mother, as usual; in doing which her clothes unhappily caught fire; and before any effectual help could be obtained, she was so much burned as to presage the fatal consequence which did ensue. When the accident happened, her screams alarmed her poor mother, who ran down stairs, and endeavoured to quench the flame; which, with great difficulty and personal injury to herself, she did. The child exclaimed, "Oh, my Lord and my God, forsake me not now in the time of my trouble!" and then, addressing her mother, said, "Pray to the Lord Jesus for me;" and added, "Oh, it is hard work now! How long have I walked and sinned while others have been serving him!" and then repeated the same words, adding, "Oh, I suffer! but it will soon be over; there is a

mansion prepared for me." Her pains being very acute, she cried aloud for mercy, and repeated, "Blessed Jesus, wash me, wash me in thy precious blood!" — On her father (who had been sent for) coming in, he exhorted her to pray to God to forgive her sins; when she replied, "Father, he has!" The father hearing her avow this with such unexpected confidence, and fearing she might deceive herself, said, 'By what right?' She replied, "Christ has died for me, and rose again for my justification." This she pronounced with great energy, even with vehemence; and then added, "Come, Lord Jesus, come quickly." On beholding her mother weep, she said, "Oh, mother, weep not for me!"

It being found difficult to procure medical help in the neighbourhood (the people and neighbourhood are very poor) her parents proposed the hospital; and she appeared quite resigned to it. On being put into a coach, she made some appropriate remarks on her pain and sufferings; but these she bore with fortitude, for she looked at an object of greater suffering than hers, and that calmed her spirit; for she said, "What did Christ suffer? he sweat great drops of blood."—Was not this the teaching of divine wisdom?—When she arrived at St. Bartholomew's Hospital, she seemed impatient for the Saviour, crying out, "Come, Lord Jesus, come quickly." To her mother, "Weep not; a mansion is prepared for me." The conversations of her parents with her, while she retained her senses, were generally of the kind already mentioned. On being exhorted to patience, she replied, "He has given me patience, blessed be his holy name."

One of the persons who had taught her the catechism, called on her at the hospital, and found her in a very distressing situation; but quite resigned. He said, 'My dear child, it is probable this calamity may end in your death; pray to God to forgive your sins.' She replied, very calmly, "Sir, I hope he has forgiven them." — He then asked her, if she knew the way in which God forgave sin? Of which she seemed to have clear conceptions, and to give satisfactory answers. — On his exhorting her to patience and submission to the doctors, she said, "I have prayed for patience, and the Lord has answered my prayers;" and then, "The Lord is the best Physician." When under great pain, her mother being with her, and before the mortification came on, she exclaimed, "My Lord and my God!" and clasping her poor arms about her mother, cried out, "We are his people, and he is our God," — solicitous to include her parents in a blessing, of which she seemed to have a sensible enjoyment.

The last five days of her life were much interrupted with delirium; but the frame of her mind then was evidently happy. The last words which she was heard to articulate, were, "Father, forgive me;" and about half an hour afterwards she fell asleep in Jesus.

W. B.

MR. ROBERT BISHOP.

Departed this life March 14, at his house in the Spa-fields, in the sixty-first year of his age. He was born at Hamilton, in Scotland, in the year 1742, where he continued till about the year 1763. He then came to London; and, about seven years after, married the widow of Mr. Taylor, who kept a Norwich-crape and bombazeen warehouse, in London; which business he carried on with great credit, for the support of a large family, near thirty years, and then retired upon a moderate competency, which made the evening of his life close in peace. In the year 1780, when that dreadful spirit of anarchy and confusion broke out, Mr. Bishop proposed to his brother housekeepers, to arm themselves, and learn the military discipline. His proposal was cheerfully embraced: they formed themselves into an association, and appointed Mr. Bishop their captain. As a tradesman and public character, few were better known, or more respected; particularly on account of his punctuality. But as

a Christian, he shone the brightest. In his own house he had an altar erected for God. One evening in the week it was open for a few select friends, where they used to meet for prayer and praise, and which was continued to the time of his death, nearly twenty years; and from this private meeting much public good has resulted. That very excellent school, for the clothing and educating 100 poor children in the principles of the Protestant religion, which attends at Tottenham-court chapel, originated here. The number who met at that time was seven, heads of families; and, it is remarkable, four of whom died within the last ten months, in the comfortable expectation of that glorious rest that God has provided for them who love and serve him *. Three survive; one of whom writes this article.

It is in the recollection of many how well Mr. Bishop filled up the character of a principal conductor, or chairman, in many extensive societies, particularly that of the Protestant Association, which took place at the remarkable period before alluded to, 1780, where he always took the side for moderate and legal measures. For this he was well calculated, having a very respectable appearance. Indeed, he was endowed with a fruitful genius, a strong memory, and a great flow of words, strictly grammatical and correct: but, what is far better, he was blessed with a tender heart, a pitying eye, and a hand ever ready to relieve; and he particularly exerted himself as a friend to the parish-poor.

Towards the latter part of his life, he was heavily afflicted with a kind of nervous fever, which lay in his head, and precluded him from his former usefulness, for some months before his death; and tho' he was perceived to pray much, it was private, and without speaking to be heard by man. Some of his friends were greatly disappointed, who had formed a hope, that a life so usefully spent, would have been closed with a triumphant death. But this was not the will of God; all his faculties were shut up, and he was scarcely able to speak articulately for several days; but he seemed to have full possession of his senses to the last, and appeared much engaged with God in humble prayer. He was many years a member of the church of Christ under Mr. Hart in Jewin-street, who was succeeded by Mr. Hughes, Mr. Woodgate, and now Mr. Priestley, to whom Mr. Bishop was many years a deacon. T. B.

* Mr J. Brookes, of Tottenham-court Road; Mr. W. Phipps, of Holborn; Mr. J. Bangs, of Lyon's Inn; and Mr. Bishop.

MRS. ANN WILD,
OF LOUDWATER,

AFTER living many years in the most unremitted habits of friendship, sharing many of her comforts, and most of her sufferings, I have observed some excellent traits in Mrs. W's. character; some of which I would mention, not with a design to extol her, but to engage imitation. Her first impressions, I understand, were occasioned by the funeral sermon for Mrs. Lane, preached by the Rev. Mr. Grove. To her convictions she was open, faithful, firm, and persevering. She was opposed, yet stood her ground; and in time, the Lord brought opposing connections to unite with her in the cause of God and truth, in the year 1782. — Her piety was not of the superficial kind; she had strong exercices, dark seasons, sore temptations, but was not left without suitable aid and seasonable comforts. Her maternal trials are still in recollection; but long-delayed prayer was kindly answered.

On the 6th of February, 1802, died her son, a young man unhappily distinguished by almost every species of iniquity; who, after a long course of wickedness, broke the heart both of father and mother; yet, four months before he died, the Lord softened, changed, and renewed him; and he gave the most pleasing and satisfactory evidence, that the vulture was become a dove. I witnessed the change; and his parents had joy in his death, beyond the sorrows of their life: — but their wounds were too deep for

healing, his father died three months after, and his mother ten months after her husband. "Our days on earth are a shadow, and there is none abiding." Her complicated bodily afflictions were the counterpoise of her natural bias of mind, which was sensitive and quick; but her improper sentiments were very transient. In moral justice, she was exact to the smallest consideration. Her love to the people of God was not partial, she loved those of every name without distinction. Religious exercises in her own family she greatly enjoyed. The chapel was her delight while she had strength to reach it: there she saw her obligation to be her privilege. "Here," said she, "is my home." When she was prevented attending, she deeply felt the mercy of having the gospel nearer home; and how tender a mother she proved in that part of the Lord's Israel, to the sons of Levi, the dead has witnessed *, and the living can.

Her tenderness, sympathy, and liberality to the poor, Loudwater can testify, and its gratitude will not be silent: her mind was generous; no instance of kindness was left unnoticed; small offerings had ample returns. She had fixed her principles, and aimed to act from thence in firm and sincere friendship. As to divine things, her mind was teachable; she could receive instruction from a ploughman truly taught, with the same relish as from those who had drawn their knowledge from the schools. She had much to wean her from the love of life. In a letter to me, dated 25th of Feb. she said, "As to myself, I am very low; I have weight upon weight, pressure upon pressure; but the end is at hand; I cannot stand many more storms. If I had nothing to do but recline myself into the arms of death, a dismission from the body would be welcome; but I am weary of life, and yet not willing to die." But soon was her language altered! On my next and last interview, she repeated what had been upon her mind: "Hinder me not. Keep me not from my Father's house." On being assisted to come down stairs, she said, "Hitherto hath the Lord brought me; now speed my way." It was soon done. She died the 18th of March.

I am informed, that the day fortnight before, she expressed it the happiest of her life, in meditating on Is. xlii. 16, "I will bring the blind by a way that they knew not," &c. It may be asked, 'Had she no imperfections?' I reply, that she had no perfection; she could not have any as a believer sanctified but in part; but she was complete in Christ; and all her imperfections are dropped with her clay. Glory to God!

It is my sincere prayer, that her near relations may be bettered by her counsels; and in future life, imitate her laudable example.

Woburn. T. E.

DIED lately at Rotterdam, at a very advanced age, *Mynheer Cornelius Van Brem*, a gentleman not more eminent for every accomplishment becoming a member of society, and the successful merchant of one of the first commercial cities in Europe, than for all those graces which adorn the Christian. Never was the heart of man more sincerely engaged in any undertaking, than this devoted servant of Christ was in every thing which concerned the advancement of true religion in the world. He bore a part in the management when able, or assisted with his countenance and advice, in whatever plans were concerted for doing good to mankind. In him the Missionary cause has lost a zealous supporter; and the Rotterdam Society in particular, one whose attachment to its interest was not to be shaken by the convulsions of the state, nor altered by the changing situations of any thing beneath the sun. The arrival of the Evangelical and Missionary Magazines in Rotterdam, brought to him good news from a far country. His soul drank in their contents, like the parched land the refreshing shower. Nor could he be satisfied till his countrymen were made acquainted with the most material intelligence they contained. Accordingly, he used to translate them into Dutch, and publish them for the encourage-

* Late Rev. Mr. Brodbelt.

ment of all like-minded. Altho' he never was in this country, his acquaintance with our language, and the many excellent books in divinity he had read, the productions of British authors, prepossessed him much in our favour. With some valuable ministers in Britain he frequently corresponded, and constantly enquired after them, in terms which bespoke the warmest affection. Among many other pieces, translated by him into Dutch, and which have met with equal success in Holland as in England, were Booth's Reign of Grace, and Hervey's Theron and Aspasia; but his translations of similar works were numerous; for no sooner did he meet with any thing which pleased him, than he immediately set about it; and the writer of this article saw him busily engaged, although bordering on ninety years of age, and with an inflamed eye, translating "Dr. Rippon's Discourses on the All-sufficent Gracious Assistance of the Spirit of Christ," &c. In him likewise, the Scots Church of Rotterdam has lost one of her brightest ornaments. Although a native of Holland, that he might strengthen the hands and encourage the hearts of our countrymen in a foreign land, he became a member, and was, many years ago, chosen one of her elders. This trust he continued to exercise, to the satisfaction of all, till his death; which is much regretted by those eminent servants of Christ, Messrs. Ross and McPhail, ministers of the church, and every Christian in the country to whom he was known. R. O.

LIKEWISE died about the same time, Mr. James Maclean, father of the English Orphan, or Workhouse, Amsterdam. He had been in early life a private soldier, and afterwards a serjeant in the Scotch brigade, long in the service of the States of Holland; in which regiment, as likewise in others from that country, were found a remnant of those who feared the Lord and thought upon his name; some of whom are now scattered throughout the provinces, silvered over with years, and not only bearing marks of their earthly warfare, but enduring hardness as good soldiers of the Lord Jesus. How faithfully this worthy man executed the trust reposed in him, is known to many hundreds in Holland, and to a few in this country. The appellation applied to him was truly verified; for with parental care he watched over all committed to his charge, and had in return their unfeigned love. While scarce able to walk, and to appearance near his end, yet would he go about the duties of his office, in the exercise of morning and evening prayers, with a spirituality very different from many in such situations; who, because it makes a part of the rules and regulations of the establishment, regard it as a task, rather than a privilege. He also rejoiced to hear of the success of the London Missionary Society; and assisted it by his frequent fervent prayers.

It may be remarked, that both of these good men, with many others in Holland, deeply lamented the effects of French principles in that country;—and how justly they did so, only those who have had an opportunity of seeing their effects can judge. R. O.

APRIL 28th, died at Philadelphia, the Rev. Mr. Ustick, Minister of the first Baptist church in that city. His funeral-sermon was preached by his colleague, Dr. W. Rogers, from John xi. 11, "Our friend Lazarus sleepeth." He was in his fiftieth year.

RECENT DEATH.

SATURDAY Morning, June 11, died the Rev. Jeremiah Newell, Vicar of Great Missenden, &c. who preached the last sermon before the Missionary Society. We hope to present our readers with a short memoir of this excellent man in a future Number.

REVIEW OF RELIGIOUS PUBLICATIONS.

Periodical Accounts *relative to the Baptist Missionary Society*, No. XI. 8vo, 1s.

We have mentioned lately (in our Magazine for April) some encouraging circumstances in the mission of our Baptist brethren; and we have read, with much pleasure, the details in the present Number of their publication; the contents of which are as follows: —

1. Extracts from Mr. Marshman's Journal (addressed to Dr. Ryland.) The most remarkable circumstance here related, is the following: — About forty years ago, a man, by birth a cow-keeper, pretended to great sanctity, and to cure diseases by the *Charon Amreeta*, or "Immortal Water of his Feet." He is succeeded by his son Ram Dulol, who pretends to work the same miracles; and is so liberally supported by his devotees, that he lives in the style of a Rajah,— in a stately mansion, and surrounded with wealth and luxury. With this impostor they had an interesting conversation. His most distinguishing tenets are, "That *cast* is nothing, the debtahs nothing, the brahmans nothing;" yet his disciples comply with all the forms of superstition (which they call *Outward Work*); and maintain the horrid notion, that God, dwelling in us, is the author of all our sins. This man and his followers were much pressed to receive Bengalee Testaments; but in vain. However, as their principles tend to weaken the established superstitions, they are so far favourable to the propagation of the gospel. Of the manner in which the Missionaries attempt this, we have an interesting account in the following extract from this Journal, by Mr. Marshman: —

"May 16, Lord's Day. Going out in the afternoon to Chatterah, I asked Kemol the brahman, Whether he would like to accompany me? He complied with great readiness. I was the more pleased with this, as Chatterah is the residence of his wife, and her family; the governing branch of which had, a few days before, forbidden him the house, on account of his attachment to the gospel. We accordingly went to the village, attended with Petumbur senior, expecting our usual reception there, — contempt and ridicule. We walked slowly along the street till we came to a shop where a brahman was sitting, with large heaps of cowries before him. I accosted him, "Well, brahman, you seem to have a deal of money before you! Money is a good thing for this world; but for the other world we want something more." 'Oh,' said he, 'I want nothing but money! If I have that, I can secure my eternal welfare.' "How?" 'By doing holiness, and making offerings to God.' "And do you suppose that God is so poor as to need your money? No, brother; the God of the whole earth can need nothing from you. You may corrupt an earthly judge; but in the great day, when God will judge all men according to their works, you will find him incorruptible; neither will he regard any name; — sooders, brahmans, gooroos, and debtahs will then receive according to their deserts. Where will Seeb the adulterer, and Creeshnoo the liar, then appear? and what will you, their worshippers, do in that day? Now God calls upon you to receive mercy, through his Son, whom he gave up to death for sinners"—By this time a large crowd was gathered round us, to whom I turned, and amplified the above ideas. Kemol was, in the mean time, in the crowd, answering the questions put to him, with "Hear, weigh in your minds, judge." Petumbur, who was by me, being noticed by one of them as busy in explaining and persuading, was accosted with, 'Who are you? A Hindoo? What! eat with, and take the *cast* of the M'leech's?" He replied, "I have been many years among you; but I found neither love, truth, nor compassion. What is a man without these? I heard of this great word; I came, I examined, and have found substance."—This brought on a great deal of abuse, which Petumbur took very patiently; and, at last, he completely silenced this railing brahman, with, "Is anger a fruit of holiness, or of sin?" After spending a few moments in prayer, and distributing papers, we departed.

"In our way home, another brahman attacked Petumbur on his eating with us. He replied, "Nothing which God has made for food is forbidden; and what enters a man defiles him not: anger, rage, and lying make a man sinful." The man

was so cut down with this reply, that he went off in a rage. Not having taken Petumbur with me before, I could not help being pleased and thankful on such an occasion, to observe an old venerable Hindoo defending the truth with so much propriety and spirit."

Extracts from Mr. Ward's Journal.

"Serampore, April 10, 1802.—This day the people have been going about with ropes and canes in their sides, swords thro' their tongues, &c. I heard of two devices which were new to me: — One man thrust the stail of his umbrella through his tongue, and held it thus over his head as he walked and danced along. Another man had two dreadful snakes put through the skin of his arms, their heads being in his hands; but he suffered them to bite him shockingly. Their poisonous teeth, however, were cut out. — I also heard of one man who fell upon a sword, and cut himself dreadfully.

"April 12. A brahman, who has been here once or twice before, and who lives with Dulol, the famous leader of the new sect, came again to-day. He says that Dulol sent him to get baptized first; that Dulol will follow, and bring with him 100,000 of his disciples! We suspect the whole to be a tale of deception. This brahman talked of having been convinced of sin, and of taking refuge in Jesus Christ. He was very talkative; but Kemol made him a little more slow."

After these Journals, follow two Letters from Mr. Carey and Mr. Marshman to Mr. Fuller,—and the official Letter from the Missionaries to the Society; in the latter of which we have a list of the number baptized: being, thirteen natives, and four Europeans; beside eight natives, constant hearers, and several children growing up.

After this, we have several other Letters, full of piety and intelligence, which must rejoice the heart of every friend to the Missionary cause; and from two of Mr. Carey's letters we extract the following very interesting passages:—

"Calcutta, August 31, 1802.—A most encouraging circumstance has lately occurred, and which has much strengthened our hands. About three months ago, three Mussulmans came from a distance to hear the gospel, and requested that one of us would pay them a visit; which we promised to do after the rainy season, when the passages by water would be open. — About six weeks since, one of them, deputed by the rest, came again, to conduct any of us who could go. Brother Marshman was the only one who could undertake so long a journey; and a better could not have been chosen for the purpose. He therefore went; and took with him Petumbur Mittre and Pharut. The place where they live is in the district of Jessore, near the river Isamuty. Brother Marshman, on his arrival, found about 200 persons who have, for several years, rejected cast. They are Mussulmans and Hindoos, formerly of various casts. They were convinced of the folly and wickedness of both the Hindoo and Mussulman faith, but confessed that they were ignorant of what was right; and hearing of us, they were very desirous of knowing the gospel. Brother Marshman's reception among them exceeded all expectation. Many were gathered together, ready to hear the word when he arrived, having had previous notice; and they heard the word with a kind of pleasure and eagerness seldom seen in this country. They desired us to write to them, and to visit them, — promising to visit us when they can. In short, a hopeful prospect presents itself. — In returning home, Brother Marshman got intelligence of another body of Hindoo Dissenters, whom he determined to visit. He did so; and found that at another place, about a day's journey nearer home than the place he had visited, there are at least 2000 persons who have publicly renounced their cast. They received him with great pleasure, and were desirous of seeing him again." — — — —

"The late opening in the eastern part of the country, more than balances all our distresses. They have a society of upwards of 200 persons, who have rejected all worship of idols, and all honour to Mahomet; and, what is more, they reject many of the vices which other natives practise with an unblushing countenance. Since they have known us, the whole body of this people have received the Bible *as the word of God*: they meet together to read it, and to pray; and intend to erect a place for themselves, where they can meet for worship. They now also call themselves *Christians*, and esteem us as their brethren. — We really hope that some of them are truly converted; and indeed all of them, whom I have seen, appear to be seriously inclined. I trust they will ere long have a gospel-church formed among them. I was surprized to see with what facility they could turn to any place of Scripture: they did not seem to be more at a loss to find a passage, than a person would, who had been accustomed to the Bible all his days. The doctrine of the Trinity is peculiarly abhorred by Musselmans; and these people held a council, which lasted three days, to consider whether this doc-

trine could be admitted or not. It ended with an universal acknowledgement of it; yet, leaving it as a mystery, in the same manner as Christians do in general.

From the continuation of Mr. Marshman's Journal, with much pleasure we add the following short extract:

Nov. 11. We hear that Mr. Gericke, a missionary on the coast of Malabar (appointed by the Society for promoting Christian Knowledge) has been a journey into the Mysore country, and near to Cape Cormerin. Whole villages, it seems, have agreed to throw their idols out of their temples, and fit them up for the worship of the true God. It is said he preaches almost day and night; and has baptized more than eight hundred people.

The great importance of these extracts must be our apology for their length; we are desirous to give the most extended circulation to good news from so far a country; and can assure our Christian readers, that the whole accounts will highly gratify them in the perusal.

Periodical Accounts *relating to the Missions of the Church of the United Brethren*, No. XXXVI. 8vo, 1 s.

Though this be the 36th No. of the Brethren's accounts, it is the fourth only which has been printed for general circulation; the former publications being confined to subscribers to the mission. The contents of this Number are as follows:

1. A Diary of the Mission at Hoop, on the Corentyn. This contains many pleasing particulars; yet the mission has suffered greatly from the small pox. — Query, Would it not be a great blessing if the vaccine inoculation could be so far extended?

2. Diary of the Mission among the free Negroes at Bombay, in Surinam; from which we extract the following remarkable instance of a guardian Providence: —

On the 14th brother Mehr went with our own negroes to the Prapraba-creek, a voyage of two hours, to prepare some cedar-planks, cut two months ago, and convey them hither. They returned on the 17th, in very rainy weather, but in good health; and only complained that, during the nights, the bats had attacked and bit them. On the 19th, they set out again to finish their work, and took a live tortoise with them, which they meant to kill, and make a good meal of in the wood. Having tied this creature so fast to one of the posts of their hut, that it could not possibly disengage itself and escape, the negroes went to a place about an English mile off, to get some fish. They do this by means of a species of wood, which is cut small, worked into powder, and strewed upon the water. The poison contained in it stupifies the fishes, and causes them soon to appear as dead, swimming on the surface. Brother Mehr was meanwhile employed with the cedar-planks, till overcome with fatigue, he lay down in the shade, near the tortoise, and slept about an hour. During this time, a tyger came to the place, tore the tortoise off the pole, and dragged it into the wood; brother Mehr remaining fast asleep, on awaking and perceiving what had happened, he was much alarmed, and thanked the Lord for the gracious preservation of his life, while in the power of such an animal. He adds, however, that it was a lesson to him to be more cautious in future in so dangerous a situation. The negroes soon arrived, and brought so large a quantity of fish, that they could not consume them all; and the tortoise was not missed. On the 22d, they returned home with their cargo of planks, and a fish called Haymar, one of the largest and best fishes in this country, weighing 20lb.

To this we add the following example of sweet Christian simplicity and piety:

Aug. 3. In the evening-meeting, the fourth and fifth chapters of the second Epistle of Paul to the Corinthians were read and expounded. After it was over, John Arabini, Joshua and Andrew, our oldest negroe brethren, sat down on the bench before our house, and immediately entered upon a spiritual conversation. Brother Wietz sat down by them, and heard them, with tears of gratitude, thanking the Lord for what he has done in the hearts of some of this most idolatrous nation. It may not be unpleasant to our readers to see a part of their simple conversation inserted.

John Arabini said, "It is inconceivable what our Saviour made of such a man as Paul was before his conversion: what a teacher he became, though he had been the greatest persecutor of Jesus and the believers; and how he could write such things as we have just now been hearing in the church. And what has not our Saviour done for us! I was the leader at every dance and merriment, as you all know. You also know, that, as heathen, we indulged in every abomination, in

gluttony, and drunkenness. I was the chief drummer; and you, Joshua, and you, Andrew, were the chief singers and noise-makers. Our women and children danced with us; and thus we spent whole nights in every kind of profaneness and wild uproar. We also carved idols in wood, or formed them of clay; consecrated them, put victuals and drink before them, commended ourselves to their protection, and fell down with our children prostrate before them, addressing them with great earnestness, and mentioning to them our desires and wants, which, however, only regarded earthly enjoyments. We thought we were doing right; but were worshipping the Devil. And yet God had mercy upon us. He would not that we should be lost eternally." The other two brethren confirmed all this, and exclaimed,—"O, merciful Lord! receive a thousand thanks and eternal praises, that thou hast sent teachers unto us, or we should have yet been in the same darkness." John added, "Which of us then thought, that we should be one day sitting on this bench, singing unto the Lord?" He then began to sing several verses, treating of the unmerited grace of Jesus. This loud singing brought more brethren, and sisters, and children together, who stood around us. Andrew said, "Our Saviour sweated bloody sweat in the Mount of Olives for us. He has delivered us from sin and eternal judgment. O, let us love him with our whole hearts, and no more grieve him as we have done! O, how I mourn that I am still so far behind!" John then began to sing the verses:

"Thy blood so dear and precious,
Love made thee shed for me," &c.

Andrew then gave out some more verses; and the conversation continued afterwards for a long while upon the fall of man and his redemption through Christ Jesus.

No. 3, 4, and 5, are Letters from the free negro, Christian Grego, from Antigua, and from Bavian's Kloof; all which will be read with much pleasure by those who love our Lord Jesus, and wish good success to the Missionary Work.

The last article contains various accounts, from which we extract only the concluding paragraph.

6. The number of brethren and sisters employed in the missions of the brethren, in various parts of the world, towards the close of the year 1802, is as follows:

In the Danish West India Islands, in	six settlements,	32
In Greenland,	three ditto,	16
In Antigua,	three ditto,	17
In St. Kitts,	one ditto,	4
In Jamaica,	three ditto,	8
In Barbadoes,	one ditto,	2
In Tobago,	one ditto,	2
In South America,	four ditto,	24
In Labrador,	three ditto,	25
Among the Indians in North America,	three ditto,	19
Among the Hottentots at the Cape of Good Hope,	one ditto,	10
Near Tranquebar,	one ditto,	2
	In all,	161

On the whole, we also cordially recommend this Number to the perusal of our readers; and if a Gazette, which relates a signal victory, tho' at the expence of thousands of lives, be read with avidity and pleasure, with how much interest ought we to read the bloodless victories of the gospel, as detailed in the Missionary Accounts of the United Brethren, the Baptist Society, and the Missionary Society in London? The latter publication, being nearly formed into a volume, is intended for review in our next Number.

The Poor Man's Commentary *on the book of Genesis, by the Rev. Dr.* Hawker, *12mo, price* 1*s.*

THE idea of publishing a Commentary on the Bible for the Poor, and in so cheap a form, certainly does honour to the benevolence, as well as the judgment of Dr. Hawker. The poor man who, either by his own industry, or the benevolence of a friend, possesses that inestimable treasure, a Bible, and who is anxious to understand its sacred contents, and compare spiritual things with spiritual, will feel many obligations to this popular Writer, whose plan comprizes the following interesting particulars:—First, An introduction to every book, and a table of contents to each chapter.—2. References to other passages of Scripture, by way of illustration; with occasional elucidations and remarks.—3. Reflections at the close of each chapter, by way of improvement.

It was said of two celebrated commentators, Coccelius and Gro-

tius, that the one found Christ every where, and the other no where. Dr Hawker is of the former school, and Jesus is the name which he every where "delights to honour;" so much so, that we fear, in some instances, he has overlooked the primary and literal sense, to introduce allegories, which can hardly be justified. He writes, however, with great modesty; and the general design is so good, and its tendency so excellent, that we earnestly hope the author will be spared to prosecute his design, and that it may be a standing blessing to the church, especially its poorer members.

A Collection of Hymns *from various thors, intended as a Supplement to Dr. Watts's Psalms and Hymns. By* G. Burder, *ninth edition, enlarged and improved, pott* 32*mo*, 1*s*. 6*d*. *bound. Demy* 24*mo*. *fine paper, with a portrait*, 2*s*. *bound.*

The sale of eight preceding and considerable editions, sufficiently expresses the public opinion on the utility of this Supplement to the labours of Dr. Watts, which supplies the various subjects and metres wanted in his psalms and hymns, without burthening congregations with an expensive volume. In this edition the work is increased, by about fifty additional hymns, chiefly as the editor imforms us, on the grand topic of redeeming love.

We are authorised to add, that, as the former edition has been sometime out of print, this is the only one now extant with the editor's knowledge, or which is published under his inspection.

A Probationary Sermon, *preached in the chapel of the Lock Hospital. Dec.* 12*th* 1802. *By the Rev.* W. B. Williams. 8*vo*. 1*s*.

"The author's idea of a probationary sermon is, that it should contain a faithful outline of the preacher's sentiments; especially, if there are any points, on which an after-declaration of them may be attended with disappointment, if not dissatisfaction. He also apprehends, that such a discourse should be studiously plain, in order that his future endeavours may always exceed, rather than fall short of his present exertions. Under these impressions the substance of the following pages was delivered;" and the sermon is now reprinted "at the desire of several governors." Of the discourse itself, we can say no less than that it fully answers the author's ideas of what it should be; and we might add, much exceeds the modesty of its pretensions.

Pardon of Sin in the Blood of Jesus: *a Sermon preached in Philadelphia. By* J. M. Mason, *of New York*, 8*vo*. 1*s*.

A few copies only of this discourse having been imported from New York, gives us another opportunity of paying a tribute of respect to the talents of the author, whom we have repeatedly had occasion to commend. The manly eloquence and energy of this discourse have been admired by those literary characters who dislike its evangelical doctrines.

LITERARY NOTICES.

THREE Volumes of the Posthumous Works of the late Dr. *H. Hunter* (containing Sermons, Lectures, &c.) with his Life, are in the press.

Mr. James, of Bristol, has been long engaged in a general History of the Baptist Congregations in Bristol, which he is preparing to publish by subscription. The following recommendation is subjoined to the proposals. "The sufferings of the Dissenters in the reign of Charles II. cannot fail to be interesting to their descendants. The above work will, we suppose, contain more information on that subject (especially as it relates to the city and neighbourhood of Bristol) than any thing which hath hitherto appeared. We therefore heartily unite in recommending it to the attention of the public." Signed by Dr. Ryland, Messrs Jay, Bicheno, Fuller, Hall, Wilks, Hey, Estlin, Lowel, Knight, Palmer, and Button.

Mr. Jefferson, of Basingstoke, hath also issued proposals for a small volume of Poems and Essays on Sacred, Moral, and Literary Subjects, to be published by subscription.

[Our Monthly List of Publications is unavoidably deferred.]

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

By Dispatches just arrived from *Otaheite*, dated August 12, 1802, we have the pleasure to learn, that the Missionaries remained in health and peace, as at the date of the former dispatches, July 8.

We have also the pleasure to communicate the following interesting intelligence concerning Dr. Vanderkemp and his associate, Mr. James Read; for which the public are indebted to Mr. Kay, surgeon of his Majesty's brig, the Penguin, which was stationed in the Bay of Algoa, from the month of May to the end of September 1802; during which period, this gentleman had frequent intercourse with them. It appears that a considerable progress has been made in the Missionary settlement at Bota's Place, which is about eight miles from the Bay: — that a number of houses have been erected by the Hottentots, on a plan superior to those which they have before been accustomed to build; — and that this work continues principally to occupy them. They subsist partly on the stores which the government has kindly supplied them with, and partly on wild fowl, which abound in that country; — such as geese, turkeys, pheasants, partridges, &c.: and being furnished with implements of agriculture, and possessed also of land, which the government has given to the settlement, to the extent of an hour's ride every way, there is reason to believe that they will be able to provide themselves with the means of subsistence, in sufficient plenty, after their present stock is exhausted. They already have began to raise both wheat and rice. The exemplary conduct of the Doctor, and his unwearied attention to the good of the natives, has conciliated their confidence in an unbounded degree; and every intimation of his will is regarded with the most prompt obedience. In the attempt made by the government to bring back the runaway Hottentots, the character of probity and good faith which he had acquired, was the principal means of accomplishing it, as they refused to confide in any other individual. The good effects of the establishment are already apparent in the improved morals of the natives, — their order and cleanliness, both in persons and habitations, as well as in their sobriety and industry. About 200 of them constantly attend divine worship; which, at present, is conducted in a barn: their attention is serious, and their psalmody remarkably harmonious. But they worship also in the open air; and the simple and venerable appearance of the good man in the midst of his family, leading their devotion, on a lawn surrounded with shrubs, and enlightened by the beams of the moon, is particularly interesting. Mr. Read passes a great part of his time at Algoa Bay, and exercises his ministry among the English soldiers, who are stationed at that place; and who are said to be very attentive to his discourses. Beside this, he is assiduously engaged in the instruction of children, whose progress in reading and writing is very satisfactory. — Monsieur Le Moens, the commandant of the garrison, manifests very high respect for them both, and shews them every kind attention.

From the Accounts published by the United Brethren, and by the Baptist Mission Society, we learn, that the Missionary work goes on prosperously in various parts of the world; but for particulars we must refer to those Accounts, and to our Review of them in the preceding pages.

By an extract of a letter, with which we have been favoured, from Dr. Rogers, of Philadelphia, dated May 12, 1803, we have the pleasure to learn that a very considerable revival of religion prevails in that city; — that the

Spirit has been evidently poured from on high, — and that the different congregations have had many accessions, particularly the Presbyterian church, under the ministry of the Rev. Mr. Milledolar; who is described as a young man much esteemed by all the denominations, and zealously devoted to the cause of God. Dr. Rogers adds, "A few weeks since, our church was visited by an extraordinary black man, from Virginia, the Rev. Jacob Bishop, a regularly ordained Baptist minister, aged about forty-seven. He appears to possess astonishing mental powers, and great piety. His deportment humble and consistent, his principles truly orthodox, his address ready and energetic. He was greatly followed and deservedly admired; so that we see, although the Ethiopian cannot change his skin, God can change his heart, and "speak by whom he will speak."

Circulating Welch Charity Schools.

Of the institution and plan of these schools, we gave a particular account in our Magazine for 1798, p. 29, 231.

From a report lately printed, it appears that thirteen teachers are now employed, and that 566 children are instructed; the whole expenditure of the past year being little more than 100l. Since the commencement of this excellent institution, 5534 children have been taught in these schools.—Subscriptions are received at the Bank of Glynn, Mills, and Co. London.

ASSOCIATIONS.

April 5, 1803, the West Kent Association held their Half-yearly Meeting at Maidstone, for the Encouragement of Itinerant preaching in the Villages; when the accounts were stated, and an enquiry made into the state of the places where preaching has been introduced; and, from the information received, there appears to be ground of encouragement to pursue the object of their union. The itinerant preacher employed in this district being called to serve a particular church, it was resolved, to enquire after another. Mr. Rogers, of Eynsford, preached on Gal. iv. 18.; and Messrs. Beaufoy, Slatterie, Stanger, &c. prayed. The next Meeting to be held at Maidstone, on Tuesday, October 25; to meet for business in the forenoon and afternoon; and a sermon to be preached in the evening, by Mr. Arnold.

The General Meeting of the Somerset Association was held at Wellington, May 25. Mr. Magor, of Glastonbury, preached in the morning, from Rev. i. 6, "And hath made us kings and priests unto God;" and Messrs. Harrington, of Winsham; Pittard, of Martock; and Golding, of Pitminster, filled up the other parts of the service.—In the afternoon, Mr. Small, of Axminster, preached from 1 Cor. i. 8. "Who shall also confirm you unto the end," &c. Mr. Hendebourch, jun. (student) and Mr. Gale, the county missionary, engaged in prayer. The evening service was begun by Mr. Tozer, of Taunton; when Mr. Priestley, of Shepton Mallet, preached from Acts xxviii. 15. "When the brethren heard of us, they came to meet us," &c; and Mr. Paul, of Castle Cary, offered up the concluding prayer. The next General Meeting is to be held at Bruton, the last Wednesday in May, 1804. Mr. Pittard and Mr. Tyreman to preach.

May 30 and 31, was held at Oxford, the first Annual Meeting of the Association of Baptist Congregational Churches in this and the adjacent counties. The Meeting was very numerously attended; the accounts of the general state of religion were encouraging; and the public services were accompanied with pleasing tokens of the Divine Presence. The preachers were Mr. Coles, of Bourton Mr. Holloway;

of Reading; and Mr. Philps, an independent minister of Newbury. Their subjects were Psalm cxxxvii. 5, 6.; Psalm cxxii. 3.; 1 Pet. v. 5. The next association is appointed to be held at Chipping-Norton, Oxon. on the Monday and Tuesday in Whitsun week, 1804.

June 1, 1803, was held a Meeting of ministers at the Baptist Meeting in WINSLOW, Bucks. Mr. Scraggs, of Buckingham, began in prayer; Mr. Reynolds, of Nash, preached from Eph. vi. 11; and Mr. Castleden, of Wobourn, in Bedfordshire, concluded in prayer. Mr. Scraggs preached in the evening, from Col. iii. 10.—The meeting was well attended; and it was a pleasant, and, we trust, a profitable season.

The WILTS Association hold their next Half-yearly Meeting at Trudo-hill, near Frome, on Tuesday, the 26th of July next.

ORDINATIONS.

April 27, Mr. *John M'Gibbon* was set apart to the pastoral office over the congregation of Protestant Dissenters, at Birdbush, Wilts. Mr. Sedcole, of Swanage, introduced the service by prayer and reading the Scriptures. The introductory discourse was delivered by Mr. Adams, of Salisbury, who asked the questions and received the confession of faith; Mr. Weston, of Sherborne, offered up the ordination prayer, accompanied with the imposition of hands. The charge was delivered by Mr. Bogue, of Gosport, from John iv. 38.; Mr. Bennett, of Romsey, presented to God the intercessory prayer. The charge to the people was delivered by Mr. Cox, of Fareham, from 1 Thes. v. 12—15. The services were closed by the supplications of Mr. Williams, of Wincanton. The congregation reassembled in the evening. Mr. Bogue prayed; Mr. Bennett preached from Luke viii. 18.; and Mr. Penell, of Mere, closed the day by prayer.

The preceding evening, Mr. Loader, of Fording-bridge, preached from Ezek. xxxvi. 37.; and Mr. Morren, of Shaftsbury; and Mr. Bannister, of Wareham, prayed.

Since the death of the Rev. William Armitage †, the church assembling in Queen-street, Chester, has been destitute of a stated pastor, till the recent choice of the Rev. *Ebenezer White*. This union was publicly recognized, May 19. Mr. Johnson, of Warrington, introduced the service by prayer and reading appropriate portions of Scripture; Mr. Ralph, of Liverpool, prayed the general prayer; Mr. Roby, of Manchester, delivered a discourse from 2 Cor. iv. 5.; and Mr. Lewis, of Wrexham, preached to the people, from Phil. ii. 29.—In the evening, a double lecture was preached by Mr. Davies, of Liverpool, from Mat. v. 8.; and Mr. Ralph, from Gal. iii. 21, 22.; Mr. Williams, of Northwich, concluded the services with prayer.

June 1, the Rev. *J. Dawson*, was ordained to the pastoral office of the church of Christ, at Dudley, Worcestershire, when the following ministers were engaged in the different parts of the service: Mr. G. Elliott, of Coventry, introduced the service by prayer and reading the Scriptures; Mr. Ob. Bennett, of Atherstone, stated the plan of a gospel-church, and asked the usual questions; Mr. T. Grove, of Walsal, offered up the ordination prayer; Mr. J. Moody, of Warwick, gave the charge; Mr. J. Brewer, of Birmingham, preached.

June 8, the Rev. *Thomas Hitchin* was ordained to the pastoral office, at Bromstone, Staffordshire, when the following ministers were engaged: Messrs. Chester, Wilson, Burder,

† A Memoir of that eminent Servant of God, appeared in the second volume of the Evangelical Magazine.

Moseley, Williams, and Sissons. A church is now formed and settled in a place, which, being very distant from all the means of grace, was, a few years ago, remarkably ignorant and profligate.

In the evening of the same day, a new chapel was opened at Newport, in Shropshire, the former being obliged to be pulled down. Part of the same ministers engaged.

April 8, 1803. In the afternoon, a small church of the particular Baptist denomination, was formed at Camberwell, near London. In the evening there was a public meeting; at which several ministers from London were present, to recognize and improve the important union. Mr. *Carr*, who has statedly supplied the people for some time, having accepted the call of this infant church, was, on the 1st of June, solemnly set apart by imposition of hands. The service was introduced by Mr. Gray (assistant to Mr. Booth) who read a portion of Scripture and prayer; Mr. Thomas Thomas stated the nature of ordination, and asked the usual questions; Mr. Carr then delivered an account of his religious sentiments; Dr. Jenkins, of Walworth, prayed the ordination prayer, and addressed the pastor, from Acts xx. 27; Mr. Coxhead, of Wild-street, prayed; Mr. Upton, of Blackfriars, preached to the people, from 1 Peter v. 10.; and Mr. Ready, of Peckham, concluded with prayer.

CHAPELS OPENED.

Jan. 4, 1803, was opened Bethesda chapel, *Liverpool*, a new and commodious place of worship, erected by the Independent congregation under the Rev. John Ralph, late of Cleck Heaton, Yorkshire. Three sermons were preached by the Rev. P. S. Charrier, W. Roby, and S. Bradley, of Manchester, from Ps. xc. 16.; Phil. i. 17.; and 1 Cor. xii. 27. Messrs. Johnstone, Davies, Sharp, Bruce, and Alexander, engaged in prayer in the different services.

A private house was opened for preaching, in the ancient town of *Corfe Castle*, on the 20th of January last, by Mr. Bannister, of Wareham. Mr. Sedcole of Swanage, and Mr. Bannister, have engaged to preach there alternately, every fortnight.

May 5, 1803.—A neat and commodious place of worship was opened at *Cross-Street*, near Manchester. In the morning, Mr. Hanforth, of Gatley, introduced the service by reading the Scriptures, and by prayer; and Mr. Bradley, of Manchester, preached from Ps. lxxxix. 15.—In the afternoon, Mr. Theodosius, of New Windsor, near Manchester, prayed; and Mr. Roby preached from Ps. cxviii. 25.—A chapel was very much wanted in this populous village; and there is a pleasing prospect of usefulness.

We have the pleasure to hear, that the chapel at *Teignmouth*, Devon, built by the late Rev. Mr. Holmes, of Exeter, is again opened for public worship, after having been shut up for a considerable time. The people are now favoured with a regular minister, the Rev. Mr. Trap; and we hope the great Head of the church will be pleased to bless his labours in that place of genteel resort.

DOMESTIC INTELLIGENCE.

We are very much concerned to learn that an Act of Assembly has been passed in Jamaica, which subjects all persons "not qualified according to the laws" in that island, and who shall "presume to preach and teach in any meeting or assembly of negroes, or people of colour," to be "deemed and taken to be rogues and vagabonds;" and accordingly, such are liable to be apprehended and committed to the

common gaol; and upon conviction before three magistrates, may be "committed to the workhouse, there to be kept to hard labour; for the first offence, one month, and for every subsequent offence, six months each."—If a slave, the penalty for the first offence is the same, and for each succeeding one a *public flogging*;—if a white, to suffer such punishment as the "court shall *see fit to inflict*, not extending to life."—Pained as we are by this information, we feel confident in the guardian care of Providence; and are persuaded that no Prince of the House of Brunswick will sanction any laws which tend to rekindle the flames of religious persecution.

APRIL 29th, the Bishop of London held a visitation of the clergy at St. Martin's Church, where a Sermon was preached by the Rev. Gerrard Andrews, rector of St. James's, Westminster, from Rom. xi. 13. "I magnify mine office:" after which his Lordship delivered a charge to the clergy.

ON Sunday afternoon, May 15, Mr. Frey, a converted Jew, now under the tuition of Mr. Bogue, for missionary labours, preached a sermon to the Jews at Sion Chapel, from Gen. xiii. 8 "And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, &c. for we be brethren." The texts referred to in the discourse, were first recited in Hebrew, and then in English. A prodigious congregation was collected, among whom were observed about two hundred of the children of Abraham. After the sermon, several of them came into the vestry, and spoke in a friendly manner to the preacher.

Tuesday morning, May 31st, the Rev. Richard Cecil, A. M. preached before the Society for Missions to Africa and the East, at Blackfriar's Church, from Isaiah xi. 3. "Prepare ye the way of the Lord." The moral state of the heathen, the means, which it is our duty as Christians to use for their salvation, and the motives to stimulate us to the use of such means with energy and fervour, formed the leading branches of his discourse. In delineating the character of a Missionary called and sent of God, Mr. Cecil paid an honourable tribute to the memory of the late venerable Mr. Swartz, the Danish Missionary, who died in India, Feb. 13, 1798. —The church was well filled, and many evangelical clergymen and dissenting ministers were present.

The Rev. W. B. Williams, late Curate of High Wycomb, succeeds Mr. Eyre, as Minister of Homerton chapel.

The Rev. Watts Wilkinson, chaplain to the Haberdashers' Almshouses at Hoxton, is appointed, by the Haberdashers' company, to the Lectureship of St. Bartholomew behind the Royal Exchange, vacant by the death of the late Dr. Finch.

It is a circumstance worthy of general notice, and peculiarly encouraging to the ministers of the gospel, that, of late years, a generous attention has been shewn by the British churches to the widows and families of deceased pastors. In addition to former instances of this kind, it is with pleasure we record, that the sum of 1621l. has been raised by the congregation and friends of the late Mr. Maurice, of Fetter Lane, London, for the use of his family.

The death of the Rev. Mr. Newell (mentioned in our Obituary) who has left a widow and three children, totally unprovided for, will give another opportunity to the religious public, who, we trust, "are not weary in well-doing," to testify their regard to the Lord Jesus, by their kindness to the bereaved and distressed family, of one of his most humble and faithful ministers. Benefactions, we understand, will be received by O. Oldham, Esq. of Brook-House, Holborn; and by the Rev. Mr. Wilks, of Old-street Road.

The Rev. George Burder, late of Coventry, is removed to London, having been recently chosen Secretary to the Missionary Society, and final Editor of this Magazine, instead of the late Rev. Mr. Eyre. He has also accepted an unanimous call from the church, late under the pastoral care of Mr. Maurice, above mentioned.

MISSIONARY HYMN.

The Words and Music by W. Barr.



"And now, my pleasure is,
That ye should first repair
To much-belov'd Jerusalem,
And my great grace declare."

Bless'd Friend of guilty man!
And can it ever be,
That mercy even most extend
To those who murder'd thee!

Yes;—for the mandate is,—
"See that ye first repair
To much-belov'd Jerusalem,
And my great grace declare."—

Ah! Lord, methinks 'tis strange
That favour should be shewn
To the base Jews!—and yet their deeds
I too have often done!

They pierc'd (with cruel hate)
Thy hands, and feet, and side:
And so have I, and could, with them,
Thy dying groans deride!

Then wond'rous Jesus! why
Did I thy mercy know?
For this sole reason,—Sov'reign Grace
Decreed it should be so.

THE LORD'S PRAYER.

Our Father, God! who art in Heav'n,
To thy great name, be rev'rence giv'n!
Thy peaceful kingdom wide extend;
And reign, O Lord, till time shall end!

Thy sacred will on earth be done,
As 'tis by angels round thy throne;
And let us ev'ry day be fed
With earthly, and with heav'nly, bread.

Our sins forgive, and teach us thus
To pardon those who injure us.
Our Shield in all temptations prove,
And ev'ry evil far remove.

Thine is the kingdom to controul,
And thine the pow'r to save the soul:
Great be the glory of thy reign;
Let ev'ry creature say, Amen!

NEMO.

ON THE PROSPECT OF DYING.

At thy command I meekly yield
My body to the dust:
Jesus! I trust in thee alone,
And know in whom I trust.

Fix thou the time (the time is fix'd
In the divine decree);
Call when the time is fully come,
And I will answer thee.

My flesh and soul to thee I've giv'n
In their united state:
And is it more to trust thee, Lord,
With each when separate?

I claim thy promise here below,
To dwell on earth with me:
Shall I not trust the word that says,
"Where I am thou shalt be?"

Thy glorious angels stood prepar'd,
Soon as the beggar dy'd,
His parting spirit to convey
To faithful Abr'am's side.

Those morning stars thro' all my way
Have been my daily ward:
And will they not, when loos'd from clay,
Convey me to my Lord?

O glorious faith! that bears the soul
Above desponding fear;
Lab'ring to reach the heav'nly goal,
And panting to be there.

J. W

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REVP J. SIBREE

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THE

EVANGELICAL MAGAZINE.

AUGUST, 1803.

MEMOIR
OF
THE LATE REV. JOHN ERSKINE, D. D.

If honourable birth and personal endowments,—if amiable manners and extensive benevolence,—if early and exemplary piety and unremitted zeal, during a long and laborious life;—if any, or all these qualities combined, can give weight and interest to character, Dr. John Erskine must be ranked among the most eminent persons of the age in which he lived.

This excellent man was descended from two of the most ancient houses in the peerage of Scotland; and his nearest relations belong to some of the most distinguished and respectable families of that country. His father, Mr. Erskine of Carnock, who will always be mentioned as a man of superior worth and eminent talents, was an advocate at the Scotch bar; and, for some time, Professor of Scotch Law in the University of Edinburgh. His "Institutes of the Law of Scotland," in five folio volumes, as a book of authority and of profound information, is well known to have placed his name among lawyers of the first rank.

Dr. Erskine was the eldest son of this respectable man; and will be allowed to have added, in no small degree, to the honour of his family. His noble soul animated a feeble and slender body; and yet, through the goodness of Providence to the church, and to the world, he was enabled to sustain many severe shocks of adversity; and was preserved, with his faculties unimpaired, till he had outlived almost all his contemporaries.

His original talents were far beyond the ordinary standard. He was distinguished by the unusual extent and comprehension of his understanding; by the acuteness, the accuracy, and the perspicuity of his reasonings, and by the general clearness and solidity of his judgment.

Dr. Erskine feared God from his earliest youth. Even when at school, though he excelled as a scholar, he had a settled

delight in the duties of devotion, and in reading and studying the word of God; and as it points out the tendency of his mind, it is not unimportant to mention, that, in these favourite exercises he was frequently employed, while his class-fellows were engaged in their youthful amusements.

In choosing the ministry of the gospel as the profession in which he was ambitious to employ the talents which God had given him, it was manifest that his motives were of the purest kind; and that he sought not the advantages of this world, but "the profit of many, that they might be saved." This choice did not at first meet the views of some of his respectable relations. They recommended to him the study and profession of law, as more suitable to his rank in life, and as opening to him a surer prospect of acquiring the distinctions to which it entitled him. To enlarge his stock of knowledge, as well as to gratify their wishes, he submitted to receive an education for the Bar; and, there is no doubt, that, from this circumstance, he derived considerable advantages, of which he availed himself through life.

But theology was all along his favourite study. He adhered firmly to his purpose, unshaken by the view of any worldly disadvantage he could sustain by means of it; and when he obtained a licence to preach the gospel, which was in 1742, one of the first texts from which he preached, was this, "I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." He was full of this sentiment, and never departed from it; persuaded, not merely that true religion is the only source of substantial and permanent enjoyment, but that the meanest office of usefulness in the church of God, is in itself highly honourable; and that, in respect of dignity, of utility, and of personal satisfaction, the ministerial function, rightly discharged, is to be placed above the most splendid secular employments.

He was ordained a minister of the gospel, and became minister of the parish of Kirkintilloch in 1744. In 1753, he was translated to the borough of Culross; and was brought from thence to Edinburgh in 1758, where he was appointed minister of the New Greyfriars church, and afterward of the Old Greyfriars, in conjunction with the celebrated Dr. Robertson, who had been his fellow-student.

At these different places he enjoyed the esteem and affections of his people. They were proud of having a man of his rank, piety, and learning for their minister; and deeply lamented his removal from them. They were delighted and improved by his instructions in public and in private; and the poor and distressed, of every condition, who had been relieved by his charity, or consoled by his sympathy and advice, loved him sincerely; and long after spoke of him with gratitude and respect. His attention to the duties of the pastoral office was

exemplary; and such as could not but secure the attachment of a discerning people. He was ever ready to assist them with his counsel: — he grudged no time, and declined no labour that could be employed in their service.

No man had a keener relish for the pleasures of conversation; but in these he did not indulge, considering his time as the property of his hearers. At college he had made great attainments in classical learning; and gave proofs of a capacity formed to excel in the walks either of Literature or of Science. Through the whole of his life, he retained a fondness for these pleasing studies; but he never suffered his pursuit of them to interfere with employments of a nobler and more important nature. He withdrew from company to his closet, not to enrich his mind with the stores of ancient wisdom, or to extend his fame by productions on subjects of taste and genius, — but to edify the church with works of piety, and "to bring forth, out of his treasure, things new and old," for the benefit of them that heard him.

Whilst he faithfully discharged the laborious duties of the ministerial office, he was not negligent of literary studies. They were not permitted to engross much of his time; but they did not pass without a proportionable share of regard. Of this, many proofs might be given. We shall, however, only mention two: — the first is, That no books of merit, either on the subject of literature or science, were published, which he did not read; and, that as he obtained the earliest information of the state of knowledge abroad, so many foreigners, of eminence for their piety and learning, were indebted to him for copies of new and valuable British works, of whose existence they often received the first intimation by the arrival of his present. But, besides this fact, we have another evidence of the same truth, equally indubitable, and not less to the Doctor's honour; namely, his own publications. Between 1742, the year in which he was licensed, and 1798, the year in which his sermons appeared, the literature of Scotland had suffered a complete revolution. In nothing was the change more apparent than in the manner in which the services of the pulpit were conducted. At the former period, sermons abounded with diffuse illustrations; and were disgraced by colloquial phrases, and vulgar provincialisms. In these later years, pulpit-composition has attained a dignity and elegance, of which our forefathers had no conception. Whoever, therefore, reads the Discourses of Dr. Erskine, which, in purity and energy of style, no less than in precision of thought and originality of sentiment, may challenge a comparison with any contemporary sermons*, must be sensible that their author, whose education had been completed sixty years before their publication, must have paid no common attention to literary composition, who could watch the

* See our Review of them, Vol. X. p. 68.

variations of taste, keep pace with its improvements, and adapt his productions to the style of the day. Such must be the inference of every one who examines the work in question. But this conclusion, honourable as it is to his memory, is short of the truth.

To his praise, let it be subjoined, that he did not servilely imitate the refinements of others, or allow himself to be passively borne along with the stream of fashion. His labours contributed to accomplish that revolution to which we have just now alluded, and to form that standard which we admire. He indeed had nobler objects in view than the bare information of the literary taste of his countrymen. But he was not, however, by any means indifferent to this object. In the detached sermons which he printed when a country-clergyman, there was a propriety and correctness which had never been exhibited in any religious productions of North Britain, and which was scarcely surpassed in the English language at that time. His Theological Dissertations, which appeared so early as 1765, contain several masterly disquisitions on some highly interesting branches of Divinity. The subjects indeed did not admit a display of eloquence; but throughout the whole, he has shewn great soundness of judgment, as well as an intimate acquaintance with the doctrines of the gospel, and history of the Christian church.

Indeed, as we have already hinted, with him, Learning was only the handmaid of Religion. He gave the latter the first place in his regard; and cultivated other pursuits only so far as they qualified him for the more competent discharge of his pastoral functions, and enabled him to promote, with greater success, the eternal interests of man. These were the objects, towards the accomplishment of which, he directed every power of his mind; and nothing on earth ever gave him purer satisfaction, than to see the salutary effects of his own ministrations, or to hear of the progress of religion in foreign parts. About the time that he obtained licence, a remarkable concern for religion had appeared in the States of North America. To obtain the most early and authentic intelligence relative to that great event, he commenced a correspondence with the principal agents in that affair. Nor was his epistolary intercourse confined to American Divines. He soon established a communication with several men of distinguished piety on the continent. This correspondence, which he assiduously cultivated during the whole of his long and laborious life, was at last carried on with many of the successors in the third and fourth generation, from his first correspondents. Besides requiring much time to answer the numerous letters he received from abroad, his acquaintance with foreigners multiplied his labours in another respect. In consequence of having thus rendered himself so extensively known, and of his general character being so high,

the friends of many eminent deceased divines, were solicitous to put the manuscripts of their relations, which had been intended for the press, into his hands. The trouble which attended the revisal and correction of many of these publications, was immense. But his active and benevolent spirit shunned no toil that promised to be productive of general good. To his voluntary labours in this way, the religious world is indebted for the greater part of the works of Presidents Edwards and Dickenson, of Stodart, and of Fraser of Alness.

Such was his desire to obtain information of the state of religion, morality, and learning, that, besides this correspondence with foreigners, which he had early established, and constantly maintained; at a very advanced period of life, by his own private application, he made himself master of the Dutch and German languages. These opened to him treasures of which he had hitherto but little knowledge. The fruits of his labours in these fields, soon appeared in the first volume of "Sketches and Hints of Church History, and Theological Controversy, chiefly translated, or abridged from Modern Foreign Writers, Edinburgh, 1790." A second volume was published in 1797. These volumes contain the most extensive, interesting, and authentic information respecting the state of religion on the continent, which has of late been presented to the Christian world. When the last volume appeared, the times were peculiarly eventful. The nations of Europe were convulsed, and ruin was threatened to every ancient institution, religious or political. Men saw with terror the progress of revolutionary principles. But while they contemplated with astonishment the events of the past, and the horrors of the present, they were insensible to half their danger. A plan had been formed, and matured in secret, for the subversion of religion, and for the overthrow of the political establishments of Europe. Dr. Erskine, in his Researches into the State of Religion and Morals on the Continent, detected the existence of this horrid association, and was the first that gave the alarm to his countrymen *. Professor Robison and Abbe Barruel, soon after investigated its rise and progress, and unfolded its designs. Their patriotic labours were not in vain. Many good men, imposed on by the specious appearance it assumed, who were ready to give it their support, were thus recalled to a sense of reason and duty; and a thoughtless multitude, who, though not destitute of natural conscience, are ever fond of change, shrunk with horror from their wishes, when they saw the principles of that new system of politics and religion completely developed, which they were about to substitute in place of the old one. When, in consequence of this disclosure, the effects of these dark designs were averted, and reason and order in these latter years prevailed,

* Preface to Sketches, vol. 2. p. 6, 7, 8.

the heart of the good old man, who loved his religion, and who had studied and admired the British constitution, overflowed with gratitude and joy. Ever after, he reflected with satisfaction on his having contributed to save the nation from such calamity, and to preserve her present privileges.

His zeal to advance the interests of religious truths, led him likewise to take a principal share in the business of the Society in Scotland for propagating Christian Knowledge, of which, so long as his strength remained, he was an active and useful member. When, through the infirmities of age, he was unable to attend its meetings, such was the confidence which the directors had in his information and judgment, that when any difficulty occurred in the management of its affairs, they were in the habit of consulting him at his own house.

His feeble bodily constitution soon felt the approach of old age. For many years past, his appearance was that of a man whose strength was gone. For several winters he had been unable to preach regularly; and for the last thirteen months of his life, he had not preached at all. Before he was entirely laid aside from public duty, his voice was become too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look, and the energy of his manner, bespoke the warmth of his heart, and the vigour of his mind. His mental faculties remained unaffected by his bodily decay. His memory was as ready, his judgment as acute, his imagination as lively, and his inclination for study as strong as in his youthful years. To the last hours of his being, he was busily employed in those pursuits which were the business and pleasure of his life. Since 1801, he had published five numbers of a kind of periodical pamphlet, entitled "Religious Intelligence from Abroad;" and on the week before his death, he sent his bookseller notice, that he had collected materials for another number. His great modesty and diffidence in his own talents, rendered him averse to publishing much of his own, while he was ever ready to bring forward the works of others. The public regretted that he spent his time in labours of this kind; and his friends remonstrated against the impropriety of his depriving the world of the benefit of his own productions. He felt the force of these remonstrances, and, in 1798, published his Doctrinal and Occasional Sermons, one volume, octavo; after which, he was engaged, as his health permitted, in preparing for the press a volume of Practical Discourses, and a work of a similar nature with his Sketches of Church History and Theological Controversy. The sermons, it is expected, will soon appear: but, owing to a peculiar obscurity in his hand-writing, the great mass of his other manuscripts will be lost to the world.

While thus actively and usefully employed, his life was fast hastening to a close. No acute disease announced his dissolution; his death was sudden, but gentle and easy. In the

circumstances of it, the words of Dr. Young seemed to be realized,

" ——— Heaven owns her friends
" On this side death, and points them out to man."

On Tuesday the 18th of January last, he was occupied till a late hour in his study. About four o'clock on the morning of the 19th, he was taken ill. The alarm was immediately given to his family; but before they could be collected around him, he expired. — " Mark the perfect man, and behold the upright; for the end of that man is peace."

His body was interred on the 25th, in the new burying-ground, Greyfriar's church-yard. The hearse was followed by a large number of mourning-coaches, passed through a vast concourse of the populace, who had assembled to view the funeral of their venerable and beloved pastor.

On the Sabbath following, the subject of his death was improved from many of the pulpits in Edinburgh. At the request of his widow, his much respected friend Dr. Davidson, preached in the Old Greyfriar's church, to a numerous and afflicted audience, a suitable discourse from 2 Tim. iv. 7, 8.

Dr. Erskine married the Hon. Miss Mackay, daughter of Lord Rae, who survives, with one son and three daughters, to lament his loss.

In his temper, Dr. Erskine was ardent and benevolent. His affections were warm, and his attachments perpetual. His piety was constant and lively; and, while he exhibited in his conduct a beautiful example of the graces and virtues of that religion of which he was a minister, he enjoyed, in a high degree, the cheering hopes which the faith of the gospel inspires. He was remarkable for the simplicity of his manners, and for that genuine humility, which is the attendant and brightest ornament of real greatness. His beneficent deeds, which were very numerous, and remain a precious memorial of him, were performed in the unostentatious manner of that charity which "seeketh not her own." He was never ashamed to avow his own convictions of the truth: and, while he put the most candid construction on the motives of those who differed from him in sentiment, he maintained his own principles with firmness. In the General Assembly of the Church of Scotland, he was considered as a leader of the popular party. There, however, his openness and integrity of character, secured him, what few have enjoyed, the confidence and affection of his friends, and the esteem of his opponents. Of the high reputation to which his virtues had raised him, no proof more decisive can be given, than a circumstance which occurred during the disturbances in Edinburgh, in February 1779, occasioned by the celebrated bill, proposed at that time to have been introduced into Parliament, for the repeal of the penal statutes against the Catholics in Scotland. The furious mob, which, in defiance of the military, had assembled in the College-court, with the in-

tention of demolishing the house of Principal Robertson, became quiet at his approach; and, in consequence of his exhortation to them, desisted from their purpose.

Dr. Erskine's independence and liberality of mind, deserve to be particularly mentioned. These were qualities that shone conspicuously thro' the whole of his life; and which he possessed in so eminent a degree, that many thought he carried them to an extreme.

Considering the time Dr. Erskine spent in the minute discharge of a very extensive and laborious office, it may seem astonishing that he could read and write so much as he did. They, however, who had the happiness to know him, and saw how he husbanded his time, wonder not so much at the amount of his labours, as at the manner in which his feeble constitution underwent the fatigue. Like his Divine Master, he seemed ever to think himself bound to be about his Father's business. A saying of his own, fresh in the memory of many of his friends, was the maxim that governed his conduct: — "Action is the rest of the soul."

Dr. Erskine was the last of an old school of divines in Edinburgh, who were an honour to the age in which they lived; many of whose names will be perpetuated in the history of their country to the latest generation.

Rev. Sir, *To the Editor.*

I LATELY spent a few profitable moments at a Christian friend's house, when the conversation turned on the subject of *desiring death, its lawfulness, &c.* — It would much gratify me, if any of your friends would write a short essay on this important topic, and explain from what source such a desire should arise, in order to constitute it right.

Your inserting the above, will greatly oblige

NARCISSA.

ANSWER TO A QUERY

IN OUR MAGAZINE FOR APRIL, PAGE 137.

"How may we discover a call to fill any particular situation in the dispensations of Providence?"

THE determination of God respecting the particular posts he has assigned his people to occupy, is not so clear and obvious at first view, as many seem to wish it had been, without reflecting that this intricacy is to answer several very important ends. Were the path of duty easily discoverable at first sight, where would be the occasion for faith in many instances;

for prayer, for direction, or patience to wait for divine interposition? But it is an enquiry familiar to the righteous,—"Shew me the way in which I should walk;" for uncertainty begets fear, and fear begets misery. The first query, therefore, is very useful and interesting: for, as an elegant writer has observed, "The Governor of the universe is perpetually varying and determining our duties by the dispensations of his providence, the condition in which he fixes us, and the connexions which sometimes, by a train of marvellous occurrences, he leads us to form*." But, to return, I humbly conceive we may discover a call in Providence,—by God's word, by careful self-examinations in the exercise of prayer, by patiently waiting, or by attention to wise counsel.

I. By God's word.—The determinations of God in his providence, are all "*according to his word.*"—God does not assign us any station incompatible with the exercise of those tempers and dispositions which he requires and communicates. It has been often judiciously observed, that what some denominate "Openings in Providence," are Satan's baits. To explain:—Something offers, pleasing to corrupt nature, lucrative; and we endeavour forthwith to persuade ourselves it is a call in Providence, without examining what advice God gives us in his word. There I am commanded to come out, and be separated from sinners. And will he call me to a post where I am to have sinners for my companions and associates? The word of God enjoins contentment with food and raiment; and shall I eagerly exchange a situation, where I have the enjoyment of gospel privileges, for one where these advantages will be diminished, because therein I am likely to acquire wealth? The intelligent Christian will readily perceive this might be branched out into a vast variety of particulars relative to ourselves, our children, marriage, &c. and in each and every case that can arise, God's most blessed word is a light to our feet, and a lamp to our paths!

II. Careful self-examination should always precede a change in our post. Is this remove chosen by my self-will, or any other corrupt disposition? Have I suitable talents and ability to fulfil the duties of this new station? For God never sends us on a warfare at our own charges; but if he calls to any situation, he communicates ability for its duties. I have often thought it a good criterion in this respect, to enquire,—When is it that I desire this or that circumstance, or change in my situation most? When I enjoy most communion with God, when my mind is most spiritual and heavenly, or when the world appears to have gained an ascendency? Let every one determine this point for themselves; and, I apprehend, it will go a good way towards ascertaining the point in question.

* Jay's Wedding Sermon, page 1.

III. A most important direction on this subject is, *Pray constantly.* David expected divine direction as to his duty, in answer to his prayers: — "Cause me to know the way wherein I should walk; for I lift up my soul unto thee †:" and other similar examples from Scripture might easily be adduced. If we persevere in humble believing prayer, we shall assuredly be kept from every wrong and hurtful step; and be able to discover the way of duty. The way of man is not in himself; "it is not in man that walketh to direct his steps:" and this proves the wisdom and necessity of praying for divine direction and guidance.

IV. Be patient; dread a hasty determination:—"Every *rash* step is a *wrong* one." "The Lord's time," says dear Mr. Newton, "is like the time of tide, which no human power can either accelerate or retard; though it tarry, *wait* for it." It is true, circumstances may demand a prompt decision; but this is not often the case. In most important changes we have time for self-examination, prayer, and patient waiting: and after calm investigation, the aspect of a subject is frequently most wonderfully varied. He that believeth in God's word and over-ruling providence, shall not make haste.

V. Finally. Listen to the counsel and advice of superiors and others, capable of advising. The headstrong and perverse, those who will follow the bent of their own inclinations, are often punished by the possession of what they eagerly desired. "He that hearkeneth unto counsel is wise," saith Solomon. Consult your friends and parents, if they still survive, and are competent to counsel you: and observing these directions, in an humble spirit, you shall be led in a right way. "For good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment, and the meek will he teach his way."

Westminster. S——.

† Psalm xxvii. 11. lxxxvi. 11. cxliii. 8, 9, 10.

ANECDOTE
OF ARCHBISHOP USHER AND MR. RUTHERFORD.

THE eminent Archbishop Usher being once on a visit in Scotland, heard a great deal of the piety and devotion of the famous Mr. Sam. Rutherford, who, he understood, spent whole nights in prayer, especially before the Sabbath. The Bishop wished much to witness such extraordinary down-pouring of the Spirit; but was utterly at a loss how to accomplish his design. At length, it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr. Rutherford's house, and asked if he could get

quarters for a night, since he could not go to other houses at so late an hour for that purpose. Mr. Rutherford consented to give the poor man a bed for a night; and desired him to sit down in the kitchen, which he did cheerfully. Mrs. Rutherford, according to custom, on Saturday evening, that her servants might be prepared for the Sabbath, called them together, and examined them. In the course of examination that evening, she asked the stranger, how many commandments there were? To which he answered, 'Eleven.' Upon receiving this answer, she replied, "What a shame is it for you! a man with gray hairs, living in a Christian country, not to know how many commandments there are! there is not a child of six years old in this parish, but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant; but lamented his condition to her servants: and after giving him some supper, desired a servant to shew him up stairs to a bed in a garret. This was the very situation in which he desired to be placed, that he might hear Mr. Rutherford at his secret devotion. However, he was disappointed; for that night the good man went to bed, but did not fall asleep for some hours. The stranger did not go to bed, but sat listening; always hoping to hear Mr. Rutherford at prayer: and at length, concluding that he and all the family were asleep, the Bishop thought, if he had been disappointed of hearing another offering up his desires to God at a throne of grace, he would embrace the opportunity himself; and poured out his heart to God with so much liberty and enlargement, that Mr. Rutherford, immediately below him, overheard him; and getting up, put on his clothes. Should this have awakened Mrs. Rutherford, she could have suspected nothing of his design, seeing he rose commonly every day at three o'clock in the morning; and if she could have heard one at prayer afterwards, she would have naturally concluded it was her husband. Mr. Rutherford went up stairs, and stood waiting at the garret-door till the Bishop concluded his devotion: upon which he knocked gently at the door; and the other opened it in surprize, thinking none were witness to his devotion. Mr. Rutherford took him by the hand, saying, "Sir, I am persuaded you can be none other than Archbishop Usher; and you must certainly preach for me to-day, being now Sabbath morning. The Bishop confessed who he was; and after telling Mr. Rutherford what induced him to take such a step, said he would preach for him, on condition that he would not discover who he was. Happy union of souls, although of different persuasions! yet not marvellous. God makes but two distinctions among mankind,—the righteous and the wicked.

Mr. Rutherford furnished the Bishop with a suit of his own clothes, and early in the morning he went out to the fields; the

other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. Rutherford found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the kirk; and the Bishop had for his text (John xiii.34) "A new commandment I give unto you, that ye love one another." A suitable subject for the occasion. In the course of his sermon, he observed that this might be reckoned the eleventh commandment. Upon which Mrs. Rutherford said to herself, "That is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship, the strange minister and Mr. Rutherford spent the evening in mutual satisfaction: and early on Monday morning the former went away in the dress he came in, and was not discovered.

Glasgow. M. O.

REMARKABLE APPEARANCE OF PROVIDENCE IN FAVOUR OF A PERSECUTED MINISTER.

The Rev. Joseph Stennet (great-grandfather of the late Dr. Samuel Stennet) was a faithful and laborious minister; but his dissent from the established church exposed him to a considerable share of persecution. Yet the Lord, whom he served, and who knows how to deliver the godly out of temptation, was pleased to afford him deliverance in the following extraordinary manner:

He dwelt in the castle of Wallingford, a place where no warrant but that of the Lord Chief Justice could reach him; and the house was so situated, that religious assemblies could meet there for worship without any danger of legal conviction, unless informers were admitted, which care was taken to prevent. A Justice of Peace in the neighbourhood, highly incensed at this, resolved, together with a clergyman, upon a conviction of the offence by suborning false witnesses. Several persons were accordingly hired to swear that they had heard prayer and preaching there, though they had never been present. Mr. Stennet, finding an indictment laid against him on the Conventicle Act, founded on the oath of several witnesses, and being well assured that nothing but perjury could support it, was resolved to traverse it; and accordingly did so. The assizes were held at Newbury; and when the time approached, his adversaries greatly triumphed in their expected success. But the scene was suddenly changed. News came to the Justice, that his son at Oxford was gone off with a player: this prevented his attendance. The clergyman, who was determined to be present, and boasted of the service which would

be done to the church by the prosecution, was removed by sudden death. One of the witnesses, who lived at Cromish, was prevented by a violent disease, of which he afterwards died. Another of them fell down and broke his leg, and so was hindered. In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing. He was a gardener, who had been frequently employed by Mr. Stennet at day-labour, but who had never been admitted in the meeting: this man was expected to be a very material evidence, and was kept in liquor several days for that purpose. But coming to his reason just as the assizes drew on, he went about the town, exclaiming against himself for his ingratitude and perjury; and absolutely refused to go. So that when Mr. Stennet came to Newbury, neither prosecutor nor witness appearing against him, he was discharged of course.

It is a dangerous thing to obstruct the free course of the gospel, and oppose the ministers of it. Let persecutors remember the words of Jesus Christ,—"Saul! Saul! why persecutest thou me? it is hard for thee to kick against the pricks:—" that is, it is as foolish and fruitless, wounding and destructive, as it would be to kick with your naked heel against briers and thorns, spurs and spears. [Κεντρα] And let the preachers of the gospel take courage; for if Christ will work, who shall hinder it?

ON THE LAW OF GOD.

By the law of God, we may understand what it has pleased God at any time to reveal, as the rule of conduct for mankind; in distinction from what he has revealed for their encouragement in the performance of it. This is commonly called the Moral Law; but is not distinguished by that term, from what respects our conduct toward God; nor limited to what is commonly called Morality. Differences of opinion, and consequently disputes, have arisen among pious people concerning the design and proper use of this law. It may, therefore, be of considerable advantage, to consider with candour and simplicity, a subject so important in its nature, notwithstanding the frequency with which it may have been discussed.

The first design of the law of God, might be to make known his just and holy character. It is only so far as God is known, that his authority is likely to be revered, or his goodness to be prized. It is only so far as we obey what appears in our various circumstances, to be his will for our conduct, that we can reasonably regard ourselves as resembling God. "Be ye holy," he has said, "because (and as) I am holy."

A second view of the Lord's design in giving his law, is for our practical direction, how to promote his glory among our fellow-creatures. His glory appears, from the scriptures, to have been his design in all his works and ways. No other object was worthy of infinite perfection. But the knowledge of his perfections, as afforded by his holy, just, and perfect law, can only be carried into effect by us, so as to influence others, by a conformity to his precepts. We are therefore enjoined, whatsoever we do, to glorify God.

Our personal safety and happiness, is an object very inferior to the general advancement of the glory of God; but is inseparably united with it. It becomes us, therefore, to consider God as divulging his will for our conduct, with a view to our greatest honour and blessedness, here and hereafter. "In keeping his commandments, there is great reward."

But the law of God is not to be considered merely as a directory. Human laws are sanctioned by an authority which ensures the punishment of transgressors. How much more the divine law? Under the Mosiac dispensation, every outward commission of sin was requited with temporal penalties, and in various cases with death. In that more awful dispensation of the divine law, which is promulgated in the New Testament, the clearest and strongest denunciations are given of future and endless punishment for the sins of the heart. A further design of God's law, is therefore evidently to awaken the sinner's conscience to a sense both of his guilt and his danger, in having incurred the curse of him who destroys both soul and body, and casts them into Hell, as well as to deter from the practice of sin by the terrors of eternal judgment.

It is obvious, that a law worthy of God must exceed the capacity of a depraved creature to fulfil. To man in a fallen state, it therefore cannot be designed to make known a way of future happiness and glory; but it must be directed to the needful purpose of producing humiliation, self-despair, and earnest desire for a salvation suited to the extremity of his wants.

Hence, the law is adapted to prepare the sinner's mind for a cordial reception of the gospel of Jesus Christ; to rejoice that salvation is by grace, through faith, and that not of ourselves, but the gift of God; and to flee to the Redeemer, as possessing every attribute of power and grace, that his guilt, pollution, and helplessness require,

The design of the law of God does not end where salvation begins: it is profitable for the instruction, the admonition, and the sanctification of the believer. He beholds with reverence and delight, what before was an object of terror and distress. He admires and he loves God's law. He discovers in it the beauty of holiness; and desires to contemplate it as perfectly exhibited in the pattern of Christ, and exalted in honour by his

work and sufferings, that he may be changed into the same image. The promise and the experience of the Holy Spirit, working in him to will and to do, with the certainty of acceptance through faith in the all-sufficient Mediator, render his yoke easy and his burden light; while a constant sense of short-comings overwhelms with holy shame, fills with gratitude for abounding grace, and prompts to ardent desire for the increase of God, and the everlasting fruition of his presence.

RABKASHER.

ORIGINAL LETTER
FROM THE REV. R. ROBINSON, LATE OF CAMBRIDGE, TO THE REV. G. WHITEFIELD.

Rev. Sir, and much honoured Father in Christ,

I AM ambitious of obeying your kind desire (by my mother) of writing to you, though I am sensible of my utter unworthiness of speaking to any of God's people; yet, when I consider the relation dear Mr. Whitefield stands in to me, I mean that of a spiritual father, if I am born again of God (which my proneness to evil, and backwardness to the things of God, often makes me doubt) under soul troubles, had I access, I should naturally flee to him for direction. Permit me, Sir, to inform you, it is now six years ago, since Curiosity first drew me to hear you. I confess, it was to spy the nakedness of the land I came,—to pity the folly of the preacher, the infatuation of the hearers, and to abhor the doctrine. But, ah Sir, God arose, and "had mercy upon Zion; for the time to favour her, yea, the set time was come." The text you took was, "O, generation of vipers! who hath warned you to flee from the wrath to come?" Instead of hearing for others, as I intended, I was enabled to hear for myself, and to discover what a deplorable situation my soul was in. I went pitying the poor deluded Methodists; but came away envying their happiness. I thought the calm of their faces bespoke a serenity of mind, to which I was a stranger; and which, I thought, did I possess, I could look persecution in the face, and say, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage!" But here lay the cause of my sorrow:— I constantly attended the Tabernacle for two years and seven months; cut down for sin, groaning for deliverance, and yet dare not say, Christ was mine! Alas! thought I, to be despised by all my friends here, and then lost at last, O how hard is my lot! I thought then the Lord had dealt very bitterly with me; though since, I find it was all in mercy. At the end of that time the Lord was graciously pleased to let me experimentally know the happiness of that person whose iniquities were covered, and to whom the

Lord will not impute sin. Since that time, I have sometimes sunshiny, sometimes cloudy and dark days to my soul; but all my satisfaction is this, "The foundation of God standeth sure;" and, I believe, when he brings his people from this dark Egyptian world to Heaven, he will not leave a hoof behind; but of all that are given Christ, he will lose nothing. O, my soul exults in the faithfulness of God! and when my heart is overwhelmed within me, it is my desire to be led to the Rock that is higher than I am. O, my dear Sir, how many additional trials have I met with, since God has called me to prophecy to his people Israel! I can feelingly say, what was said of the Israelites, "The soul of the people was much discouraged, because of the way." A sight of my ignorance in judgment, my coldness in affection; my life so little agreeable to that dear pattern whom I love, though I cannot imitate as I would; the worth of people's souls, the necessity of earnestness and seriousness in soul-affairs, and my insufficiency for these things, discourage me: yet I dare not say, "The Lord has been a barren wilderness to me;" though I have been a barren tree to him, year after year. I trust, Sir, the fields are white, ready to harvest; and O! what an honour it is to hear God say, "Put in the sickle, the harvest is come." How often do I tremble, lest I should run before I am sent! yet I dare not say the Lord has left me without witness; — multitudes of people come to hear the word, both in Norwich and the country; and the Lord is searching his sheep by the word, and causing many to come forth from darkness to light. O, Sir, one shout of a king among us, what work it does! Many people would rejoice to see you, Sir, in this city; and we solicit our Lord for it, and trust, in his due time, to see you. Dear Sir, don't forget poor Norwich at the throne of grace. The cause of God is low here; and though God gives us a little reviving again now, yet my soul is pierced through with many sorrows, to see the present situation of affairs. Dear Sir, help us, by your prayers, that pure and undefiled religion may gain ground again, and the things that remain, and are ready to die, be strengthened. I hope, Sir, you will excuse my long letter; and interpret the freedom I take, as flowing from that sincere love in my heart, which, as my spiritual father, I must bear towards you. I trust, you will look on me as one of your children, surrounded here with trials; and favour me with a line or two of instruction, reproof, correction, or what you think proper: and now, Sir, wishing you prosperity, to be an instrument of bringing many sons to glory, I beg leave to subscribe myself

your very affectionate,

though most unworthy, son and servant,

Norwich,
May 10, 1758.

R. ROBINSON.

ORIGINAL LETTER

FROM THE LATE DR. CONYERS TO A SON IN THE FAITH.

My dear Child,

This day was designed for other employment than this; but the severity of the weather has confined me to my fire-side, and afforded me an agreeable opportunity of conversing an hour or two in this manner with my child. I thank my God that he was pleased to refresh your soul with his divine grace; and, for a few days at least, to enable my child, as it were, to see his God, tho' it was at a distance. How my heart rejoiced to find such an acknowledgment from yourself! Oh! there are blessed things laid up for you. Rich mercy! Plenteous redemption will be yours! It is not far off, and it is sure. If I judge from my own heart, you will be pleased to hear from me; and the very thought of affording you one drop of comfort, though it were but for a moment, made my heart burn within me for an opportunity of writing.

My dear young man, I love you; and though you know it as well as I do, yet it pleases me to tell you I love you. I love you in the bowels of my dear and blessed Master;—I love you, because he loved you, and bought you with his blood; — I love you, because you love him, and are one of his dear children;— and I love you, because he has been graciously pleased to make you one of mine. Again, I thank him, because you had liberty to thank him. Oh that the blessing may be bestowed on you again! and it will, and I know it will, abound in you more and more. Oh! why does my child yet complain? If you cannot rejoice in possession, rejoice in hope; "the Strength of Israel cannot lie." But you want faith; and what then? Look and see, whose is the gift of faith. Is it not God's? Yet you are out of the way. Never keep sorrowing because you want faith; but go to him, that you may have it. You know how earnestly he inculcated it upon his disciples: "Where is your faith?" "O ye of little faith!" And if you remember, he, in like manner, in his word, calls us to repentance, to love, and obedience; none of which graces we can possibly exercise till he giveth us the power. In full trust then upon his faithful word, let us venture into his presence, that he may help our unbelief; that he may grant us repentance unto life; that he may shed abroad his love in our hearts, which alone can kindle ours; that he may sanctify our hearts, and enable us to bring forth fruit unto holiness; that our end may be everlasting life.

My dear young man, in the ever blessed Jesus you will find a supply for all your wants! yes, even for your want of faith! Trust and try therefore,—trust and pray; pray, that you

may be enabled to pray. Be sure you be acquainted with the word of God,—converse with him frequently there,—lay up in your heart such precious promises as are applicable to your distressed soul. With them in your eye, you may look forward to the perfect man in Christ Jesus; but if you do not keep them before you, the great distance of perfection will be apt to discourage you; but, with them in your view, you will boldly press on from one promise to another, till, through the grace of God, you will make them all your own.

I long to see you. The Lord Jesus grant, that then, and always, both you and I may be found in him. How my heart glows when I think of that eternal kingdom, where we shall be with one another, and with him who is the deliverer of his people; and, I hope, the beloved of our souls, for ever and ever!

My dearest lad, I beg your thanksgiving to God, for his very tender mercy to me, one of the most sinful of his creatures, and most unworthy of his ministers. RICHARD CONYERS.

LETTER FROM AN ITINERANT MINISTER.

To the Editor.

Sir,

The following Letter was sent from a Minister in the country, to a Gentleman in London, near eleven years since. As it is fraught with instruction to every Christian, and particularly encouraging to Itinerant Preachers, I send it to you, hoping you have a spare place in your valuable Miscellany. Yours, &c. LYDIA.

My good friend Mr. S. *July* 30, 1792.

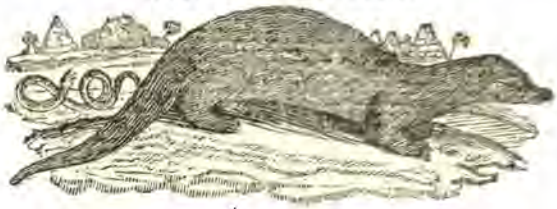
I AM happy that I fell into your hands: — when I was in trouble, you were kind. I hope you, Mrs.S., son, and daughter are well. I have been taught of late to live by faith more than ever;—it is a happy life indeed! very difficult for the poor to learn,—and may be still more difficult for the rich; yet it is as needful for the one as the other. I must, of necessity, be where, and do what God calls me to. I find God is still with me, — he does still feed me and mine. Now and then, when I am still, and leave all to him, he sends me something handsome, or rather comfortable, from an unexpected quarter; but when I fret, and murmur, and rage, and storm, he sends me nothing but a rod; or, like a backslider, as I then am, he fills me with my own ways. Good God! how wonderful art thou! Oh how I would trust thee, love thee, live upon, and be devoted to thee!

Last Lord's Day evening, I walked near seven miles to preach at one of our dark towns. I stood up in the broadway, and preached in the face of a loaded gun, from the parable of the

Rich Man and Lazarus; and came home when I had done. The gun did not go off until I had almost done; nor did I fear it, except a little at first sight. Had I been killed, I should have gone to Heaven;— not to blame the man, but to praise God. My love to you all,

ABRAHAM G——.

THE NATURAL HISTORY OF THE ICHNEUMON*. WITH REFLECTIONS.



THE divine Psalmist tells us, that "The works of God are sought out, of all them that have pleasure therein;" and such discoveries must be doubly sweet, when, in addition to the gratification of our innocent curiosity, as it respects the works of Nature, we are enabled to discover traces of the divine wisdom and goodness in their formation and economy; and it is assuredly our own fault if these escape us in any individual subject of enquiry.

The Ichneumon is a native of Egypt, Barbary, and the Cape of Good Hope. Its length, from the tip of the nose to the end of the tail, is from twenty-four to forty-two inches, of which the tail takes near the half. Its colour is pale reddish grey, each hair being mottled with brown or mouse-colour. The eyes are of a bright red, the ears almost naked, small and rounded, and the nose long and slender. The tail is very thick at the base, from whence it gradually tapers almost to a point, where it is slightly tufted. The hair is hard and coarse; and the legs are short.

In Egypt, the Ichneumon is considered as one of the most useful and inestimable of animals; being an inveterate enemy to the serpents, and other noxious reptiles, which infest the neighbourhood of the torrid zone. It attacks, without dread, that most fatal of serpents, the *Cobra di Capello*, or Hooded Snake; and, when it receives a wound in the combat, instantly retires, and is said to obtain an antidote from some herb; after which it returns to the attack, and seldom fails of victory. It is a great destroyer of the eggs of crocodiles, which it digs out of the sand; and even kills multitudes of the young of those terrible creatures. It was for this reason that the ancient Egyptians ranked the Ichneumon among their deities.

It is sometimes domesticated, and kept in houses in India and Egypt, where it is found more useful than a cat in destroying vermin. It is easily tamed, is very active, and springs with great agility on its prey. It will glide along the ground like a serpent, as if without feet. Some-

* See Animal Biography, Vol. I. 296, &c.

times it sits up like a squirrel, and eats with its fore feet; catching any thing that is flung to it. It is a great enemy to poultry; and will feign itself dead till they come within its reach. It is said to be extremely skilful in seizing the serpents by the throat, in such a manner as to avoid receiving any injury. — Lucan has beautifully described the address of this animal in conquering the Egyptian asp: —

"Thus oft th' Ichneumon, on the banks of Nile,
Invades the deadly Aspic by a wile.
While artfully his slender tail is play'd,
The serpent darts upon the dancing shade;
Then, turning on the foe, with swift surprize,
Full on the throat the nimble seizer flies.
The gasping snake expires beneath the wound;
His gushing jaws with pois'nous floods abound,
And shed the fruitless mischief on the ground.

I had (says M. d'Obsonville) an Ichneumon very young, which I brought up: I fed it at first with milk; and afterwards with baked meat, mixed with rice. It soon became even tamer than a cat; for it came when called, and followed me, though at liberty, into the country.

One day I brought to him a small water-serpent alive; being desirous to know how far his instinct would carry him against a being with which he was hitherto totally unacquainted. His first emotion seemed to be astonishment mixed with anger, for his hair became erect; but, in an instant after, he slipped behind the reptile, and, with a remarkable swiftness and agility, leaped upon its head, seized it, and crushed it between his teeth. This essay, and new aliment, seemed to have awakened in him his innate and destructive voracity, which, till then, had given way to the gentleness he had acquired from his education. I had about my house several curious kinds of fowls; among which he had been brought up, and which, till then, he had suffered to go and come unmolested and unregarded: but, a few days after, when he found himself alone, he strangled them every one, ate a little, and, as appeared, had drank the blood of two.

In a wild state, the Ichneumon is said principally to frequent the banks of rivers; and, in times of flood, to approach the higher grounds and inhabited places, in quest of prey. It is reported to swim and dive occasionally, in the manner of an otter, and to continue beneath the water for a great length of time. Its voice is very soft, somewhat like a murmur; and, unless it is struck or irritated, it never exerts it. When it sleeps, it folds itself up like a ball; and is not easily awaked.

These animals are short-lived, but grow very rapidly. In our temperate climates, they cannot, without great difficulty, be either reared or preserved. Whatever care be taken, the frost incommodes them; and they generally fall a victim to the change.

In the history of rapacious animals, nothing is more observable than the economy of Divine Providence; which, while it gives existence to millions of this class of being, by implanting antipathies against each other, prevents the inordinate increase of any one species, preserves an equilibrium among them, and prevents the destruction of either, and especially of mankind. But our design, in the insertion of articles of this nature, is, not merely to convey natural information, but also to lead the ideas of our readers to subjects more spiritual and important.

The first reflection occurring to a spiritual mind, on the perusal of the above account, will arise from the natural enmity

between the Ichneumon and the serpent; and the dexterity of the former in the destruction of the latter. How forcibly does this bring to recollection the first great mystic promise of salvation, given in Paradise: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The wonderful instinct of the animal, in flying to its antidote, suggests also to the Christian, a very useful hint in all his engagements with his subtil enemy, — to fly to the only tree which antidotes his venom, and heals the wounds of conscience: "The accursed tree has blessings in it;" and the very leaves of it are salutary to the nations of the redeemed.

The serpent, we may farther remark, though the most sagacious of the brute creation, is yet vulnerable in its head; so that, among animals as among mankind, "The wise are taken in their own craftiness;" and this remark is as fully applicable to the Old Serpent, the Devil, as to any of the venomous generation.

Lastly, The anecdote related by M. d'Obsonville suggests another lesson. The powers of education may go far to civilize the human character; and the decency of civilization, accompanied by an obliging temper, may be mistaken for the effects of grace; but let the suitable temptation come, without grace to resist it, and, like the ferocious disposition of the Ichneumon, the depravity of human nature instantly appears.

SUM AND SUBSTANCE OF ALL THE BLESSINGS which Ministers of the Gospel SHOULD EARNESTLY DESIRE TO POSSESS.

An Extract from the Rev. Philip David Burk's Collections of Pastoral Divinity.

[TRANSLATED FROM THE GERMAN.]

MAY that Spirit, which anointed and attended the Lord Jesus, in the discharge of his office, as our great Prophet, High Priest, and King, anoint, attend, and lead us! *(a)*

May his *office-blessing* (or the blessing attendant on his own sacred ministry) bless and cheer the whole order of Gospel Ministers!

May the *wisdom* displayed in his ministry, enlighten and guide each of us! *(b)* — May the *zeal* he shewed in his ministerial office, urge and strengthen us! *(c)* — May his ministe-

(a) Isa. lix. 21. lxi. 1, &c. Luke iv. 18, &c. 2 Cor. v. 18—20. chap. vi. 1—10. *(b)* Isa. lii. 13. *(c)* Ps. lxix. 9. John ii. 17.

rial *faithfulness*, at once animate and abase us! *(d)* — May his *patience* in his ministry, establish and settle us! *(e)* — May the *authority* which attended his teaching, endow us with ministerial authority! *(f)* — May the *glory* which shone from his face in the ministry, reflect itself in our faces! *(g)*

May the *temptations* and *trials* which he suffered in his ministry, render him compassionate towards us in all our ministerial temptations and trials! *(h)*

May his *willingness* * in his ministry, make us also willing and ready to serve in ours, both by day and night! *(i)*

May his *being sent* by his Father, and performing his ministry, give energy to our ministerial functions! *(k)*

May his *fear* and *trembling*, in his official sacrifice of himself, make us fear and tremble in the execution of our ministry! *(l)*

May his *not pleasing himself*, preserve us from all self-complacency! *(m)*

May *his meat* in the discharge of his office to *do the will of his Father*, be also our meat in the discharge of our office! *(n)*

May his *consolation in the ministry* † be also our consolation in ours! *(o)*

May his *agony in prayer*, in his ministry, excite us to pray without ceasing! *(p)*

May his *enduring*, in his ministry, the *reproach, contradiction, ingratitude, cold neglect, persecution*, and *hatred of the world*, be always before our eyes when we experience the like treatment! *(q)*

May his *behaviour* in his ministry, — his not *striving* or *crying (r)*,—his *crying*, on some occasions *(s)*, —his *lifting up his eyes to his Father* in Heaven *(t)*,—his lamb-like meekness *(u)*, — his powerful *look upon Peter*, &c. *(x)* regulate and form our behaviour in our ministry!

May his *tears over Jerusalem*, bless our tears in our ministry! *(y)*

May the *grace, peace*, and *tender compassion*, so conspicuous in the performance of his office, be also our grace, peace, and mercy, for our manifestation in the consciences of men! *(z)*

May his *cautious prudence* in conducting his ministry, render us also prudent! *(a)*

(d) Heb. iii. 1, 2, 6. *(e)* 1 Pet. v. 10. *(f)* Mat. vii. 29. *(g)* John i. 14. 2 Cor. iii. 18. *(h)* Heb. ii. 17, 18; and iv. 15. *(i)* Mat. xx. 26—28. *(k)* John xvii. 18. *(l)* Heb. v. 7. 2 Cor. iv. 7. *(m)* Rom. xv. 1—3. *(n)* John iv. 34. Ps. xl. 8. Heb. x. 7. *(o)* John xvii. 6—8. *(p)* Luke xxii. 44. Eph. vi. 18. 1 Thes. v. 17. *(q)* Heb. xii. 3. John xv. 18, 20, 25. Ps. lxix. 4, 7, 9, 20. Acts v. 41. *(r)* Isa. xlii. 2. Mat. xii. 19. *(s)* John vii. 37. ix. 43. xii. 44. *(t)* John xi. 41. xvii. 1. *(u)* Isa. liii. 7. *(x)* Luke xxii. 61. *(y)* Luke xix. 41. Ps. cxxvi. 5, 6. Acts xx. 19. 2 Cor. xi. 4. *(z)* 2 Cor. iv. 2. *(a)* Mark xii. 13—17. Mat. x. 16.

* "Him that cometh unto me, I will in nowise cast out." John vi. 37.

† "All that the Father giveth me shall come unto me." John vi. 37.

May his *rejoicing* in his ministry, be the pattern and ground of our joy in our ministry! *(b)*

May his *moderation*, in the execution of his office, keep us within proper bounds! *(c)*

May his *humility* in his ministry, influence our whole walk and conversation! *(d)*

And may his *giving an account* of his ministry remain unforgotten by us, and induce us to look forward to the solemn account we also must give of our watchfulness over the interests of immortal souls! *(e)*

(*b*) Luke x. 21. Neh. viii. 10. 1 Thes. ii. 19, 20. (*c*) Luke xii. 14. John viii. 6, 11. Mark ix. 40. Luke ix. 55. (*d*) John xiii. 12—15. 2 Cor. iv. 5. (*e*) John xvii. 12. Heb. xiii. 17.

ADVANTAGES OF VISITING SOCIETIES.

To the Editor.

SIR, *Kettering, June 22, 1803.*

AMONG the many laudable methods of promoting the salvation of our fellow-sinners, which, of late years, have been pursued, there are few, if any, which have appeared to me more deserving of encouragement than that of forming *Societies for visiting and relieving the afflicted Poor.* It is said of the wild ass, used to the wilderness, "That in her month they shall find her." There is a time, in almost every man's life, in which his spirit is brought down; and in which he will give ear, at least, to those things that in the season of health and prosperity he despises. Affliction is the *month* in which every man is to be found; and, therefore, is a time of which we ought to avail ourselves. It is then, if ever, that the want of a solid ground of hope is sensibly felt. It is then that worldly supports fail: like vicious companions, they withdraw from the bed of affliction, and leave men to die alone. This, therefore, is the time for Religion to obtain, at least, a hearing. And when, in subserviency to the good of mens' souls, we relieve their temporal wants, they cannot but perceive the sincerity of our counsels; and must ordinarily be induced to regard them with candid attention. Such was the conduct of our Lord himself: he went about continually doing good to mens' bodies, as the means of gaining access to their minds.

When in London, about a month ago, I was requested to preach a Sermon in favour of one of those Societies, at Maze Pond Meeting-house; and this I cheerfully complied with. Just as I was coming away, a paper was put into my hands, by one of the members; of which the following is the substance: —

About the middle of the year 1798, a few individuals in Southwark, united for the purpose of visiting and relieving the afflicted poor. By the beginning of 1799, being formed into regular order, and encouraged by the subscriptions of other Christian friends, they began their visits.

On the 4th of January, J. C—d and J. W—d were appointed by the Society to visit a Mr. S———, Brandon-street, New Road, Bermondsey. They found him in a deplorable state of mind, — a poor hardened sinner. Extreme ignorance, carelessness, and profaneness, even under the most dangerous affliction, were manifest in the whole of his behaviour. The day before he was visited, a kind friend had intimated to him, that his dissolution was apparently at hand. He answered, "I know not that there is a God, a Heaven, or a Hell; but if there be, a day, or even a few hours, are sufficient for that!" In the first interview, attempts were made to convince him of the evil of sin, and of his lost condition as a sinner; and certain instances of his evil conduct, of which the visitants had been informed, were alleged as proofs of it. This arrested his attention. They proceeded in holding up before him the accumulated wickedness of his whole life; feeling and expressing at the same time, their tender concern for his immortal soul, now about to appear before its God. At the close of the interview, one of the visitors, according to the directions of the Society, went to prayer; and implored mercy from the God of all grace, to be manifested through Jesus Christ, to this poor perishing sinner. His mind seemed to be affected by what he had heard. He thanked them repeatedly for their kind attention to his best interests; and intreated them to come again.

In future visits, they dwelt upon the great truths of revelation; and, according to the ability given them, insisted particularly on the excellency, the suitableness, and preciousness of Christ,—on the great grace of God towards miserable sinners, — and the rich provision made for the securing his own honour, in the eternal salvation of all that believe. They also recommended him to read the Scriptures, and to pray; and it appeared that their instructions and counsels were not in vain. They afterwards frequently found him reading the Bible; and he would express to them the satisfaction he enjoyed in it, and in prayer, and spiritual conversation. Freely and repeatedly he confessed his aggravated guilt, — acknowledging that he deserved the displeasure of God in the greatest degree; yet hoped to obtain forgiveness, from the grace of God, through Jesus Christ. On this alone he professed to rely, as encouraged by the declarations and promises of the gospel.

When certain favourable symptoms induced a hope of recovery, his desires of life appeared to be, that he might have opportunity of proving the sincerity of his professions, and live to the glory of God in Christian society, as he had heretofore lived to his dishonour in the society of the wicked. He would often express his gratitude to the visitors, and to the Society who sent them; — blessing God for them as the instruments by which he was rescued from eternal misery: and when relief was afforded him, under his temporal wants, he discovered the same grateful spirit. As the disorder increased (a consumption) and dissolution drew near, he discovered increasing composure and spirituality of mind. His hopes of eternal life, as the free gift of God to sinners of mankind, thro' his well-beloved Son, seemed more vigorous, and his soul more lively than before. Expecting every night, as it arrived, to be his last, he would take leave without any appearance of terror; and express his hope of being soon in glory. On April 9, 1799, in this state of mind he died.

In addition to the above, the visitors are not without hope in behalf of his widow, who appeared from the first to be impressed by the things that were spoken. She observed, at one of their visits, "What you have addressed to my husband, equally concerns me;" and, on all occasions, paid a serious attention to what was said. It was from her they learned, that her husband had been extremely wicked aforetime; and that, even

during his affliction, he had often been guilty of profane swearing, and uttered the most passionate language; but, from the time that he was visited, she said, he swore no more; and no more fell into any of those violent passions to which he had been so greatly addicted. She also informed them, that he warned his wicked companions; one of whom especially, who came to see him in his affliction, appeared to feel very forcibly the poignancy of his reproof. She farther assured them, that he was resigned to the will of God, not only when they were present with him, but uniformly so; and that they enjoyed more happiness together, during the few last weeks of his life, than in all their married state before."

N. B. The paper makes mention of 157 cases being admitted the first year; and upwards of 60 l. expended.

On this interesting story, the reader is left to make his own reflections. Those who have been immediately concerned in it must surely say, and it may be presumed others will say also, "What hath God wrought!" GAIUS.

THE SERVANT OF ALL-WORK.

IN a late periodical publication, there was an advertisement for a *steady servant of all-work*. This struck me as a singular requisition; and that the advertiser will find some difficulty in finding a servant who would be willing and able to fulfil the duties of such an arduous post. However this may be, I think I know *one* Master who has *a right to demand* such servants; — persons of all-work. "One is our Master, even Christ." He attaches us to his person; — he inclines us to prefer his service to that of every other master. Hence, when we have received the earnest of his Spirit, we join his family willingly, and take that part in it which his wisdom assigns.

From this time, we reckon it a pleasure to serve him, and obey his orders; and he expects that, from the moment we are received into his household, we should conform to his rules, and submit to his authority. Knowing, therefore, that we serve the Lord Christ, we say, with the Israelites, "All that the Lord hath spoken we will do." And should a Joshua suspect our sincerity and zeal, we eagerly reply, "The Lord our God we will serve, and his voice will we obey." Now, our adorable Master has given us his written commands, *viz.* "That we should serve in newness of spirit, — that henceforth we should not serve Sin, — that we should be careful to maintain good works; to be zealous of them, to be rich in them, to provoke others to them, to be perfect in them, to glorify God by them. All this is very proper; nor do we doubt of the reasonableness of these commands, when we first enter the service of Christ: but as he is always the same, his service is the same; and he

expects, nay demands, that we be *servants of all-work*; or, in the apostle's emphatic language, "ready to every good work."

This work consists in looking to Christ for direction and assistance; in watchfulness, in diligence, in activity. We must work while it is day; and, like him, finish the work we have to do; for "the night cometh, when no man can work."

Farther: This expression *all-work*, has many other appendant duties. For instance, Are we private Christians? Here is work in the closet, and work in the family; which all diligent servants attend to every day. Besides, there is much work to do in the church, of which our Master is the head;— social prayer and conversation, punctual attendance on public ordinances, &c.: and such kind of work as this, very much strengthens the hands of the *upper* servants, who, for *want* of such friendly attentions, often go to rest very weary, and greatly discouraged. Again: Here is much work to do in procuring more servants for our Lord's service: for what between the death of many who go to enjoy their reward, and the failure of others, who *run away* through dislike of *family-order*, we are authorized to say, *and yet there is room*; our Lord's House is not full.

Hence different spheres of usefulness open before us. Here is work in our families and neighbourhoods; Missionary work, in which counsel, and prayer, and money, are much wanted! Here is work to do in the nation, and out of it: in country villages, in every direction; or, by our representatives, to the very ends of the earth.

May the advertisement be applied to ministers? How much does it behove them to be men of *all-work!* Ought they not to be like their Master, "who came not to be ministered unto, but to minister?" Ye honoured servants of an infinitely honourable Master! see what various and laborious duties the apostle describes in 2 Cor. vi. 3—7. May these things be in you and abound, with the exception of certain trials, which, I trust, your Master will never suffer you to experience!

But the advertisement, which occasioned these reflections, requires a *steady* servant too; and, indeed, what is a servant without steadiness? Yet, on this point, the servants of Christ have to lament the want of this principle. Alas! we soon grow "weary in well-doing." And why? Because we fail in looking to our blessed Master for those encouragements which would effectually banish indolence and relaxation. Hence it is, that the service begins secretly to be disrelished; and those servants, who are in such a case, will surely be disposed to find fault with one another, when the quarrel ought to be with themselves. Some of the *upper* servants begin at this time to be treated with inattention and neglect, with misrepresentation and contempt. If they, ever so prudently, remind them

of their duty, they do not like that legal phrase *Duty*, when applied to the Lord's free-men; especially, if the young upper servants dare to open their mouths upon it, they are ready to wish them *turned out of doors*. Instead of "receiving them, in the Lord, with all gladness, and holding them in reputation," they translate the passage, "Receive them with all *sadness*, and hold such in *reprobation!*" They conceive, that if their Master would but put these youngsters down, and set *them* up, they could do a vast deal better. — A neighbour of mine has been trying, for several years, to be regularly fixed in an upper department; and though, poor man! he has had the vanity to think himself superior to all our Lord's upper servants in two large counties; yet, unfortunately, there are only about *half a dozen* eldefly females who can discern his superiority!

But to return. Why do we see these ebullitions of vanity, and this fearful spirit of insubordination? Are the commands of our Master changed? his authority lessened? his upper servants altered? Ah, no! not in a single *iota*; but a love of reading erroneous books, and unseasonable conversations with their fellow-servants, when they should be at closet or family-work; this it is that makes them high-minded and indolent. Hence, though they do not, in so many words, find fault with their Master, they fritter away, or very slovenly perform those duties in which their whole souls were once engaged. A steady attachment, therefore, to the person, the house, the upper servants, the whole service of our honoured Master, is requisite; but where Duty calls, privilege, and honour, and happiness is secured. In these things, we are superior to the servants of Sin; we are immediately paid, well paid, honourably paid, for all our services! Such is the liberality of our divine Master to all his unprofitable servants! Permit me, then, to recommend this sentiment for daily use: "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; forasmuch, as ye know that your labour is not in vain in the Lord!"

Many of my readers are, perhaps, enquiring after the service of Christ; but still hesitate about entering into his family, though they have often been told, he will receive them freely. Let me beg such persons seriously to weigh the apostle's language: "Know ye not, that to whom ye yield yourselves servants to obey, — his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." How infinitely preferable is it to be made "free from sin, and become servants to God, that ye may have your fruit unto holiness, and the end everlasting life!"

EPAPHRAS.

BIBLICAL CRITICISM.

And the head of Dagon, and both the palms of his hands, were cut off upon the threshold. — 1 Sam. v. 4.

THE destruction of Dagon, before the ark of the Lord, clearly discovered the vanity of idols, and the irresistible power of God. The circumstances attending his demolition are remarkable; and in them, it is possible, may be traced a conformity with the manner in which different nations treated the idol deities of each other. Dagon was not merely thrown down, but was also broken in pieces; and some of these fragments were found on the threshold. There is a circumstance stated in Maurice's Modern History of Hindostan, vol. i, part 2, page 296, which seems in some points similar to what is recorded of Dagon. Speaking of the destruction of the idol in the temple at Sumnaut, he says, "That fragments of the demolished idol were distributed to the several mosques of Mecca, Medina, and Gazna, to be thrown at the threshold of their gates, and be trampled upon by devout and zealous Mussulmen." In both instances, the situation of the fragments at the threshold seems to intimate the complete triumph of those who had overcome the idols; and might, probably, be a customary expression of indignity and contempt. B.

St. Albans.

THE CONTRAST.

A FEW weeks ago, a lady who was present at a charity-sermon, preached by an evangelical minister, found herself much indisposed to an act of generosity at that time; and, therefore, passed the plate without giving any thing. While returning from church to her own house, she had occasion to examine her pocket; when, to her great mortification, she found that she had been robbed of all her cash; upon which she made the following reflection: — "I perceive, that if God could not find the way into my pocket, the Devil could."

A more pleasing circumstance presents itself in the following Extract of a Letter from a Poor Woman to the Rev. M. W.

"SINCE 1779, I have been tossed about, and have gone through much tribulation: — am often full of doubts and fears, of which I ought to be ashamed. I mourn and pray against my hard heart; and sometimes feel such comfort in the view of holiness, that I would be all grace and love; and although my circumstances are very narrow, yet I pray the Lord to accept, through his beloved Son, the widow's mite. Inclosed is *one shilling*, towards promoting the gospel by the Missionary Society; and I pray God bless their endeavours! — and *one shilling* for those who visit the sick. May God bless them also!"

S. S.

Obituary.

WILLIAM ORAM,

of New Inn Yard, Shoreditch,

HAVING a wife and four small children, was recommended, as an object of great distress, to The Benevolent Female Society, held at No. 8, Susannah Place, Curtain-Road, Shoreditch; which was instituted Jan. 1, 1799, for the relief of the necessitous poor.

When one of the visitors went to him, he was much distressed in circumstances; being only a journeyman shoemaker, and had scarce been able to do any work for some months past. — On being asked, if he had been accustomed to attend any place of public worship, he answered, he had never forsaken his church, being brought up to it; but it was too apparent he had never yet seen his lost state as a sinner before God; nor as yet was able to distinguish between the preaching of dry morality, and the humbling, heart-purifying gospel of Jesus. He was advised to go and hear the Rev. Mr. Wilkinson; which he promised to do; and after some time spent in prayer, and in conversing on the blessing of sanctified afflictions, under which the poor man's tears plentifully flowed, his friend, for that time, took her leave.

The next time he was visited, his spirit appeared to be much broken down, under a sense of the sins of his past life; and was much affected with the earnest prayer which was offered up to God on his behalf. When the same friend came again, a day or two after, she spake very closely to him on the state of his soul, and pointed out the impossibility of our being saved by any thing we can do. This was a truth which the legal bias of his mind could not at first receive; but, as he afterward told her, he was determined from that time to search the Bible more than he had hitherto done, and see if these things were so. In this search the Divine Spirit was pleased to shine upon his own word, and bear it with his own light and conviction to his heart; so that he now saw his undone condition as a sinner, and the need of Jesus as a Saviour for his soul.

When the friends who kindly ministered to his temporal wants, and tenderly felt for his immortal interests, came to visit him again, on putting a trifle into his hand, he said, with many tears, "I wished much to see you, but not for this; — it is your instruction and your prayers that I want. I shall never forget the day when I was first visited by you. O, I longed to see you again! but something within persuaded me that I should not; and that almost broke my heart. I never saw things before as I do now; because I was not so openly wicked as some others, I thought I should do well: but I find that to be only a sandy foundation; and dying in that state, I could never have been happy." When encouraged to look to the Lord Jesus as the only Saviour of sinners, his answer was, he believed the Lord would make his afflictions a blessing to that end.

So long as he was able to go abroad, he attended at the Tabernacle; and, for about a year before his death, was a communicant there. The word and ordinances were greatly blessed to his soul, and he was evidently ripening fast under them, for a better world; insomuch, that he used to say, his feeble body (being in the last stage of a rapid consumption) could hardly bear the fulness of joy he was indulged with. In conversing with a friend on Easter-Monday, he said, "O what a blessed time I had on Good-Friday! What a view of the sufferings of Jesus, the Friend of Sinners! O that I could love him as I ought! The world is now nothing to me: — I have but one desire; and that is, to be fitted for Heaven." Being asked, if he had any fears of death, seeing it is a

very solemn thing to die, and enter upon an eternal world, — he said, "No; for I am not what I once was; and I know that a saving change has passed on my heart."

At another time, looking very earnestly on his friendly visitors, he said, "How happy are you to be so dead to the world, and so free from wandering thoughts!" The friend replied, 'You are quite mistaken; I feel too much attachment to this world, and many things which cause me daily to mourn before the Lord.' — After pausing a while, he said, "I do not know why you should be discouraged, — you have been made a great blessing to me; and, I believe, the Lord will bless you; and, as well as I can, I pray that he may. You have often told me, if any good was done, either by speaking or praying, it must be by the Holy Spirit; therefore you may expect a blessing. I had long wished to speak to some serious persons; and, since my illness, Providence has sent me such; for if I had chosen them myself, they could not have been better."

After trying change of air for a few months, he returned home to his afflicted partner rather worse. On seeing her weep, he said, "Do not weep, but rejoice. What a blessed affliction has this been to me! Since my absence, I have had some seasons of sweet communion with the Lord: — I never thought there could have been so much pleasure found in reading the Bible before." His eldest child lay some months in a decline; which much affected him: and though he found it almost like death to part with him, he was enabled to give him up. In the last stage of his disorder his pain was very great; but he was kept sweetly resigned to the divine will. The eighth chapter of Romans, and the second chapter of Peter's first epistle, were greatly blessed to his soul. About a fortnight before he died, Satan was permitted to buffet him for a while with doubts and fears, as to his passage through Death; but the Lord the Spirit lifted up a standard against the enemy, insomuch, that when a friend asked him, a little before he died, 'Are you happy?' He said, "As happy as I can be on this side Heaven!" With good Dr. Doddridge he could say, —

"Dear Shepherd, lead me on,
My soul disdains to fear;
Death's gloomy phantoms all are fled,
Now Life's great Lord is near!"

When almost past speaking, he turned to his wife, and said, "Do not be alarmed, I shall soon go through the Valley of Death; but I have nothing to do but die." After being some time silent, he broke out, and said, "There is a river, the streams whereof make glad the city of God; you have tasted it, and will shortly be at the fountain head. O that is what I want, — to bow before the celestial throne!" Looking at a friend, he said, "I wish I could speak more; but when we meet in Heaven we shall talk it all over!" Such was the blessed frame in which he bowed his head and slept in Jesus, Feb. 3, 1803, after two years of deep affliction. His mortal part was interred in Holywell Mount burial-ground, by the Rev. J. A. Knight, of the Tabernacle, on the Friday following. — "Let my last end be like his!"

"Sweet is the hour that brings the Pilgrim rest,
And calls the lab'rer to his peaceful home;
So to the great assembly of the blest,
God's faithful servants joyfully shall come!

Soon will the Saviour wake their sleeping dust,
By Sin consign'd to greedy Death a prey;
Then shall the rising bodies of the just,
With ceaseless rapture hail the glorious day!"

PHILEMON.

REVIEW OF RELIGIOUS PUBLICATIONS.

Scripture Illustrated, *by means of Natural Science, in Botany, Geology, Geography, Natural History, Natural Philosophy, Utensils (domestic and military) Habiliments, Manners and Customs, &c. &c. with many Plates. Principally by the Editor of Calmet's Dictionary of the Bible. In Eight Parts, Price 5s. each.*

THIS work, of the first part of which we formerly gave notice in our Magazine, being now completed, we presume that it may be acceptable to our readers, if we offer an idea of its contents, which are indeed very multifarious, and of different degrees of merit. It is professedly calculated to fill up a deficiency, which has occasionally been felt by those who wish to be thoroughly intimate with every part of their Bible; and it must be acknowledged, that while divinity and the precious truths of the gospel form the proper and substantial enjoyments and studies of Ministers and Christians, the subjects treated in this work have been passed by with too little notice and investigation, although they might have agreeably diversified a course of reading, or might have cleared, in many instances, the true sense of Scripture.

This publication is divided into two parts: the first refers to subjects of science, as they occur in the course of the sacred books. We meet, in this division, with particular attention to the order of the creation, and to the phenomena of the deluge, whose history is justified by the principles of rarefaction and condensation as now established by modern discoveries; and the history of Noah and his Ark, is given according to the results of the inquisitive researches of our countrymen in India. In like manner the slavery foretold by Noah, as characterizing the posterity of his son Ham, is explained from the natural want of fertility in some parts of Africa, as lately ascertained by Mr. Mungo Parke. The miracles of Egypt, the quails (which here are supposed to be locusts) the manna, as now gathered in the east; the distinctions of animals, clean and unclean, with the external marks of these distinctions, some of which we confess were new to us, and many other particulars of natural history as suggested in the Bible, are examined and explained. Many curious circumstances are noticed; and, on some passages, much light is shed. By way of instance, we shall transcribe a passage, on which a Paine may contradict an Apostle if he pleases; but which a naturalist knows to be not only perfectly rational, but perfectly correct.

1 Cor. xv. 36.—"Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain; perhaps wheat, or any other grain. But God giveth it a body as it hath pleased him; to every seed his own body."

To die, here, is plainly put for ceasing to retain present form and appearance; but this is not inconsistent with re-appearance, under another form: and this is strictly philosophical; for, that matter does not (die) perish, but assume different modifications, is a principle well known and admitted in philosophy. In the present instance, the succeeding modification is *renascence*, or fertility; but every kind of grain, according to its own specific properties, the offspring resembling the parent; which is the subject of daily observation, and open to daily remark. This is one idea of the apostle. But I apprehend there is another:—"Thou sowest bare—*naked* grain,"—grain separated from its stem, leaves, beard, &c. its outer coverings; it having been threshed, &c. before it is sown: nevertheless, it rises from the earth with outer coverings, leaves, stem, beard, &c. according to its nature. It is sown naked, it rises clothed; it is sown imperfect, it rises perfect; it is sown deprived, it rises improved; it is sown in dishonour, it rises glorious; so also the resurrection of the body, &c.

Ver. 41.—"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory." This is true, to the observation of the uninstructed eye: it is true, also, to the experience of astronomers. Indeed, they are the best judges of

this subject. Those who, to behold the sun, are obliged to interpose dark glasses, or fluids blackened by ink, while, to behold the moon or the stars, they carefully concentrate every ray of light which they can collect, must be extremely sensible of the truth of our text. Nor is this all; for the planets, which are commonly reckoned among stars, are certainly much brighter, and more steady, in their light than the fixed stars; while these also differ in brilliancy among themselves. They differ in brilliancy to the naked eye; and the eye, by their brilliancy, estimates their distances. But there is another sense in which stars differ in glory; for, through the immensely powerful telescopes of Herschel, they appear some red, some green, some yellow, some white. No bed of tulips shews greater variety of splendor. The more we know, therefore, the stronger is the import of this passage; and the more correct do the ideas and expressions of the apostle appear, or rather those of the Holy Spirit, speaking by him.

The reader will perceive that here modern discoveries are marshalled under the standard of truth; and the labours of the learned in natural things, are directed to the support of evangelic principles.

The second division of this work consists of detached enquiries into a great variety of subjects. The leading ideas of the writers are, that the original station of Noah after the flood, of his son Shem, and of Abraham, the father of the Hebrew nation, was much nearer to India than our best Scripture geographers have supposed; that Arts and Sciences, as writing, &c. were practised in the earliest ages; and that it pleased God, while he treated with peculiar favour the seed of Abraham his friend, and the appointed line, according to the flesh of the great Messiah, to suffer much more knowledge of his will, and intercourse with him by worship, to obtain in early times, than we at present are aware of. We have not room to detail the subjects treated in this part; but as the question on the jackalls of Samson has lately been set before our readers under two representations ‡, we shall now, from this work, offer a third, without, however, presuming to affirm that the opinion of the writer, though plausible, is decisive. The first paragraph is translated from the Danish voyager, Forskall.

"Matches, or small inflammable cords, for the purpose of setting fire, to discharge their carbines (as is customary in these countries) instead of striking fire by a flint. The bark of trees is beaten, steeped in water, and twisted into the form of a cord."

It will be seen on the subject of Samson's burners, or lamps (Judges xv.) that we desired further information respecting their nature, and referred to a plate of eastern lights, where indeed no further information appears; but the reader will accept it here. The Hebrew *(lampad)* is rendered *fire-brand* in our public version; it was hardly burning, blazing wood, properly a fire-brand; but, it might be of the nature of these matches, used for the purpose of carrying fire from place to place, in which, the fire, as usual in our own artillery-matches, by a very slow combustion, burns dead for a time, yet when blown upon by wind, whether of the breath or otherwise, rekindles its brilliancy, and communicates flame as directed. Let us suppose, for a moment, that the brands employed by Samson were these matches, "twisted into the form of a cord," and that these, not the jackalls, were turned tail to tail." The history would then stand thus;

"And Samson went and took three hundred roving jackalls themselves; and he took long-burning cord-matches, and turned them tail to tail (the fire being at one end, the other end is the tail), and placed a single cord-match between two not-burning ends (tails) across. And he set fire to all the cord-matches, and sent them into the standing corn of the Philistines, &c. and, the jackalls roaming about, the the matches burnt with vigour, and communicated their blaze to all combustibles, wherever they were carried."

That the word *tails* is capable of this sense, appears demonstratively from Isaiah vii. 4. "Fear not, for the two tails of these smoking fire-brands *(Rezin,")* &c. where the same word is used for tails; but the word for smoking fire-brands is not the same as in the history of Samson: a difference deserving notice, for these probably intend burning brands of wood; and so the Seventy render the word [Were the lamps of Gideon, (Judges vii.) these matches?]

The reader will consider the above with proper favour; at least, he will perceive by it, that the minutest articles are not to be despised, but may occasionally illustrate Scripture, when more laboured comments struggle in vain with difficulties, which no verbal or grammatical knowledge can remove.

‡ See vol. x. p. 404, 435, 534.

On the nature of serpents, particularly the cockatrice; on plants, woods, precious stones, buildings, &c. much pains has been taken. We do not mean to say, that we agree with the writers in every thing; but, on the whole, we think this work likely to answer the purpose of those who wish for information on these subjects. We rejoice to see the labours of philosophy, in natural things, directed to the elucidation of God's revealed word; and believing that the intention of the authors coincides with their professions, of doing honour to the divine volume. We wish the same success may attend this work, as has already attended the former publication by the same parties; of which we learn, that not only the Dictionary itself, but the Supplement also, has reached a second edition.

The numerous maps, plates, figures, and views of places, are neatly executed; appear to be from the best authorities; and contribute very much to the clearer understanding, as well as the embellishment of the Bible. They are unquestionably much fitter companions to the best of books, than those fancy-pieces whose ill-chosen subjects, and whose misrepresentations rather sully than adorn the sacred page.

The History of the Origin and Transactions of the Missionary Society, *including Journals of the Missionaries at Otaheite, Tongataboo, and in South Africa.* 8vo, 8*s.* 6*d. bds.*; *or in Eight Numbers,* 1*s. each.*

THE Otaheitan Journals commence from the departure of the ship Duff from that island, in Aug. 4, 1797; and are continued to July 30, 1801.—The Journal of the Missionaries at Tongataboo, commences Sept. 6, 1797; and is continued to the close of that mission in Jan. 1800.—The Journal of the African Missionaries (including Dr. Vanderkemp) commences at their embarkation in the end of 1798, and is continued to March 1802.

To this is added, some account of the Caffre language, with a vocabulary, and a variety of curious articles of information, relative to the history, geography, and natural history of that country.

In the last Number (which in binding is prefixed to the volume) is given an Historical Introduction, containing a concise sketch of former missions.

Extracts from these Journals, it is true, have appeared in a detached form in our Magazine; but many particulars were then necessarily omitted, and others much compressed. The whole, therefore, in its collected form, seems highly necessary for every Director who takes an active part in the business of the Society; important to every Member who feels interested in its concerns; and will be read with much interest by all the friends of missions.

As a specimen of the interesting matter contained in this work, we give (from page 348, &c.) the following account of "The Conversion and Call of Dr. Vanderkemp to the Missionary Work."

The first account is given in a letter from the late Mr. Cornelius Brem (whose death was mentioned in our last, p. 306) who describes him as a man of most uncommon piety and talents, "perfectly skilled in all sciences and faculties, in philosophy, divinity, physic, the military art, &c. &c. He not only understands all the learned languages, but also all the modern European ones; even that of the Highlands in Scotland. He is of a very healthy strong constitution, hardened against all fatigues by a deliberate abstinence: a model of strict sobriety. In his conversation he shews not the least ostentation, and seems studiously to conceal the great endowments he possesses;—humble, friendly, affable, and of the most agreeable address."

Such was the report of Mr. Brem, which has been strictly justified by subsequent acquaintance with the Doctor himself. His first desire of Missionary work arose from reading the Missionary Sermons, preached at the institution of our Society;

and when he came to the words, "Curse ye, Meroz," &c. (Sermon V.) he fell on his knees, and cried out, "Here I am, Lord Jesus; thou knowest that I have no will of my own, since I gave myself up unto thee, to be spent in thy service, according to thy pleasure: prevent me only from doing any thing in this great work in a carnal and self-sufficient spirit; and lead me in the right way, if there be yet any way of wickedness in me."

On this he immediately wrote to the Missionary Society in London; and, in the course of the correspondence, gave the following account of his conversion and experience, which we shall give in his own words, without comment or remark:—

"As I am, Sir, entirely unknown to you, I think I ought to give you a short account of my circumstances:—I am near fifty years of age, born at Rotterdam, a member of the established religion of the country, of tolerable health. I first studied physic at Leyden, but afterwards entered into the army; where I served sixteen years, and rose to the rank of Captain of Horse, and Lieutenant of the Dragoon Guards,—living a slave to vice and ungodliness. Marriage, however, put an end to scandalous irregularities, and brought on some external reformation. I then left the service, and went over to Edinburgh, where, after two years study, I took my degree; having, during my stay, composed a Latin work on Cosmology, entitled, "Parmenides." (To be had at Dilly's.) On my return home, I practised physic, in Zealand, where I became publicly a Deist, blaspheming the name of Christ, under the full conviction that I pleased God. Ten years after, I lost my dear wife and only child at the same moment, and was myself, as by miracle, rescued from the jaws of death. Six days after this terrible event, the Lord revealed himself to me; since which time I am his bounden servant, devoted to the will of my Master and Conqueror. Some of the clergy advised me to enter into holy orders; but though I was desirous to preach the gospel of Christ, I was persuaded it was not his will in this way. He soon after sent me to the army, in quality of Director and Superintendant of an Hospital, near Rotterdam, where I served till the Revolution. I then thought it my duty to quit the service. At present I am retired from all business, employing my time in oriental literature, and in finishing a Commentary on St. Paul's Epistle to the Romans; which I commenced before I went to the Dutch camp, and wish to leave behind me as a testimony of my conviction of the truth as it is in Jesus, and now offering myself on his service. I humbly and earnestly request to be favoured with your correspondence and advice, which I hope to consider in the fear of God, praying in the mean time, without ceasing, for a blessing on the great and important work, which he himself is doing, by your means, for the glory of his kingdom.

I am, dear Sir," &c.

In a subsequent letter, the Doctor gives the particulars of the event here alluded to, which led him to devote himself to the service of his Redeemer; of which we propose to give some farther extracts in our next.

Four Sermons, *preached in London, at the Ninth General Meeting of the Missionary Society, May* 10, 11, 12, 1803, *by the Rev.* S. Bottomley, Scarborough; T. Young, Canterbury; G. Ewing, Glasgow; J. Newell, Great Missenden:—*also the Report of the Directors, and a List of Subscribers.* 8vo, 2s. 6d.

THE first of these Discourses, entitled, "Advantages of Patience," is founded on Rom. ii. 7, "To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life;" from which text the preacher directs us to the following particulars:—1. A threefold object of pursuit; "glory, and honour, and immortality."—2. The course to be taken in order to obtain, "patient continuance in well-doing."—3. The happy result; God will render "eternal life."

The second Sermon, entitled, "St. Paul's Conduct, a Pattern for Missionaries," has for its text, Rom. xv. 20, 21, "Yea, so have I strived to preach the gospel, not where Christ is named," &c. Mr. Young considers, 1. The object proposed by the apostle,—the instruction of the Heathen; 2. The means he employed,—preaching the gospel; 3. The spirit by which he was actuated.

The title to the third Sermon is, "The Ignorance of the Heathen, and the Conduct of God towards them." The text from Acts xvii. 30, 31, "And the times of this ignorance God winked at; but now," &c. Mr. Ewing here notices, — 1. The ignorance of the Heathen, — 2. The divine procedure with regard to it, — 3. The reason of this procedure, — 4. The evidence by which this reason is confirmed.

The last Sermon, by Mr. Newell (since deceased) is entitled, "St. Paul's Mission to the Gentiles," from Acts xxii. 21, "And he said unto me, Depart; for I will send thee far hence to the Gentiles." The preacher observes the following particulars: — 1. The salvation of the Gentiles is an object of divine delight, — 2. A certain event, — 3. An infinite blessing. This Discourse is enlivened by several Missionary anecdotes.

This new set of Sermons will prove, that the great subject, on which they treat, is not exhausted; and they contain abundant encouragement to the Society, and its friends, to persist in their laudable undertaking.

The Report of the Proceedings of the past year, is unusually large; and is certainly highly interesting, as it presents a general view of the different Missions now supported by the Society; and will convince the public, that their efforts have been already crowned with considerable success. We shall extract only the following passage, which we hope will have a due effect on our generous readers: —

"It will, doubtless, occur to those who take a suitable interest in the concerns of the Society, that the accomplishment of these various objects will unavoidably occasion a very increased expenditure of its funds. Indeed, the disbursements of the last year have greatly exceeded its income, and rendered it necessary to dispose of some part of that property, which the Directors would have been glad to have retained as the basis of its permanent support. It will be manifest to those who attentively reflect on the subject, that, without an adequate and permanent foundation, the Directors cannot embark in new and extensive undertakings, however promising and desirable, since they would thereby expose the Society to the danger of disorder in its affairs, and of their bringing dishonour on the cause. It is not doubted his short intimation will produce that spontaneous liberality, which render a more expressive address on this subject unnecessary. In the mean time, we have to notice, that some friends to this great object, have lately, by their testamentary dispositions, manifested that its prosperity, after their decease, was an object which occupied their anxieties during their lives."

Memoirs of Miss Susanna Anthony, *who died at Newport, Rhode Island, June 23, 1791, in the Sixty-fifth Year of her Age; consisting chiefly of Extracts from her Writings; with some brief Observations on them. Compiled by* Sam. Hopkins, D. D. Pastor of the First Congregational Church in Newport. *A New Edition, with a Recommendatory Preface, by Dr. Ryland, Mr. Fuller, and Mr. Sutcliffe.* 8vo, 3*s.* 6*d.* *sewed.*

THIS work is dedicated to the Christian females of Great Britain; and is well worthy their perusal. It contains a fine display of experimental religion; and shews the superiority, purity, and happiness of *that* life which is spent in communion with God. Those who have read the Life of the late Mr. Pearce, and wish for a companion to that work, will here be highly gratified. Mr. Pearce was indeed a public character, — and the subject of these Memoirs a private one; but "the violet, though less conspicuous, is not less fragrant nor beautiful than the rose." Miss Anthony had a clear view of the doctrines of grace; was early devoted to God; remarkable for prayer, temperance, diligence, reading the Scriptures, and consistency of conduct. We entirely agree, therefore, with the respectable writers of the Dedication, that while this volume may be peculiarly useful to Christian females, yet no serious person can read it without perceiving the sweetness and importance of heavenly things. It affords a singular specimen of the powerful influence of evangelical principles upon the heart and life;

and must provoke the Christian reader to emulate the same holy and happy attainment, walking by the same rule, and minding the same thing.

Village Dialogues *between Farmer Littleworth, Rev. Mr. Lovegood, and others. By the* Rev. Rowland Hill, *Vol.* IV. *and last.* 1*s.* 6*d. stitched*; *bound, or fine paper sewed*, 2*s.*

In this volume the author concludes his original plan. The first of these Dialogues contains an account of the awful death of Mr. Greedy. The next is a display of benevolence and humanity in the Character of Mr. Lovely: this is followed by The Happy Marriage. The succeeding Dialogue represents the ministerial character of Mr. Deliberate, and Mr. Legal-definition, &c. The character of Mr. Fribble follows. The folly of Sectarian Bigotry is next exposed; together with the character of Mr. Slapdash. The following Dialogue is intended to prove, that No good Marriages proceed from bad Matches. The whole is concluded with an affecting account of the death of Mr. Merryman.

Those who have read the former volumes may expect to find in this, a continuation of the same fund of innocent humour and salutary satire. The characters are drawn from life with a sprightly and faithful pencil; and the perusal will, we trust, afford solid instruction as well as pleasing amusement.

The author concludes the work by becoming his own Reviewer, and anticipates the sentiments of the public in the following manner:—

"His Mr. Lovegood is neither a bigotted churchman nor a friend to stiff dissenters; he is neither one thing nor another, and for this, the rigid professor, on both sides of the question, will give it the author on both sides of his ears." This, however, will be to him nothing more than the old thing over again.

"He has lashed, say some, the regular clergy with the most contemptuous severity."—Not the *regular* clergy.—Look at their names and characters, and say, for the credit of the church, are these the regular clergy? The regular clergy he has treated with respect.

"A wicked wretch! he hates the church, and wants to overturn it!"—If it be not overturned by the abovementioned regular clergy, regularly wicked, it will never be overturned by him. Indeed! Indeed! he loves the church and wishes for its reformation.

"But we are sure he hates bitterly the state; and Mr. Spiteful and his comrades will prove the fact." When he and his adherents * leave off abusing the government, under which they are protected themselves, they will then be left at liberty to make good their mad and wanton charges against others as fast as they can.

"He is at times much too jocular."—How was the poor author to act under this charge? Some have privately advised a graver style; others have said, "Let every man appear in his own dress." He only begs, that his kind critics would bear with him; for if, at one time, he has been too jocular, at another time he has been too dull.

"He has been holding up the doctrine of faith without works!" Strange assertion! let the reader put on his spectacles, for his sight cannot be clear, and read again; and then see, if the whole design of the book be not to prove that real Christianity inspires holiness to God, devotedness to his glory, and universal benevolence towards all mankind.—"But he is certainly an advocate for the old free grace notions of the reformers."—Yes, and let our modern reformers of the doctrines of the reformation prove, that they have done more against all the wickedness existing in this day, than those great men of God did in their day against Popery and its concommitant evils; and the point is given up.

"But what will that terrible literary phalanx, the Reviewers, say?" Oh, that matter is easily settled; they, like wise men of Gotham, tell the world, even by the title-page of their books, under whose service they have registered their brains and pens; the man who minds them (I speak of them as a body) proves he has no mind of his own: and the greatest literary amusement a man can have, if he has but time, is to read their most curious contradictions of each other. It appears, that a certain set of these reviewers has already discovered, that the writer of these dialogues is both a Solomon and a fool. If, however, he may be permitted to speak for himself, he has been writing for no party—he wishes matters to stand as they are—he is for the existence of an establishment, together with a free toleration to all dissenters, under the protection of the most excellent constitution, on which our British government is framed. He is for no revolutions; as whatever corruptions may defile us, an

* The Anti-Jacobin Reviewers.

excellent platform for reformation is always before us.

May that blessing, which is from above, be upon every reader, that whatever has been represented that is evil, may be detested and rejected: so, on the contrary, may all that has been exhibited, which is lovely, honest, and of good report, be the abundant portion of every heart!

A Discourse, *(addressed chiefly to Parents) on the Duty and Advantages of Inoculating Children with the Cow-Pock. Preached in the Chapel of St. Edmund, in Dudley, on Sunday, Feb.* 14, 1802. *By* Luke Brooker, LL.D. *Minister of the said Chapel.* 20 *p. 4to.* 1*s.* 6*d.* [*Dedicated to Dr. Jenner.*]

INOCULATION for the small-pox has been compared to a boat, which might be used as a means of passing over a dangerous river in safety. It must, however, be confessed, there was sometimes danger of the boat being overset by some sudden and unexpected accident. What gratitude and honours, then, are due to the man who has erected a bridge over this dangerous river, which is at all times strong, and safe, and easy? What adoring thankfulness and praise are due to God, "who teacheth man knowledge," for the wonderful and merciful discovery of the Vaccine Inoculation?

Dr. Booker has performed an essential service to his own flock, and to the public, in preaching and printing this sensible and pious discourse on this interesting subject. We agree with the preacher, that while "matters of *eternal* concernment to man—matters which relate to the health, the salvation of the *soul*, ought to occupy every minister's principal attention,—no pastor who feels a real affection for his flock, who regards them as his brethren and his children, will think even such duties as appertain to their *corporeal* welfare of so little moment as entirely to pass them by;—especially when they relate to health and sickness, to life and death." The Son of man came "to save mens' lives," as well as to redeem their souls.

We cordially and earnestly recommend this discourse to the perusal of parents, interested in the welfare of their children, who may not have had the small-pox,—and all others exposed to so terrible a disorder, who may have any scruples respecting this new mode of inoculation.—The text is contained in the appropriate words of the distressed nobleman, on behalf of his afflicted son,—John iv. 49. "Sir, come down, ere my child die."

A Collection of above 600 Hymns, *designed as a New Supplement to Dr. Watts's Psalms and Hymns. By the* Rev. E. Williams, D.D. *and the* Rev. J. Boden. *2d Edition.* 18*mo.* 3*s.* 6*d.*

HAVING given our opinion of this judicious and valuable selection in our Review of the first edition, we shall only add, that we are glad to find the respectable authors have, in this edition, by the omission of the Musical Index, &c. been enabled very considerably to reduce the price; and thereby make it more generally acceptable to Dissenting congregations.

Village Sermons; *or Short and Plain Discourses, for the Use of Families, Schools, and Religious Societies. By* George Burder, *Vol.* V. *containing* 13 *Sermons,* 12*mo.* 1*s.* 6*d.* — 8*vo. fine,* 2*s.* 6*d.*

THE intimate connection lately formed between the author and our Magazine, precludes offering an opinion upon the present volume, which is indeed unnecessary, as we have repeatedly given our sentiments in their favour in reviewing the former volumes.

The subjects of the discourses are, 1. Universal Good News, Mark xvi. 15.; — 2. Parable of the Sower, Matt. xiii. 8.; — 3. Conversion of Lydia, Acts xvi 14.; — 4. Enmity of the Carnal Mind, Rom. viii. 7.; — 5. Martha and Mary, Luke x. 41, 42.; — 6. Religion or Ruin, Ezek. xviii. 30; — 7. Lot's Deliverance, Gen. xix. 24 to 26.; — 8. Irresolution Repaired, 1 Kings xviii. 21.; — 9. Sin Dethroned; — 10.

Universal Holiness, Zech. xiv. 20.; — 11. Good Hope through Grace, 2 Thes. ii. 16.; — 12. Looking unto Jesus, Heb. xii. 2.; — 13. Happiness of being with Christ, John xvii. 24.

Gentlemen who have been used to read these Sermons in their families, will be gratified to find the 8vo edition worthy a place in their parlours or libraries; and that, as the former volumes fall out of print, they will be reprinted uniform with this, in both the sizes.

The Humble Confidence of the Dying Believer: *a Funeral Sermon for Walter Taylor, Esq. delivered at Southampton, May* 8, 1803. *By the* Rev. William Kingsbury, M.A. *76 pages.* 1s.

THIS discourse is founded on 2 Tim. i. 12. "I know in whom I have believed," &c. These words are considered by the author, as containing (1.) "A realizing prospect, and a solemn contemplation, of a most important season nearly approaching; which produce (2.) Anxious apprehension in the mind; and this is relieved by (3.) A well supported confidence, and a personal consciousness of that confidence; resulting in (4.) Solid satisfaction, unshaken fortitude, and the sweetest placidity of mind, even in the immediate prospect of death, judgment, and eternity." These interesting particulars are largely treated and practically improved. The whole is concluded with an account of the deceased, who appears to have been an early disciple of the Lord, when he derived very considerable advantage from the ministry of the excellent Mr. Jones, formerly Curate of St. Saviour's. He was professedly a Dissenter, and a Deacon of the Church at Southampton; but cultivated a friendly acquaintance with some of the members and ministers of the establishment, and enjoyed a high place in the esteem of Mr. Romaine, who was his frequent guest. Several of Mr. Romaine's letters to him are printed in the 5th volume of his works.

"His genius for mechanics, and his uncommon skill in that branch of the arts, although it had to struggle with all the difficulties of a contracted education, forced its way into merited observation; and has been admired by some of the most able philosophical writers." His inventions also appear to have been eminently useful; and have contributed much to the advantage of the navy. His fortune, honourably acquired, was devoted to the glory of God and the good of mankind. He possessed a benevolent heart; he was a father to the poor, and a generous master to his workmen. He not only maintained the worship of God in his own family, but erected a chapel adjoining his country-dwelling, which was supplied both by Clergyman and Dissenters. He was the first person in his neighbourhood who encouraged village preaching. He was a generous contributor to those charitable institutions which are formed for the sick, for the instruction of children, for the education of preachers, and for the help of poor ministers of various denominations.

After a long, active, and useful life, nature gave way, and death approached; but his end was peace. Throughout a long confinement, he maintained a delightful calmness. In patience, he possessed his soul. The medical gentlemen were struck with his uncommon placidity; and he died without fear, knowing in whom he had believed.

The venerable Mr. Newton, who used to visit him, in a letter to his mournful relict, thus expresses his opinion of Mr. Taylor's religious character:—

"When I consider the nature, magnitude, and intricacy of his business; the weight that must have been on his mind, in contriving and improving his machinery; his extensive engagements in all the dock-yards; and that, in the midst of all his concerns, when he occasionally met with a Christian friend, he could throw them all aside, and converse on the great things of God, as if he had nothing else upon his mind, — I am ready to pronounce him, not only a true Christian; but one of the most eminent in our land."

But we must refer to this able and pious discourse, in which the subject of the text is copiously treated, and which is enlivened with some interesting and entertaining notes.

Memoir of the late Rev. Joseph Horsey, *of Portsea.* *By* John Shoveller. *With Mr. Horsey's last Farewell Address to his Church, a short Time previous to his Decease. Also the Funeral Sermon, delivered at the Interment, by Daniel Miall; to which is added, an Elegy, by Mrs. Saffrey, Portsea.* 80 *pp.* 2*s. sewed.*

THESE memoirs, we are informed, were not intended to exhibit to the world a character of any considerable celebrity in the circles of literature and science; but chiefly to gratify the wishes of many friends; and to hand down to posterity an example worthy of imitation. Mr. Horsey is here represented as a man of singular piety, superiority of intellect, and eminent benevolence. As a preacher, his talents were highly esteemed, and his labours rendered useful to many. We are not favoured with any abstracts of Mr. Horsey's manuscripts in these memoirs, as it was his particular request, a short time previous to his decease, that they should all be destroyed. The substance of his last address to his people, however, was taken down at the time it was delivered, and is annexed to these memoirs. — The retrospect he takes of his ministration among his people, may be considered as both ingenious and instructive. "It is now," says he, "twenty years ago since I was set apart to the pastoral office over this church; during which time, many important events have taken place respecting you. — One hundred of our members have died and left the church militant, we hope, to join the church triumphant. This teaches us the uncertainty of life with all its enjoyments, and urges the necessity of great seriousness, and an actual readiness for our great change, from a conviction that we shall very soon be called to follow them. Thirty of our brethren and sisters have been dismissed to other churches; by which we are taught, that here we have no continuing city; that it is altogether uncertain where our lot will be cast, and how we shall be situated in the present world. But, the most painful of all to relate is, that thirty-eight of our members, who once made a great profession of attachment to Christ and his cause, have been separated from us on account of sin. This calls upon us to be exceedingly circumspect in our walk and conversation before the world; and to be always on our watch against the very appearance of evil; as well as to be very earnest in prayer to him who is able to keep us from falling; that by his power we may be kept, through faith, unto eternal salvation."

"Mr. Miall, in his sermon, bears an honourable testimony of Mr. H., who was "a man, that well supported the Christian character; who constantly filled up his public station as a minister and a Christian; and who, in his temper, was particularly amiable and affectionate." "Twenty-eight years (says Mr. Miall) I have stood in connection with him as a minister, and in all that time, scarcely heard an angry word; and rarely did the sun go down upon his wrath." As Mr. Horsey's life was marked with prudence, generosity, and piety, so in his death, he manifested a mind resigned, placid, and most devoutly occupied He died Sept. 4, 1802, aged 65 years.

A Catechism in Verse; *after the plan of that composed by the Assembly of Divines. Price* 3*d.*

WE have already noticed (in our Magazine for March, p. 120.) two similar attempts to smooth the road to learning, by Poetic Catechisms; "easy to be learned and retained." Poetic fire must not be expected; but it must be owned, there is no small merit in being perspicuous, concise, and simple: qualities to which the present writer has undoubtedly a claim. This is distinguished from the other Catechisms above mentioned, as more extensive,

comprizing 126 questions; but each of the answers is contained in four lines.

By the last two leaves, the author appears to be of the Baptist denomination; but the questions relating to that ordinance are so printed, that they may easily be cancelled, without defacing the book.

The Debtor's Friend, 12mo. 3*d*.
Serious Advice to Prisoners, under Criminal Charges, 3*d*.
Monuments of Mercy, 3*d*.

THESE three distinct tracts, written "by the Author of the Village Sermons," we hope will be acceptable to those benevolent and pious persons, who, after the great example of Mr. Howard, visit prisons; or at least, wish to furnish those who do, with the most suitable tracts for distribution in such places. The two former, contain addresses to the conscience, with evangelical views of the gospel; and the latter consists of remarkable instances of "malefactors, who appeared to die true penitents, and humble believers." This tract is concluded by Mr. Hervey's admirable letter to two prisoners.

An Address to Lying-in Women. *By the* Rev. J. Townsend, 12mo. 2*d*. *and* 3*d*. *neatly covered*.

WE understand, this tract was written at the particular request of some ladies, who support a charity for assisting poor married women at the time of their confinement; and it appears to us well adapted to distribute among the objects of such charities, though not unsuitable for other females in similar circumstances.

SELECT LIST OF NEW PUBLICATIONS.

The Four Missionary Sermons, preached this year before the Missionary Society, with the Report, &c. 8vo, 2s. 6d.

The Fourth Vol. (being the last) of the Village Dialogues, by R. Hill, A. M. 1s. 6d. stitched; or on fine paper, bound, 2s.

New Edition of Vol. I. ditto, at the same price.

The Pilgrim's Progress. A new edition, with notes to the first part, by the Rev. J. Newton and others; and to the second part, by the Rev. Dr. Hawker. 3s. 6d.

The same work, on fine paper with plates, and a Life of the Author, &c. bound, 4s. 6d.

Adventures of Signor Gaudentio di Lucca; being the substance of his Examination before the Inquisition at Bologna. Translated from the Italian. 5s. boards.

Bogatskey's Golden Treasury, 12mo (upright form), 3s. bound;—fine paper, 3s. 6d.

Songs in the Night, by S. Harrison. New edition, 12mo, 2s. 6d.

Marshall's Gospel Mystery of Sanctification, recommended by Mr. Hervey. A new edition, 12mo, 3s. 6d. bound.

Poems. By C. Crawford, Esq. 2 vol. 12mo, 7s.

Venn's Complete Duty of Man, Seventh Edition, 8vo, 8s. 6d. bds.

The Divine Glory displayed, in the Permission of Sin: a sermon preached at the monthly meeting, &c. April 7, 1803. By J. P. Smith, 8vo, 2s.

Sermons by W. Jay, vol. 2, 8s.

Cennick's Sermons, with his Life, by the Rev. Mat. Wilks, new edit. 2 vol. 12mo, 8s.

The Christian Character Exemplified in the Exercise of Mrs. Margaret A—. By the Rev. J. Newton, a new edition, 2s. 6d.

The Touchstone of Sincerity; or Second Part of the Saint Indeed. By the Rev. J. Flavel, 1s. 6d. bound.

We are happy to hear that Mr. Greatheed has been encouraged to proceed with his Missionary History: if Subscribers continue to increase as lately, a volume may be expected next winter.

RELIGIOUS INTELLIGENCE.

WE have the pleasure to learn, that Mr. and Mrs. Chamberlain, the Baptist Missionaries, have arrived safe at Serampore, the latter end of January last. The Saturday before which, Mr. Carey baptized the first Brahman; and another person, who had been a devotee. The account which they gave to the Church, of the work of God on their souls, filled every heart with pleasure. The Brahman is a young man, and appears very intelligent. His name is Chrishnoo Prussad; — the other named Boodwee Sa.

The Christian world will derive great satisfaction from the perusal of a Letter from Mr. Gerriké to a Relation; in which he gives an account of the joyful reception of the gospel, by WHOLE VILLAGES of Heathen. Mr. Gerriké is a Missionary employed in the East Indies, by the Society for promoting Christian Knowledge. He succeeds the late excellent Mr. Schwartz; and appears to possess the same Missionary Spirit.

We have the happiness also to communicate an animating Letter from the Missionaries in Holland, intended for the Island of Ceylon: — likewise a judicious Letter from America, relative to the late extraordinary revival of religion in that country.

MISSIONARY COLLECTION.

Rev. Mr. Boden, Sheffield, Collection in Queen-street Chapel £.26 2 0

Extract of a Letter from Mr. Gerriké to a Relation.

Sir, *Vaparry, Jan.* 18, 1803.

I WROTE to you last from Seringapatam; since that time I have experienced great hardships, and also singular mercies. When, in my journey, I came near to the extremity of the peninsulas, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others near 300); formed them into Christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about, preaching the gospel: but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return, as soon as possible; for while I was among them, all went on very smoothly; and the Heathens themselves seem-

ed to feel a pleasure in what was going on But it pleased God to afflict me with a fever, which began with a cold fit, which I contracted, perhaps, in the latter part of my journey, when I came thro' much rain and water in the monsoon; and from which I recover now by slow degrees. Perhaps my grief, and the many painful letters I wrote, have contributed to my illness. When I began to recover, I found a letter from that country; which I was afraid to open in my extremely weak state. It contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honourably acquitted. From that time I began to recover. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in those parts. The Rev. Mr. Kohloff is willing to go into the harvest, and be for some time among them; and a very fit person he is for such a work. It requires great humility and discretion, and a mind that, by grace, has learned to be content, for the sake of Christ, with many things which are not pleasant.

Yours, &c.
W. GERRIKE.

Extract of a Letter from four German Missionaries, now learning the Dutch language in Holland, who are intended for the Island of Ceylon, &c.

Rotterdam, June 17, 1803.

Dear Brethren in the Lord,

"Great was our joy when you desired us to leave Berlin, in order to take another step towards our mark; but this was much increased, when we had the unexpected pleasure of meeting here our beloved brethren Ullbricht and Palm, who daily entertained us with accounts of the tender and heart-felt affection they met with from you, during their stay in London.

"We sincerely pray that you may be enabled, without intermission, to exert your powers in behalf of the Heathen world, which is covered with the shades of darkness and death, that its children may be converted to the faith, and become partakers of all the blessings purchased for us by Christ's humiliation, his poverty, his exquisite sufferings, and his painful death on the cross.

"It affords us the highest satisfaction to think, that, through the mercy of God, we are enabled to contribute a mite towards the realization of the Saviour's gracious designs. Even the holy angels exult at the conversion of a sinner. Why? Because great and endless would be his misery, as a being disgusting in the sight of his Maker. Happy, therefore, is he who is made accepted in the beloved, and to whom all the comforts apply, which are couched in Jesus's last expression, "It is finished!" If angels take an interest in such an event, how much more nearly do we feel interested in it! This is the reason why thousands of believers appear on every prayer-day before the mercy-seat, offering up fervent supplications for the conversion of the Gentiles; and the great King, who loves to receive pious petitions, will not decline answering them in due time. Therefore his blessing descends upon us in our prayer-meetings at Rotterdam, as also in other places; and on such opportunities the churches never fail being crowded.

"As to us poor creatures, we praise the Father in Heaven for many mercies granted to us, especially for giving us frequent opportunities of hearing the heart-reviving gospel; and he has also given us, in the Rev. Mr. Verster, an affectionate father, who is unremittingly employed to prepare us for our future situation. Nevertheless, dear brethren, time seems to hang heavy over us till we are employed, especially as we know not what impediments and delays the war may throw in our way; but we will wait quietly, and cast all our care on the Lord.

"Remember us in your prayers, dearest brethren, before our merci-

ful Lord, that he may fit us to become messengers of his good-will towards the Heathen nations," &c.

J. G. MATTHES.
The two brothers ALBRECHT.
J. P. M. EHRHARD.

To the Directors of the Missionary Society.

Extract of a Letter from the Rev. Robert Easton, Newburgh, in America, to the Rev. A. Waugh, London.

"The state of religion is very different in various parts of this country. The deadening poison of infidelity is dreadfully prevalent in many places. In Newburgh, where I am at present, attempts have been made to organize an infidel society; as a large number of the inhabitants are of that unhappy description. Yet, where infidelity most abounds, where Satan seems to have the greatest influence, God is not without his witnesses. There are some who warmly embrace, and strenuously contend for the truth of the blessed gospel; and may we not reasonably hope, that such efforts are present tokens of future success and triumph?

"An extraordinary phenomenon has lately appeared, engaging the attention of all religious parties. It is that of people of different denominations meeting together, to the amount of two or three thousand at one time; and many of them exhibiting signs of the most uncommon spiritual distress: and, what is an undeniable fact, some profane infidels and vicious wretches, who go only for sport, receive the same serious and violent impressions that others do. This began in Kentucky; and it is now spreading in North Carolina, Pensylvania, and Jersey. A tree is known by its fruits. Sober men, whose philosophy and experience do not lead them to approve entirely of this religious commotion, are yet obliged to think more favourably of it than they have done, from the circumstance of its being accompanied, in many, with unexceptionable piety and virtue. The violent symptoms have disappeared in Kentucky; and there remains, according to the accounts which I have received, a thirst among the people for spiritual knowledge, and a sober gladness in hearing the words of eternal life, with a conscientious attention to the personal and relative duties which are enjoined upon Christians.

P. S. "The Indian Missions in this country bid fair for the most desired success."

HOME INTELLIGENCE.

Scotland.

BY a Report of "The Society in Scotland, for propagating the Gospel at Home," lately printed, it appears that great and successful exertions have been made, by means chiefly of preachers educated for itinerating, and by the occasional labours of more settled ministers. Some of the former have been employed in the north of Ireland, where their labours have been much blessed. The Shetland, Orkney, and Western Islands have also been visited by the preachers; and, in many places, where the uncorrupted gospel had not been heard for many years, the people in general received their visits with thankfulness; and eagerly solicited a renewal of them.

The Report gives an account of the work in Dunkeld; where it is hoped that 145 persons have experienced the power of divine grace on their souls, by means of the Society's preachers. At Aberfeldie fifty-seven persons profess to have experienced the same; and by similar instruments. In the district of Kintyre, which is represented as having been in a deplorable situation, the labours of Mr. Archibald M'Callum, though much opposed, have been greatly owned. In Carradel, upwards of thirty give satis-

fying evidence of their conversion to God. Public dances are generally given up, public-houses almost forsaken, and rents paid with punctuality: — a thing too much neglected before. Here, some of the professors were severely tried,—being required to leave their farms or renounce their new connection; and they readily gave up their farms rather than their pastor; and Providence soon appeared in their behalf. Others, it is hoped, will be graciously provided for. Near 100 persons have become members of Mr. M'Callum's church. — In Dumbartonshire, Mr. M'Ewan, who speaks Gælic, has been heard with great attention, and apparent advantage, by crowds of people.

In Breadalbane, where much ignorance and many wicked customs prevailed, there has been a considerable awakening. By the preaching of Mr. Farquharson, and others, many have been called; and about 100 are united in church-fellowship.

The Report concludes with an animated Address to the Members of the Society, acknowledging, with thankfulness, what God hath already wrought by their instrumentality; and exciting them to pursue their grand object, the Salvation of Souls, with redoubled ardour. We transcribe a passage or two: —

"Brethren, the present times are favourable to Christian exertions, beyond any former period. Civilization and Commerce have opened, enlightened, and connected the world in a very remarkable manner. "Say ye not, there are *yet four months*, and *then* cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white *already* to harvest." On the discovery of the New World, by Columbus, it is reported, that men of that age congratulated each other, that they lived at such a period; — but much more may that Christian, who knows his privilege, rejoice in the present day. Now there is an opportunity of reaping a spiritual harvest; and "he that reapeth receiveth wages, and gathereth fruit unto eternal life." What astonishing motives do the Scriptures of truth everywhere exhibit, to lead us to humble confidence, to holy diligence, and unremitted activity in the work of the Lord! We are sure that our exertions can never be altogether vain. Even to prophets, "whom God had not sent;" even to them, it said, "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. xxiii. 22.

"Resolving, from henceforth, not to forbear any more to deliver them that are drawn unto death, but to be ready to every good work, let us apply these principles to the case before us. Here is an Institution that furnishes the means of salvation to thousands of our countrymen; many of whom, before it was set on foot, were not seeking after God, but were living without him, and without hope in the world; and many, without its continued aid, are still unable to support a preacher. — In behalf of this Society, brethren, you are now addressed. Perhaps some of you are still unacquainted with the destitute state, in a religious view, of a great part of your native land. You will find, on enquiry (and it is your duty to enquire) that in many places the people are perishing for lack of knowledge; and that deplorable ignorance, and lukewarm formality fearfully abound. The Highlands, particularly, are in a most wretched condition. Few, comparatively, of the Highlanders are in possession of a Bible; nor is it sold at such a price as to be within reach of the bulk of the people. Even in parts of the country where this precious treasure is possessed, the instances are but rare, in which, without evangelical preaching, it is found to be very useful. When this is wanting, men are not only naturally averse to take the trouble to read the Bible, but are generally misled with false teachers, who pervert its contents. Thus they perish for lack of knowledge. It behoves us all, beloved, seriously to reflect on this

state of things, and well to consider how it may be remedied."

It appears from the whole, that the Society has sent out about 100 preachers, ninety-eight of whom have received education for the ministry: — that the expences attending so extended a work, are very considerable; — and that the Society earnestly solicits further assistance. — Mr. A. Rochead, Treasurer; Mr. J. Ritchie, Printer, Secretary to the Society, Edinburgh.

March 10. The Dumfries Missionary Society met in the Relief Church, when a Sermon was preached by the Rev. Decision Laing, from Rev. xii. 2. The collection amounted to 25l. 10s.

At *Great Driffield*, on the 12th of April was opened a new chapel for religious worship. In the morning, the Rev. S. Bottomley prayed; and Mr. Thorgoland, of York, preached from Isaiah lx. 7. — In the afternoon, the Holderness Missionary prayed; and Mr Bottomley preached, from Psalm xxvi. 8. — In the evening, one of Mr. Lambert's deacons engaged in prayer; and another gave an exhortation, from Luke xiv. 23. — This is a new interest; and the congregations were numerous and attentive.

April 13. The Associated Ministers in DORSETSHIRE, held their Annual Meeting at Beaminster; when Mr. Vickery, of Compton, preached from Rev. vii. 15; Mr. Herdsman, of Petherton, from 2 Sam. xxiii. 2; and Mr. Lambe, of Cerne, from John iii. 7; Messrs. Harrington, Higgs, Cracknell, Morren, Gale, Weston, Toms, and Price engaged in prayer. The preceding evening, Mr. Morren, of Shaftesbury, preached from Mat. viii. 2, 3; and the following evening, Mr. Toms, of Chard, from Phil. i. 6.

May 31, and two first days of June, the NORTHAMPTONSHIRE (Baptist) Association held their Annual Meeting at Sheepshead, Leicestershire; Mr. Sutcliff, Moderator. — Sermons were preached by Messrs. Blundell, Fuller, and Cox (who, at Clipstone, succeeds Mr. Morris, removed to Dunstable) The texts from Heb. x. 12; 1 Cor. xii. 27; Psalm xxxii. 8. Messrs. Mill, Churchill, Nicholls, Johnson, Hall, Fletcher, Keely, Cave, Hopper, Crachrade, Crapps, Burton, &c. engaged in prayer.

June 5, 1803 This evening a new Baptist Meeting-house was opened at *St. Day* near Redruth, in Cornwall, by Dr. Ryland, from Bristol, who preached from Mark i. 15, "Repent, and believe the gospel." The place was exceedingly crowded.

June 7. Mr. W. Rowe, lately a student at Bristol, was ordained pastor of the Baptist church at Redruth. The meeting-house newly opened, though pretty large, being insufficient to contain the people, the Methodists kindly offered the use of theirs, which was much larger Mr. Opie Smith, of Bath, began the service; Mr. Redding, of Truro, introduced the business of the day; Mr. Rowe delivered his confession of faith; Mr. Winterbotham prayed the ordination-prayer; Dr. Ryland gave the charge, founded upon 2 Cor. iii. 6; Mr. Steadman preached to the church, from 1 Thes. iii. 8; and Mr. Hogg, of Thrapstone, concluded. Mr. Page, of Bristol, preached in the evening.

June 8. Mr. S. Saunders, who was also a student at Bristol, was ordained pastor of the Baptist-church at Penzance. Mr. Opie Smith began with reading and prayer; Mr. Steadman introduced the business of the ordination; and, after Mr. Saunders's confession of faith was delivered, Mr. Winterbotham prayed; Dr. Ryland delivered a charge to the pastor, from 1 Tim. vi. 11; Mr. Redding preached to the church, from Heb. xiii. 7, 8; and Mr. Page closed in prayer. — In the evening, Mr. Winterbotham preached, from Isaiah ii. 5; Mr. Rowe concluded.

July 12. Mr. Harris's new meeting-house, at Kingston, Surry, was opened by two Sermons, by the Rev. Mr. Clayton, and the Rev. Mr. Hughes.

LONDON.

Hoxton Academy.

On Thursday afternoon, June 23, 1803, the Anniversary Meeting of the Subscribers and Friends, was held at the chapel adjoining the Academy House, previous to the vacation of five weeks.

The Rev. James Gawthorn, of Derby, began with prayer. Three students preached: Mr. Grey, on Original Sin; Mr. Davidson, on the Atonement; and Mr. Thomas, on Regeneration. The Rev. Mr. Nicol, co-pastor with the Rev. Dr. Trotter, of the Scots church, Swallow-street, concluded with prayer. After informing the congregation, that, with the Rev. Mr. Waugh, of Well-street, he had, the Tuesday preceding, examined the students in Latin, Greek, and Hebrew: that the proficiency they had made in those studies fully met their approbation, and reflected much credit, both on the tutors and the students: After noticing, that their knowledge of divinity, and ability as public speakers, had been proved that afternoon — he called on the friends of the institution, still to exert themselves for its support.

Mr. Walker's Course of Experimental Philosophy was delivered at the Academy during the months of March and April; and, to accommodate thirty young men, six new studies have been lately built.

Complaint having been made, by a valuable and respected friend, of a paragraph in the Memoir of the late Rev. Mr. Eyre, supposed to reflect on the Seminary at Hoxton,— we beg leave to say, That no such reflection was intended by us; and that we considered the whole passage as the simple statement of those views which induced the plan of a new Seminary, more directly calculated for *itinerant* purposes.

July 6. The Rev. George Burder (late of Coventry) was publicly set apart to the pastoral office over the church in Fetter-lane, in the room of the late Rev. Mr. Maurice. Mr. S. Burder of St. Albans, prayed and read the Scripture; Mr. Thorpe delivered a discourse on the nature of a Christian church; Mr. Barber, prayed; Mr. Clayton preached from 2 Cor. vii. 6; and Mr. Goode concluded with prayer.

National Defence.

We are happy to learn, that all clergymen, and all licensed teachers of separate congregations, will be exempted from serving in the Army of Reserve, as well as in the General Armament. We deeply regret, that the military exercise is to be practised on the Lord's Day; which, we fear, will be highly injurious to the cause of religion. We are informed, however, that a clause has been introduced in behalf of those who cannot conscientiously exercise on that day.

At this peculiar crisis, it will be thought very seasonable, that a meeting of prayer for the nation commenced on Wednesday last; and is to be continued weekly, at different places of worship in the metropolis. This example, we trust, will be followed, wherever practicable, through the kingdom.

RECENT DEATHS.

On Monday, May 23, in the prime of life and usefulness, died the Rev. Mr. Jenkinson, late minister of the gospel at Green Acres, near Manchester.

Rev. A. Crole, formerly in the connection of Lady Huntingdon; but for several years the pastor of a church in Founders' Hall, Lothbury. He had suffered much from a long and painful illness; but was removed suddenly, at last, on Lord's Day afternoon, July 3, to the great grief of a numerous family and an affectionate flock. His corpse was attended to the grave in Bunhill Fields, in a most respectful manner, by many ministers and Christian friends. Mr. Waugh delivered the funeral oration, and read, according to the will of Mr. Crole, a paper expressive of his gratitude to his people for their friendly offices. —Mr. Wilks preached his funeral-sermon, at Founders' Hall, on Sunday afternoon, July 17th. — We hope we shall be enabled to present our readers with a Memoir of this faithful servant of Jesus Christ.

POETRY.

LONGING FOR HOME.

A Thought at the Close of a Week.

And now another week is past,
And I one week am nearer come;
Fly swift, ye hours; convey me fast
To my long wish'd for, dearest home.

Far from my father's house, its true,
Yet frequent tokens of his love,
And kind memorials, not a few,
Oft I receive from him above.

Sometimes he deigns to visit me,
And with his grace my heart to cheer:
But oh! I long unceasingly
To dwell at home, and see him there!

His love has plac'd me in this school,
Where ev'ry lesson of his grace,
And all the discipline and rule,
Are to prepare me for that place.

Soon as his plans are all complete,
And I am perfected in love;
Soon as his grace has made me meet
For my inheritance above,

He'll call me from my banish'd state,
And take me to my blissful home.
Then wait, my soul, in patience wait;
Soon will his glorious chariot come.

W. B.

SONNET.

I ascend unto my Father and your Father.

Father! that name is music to my ear!
My heart reverb'rates at the cheering sound:
Anxious, in vain, I ran gay Pleasure's round;
Never such joys midst earthly scenes appear.
That name brings pow'rful consolation near,
When this poor world a barren waste is found;
From that rich source my eager hopes are crown'd,
While only disappointment waits me *here*.
Father! that title I would still repeat:
An orphan knows the bliss that word reveals:
(Dear to my heart, till it shall fail to beat!)
An orphan best its boundless value feels.
My Father, God! 'tis balm for ev'ry woe;
A spring whence joys ecstatic ceaseless flow.

Annette.

LINES

Written on a Blank Leaf of a Pocket Bible.

Precious Book! of books the best;
Dearest gift of God, but *one*;
That surpasses all the rest;
Gift of God's beloved Son.

Blessed Spirit! Heavenly Dove!
Thee I'd slight not, thee I love;
By *thy* pow'r, and thine *alone*,
The *value* of these gifts I've known.

C——.

THE POOR BLIND.

A Morning Reflection.

Be glad, my soul; the gloomy night
Has now her rule resign'd:
Behold mine eyes! the grateful light
Returns again to bless thy sight,
But visits not the blind.

The morn may make the sun arise,
And these no pleasure find;
Then let me well thy mercies prize,
Thank my kind Maker for my eyes,
And pity the poor blind.

They pity claim; but more, much more,
The man of darken'd mind,
That his hard lot mourns o'er and o'er;
This his sad case does not deplore,
Nor knows that he is blind.

Christians, who yourselves of late,
In darkness were confin'd;
Can you forget your dismal state;
A Saviour's love so free, so great,
That pity'd you when blind.

"No," you reply, while life remains;
His grace we'll call to mind:
We'll publish too in joyful strains,
Jesus still lives, and grace still reigns,
In pity to the blind!

I greet ye, Missionary bands,
In pure compassion join'd;
I pray, May God uphold the hands
That carry life to dying lands,
And light to sinners blind.

Go on, ye highly favour'd still,
The shades begin to flee;
Go on till light all nations fill,
And (if it were Heav'n's sov'reign will)
Till all the blind shall see.

W. Barre.

On the Domestic Happiness of a Christian Couple.

How blest the pair whom Christian love unites!
Joy smiles upon their days, and crowns their nights;
In peace their happy moments glide away,
Till both are welcom'd to eternal day.

C——.

To the Editor.

DEAR SIR,

The music of Handel, as in most of his compositions, was adapted not merely to the metre but to the sense of the old version of Psalm civ. I have heard, that on occasion of a new version of the Psalms, a premium was once advertised for a new translation of that Psalm in the old metre, but that the object was not accomplished. In the following lines I have attempted a more literal, as well as a more modern transfusion of the original into the English language,—adhering to the metre to which Handel's admirable tune was adapted. The whole psalm being too copious for your Miscellany, I have been limited to the first thirteen verses; adding, at the close, what appeared requisite to accommodate the Ode of the Jewish prophet to the use of evangelical worshippers.

PSALM CIV.

ADORE, O my soul, Jehovah's great name!
With majesty cloth'd, and matchless in fame:
The sun's dazzling lustre his robe he hath made;
The heav'ns are a curtain, his glories to shade.

The fathomless deep his mansion sustains;
His chariot, the clouds, he guides or restrains:
The wind's sounding pinions his footsteps proclaim;
His envoys are spirits, his ministers flame.

He founded the earth immovably fast;
Yet summon'd the floods its form to lay waste:
The loftiest mountains in waves were immers'd;
He spoke by his thunders, the waters dispers'd.

They mounted the hills, thy call to attend;
Rebuk'd by thy voice, the vales they descend;
Retire to their channels, and haste to the deep,
Its limits appointed for ever to keep.

The earth thus renew'd, he waters from high;
Of beasts tame and wild, the thirst to supply:
The springs, at his mandate gush forth from the hills,
And wind through the valleys, uniting their rills.

The birds of the heav'ns, there find a retreat;
And pour through the groves their melodies sweet:
Thus, Lord! shines thy glory, in works of thy hands; [mands.
But most thy redemption our wonder de-

Thy Majesty veil'd in flesh like our own,
By Jesus display'd, transcendently shone;
Thine anger o'erwhelm'd us, thy pity restor'd;
Thy promise upholds us!—My soul, praise the Lord! MINIMUS.

For this God is our God for ever and ever; he will be our Guide even unto Death.—Psalm xlviii. 14.

COULD I say, "*This* God is *mine*,"
With a confidence divine,
Surely, I no more should rove,
Seeking any meaner love.

He all mercy is, and grace,
Heav'n shines beaming in his face;
Were I settled in his love,
Sure, I never more should rove.

O would he this truth reveal,
And stamp it with his heavenly seal,
Surely, till I soar'd above,
Nothing could my spirit move.

Cursed *sin!* were thou forgiv'n,
I should have a present Heav'n!
Would my God this veil remove,
I should see his name is *Love!* C.

SUNDAY SCHOOL HYMN,

Sung at Paradise Street Chapel, Birmingham.

Father of Heav'n, to thee we raise
The cheerful notes of solemn praise:
Bless'd be thy name, thou God of love,
By all on earth, by all above.

Thy tender mercy saw us lie
Oppress'd with sin and misery;
Pity'd our helpless, hopeless grief,
And sent thy Son to our relief.

O bless'd Redeemer, who can tell
Thy love in saving us from Hell?
Christ dy'd for us,—for us he rose,
And rising conquer'd all our foes.

Now kindly Jesus doth receive
Poor children who his word believe:
"Forbid them not, my grace is free;
"Let little children come to me."

While here we live, we'll spend our breath
In praising Jesus; and when Death
Shall close our lips, our song shall rise,
In nobler strains, above the skies.

O richly bless our friends, we pray,
Who give to our support to-day;
For gold and silver giv'n below,
Eternal life do thou bestow. W. W.

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THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1803.

AN ACCOUNT OF MOSES BAKER, A MULATTO BAPTIST PREACHER, NEAR MARTHA BREA, IN JAMAICA.

[*Drawn up by himself, and communicated to a Friend in Leicestershire.*]

Honoured Sir,

I HAVE been induced, by repeated solicitations, to make the following attempt to relate the particulars of my convictions, conversion, and experience, with the principles I hold and teach the people, and the manner of discipline and government in our church; as well as the success I have met with, in turning poor lost sinners from sin, to the knowledge and love of a precious Redeemer.

I consider it proper, before I proceed farther, to give an account of myself. — I am from New York, in North America, where my occupation was a barber. I was married September 4, 1778, to Susannah Ashton, a mantua-maker, a native of New York, by the Rev. W. Walters, agreeably to the rites of the church of England; in which denomination we had been brought up, and had learnt to read the Scriptures, and to write a little. At the evacution of New York, in 1783, I was, with my wife and child, obliged to come to the island of Jamaica. — I am now a man well-stricken in years, and very infirm.

As to religion, when I first came to Jamaica, mine was that of the world: I was much given to strong drink, and to many other bad habits.

After my arrival, I hired a small shop in Kingston, where I followed my trade for three years; during which time I saw it would not answer, as I became very poor, and could scarcely subsist. I removed thence to a place in the mountains, called Leguine, about fifteen miles from Kingston, there to till the ground. The providence of God so laid it out, that this land came into Mr. Winn's possession.

There I found a black man of the Chamba country, named

Cupid Wilkin, with his wife, and two or three others. One morning, as Mrs. Baker, myself, and child were sitting down to breakfast, this old man came and stood at the door. We sat down carelessly, without giving thanks to God for what we were going to receive; which the old man perceiving, he turned round to another that was near him, and said, "Whence have these people came? I could wish to learn, if they know that God made them?" I overheard him saying this, and instantly got up, and spoke to him in the following manner:—'Old man, can you read?' "No," he replied; "but I know that both of you can." —'As you cannot read, how dare you thus to reprimand me?' The old man immediately humbled himself, and said, "Master, if you will not be angry, I will tell you where to search the Scriptures, and you will find there, that you are not only to thank God; but to return God love, prayer, and thanksgiving, for what you are going to receive, in the name of Jesus Christ." —The next day I was obliged to go abroad in quest of some money. In my absence, the old man requested Mrs. Baker to take the Scriptures. She did so; and he convinced her of the truth of what he had said. From this time she was much taken with religion; and begged of the old man to try what he could do with me, in regard of serving God; but she then observed, that nothing could be done so long as I followed drink; and it was that which kept us poor. The old man heard this attentively, and replied, "If he will turn round and serve God, liquor is the first thing he will leave off." On my return, Mrs. Baker was continually importuning me to incline me to religion. I baffled her good intentions for several days, telling her it was not good to hearken to such ignorant people. A few nights after, my mind was impressed with the thought, that I would go and hear whether these people could pray, or speak any sense at all. Accordingly I got up one night, and heard them singing and praising God. I drew near, and found them in a small hut, on their knees at prayer. I immediately approached to the man who was praying, and fell on my knees also, with an intention of hearing his prayer. I heard that he asked for so many things agreeable to the Scriptures, as astonished me, and made me almost believe that he had more knowledge than myself.

That moment I formed a resolution that I would turn and serve God. From this time I frequently conversed with the old man. I now began to apply my heart to God. I prayed day and night for the space of three or four weeks; but at the end of this time I became very much troubled, and tempted to imagine I had done a very wrong thing in listening to this old man. At last I became so miserable, that no tongue can describe my state of mind: I was afraid to stir out, or to move myself in any manner: I left off praying, wickedly abused the

old man, and forbade him ever to come near me again, exclaiming to Mrs. Baker that I was ruined for ever by listening to that man. — About a week after this, I felt a cloud coming over my eyes; they began to darken, and in two weeks after, I became entirely blind; and was obliged to cry out for mercy, and for some one to lead me in and out. I was also affected with great pain in my head, and still much imbittered against this old man; nor had I the least idea that any of these things were from God: but my sickness grew so severe, that I was obliged to keep my bed, and was reduced very low indeed. All our hopes were now at an end, as the gains of this world were entirely done away from me; and I had no trust in God. The old man seeing me in this distressed condition, daily brought provisions out of his own ground for my wife and child. I not hearing of this, said, "Sukey, how or whence do you get provisions?" She told me, it was from the same old man; and that he was willing to share his last with us. This greatly affected me, and my heart became much softened toward him; so that I now believed this must be from God. I was then willing to converse with him once more. He told me, that he believed what had befallen me was from God; and said, it would be good to try a fast. This seemed very strange advice; however, I attempted it. The first time I fasted, it seemed to give me a little ease, and I felt more quieted in my conscience; which induced me to try it again. I still was in great pain day and night; but I found my heart disposed to pray, and crave God's mercy: and should I have found mercy, I was ready to give up all that was near and dear to me, and depart this life. In this distressed situation I continued for upwards of six months, till all my limbs failed me, and I was obliged to be led about like a child; but I continually applied to God by prayer, and found that I daily grew in faith.

It was about this time that Mr. Winn came upon the land, and made enquiry if there was any person in that neighbourhood who could make gowns? as he wanted two for his house-servants. One of his own people informed him, that there was a woman lived near, who came from America, that could do the work he wanted. Accordingly Mrs. Baker went to him, and undertook the work, made the gowns, and carried them home: he was satisfied. She then addressed them, saying, "Sir, excuse my boldness, I have a small favour to ask of you." 'What is that?' said he. She told him she had been in this island several years; but was an entire stranger, knew scarcely any one, was very poor, and had no home. He asked her, what she requested? She told him, it was a small piece of land. 'What wilt thou do with land?' said he, 'thou knowest nothing about land.' "Sir," said she, "I must try and do what I never did before. My husband is blind, and my child is small, therefore I cannot leave them." He then exclaimed, with much feeling, "Poor

thing!' and then asked her, How she came to know him? "Sir," said she, "I remember, though I was very young, that there was a ship sailed from New York, called the Duchess of Gordon; and you were captain of that ship. My mother washed for you some time." He then recollected the family, whom he knew very well. After pausing a while, he then said, 'I will be very plain with thee: As to land, I can give thee none here, as I do not intend to keep this place long; but if thou wilt go down to the place where I live, after one year, I will give thee land, and I will get thee work, and see thee paid. Now go home to thy husband, tell him this, and hear what he says.'

The next morning, Mr. Winn rode to the place where I was. When he saw me, he said, "Well, friend, what brought thee over to this country?" I told him the particulars. "Thou seemest to me," he said, "to be in a poor state of health, why dost thou not employ a good doctor?" I told him, my circumstances would not allow me to employ a doctor; but that I had hopes in God. He said, it was very good to have hopes in God, but that men were sent one to help the other; and added, "Well, I see that thou art very weak and poor, I'll tell thee what I will do for thee: I'll give thee a letter, recommending thee to a doctor in Kingston, that will do thee justice; when thou findest thyself able, go down to him; and I will pay all thy charges." Mr. Winn farther said, "I have long wanted a man to instruct my negroes in religious and moral principles." I replied, 'I cannot tell if I may be the man, until I apply to know if it be the Lord's will. I must be satisfied of this before I can give you an answer.' "Well," said he, "fare thee well, friend; the sooner thou canst get down to Kingston, the better it will be for thee." — Seeing me and my family very bare of clothes, he sent me, the next day, twenty yards of cloth. I continued in this place several months, daily striving in the grace of God.

When in the world, I was very hasty and passionate; but now I found these passions wore away greatly. I perceived that fasting was needful and useful; I now felt a fear from God for every thought, word, or action: I began to be able even to reflect on myself. I totally rejected all confidence in my own flesh, — having no trust in my own works, or righteousness of any kind; as I came to God as a lost, miserable, self-condemned, undone, helpless sinner, my mouth was stopped, and I found myself altogether guilty before God. Once, when I was almost in despair, it laid upon me to keep a fast; and, in the evening, when it was a proper time to end the fast, being in one of the brethren's houses, I was called upon to pray. In the midst of my prayer, I felt a great change upon my heart; and seemed to have a sure trust and confidence in God, thro' the merits of Jesus Christ, that my sins were forgiven, and that I was reconciled to the favour of God. I, and the brother that

was with me, were both much affected, and we fell to the ground; I could go on no longer in regular prayer, but only called on the Lord for mercy, in broken sentences. From this blessed time I began to gather strength. The old brother advised much to go down to Kingston; and I went with him, and was examined by Mr. Liele and his brethren, that they might see the works which God had done for me. Though but little acquainted with him, I thought he was a good man; and was baptized by him at this time. I now, by Mr. Winn's directions, placed myself under the doctor's care, who, upon examining me, said, I must immediately go under a course of physic: — to which I consented. I could not be persuaded to stay at home during this time; but persisted in going to hear the word of God, till the operation of the medicine became so severe, I suppose by taking cold, that I was confined to my bed; and lay there fifteen days speechless, without taking any kind of nourishment but what Mrs. Baker could give me in a spoon. I was now blinder than ever, and given over by all around me. Notwithstanding all this, I had great confidence in God; and was strangely persuaded I should live to receive my sight once more. One morning, after Mrs. Baker had returned from the doctor with the medicine, she put it on a table in the room: I said, "Sukey, I can read the directions on that bottle." She brought it to me; — I read it. Poor soul! she was greatly surprized indeed. — From the time I was struck blind, to that of receiving my sight, was one whole year.

I rejoiced greatly in the Lord for all his goodness to me; and was fully convinced it was He alone that healed both body and soul. I soon after wrote to Mr. Winn, that if he would procure me conveniences, I was ready to embrace his proposals. He immediately sent up a boat, and also horses by land, with a servant, and money to bear my expences; leaving me to chuse which way I would come. I preferred going by land; and soon set off, with my wife and one female child, for Stretch and Set, which was then the name of Mr Winn's estate, though it is now changed to Adelphi. Here I arrived in February 1788; and soon had an interview with Mr. Winn. On seeing him, he said, "Well, friend, I am glad to see thee here." I told him, That I had reason to praise God, and to consider that I could never do enough to serve him; as through the kindness of God, he had been chiefly instrumental to my receiving my sight. Mr. Winn said, "When thou thinkest proper to go down to my Negro-town, I will give thee a list of the names of my leading people. I do not mean that thou shalt reside among them any longer than the time thou takest to reprove them: I will give thee a place about a mile off, where those who wish to follow thee can come and hear thee; and I will make out a salary for thee, that thy wife and child

may live comfortably; and I will protect thee from being molested by any one, in the discharge of thy duties."

Soon after, Mr. Winn, Mrs. Baker, and myself went into the Negro-town. In order to call them together we raised an hymn. The place was soon crowded. After singing, I bowed, and put up a prayer among them. This appeared so strange to them, that they began to wrangle, and were otherwise unruly. I said little to them this first time; but promised, that if they would be civil, I would come again the next night. Accordingly I did so, when they seemed more inclined to listen to what I had to say. After putting up a prayer, I stood up, and spoke the word of God to them; informing them, that it was God that made them, and that they ought to serve him, and that the way they were living was quite contrary to the end of their calling. I continued going among them for two weeks, when one of the leading men took me out, and said, "Sir, what I have heard you say is very good; but the way our people are in, they cannot follow it." I asked him, what way they were in? He said, "If you will go with me, I will let you see." Accordingly, he took me to his own house first: there I found bottles, horns, and other things, I know not what. Some of them buried. All these were employed in their way of witchcraft. When I saw this, I said to him, 'Old man, these are the works of the Devil; the very things that God has sent me among you, to root out and destroy;' which I actually did wherever I found them. He said, "The things which you find here, you will find the like in every house; for this is the way we all live;" and believed there was no other way. Now when some of them became convinced of their evil ways, they told me, that he who had the most money among them did the best; and even confessed, that some of them, now on the estate, had killed others by this wicked means. I now withdrew from the Negro-town to the house Mr. Winn had prepared for me, who said, "Now I give thee liberty to instruct all that are willing to come and hear thee, bond or free.

I soon recommended every man to keep to his own wife, and every woman to her own husband; but this proved very difficult, as some of them had two, three, four, or even five wives. I made it my daily study to search the Scriptures, and apply my heart to God in prayer. In the course of time, I formed a small society.

We are of the Baptist persuasion, because we believe it agreeable to the Scriptures:—We hold to keeping the Lord's Day throughout the year, in a place appointed for public worship, in singing psalms, hymns, and spiritual songs, and preaching the gospel of Jesus Christ. We hold to be baptized in a river, or a place where there is much water, in the name of the Father, Son, and Holy Spirit; and receiving the Lord's Supper, in

obedience to his command: — We also hold with washing one another's feet, praying over the sick, and anointing them with oil in the name of the Lord Jesus: — We hold to appoint judges, and such other officers among us, to settle any matters according to the word of God. — We hold not to the shedding of blood; and think ourselves forbidden to go to law one with another before the unjust, but settle any matters we have before the saints: — We are forbidden to swear at all; and account ourselves bound not to eat blood, for it is the life of a creature: — We abstain from things strangled, and from meat offered to idols: — We are forbidden to wear costly raiment, and what would be superfluous: — We are bound to submit ourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. To avoid fornication, we permit none to keep each other, except they be married, according to the word of God. If a slave, or a servant misbehave to their owners, they are to be dealt with according to the word of God. If any one of this religion should transgress and walk disorderly, and not according to the commands we have received in the covenant of our Lord, he will be censured according to the word of God. If a brother or a sister should transgress any of these articles written in this covenant, so as to become a swearer, a fornicator, an adulterer, a covetous person, an idolater, a railer, a drunkard, an extortioner, or should commit any abominable sin; and doth not give satisfaction to the church, according to the word of God, we hold that such a one should be put away from among us; and we must not keep company, nor eat with excluded persons. We hold to all other commandments, articles, covenants, and ordinances recorded in the Holy Scriptures, as are set forth by our Lord and Master Jesus Christ and his Apostles, and to live to them as nigh as we possibly can, agreeably to the word of God. "If ye abide in me, and my words abide in you, herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." This is his commandment, "That ye love one another as I have loved you." "Greater love hath no man than this, that a man should lay down his life for his friend." "Ye are my friends, if ye do whatsoever I command you."

ANECDOTES.

1. BURNING THE BIBLE.

A SOCIETY of gentlemen, most of whom had enjoyed a liberal education, and were persons of polished manners, but had, unhappily, imbibed infidel principles, used to assemble at

each other's houses, for the purpose of ridiculing the Scriptures, and hardening one another in their unbelief. At last, they unanimously formed a resolution, solemnly to burn the Bible; and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon arrived: a large fire was prepared, a Bible was laid on the table, and a flowing bowl ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task; and after a few enlivening glasses, amidst the applauses of his jovial compeers, he approached the table, took up the Bible, and was walking resolutely forward to put it into the fire; but happening to give it a look, all at once he was seized with trembling; paleness overspread his countenance, and he seemed convulsed. He returned to the table, and laying down the Bible, said, with a strong asseveration, "We will not burn *that book* till we get *a better*."

Soon after this, the same gay and lively young gentleman died; and, on his death-bed, was led to true repentance; deriving unshaken hopes of forgiveness and of future blessedness, from that book he was once going to burn.

2. METHODISM DETECTED.

A YOUNG lady, who had heard the Methodists and their doctrines censured, happened, in opening her prayer-book, to fall on the Articles of religion. She ran to her mamma with the book: "Here," says she, "Mamma, I have found all the Methodist doctrines. Surely, these cannot be the true Articles of the church." Her mother, a wonderful good sort of woman, frowned upon her, and bid her never more busy herself in such matters; for these were Articles which nobody *now* believed.

3. REMORSE OF CONSCIENCE.

A GENTLEMAN of vast fortune, sent for a friend to Pall-Mall, being very indisposed, to settle some affairs; and while they were together, he walked to the window, and observed a chimney-sweeper's boy, with his brass-plate and sack, passing by. His friend was surprized to see the tears burst from his eyes;—and clasping his hands, with an oath, he swore, "Now would I give every shilling I am worth in the world *(he had ten thousand pounds a year)* to change beings with that little sweep. — *Sic transit gloria mundi.*

4. A POPISH FAST.

I KNEW a zealous Roman Catholic, who kept always a strict fast on Saturday; but before he went to bed, constantly indulged in an excellent meat-supper; for which he impatiently waited, with his watch on the table, till the hand pointed twelve, when he instantly fell to it voraciously.

ON CONFORMITY TO THE WORLD.

BY A LADY.

Addressed to serious persons of her own sex.

My dear young Friends,

WITH the sincerest affection and concern for your present and eternal welfare, would I now address you, on a subject I conceive truly important, and peculiarly necessary in the present day. I humbly hope, there is implanted in your hearts, as is recorded of Abijah, some good thing towards the Lord God of Israel; by which I mean, a sincere desire to be devoted to him; not partially, but altogether: that you have been led by the teachings of his Spirit, to consider it not only your reasonable service, but your privilege and happiness; and after seriously counting the cost, you have deliberately determined, through grace, to be for him, and not for another. I congratulate you on making so wise a choice. May you be enabled stedfastly and consistently to follow the Lord fully, so that neither the frowns nor smiles of an ungodly world may draw your feet from the consecrated path! Suffer the friendly admonition from one who wishes you God-speed; and, in the apostle's words (Rom. xii. 2.) desires to warn you against being *conformed to the world*.

Remember what our Lord says, "If any man will come after me, let him deny himself, take up his cross daily, and follow me*." Does this not imply the opposing those things in particular which are suited to gratify the pride and vanity of corrupt nature? and the seeking to have our inclinations towards them subdued, by the power of his grace, who has left us an example that we should tread in his steps? Granting that far more is intended in the apostle's admonition, of not being conformed to the world, than in the mere article of *dress*, — let Conscience answer, whether this be not implied: and if so, Will not the giving place to one breach of duty lead to another? Is it consistent with deadness to the world, and having no fellowship with the unfruitful works of darkness? Are we not called upon to crucify the flesh? — to mortify our corrupt inclinations? — to walk, not as others, in the vanity of their minds; but to reprove them, by redeeming the time for nobler purposes ourselves, abstaining even from all appearance of evil†? Did Christ give himself for us, on purpose to redeem us from the love of these things‡: and shall we follow the vain and indecent fashions of the present day, in return for his great love and condescension, merely because we would avoid being sin-

* Mark viii. 34. † Col. iii. 3. Eph. v. 11. Gal. v. 24. Col. viii. 5. Eph. iv. 17. 1 Thes. v. 22. ‡ Gal. i. 4.

gular? Does not Conscience shudder at the thought, and with holy indignation, reply, No; let us rather take up our cross, and follow the steps of our divine Master, who was content to be despised and rejected of men; and, though Lord of the universe, emptied himself of all his glory, that we, through his poverty, might be made rich? Let us spend and be spent in his service,— seek to improve our time and talents for the good of those around us; so shall we prove our love to him, not in word and in tongue only, but in deed and in truth.

Listen not, my dear young friends, to the insinuations of the grand enemy of souls, who probably may suggest, that these admonitions are unnecessary for you, and by no means suitable to the station you are in. Beware of giving ear to any temptation which would draw you from the dictates of unerring wisdom; but thither may you continually resort for divine instruction! Remember, the more public the line of life you are in, the more important the example you set, and the more influence will it have on the minds of those around you. The Christian, in such a situation, is like a city set on a hill, which cannot be hid; and should covet to be like the light-house on the sea-coast,— an instrument to warn others of their danger, and to point out the path to the harbour of eternal felicity.

Pray then, my dear friends, for wisdom and grace to walk circumspectly, that you may adorn the doctrine of God your Saviour in all things. Make not the conduct of any your pattern, farther than you see them following your divine Master. Trace him from the cradle to the cross, and pray for the same mind to be in you as was in him: that your walk may be an exhibition of his spirit and temper; and then, though in every thing you will have reason for humiliation, yet while his love constrains you to make his glory your aim, your labour shall not be in vain.

Let not the example of professors lead you astray, nor suppose *that* a sufficient warrant for you to act as you see them do. On the contrary, be nobly ambitious of setting before such a different pattern; and, at the same time, see that it be done from principle; for no sacrifice whatever is acceptable to God, but that which springs from love. And do this not from my advice merely, but humbly and earnestly pray the divine Spirit to grant you a true discernment of the path of duty, that you may not err therein; but, through his divine influence, willingly and obediently follow the light, as he vouchsafes it. So shall you enjoy the testimony of a conscience void of offence towards God and man; for if any do his will, they shall surely be taught of him.

But let not my young friends think, when they have escaped these snares, that the enemy has no more power over them: this would make you at once an easy prey to his devices. It is no uncommon thing for him to suggest, that since we have

so manfully taken up our cross, in not only differing from an ungodly world, but also from the majority of the religious world, how much holier we are than they! For should we listen to the voice of the flatterer, the consequence would surely be, that, instead of keeping in the narrow path of humility and love, we should at once get into a way of vain-glory and self-confidence; which as certainly leads to ruin as any other. Pray then to be also clothed with that armour which shall render you proof against all the attacks of the adversary; cleave to the Lord, his word, and his throne, and he will keep you in the hour of temptation: remember, it is from him alone all your gifts and graces spring and are maintained. If more is given, you are only more indebted, and under greater obligations to pity and pray for those whom you conceive led captive by the snares which you have escaped; and let your gratitude be manifest, by tenderly, meekly, and affectionately endeavouring, at every seasonable opportunity, to shew them the folly and pernicious tendency of their conduct, both as it respects themselves and others. With regard to the former, they grieve the Spirit of God by acting contrary to his commands; and, therefore, need not wonder they do not enjoy those comforts which are inseparably connected with walking closely with God. But some will probably say, that they have no more pride in conforming to a fashion, &c. than others have in wearing what differs from it. Such, I fear, are not sufficiently attentive and watchful over their own hearts, to distinguish between the insensibility arising from a careless walk, and that victory over inbred corruption, which the Christian is commanded and encouraged to aspire after; neither do they consider how others are drawn aside by their example. Since then we are called to let our light shine before others for their instruction*, how careful should we be of leaning to our own understanding! In all our ways, let us acknowledge him who has promised to order the steps of such, and to make their way acceptable to himself†; that our walk may be as becometh the gospel of Christ; that the way of truth never be spoken evil of, on our account; and that our conduct may not occasion the stumbling of others‡.

Some there are, who make a profession of godliness, yet plead for a certain degree of conformity to the world, as if they had that complete victory over themselves that they could go just to the precipice of danger, and no farther; but this is equally presumptuous and absurd: "Ye cannot serve God and Mammon."

Resolve then, to shew the world, by your exemplary walk,

* Matthew v. 16. † Psalm xxxvii. 23. ‡ Phil. ii. 15.

that your motive is love to Christ, his cause and interest; that you are ambitious of no honour but the honour which cometh from God, esteeming his approbation a full compensation for all the reproach you can meet with in the way to the kingdom of glory. Thus, my dear friend, you must learn that the way to the crown is by the way of the cross, the path of humility and self-denial. Be not discouraged at the difficulty of it, or from your own inability to walk therein; but look unto him who giveth power unto the faint, and to them who have no might increaseth strength, so shall you run without weariness; and when faint, be kept by his Almighty power, pursuing the prize of your high calling. Prove the sincerity of your love by this universal respect to his commands; and demonstrate your faith to be of God, by placing all your dependence on the complete work of the Saviour, saying, from the heart, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world*!"

Hampstead.

Gal. vi. 14.

EXTRAORDINARY CONVERSION OF A DEIST.

To the Editor.

Sir,

THE following Account of Dr. PORTER'S Conversion, is faithfully copied from Number III. of "The Georgia Analytical Repository," conducted by the Rev. H. Holcombe, A.M. of Savannah; which was obligingly communicated to me by Dr. Rogers, of Philadelphia. I have sent it, without comment or remark, leaving your readers to form their own reflections on the facts here stated.

Yours, A. B.

AMONG the many instances of the triumphant power of the gospel which have occurred in the now spreading revival of religion, the conversion of Dr. Porter deserves particular notice. This remarkable instance of the display of free and sovereign grace, took place at a meeting, which began on Friday, the 27th of March, 1802, at New Providence church, in Mecklenburgh county, North Carolina. The account was taken from his own mouth, four weeks after his conversion, by an intelligent and respectable gentleman of Charlestown, South Carolina. The following is the Doctor's wonderful narrative:—

I was nearly a confirmed Deist; and, though religiously educated, despised religion. At the great meeting in Mecklenburgh, I had the curiosity to attend. For nearly four days I continued on the ground, though often determined to leave it, without feeling any unusual impression, except what was occa-

sioned by the cries of the distressed; and though I sometimes prayed to be religiously impressed, I never felt more careless and hardened in my life. On Monday evening, while I was sitting in Mr. M'Rea's tent, reflecting on the strength of my body, and the happy state of my mind, notwithstanding the fatigue and want of rest I had undergone, I was suddenly struck with an unusual sensation in the pit of my stomach, which, in a short time, pervaded my chest in general. I felt no pain; but apprehended immediate death. I endeavoured to remove the impression by walking; but in vain.

Having returned to the tent, the sensation pervaded my whole body; and convulsions and involuntary gnashing of teeth ensued. Soon, however, these ceased; and I became as one dead, being unable to move. While in this state, which I suppose was about two hours, I experienced a dreadful gloom and confused horrors of mind. This resemblance of death was succeeded by other convulsions; and I again fell quiet, and, until near morning, experienced more dreadful horrors, which increased as my bodily strength returned. When the exercise of my bodily organs was tolerably recovered, my horrors ceased, without my being able to assign the particular cause of their removal. I first asked myself, How I could possibly become religious, and exhort, as others were doing? A plan to avoid professing religion was immediately suggested; which was, to attribute all I had felt to fits, and say I had been subject to them before; but this I at once detected and discarded, as a suggestion of the Devil; and resolved to love God, and profess the religion of Jesus Christ, be the consequences what they might.

I then began to enquire what could be the cause of these new and sudden resolutions; for to me, it appeared scarcely possible that I, who had been one of the most abandoned sinners, could experience a change of heart without being more dreadfully humbled for my sins. I then, indeed, saw that they were great, and of a most aggravated kind, having been committed against much light and goodness; and though I could not feel humbled for them as I wished, and as I knew I ought to be, — the glory, wisdom, justice, grace, and condescension of God, as displayed in the device of salvation through a Mediator, broke in upon my mind. My soul was filled with admiration at the fulness and freeness of his grace in Christ. My heart acquiesced in this glorious method of salvation, and was drawn out in love to the holy and blessed Jesus. Never before did I know any thing of true joy; but, notwithstanding all I have felt, I am often jealous of my heart, and examine my exercises with careful attention, comparing them with the word of God, and religious experiences recorded in other books; and, if I am not greatly deceived, I can freely renounce all that is most dear to me in the world for Christ and his religion.

It is sometimes suggested to my mind that the whole may be a delusion; but, glory to God! if it should even be so, it is an incomparably sweet one. "Not mighty men that share the spoil, have joys compared to mine."

O how delightful to contemplate the character of the great Jehovah, and his infinite love to sinners, through his dear Son! —May God enable me to persevere! I desire to thank him: I have been enabled to day, at court, to silence near a dozen of my old Deistical companions. My case evaded all their objections; and they appeared to be struck with solemnity and alarm, their leader having fallen.

THE UNDIVIDED GOSPEL.

AN EXTRACT FROM THE EXCELLENT MR. JOHN HOWE.

THE following passage, extracted from Howe, on "Delighting in God," I doubt not will be acceptable to your intelligent Readers, while it conveys a thought worthy the attention of every minister of the gospel of Christ; and, upon their minds, may the Holy Spirit deeply impress it! M.

"THERE is a manifest prejudice daily accruing to the Christian name and profession, by the unequal estimation which that part of the doctrine of Christ hath that concerns the work of his Spirit upon us, — regeneration, the new creature, repentance, and a holy life, in comparison of that which concerns his performances and acquisitions for us, — expiation of sin, satisfaction of divine justice, forgiveness, and acceptance with God.—How sweet, ravishing, transporting doctrines, and how pure gospel, are these latter accounted by many, who esteem the former cold, sapless, and unpleasant notions! Hence comes the Christian Religion to look with so distorted a face and aspect, as if it suffered a convulsion, that hath altered and disguised it to that degree, that it is hardly to be known; being made to seem as if it imported only a design to rescue some persons from divine wrath and justice, without ever giving them that disposition of heart which is necessary, both to their serving God, and their blessedness in him. This is not to be imputed so much to the misrepresentation made of it by them whose business it hath been to instruct others (though of them, too many may have been very faulty in almost suppressing, or insisting less, or very little, upon doctrines of the former strain, while the stream of their discourses hath mostly run upon the other); for it must be acknowledged, that by very many in our age, the absolute necessity of the great heart-change hath been both most clearly represented, and as urgently pressed, as perhaps in most who have gone before. But the matter is

plainly to be attributed to that depravity of man's nature, whence there is a most unequal and partial reception of the truth of God; and that which seems (taken apart by itself) to impart more of indulgence to sinners, is readily catched at; that which more directly strikes at the very root of sin is let pass, as if it had never been spoken: and so men make up to themselves a gospel of this tenor and import, That, let the temper of their spirits towards God be what it will, if they rely and rest upon the righteousness of Christ, God will be reconciled to them; and they think they need take no farther care. But whatever is said in the gospel of Christ, besides the necessity of being born of God, of partaking a divine nature, of putting off the old man and putting on the new, &c. is looked upon as if it had been thrown in by chance, and signified nothing: and the other, without this is thought to be pure gospel; as if these were impertinent additions and falsifications. But will not such men understand, that the detracting of any thing from the instrument or testament of a man, as well as adding thereto, makes it another thing, and none of his act or deed? So that their *pure Gospel*, as they call it, is *another gospel*; nay (because there cannot be another) *no gospel*. Or will they not understand, how simply impossible it is, in the very nature of the thing, that the end should be attained of bringing men to blessedness (*i. e.* to a delightful rest in God) without their having a new nature, an heart inclined and bent towards God, wrought to a conformity and agreement with God's own holy nature and will, unto which the offer and hope of forgiveness, by the blood of Christ, is designed to win and form them? For, can man be happy in him in whom they take no delight? or delight in him, to whom the very temper of their spirits is habitually unsuitable and repugnant? How plain are things to them that are not resolved *not to* see!"

ON THE MUTUAL KNOWLEDGE OF *SAINTS IN GLORY.*

Extracted from Mr. Cowper's Letters to his Cousin, Mrs. Cowper.

SIR, *To the Editor.*

The following Letters referring to a subject highly interesting to many of your readers, who cannot possibly have access to the elegant volumes of Mr. Hayley, I am persuaded you will, by their insertion, gratify many beside your constant reader, T.

My dear Cousin,

As in matters unattainable by reason, and unrevealed in the scripture, it is impossible to argue at all,—so in matters concerning which reason can only give a probable guess, and the scripture has made no explicit discovery, it is, though not

impossible to argue at all, yet impossible to argue to any certain conclusion. This seems to me to be the very case with the point in question. Reason is able to form many plausible conjectures concerning the possibility of our knowing each other in a future state; and the Scripture has, here and there, favoured us with an expression that looks at least like a slight intimation of it; but because a conjecture can never amount to a proof; and a slight intimation cannot be construed into a positive assertion,—therefore I think we can never come to any absolute conclusion upon the subject. We may indeed reason about the plausibility of our conjectures; and we may discuss, with great industry and shrewdness of argument, those passages in the Scripture which seem to favour the opinion; but still, no certain means having been afforded us, no certain end can be attained; and after all that can be said, it will still be doubtful, whether we shall know each other or not.

As to arguments founded upon human reason only, it would be easy to muster up a much greater number on the affirmitive side of the question, than it would be worth my while to write, or yours to read. Let us see, therefore, what the Scripture says, or seems to say, towards the proof of it: and of this kind of argument also I shall insert but a few of those which seem to be the fairest and clearest for the purpose. For, after all, a disputant, on either side of this question, is in danger of that censure of our blessed Lord's, "Ye do err, not knowing the Scriptures, nor the power of God."

As to parables, I know it has been said in the dispute concerning the intermediate state, that they are not argumentative; but this having been controverted by very wise and good men, and the parable of Dives and Lazarus having been used by such, to prove an intermediate state, I see not why it may not be as fairly used for the proof of any other matter, which it seems fairly to imply. In this parable we see that Dives is represented as knowing Lazarus; and Abraham as knowing them both; and the discourse between them is entirely concerning their respective characters and circumstances upon earth. Here, therefore, our Saviour seems to countenance the notion of a mutual knowledge and recollection; and if a soul that has perished shall know the soul that is saved, surely the heirs of salvation shall know and recollect each other.

In the first Epistle to the Thessalonians, the 2d chapter and 19th verse, Saint Paul says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy."

As to the hope which the Apostle has formed concerning them, he himself refers the accomplishment of it to the coming of Christ; meaning, that then he should receive the recompense of his labours in their behalf; his joy and glory he refers like-

wise to the same period, both which would result from the sight of such numbers redeemed by the blessing of God upon his ministration, when he should present them before the Great Judge, and say, in the words of a greater than himself, "Lo! I, and the children whom thou hast given me." This seems to imply that the Apostle should know the Converts, and the Converts the Apostle, at least at the day of Judgment; and if then, why not afterwards?

See also the 4th Chapter of that Epistle, 13, 14, 16, which I have not room to transcribe. Here the Apostle comforts them under their affliction, for their deceased brethren, exhorting them "not to sorrow as without hope;" and what is the hope by which he teaches them to support their spirits? Even this, "That them which sleep in Jesus, shall God bring with him." In other words, and by a fair paraphrase surely, telling them they are only taken from them for a season; and that they should receive them at the resurrection.

If you can take off the force of these texts, my dear Cousin, you will go a great way towards shaking my opinion; if not, I think they must go a great way towards shaking yours.

The reason why I did not send you my opinion of Pearsall, was, because I had not then read him; I have read him since, and like him much, especially the latter part of him; but you have whetted my curiosity to see the last letter, by your tearing it out. Unless you can give me a good reason why I should not see it, I shall enquire for the book the next time I go to Cambridge. Perhaps I may be partial to Hervey for the sake of his other writings; but I cannot give Pearsall the preference to him; for I think him one of the most Scriptural writers in the world. Yours, W. COWPER.

[THE OTHER LETTERS IN OUR NEXT.]

DEFENCE OF IMPUTED RIGHTEOUSNESS.

SIR, *To the Editor.*

IN a publication of very considerable repute and extensive circulation, I mean "The Encyclopædia Britannica*," I am sorry to find a severe, and, I apprehend, a very unjust censure of one of the most important doctrines of the gospel, as well as of a very respectable body of Christians who believe it.

The learned Authors say, "The enthusiast extracts doctrines from scripture which are not contained in it, and which are repugnant to its spirit. The doctrine of *imputed righteousness*, by which the merit of Christ is said to be imputed to us, appears to be of this number: it is certainly, in general, un-

* See Vol. xvi, article Righteousness.

friendly to virtue; as will be readily allowed by all who have conversed with the more ignorant sort of Methodists in England, or Seceders in Scotland."

It happens to other subjects, as well as to religion, that the conjectural theories of speculators differ widely from matter of fact, ascertained by fair experiment.

The paragraph before me appears so rash and unwarrantable, that I hope a few strictures upon it will not be unacceptable to your readers; and, as I am neither Methodist nor Seceder, perhaps the writer of the passage in question, may be disposed to receive conviction.

It is allowed, that the doctrine of imputed righteousness has, in some instances, been abused; but so has every sentiment of the Bible. Would this gentleman have us to give it up on that account? The law of God has been abused: shall we then say, The law is sin? God forbid! This gentleman must know, that the good creatures of God are abused by gluttons and drunkards; — but would he, on that account, deny them to be good? or cease to use them? With no more justice can the doctrine under consideration be accused of an immoral tendency, because it has been abused occasionally by wicked men.

It is allowed also, that this doctrine has frequently stirred up the resentment of proud moralists and superstitious priests; and, sometimes, to such a degree has their implacable rage been excited, as to punish with penalties, imprisonments, tortures, and death, the pious and sincere believers of this doctrine. Witness the reign of Queen Mary! But is the light of day to be cashiered, because it is offensive to owls and bats?

That the English Methodists, or Scotch Seceders, even the most ignorant of them, exemplify immoral effects of this doctrine, I must, from some knowledge of both, positively deny. Here then we are at issue.

There are large congregations, both in England and Scotland, where this is the theme of almost every sermon. At Plymouth, Portsmouth, Sheerness, Chatham, Woolwich, and Deptford, where shipwrights, and other people employed in our dock-yards attend, let the officers who superintend the labours and conduct of these men say, if they can, that these are the men whom they are obliged to hunt for in alehouses; whom they cannot confide in, or depend upon, when extraordinary exertions are wanted. At Leeds, Manchester, Sheffield, Birmingham, Glasgow, Paisley, Perth, and Edinburgh, there are vast numbers of the friends of this doctrine among our manufacturers; and are these the men by whom our jails are peopled, and hospitals thronged, to obtain relief from the effects of intemperance and lewdness? Are the wives and children of these men left at home in distressful poverty and ignorance, while their profligate relative, on whom they de-

pend, is drunk, or gambling away his last penny in the haunts of debauchery and vice? Let the gentlemen who employ them speak, and tell us where such men live, what are their names, and to what congregations they belong, that we may know and avoid them.

The writer of the censure in question, says, "This is the case *in general.*" Can there be a more ungenerous, or a more injurious calumny? But I am happy to say, that, after conversing with English Methodists, almost in every county in England, and with many Seceders from Scotland, the very contrary is the fact. Let any man disprove it if he can, and we dare the writer to produce a single congregation, among the people he has condemned, to corroborate the charge. But I have long observed, that censures of this kind have argued either the most profound ignorance of the influence of the gospel itself, an entire unacquaintance with those who profess it, or a strange and unaccountable prejudice which no evidence whatever can remove; and although we, who profess the doctrine of imputed righteousness, have nothing to boast in ourselves, yet the God of all grace has in general so preserved the faith and conduct of his people, that general censures, like the present, at no period of the church, could be warrantably applied to them. Yet such has been the fate of this doctrine, and the people who profess it, that in every age, they have been stigmatized with the charge of licentiousness; nor could the exemplary life of St. Paul himself prevent it. "*We be slanderously reported,* and, as some affirm, that we say, *Let us do evil,* that *good* may come! whose damnation is just *." All licentious abuse of this doctrine, is unnatural, and contrary to the direct tendency of the truth; whereas, it has been applied for the purposes intended,— the conferring of an obligation, an eternal obligation. The pardon of sin, and the acceptance of our persons in the righteousness of Christ imputed, naturally and powerfully leads to the love of God, and all practical godliness. "Grace reigns through righteousness unto eternal life."

I shall conclude these strictures, with the sentiments of two eminent divines. The judicious Witsius says, "The doctrine of justification spreads itself through the whole system of divinity. As this is either solidly established, or superficially touched, fully stated, or slightly dismissed, accordingly, the whole structure of religion either rises graceful and magnificent, superior to assault, and beyond the power of decay; or else it appears disproportionate and defective, totters on its foundation, and threatens an opprobrious fall."—To the same purpose speaks the excellent Mr. James Hervey: "The libertine, who only speculates or disputes, may indeed abuse the doctrine of grace; but the believer, who feels the power of grace, will im-

* Rom. iii. 8.

prove it to better purposes. Where the former only fluctuates in the understanding, such detestable consequences may ensue; —where the latter operates in the heart, it will always produce very different effects *." So much may suffice to prove, that this censure is founded neither on the nature of the doctrine itself, nor on matter of fact; that it is not consonant with the mind of the apostle, nor the judgment of the wisest and best of men. — A debt due to Truth, has occasioned these observations from yours, &c.

UPSILON †.

* Vide Hervey's Theron and Aspasio, Dialogue V.
† The Rev. A. Crole, lately deceased.

BIBLICAL CRITICISM.

They leaped upon the altar which was made.— 1 Kings xviii. 26.

BAAL, whose idolatrous worship is here referred to, was the same as Apollo, or the Sun. Callimachus has given us a remarkable instance of the universal veneration which was paid by the ancient Pagans at his altar, in the temple of Delos. Among other ceremonies, in the worship of this idol, it was customary to *run round* his altar, *to strike it with a whip*; and, with their hands or arms bound behind them, *to bite the olive*. For, of Delos, the poet says,

"Thee, ever honour'd isle, what vessel dares
Sail by regardless? 'Twere in vain to plead
Strong driving gales; or, stronger still than they,
Swift wing'd Necessity. Their swelling sails
Here mariners must furl; nor hence depart
Till round the altar, struck with many a blow,
The maze they tread; and, backward bent their arms,
The sacred olive bite." *Hymn to Delos, v.* 433.

The former part of this ceremony plainly alludes to singing and dancing round the altar; — the latter part seems to accord with what is said of Baal, in 1 Kings xviii. 26—28, where we read of the priests of Baal, who *leaped* upon the altar they had made: — which the Septuagint renders "run round; and they cried aloud, and cut themselves, after their manner, with knives and lances, till the blood gushed out upon them." This running round the altar, signified, the annual rotation of the earth round the sun; — striking with a whip the altar, cutting themselves with knives and lances, and crying aloud to their Deity, were symbolical actions, denoting their desire, that he would shew forth his power upon all nature in general, and that sacrifice in particular, then before him. Having thus surrounded the altar of Apollo; and, by these actions, declared their belief in his universal power, they used to bend their own arms behind them, and so take the sacred olive into their

mouths; thereby declaring, that not from their own arm or power, which was bound,—but from his, whose altar they surrounded, they expected to obtain that peace, whereof the olive was always a symbol *.

There are some evident allusions to these abominable idolatrous practices in the Old Testament; and the Jews are severely reprimanded by the prophets, for following such absurd and wicked ceremonies. "Thus, saith the Lord, concerning the prophets, that make my people err, that bite with their teeth, and cry, Peace †." And, respecting Ashdod, the prophet says, "I will take away his blood out of his mouth, and his abomination from between his teeth ‡."

REFLECTIONS.

The value of divine revelation may, in some measure, be ascertained, by the discoveries it makes of the perfections of God; and the instructions it affords us, with regard to his worship. How deplorable is the ignorance of man in his natural state! How absolutely necessary is supernatural influence, to guide us into all truth! Let us continually pray for grace, that we "may serve God acceptably with reverence and godly fear;" and while we pity the blindness which cherishes superstition and idolatry, endeavour, by every means in our power, to disseminate the knowledge of Christ crucified.

St. Alban's. S. B.

* Gen. viii. 11. † Micah iii. 5. ‡ Zech. ix. 7.

THE INVASION.

Sir, *To the Editor.*

It is well known, that man is "the creature of circumstances;" and that his thoughts, his feelings, and his conversation, assume a complexion corresponding with the newest and most prevailing topic of public attention. Hence it is, that, in the present juncture, I can scarcely hear or think of any thing but *the Invasion.*

Ruminating, the other day, on this subject, I said to myself, What means all this effervescence? Is it indeed so, that a daring, enterprizing, and powerful enemy holds out the most inveterate threatenings? and is it, indeed, become necessary for all who love their country to stand forth in her defence? I shudder at the thought of Britain's fertile plains being deluged with blood,—with the blood of my countrymen! I deprecate the curse of having the peaceful home, the domestic circle, disturbed by the din of war; of having our quiet habitations,

yea, even the retirement of our wives and daughters invaded by an unprincipled and ferocious soldiery, who, contemplating the danger of the desperate enterprize, would have turned their arms against their boastful hero, had he not promised them, in case of success, the most boundless gratification of their sensual and vindictive passions.

Feeling, as I do, that, with all her faults, I love my country still; and, confident that nothing but distress, confusion, and desolation could arise from the smallest degree of success attending the projected expedition, I do most sincerely desire its early and utter frustration. I shall not cease to pray, that the counsels of every modern Ahitophel may be turned into foolishness; and that Jehovah may put his hook into the nose of this modern Rabshakeh, and lead him back by the way he cometh. While, in regard to my native land, I will not cease to utter the devout and patriotic language of the prophet, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces! For my brethren, my companions sakes, I will now say, Peace be within thee; because of the house of the Lord our God, I will seek thy good *."

It has sometimes so happened, that, while others have been discoursing on the general topic of invasion, I have been meditating on the many striking instances of invasion recorded in the Holy Scriptures; in most of which it may be observed, that confusion and disaster covered the invaders.

Cherdolaomer, and other kings, confederated and invaded the people of Sodom, where Lot dwelt. They succeeded for a time; and carried away captive a multitude of unoffending and defenceless individuals; but, through the instrumentality of Abraham, the Lord delivered them wonderfully: and out of that passage of history, arises a great fund of instruction and comfort to the church of God, in regard to the person and office of Melchisedek †.

In the days of that upright and pious judge Samuel, the Philistines invaded Israel; and it is said, "They were afraid of the Philistines," either because they were more numerous, or more warlike: "And the children of Israel said to Samuel, Cease not to cry unto the Lord for us, that he will save us out of the hand of the Philistines." This was a suitable, this was a prudent line of conduct; for "the battle is the Lord's:" and, blessed be God, that even now his ear is not heavy, that it cannot hear; neither is his arm shortened, that he cannot save. Let then the inhabitants of Britain imitate the Jews, and call upon the man of prayer to cry unto the Lord for them. But all the prayers of Samuel himself could not avail, unless his advice be followed;—and what is it? "And Samuel spake unto all the

* Ps. cxxii. 6—9. † Gen. xiv. with Heb. vii.

house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you; and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hands of the Philistines." This was useful, faithful counsel, and it was happily well received; for it is added, "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." This shall be the glory, this shall be the strength of Britain, under God: — If every man, listening to the rebukes, to the chastenings of Providence, shall rise up and cast away his idols, separate himself from his sin, and cleave to the Lord with purpose of heart, — then, who shall harm us? We have, in truth, more to fear from our sins than from the French. Israel had never been smitten before the men of Ai, had there not been an accursed thing in the camp. If there be any dismay, any weakness, any danger attached to our present situation, it is from hence; — we are a sinful nation, a people laden with iniquity. Such a country was that of Sodom; but it would have been spared, if it had contained ten righteous persons. — O Lord, spare our guilty land! for the sake of the thousands of thy children who daily supplicate for its peace and prosperity!

The Amalekites made an invasion on the south of Ziklag, the territory in which David resided; and they carried away his wives, his children, and his men. Trouble and distress ensued; yea, in the agitation and anguish of their spirits, they talked of stoning David. But we are informed, that "David encouraged himself in the Lord his God." Here again, is one of the best patterns for our imitation. Let us not indulge the vain confidence and the foolish presumption of the men of the world. They calculate on the ratio of wisdom, of numbers, and of bravery, which they have on their side; they forget that all these, and ten thousand more advantages, are nothing, unless the Lord be on our side. Let us therefore look to him; — let us put our trust in his wisdom, goodness, and power. David went out against Goliath, "in the name of the Lord of Hosts." The church of old said, "Our help is in the name of the Lord, who made Heaven and earth." Yes; if we are saved, our God must fight for us. Let us then not talk proudly; but let every one of us encourage himself in the Lord. Let us humble ourselves under his mighty hand, — let every one of us turn from the evil of his way; and then, those who invade us, shall rue it as bitterly as did the Amalekites the invasion of Ziklag *.

I will mention another instance, which is so singular, that it must not be omitted: — It was the invasion of Judah, by the children of Moab, Ammon, and others, in the days of Jehoshaphat. What was done? "Then Jehoshaphat feared, and

* 1 Sam. xxx. 1.

set himself to seek the Lord, and proclaimed a fast throughout all Judah; and Judah gathered together, to ask help of the Lord, even out of all the cities of Judah, they came to seek the Lord: and Jehosaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, "O Lord God of our fathers, art thou not God in Heaven? and rulest thou not over all the kingdoms of the Heathen? and in thine hand is there not power and might, so that there is none able to withstand thee?" — "O our God, wilt thou not judge them! for we have no might against this great company that cometh up against us, neither know we what to do; but our eyes are upon thee*." This is the spirit, this is the language which is suitable to a frail and sinful people. From the king on the throne to the lowest subject, let us speak and act in this humble and devout manner. Then may we reasonably expect, that if our peaceful happy shores are invaded, our enemies shall be thundered upon from Heaven, and sink as lead in the great deep; or, if they reach our shores, it shall be said of them, "The stout-hearted are spoiled; they have slept their sleep, and none of the men of might have found their hands†."

But it may be proper to take another view of the subject, and notice two other instances of invasion; — I mean those of Jerusalem, by Nebuchadnezzar and Titus Vespasian. I would fain separate these, but there is not room. We have sufficient evidence that these invasions were immediately connected with the moral and religious state of the Jews. In the former period, they are described as fallen from their pre-eminence over all other people; having once walked in the light, the fellowship, and the practice of the truth, and were now sunk into the depths of ignorance, idolatry, and vice. This is Jehovah's complaint against them, about the time we refer to: "The ox knoweth his owner, and the ass his master's crib; but my people doth not know, Israel doth not consider. Ah, sinful nation! a people laden with iniquity, a seed of evil-doers, children that are corrupters. They have forsaken the Lord, they have provoked the holy One of Israel to anger, they have gone away backward§," &c. Faithful prophets warned them of their sin and danger; assured them of the destruction which never fails, sooner or later, to overwhelm the nation that forsakes God. But they treated these honest reprovers as fools and madmen, yea, as traitors and enemies to their country; while they courted and honoured the idle and the unfaithful prophets who flattered them, and spake Peace. What was the event? The Chaldean army approached; the Jews were infatuated, and forsaken of God; all was horror and desolation; and the whole Jewish people, who had been

* 2 Chron. xx. 4, 5, 12. † Ps. lxxvi. 5. § Isa. i. 3, &c.

the praise and the terror of other nations, were either slain, dispersed, or consigned to the most degrading and cruel captivity. Such is the sad catastrophe of a people who cast off the fear of God, and trust in an arm of flesh. Let Britain, then, hear and be admonished; — let her king, let her princes, let her nobles, judges, and senators; — let her merchants, traders, and mechanics; — let all the people remember and turn to the Lord. We are highly exalted in privileges; these have been slighted and abused. We have been wooed by mercies, and chastened by judgments; let us then "be zealous and repent," lest we fall after the same example of unbelief. The ruin of other nations is recorded for our admonition. — May we profit by such awful instances!

This infatuated people were at length brought back from Babylon; their temple rebuilt. By the patriotism of Nehemiah, Zerrubabel, and others, they were restored to peace and prosperity: but not having learned obedience by the things which they suffered, they forsook their God again; and were again invaded, by the Roman armies. At last, their city was utterly destroyed; and those who survived the unparalleled carnage, were dispersed among all civilized nations, to proclaim, by their forlorn and miserable condition, the truth and justice of a holy God. Their fathers had sinned, and done foolishly; but they filled up the measure of their iniquity, by despising the gospel of salvation: they crucified the Lord of Glory, and did despite to the Spirit of Grace. Then did the wrath of God overtake them to the uttermost. There is no people in whose steps we are in so much danger of treading as the Jews; for we hear the same lively oracles of truth, the same gospel of grace, the same Jesus preached to us; and, I tremble to say, there are some symptoms of the same unbelief, of the same perverseness, among us. Yes; even among us is the name of Jesus blasphemed; his blood and righteousness are discarded, and despite done to the Spirit of grace. The letter of religion is substituted for its spirit, — and the form of godliness for its power. These are awful traits in the character of a people, on whom indulgent Heaven reflects its clearest rays; and on whom is bestowed the richest of all favours, — Jesus, the unspeakable gift of God, and the blessings of eternal life through him.

Surely then, it becomes us to prostrate ourselves at the footstool of mercy, and confess, with blushing and grief, our numerous, our aggravated transgressions. Were God to deal with us according to our sins, he might permit our invading enemies to accomplish their cruel purposes: he might make them his instruments of righteous vengeance upon us; — as the Jews were upon the Canaanites, and as the Babylonians and Romans were upon the Jews. But who can tell? The Lord may hear the voice of our supplications, and interpose,

as in former periods, to deliver our highly-favoured island from destruction. When the Spanish Armada threatened our coasts, the Lord appeared for Britain, by the total discomfiture of the "Invincible Fleet." When Popery and arbitrary power were coming in like a flood, the Lord sent a deliverer, in the person of William the Third. When, at two subsequent periods, the Popish pretenders to the throne, excited rebellion, and advanced in formidable array towards the capital, God again interposed, and dispersed their forces. God has lately defeated, we trust, the scheme of the Irish rebels, by permitting the explosion to take place before the time intended; and so frustrated the concerted plan. May we not then indulge the hope, that God will listen to the fervent prayers of his British Israel; and let the vaunting invader know, that "the Lord of Hosts is with us; the God of Jacob is our refuge."

Bermondsey. J. T.

To the Editor.

Rev. Sir,

I AM credibly informed, that the vestries attached to some meeting-houses in this kingdom, exhibit a scene of merchandize; where sermons, pamphlets, and volumes are sold on the Lord's Day as regularly as they are in a bookseller's shop on any other day.

These articles may be unexceptionable, and even important; in this manner too, whole editions may be rapidly disposed of: —but it is not only written, "Remember the Sabbath-day, to keep it holy;" but also, "Let not your good be evil-spoken of:" and again, "Abstain from all appearance of evil." While ministers acknowledge the sanctity of the Christian-Sabbath, and profess to be deeply concerned for that profanation of it which the military ardour of this awful period is likely to involve, it appears to me there is much inconsistency in this conduct, whatever may be alleged in favour of a few extraordinary cases, — such as those purely of a charitable nature. Ministers, I trust, will, on a little reflection, perceive that the practice, as generally maintained in some vestries, is wholly indefensible; and ought, therefore, to be immediately abandoned. I am, Rev. Sir,

yours respectfully,

OBSERVATOR.

QUERY.

Is any serious person (a minister in particular) justifiable in associating with those whose conduct he knows is, on many accounts, extremely reprehensible? J. B.

Leather-lane.

ANECDOTES.

SPARE TO SPEND.

MANY years ago, the writer of this heard Mr. Whitfield relate, in a sermon at the Tabernacle, the following anecdote, which has so good a tendency, that the insertion of it in this work may contribute to the promotion both of frugality and generosity, — qualities which may reciprocally assist each other: —

Two persons, who were employed in collecting money for some public charity, knocked at the door of a certain gentleman, intending to solicit his donation. While waiting there, they overheard the master of the house severely reproving his servants for the waste of a small piece of candle. Judging from this appearance of extreme parsimony that he was a covetous man, one of them proposed, that they should lose no more time in waiting there, but go on to another house. The other person, however, thought it best to stay. At length they were introduced, when the gentleman, having read their case, immediately presented them with five guineas. The collectors, so agreeably disappointed, could not conceal their surprize; which being observed by the donor, he desired to know why they expressed so much wonder at the gift. "The reason, Sir," said one of them, "is this: We happened to hear you severely blaming your servants for losing an inch of candle; and expected nothing from a person who, we feared, was so parsimonious. 'Gentlemen,' replied he, 'it is true, I am very exact in the economy of my affairs: I cannot endure the waste of any thing, however small its value; and I do this, that I may save, out of a moderate income, something to give to God and religion!'

The moral is obvious. Masters and Mistresses of families, suffer no extravagance! Spare unnecessary expence! Spare, that you may have to spend for God;—and you, servants, avoid profusion and waste! Think not your masters covetous, because careful: it becomes both them and you to be careful, that there may be somewhat "to give to him that needeth."

G B.

☞ A copy of this anecdote, pasted on the wall of a kitchen, may probably have a good effect.

ON DUELLING.

SIR CHOMLEY DEERING, Member of Parliament for the county of Kent, was killed by his intimate friend Mr. Thornhill, in a duel, the 9th of May, 1711. These gentlemen having sat too long over a glass of wine, it seems, began to make personal reflections on each other, which produced a challenge; and both of them were grieved they had quarrelled

some time before they fought: but, deluded by a false notion of honour, believing their courage would be called in question if they did not fight, they armed themselves with swords and pistols, went, without any malice, in the same coach, to the place where the matter was to be decided; and on the first discharge of the pistols, Sir Chomley was mortally wounded, and died a few days after, lamenting the unhappy occasion, and that none of their friends would be so good as to endeavour to make up the matter before they fought; for it seems there were some days between the challenge and the engagement: nor was Mr. Thornhill less afflicted than his dying friend, for the unfortunate murder which that false notion of honour had incited him to commit on a gentleman in whose defence he would readily have ventured his own life at another time. I have related this the more largely, that gentlemen, reflecting on this unhappy adventure, may, when passionate words are let fall, deliberate a little before they run headlong to their own destruction. It has been observed, that the Romans, the bravest men that ever ruled the world, gave no encouragement to this practice of duelling. They thought there was more honour in passing by an affront, than resenting it; especially in so outrageous a manner. The highest point of honour among them was, the saving the life of a fellow citizen; and among us, no man is thought brave till he has murdered a friend: and shall Christians, whose very characteristic is a forgiving benevolent temper, become more savage than heathens, by encouraging these barbarous encounters? The Parliament, it is true, was so sensible of the inhumanity of the practice, that a bill was brought in this sessions (1711) to prevent the infamous practice of duelling; but it was unaccountably dropped; and we have *yet* no law that sufficiently restrains gentlemen from cutting the throats of their friends and relations! for that absurd notion still prevails, *That he is a scoundrel who refuses to be a murderer!*

See Memoirs of the Life and Reign of Q. Anne.

In reading the anecdote, in your last Number, upon "Infidel Wit repelled," I was reminded of a certain minister, who was more busied in the pleasures of the chace than in superintending the souls of his flock. This gentleman, one day, meeting with little sport, proposed to entertain his companions at the expence of an inoffensive Quaker, whom he had often very rudely ridiculed; and who was then approaching them. Immediately he rode up briskly to him, saying, "Obadiah, have you seen the hare?"—'Why, neighbour, hast thou lost him?' said the honest Quaker. "Lost him! yes, indeed." Then replied he, 'If I were the hare, I would run where I am sure thou wouldst never find me.' "Where the D— is that?" said the blustering son of Nimrod. 'Why, neighbour,' the other answered, 'I would run into thy study.' M. W.

Obituary.

WILLIAM HUGHES.

I LEARN, from the church-books, that about nine years have elapsed since he was called by grace. He had frequently attended the preaching of the gospel; but the solemn providence of a brother's death first seriously alarmed his mind, and made him direct his views to eternal things. He was admitted member of a Christian church, in Banbury, in the year 1797; and since that time he has filled up the stations of a husband, a father, a servant, and a member of a Christian Society, with comfort to himself, satisfaction to others, and honour to the cause of religion. He had a pleasing gift for prayer; and the church will doubtless feel his loss, at their social meetings for this purpose. The affliction which terminated his death was a rapid decline. This fatal disorder, in the course of a few months, reduced a vigorous frame of body to a truly deplorable spectacle; — but while his outward man decayed, his inward man was renewed day by day. He enjoyed an astonishing share of the divine presence; and in him the promise was amply verified, "As thy day is, so shall thy strength be." His conversation, in his last moments, will display the wonderful combination of Christian graces which richly adorned this departed saint.

His *resignation* was great. He had not many months been united with an agreeable pious partner; — he was the parent of an engaging child, about six or seven years old, the fruits of a former marriage; — he was in the prime of life, and respected by all who knew him, yet, from the first prospect of death, he never breathed a wish for a longer respite; but left all his affairs in the hands of God. When I first went to see him, I asked him particularly, how his mind was affected respecting his worldly concerns? His reply was, "I am enabled to leave them all in the hands of the Lord; — I have never given myself a moment's uneasiness about them."

His *patience* was equal to his resignation. Not a murmur escaped from his lips during a long and painful confinement. He was enabled eminently to illustrate the resolution of pious Job, "All the days of my appointed time will I wait, till my change come." I saw him in one of the severest attacks of his pains, occasioned by wounds made in different parts of his body, thro' long confinement; but while writhing with agony, he was employed in admiring the goodness of God, or praying for divine assistance in his exigency: — "Lord!" he exclaimed, "look upon a poor unworthy sinner, and send help from above." Had I then been required by an infidel, to prove the excellency of Christianity, I could not have done better than to have taken him to the sick chamber of this departing Christian; while I should have been induced to exclaim, with holy triumph, "Here is the patience of the saints!"

His *faith* was strong, and founded on the Rock of Ages. It was his privilege to be assured of his interest in a covenant God. When I once asked him the state of his mind, he replied, "I bless God I can say I know in whom I have believed," &c. It was his felicity to be enabled to stretch out the hand of Faith, and appropriate the promises of the gospel to his urgent necessities. A few times the sunshine of Comfort was intercepted by clouds; but he was sensible that his doubts were the offspring of a tempter, working upon a weak frame; and he carried them to God, and received satisfactory and consoling answers from the throne of grace. At one time he said, "I am still enabled to rest upon a faithful covenant-keeping God. Blessed be God! he is the same yesterday, to-day, and for ever." At another

time, when doubts had intervened, he said, "I have been feasting on that promise, "When thou passest through the waters," &c. — and strengthened by a dependence on its eternal truth, he added, "Yea, though I walk through the valley," &c.

His *love* to his Redeemer was ardent. How did he long to depart and be with Christ! How frequently did he repeat, "Come, Lord Jesus, come quickly! Do come, dearest Lord!" Nor can I forget his once laying his hand upon his heart, and appealing seriously to Heaven, in the language of a zealous disciple of old, "Lord, thou knowest all things; — thou knowest that I love thee."

His *hope* was truly animated. I will mention one instance: —When I called one day, he was agonized with pain, and groaning beneath his tortures. I stood by the bedside in silence. He suddenly raised his head, and lifted up his hands to Heaven, while his dying eyes beamed with inexpressible delight, and exclaimed, with equal energy of expression, "Look unto me, and be ye saved all ye ends of the earth!"

His *humility* was an ornament to the whole of these graces. As it it is an established custom at Banbury, on the death of a member, to improve the event by a funeral-sermon, he selected Rev. xiv. 13, as suitable for the occasion; but requested that the latter clause should be left out, sensible that he was a poor unworthy servant of Christ; however, after an explanation of the nature of the passage, he left it to the minister's pleasure. He slept in Jesus, May 27, aged thirty-one. His funeral-sermon was preached by Mr. Cobbin, at the New Chapel, Banbury, on the Sabbath evening after his interment, to a large and crowded auditory.

Banbury. J. C.

MISS GRAHAM.

THE Lord's dealings in providence are often very mysterious, especially in bereavements. Often are the young snatched away by death in the bloom of life; and the more aged, whose usefulness seems nearly past, are spared. An affecting instance of this kind, has lately been experienced in the family of Mr. Graham, of Newbury, whose eldest daughter died on the 28th of May, aged seventeen last Christmas-day. The influenza, with which she was seized in March, left her in a very languid state, and settled upon her lungs; and proved the cause of her dissolution, after nearly eleven weeks illness, borne in an exemplary manner with Christian resignation.

The Lord, in infinite mercy, very early in life enabled her to seek him, as her only portion; and to prefer affliction with the people of God, to the enjoyment of the pleasures of sin. At six years of age she had strong convictions of sin; which led her to cry to God, in secret prayer, for pardon. At that time she had learnt, and repeated to her parents, "Dr. Watts's Hymns for Children;" but it was the ninth hymn, on "The all-seeing God," that more particularly affected her mind, especially the second and last verses; together with reading that excellent book, "Janeway's Token for Children." Hereby she was led to reflect that prayer, and even secret duty, were not acceptable in God's sight, unless from the heart. From this time she had a clear view of herself as a sinful creature; and undone, without an interest in Christ. Family-religion, and the instructions of her parents, were much blessed to the establishment of her mind. — At the age of thirteen, she had a strong desire to join the church of Christ, under the pastoral care of the Rev. J. Winter; but was fearful of being rejected on account of her age. Sometime afterwards, clearly seeing it to be her duty, she opened her mind to a friend; and was cheerfully admitted, to the entire satisfaction of every member, as well as to the great comfort of her parents, at the age of fifteen. Her walk and demeanor, as a follower of Christ, was truly consistent, and gained her the esteem and affection of her Christian friends; and indeed of all in the circle of her acquaintance; among whom she was earnestly desirous of being useful.

The Lord denied not her request. A testimony of this has been received by her parents since her decease, from a school at Islington, where she for some time resided *. She also bore an active part in the Sunday-schools at Newbury; in which she took much delight.

At the commencement of her illness, her mind was very uncomfortable for about a fortnight; and Satan was permitted to tempt and disturb her. After this, however, her mind was brought into a sweet, calm, and serene frame; which continued to the last period of her existence. Quite resigned to the will of God, her desire (as she often expressed it) was to lie passive in his hand, and know no will but his; and that her affliction might not be removed till sanctified. Frequently, when her parents inquired into the state of her mind, and said, they were fearful she would not recover, — she answered, "I am quite comfortable; I have no fear as to the consequences of death, for I know in whom I have believed:" but (her affection for them being so strong) she could not bear to converse about parting. When talking one day with a pious friend, who expressed her doubts and fears as to her own state, — she said, "I have had a thousand doubts and fears; but, I bless God, they are all removed! I think it is sinful for you to encourage them." When asked by her mother, the morning before she died, 'Do you still love Jesus? is he precious to you? and your only hope?' She replied, "I should be very sorry if my love were so soon turned away. What should I now do? And were it possible for me to spend an eternity of what the world calls Pleasure, I would gladly resign it all to be with Christ!" — When her sufferings were pitied (for it was distressing to hear her breathe) she said, "What is my suffering, compared to that of Christ! all his dealings to me have been mercy." She still grew weaker; having had no refreshing sleep, without medical assistance, for nearly ten weeks, till about two o'clock in the morning, of the 28th of May. After a very restless night, she said to the servant and a friend who sat up with her, "I am very sleepy: lay me down, that I may go to sleep." She did so, and never awoke again; sweetly falling asleep in Jesus, without a groan or sigh.

This striking providence was suitably improved by her pastor, on the morning of the next Sabbath after her interment, from Prov. viii. 17; and, in the evening, to young persons, by his assistant-minister Mr. Philp, from Prov. iii. 17.

W. G.

SUDDEN DEATH.

On July 26, died, in the thirty-seventh year of his age, the Rev. R. Densham, late itinerant preacher at Petersfield, and the adjacent villages, under the patronage of the Society called *The Village Itinerancy*, of which the late Rev. J. Eyre was Superintendant and Treasurer. Mr. Densham, on the 25th, had taken a one-horse chaise, with intent to meet Mr. Wilks and another member of the Society at Haslemere, about twelve miles from Petersfield; where they had appointed to meet, to consult upon the propriety of erecting a place of worship in that borough. On coming into the town, the horse took fright, ran with violence into an inn-yard, where the chaise was overset; and Mr. Densham, falling with his head against the stable, had his scull fractured. The best medical help was immediately procured, but without effect; for, about three o'clock, the next morning he expired. — The reader will judge of the sudden pang that seized the friends; their pleasures were turned into sorrow in a moment; and pen cannot describe how greatly lamented he died, having been much beloved and owned in his ministry. On the following Thursday he was interred in the chapel at Petersfield, under the pulpit, where, but four days before, he had been delivering two very impressive discourses. Mr. Wilks preached his funeral-sermon.

* Mrs. Colebrook and the Miss Martins, of Colebrooke Row.

REVIEW OF RELIGIOUS PUBLICATIONS.

The History of the Origin and Transactions of the Missionary Society, &c.

[*Concluded from our last.*]

We have already mentioned the extraordinary conversion of Dr. Vanderkemp. In a second Letter, the Doctor adds,

"You desire to have an account of some particulars respecting the conversion of my soul to Christ.

"Christianity, to me, once appeared inconsistent with the dictates of reason; — the Bible, a collection of incoherent opinions, tales, and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning, but who, by his opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hate, and the victim of his own system. I often celebrated the memory of his death by partaking of the Lord's Supper; but, some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration.

"I then prayed that God would prepare me, by punishing my sins, for virtue and happiness, and I thanked him for every misfortune; but the first observation I made was, that though I was oftentimes severely chastised, it did not make me wiser or better. I therefore again prayed to God, that he would shew me, in every instance, the crime for which I was punished, that I might know and avoid it; but finding this vain, I feared that I should never, perhaps, be corrected in this life by punishment. Still I hoped I might be delivered from moral evil, after death, in some kind of purgatory, by a severer punishment; yet reflecting that punishment had proved itself utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori* reasoning well grounded, was totally refuted by experience; and I concluded, it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God; and owned myself, as a blind man, who had lost his way, and waited in hope that some benevolent man would pass by, and lead me into the right way. — Thus I waited upon God, that he would take me by the hand, and lead me in the way everlasting.

"I could not however entirely get rid of the idea of being corrected by means of punishment; and I still looked on the doctrines of Christ's deity and atonement as useless and blasphemous, though I carefully kept this my opinion secret.

"Such was the state of my mind, when, on the 27th of June, 1791, sailing in a boat, with my wife and daughter, for amusement, suddenly a water-spout overtook us, and turning the boat in an instant upside down, we were sunk before we apprehended any danger. Both my dearest relations were drowned, and I was carried down by the stream above a mile; and must soon have infallibly been lost also, as from the violence of the storm, no person could attempt to approach the wreck, and it was supposed we must all have perished together. But now the Lord stretched forth his hand to deliver me: — a stronger vessel, lying in the port of Dort, was, by the storm, rent from its moorings, and blown out of the port towards me, till the men on board thought they discovered a person floating on the side of the wreck, and rescued me from the jaws of death.

"I considered this terrible event as the severest punishment that could be inflicted on me; and saw, the next day, as clear as the light, that it had no more power to correct me than all the former providences, and hence concluded my state to be desperate, and that God abandoned me as incurable by correction.

"The next Sunday I went to the church where the Lord's Supper was to be administered; and though it seemed inconsistent with my principles to join in the praises of one whom I still held to be an impostor, yet, being ashamed to withdraw from the table, I placed myself among the communicants; but, in order to divert my thoughts from the object of the solemnity, I directed them to God nearly in this kind of meditation: — "My God, I could not acquiesce in thy dealings with me, nor submit to thy will; but now I can. I chuse to be deprived of my wife and child, because it is thy will;—accept them from my hands:—I trust entirely on thee."

"At this moment these words were represented to my imagination, with an over-ruling authority, "Do not trust them to God, but to me." I started at the strange idea of not trusting to God, nor could I conceive the paradox. I felt my-

self, however, pressed by the irresistible force of the command to obey; and from this (if I recollect well) I looked upon the invisible and unknown speaker as a person, whose qualities far exceeded every notion which I had hitherto entertained of my God; and it appeared clear to me, that it was the Lord Jesus who had thus addressed himself to me. To whom I replied, 'Jesus, my Lord, in thee I trust!' When it was asked again, if I now was satisfied that they were safe, and in good hands;—I expressed my full persuasion of it. To this a reply was subjoined, if I really spoke truth, I certainly should have committed myself, together with them, to his care Sensible and ashamed of my neglect, I instantly offered up myself, and all that I had to him; and experienced, that the only religion acceptable to God was unreserved dependence upon Christ. Here for a moment the matter rested, when I resumed in thought, "Oh, my Jesus! if I trust only in thee, I must be obliged to adopt the Christian doctrine, which I have many times examined, and seemed to find it a jargon of absurdities." To this he answered, 'Examine it once more, and you will judge otherwise of my doctrine; and I will be with thee, and teach thee, that the imputation of Adam's crime to his posterity, and the way by which I save my people is the same; but eat now this bread and remember thy new Master.'

"I would not say, that the very words you read here, were literally spoken to me; but only that I can in no other way convey to you a more exact account of the ideas which rapidly passed through my mind while sitting at the Lord's Table, and which seemed rather to be suggested in an obscure whisper, than in an audible voice.

"Immediately after this, I fell into a kind of stupor, from about ten o'clock till three in the afternoon; only on my way home from church, I reflected for a moment on this wonderful event. Returning to my senses, which seemed for a while suspended, and recalling by degrees what had happened, I suspected the whole to be mere imagination; but recollecting the command, "Examine the Christian doctrine once more, and I will teach thee," I concluded, if the matter were not visionary, the truth of it would appear in the revision of the Christian system. I immediately sat down to make the trial, not knowing how to begin; but I remembered that I was directed to the imputation of *Adam's transgression*; and I saw thence a long series of new truths, proceeding from that principle in the form of Corollaries, and in a most easy course traced out the way, by which a sinner from being similar to the guilty and condemned Adam, is brought to the image of a righteous, holy, and glorified Redeemer; and so restored from sin and misery to virtue and happiness, without punishment, and as a child, independent of reasoning. By true grace I learned how the justice of God is not only uninjured, but exalted, and placed in the strongest lustre, through justification by faith. I rose before I had set on the end of the chain, and wrote down the most striking articles of what I had learned, assured that I had never before received any true notion of the doctrine of Jesus. The next morning, casting my eyes on the Bible, I concluded, that if this book was written by divine authority, perfect harmony ought to be found between its contents and the doctrine, of whose truth and divinity I was now convinced. I was at first reluctant to put it to the trial; but, considering that it must be done, I resolved to read the apostolic epistles attentively; and was astonished to find the striking harmony of the three first chapters of the epistle to the Romans, with my own notes. I soon observed, however, that "the riches of the divine treasure, far exceeded the partial knowledge of Christ, which was communicated to me." I was, for instance, surprized that the doctrine of the Holy Ghost, of which St Paul so explicitly treats, was wholly wanting in my Elements. I revered now the Scriptures of the everlasting God; and valued, as a gift of the highest importance, this source of all-saving knowledge.

"After this I made another trial, by comparing my gospel with the doctrine of those who had been taught in the school of Christ; and I was not a little comforted by our mutual faith. They all bare witness to the same truth, though they often mixed it with prejudices.

"These were the first steps by which it pleased God to turn me from darkness to light: in which I am compelled to admit, that in many, nay, in all instances, my knowledge was very imperfect. Taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan, the depth and extent of misery in which I was, of the guilt from which I was delivered, of my natural enmity against God, and even of my own ignorance.

"But I pass to your question, relating to my views of the gospel. This is of such vast extent, that the present letter would be insufficient to contain the answer. If the following general observations should not, as I suppose, answer the object of the Directors, I hope you will consider them as first openings of a correspondence, in which you will please to point out the

particular heads of the doctrines which they wish me more fully to explain.

"You will have observed, that when the Lord Jesus first revealed himself to me, he did not reason with me about truth or error, but attacked me like a warrior, and felled me to the ground by the force of his arm. He even displayed no more of the majesty of a benevolent king, than was necessary to compel me willingly to obey him. But as soon as I had submitted myself captive to my Conqueror, he assumed the character of a Prophet; and I then observed, that the chief object of his doctrine was, to demonstate the justice of God, both in condemning and saving the children of men. I was pleased to find it had been represented to St. Paul in the same light, when he admired and adored; because therein the justice or righteousness of God is revealed from the word of faith so evidently, that it excites faith and conviction in the hearer; but at the same time I learned, from my own case, that faith in Christ may be produced without an explicit view of the Christian system, only by representing Christ as the proper object of faith. Hence gospel-preaching proves in the hand of the Spirit, the instrument of exciting faith as easily in the rudest barbarian, as in the most learned Greek. As this master-piece of divine wisdom takes in a complete view of God's dealings with mankind, from the beginning of the creation to the end of the world, it would swell this letter to an enormous size to consider it fully; therefore I am forced to leave the subject unfinished.

"It is as impossible that the natural man (1 Cor. ii. 14.) should obey the gospel, as that a blind man should look on a watch and say what time of day it is. The equity of giving him the law of faith is founded on his natural pride, which engages him to assert he is willing to obey the will of God, — just as to a blind man who asserted he could see, we should present the watch, and bid him look on it, to convince him of his blindness. Good works cannot be separated from faith; being nothing but *phænomena credentis qua talis*, as cold shivering is the phenomenon of an access of the ague. Hence the exercise of faith alone, and not the attempt of imitating the law of works, proves the means of sanctification.

"And now, Sir, I hope I have fully answered the questions you proposed; and I pray that I may be enabled to wait still upon the Lord, constantly watching, that when he cometh and knocketh I may open to him immediately, and be ready to do whatever he commands.

"I thank you for your kind wishes, and hope you will pray for me, that they may be granted, as I pray for the Directors of your Society and you, Sir, that you may be led in that path by which the glory of the kingdom of our Lord and Saviour Jesus Christ may be enlarged and spread over the whole earth." I. T. V.

After this long extract, we can only add, which we do with pleasure, that the Mr. Cooper, supposed, in the second part of this work (p. 317, 321) to be drowned, has long since arrived in this country; and is, we believe, still living.

Sketches of a Journey to London in the Year 1803; *interspersed with Spiritual Reflections*. *By* R. Hawker, D.D. 8*vo*, 2*s*.; 12*mo*, 1*s*.

An ill-natured critic may probably be disposed to charge the author with egotism, in publishing his own excursion and labours; and the infidel may make himself merry with the spiritual remarks which abound in this work; — but those who are acquainted with the character of the writer, will give him credit for pure and pious motives in this novel publication: and we may venture to affirm, that the traveller who can, like him, see God in the works of nature and art, and rise, from the observation of ordinary objects, in devout aspirations to his Saviour, will enjoy abundantly more delight in his journey, than he who has only amusement in view.

This little volume has also another object, — the description and recommendation of many charitable institutions, for which the author successfully pleaded. In this respect, the work may not only entertain, but promote among generous readers, the support of those excellent institutions, — some of which are scarcely known to the public at large. It is exceedingly pleasant to a benevolent mind, to observe in what a variety of channels the Christian charity of this country, and of the metropolis particularly, is daily flowing; and if any one of these is benefited, the author will not have published, nor the reader have perused this pamphlet in vain.

In a list of errata (not printed in some of the first copies) besides

some literal mistakes of the press, the author acknowledges two errors of some importance:—In page 40, 41, The Friendly School, in Fox-court, Holborn, is unaccountably confounded with The Horsly-down-School; it was the latter for which the Doctor preached. He acknowledges also having been misinformed as to the Friendly Female-Society; the sermon he preached, was the third, instead of the first, for that Institution.

Sermons *on the Divinity of Christ. By* R. Hawker, D.D. &c. *Third Edition, corrected by the Author*, 8vo, *boards*, 6s. 6d. — 12mo, *boards*, 3s. 6d.

In the second volume of our Magazine (p. 41.) we gave a decided opinion in favour of these valuable discourses, which have long been out of print; but are here reprinted as the first volume of his works, both in 8vo and 12mo, to suit the different purses of purchasers.

An Essay on the Internal Evidences of Christianity. *Published in pursuance of the Will of the late Rev. John Hulse, of Elworth, in Cheshire; as having gained, in* 1802, *the Annual Prize, instituted by him in the University of Cambridge. By* John Scott, B.A. *of Magdalen College; Master of the Grammar School, and Lecturer in the High Church of Kingston upon Hull.* 8vo, 89 *pages.*

We are happy to see a son of the Rev. Mr. Scott, late of the Lock Chapel, and now Rector of Aston-Sandford, following the steps of his worthy father, and appearing among the champions for our most holy faith.

The author makes three preliminary observations.—1. That he understands by Christianity, that religion which is taught in the New Testament, and which he considers as taught also in the Articles of the Church of England; — 2. He assumes, that the same religion for substance is taught by both Testaments, the Old and New; and, — 3. He observes that it is the *internal* evidence of the truth of religion, not of the authenticity, genuineness, or divine inspiration of the original Christian writings, of which he treats. He then proceeds to treat of, 1. The Christian Deity; — 2. The Christian Worship; — 3. The Piety of the Christian System; — 4. Benevolence of Christianity; — 5. The Doctrine of Human Depravity; — 6. The Christian Scheme of Meditation; — 7. The Christian Doctrine of Justification; — 8. The Doctrine of Grace, or Divine Assistance; — 9. The Doctrine of the Future State; — 10. The Character which Christianity tends to form; — 11. Additional Considerations; — Conclusion.

This arrangement is simple, the style easy, and the whole calculated to promote the best religion in the world; — the religion of God our Saviour. We only add, that from the conciseness of the work, it is more likely to be read than similar productions of a more voluminous size.

The Pilgrim's Progress, *by* John Bunyan. *A new Edition with Notes to the First Part, by the Rev.* J. Newton, and others; *and to the Second, by* Dr. Hawker. 12mo, 3s. *bound.—Ditto, Fine Paper, with the Life and Plates*, 4s. *sheep.*—4s. 6d. *calf.*

Nothing need be said of Bunyan's Pilgrim: the Notes by Mr. Newton, Mr. King, of Hull, &c. were printed some years ago by the late excellent Mr. Thornton; but these extending no farther than the first part, by the particular request of the publisher, Dr. Hawker has subjoined some brief notes to the second. After mentioning these names, it need hardly be added that they are judicious, savoury, and evangelical. To the Life of the Author, in the best edition, is subjoined some remarks on his writings, with a key to the allegory.

A Golden Treasury *for the Children of God, &c. By* C. H. Bogatsky, 12mo, 3s. 6d. *Fine Paper, in calf*, 4s.

This work is well known, and in much esteem. It contains texts of Scripture, with remarks, and some

verses subjoined for every day in the year: but some editions having been printed, under pretence of more general usefulness, in which many of the most evangelical passages were omitted; an the former editions, all being in the *square* form, neither convenient for the book-case nor the pocket, — we doubt not but the present, which may be depended upon as a genuine and complete edition, in the usual 12mo size, will be highly acceptable to the religious public.

The Analytical Compendium, *or Outlines of Sermons, extracted from various Authors. By* T. Hannam. *Vol. II.* 18mo, *pp.* 356.

THE first volume of this work was reviewed in our Magazine for August 1800, when we took occasion to recommend it more particularly to young ministers, and those whose situations afford not the opportunity of reading more voluminous works. The second volume, now before us, is conducted upon the same plan, and comprizes the substance of about sixty-three sermons, selected from the works of Bp. Horne, Dr. Gill, Dr Evans, Messrs. Walker, Townsend, and others. The subjects, though various, will be found important and edifying, and the discussions judicious and evangelical.

Keeping the Heart, and Searching the Heart *Two Treatises. The First, a Saint indeed, or the Great Work of a Christian;—the Second, the Touchstone of Sincerity or the Signs of Grace and Symptoms of Hypocrisy. By the late* Rev. John Flavel. *A New Edition,* 2s. 6*d. in boards; and* 3s. 6s. *bound.*

THERE are few writings of a more useful tendency than those of Mr. Flavel. His sprightly remarks, his warm addresses to the heart, his judicious quotations from ancient writers, and his just and practical inferences, render his works truly valuable and instructive. To those who have a spiritual taste, who desire to be acquainted with their own hearts, who are anxious to know their real state, and are looking for evidences of grace, these two Treatises will be exceedingly acceptable. This edition is neat, with a portrait of Mr. Flavel; and forms an interesting pocket volume.

Short Meditations on Select Portions of Scripture; *designed to assist the Serious Christian in the Improvement of the Lord's Day, and other Seasons of Devotion and Leisure. By* Daniel Turner, A. M. *Third Edition,* 12*mo,* 3s. 6*d.*

THE public opinion of these Essays is sufficiently apparent in their sale, were we to add our suffrage (which seems unnecessary) it would be in terms highly commendatory, and respectful to the Author's memory.

An Alarm in Zion; *being Extracts from an Address to Christians of all Denominations, occasioned by the Alarm of Invasion in* 1756. *By the late* Rev. G. Whitefield. *Adapted to the Present awful Crisis, with Notes and Observations.* 12*mo,* 3d. *or* 18s. *per* 100, *to give away.*

THE zealous loyalty and liberal principles of Mr. Whitefield are well known; and we consider this re-publication as well-timed, and the tract well adapted to the purpose of animating Christians to the defence of their country, as well by their prayers as by their arms. The notes are interesting and copious, embracing chiefly the following topics: — the Importance of Prayer;—the Lawfulness of Defensive War; — the Horrors of Invasion, &c. From the last we give the following striking extract, taken from Denon's Travels, published under authority of the First Consul.

"The situation of the inhabitants, for whose happiness and prosperity we were, no doubt, come to Egypt, was no better. If, through terror, they had been obliged to quit their houses on our approach; on their return, after we were withdrawn, they could find nothing but the mud of which the walls were formed. Utensils, ploughs, doors, roofs, every thing, in short, of a combustible nature, had been burned

for cooking; and the earthen pots broken, the corn consumed, and the fowls and pigeons roasted and devoured. Nothing was to be found except the bodies of their dogs, killed in endeavouring to defend the property of their masters.

"If we made any stay in a village, the unfortunate inhabitants, who fled on our approach, were summoned to return, under penalty of being treated as rebels, who had joined the enemy, and of being made to pay double contributions. When they had submitted to these threats, and came to pay the *miri*, it sometimes happened that they were so numerous, as to be mistaken for a body of men in arms, and their clubs considered as muskets; in which case, they were sure of being assailed by several discharges from the riflemen and patroles, before an explanation could take place. Those who were killed were interred; and the survivors remained friends with us, until a proper opportunity presented itself for retaliation.

"It is true, that provided they did not quit their dwellings, but paid the *miri*, and supplied the wants of the army, they not only spared themselves the trouble of a journey, and avoided the unpleasant abode of the desert, but saw their provision eaten with regularity, and might come in for a portion of them, preserving a part of their doors, selling their eggs to the soldiers, and having few of their wives and daughters ravished."

Vol. II. p. 44—46.

How much more honourable is the service of Immanuel than that of Abaddon! Is not the holy war in which our Missionaries are engaged a far more pleasant and noble service? Are not Carey and Vanderkemp more respectable heroes than Desaix or Bonaparte?

We should be glad to give farther Extracts from this Tract; but it is of so easy purchase, and so very interesting, that we doubt not but it will have a very extensive circulation.

LITERARY NOTICES.

Proposals have been issued at Philadelphia, for publishing a complete edition of the Sermons and other Works of the late Dr. W. Smith, of that city, in four handsome volumes, large octavo; and the Subscriptions have been honoured with the recommendation of Congress, and of the most respectable clergy of all denominations.

Proposals have been likewise issued, for printing Lectures on Natural Philosophy, by the Rev. J. Ewing, D. D. late Provost of the University of Philadelphia, in one octavo volume; which are strongly recommended by all the Professors of that University, particularly as mingling judicious evangelical reflection with the latest discoveries in science.

Dr. Witherspoon's Works have been published in three volumes; and some copies sent over, which were unhappily lost by the foundering of a vessel.

SELECT LIST OF NEW PUBLICATIONS.

History of the Church of Christ. Vol. IV, Part I. Edited from the MS. of the late Rev. Jos. Milner, by the Rev. Is. Milner, D. D. 8vo, 5s. 6d. boards.

A Sermon, preached at St. Ann's, Blackfriars, May 31, 1803, before the Society for Missions to Africa and the East, &c. By the Rev. R. Cecil, M. A. Minister of St. John's Chapel, Bedford Row. Also the Report of the Committee. 8vo, 2s.

Memoirs of the Persecutions of Protestants in France, before and under the Revocation of Nantz: to which is added, An Essay on Providence. Written by Mr. Lewis de Marolles, and Translated by Mr. J. Martin. 8vo, 3s. 6d. sewed.

Volume I. and II. of the smaller Works of the late Rev. J. Brown, of Haddington, with the Life of the Author.

The Duty of England exemplified in the Conduct of Hezekiah. A Sermon preached at Stockwell, July 31, 1803. By T. Jackson.

Experimental Religion Delineated: in a Selection from the Diary of the late Miss H. Neale. With a Recommendatory Preface, by Dr. Ryland; and a Brief Memoir by Mr. Greatheed. 12mo, 3s. 6d.

To your Tents, O Britons! a Sermon. By C. Jerram, M.A. 3d. or 2s.6d. per 100.

National Hymns. Adapted to the present alarming Occasion; from various Authors. 2d. or 12s. per 100.

Rest for the Weary; or an Anchor for the Soul in a Severe Tempest. Third Edition, with Notes, &c. By T. English, of Wooburn, Bucks. 8vo, 1s.

Friendly Admonition to the Young. By W. Cooper. 1d. or 7s. per 100.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

We learn from Holland, where Mr. Kicherer, from South Africa, is arrived, together with three converted Hottentots, that considerable success has attended his labours at Zak River, where no less than thirty adult persons have been baptized, after giving a satisfactory confession of their faith, together with about fifty of their children. The particulars, which are remarkably interesting and pleasing, will be laid before the public hereafter.

The Trustees of the Missionary Society of Connecticut, to the Directors of the London Missionary Society.

Hartford, Connecticut, April 20, 1803.

Christian Brethren,

Your very friendly Letter of Nov. 10, 1802, inclosing your Annual Address, and the Report of your Committee concerning France, reached us about the middle of last month. It was accidentally detained some time in Boston: a circumstance which we regret, as we were prevented longer than we otherwise should have been, from receiving intelligence which greatly rejoiced our hearts.

We join with you, dear brethren, in ascribing praise to God, with whom is the residue of the Spirit, that he has stirred up the hearts of such numbers in the land of our fathers, to interest themselves so warmly in the advancement of the kingdom of our divine Redeemer. May the Lord increase the zeal of the members of your Society! and as he is so eminently opening a door for you to exert yourselves, may he give you one heart and one mind to follow the leadings of his providence! and may you have the abundant satisfaction of seeing the standard of the Cross erected in Heathen lands, through your instrumentality; and of beholding the principles of pure Christianity prevail in nations where Antichrist has so long been permitted to deceive the people with his pernicious errors!

We are greatly animated with the prospect opened to view, in consequence of your late deputation to France. We behold the hand of a wonder-working God; and, with a pleasing anxiety, wait for information respecting the result of that Mission. The friendly reception your Committee met with, and the encouragement afforded them by influential men, we consider as omens of good; and while with you we sincerely deplore the situation of that flourishing and populous nation, with regard to religion, we are led to hope that, ere long, evangelical truth will there be more generally known, and more universally embraced than at present. — May the measures adopted by you, be blessed of God towards the accomplishment of so desirable an object!

The dispensations of divine Providence, of late years, with regard to the nations of Europe, have been truly wonderful; and we cannot but hope, they are designed to be introductory to glorious scenes, as respects the church of the living God. It comforts our hearts to reflect, that all the convulsions which agitate nations, and the great changes which take place in governments, will be over-ruled to subserve the purposes of infinite wisdom and goodness.

The intelligence contained in your Annual Address, respecting Otaheite and Africa, is very encouraging; and leads us with you, to give praise to that God who hath graciously promised that the Heathen shall be given to his Son for an inheritance, and the uttermost parts of the earth for a possession. The dear brethren who have hazarded their lives to visit those re-

mote regions, are not forgotten by us. We bear them on our hearts to the throne of grace; and anticipate, with pleasing expectation, the time when God, of his abundant mercy, shall cause the light of the gospel to beam on the dark corners of the earth; and when the isles, and the inhabitants thereof, shall sing a new song, even praise unto our God. — How must it quicken and animate your exertions to reflect, that you may be coworkers with God, in communicating the light of salvation to nations that are now perishing for lack of vision! Go on, dear brethren, to enlarge the sphere of your Missionary efforts, encouraged with the assurance, that the friends of the Redeemer, in all parts of the world, who hear of your proceedings, are wrestling with God in prayer for your success.

We refer you to the Connecticut Evangelical Magazine, which will be transmitted to you with this letter, for particulars respecting the state of religion in this country, and the proceedings of our Missionary Society. We trust it will refresh your hearts, and call forth praise to God, to learn that so many places in the United States have been lately blessed with visitations of his grace. Though infidelity and error are permitted to prevail in some places to an alarming degree, God is manifestly setting up his standard, and showing that his arm is not shortened — that his ear is not heavy. Perhaps in no antecedent period has a greater number of places been, at any one time, blessed with sprinklings of divine grace, tho' more abundant showers may have been shed on particular places.

In Kentucky, and the back parts of some of our southern states, God has, for some time past, been carrying on a very singular work of grace. This work, as you have probably been informed, is remarkable, as respects the numbers wrought upon, and the manner in which they are affected. In our Magazine for March 1802, you will find the best account we have been able to collect of this extraordinary revival. By late intelligence from that part of our country, we are happy to learn that the rivival continues, and is becoming more extensive, though not attended with such singular bodily impressions as at the first. There are diversities of operation, but only one Spirit; and God has infinitely wise reasons, though we may not see them, for departing from his usual mode of operation, at particular times and in particular places. The revivals in New England have not been attended with those effects upon the body which have characterized the work at the southward; — still we are constrained to believe, that the same God, who hath wrought thus powerfully with them, hath been with us in the still small voice. — Let praise and glory be given to him for the displays of his mercy, in whatever manner he may see fit to manifest his power and grace!

Our Missionary efforts, owing to the scantiness of our funds, have hitherto been small, compared with yours; but, from the increasing liberality of the good people of the state, and the patronage of our honourable legislature, we hope to be able soon to do more than we have yet done, in promoting the cause of truth and righteousness. — You may think that the amount of our contributions, for the support of Missions, is small, considering that our Society extends through the state; but it should be recollected, that Connecticut is a small state. Its whole population is but about 250,000. Of these, one-fourth or upwards are Episcopalians, Baptists, Wesleyan Methodists, or other denominations who do not unite with the consociated churches of the state in the Missionary institution.

As yet, we have done little for the Heathen on our borders. They are in a truly deplorable state of ignorance and barbarity; which loudly calls for the prayers and exertions of those whom God has blessed with the means of knowing him and Jesus Christ, whom he has sent. Their situation is also very peculiar; and, in many respects, more unfavourable to the reception

of the gospel than that of the inhabitants of the islands in the South Sea. Our funds do not admit of our forming a Missionary establishment upon an extensive plan: — We have sent a judicious, pious Missionary to reside in the neighbourhood of some of the tribes, with a view to his learning their language, and occasionally conversing with such chiefs as he may see, on the subject of their receiving religious instructors; and we indulge the hope, that God, in answer to the prayers of his people, will graciously open a door for his future usefulness; and that this may be preparatory to something more effectual than has yet been accomplished for those benighted Pagans.

The attention of our Society has been chiefly turned to the inhabitants of our new settlements. We have a very extensive country at the back of us, which is settling with an astonishing rapidity, chiefly by emigration from the Atlantic states. From a variety of circumstances attending a country just settling, a considerable time must necessarily elapse before the inhabitants will be in a situation to support the regular preaching of the gospel, and administration of the Christian ordinances. We deem it, therefore, highly necessary, that zealous, faithful Missionaries be sent among them, that they may not lose sight of the importance of religious institutions. It was under these impressions, as well as with a view of ultimately benefitting the Indians, that the Missionary Society of Connecticut was instituted. This Society, though but recently organized in its present form, is in fact the oldest institution of the kind in America. For upwards of fifteen years, the clergy of the state have greatly interested themselves in behalf of the inhabitants of our frontier settlements. Many Missionaries have been sent to those settlements, by whom the gospel has been preached, churches gathered, and Christian ordinances administered, in numerous places, which, but a short time since, were the abode of savage beasts, and the occasional resort of still more savage men. The present constitution of the Society was formed about five years since; and last fall, the institution was made a legal corporation, by the legislature of the state.

We have abundant reason to believe, that the labours of our Missionaries, and the religious books which they have dispersed, have been blessed, in many instances, as a means of keeping alive a sense of religion among the inhabitants of the new settlements; and influencing them to take measures, much sooner than could otherwise have been expected, for the regular settlement of gospel-ministers.

By inspecting a map of the United States, you will see that we have, within our limits, large tracts of country still unsettled. The field for Missionary labours will, therefore, be extending itself for many years, if not ages; and will call for increased exertions on our part. If we may be made, in any measure, instrumental in sending forth labourers into this part of the vineyard of our Lord, we trust we shall so far promote the cause of truth, and benefit the souls of our fellow-men.

We wish to maintain a friendly correspondence with your Society; for though the particular fields in which we are called to labour, are, in some respects, different from each other; yet our general object is the same: — the enlargement of the Redeemer's kingdom. If we are sincere in this, it will be our delight to aid each other by our prayers, and by mutual communications; which may serve to quicken our zeal, so apt to grow languid, and to stimulate to more vigorous and persevering efforts. Sensible of the importance of a free and friendly intercourse with you, our Board of Trustees have lately determined to write semi-annually; and to transmit to you our Magazines, which will inform you of our proceedings, and of the general state of religion in this western world. We hope also to hear from you more frequently than in times past; and to receive from you such communications as may inform us

respecting the progress of pure and vital Christianity in any part of the world, that may come to your knowledge. We are particularly desirous of receiving, from time to time, the Missionary Journal which you mention is about to be published; not doubting but the perusal of it will serve to quicken us in the cause in which we profess to be engaged.

We desire with you, devoutly to adore the hand of God, in the remarkable events which are taking place among the nations of the earth; and are looking forward, with anxious solicitude, for the time when the Most High, who ruleth over all the earth, shall overturn, and overturn, till he comes whose right it is to take the diadem and crown.

We are, dear brethren,
with Christian affection and esteem,
Your Fellow-Labourers,
(In the name of the Trustees)
J. TREADWELL, Chairman.
ABEL FLINT, Secretary.

HOME INTELLIGENCE.

APRIL 20. A new meeting-house was opened at *Little Hadham*, Herts. The Rev. R. Hill preached in the morning, from 1 Cor. ii. 1, 2; and Mr. Weaver, of Shrewsbury, in the afternoon, from Mat. xiii. 45, 46; Mr. Holme, of Ware; Mr. Drake, of Hertford, and Mr. Linsell (who at present supplies this congregation) engaged in other parts of the service.

April 27. The EAST KENT Association of Ministers held their Half-yearly Meeting at Mr. Atkinson's, Margate. Mr. W. Mather preached in the morning, from Col. i. 28; and Mr. J. Mather in the evening, from Isa. xl. 11; Mr. Atwood preached the preceding evening. The next Meeting is appointed to be held at Mr. Atwood's, Folkstone, Oct. 19, when Messrs. Gore and Cramp are expected to preach; and Mr. Young on the preceding evening.

On Whit-Monday (May 30) the Anniversary was held at Peppard, intended to counteract the practice of revelling on that day, and to teach the poor villagers the good way of the Lord. On this occasion three sermons were preached by Messrs. Cook, Douglas, and Collison; Messrs. Jeary, Lovegrove, Bickerdike, Scholefield, and Evans assisted in other parts of the services; and the children of the Sunday-Schools sung an hymn composed for the purpose.

June 6. The Independent Ministers of the county of KENT, held their Annual Association in Mr. Goodwin's Meeting, at Lenham. The evening preceding, Mr. Geo. Townsend preached, from Acts xxvi. 16. The next morning, a prayer-meeting at seven o'clock. At ten, Mr. James Parnel preached from 2 Cor. iii. 18. In the evening, Mr. Tracy, from Is. lxii. 1.—After sermon in the morning, the ministers and people of the associated churches present, joined in the ordinance of the Lord's Supper. In these exercises, Messrs. Legget, Child, Vincent, Ralph, Popplewell, and Arnold engaged in prayer. The next Annual Meeting is to be held at Greenwich Tabernacle. Mess. Gurteen, Vincent, and Townsend to preach on that occasion. Previous notice will be given of the time fixed.

The DEVONSHIRE Association of Calvinistic Ministers met at Appledore, June 22. On the preceding evening, Mr W. Rooker, of Tavistock, preached from 2 Cor. xiii. 14. Wednesday morning, Mr. Small, of Axminster, from Rom. viii. 30 (Justification); and in the evening, Mr. Allen, of Exeter, delivered a (practical) discourse, from 1 John ii. 20; Mr. R. Winton, of Exmouth, delivered an address to the churches; and Messrs. Dewey, Jackson, and Stear engaged in other parts of the service. Notwithstand-

ing an incessant rain of fifteen hours, the services were well attended.

June 28. The Rev. H. M'Kenzie was ordained to the pastoral office over the particular Baptist church at Bury St. Edmonds. Mr. Cowel, of Ipswich, introduced the business; Mr. Fenn, of Otley, offered the ordination-prayer; Mr. Ward, of Diss, gave the charge, from 2 Tim. ii. 19; Mr. Hall, of Ipswich, addressed the church, from Deut xxxiv. 8, 9; Mr. Thompson and Mr. Caddy engaged in other parts of the service; and Mr. Simpson, of Diss, preached in the evening. — This infant church was raised, and the meeting built, by Mr. Ridley, who died, much regretted, nine months after his ordination.

July 7. The Rev. J. Sloper (late student at Homerton Academy) was ordained over the independent church at Beccles, Suffolk. Mr. Walford, of Yarmouth, delivered the introductory discourse; Mr. Newton, of Norwich, prayed the ordination-prayer; Mr. Ford, of Stepney, gave the charge, from Col. iv. 17; Mr. Ray, of Sudbury, addressed the people, from 1 Cor. xvi. 10; Messrs. Shufflebottom, Ray, Gardiner, and Craig, engaged in other parts of the service; and Mr. Atkinson, of Ipswich, preached in the evening.

July 13. The Rev. Mr. Theodosius was publicly set apart to the pastoral office in the Independent church at New Windsor, near Manchester. Mr. White, of Chester, read the Scriptures and prayed; Mr. Bradley, of Manchester, described the character of a Christian church, and asked the usual questions; Mr. Ralph, of Liverpool, engaged in the ordination-prayer. The pastor received his charge, which was founded on 1 Tim. iv. 16, from his tutor, Mr. Lewis, of Wrexham; and the church and congregation were exhorted to prayer for their minister, by Mr. Roby, of Manchester. — In the evening, Mr. Sowden, of Bolton, preached from Is. lxxxii. 6, 7.

July 17. A new Independent meeting was opened at Holy Cross, near Stourbridge, Worcestershire; when two sermons were delivered on the occasion by the Rev. Mr. Brewer, of Birmingham. — The gospel has been preached in this neighbourhood for some years past, in a private house; but the number of hearers having of late been much upon the increase, it was thought expedient to erect the above mentioned place; which was done chiefly at the expence of a worthy gentleman near London.

The Rev. R. Winter, late of London, having accepted an invitation from the Independent church at Newport, in the Isle of Wight, the Ministers of the Hampshire Association, with some other Christian brethren, agreed, at the request of the Society, and its newly-elected Pastor, to spend Wednesday, the 3d of August, in devotional exercises at Newport. Mr. Cox, of Fareham, began the morning service by prayer and reading the Scriptures; the general prayer was offered by Mr. Hamilton, of Brighton; Mr. John Winter, of Newbury, delivered a short but appropriate address on the Duties and Obligations belonging to Pastor and People, and engaged in prayer; Mr. Kingsbury, of Southampton, preached from Phil. iii. 12, 13, 14; and Mr. Potticary, the former pastor (who now keeps a respectable academy in Newport), concluded with prayer. In the evening, Mr. Stephenson, of Houndsdown, prayed; Mr. Bogue, of Gosport, preached from Psalm lxix. 9; and Mr. G. Clayton, of Southampton, closed the whole with prayer.

LONDON.

We are happy in being able to inform the religious public, that an order was lately sent from the Admiralty to the different dock-yards, that the shipwrights should not be required to work on the Lord's Day, unless on occasions of the most urgent necessity. — It would give more than the *joy of harvest* to

every good man, to be informed that the Lord Lieutenants of the different counties have, agreeably to the provisions of the act of parliament, resolved to testify the same reverence for that sacred day, in training the people to the use of arms, for the defence of our liberties and our most holy faith.

THE Society for the Suppression of Vice, consisting of a great number of the most respectable Noblemen and Gentlemen, have lately published a Report of their Proceedings to April, 1803; from which we find, that the following Convictions have been made, at the instance of this body, viz.

Profanation of the Sabbath	440
Vending obscene books and prints - - - - - - -	7
Riotous and disorderly houses, &c. - - - - -	11
Lotteries and little-goes - -	26
Cruelty to animals - - -	3
Total	487

"The foregoing statement includes an account only of actual offenders brought to punishment, and of offences actually suppressed; but the committee reminds the members of the society, that to restrain vice by *prevention* rather than by *punishment*, was a primary and essential object of the society. Of this object, the committee has never lost sight; and they have the satisfaction of stating, that their endeavours, in this respect, have been attended with very considerable success; particularly in preventing violations of the Lord's Day, and irregularities in public-houses; and in checking the circulation of obscene books and prints, especially in seminaries of education, into which they had been most artfully introduced."

The friends of religion cannot but rejoice in every attempt to lessen the dreadful sum of moral evil in our country; especially at a crisis, when the most awful providences so imperiously demand national repentance and reformation. Similar societies, under the auspices of the clergy and magistrates of our principal cities and towns, might be productive of great national advantages; even the effort, would be honourable to our general character, and prove that religion and virtue have yet many zealous advocates.

Extract from the Address of the Methodists.

THE (Wesleyan) Methodists, at their late Conference held at Manchester, determined on an Address to the Members of their Societies throughout Great Britain, in which they point out their duty in respect to the public affairs of the nation. After acknowledging the goodness of God to this country on former occasions, they express their obligations to government as professors of religion. We insert the following passage:—

"We are also bound, by strong ties of gratitude, to our Sovereign and his Government. Our humble applications, in various distressing cases relating to the prosperity of the work of God among us, have been received by our rulers with kind attention; and have produced the happiest effects. Even very lately our government and legislature have given very striking proofs of the liberality of their sentiments. The exemptions and other clauses in the late act of parliament for raising the Army of Reserve, and for arming the nation at large, which respect the public ministers of the gospel, and the mode of training the people to arms, are peculiarly favourable to the spiritual interests of the people of God.

As we are well acquainted, brethren, with your conscientious attachment to the holy Sabbath of the Lord, it may give you satisfaction, if we insert here the paragraphs in the act of enrolment which refer to that point.

"And be it further enacted, That it shall be lawful for his Majesty, by any order communicated by one of his Majesty's Principal Secretaries of State, to order and direct the Lieutenant or Deputy Lieutenants of any County, to cause the persons comprised in the first, second, and third classes of persons enrolled for military service under

this Act, or any or either of them, in the respective parishes of such county, or any of them, to be trained and exercised in the use of arms, as to his Majesty shall seem expedient; and the Lieutenant or Deputy Lieutenants to whom any such order shall be directed, shall thereupon forthwith order and direct the Deputy Lieutenants of the respective subdivision of such County in which any such Parishes shall be situate, to regulate the times and places of exercise for such Parishes respectively; and such Deputy Lieutenants shall cause such men to be trained and exercised two hours at the least on *each* and *every Sunday*, either before or after divine service, or on some other convenient day in the week, in England; or any convenient day in the week to be appointed, in Scotland, between the 25th of March and the 25th of December in every year, &c.—And it shall also be lawful for the Deputy Lieutenants in their respective subdivisions, in any cases in which they may deem it expedient for the more speedily and effectually carring into execution the provisions of this act, to order and direct that such men shall be exercised on any other additional day or days in the week, having due regard, in the regulation of the times and places appointed for exercise and training on such other day or days, to the general occupations of the persons to be exercised and trained, so as to interfere as little as may be with such occupations.

"Provided always and be it further enacted, That where in England any person or persons in any parish shall have *religious scruples* in regard to being trained and exercised on *Sundays*, and shall make oath thereof before any Deputy Lieutenant or Justice of the Peace (which oath such Deputy Lieutenant and Justice of the Peace respectively are hereby empowered to administer) all and every such person and persons shall be excused from being trained and exercised on *Sundays*, and from all fines by this act imposed, for non-attendance at such training and exercise; provided such persons shall duly attend to be trained and exercised on such other day in the week as shall be appointed by the Deputy Lieutenants of the subdivision, wherein such parish shall be situate, in lieu of Sunday for that purpose, under and subject to all such fines and penalties for non-attendance and misbehaviour at such training and exercise, as are by this act imposed in like cases on any other days of training and exercise; provided also, that no such person or persons who shall be so excused from being trained and exercised on a Sunday as aforesaid, shall be entitled to receive any sum of money under this act for being trained and exercised on such other day in the week as shall be appointed in lieu thereof."

And now, Brethren, we most earnestly, and from a full conviction of the necessity of the case, beseech you to comply with the requisitions of Government with cheerfulness and alacrity; fully using your privilege in this respect to the Sabbath-day.

But, at the same time, we charge you, in the name of God, to avoid all public entertainments.—Frequent not the ale-houses or taverns,—those nurseries of vice and immorality. To strengthen our caution, and to cause it to be remembered, we repeat it, as you love that adorable Saviour, who came to save his people from their sins, have nothing to do with those places and works of darkness.

N. B. The Conference directs, That a prayer-meeting shall be held in all our chapels on every Friday evening, in behalf of our nation, during the present danger; and a fast shall be observed on the first Friday in every month.

An Address, similar to the above, has been published by the Dissenting Ministers and others in the neighbourhood of Kingston-upon-Hull, who observed Wednesday the 24th ult. as a day of public humiliation among themselves.

A prayer-meeting has been also instituted at Spa-fields and Zion Chapels alternately, on Tuesday evenings.

MISSIONARY COLLECTIONS.

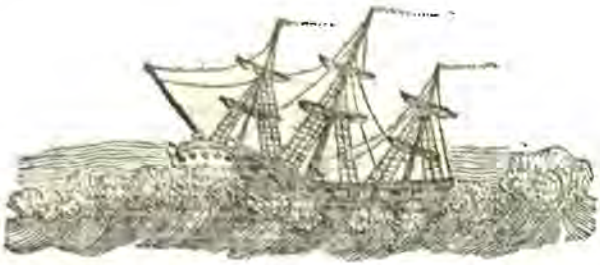
	£.	s.	d.
Christ. Fred. Rhesen, of Embeck, in the Electorate of Hanover — — — — — — — —	20	0	0
Messrs. J. R. de P. Merian and Sory, Basle — —	20	0	0
Legacy by the late Mr. Robert Douglas, Kingsland Place	30	0	0
Collection and Subscriptions from the Congregation of the Rev. Alexander Steill, Kidderminster — — —	20	9	10
Rev. Mr. Hickman and Friends, Watsfield — —	7	2	6
Dividend of the Profits on the Edinburgh Missionary Magazine, for one year — — — — —	13	6	8
A Legacy by Henry Poole, Esq. late of Woodford —	50	0	0

DISTRIBUTION OF PROFITS.

July 18, 1803. At a Meeting of the Trustees of this Magazine, the following Cases being regularly recommended, were admitted and relieved; —

Signatures.	*Denominations.*	*Recommended by*	£.	s.	d.
Mrs. N.	Establishment.	Rev. M. Wilks.	5	0	0
M. H.	Methodist.	R. Hill	5	0	0
E. T.	Indpendent.	J Boden.	5	0	0
M T.	Ditto.	Ditto.	5	0	0
M. J.	Ditto.	W Roby.	5	0	0
M. K.	Ditto.	D. Bogue.	5	0	0
M. S.	Ditto.	G. Burder.	5	0	0
A. C.	Ditto.	J. Townsend.	5	0	0
L.	Ditto.	Dr. Williams.	5	0	0
S. M.	Ditto.	A. Fuller.	5	0	0
M.	Baptist.	Ditto.	5	0	0
K.	Ditto.	Ditto.	5	0	0
B.	Ditto.	Ditto.	5	0	0
R.	Ditto.	M Wilks.	5	0	0
E.	Ditto.	Dr. Ryland.	5	0	0
S. H.	Ditto.	Ditto.	5	0	0
A. P.	Ditto.	J. Townsend.	5	0	0
H. N.	Ditto.	T Beck.	3	0	0
M. G.	Ditto.	M. Wilks.	5	0	0
S. D.	Ditto.	Ditto.	5	0	0
D.	Ditto.	C. Buck.	5	0	0
H. S.	Presbyterian.	A. Fuller.	5	0	0
J. Y.	Ditto.	A. Waugh.	5	0	0
R.	Ditto.	Ditto.	5	0	0
G.	Ditto.	Ditto.	5	0	0
D.	Ditto.	Ditto.	5	0	0
S. G	Ditto.	G. Burder	5	0	0
C. G.	Ditto.	G. Lambert.	5	0	0

We are informed that the Rev. J. Fowler's Chapel, at Edmonton, which has been considerably enlarged, will be re-opened for divine worship on Wednesday morning, September the 7th, with a Sermon by Mr. Griffin, of Portsea.



THE BRITANNIA IN A STORM.



Tell the haughty foe that threatens,
Britons' God still rules the seas:
He can raise the waves or still them,
Sink or save whene'er he please.
Hallelujah.

Tell the wond'ring nations round us,
Britons' God is still the Lord:
He is still our shield and buckler,
In his name we draw the sword.
Hallelujah.

Oft has Britain bow'd before him,
Mourn'd her crimes and sought her God:
Oft the righteous' prayer has sav'd her,
Oft has stay'd th' uplifted rod.
Hallelujah.

Now again we'll crowd his temple,
Bow the knee before his throne:
Plead the mercy he has promis'd,
Plead the name by which he's known.
Hallelujah.

Britons' God!—ye shores resound it;
Let the name be echoed round:
Shout it till our foes shall tremble—
Fleets and armies catch the sound!
Hallelujah.

ON THE MELANCHOLY DEATH OF THE REV. MR. DENSHAM.

[See p. 395 of this Mag.]

A CHILD of dust, a creature of a day;
A feeble frame, the best estate of man;
Rais'd from the earth, and form'd of brittle clay,
His journey here a short contracted span.

In ev'ry stage of life we trembling stand,
Amid the vary'd scene expos'd to death:
In num'rous ways he thrusts his fatal hand,
Shuts ev'ry vein, and draws the vital breath!

This conqu'ring pow'r, commission'd from the skies,
Aware or not, consigns us to the tomb;
Alike it hurries hence the rude or wise,
The hoary head, or flow'r of youthful bloom!

Nor does the gracious renovated mind,
Or useful life, the great decree revoke:
These meeten us for pleasures well refin'd;
They sanctify, but not remove the stroke.

Yon mournful sight, of grief a painful cause,
Confirms these truths in plaintive strains of woe.
Alas! there Densham lies, a breathless corse;—
A victim to the tyrant's fatal blow!

Call'd on a sudden from a world of sin,
Surrounding friends may well their loss deplore:
That tongue, so late employ'd with work divine,
In silence seal'd, proclaims the truth no more.

With zeal inspir'd, to spread the Saviour's name,
He publish'd oft the gospel's joyful sound:
His theme, his constant theme, where'er he came,
"Pardon and peace in Jesu's blood is found!"

His Spirit, now dislodg'd from cumb'rous clay,
On Seraphs wings is kindly wafted home;
There, in the regions of eternal day,
The church triumphant joy to see him come!

Among the blessed, the celestial throng,
His much-lov'd Patron *, just arriv'd before,
Seems standing foremost with a rapt'rous song,
To hail him welcome to the blissful shore!

Oh, ye who witness'd their employ of love,
Review their toils! but while the wound you feel,
Be not depress'd; our Jesus reigns above,
Head of his Church, and King in Zion still!

Ye honour'd few, who from the city go,
Each Sabbath-morn, to speak in Jesu's name ‡;
Your cause, to Densham dear, his worth ye know,
His early tomb should now your zeal enflame.

This solemn call with others loudly join;
Ah, what a train have late been call'd away!
Ye gospel heralds, hear the voice divine,
Your arduous work pursue while yet 'tis day.

O Thou, whose steps mysterious and profound,
No finite wisdom ever can explore!
May we, amidst the dire affliction round,
Await thy will, and all thy ways adore!

But while thy various judgments are abroad,
And faithful servants thus are gather'd home,
We look to thee, for thou art Israel's God;
Regard thy church, and let thy kingdom come!

NULLUM.

* Mr. Eyre. ‡ London Itinerant Society.

A LIST OF THE MINISTERS

ENGAGED IN THE WEEKLY EXERCISE OF PRAYER,

ON WEDNESDAY EVENINGS,

on Account of the present State of our Country.

Time. 1803.	*Place.*	*Ministers to engage.*
July 27,	Messrs. Towle and Barber's,	Mr Kello and Mr. Booth.
Aug. 3,	Mr. Jennings's,	Mr. Wall and Mr. Knight.
10,	Mr Booth's,	Mr. Hutchings and Mr. Burder.
17,	Mr. Burder's,	Mr. Coxhead and Mr. Waugh.
24,	Mr. Kello's,	Mr. Thorpe and Mr. Booth.
31,	Mr. Hutchings's,	Mr. Humphrys and Mr. Taylor.
Sept. 7,	Mr. Gaffee's,	Mr. Goode and Mr. Jennings.
14,	Mr. Goode's,	Mr. Clayton and Mr. Barber.
21,	Mr. Knight's, of Southwark,	Mr. Gaffee and Mr. Button.
28,	Mr. Taylor's,	Mr. Waugh and Dr Rippon.
Oct. 5,	Mr. Wall's,	Mr. Taylor and Mr. Towle.
12,	Mr. Button's,	Mr. Brooksbank and Mr. Humphrys.
19,	Mr. Clayton's,	Mr. Knight and Mr. Kello.
26,	Mr. Humphrys's, of Southwark,	Mr. Button and Mr. Jennings.
Nov. 2,	Mr. Thorpe's,	Mr. Gaffee and Mr. Hutchings.
9,	Dr. Rippon's,	Mr. Reynolds and Mr. Barber.
16,	Mr. Coxhead's,	Dr. Rippon and Mr. Burder.
23,	Mr. Reynolds's,	Mr. Brooksbank and Mr. Clayton.
30,	Mr. Brooksbank's,	Mr. Wall and Mr. Goode.
Dec. 7,	Mr. Waugh's,	Mr. Thorpe and Mr. Coxhead.

Service to begin precisely at Half past Six.

The Minister of the Place concludes.

Should any Minister, who is appointed to engage, be unable to attend, it is expected that he will procure one to supply his place, whose name is in the above list.

☞ *When a new List is formed, it will probably include the names of other Ministers who were not present, or could not be consulted, when this was drawn up.*

We are happy to find that these prayer-meetings have hitherto been well attended.

At a Meeting of several of the Ministers above-mentioned, and others of their Brethren, on Tuesday, Aug. 16, it was agreed, Respectfully to submit to the Attention of their Christian Friends, the following short

ADDRESS:

THE alarming state of this kingdom loudly calling for extraordinary prayer and humiliation, several Ministers, in town and country, have expressed their earnest wish that a particular day be chosen, in which religious persons, of different denominations, may present their common Supplications to the Throne of Grace in behalf of our King and Country.

A considerable number, therefore, of Ministers have agreed to propose to their respective congregations, Wednesday, Sept. 21, as a suitable day for this solemn purpose; and they take the liberty of affectionately recommending the observance of the same to as many of their brethren, throughout the kingdom, as may approve of this measure, and to whom the day proposed may be convenient.

*** *It has been suggested, that the union of two or three congregations in one place, where local circumstances permit, might be beneficial, by enabling them to avail themselves of the assistance of several Ministers, and be productive of other advantages.*

Printed by G. ALLD, *Greville Street, London.*

THE

EVANGELICAL MAGAZINE.

OCTOBER, 1803.

MEMOIR

OF

THE LATE REV. ANTHONY CROLE.

This able and faithful minister of the New Testament was a native of Scotland, being born at the village of Fettercairn, in the shire of Kincardine, about twelve miles from Montrose. When he was seven years of age he lost his father, who was a serious man; but this event did not deprive him of that inestimable privilege, a religious education. His pious mother discharged, with affectionate fidelity, the important trust that devolved upon her, and watched for the souls of her children as one that knew she must give an account. Her instruction and example made a deep and lasting impression on his mind; and he would frequently mention the familiar but striking manner in which she encouraged her children to seek the God of their father, saying, "God loves to hear children pray." From this early period he never wholly omitted prayer; and was always afraid of sin. Indeed, tenderness of conscience was a prominent trait in his character through life; some remarkable instances of which, have left an impression on the mind of the writer, that can never be effaced. To the pious labours of a worthy school-master, under whose care he was placed, Mr. Crole ascribed, under God, much of his early improvement in religious knowledge. This good man used to catechise his pupils, and, with great seriousness, would explain and inculcate the important truths and duties of religion in a manner adapted to the understanding of his juvenile auditory. A text of Scripture, commented upon one of the occasions, greatly affected Mr. Crole's mind at the time it was mentioned, and was never wholly forgotten; but, in the hour of temptation, frequently suggested the most powerful restraint

from sin, or incentive to duty. The passage was, "One day is with the Lord as a thousand years, and a thousand years as one day *.

When Mr. Crole, many years afterwards, visited the place of his nativity, he had the satisfaction to find his venerable preceptor still living; and his heart, which was peculiarly susceptible of kind affections, exulted in an opportunity of testifying his gratitude to the instructor of his childhood. Age had deprived the old gentleman of his sight, but had not impaired his faculties; and he enjoyed the exquisite pleasure, not only of hearing his former pupil preach with great acceptance, but also of receiving from him every expression of affectionate and grateful remembrance. — Pious parents and preceptors! whose bowels of compassion yearn over the young immortals committed to your care, let this encourage you in your labours of love for the rising generation. Your endeavour to win souls to Christ may not be immediately followed by that evident success which you had fondly, perhaps too confidently, anticipated. You may not be permitted to know the full extent of your usefulness in the present life, — but a distinguished reward awaits your zeal and fidelity at the coming of Christ; for you will then receive the fulfilment of those promises, which are your present support: — "They that turn many to righteousness shall shine as the stars for ever;" and even on the melancholy supposition, that Israel be not gathered by your instrumentality, yet shall the faithful labourer be glorious in the eyes of the Lord.

On leaving school, Mr. Crole was apprenticed to a cabinet-maker; and, in this situation, he was not only regular and decent in his general conduct, but his integrity and industry were truly exemplary. He was so far from being an eye-servant, that his conscience would give him no rest, unless he exerted himself to the utmost of his strength and ability in his master's service; and was always grieved when he observed a contrary conduct in others. He was also assiduous in attending on the means of religious instruction and improvement; and, at the age of sixteen, received the Lord's Supper. After the expiration of his apprenticeship he left his native country; and, though he passed through scenes of great temptation, he still retained a strong sense of religion, and was remarkably circumspect in his morals. When he was about twenty-two years of age he came to London; and, sometime afterwards, was established in business for himself. It pleased God to prosper him, so that he lived very comfortably: but though diligent in business, he was also fervent in spirit, serving the Lord; and availed himself of every opportunity to hear the gospel. He chiefly attended the mi-

* Peter iii. 8.

nistry of Mr. Cruden, of Crown Court; but Mr. Madan was honoured as the instrument of bringing him to clearer views of the gospel, as a system of free and sovereign grace. It has been already observed, that Mr. Crole was, long before this time, not only the subject of many convictions, but remarkably strict and serious; yet, as he afterwards frequently confessed, he had too much of that pharisaical spirit, which leads persons who are ignorant of the righteousness of God, to establish their own righteousness; if not in opposition to the merits of the Redeemer, at least as co-operating with them, in obtaining the blessings of pardon and eternal life.

He was now led to place his undivided dependence on the Rock of Ages, the sure and tried foundation, chosen of God, and precious to the penitent believer.

Soon after this, Mr. Crole became a member of a small but truly respectable society which then met in Archer Street, and more lately in Castle Street, Leicester Square. Here, after much solicitation, he was prevailed upon to deliver his sentiments on some religious subjects, which had been previously proposed for discussion.

The unaffected simplicity, seriousness, and ability with which he delivered his sentiments on these occasions; the humility and fervour with which he poured forth his soul in the devotional exercises of the evening; the sanctity of his life, and the affectionate concern he always expressed for the souls of his fellow-men, not only excited the admiration, and gained him the esteem of his hearers, but convinced them that such talents ought to be employed in the service of the sanctuary. It was a considerable time, however, before Mr. Crole exercised his gifts more publicly. The first time he preached, was at Mr. Mercer's meeting-house, in Grafton-street; where, on the failure of an expected supply, a friend observing Mr. Crole in the gallery, went to him, and not only intreated him to give them a word of exhortation, but even dragged him, abashed and trembling, to the pulpit; and shut the door upon him almost before he was aware. Though Mr. Crole must have been considerably agitated on this occasion, not daring, as he afterwards told his friends, to lift up his eyes during the whole service, yet his labours were very acceptable to the congregation; and from this time he received many applications to preach: but he wished to go through a course of preparatory studies; and with this view, relinquished business, and went to the College at Trevecca; where he diligently and successfully applied himself to recover his knowledge of the Latin, and to gain an acquaintance with the Greek and Hebrew languages. The excellent patroness of that institution, the late Countess of Huntingdon, knew how to appreciate his talents; but did not fully enter into his ideas respecting the necessity of improvin

them by an unremitted application to academical studies; and she, therefore, urged him immediately to commence his ministerial labours. As far as he could with propriety, Mr. Crole resisted her Ladyship's importunity in the most respectful but decided manner, giving her to understand, that his principal object in coming under her roof, being the acquirement of knowledge, he could not continue in the college, unless he was permitted to enjoy those literary advantages which he had been encouraged to expect.

In this connection he continued three years; and from the testimony of his fellow-students it appears, that such was his diligence in study, so exemplary and edifying his spirit and conduct in the family, so evident his superiority in knowledge and experience, that they revered him as a Father. For some time Mr. Crole itinerated; and in this service his labours were abundant, — his zeal, prudence, and fortitude were worthy of the best times of Christianity: and though he laboured under many discouragements, and, in some instances, was cruelly maltreated; yet, through good report and evil report, honoured and caressed by the friends, or despised and persecuted by the enemies of religion, he failed not to declare the whole counsel of God. Nor did he labour in vain, but was the instrument of great good to the souls of many; and he had the consolation, at a late period of his life, to hear of some remarkable instances, in which his early labours had been followed with a blessing to those who were never personally known to him:

But while this excellent man was thus faithfully and successfully labouring to bring sinners to Christ, he was, for a considerable time, harassed with the most distressing doubts respecting his own interest in the Redeemer; and though he frequently administered seasonable and acceptable words of consolation to the weary and heavy laden, his own soul was bowed down with sorrow. Though the great Head of the church was now honouring him with many seals to his ministry, and his friends were abundantly satisfied respecting his call for the work, — yet the state of his mind on this subject, was such as can scarcely be conceived by those who have not experienced something similar. His ideas of the awful responsibility that attaches to the character of a minister of the gospel, were accompanied with the most humiliating and painful apprehensions of his own unworthiness and insufficiency. He was now strongly tempted to relinquish the ministry, into which he feared that he had unwarrantably intruded himself; but was restrained, by the dread of adding the guilt of treachery to that of rashness; and, at the same time, being convinced of the truth and importance of the doctrines which he preached, and somewhat encouraged by the success of his former labours, he was not altogether without

hope that the Lord might be pleased to put honour upon his word, and bless the ordinances of his own institution, however unworthy and vile the instrument by whom they were dispensed. He, therefore, determined to preach to others, even though himself should prove a castaway.

Mr. Crole was suffered to continue in this state of darkness for some time; and while it lasted, his mind was often so entirely absorbed in gloomy thought, that he would scarcely have provided himself with necessaries, or have been sensible to the want of them, had not the kind remonstrances of his friends, and a rooted dislike to the very appearance of affectation, roused him to pay some attention to the things of this life.

Under the pressure of this burden his work dragged on heavily, and he grew almost weary of life; but at length the light broke in upon his soul, and he was indulged with such manifestations of divine favour as entirely removed his fears; and from that time to the day of his death, it is believed that he never once doubted his interest in the adopting love of God, nor his call to the work of the ministry. Mr. Crole returned to London about the year 1776: that he first preached at Cumberland-street chapel; where, on receiving a unanimous call from the people, he was ordained to the pastoral office; and for some time exercised his ministry among them with great acceptance, unwearied diligence, and considerable success; but some differences arising in the congregation, chiefly respecting forms of worship and church order, Mr. Crole, and a considerable number both of the church and congregation, agreed to withdraw peaceably, and to adopt the Independent mode of worship and discipline.

This respectable Society, united in the strictest bonds of Christian love, continued for many years to meet at Pinners' Hall; and have lately removed to Founders' Hall. Perhaps it would not be too much to affirm, that this congregation and their beloved pastor were as happy in each other as mutual affection, cherished by reciprocal acts of kindness, could possibly make them. On this subject Mr. Crole's heart overflowed with joy and gratitude to the day of his death.

By a clause in his will, he expressly desired that the officiating minister at his interment should present his cordial thanks to the church and congregation for their steady attachment, affectionate sympathy, and unwearied patience under the disappointments and inconveniences arising from the frequent interruption of his ministerial services; and, above all, for the many prayers they had offered on his account. This just tribute to Christian friendship was accordingly paid by the Rev. A. Waugh, who delivered the funeral oration.

For many years Mr. Crole was favoured with an uncommon share of health; and, notwithstanding his other engagements, used to preach constantly thrice, and occasionally four times,

on the Lord's Day, besides a lecture on Wednesday evening; and being, from experience of its usefulness, a strenuous advocate for catechising children, one evening in the week was appropriated to this important and delightful employment. Mr. Crole was remarkably fond of children; and none could feel more strongly than he did, the importance of the rising generation. Having besides a happy facility and a most engaging manner in illustrating and enforcing the great subjects of religious instruction, he so entirely gained the affections of his catechumens, that these weekly exercises were always anticipated with pleasure, as they are still remembered with gratitude by many who had the happiness to attend them, and who, it is hoped, will never forget the tender solicitude with which their deceased pastor laboured to instil into their youthful minds the knowledge of truth and the love of virtue.

During the last five years of his life, Mr. Crole was exercised with great bodily affliction; which he bore with that manly fortitude and Christian resignation to the divine will, which nothing but real religion could inspire, and which were evidently the effects of faith unfeigned. So far was he from repining, even when the symptoms of his disorders were most alarming, and the pain most excruciating, that he always spoke with evident satisfaction of the honour that was conferred on him, in being thus called to experience and exemplify the power of divine grace. From the first attack of his disorder to the period of its fatal termination, he was repeatedly given over by the most skilful physicians; but, contrary to the expectations of all his friends, was several times raised from the borders of the grave; and each time appeared to resume his work with more fervent zeal for the glory of God, and warmer affections for the souls of his people. On some of these occasions, it was observed by his friends, that he seemed like a messenger from the invisible world, whose lips had been touched with a live coal from the altar. So animated and so affectionate were his discourses, and his prayers were poured fourth in so elevated a strain of devotional fervour, that his hearers frequently thought their dear and venerable pastor was preaching his last sermon; and that, feeling in himself the sentence of death, he had determined to spend his last breath in beseeching sinners to be reconciled to God, or in exhorting believers to stand fast in the Lord. He could truly say, with holy Mr. Baxter,

> "I preach as tho' I ne'er should preach again;
> "And like a dying man to dying men."—

Though Mr. Crole's illness was of long continuance, and his dissolution had been often expected; yet, in the event, his departure was sudden: it was likewise tranquil and easy; and

to himself, a desirable and happy change from faith to sight, — from hope to complete and everlasting enjoyment.

Mr. Crole was sixty-three years of age at the time of his decease; and had been thirty years a preacher, and about twenty-six years pastor of a church which he first gathered, and which he had the happiness to leave in a very prosperous state. He was buried in Bunhill-fields, on Wednesday, July 14, when the Rev. A. Waugh delivered a very suitable address to as large and respectable an assembly as, perhaps, were ever collected on a similar occasion. On the following Lord's Day a funeral-sermon was preached at Founders' Hall, by the Rev. M. Wilks, from 2 Sam. iii. 38.

In whatever view we contemplate the character of this servant of the living God, we shall find him entitled to a very high degree of respect, and worthy of the imitation of those who stand in the same relations to society, and to the church of Christ.

As a husband and father, he was prudent, affectionate, and faithful in the discharge of every duty resulting from those interesting relations.—As an instructor of youth, his ability and integrity were generally confessed and admired. — As a member of civil society, he was not only remarkably inoffensive, but always ready to do good to the souls and bodies of his fellow-creatures of every denomination. — As a Christian, he exemplified the meekness, the dignity, and the purity of christianity: — In him, religion appeared at once venerable, dignified, and engaging. — As a minister of the gospel, he was not less diligent in the study than animated in the pulpit. He despised the meanness, and abhorred the dishonesty of delivering crude and indigested discourses to those whose improvement in knowledge and establisment in faith, — whose comfort, growth in grace, and salvation, were not only the professed objects of his ministry, but objects dearer to him than life itself. He was unwearied in his endeavours to get at the mind of the Spirit in the oracles of truth; unreserved and undaunted in communicating the result of his enquiries. It was his constant study to shew himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. Not walking in craftiness, or handling the word of God deceitfully; but, by manifestation of the truth, commending himself to every man's conscience as in the sight of God.

Mr. Crole published but little. All the pieces that have come to the knowledge of the present writer, are the following: —

1. Theotekton; or Meditations on Mark vi. 3.

2. Practical Remarks on Religious Profession in general, and on the Nature and Advantages of Evangelical Churches.

3. A Sermon, preached at the opening of Cheshunt College.

ON ENVY.

No disposition of the human mind is more baneful in its influence and effects than Envy: it may well be termed, "A miserable Affection *(a)*;" and yet, perhaps, there is no one to which we are naturally more prone; "The spirit that is in us lusteth to envy *(b)*." Superior talents, accomplishments, possessions, or prospects, excite this temper, and feed it; and it is easily discoverable by expressions which have a tendency to undermine or lessen the reputation, &c. of the objects of it; —an eagerness to discern some defects in them, — and a delight to report and aggravate it.

Many arguments might be urged against this temper: — the following are deducible from Scripture: —

1. It is a work of the flesh *(c)*; and, if reigning, is a proof of unregeneracy *(d)*.

2. It brings its own punishment *(e)*.

3. It is represented as exceeding other sins in its effects *(f)*; and always connected with other sins *(g)*.

4. It is recorded as a principal ingredient in the guilt of those who crucified the Lord of Glory *(h)*.

5. It is a main spring in persecution *(i)*.

6. In the future predicted state of the church, it shall be done away *(k)*.

7. We are expressly commanded to lay it aside *(l)*.

8. It is directly contrary to the spirit of love and the fear of God *(m)*.

Let all, especially professors of godliness, consider this subject with that attention and seriousness which it demands and deserves. Our conversation too often has a taint of this temper. The prayer which many use every Sabbath, will well suit all: — "From all Envy, good Lord deliver us!"

Westminster. S—.

(*a*) Spectator, No. XIX. (*b*) James iv. 5.
(*c*) Gal. v. 21. Rom. i. 29, 1 Cor. iii. 3. (*d*) Titus iii. 3.
(*e*) Job v. 2. Isaiah xxvi. 11. Prov. xiv. 30. (*f*) Prov. xxvii. 4.
(*g*) James iii. 16. (*h*) Mar. xxvii. 18. Mark xv. 10.
(*i*) Acts v. 17. margin. Acts xiii. 45. xvii. 5. (*k*) Isaiah xi. 13.
(*l*) 1 Pet. ii. 1. Rom. xiii. 13. (*m*) 1 Cor. xiii. 4. Prov. xxiii. 17.

THE MISERABLE INFIDEL.

(Taken from the Connecticut Evangelical Magazine.)

Sir, *To the Editor.*

It has often been observed, that the greatest degree of error and stupidity concerning moral obligation and duty, and a state of retribution in the world to come, is found in certain persons who have been the subjects of serious impressions, and by long resisting their own consciences and the striving of God's Spirit, have provoked him to leave them to their own blindness and lusts. As a warning to others, I have transmitted you the following instance: —

A man who possessed reason and sagacity above the common proportion, and about the age of thirty, fell into such a state of debility as rendered him incapable of much attention to business. Before this, he had discovered an inordinate attachment to property, and omitted neither diligence, nor art, nor parsimony, to obtain it. His state was called Hypochondriac by his neighbours; for a certain recluseness of temper prevented his communicating to them the distracting feelings of his mind. When he was in this state, I accidentally passed a day in his company. After a short conversation, I discovered marks of a wounded conscience, and told him my suspicion, that his whole disorder proceeded from anxiety on spiritual accounts. Finding I had detected his feelings, he made a frank acknowledgment it was the case; but solicited that it might remain a secret with me. He told me of sundry times, in his past life, when, for short seasons, his conscience had continually accused him. He had seen himself to be a sinner, if there were any truth in the scriptures; and he dreaded an appearance before God, as the most awful of all events; still he could not bear to think of another kind of life, and of parting with those worldly designs which had governed his past conduct. He said he had been many months in this situation; and something continually sounded in his ears that he was a sinner, that he must die and come to judgment, and without another state of heart, must be miserable; but, added he, "I cannot part with my worldly schemes. I must again be a man of business; I have just laid a foundation for success; and if I give way to these apprehensions, there is an end of my prospects. This I own to be the cause of all my gloom, and if I could put another world, and my own preparations for it out of sight, I should again be a happy man."

I immediately perceived, that although he felt some conviction of the truth, he was contending with one who will prevail. I set before him the danger of resisting such impressions; the folly of preferring an avaricious life of gain to the immortal

interest of his soul; and the superior wisdom of subordinating all our worldly labours, views, and hopes to our eternal well-being. I endeavoured to shew him his true state, his need of another heart, the danger of his being left to a most ruinous blindness, and to eternal misery. After much solemn conversation, we parted.

Nearly a year from this time, we had another opportunity for free discourse. It was sought by himself, with an evident design to confront and reproach me, for the exhortation I had given him with the most friendly intention. I instantly saw that his seriousness was departed, and his conscience seared. By his own account, he continued several months longer in that state of apprehension and resistance to the truth which has been described; when he came to the rash opinion, that the whole of his past feelings were but an hypochondriac gloom; and supported himself by the following argument:—"You know that hypochondriacism is a false imagination of the mind; and within one week after I detected my folly in being so anxious for another world, I became well and happy, and have so continued." He further added, I now think that all the notions I have had concerning the holiness of God, and the rewards of another world, are false. As to sin, it is evident there can be no such thing; nor shall I any more exist after this body dies, than those trees before us will exist hereafter, and be happy or miserable." 'But,' replied I, 'is it not a gloomy thought, that your existence will cease when your body dies?' "As for that," he answered, "I cannot help it; and we must make the most of what we have." I perceived him determined not to think, lest it should make him unhappy; and on my solicitously urging him to review the momentous subject, he became peevish, and said I was trying to give myself importance in the world, by all I said concerning religion.

His life, for several years after this, was such as might be expected from his principles. Riches were his idol. His parsimony preserved him from licentious excess. Honest men detested the principles by which they saw him to be governed. His unprincipled associates were afraid of falling under his power. There was something in his countenance indescribeable, that marked him for another Cain; and while many, through necessity, resorted to him for assistance, there was not a man on earth that loved him. Passing over several parts of his conduct, which evidently proceeded from an endeavour to erase from his mind a sense of moral obligation, of sin, and a state where impertinent sinners shall receive a reward according to their deeds, I shall now come to his death-bed. A just Providence forbade him a long state of decay, as a season of admonition and preparation for eternity. He had his call before, and it was rejected. An awful accident in a moment placed

him

him in a hopeless state, and within two days of his exit from this world. This accident, though fatal, did not immediately affect his head; and the powers of reason were in full strength.

Now, behold, the man who exploded moral obligation, denied the existence of sin, determined there was no future life, and consequently no punishment for him; and all this for the sake of gaining and enjoying this world without the molestations of his own conscience. True it is, that, in this awful moment, he was left to a great degree of judicial blindness concerning another world, the nature of hopeful preparation for death, and the just and eternal reward of sin; but misery and dismay rose upon him from a quarter he did not expect. His beloved scheme of ceasing to exist at death, became his terror. "And have I now," said he, "done with existence? Shall I presently cease to think, to see, to feel? Am I to exist but a few moments filled with pain, and then lie down to be nothing for ever? I am pained for the fruits of my labour; — I have laboured for nothing; — I cannot bid farewell to the earnings of so many years."

On being told, by one who had not known his previous opinions, That he certainly should exist; and that the future being of men was indicated by nature, and made sure by scriptural evidence, an aspect of still greater horror settled on his countenance; and, after a pause of a minute, he replied, "If those Scriptures are true, eternity will be more dreadful to me than the loss of being. I will not believe them; yet, how dreadful the idea of sinking into eternal thoughtless night!" — This struggle of feeling lasted but a few minutes before this miserable man either sunk into the eternal sleep which he dreaded, or opened his eyes in an eternity to him more dreadful!

Such are the dying comforts of impiety and infidelity. Thus, at last, will the excuses and pleas of irreligion torment those who adopt them in their lives to quiet an accusing conscience, and resist the warnings of the Holy Spirit, who strives with men. This is a fearful example of that blindness into which many are left judicially to fall, thro'grieving the Spirit of grace.

To this striking Narrative, we beg leave to add the following impressive Passage from a Sermon, on 2 Pet. ii. 11, delivered by the Rev. Mr. Mason, of New York, when in London, and communicated by a Friend who heard it: —

"—— But there are men who set up for *wise men*: they have discovered the imposture, they have found out the cheat; they wish to unshackle you, — they would release you from your thraldom. 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 you if you do! Have they aught to give in compromise? Can they tell us what awaits beyond that 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 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, but where Lethe flows, where the black river of Oblivion rolls! Oh! no, no, no; not upon such terms. Keep your discoveries: — we won't 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 souls."

BIBLICAL CRITICISM.

For he said, Because the Lord hath sworn that the Lord will have war with Amalek, from generation to generation.
Exodus xvii. 16.

Saurin says *, That the Hebrew of this text is equivocal: it signifies literally, "because of the hand on the throne of God, war of God against Amalek from generation to generation:" and from Patrick, he observes, That it is pretended that, in some countries, to put the hand upon the throne was a ceremony that attended a solemn oath; as laying it on the altar was in other places. This was as much as our laying the hand on the Bible: a principal external character of an oath. Whence Juvenal says, Atheists do *intrepidos altaria tangere*, touch the altars boldly without trembling †; that is, make no conscience of an oath.

Evening, and Morning, and at Noon, will I pray.— Ps. lv. 17

The frequency and the particular seasons of prayer are circumstances chiefly connected with the situation and disposition of such persons as habituate themselves to this exercise; but from a singular conformity of practice, in persons remote,

* Dissertations, vol. i. p. 333. † Sat. xiii. v. 8.

both as to age and place, it appears probable that some idea must have obtained generally, that it was expedient and acceptable to pray three times every day. Such was the practice of David, and also of Daniel*; and as a parallel, tho' as far as connected with an idolatrous system, a different case, we are informed, that "It is an invariable rule with the Brahmins to perform their devotions three times every day: at sun-rise, at noon, and at sun-set†."

REFLECTIONS.

As an oath is for confirmation ‡, and is a solemn appeal to an omniscient God, particular care should be taken so to administer it, as to make a due impression on the mind, of its sacred nature and obligation. God himself has, by this means, ratified the most important engagements, and has secured to us the most valuable blessings. By this means, an inexhaustible source of consolation is opened to the heirs of promise. For the enjoyment of these privileges, they should pray without ceasing, ever remembering that it is the command of Christ that men should always pray, and not faint. The returns of prayer, while they reflect praise upon God, convey to the soul the rich blessings of grace and peace; and that sacred intercourse which he maintains with Heaven, will be found powerfully conducive in promoting his meetness for that glorious state.

St. Alban's. B.

* See chap. vi. ver. 10.
† See Maurice's Indian Antiq. vol. v. p. 129. ‡ Heb. vi. 16.

THE ADVANTAGES OF RELIGION.

A FAMILIAR CONVERSATION

BETWEEN A COUNTRY MINISTER AND A DAY-LABOURER.

The Minister was walking in the country one evening, when he saw a poor man, who seemingly wished to overtake him. Of course he halted, and the countryman came up, and thus began:—

Labourer. Well, Sir, what do you think of these wars now?

Minister. Why, my friend, I think God has permitted the war to break out again, because there is so much wickedness in the land: we are such a nation of sinners!

L. But don't you think there will be peace soon?

M. No, I am afraid not; and for the same reason.

L. Well, I think you are about the mark; for one cannot go into a public-house without seeing a great deal of wickedness going on.

M. It is surprizing to see how men grow bolder and bolder in their sin. I wish all our churches and chapels were as well filled as the public-houses are. But I hope, my friend, you go to church or meeting on the Sabbath?

L. O yes! I am *forced* to go every Sunday.

M. Well, I am glad to find you do go; but it is better to go *willingly* than be *forced* to it. God loves that we should serve him with a ready mind: however, I suppose it is your wife that compels you to go?

L. Yes, it is; for you see she always goes herself, and she won't let me stay away.

M. Then, I imagine, your wife *loves* to go?

L. Aye, I believe she does; she would not miss upon any account when she is well. She has been in this way ever since I knew her.

M. I am pleased to hear you say so, for I know you have a good minister. Mr. ——— is a good preacher; so that I hope you will go cheerfully with your wife; for if you were to mind all Mr. —— says to you, it would be better for you.

L. But, besides this, my wife goes among the Methodists: she has been of that party many a year.

M. Well, never mind that; if she gets good to her soul, don't you say a word against it. I hope you go with her sometimes; for tho' I am no Methodist myself, I think they are commendable in going about preaching among you country people.

L. I have nothing to say against them; but I seldom go,—for every one to their own way of thinking.

M. So I say; and I therefore beg you again to keep to your church with your good wife.

L. Aye, she is a good wife indeed; for you see we have been married these 28 years, and she has been a rare wife to me; she is so industrious and careful. Though we have eight children, there are no poor working people, as one may say, better off. My wife is so saving, that she won't let any thing be wasted. She has hardly ever spent a penny in a public-house since I had her; for I say to her when she goes to market, 'Why don't you get a sup of ale?' But she says, "No, I can lay out the pence in something for the children." So she goes and comes without tasting a drop from year's end to year's end.

M. I am very glad, my friend, to hear such a good account of your wife. Now let me ask, Don't you think religion has made her a better wife, and a better mother than if she had no religion?

L. Yes, I am sure of that.

M. Then, if religion has made your wife so good, would it not make you good likewise, if you were to know it, and feel its power?

L. I suppose it would; but you see one does not mind it as one should.

M. You speak truth, my friend; and I will tell you how I

account for it—you go to church and hear good instructions; but you are a forgetful hearer. For instance, you hear Mr. —— speaking to you about believing in Christ that you may be saved; but you hardly ever ask yourself what it means; for you lose all your good thoughts when you leave the church. He also exhorts you to pray; but you neglect it. Now I am pretty certain your wife prays to God, and perhaps often.

L. Yes, Sir, that she does, every night of her life.

M. I really thought so; and I wish you would do so too, for remember, that a life of prayer in this world, leads to a life of praise in the next.

L. Why, as to that, you see, one comes home tired at night; and as I have to get up by four o'clock in the morning, there's but little time.

M. But if you were in good earnest about your soul, you would find time for prayer. Believe me, my friend, that praying people are the happiest people in the world:—ask your wife, and she will tell you the same thing.

L. Why, Sir, I suppose you say true, for my wife is very happy; and I am sure she makes me and the children as comfortable as she can.

M. Very well:—and now I am persuaded you think your wife is going to Heaven.

L. O yes, I believe she is; if she don't, I don't know who will.

M. Then, ought you not to be thinking how you must get to Heaven yourself? There is but one way; your wife has found it: it is a life of prayer, of faith in Christ, of loving God, and serving him sincerely, and from the heart. Now Christ says, "One thing is needful;" that is, true religion. And he also says to us, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Yet he does not mean that we should cease to labour for our daily bread, but that we should labour chiefly for the blessing of his grace, which ends in everlasting life. This is the course your wife is pursuing; and when she comes to die, everlasting life will be her portion. But will it not be a dreadful thing if your wife and you should be separated at death for ever?

L. Aye, if that does take place, it will be dreadful indeed!

M. Well, I firmly believe your wife is going to Heaven; but where are you going? She chuses to go there; but you seem not to wish to go with her. If the grace of God does not prevent, and you should die in your present state, you will certainly go to Hell at last. O consider how awful it will be, if, after having lived so many happy years with your wife, you must be parted for ever! Think seriously of this, my friend; and I sincerely wish that you, your wife and children, may all meet in Heaven together.

Here the minister and his companion parted; the latter apparently struck with what he had heard; and the former lifting up his soul for a divine blessing to attend the interview. R.

EXTRACT FROM DUBOSC.

Sir, *To the Editor.*

If the inclosed translation of Dubosc merits a place in your Evangelical Magazine, you will, by an insertion, oblige

Yours, &c. &c,

EPSILON PI.

THE bunch of hyssop, used under the Jewish œconomy, was composed in a remarkable manner: the directions given by God, were, that it should be hyssop, tied with wool and died in purple, and fastened at the end with a twig of cedar; from which we perceive three things expressly marked and prescribed; namely, the Bunch of Hyssop, the Scarlet Wool, and the Twig of Cedar, typical and emblematical of the way in which the blood of Jesus is sprinkled upon the conscience of a sinner: for God produces in us repentance, faith, and incorruption, which correspond with the hyssop, scarlet wool, and cedar; repentance represented by the hyssop, faith by the scarlet wool, and incorruption by the cedar. And repentance is certainly an effectual hyssop; it humbles the sinner before God, it shows him his misery, his nothingness, and his vileness; obliges him to cast himself in the dust, where, covered with confusion, he confesses his guilt and pollution, and implores the divine mercy. It is a hyssop whose sap is sharp and poignant, exciting piercing sensations in the conscience, deeply wounded with remorse for his sins; it is a hyssop of a bitter taste, producing anguish and conviction in penitent souls; it is a hyssop of a sweet taste, for it imparts the agreeable flavour of conversion and reformation in sinners: it is a purifying hyssop, cleansing the soul from the phlegm of sin, and administering comfort to the disordered conscience. Faith is the purple wool, because faith embraces and applies the righteousness of the Son of God, which is the red wool of that divine Lamb who bore the sins of the world; wool dyed in the purple stream of his blood, to serve as a covert for our sins, and conceal them from the view of eternal justice. Lastly, the incorruption of the soul was most admirably prefigured by the cedar, which is not subject to decay or rot. Thus God applies the blood of Christ, and efficaciously sprinkles us when he produces in us the hyssop of repentance, the scarlet wool of faith, and the cedar of incorruption, to render us partakers of the merits of the Redeemer. By repentance we must seek this divine Saviour; by faith we must embrace him; by incorruption we must follow and boldly tread the steps he trod. Repentance draws us near him, faith unites us to him, and incorruption establishes and builds us upon him, and by it we become partakers of all

REVELATION CONFIRMED BY NATURE.

To the Editor.

Rev. Sir,

In a day like the present, when all the artillery of infidelity is levelled against Revelation, as to its authenticity, its necessity, and its tendency, —any remarks which appear calculated to confirm or explain "the good word of God," will be, doubtless, acceptable to those who wish to know the "certainty of the words of truth:" and as infidels are now tauntingly saying, "Where is the promise of his coming?" &c. if you conceive the following passage likely to shew the possibility, yea certainty of that declaration, — "That the heavens and earth which are now, are reserved unto fire," — and "that the earth and all the works that are therein shall be burned up," your inserting it will oblige

Your sincere friend,

Westminster. S——.

"——— We come next to speak of that provision which is made in nature for that universal conflagration which shall one day consume the earth, and cause the "elements to melt with fervent heat."*

"God has, ever since the creation of the world, made use of natural causes and means to execute his designs; he has already employed the agency of the winds and waters to destroy the earth, for the punishment of that wicked race of men who were its first inhabitants; and will, in like manner, depute the fire to be the minister of his vengeance on the second earth, and to consume those wicked persons who shall disgrace it by their ungodly lives. It is, therefore, very probable to suppose, that, instead of creating new fire for this purpose, he will employ that which is already laid up in nature's store-house; the fire is in readiness under our feet and over our heads, and only waits the word of command, to obey the orders of the Almighty! But, as in the antediluvian world, men did not consider what vast reservoirs of water were kept in store above in the heavens, and also in the great deep, underneath in the earth; and therefore looked upon those warnings and premonitions that were given them of the approaching deluge, as fables and idle dreams; so the men of this generation, not seeing the fire that does actually surround them on every side, give no credit to what is told them of the universal conflagration of the last day.

"All nature is replete with that active principle or element which we call Fire, and which nothing but the hand of God re-

* 2 Pet. iii. 10, 12.

strains from breaking loose, till that appointed time, when he shall commission it to act with full power. That the fire is diffused all around us, and is extended from the fixed stars and the sun to our globe, does appear from this, that the light fills all that space, which is plainly nothing else but the fire itself which produces different sensations and effects, as it is differently modified and impressed upon us. When it strikes our bodies in an irregular and confused motion, or after the manner of a vortex, it produces heat; when it comes to our eyes in straight lines, it causes light; when weakly, though directly, reflected to us from the disk of the moon, it produces light without heat; when collected in the focus of a concave burning-glass, or of a transparent convex body, it gives a strong light, and burns whatever it touches; its power is always in proportion to its quantity; and the different sensations it excites, arise from the different motions and modifications impressed upon it.

"This subtle and active element, is distributed in great abundance all round the earth; nay, it penetrates into the most secret recesses of it; it is dispersed in all the woods that cover it; it links in the grease of animals, whose bodies cannot subsist without it; but it abounds still in greater plenty, in the bitumen, oils, sulphurs, sea-coal, and in those vast beds of turf, which lie hid under the surface of the earth. It is continually at work in the hot springs and volcanos under ground, whose number and force is found rather to increase than to diminish. It sometimes displays its dreadful power in the upper regions of the air, and in loud volleys of thunder; and all the flaming artillery of the sky beats a dismal prelude to the universal conflagration! How amazing the voice of that thunder! how tremendous those flashes of lightning which make the wild beasts of the forest afraid, and to hide their heads! nay, which dart terror and dismay into the stoutest hearts, and make even kings acknowledge their weakness and dependence! The secret horror which every man feels in his own breast at such a time, is a tacit confession of the irresistible force of that all-devouring fire, and does, as it were, force upon his mind the belief of that final conflagration, which, when in a state of tranquillity, or the height of jollity, he so much looks upon as a fable.

"Fire holds such an universal sway in nature, that even water itself is not without an admixture of this element; for it grows hard and congeals when the fire leaves it, and is only restored to a state of fluidity by its entering into it again, and by that separation which it causes in its parts by rarefaction.—So far is water from being an enemy to fire, as is generally imagined, that it no otherwise prevents its acting upon wood, or any other combustible matter, than by laying hold of the particles of it, and flying away with them on the wings of the

rarefied air; nor does it extinguish, but only absorb the fire; it being, with regard to fire, the same as a sponge is to water. The sponge has no natural aversion or antipathy to the water; and the only reason why the other disappears upon the former's being steeped in it is, because the one insinuates itself into the pores of the other: so, in like manner, the fire does not shew itself by any sensible effects in the water, because it is, as it were, sheathed and invelop'd in it; insomuch that we may with some degree of truth affirm, that the whole mass of waters in the sea is an ocean of fire: seeing there are not two distinct drops of this element which do not owe their fluidity to some particles of fire enclosed within them; for as a sponge, or any other porous body which imbibes the water, does restrain it from motion, so the water does absorb and confine the fire.

The fire then is dispersed all over the face of Nature: it makes its utmost efforts everywhere to overcome all opposition, and to break loose from its confinement; but it does not everywhere prevail, for want of auxiliary forces. What the united strength of thirty children would easily overthrow, that of a single one would not be able to move; so likewise, the particles of fire in any body must remain dormant and inactive, till they concur with united strength, to force their way through all obstacles that oppose their fury. Thus we see that all those innumerable fiery corpuscles which surround us on every side, are so many enemies, which are conspiring and plotting the destruction of our habitation, and which only wait till God shall give the word of command for them to collect their scattered forces, in order to accomplish it. A very learned and ingenious Heathen took occasion, from reflecting on the danger we are continually in of such a catastrophe, to remark, That it was the greatest miracle in the world that every thing in nature was not consumed by fire every day since the world began *.

See Spectacle de la Nature, Lond. Edit. 1736. *Vol. III. p.* 430.

* *Excedit profectò omnia miracula ullum fuisse diem in quo non cuncta conflagrarent. Plin. Hist. Nat.* L. 2.

THE INDUSTRY OF THE ANT IMPROVED.

THE wise man, who was a great natural philosopher, directs us, under the inspiration of the Holy Spirit, to observe the Ant, which is indeed a curious creature, well worthy of our notice. The head is large, adorned with two horns, each having twelve joints; its eyes are protuberant and pearled; it has jaws indented like a saw, with seven little teeth, which exactly

correspond, opening side-ways very wide, so that it can grasp and carry bodies of four times its own bulk and weight. The head, breast, and belly, or tail, are joined to each other by a very slender ligament. The tail is furnished with a sting, from which it emits, when provoked, a poisonous liquid, which occasions pain and swelling.

Upon opening an ant-hill, we may perceive these busy creatures carrying in their mouths, and securing with great solicitude, small whitish bodies, usually called their eggs, but which are, in fact, ants in their *aurelia state*, each encompassed with an integument of its own spinning. The parents' concern for these is so strong, that when alarmed, they instantly run away with them; and will sooner die than leave them.

Every ant's nest has a strait hole leading into it, about the depth of half an inch; which afterwards runs sloping downwards to the public magazine, where the grains they collect are stored up; to prevent the growth of which, they bite out the germen or bud. This is their constant practice; and if their corn be examined, no bud will be found in it, nor will it grow if sown in the earth. There is another inconvenience, however, which they have a curious method of preventing. Were the grain to continue in a moist place under ground, it would rot, and be unfit for their food. They therefore gather small particles of earth which they bring out of their holes, and place them in a heap to dry in the sun. They next bring out their grain in the same manner to dry it; but this they never do, unless the weather be clear and the sun hot; but when both are favourable, they perform it almost every day.

A gentleman once found a nest of ants in a box of earth, placed out of a two pair of stairs window, from which they made excursions both upwards to the top of the house, where some corn lay in a garret, and downwards into a garden that was overlooked by the window. Notwithstanding this great distance, none of them ever returned empty, but each brought a grain of wheat or oats, a small seed, or even a particle of dry earth, if nothing else could be got. Some travelled to the end of the garden, and with prodigious labour, brought heavy loads from thence. It required four hours to effect this work; so that a poor ant seemed to labour as hard as a man who should carry a heavy load twelve miles a day.

The pains they took to carry grains of corn up a wall to the second story, climbing all the way with their head downwards, must be exceeding great. Their weariness appeared, by their frequent stopping at the most convenient places; and some appeared so fatigued, that they could not reach their journey's end: in which case, it was common to see the strongest ants, which had carried home their load, come down again, and help them. Sometimes they were so unfortunate, as to fall down together with their burdens, when just in sight of home; but when this

happened, they seldom lost their corn, but carried it up again. One has been observed to fall in this manner three times successively, yet she never let go her hold, but renewed the attempt; till at last, her strength utterly failing, she was obliged to stop, and another ant assisted her to carry home her load to the public stock *.

How wonderful is the sagacity of these little creatures! How commendable their care, diligence, and labour! How generous their assistance of each other, their public virtue, which is never neglected for the sake of private interest! But O, how wonderful is the God who formed these curious creatures, and from whom all their sagacity proceeds! What a lesson do they teach us! and what a reproof do they give us! well expressed by our British David:

"The little Ants for one poor grain,
Labour, and tug, and strive;
But we, who have a Heav'n t' obtain,
How negligent we live!"

* Some English naturalists deny that ants form any magazine of provisions for winter in our climate; but admit it may be true in other countries.

AWFUL JUDGMENT.

'Tis just to damn, that for damnation calls. Shakspeare.

SIR, *To the Editor.*

There are many eye-witnesses, now residing at Holyhead, who can bear testimony to the truth of the following awful event:—

Holyhead. J. P.

A STRANGER, of an uncommon immoral character, much given to drunkenness, cursing and swearing, one night arrived at Holyhead, with an intention of going over the Channel to Dublin, on board of one of the packets. Involving himself in drunkenness in an alehouse, he greatly grieved the company by his repeating that too common dreadful sentence, "D—n my eyes," again and again, till he was pleased to quit his companions. Out he went, and as he walked afterwards in the dark along the quay, looking out for the packet, he fell into the sea and was drowned. On the morrow, at low-water, his corpse was found void of its eyes, according to his profane wishes the night before. Though our sovereign and most gracious Lord is more ready to incline his ears to the prayers of the distressed, and to fulfil the sincere wishes of the penitent sinner, than to hear the curses of a hard-hearted profligate,—yet sometimes he is so provoked by crying sins, that he sweeps away the wicked to destruction, by the ever-unerring hand of his displeasure, as an example to others.

A CIRCULAR LETTER,

BY A VENERABLE CLERGYMAN;

Which he has lately printed, and sent to many of his Brethren.

Dear Sir,

I VENTURE to take the liberty of requesting your serious consideration of the few following important particulars respecting yourself, and respecting your ministry.

1. Every one who wishes to act the part of a faithful minister of the gospel, should daily make a point of attending to the saved state of his own soul. Do not neglect yourself; suffer no application of Cant. i. 6. Your first morning-examination should be, not your ministry, but your own spiritual case; and the inquiry should be, how is the state of your own soul, as to the knowledge of that gospel for yourself, which you engage officially to preach to others? Preach well to yourself first, to preach well to others afterwards. Labour to be taught, then labour to teach. Be the prime hearer of your own sermons. Be not satisfied with, tho' you should be thankful for, a doctrinal knowledge of the gospel mysteries, by education, books, or friends. If you believe them but speculatively, you may preach them but speculatively. Pray to feel their weight upon your own heart; then you will know how so to preach to them, as that your hearers may also feel them on theirs. Be an experimental Christian, to be an experimental preacher; then your hearers will be likely to become experimental hearers. Your own experience will be your own happiness; as the former increases, the latter will; happy pastor, and happy flock, because both will be spiritual! On the other hand, the neglect of yourself will occasion the neglect of others. If your own soul should not be thus attended to, you will be in danger of feeling but little for your people, because you will feel but little for yourself: that may be lost in speculation which should be found in experience; and formality may be discovered without spirituality. An inattention to this capital point, remember, may be evidencing itself also in superficial conversation with others, or in reading much of literary or entertaining books by yourself. Allowedly, or unexpectedly, you may be losing a portion of that spiritual mindedness you should be increasing. The apostle's word is, "Take heed unto thyself, thou shalt save thyself," &c. Inattention to this may cause you to become poor, when you should be rich towards God. The consequence to be feared is, that, by a blameable imperfection in your ministry, you will keep many of your hearers poor, instead of "making many rich." Their hurtful poverty may be occasioned by your own; — be a friend to your own soul, to be a friend to theirs.

2. Learn to feel for your hearers: shall St. Paul feel much, and you little*? Let your hearers lie daily on your loving heart; and remember, a feeling heart is a praying one. What a soul-rending pain must it be to a loving and faithful minister of the gospel, to be compelled to observe how his people live and die in such a state as must drive him to reflect on the loss, rather than the salvation of their souls! Let this dreadful consideration move you the more to feel for, pray for, and preach to them. Oft endeavour to say, and labour to have it a practical saying,

> "I'll preach as if I ne'er should preach again;
> "And as a dying man to dying men!"

Should your mind evince too much of the want of such becoming sensations, you will be in danger when you visit such unhappy hearers on their sick-beds, and afterwards hear of their death, to feel but little more than you do at any common loss. You will be in danger also of paying less serious and earnest attention to the particulars of your preaching to them, and the particulars of your conversing with them; the feeling of the heart will shew itself in the address of the tongue: if you endeavour to feel, and pray that you may feel as you ought for yourself, your people may be moved also to feel for themselves.

3. In your way and manner of preaching to your people, I wish to engage your attention to this one great endeavour; namely, to open to them the Scriptures in public; and with the professed view of engaging them to use and understand them in private. The great prevalent lack amongst people is, that of the knowledge and use of their Bible; bend your heart toward the cure of this soul-destroying evil. Make much of your preaching on long passages *explanatory*; then bring inferences home to the heart, and apply them, in warm interrogatories, or exhortations, to the conscience. If you can thus gain your hearers over to be students in the Scriptures, you will carry an important point. If, at other times, you take a single verse, professedly, as a text to preach upon, keep to it; leave not that matter in it, which you should bring out of it, but give the full meaning; then your inferences from it will be as full as your matter in it. Inattention to this particular, will have a tendency to cause you to leave your text too similar to the motto of a book in the title-page, which hints at something of the author's design, but tells none of the contents of his book. Your hearers should be moved to take away with them the text, because of your sermon; and your sermon, because of your text. If the texts are not sufficiently

* Rom. ix. 1, and x. 1. Gal. iv. 19.

kept to in their meaning, and their inferences well drawn from their fulness, you will but too easily be led to speak to generals instead of particulars; to give your hearers a discourse sensibly sentenced, it may be, and prettily worded, when they want plain matter, well applied, and so they will receive mental entertainment rather than profitable edification; and literary pleasures instead of serious impressions. See more on this head in the 9th chap. of Bishop Burnett's "Pastoral Care."—Here I cannot but put in my warm recommendation of Dr. Gill's "Exposition of the Old and New Testament; the former, in six volumes folio; the latter, in three, quarto, perhaps, folio; which excel all others in opening the Scriptures. These precious volumes, if you can, by all means procure.

4. Labour to give such full proof of your ministry, that, to your people, it may answer for saving purposes: if it does not, let not the fault lie at your door, but at theirs. Do you be pure from their blood, if they will not; save your own soul, if you cannot save their souls. What good purpose will it answer to you, or to them, if you hear them say to you, or hear of their saying to others, or one among another, What a good sermon was this, at one time; or that, at another? Rather be suspicious of such hearers, than be pleased with them. You and they also should be dissatisfied, if nothing better be said, or nothing more done, for a saving purpose. When they can say to you, as one of old said, "Come, all ye that fear God, and I will tell you what God hath done for my soul,"—then indeed you will hear, as they will tell, something worth knowing. Salvation then goes from you to them: your ministry answers an encouraging purpose to you, saving to them, and as glorious to the Saviour as gracious to them. Let the breathing of your soul to God go for this most blessed purpose of your ministry. If you want an example for this, take Christ's, John v. 34. Then take the apostle's, Rom. x. 1. and xi. 14. 1 Tim. iv. 16. 1 Cor. ix. 22. and x. 33.

5. As you will labour for your people in public, so you will in private. Not only read for them, write for them, and pray for them in your own house,—but talk with them in theirs. Call upon them, visit them at proper times, and endeavour, where you can, that they may talk with you, as you with them; much to the like purpose, as you speak to them, and they hear you publicly. Where you cannot be spiritual, be neighbourly; becoming familiarity will breed, not contempt, but profitable favour. They will hear you more pleasingly and more profitably in God's house, after hearing you in yours or theirs; and you will be better able to preach to them on a Sunday, after conversing with them on other days. Such ministerial and neighbourly visiting appears calculated to further the

gospel in their attention to it. I believe, where this is so practised, it is so found. Your great Master went about doing good, by talking as well as by preaching doctrines and working miracles. He has left us an example, that we should follow his steps; as did the Master, so did his servant, who visited "from house to house."

And now, Sir, I hope you will take in good part what I write with a good design. I add no more. If these things which I name are attended to, other things which you may name, I think, will not be neglected. May God's blessing cause it happily to answer my purpose in sending this address, and yours in receiving it! "Consider, what I say; and the Lord give you understanding in all things!"

THE INVASION OF PARADISE
BY THE PRINCE OF DARKNESS.

To the Editor.

Sir,

When I sat down to write a few thoughts on the Invasion *, I intended to make some spiritual improvement of the subject; but finding it would have made the paper too long, I hope you will indulge me with a page or two more in the present Number, for a few reflections upon some invasions, different in their nature, and far more interesting than any to which I have referred in my last; and in which not one or two, but all the nations in the world are interested.

The first of those to which I allude, was the invasion of the blissful regions of Paradise by the great Enemy of souls †; previous to which the inhabitants of that country were as pure, as free, and as happy as it is possible for any people to be in this world. When this implacable and murderous foe entered, he, in part, seduced them from their allegiance to the best of Kings, by the plausible pretext of advancing them to greater liberty and happiness; but finally conquered them, and reduced them to the most deplorable state of poverty and wretchedness §. So complete and successful was the mischievous enterprize of this invader, that the inhabitants of Paradise were driven out of their fertile and peaceful residence, became the subjects of disease, misery, and death; and to this day, their descendants feel the sad effects of all the evil in which they themselves were involved. The whole of this melancholy story is minutely and faithfully recorded in a very valuable and old-fashioned book, called *the Bible*; and is interspersed

* See page 385, of our last Number.
† Gen. iii. 1, &c.
§ Gen. iij. 16, 17.

with many wise and useful lessons of instruction, suited to make the reader both happier and wiser.

Although it be allowed that the invading foe was skilful, enterprizing, and powerful, yet no small share of blame is attached to the unhappy victims of this cruel outrage. They had been admonished of their danger, and instructed as to the sure means of their preservation*; but forgetting the salutary advice which they had received, and too confident in their own wisdom and strength, they are no sooner assaulted than they are put into disorder and overcome. Now, filled with shame and confusion, and struck with deep remorse, they could not fail to accuse themselves of the most shameful inattention and indolence; and, in the first paroxysms of distress, they fall to reproaching and accusing each other, while it is obvious that they were mutually in fault; for if one party yielded first, the other also yielded, soon as attacked.

After perusing the sad detail of this ruinous invasion of the once prosperous and happy inhabitants of Eden, how can a thoughtful reader but heave a sigh and drop a tear! Ah, how effectually, in this instance, did the fruitful land become a barren wilderness! It has not only been despoiled of all its wonted beauty, and trodden under foot, but the spot itself cannot even be exactly traced. Those miserable victims of delusion were carried away captive by the Devil, into his own territory of darkness and sin; there they and their immediate descendants felt the galling chain, the iron of which ate into their souls; and their posterity to this hour have reason to lament their folly and their sin. At the same time, they have much reason to be thankful for what has been done, and is still doing, towards their complete and eternal emancipation by the King of Saints.

In looking over the account given of this event, one perceives several things which should serve to admonish all people who may be the subject of invasion in time to come, whether from the Devil or from men. Their watchfulness was by no means proportioned to the extent or magnitude of their danger. The cautions which had been given by their best friend were, in substance and in spirit, nearly the same as those which are delivered to us in the following written maxims: — "Watch and pray that ye enter not into temptation." "Be sober, be vigilant; for your adversary the Devil goeth about, like a roaring lion, seeking whom he may devour†."

Watching and praying should never be separated. In the present state of apparent danger to which Britain is exposed, there can be no complaint in regard to the former. Our cruisers surround the enemy's coasts; and our own are fur-

* Gen. ii. 16, 17. † Mat. xxvi. 45. 1 Pet. v. 8.

nished with signal-posts, and lined with troops: but all this will avail us nothing, without the assistance of Heaven; and this must be sought by prayer; for "Except the Lord keepeth the city, the watchman waketh but in vain †."

Another circumstance which tended to facilitate the invasion of Eden was, that the strength of the inhabitants was not concentrated; but being divided, was opposed to the enemy by degrees, and utterly failed of making any impression in their favour. The strongest and most numerous people may be easily conquered, if there be not an early and a steady union both of counsels and exertions. History and experience both confirm an ancient and wise saying, "A house divided against itself cannot stand." Read and meditate on this, ye common enemies of our country, who fan the sparks of either religious or political discord. Remember that one of the seven things which the Lord hateth, is a man "that soweth discord among brethren ‡." Let party names and distinctions be buried in oblivion, and he be reckoned the truest patriot who fears most to sin against his God, and who displays most genuine zeal to advance the safety, the honour, and the prosperity of his country §. The importance and necessity of union is so forcibly inculcated in the ancient story of the King, his Sons, and the Bundle of Arrows, that it will be here recollected.

The last error which I shall mention, as having had a ruinous effect upon the inhabitants of Eden was, their want of implicit confidence in the counsels and assistance of God. Yea, they believed and trusted the delusive suggestions of their own hearts, thought too highly of their own knowledge and strength, laughed at the idea of their danger, and thus were deceived and undone. How true, how appropriate, how solemn, that lesson of divine wisdom, "Pride goeth before destruction, and a haughty spirit before a fall * !"

Here again is a warning to Great Britain, "Let not him that girdeth on his harness boast as he that putteth it off." It is far from being the writer's wish either to damp the ardour, weaken the exertions, or question the courage of his countrymen; but he wishes them to know, that a people's greatest weakness is their vain confidence; and that their greatest

† Psalm cxxvii. 1. ‡ Prov. vi. 19.

§ It is truly shocking to the feelings of all honest men and sincere friends to their country, to observe the virulent and dividing spirit discovered in some of the periodical publications. In which the most notorious misrepresentations and infamous falsehoods are published, with an impudence and malignity which out-Satans even Satan himself. The writer recommends the Editors of these publications, when they go to church again, and hear the Minister read "Thou shalt not bear false witness against thy neighbour," to forbear mocking God, by saying "Lord have mercy upon us, and incline our hearts to keep this law!"

* Prov. xvi. 18.

danger is their denial or neglect of Divine Providence, which determines victories and defeats without any regard to numbers or strength.

We would now gladly turn our thoughts to a more pleasing theme, the Invasion of Satan's Kingdom by the Prince of Peace; but this must be deferred for another Number.

Bermondsey. J. T.

ANSWER TO A QUERY.

To the Editor.

Sir,

In answer to the request of Narcissa, in your Magazine for August, I have ventured the following thoughts. If you deem them at all satisfactory, or likely to prove useful to the minds of any of your readers, you are at liberty to insert them.

Witney. Yours, &c. J. B.

ON THE DESIRE OF DEATH.

THOUGH, from an original principle of our nature, we love and cherish that existence the Creator has given us, yet there are certainly some cases, where the desire of dissolution is neither unnatural nor unlawful.

By dissolution here, is not meant an absolute privation of being: — a thought disclaimed by every Christian, as without foundation either in philosophy or religion. The idea conveyed by the word, is merely a separation of constituent parts, and applied to man: such a separation as consigns the grosser part to decay, while the other, which is immortal, is transmitted to a new state of being. An apostle, speaking of death as it concerns believers, compares it with great happiness; to the pulling down of an insufficient cumbersome house, that the occupier might take possession of a more elegant and durable abode: "for we know," says he, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens *."

A lawful desire of death is incompatible with any character but that of a good man: eternity has no charms for the sin-

* 2 Cor. v. 1. Οἴδαμεν γαρ, &c. for we know that if this our house, which has its foundation in the earth (ἐπίγειος) and is erected, like a tabernacle, for temporary purposes, were broken down (καταλυθῇ) we have a solid building of God (οἰκοδομὴν) a houſe, which, as no hands made it, no hands can overthrow, eternal in the heavens.

ner. He dreads a change of circumstances, which must wrest from his eager grasp the source of all his pleasures and his hopes. He has no pretensions beyond the present world. When dangers, that threaten his existence approach, how dreadful are the agitations of his soul! he looks with terror on the stroke that breaks his house of clay, and, vainly pertinacious, clings to the falling pile! the appointed hour arrives, admits of no respite, and "the wicked is driven away in his wickedness."

But the man whose faith has been to him "the substance of things hoped for, and the evidence of things not seen," has feelings of a very different nature. It is consistent with his habitual expectations to view death without horror, nay, with composure and serenity of mind. "The righteous hath hope in his death." The sublime conceptions he has formed of the glories of a future state, and his firm dependence on Him who has purchased and secured them for his possession, pluck the sting from death, and triumph over the fears of humanity. In this world he has tribulation; but in the next he realizes uninterrupted happiness. Here, his best services are clogged with imperfections, and the clearest visions of his faith are obscure; in Heaven he expects a perfect freedom in his praise, and a beatific sight of his God face to face.

So far then, from regretting his departure, the believer welcomes the messenger that calls him hence. Wrapt about in the righteousness of his Redeemer, he can look forward to his change with a cheerful anticipation; and with firm establishment of mind, bid adieu to all below. A writer of Mrs. Rowe's life observes, that "when her acquaintance expressed to her the joy they felt at seeing her look so well, and possessed of so much health as promised many years to come," she was wont to reply, 'that it was the same as telling a slave his fetters were like to be lasting, or complimenting him on the strength of the walls of his dungeon.' "And (continues he) the fervour of her wishes to commence the life of angels, irresistibly broke from her lips in numberless other instances."

But the desire of death to be lawful, must arise from proper sources. Such, in my humble opinion, may be reckoned the following:

1. *A holy thirsting of the soul after a more complete enjoyment of the love and presence of a gracious God, than is consistent with the present state.*

From this source arose the desire of the apostle, expressed in the following energetic language, "In this we groan, earnestly desiring to be clothed upon with our house which is from Heaven;" and again, "we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." Can it be unnatural for a soul, whose faith strongly realizes the blessed-

ness of a future world, and the enlargement of capacity she will there receive for the reception of that blessedness, to long for the hour which breaks off her connection with things below, and gives her leave to soar to the object of her love?—Surely not. Devotion is in lively exercise, the affections are purified from low attachments; the soul aspires to union with her God; and the violence that is necessary to effect it, is not feared, but fervently desired for its blessed consequences. Her language is, "As the hart panteth after the water-brooks, so pant I after thee, O God; I thirst for God, for the living God! When shall I come, and appear before God?"

II. *A conviction of the mind, grounded on the peculiar dealings of God's providence, that a dissolution is about to take place.*

In this case the will is entirely absorbed in the determination of God. The mind of the believer entertains no wish contrary to this determination. Sometimes, indeed, "he is in a strait between two;" but often feels a predominant "desire to depart, and to be with Christ, which is far better."

III. *A holy zeal to glorify God by death, in case of persecution.*

Here the saint is no strait. If the enemies of religion threaten, "Behold," says he, "I am ready, not to be bound only, but also to die for the name of the Lord Jesus!" He even rejoices that he is counted worthy to suffer shame for his sake, and exults under the persecutions of a Nero, in the consideration that "he is ready to be offered, and that the time of his departure is at hand." "Having fought a good fight, finished his course and kept the faith, there is laid up for him a crown of righteousness which the Lord, the righteous Judge shall give him at that day."

From the above sources, if from any, the desire of death may be lawfully indulged. But, to close the subject with a few cautionary hints, I would observe, that a cheerful resignation to the will of God, in all cases, is a clear and constantly binding duty; the desire of death, extraordinary and peculiar. A preference of heavenly and eternal things to those that are earthly and temporal, is likewise a constant and peremptory duty; but the time to be put in complete enjoyment, ought to rest with the Divine Disposer of our persons and our lives. All discontent and impatience under the dispensations of Providence, ought carefully to be avoided. In all cases, a fortitude of mind should be earnestly implored and unceasingly cultivated, to endure the whole will of God, to whose service we profess ourselves devoted, having our minds in unison with the apostle, who laboured, that whether absent or present, he might be accepted of God.

Witney. J. B.

DEFEAT OF THE SPANISH INVASION, 1588.

[Extracted from Rapin's History of England.]

At a period when the invasion of England is threatened by the French Consul, when the whole nation is laudibly preparing for defence, and when the people of God are incessantly crying to him for help, it may not be unseasonable nor unacceptable to present our readers with a brief recital of the gracious interposition of Heaven in favour of this country, more than 200 years ago.

Philip II. King of Spain had prepared in Portugal, at Naples, and in Sicily, a fleet, called the *Invincible Armada*. It consisted of 150 great ships, in which were embarked 19,000 men, and 2630 pieces of cannon. The Duke of Parma had also caused an army of 30,000 men to approach the coast of Flanders; and had prepared a great number of vessels to transport them to England, in concert with the Spanish fleet. The project was to station the ships at the mouth of the Thames, to assist the troops, who were to march directly to London.

Queen Elizabeth fitted out a considerable fleet, inferior, however, to that of Spain; the command of which was given to Lord Effingham, Drake, Hawkins, and Forbisher, the most skilful sea-officers in the world. Forty sail of ships were also stationed on the coast of Flanders, to prevent the junction of the Duke of Parma's troops, with those on board the Spanish Armada. There was also an army of 40,000 men in England; 3000 of which were posted near the mouth of the Thames. The sea-ports were fortified, and signals were everywhere appointed.

The Armada sailed out of the Tagus on the 3d of June; but in a few days the ships were so dispersed by a storm, that they could not rejoin till they came to the Groyne; from whence they did not sail till the 12th of July. On the 23d, a sharp engagement took place between the English and the Spanish Fleets; the former having previously kept close to the latter, and occasionally taken some of their ships. In this engagement the Spaniards obtained no advantage; for the unwieldiness of their vessels, and the agility of the English, made it easy for the latter to stand off and on, and so to balance the superiority of their enemies. The Spaniards had now such a proof of the valour and skill of the English, that they began to think very differently of their enterprize.

On the 27th the Armada anchored off Calais, the English fleet being still within gun-shot. In the night of the 28th, the English admiral sent eight fire-ships among their fleet. This struck them with so much terror, that, instantly cutting their cables, they put out to sea to avoid the impending danger,

In this confusion the admiral's ship having lost her rudder, floated up and down till next day, when she was taken by the English. Though the Spanish admiral had ordered every ship to return to her station as soon as the danger was over, and made a signal for that purpose, yet few endeavoured to obey. The fleet remaining dispersed, some of the ships were driven to the north, and others upon the shallows of Flanders; where they had not only to guard against the sands, but to repel the English, who so played upon them with their cannon, that several ships were disabled, and two of them fell into the hands of the Zealanders: — indeed the whole fleet was in danger of destruction on the coast. They continued steering north, when meeting with unfavourable weather, several of their ships were wrecked on the coast of Scotland and Ireland, where multitudes of the men were put to the sword, or perished by the hands of the executioner.

Thus failed this mighty enterprize! — thus perished this formidable Armada, boastingly styled *Invincible!* so that in the months of July and August, were taken or destroyed — fifteen great ships, and 4791 men, in the battle of the Channel; and on the coast of Ireland, in September, seventeen ships and 5394 men; in all thirty-two ships and 10,185 men*. Of the whole numerous armament, only sixty vessels returned to Spain, and those very much shattered.

On this occasion England was filled with an universal joy. Queen Elizabeth ordered a public thanksgiving to God for the great deliverance, and went, Nov. 24, to St. Paul's Church, with great solemnity, to perform the same duty.

The God whom we serve is still the same. His ear is not heavy, so that he cannot hear the prayer of faith; nor is his arm shortened, that he cannot save, whether by many or by few. On him let Britain still call; on him let Britain still depend. He who defeated the Spanish Armada can as easily destroy that of France, and fill our happy land with shouts of praise to our Divine Deliverer.

G. B.

* Pontificem mille annorum Indulgentias largiturum esse de plenitudine potestatis suæ, siquis certò sibi indicaverit, quid sit factum de classe Hispanica quò *abierit*: in cælumne sublata; an ad Tartara detrusa: vel in alicubi aere pendeat; an in aliquo mari fluctuet.

QUERY.

WHAT is the conduct a Christian ought to pursue when called in the path of duty into a mixed company, where, immediately after partaking of the bounties of Providence, it is directly followed by an immodest or improper toast?

Potten. CONSTANT READER.

Obituary.

SIR, *To the Editor.*

If the following Letter, lately sent me by one of our members, be thought suitable for the public eye, it is at your service.

I am yours, GAIUS.

"Dear Sir,

"As you wish for some account of my late dear Mrs. D—, I shall endeavour to recount a few particulars of her life and death; partly from what I have heard her relate, and partly from my own knowledge.

"She was descended from a family of French Protestants, of the name of Hannate. Her grandfather was brought over in the arms of his parents, on the revocation of the edict of Nantes. He lived somewhere in the Fens of Lincolnshire, or Cambridgeshire. Her father settled at Yaxwell, near Oundle, in Northamptonshire. He retained a decent moral character, and was attached to the established church: but all serious religion, whatever it might have been before, appears by this time to have been lost in the family. When she was about fourteen or fifteen years of age, her father took an apprentice. This lad had heard the gospel among the Dissenters: he brought several books with him, particularly the writings of Hervey. These lying in her way, she would sometimes read in them; and having done so, would converse with the apprentice on the subjects. By degrees, she was convinced that neither she nor her parents had any true religion; and became very unhappy on this account. Dissatisfied with hearing at the parish church, where she could obtain no instruction how she should be saved, she for some time stopped at home on the Lord's Day, and employed herself in reading. Her father at this was greatly displeased; and, in order to induce her to go as usual, told her that if she did not, the clergyman should come to the house and reprove her. She said she wished he would, for she wanted to have some talk with him: but he did not come.

"Her father perceiving the unhappiness of her mind, was deterred from using force, or pressing the matter of her going to church, by an apprehension of her becoming melancholy; and therefore told her she might go, if she chose it, to Oundle Meeting. But her mind was rather to go to Aldwinkle church. This was more displeasing to her father than if she had gone to Oundle; on which account he refused her a horse. She went, however, for some time on foot, though it was nine or ten miles distant. At length a horse was allowed her; and her brother used to take her there. On their return, they would often converse on what they had been hearing. After a while her father went himself, and took her behind him; and so interested was he with the preaching, that after this he would frequently go, and take her mother, and some one of her sisters with him. In short, there was reason to hope, that he and several of the family were brought to the true knowledge of Jesus Christ. God, from the mouth of babes, will perfect praise: the entering of a serious lad into this family, proved the means of its salvation!

"About the year 1776 she came to Kettering; and soon afterwards we were married. Here she had greater opportunity for religious improvement than formerly; it was not, however, as you know, till within a few years of her death that she became a member of the church. By your ministry she was much edified and strengthened in the ways of God.

"After having borne nine children, her constitution was much impaired. A shortness of breath and pain in the stomach frequently attended her. It was said at length to be a dropsy in the chest: a grievous and sore affliction it proved to her: but though of a nervous habit, and consequently rather of a fretful temper, she was enabled to bear it with

much Christian patience, and humble resignation to the will of her Heavenly Father. I do not recollect, that during the last four months of her life, which were very trying, she ever shewed any signs of impatience; though she once on my going into the room exclaimed, with tears, "I am afraid I shall not have patience till death!" I answered, 'I hope the God of patience will give you patience;' after which she was composed in mind.

Her disorder was of such a nature as, in a great degree, to deprive her of the conversation of her friends; which added to her affliction. You yourself, whom she loved as her pastor, was not admitted, as you know, above two or three times during her illness. She could seldom converse, or hear any conversation from her own family. She told me, however, one morning, that she had had such affecting views of God, of Christ, and of the heavenly state, that she longed to have had pen and ink to have written them down. She would often say to me, "Do not pray for my life." One time, when I went into the room, expecting to find her near her end, she with smiling composure looked at me, and said, "Come, my dear, cheer up: you have a family that requires your attention: I must die, you know, some time."

She was very fond of reading the "Book of Job," and Mrs. Harrison's "Songs in the Night."—When unable to read herself, she would get one of the children to read to her. I once offered to read to her the life of Mr. Pearce; but she answered, "It is so affecting, I cannot bear it." I found afterwards, however, that her daughter had been reading it to her.

"The precious promises of God were a great consolation to her: she would often express her assured confidence in the faithfulness of her God and Saviour; nor did she appear to entertain any doubt as to her state, though she would often say, as conscious of her own unworthiness, "Why me, Lord? why me? I have no dependence on any thing I have done, or can do."

For the last six weeks she was in constant expectation of death. She would sometimes put her hand on her breast, under what she conceived must be dying sensations, and cry, "Welcome death! welcome death!" but feeling them to subside, would answer herself, "No, not yet." On the Lord's Day she would say to the nurse, "O! how I could wish to spend this Sabbath above! to go and join the blessed assembly there!" Her wish in this matter, I trust, was granted her; for on Lord's Day morning, April the 6th, 1806, in the 48th year of her age, she departed, seemingly unperceived by herself, or those about her.

Yours, M. D.

REVIEW OF RELIGIOUS PUBLICATIONS.

Periodical Accounts relating to the Missions of the United Brethren, established among the Heathen. No. xxxvii.

THIS number contains, I. Diary of the Brethren's Missions in the Danish West India islands, of 1801. II. Life of the negro Cornelius. III. Various accounts.—From the Diary it appears, that the year 1801 was distinguished by occurrences of a very afflictive nature among the negro congregations in the islands of St. Thomas, St. Croix, and St. Jan. In the latter particularly, the Missionaries were obliged, in consequence of the war, to give up their habitation for the use of the British troops who were wounded. In this hospital death made great ravages; for in the space of two months, 120 of the soldiers and others died. Nevertheless, during these troubles. "Our Saviour," says the writer, "caused our negroes to search

their own hearts, and examine how they stood with respect to their love towards him, and those who labour among them in his name; and how they had regarded his word preached unto them: and there were various instances of persons, whose faithfulness became more manifest by these trials. One of the negroes at Friedensberg, said, "If we can only get to a place where we may hear the gospel, and live in conformity to it as children of God, we are willing to leave all the rest." Another negro-brother in St. Thomas's said, 'The enemy may shoot me dead, or do with me what they please, if they only do no harm to our teachers, nor drive them from the island.' In the course of the year, in their six different settlements in these islands, 272 negroes belonging to the congregation, departed into eternal rest; and pleasing accounts are given of the happy death of several of them. The congregations of believing negroes in the three islands, consisted at the close of 1801, of 10,276 souls.

The life of Cornelius, a negro-assistant in the Mission at St. Thomas's, is interesting.—He was called by grace above fifty years ago, and soon began to preach Christ to his countrymen. He was blessed with considerable talents, and was able to speak and write the Creole Dutch, Danish, German, and English languages. Till 1767 he was a slave: he first purchased the freedom of his wife, and then laboured hard to gain his own liberty, which at last he effected, after much intreaty and the payment of a considerable sum. By degrees he was also enabled to purchase the emancipation of his six children. He learned the business of a mason so well, that he was appointed master-mason to the royal buildings; and had the honour to lay the foundation-stone of six Christian chapels for the use of the brethren. His gifts for preaching were good, and remarkably acceptable, not only to the negroes, but to many of the whites. He spent even whole nights in visiting the different plantations; yet was by no means puffed up, but ever retained the character of a humble servant of Christ. When death approached (which was in Nov. 1801) he sent for his family; his children and grandchildren assembled round the bed of the sick parent: he summoned up all his strength, sat up in the bed, uncovered his venerable head, adorned with locks as white as snow, and addressed them thus:—

"I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure; for I believe that my Lord and Saviour will soon come, and take your father home to himself. You know, my dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but surrender yourselves, with soul and body to your God and Redeemer; to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my paternal authority to prevent mischief; but it was all done out of love to you; however, it may have happened that I have been sometimes too severe: if this has been the case, I beg you, my dear children, to forgive me. O, forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last, one of the daughters recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued, "Well, my dear children, if you all have forgiven me, then attend to my last wish and dying request. Love one another! do not suffer any quarrels and disputes to arise among you, after my decease. No, my children," raising his voice, "Love one another cordially: let each strive to shew proofs of love to his brother or sister; nor suffer yourselves to be tempted by any thing to become

proud; for by that, you may even miss of your souls salvation; but pray our Saviour to grant you lovely minds and humble hearts. If you follow this advice of your father, my joy will be complete; when I shall once see you again in eternal bliss, and be able to say to our Saviour,—Here, Lord, is thy poor unworthy Cornelius, and the children thou hast given me. I am sure our Saviour will not forsake you; but I beseech you, do not forsake Him."

His two sons and four daughters are employed as assistants in the Mission; by them, he lived to see twelve grandchildren, and five great-grandchildren, being about eighty-four years old. He was attended to the grave by a very large company of negro-brethren and sisters, who being all dressed in white, walked in solemn procession to the burial-ground at New Hernhut.

What Christian can peruse this affecting narrative without blessing God, who, to our sable brethren hath vouchsafed this abundant grace! and who can refrain from blessing God, who excited the Moravian church to these labours of love! and who hath so wonderfully succeeded their apostolic efforts! Who, that has tasted the Lord is gracious, will refuse the aid of his heart, his hand, his purse, in promoting Missionary exertions, so honoured of our God and Saviour!

A Sermon *preached at the Parish-Church of Great Missenden, Bucks, June 19, on Occasion of the Death of the Rev.* J. Newell, *Vicar of Great Missenden, &c. (published by Special Request, for the Benefit of his Widow and Children).* *By* Thomas Scott, *Rector of Aston Sandford, &c. To which is added, a Memoir of the Deceased.* 8vo, 1s. 6d.

In few instances have the words of this text ("to me to live is Christ, and to die is gain") been applied with more propriety, than to the meek and amiable man, on account of whose decease this Sermon appears. The text has been thought obscure by its conciseness; but Mr. Scott, in a very judicious explication, shews it to be full of import and of energy; and the occasion is improved in a manner worthy both of the preacher and the subject. The Memoir added, is indeed short; but it contains some extracts from Mr. Newell's Diary, which shew him to have been "an Israelite indeed, in whom was no guile." Could any thing be wanted to recommend the judicious Sermon of Mr. Scott, the title-page to this furnishes *four* cogent reasons, — the profits are devoted to a widow and (three) children, left almost wholly unprovided for.

A Sermon *preached at the Church of St. Andrew, &c. Blackfriars, May 31st, 1803, before the Society for Missions to Africa and the East, &c. By the Rev.* R. Cecil, M. A. *Also the Report of the Committee, List of Subscribers, &c.* 8vo, 2s.

THE text of this discourse is Isa. xl. 3. "Prepare ye the way of the Lord;" from which, after a short introduction, the ingenious preacher takes occasion to consider, 1st, "The *Moral State* of the Heathen," as displayed in some awful and striking facts. — 2d, "The *means* of their Recovery," viz. By the labours of Missionaries, to whom Mr. C— recommends the late excellent Mr. Swartz, as a very proper model. — And, 3d, "The motives to attempt this work, with answers to objections." Upon the whole, we consider this as an animated and masterly performance; and though a passage or two may be thought a little severe upon preachers, or Missionaries of inferior talents, we cannot but admire the catholic spirit and good sense of the following passage:—

"On the topic of means, I would always remark that, while, through education and connexions, the most upright and useful men will be found in different denominations of Christianity; and while this diversity in circumstantials, when wisely and charitably conducted, may be overruled to the producing greater general effect (as the loadstone is found more powerful in parts than undivided) so the greatest care should be taken that, in this

variety of effort, a unity of design be preserved. Each Missionary Society is our natural ally; we should cordially co-operate with it as far as is consistent with our plan; we should rejoice in its success; and carefully watch, lest on any occasion, a carnal jealousy should tempt "Ephraim to envy Judah, or Judah to vex Ephraim."

The Value of Life. *A Sermon, delivered May the 8th, 1803, before the Correspondent Board in London, of the Society in Scotland, for the Propagation of Christian Knowledge in the Highlands and Islands.* By W. Jay, 8vo, 1s. 6d.

After a very ingenious introduction from this singular text (Job ii. 4.) the preacher proposes two objects. — "In the first place, we shall establish *the importance of human life.* In the second, we shall explain *the use to which the belief of it should be applied.*" The importance of human life is argued from the authority of the Scriptures; from the divine Author of human nature; from the connection of this life with another; from the opportunity it affords of getting good, and doing good. Among the useful inferences flowing from the belief of this fact, Mr. Jay specifies the following: — We should deplore the destruction of it, not expose it to heedless injury and hazard; be thankful for the continuance of it, not be impatient for death; estimate the value of early piety, improve life to the best purposes. This last idea brings the preacher to the particular object of the present discourse, which is pleaded with his usual eloquence and ingenuity.

SERMONS ON THE TIMES.

I. Chambers of Safety in Times of Danger: *preached at Bath, May* 8, 1803. By W. Cooper. *Second Edition,* 8vo, 1s.

The Duty of England exemplified in the conduct of Hezekiah: *preached at Stockwell, July* 31. By T. Jackson. 8vo, 1s.

III. To your Tents, O Britons! *preached at Sutton Saint Mary, July* 31. By C. Jerram, A. M. 12mo. 3d. *or* 2s. 6d. *per dozen.*

IV. Christian Patriotism: *or the Duty of Religious People toward their Country. Preached at Kettering, August* 14. By A. Fuller, 12mo, 6d. — 8vo, 1s.

V. The Aspect of the Times considered, and the Duty of Christians described: *preached at Stepney.* By G. Ford. 8vo, 1s.

VI. Britain's Defence: *preached at Battersea, August* 21. By John Hughes, A. M. 8vo, 1s.

VII. National Happiness, *or the Privilege and Duty of Britons: preached at Walthamstow, August* 21. By G. Collison. 8vo. 1s.

VIII. Pray and Fight: *an Address to the United Kingdoms, on the Alarm of Invasion.* By W. Cooper. 1d. *or* 7s. *per* 100; *fine* 2d. *&c.*

The present eventful period has called forth so many discourses from the pulpit and the press, that we find it necessary to class them together, and, to avoid giving offence by an improper preference, have arranged them according to their dates, and numbered them for conveniency of reference.

No. I. was delivered at the chapel of the late Lady Huntingdon, Bath, about the time of the declaration of hostilities; and the preacher, from Isa. xxvi. 20, directs his hearers, under the first alarm of danger, to seek refuge in the chambers of divine mercy, from the judgments which threaten our country, and the world at large. In the close of this discourse, Mr. Cooper earnestly enforces a loyal obedience to civil government, as well as a holy devotedness to God.

In No. II, Mr. Jackson, from 2 Kings xix. 14—19, considers the analogy between our present circumstances and those of Judah, in the reign of Hezekiah; — points out the conduct of that pious prince, as an example to us and to our rulers; and the happy consequences which did and ever will result from national repentance and

is strongly pointed out in the conclusion.

The Third Discourse was delivered to a parochial congregation in Lincolnshire; and appears particularly adapted to animate us in the defence of our country, and at the same time to confidence in God. It is founded on that noble and animated address of the Jewish patriot, Neh. iv. 14; and is printed in a cheap form, for wider circulation.

No. IV. expressly considers and developes the duties of Christians to civil government, as implied in the two expressions in the text, — to "seek the peace" (or welfare) of our country, and to pray for it; also the motive for such conduct. "In the peace thereof shall ye have peace." Mr. Fuller defends the lawfulness of war in certain cases, particularly that of invasion; and we cannot forbear transcribing the following short, but interesting paragraph: "Let not the poorest man say, I have nothing to lose.— Yes, if men of opulence lose their property, you will lose your employment. You have also a cottage, and perhaps a wife and family, with whom, amidst all your hardships, you live in love; and would it be nothing you, to see your wife and daughters abused, and you yourself unable to protect them; or even remonstrate, but at the hazard of being run thro' by the bayonet?—If no other considerations will induce us to protest and pray to the Lord for our country, our own individual and domestic comforts might suffice."

Mr. Ford, in No. V. examines "the signs of the times" (Mat. xvi. 3.) not in a political, or even a prophetic view; but he conceives that "it becomes us to pay an attentive and *religious* regard to the aspect of the times in which we live." He, therefore, properly enumerates the signs of the present times, and very ably enforces the duties which those circumstances suggest to Christians.

Mr Hughes's eloquent Discourse (No. VI.) is founded on Zech. viii. 21, 22. After opening this text in the original sense of the prophecy, Mr. Hughes, adapting it to present circumstances, proceeds "to refer, with pious and patriotic feeling, to the state of our country; — to admit the expediency and importance of earnest prayer; — to embrace the advantages resulting from social prayer; — and to examine the grounds on which we may hope that earnest social prayer will be acceptable and availing."

No. VII. From Ps. cxliv. 15, Mr. Collison, 1st, reviews the distinguishing blessings and privileges of Britons, natural, civil, and religious; and, 2dly, points out the duties evidently resulting from such advantages; particularly gratitude, humiliation, exertions for the public defence, and a recollection of past deliverances. All which topics are discussed with very considerable ability.

No. VIII. Though published as a small tract only, for general circulation, contains the substance of an Address delivered from the pulpit at Spa-fields chapel, Aug. 30, on occasion of a prayer-meeting for the nation. It is founded on the same text as No III; and is like Mr Jerram's, animated and pointed.

Upon the whole, we are pleased to see this important subject placed in so many useful points of view, and discussed by such a variety of talents; we are also happy to see all denominations anxious to emulate each other in loyalty and patriotism, in the present important juncture; and we sincerely hope it will please God to realize the prediction, in which they all concur, — of deliverance and safety to our country.

NEW PUBLICATIONS.

Sermons on Interesting Subjects; including the Service of Two Communion Sabbaths. By the Rev. Robert MacCulloch, of Dairsie. 12mo, boards, 3s. 6d.

The Duty of Seeking the Things which are Christ's: a Sermon preached before the Edinburgh Missionary Society, at their last Meeting. By the Rev. D. Black, one of the Ministers of Edinburgh. 8vo, 1s.

Baxter's Call to the Unconverted. A new and genuine Edition. Fine Paper, 12mo, 1s. 6d. boards; sheep, 1s. 9d.; calf, 2s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE following interesting paper was written previous to the late rupture between England and France. The serious reader will regret that, for the present, the prosecution of the war presents an insurmountable obstacle to the generous efforts of Britons, in behalf of the Protestant Religion in that country.

Memoir, committed to the care of Mr. O——, an English Gentleman, by M. Martin, Pastor of the Reformed Church at Bourdeaux, to be presented to the London Missionary Society.

MR. O— was requested to present to the London Missionary Society the following observations made upon reading the Report of the Deputation sent to enquire into the State of Religion in France; and to recommend them to the attention of those gentlemen, with all the arguments which his talents and zeal can furnish him with.

The plan which the London Missionary Society has formed, to establish and propagate the principles of pure Christianity throughout the whole extent of France, will ever do honour to the memory of those who devised it, and entitle them to the love and gratitude of every real Christian. To assist the execution of so praiseworthy and beneficent a design, the four following measures are proposed; but which can here be only sketched out: —

I. To publish an Address to the French Protestants, to revive their zeal; and to engage them, everywhere, to re-establish divine worship.

II. To establish a correspondence as extensive as circumstances will admit, between the Society in England and the Reformed Churches in France.

III. To distribute gratis, or at a low rate, the following books: — 1. The Bible; 2. The Psalters used by the French churches; 3. Methodical and Instructive Catechisms; 4. A Collection of Prayers, such as that called "The Food of the Soul," by M. Ostervald; 5. Writings adapted to advance the knowledge and love of the Christian Religion; 6. A Periodical Work, intended to defend the doctrines and precepts of Christianity, and in which, while matters of controversy are avoided, respect for the government and submission to the laws of the state are recommended.

If religious books are scarce in France, it is to be attributed, 1st, To the revocation of the edict of Nantz; and to the persecutions which followed, during a period of eighty years: — 2d, To the principles of the Infidels, who, during the reign of Terror, endeavoured to abolish Christianity; and who thought to obtain their end, by committing to the flames a great part of the writings of the ecclesiastics.

IV. To grant pecuniary aid to pastors; especially those who have large families.

It is proper to observe, that the French ministers are in general very poor: — that their churches do not afford them the necessaries of life: — and that, to provide for themselves, they are obliged to follow other occupations, which are not congenial with the ministry; while the state of poverty to which they are reduced, degrades and discourages them, and deprives them of the capacity to fulfil the important duties of their stations.

It is true, that the law relative to religious worship provides for them, as well as for the Catholic ministers, a suitable maintenance; but although it is a year since it

was enacted, it has never yet been put in force; and there is reason to fear that it will not, for a long time to come.

If, therefore, the London Society would send pecuniary assistance to the French pastors, the greatest good would result to religion; for,

1st, The pastors would take fresh courage, and proceed with more ardour in the promotion of religion and piety.

2d, They would not be obliged to engage in occupations foreign to their ministry; and they would devote their whole time to the service of the churches.

3d, They would be enabled to give a better education to their children, who might succeed them in their charges.

4th, The ministers who have quitted their profession to follow others which afforded more certain means of subsistence, would not hesitate to resume their offices.

5th, In short, the Christian ministry offering the means of procuring the necessaries of life, many young persons would embrace the profession; the number of churches would increase, and the Protestant doctrine would rapidly spread.

Present circumstances are very favourable for the execution of the plan formed by the London Missionary Society.

1st, Because the dangerous tendency of the principles of infidelity, and necessity of religion, are acknowledged.

2d, Because the most enlightened Catholics prefer the Protestant to the Romish religion.

3d, Because the Romish clergy, no longer possessing riches whereby to foster the credulity of the people, are fast losing their influence; and the time is come when Truth must triumph over the sophistry of Error.—In support of this opinion, we may appeal to the example of several cities, and particularly to Bourdeaux, where multitudes of Catholics attend the Protestant worship; and where many families have renounced Popery to embrace the doctrines of the Reformation.

Bourdeaux, April 25, 1803.

Abstract of the Report of the Committee of the Missionary Society to Africa and the East, delivered at the Annual Meeting, 31 May, 1803.

THE Committee observe that they have judged it necessary to proceed with peculiar caution, and that therefore the progress of the Institution has hitherto been slow; yet, they trust, their design has been advancing, and will ultimately attain the desired end. It appears, that though several offers of Missionaries from among our own countrymen have been made, various impediments have as yet prevented their engaging with them; they have therefore been induced to turn their attention towards the obtaining of foreign Missionaries. Two young men from the Seminary at Berlin, Mr. Melchior Renner, and Mr. Peter Hartwig, have been procured and accepted as Cathechists. These persons are intended to labour in the Soosoo country in Africa; a station chosen partly on account of its vicinity to the Colony at Sierra Leone, and partly because the Society have already printed several tracts in the Soosoo language. These Missionaries, being now in England, have an opportunity of obtaining some knowledge of that tongue, by their friendly intercourse with the African youths now receiving a useful education in the neighbourhood of London.

The Committee are in correspondence with the Directors of the Berlin Seminary for the selection of four more of the students, who are to be placed under a course of instruction suited to the peculiar objects of the Society. The Committee express their hope that the forwardness of strangers to engage in this arduous work, will provoke to holy jealousy many of their own countrymen, and kindle the same spirit of fervent zeal in many members of their own church, to diffuse the knowledge of Christ in the Heathen world.

Mr. Mozely's memoir respecting a Chinese translation of the Scriptures, is yet under the consideration

of the Society for promoting Christian Knowledge.

The Arabic edition of the Scriptures is proceeding, under the care of the Rev. Mr. Carlyle, who is recently returned from Turkey and Palestine, to which part of the world he went as Chaplain to the British Embassy at Constantinople. The indifferent state of his health since his return, has, however, retarded the progress of this important undertaking.

The Appendix contains Papers of considerable importance, from which the following Extracts are made.

No. 1, presents us with the copy of a letter from a Clergyman in Ceylon to a Gentleman in this country, dated Columbo, Dec. 1801, from which we shall select a few extracts.

"There can scarcely be any doubt that, if the exertions which are practicable were made, the whole inhabitants in the British territories here, would willingly embrace the glad tidings of salvation."

"From the time that the English took possession of this island, until the arrival of Mr. North, the Christian Schools, and education of the inhabitants, were entirely neglected. Many of the Churches had fallen down in ruins, and thousands of those, who once called themselves Christians, had returned to their ancient Paganism and Idolatry. During the Dutch government, no native could be admitted into any office without professing that he was a member of the Reformed Church. There was likewise a prohibition against erecting any new Pagan temples, which falling to the ground on the arrival of the English, the number of these has been doubled. However, the more lenient measures which government now adopts, promise to improve the knowledge of those who still call themselves Disciples of Christ, and may, perhaps, be the means of recovering the lost sheep.

"The British possessions on the island are divided into four districts. These are divided into counties, which are subdivided into parishes. In every parish is established one Protestant-school, where the youth are instructed in reading and writing their own language, and in the principles of Christianity. The Protestants likewise attend divine service there on Sundays and other holidays. Over every ten schools is appointed one cathechist, whose business it is to perform a visitation once a month, to enquire into the conduct of the teachers, to examine the progress made by the scholars, and to exhort them to industry and diligence.

"In each of the lesser districts is established a native officiating preacher, who has been examined by the present Governor and Ordinary, and who is instructed to perform divine service in one of the churches or schools every Sunday; to administer the sacrament of baptism, and to solemnize marriages; to exhort the sick or dying, and to bury the dead according to the form of the church of England. He is also instructed to visit all the schools within his province, at least three times in the year, during which, he is to endeavour to edify his flock by his conversation and his sermons, to examine particularly the conduct and ability of the catechists and schoolmasters, and to inform the Principal of the schools minutely of all that occurs.

"In each of the principal districts are one, two, or three clergymen, who have been ordained in Europe; to each of whom is committed a superintending charge of a certain number of the schools, of which he performs a visitation once a year, and administers the holy communion.

"Some of the native preachers and catechists are really men of principles and abilities, and extremely useful.

"By the last general returns in the ecclesiastical department, there were nearly 170 schools, and upwards of 342,000 Protestant Christians. The number of Christians professing the religion of the church of Rome, is likewise very great. There are about fifteen of these priests on the island, who are indefatigable in their labours, and are daily making proselytes. Religious knowledge is so confined, that the people gladly make use of any prayers, or forms, which are given to them; and have scarcely any books to study, unless the Bible. The doctrines of those who have been educated by the Dutch are purely Calvinistic, and their sermons evangelical.

"The Honourable Frederic North, governor of the island, has interested himself deeply in the diffusion of our holy religion; and I hope that the beneficial effects of his care and attention will be long felt by the inhabitants of this island.

"Besides the establishments already mentioned, we have at Columbo a very flourishing academy divided into three schools, Cingalese, Malabar, and European. They are taught English as well as the native languages, in the most perfect manner. The Cingalese are sons of the head men; and several of them already converse very well in English, and make tolerable translations. These young men will be well grounded in the principles of Christianity; and I have great hopes that, when spread abroad amongst their countrymen, their influence and example will produce the most happy consequences.

"A supply of English Bibles, Prayer-Books, and any other useful books, would be of the greatest benefit to us."

Appendix, No. 2, is taken from the Christian Observer, vol. 1. p. 329.

Appendix No. 4, contains *thoughts concerning a mission to Astracan*, by the Rev. Henry Brunton, who, as appears from the next article in the appendix, has to a considerable degree, succeeded in carrying into execution his own suggestions. The account of his success is contained in a letter from that gentleman, dated Corass, Beshasaw, near Geotghieusk, January 27, 1803; an abstract of which may not be unacceptable to our readers.

"I have met with a degree of prosperity in my undertaking, that makes me afraid. Providence has enabled me to do more than ever I meditated. We have fixed ourselves in a village which separates the Tartars from the Cabardians, who inhabit a great part of Caucasus. Most of these are Mahometans; but they have been lately converted, and, on that account, are considered to be less tenacious of their religion than the Tartars.

"The place in which we have settled, is on the frontier of the Russian empire; but properly in the Circassian country.

"We do not conceive that we are in much danger, as the people behave to us in a friendly way. The place is healthy. I never had better health anywhere.

"My plan for attempting the conversion of the Tartars and other nations, situated between Europe and India, has always been to form an academy for educating youths, in some central situation where protection might be found; that those of them who should appear most pious, sensible, and zealous, might go into their native countries and preach the Gospel. I proposed to ransom them for this purpose, as I dreaded lest those who are free could not be procured.

"I have already informed you of my being introduced to a nobleman, to whom I owe much, who is one of the Emperor's principal ministers. To him I endeavoured to explain the plan that I had meditated, and to show him, that the conversion of the Tartars to Christianity, would be highly favourable to their condition; as it would lead them to cultivate the soil, and form among themselves such relations and institutions as bind civilized society; for, in my opinion, their wandering life and Christianity, are totally inconsistent with each other. I never heard of a wanderiag Christian nation.

"This benevolent and obliging nobleman was too sagacious not to discern this. He explained our object to the Emperor, who allowed him to give us an open letter to governors, &c. &c. &c. requiring them to afford us protection and assistance; and promised to further any plan for promoting our object.

"We accordingly travelled by the way of Moscow, Sarepta, Astracan, &c. &c. above 3000 versts; and at last fixed on the place where we now are. It is within a few days journey of Persia and Bokkaria, and within 50 miles of Turkey.

"After proceeding thus far, I thought it adviseable to write to the nobleman who had been so obliging, to see whether it might be possible for us to obtain the privileges that we conceived to be necessary for the execution of our plan. Without liberty to ransom the slaves of the people around us (particularly those of them who might become Christians) and land for those to settle on who might embrace our opinions, and security for them against the outrages of their bigotted countrymen, I saw no way in which we could hope for success.

"I ventured therefore to propose several articles, to which I wished to procure the sanction of the Emperor, and which I conceived to be sufficient to lay a foundation for the liberty and safety of all who might embrace the Gospel within 500 versts of us. To all which the Emperor has agreed, and has ordered land to be given us when we may want it.

"It is impossible to express how much we are obliged to the Russians.

"Although I doubt not the Society for Missions to Africa and the East have already sufficient engagements, yet may I not venture to ask, Whether they might not ransom a few Tartar youths? Should any of them prove pious, they might afterwards do much in propagating the gospel. I humbly conceive that I could teach them any language that you would wish them to be taught. I should take care especially to teach them the Persian language. You cannot conceive the respect and attention that a Tartar or Circassian would meet with, who understood the Arabic, Turkish, Persian, and Tartar languages well. Should I die, there would be others of my associates to take care of them."

MISSIONARY COLLECTIONS.

	£.	s.	d.
Paisley Branch of the London Mission. Society, by W. Carlile	40	0	0
The Glasgow Committee of ditto, by Mr. M'Kenzie —	24	0	0
Collection at Fordham, by Rev. Mr. Harris, received May 23d	9	12	6

HOME INTELLIGENCE.

EDINBURGH.

Sept. 8th. 1803. The Associate Synod (or General Assembly of Burgher Seceders) met at Edinburgh, and agreed that the following Address should be read from the Pulpit by all the Ministers under their inspection, on the third or fourth Sabbath of September: which was done accordingly.

Dearly beloved Brethren,

In the course of divine Providence, these kingdoms are again involved in the calamities of war, and are contending for their existence against that ambitious and overgrown power which has subdued or humbled the other nations of Europe. We deem it fit, in the exercise of our pastoral care, to call on you to consider seriously the important duties, which you are required by this awful dispensation to perform. Under this impression, we have resolved to embrace an early opportunity of assembling with our several congregations, to humble ourselves before God, to supplicate his mercy, to deprecate impending judgments, and to beseech him, that he would speedily turn war into peace to the ends of the earth.

Brethren, our enemy, while he is practised in all the arts of cruelty and deceit, is daring in enterprise, brave and skilful in war; and the iron despotism of his government favours him in the secrecy of his designs, and the suddenness of their execution. Envious of our prosperity, and regarding us with malignant jealousy, as the chief obstacle to his scheme of aggrandisement and dominion, he comes to overthrow our constitution, to destroy our commerce, to plunder our wealth, and to reduce us to a state of abject dependence on his imperious will. In the ruin of our civil privileges, our religion, which is dearer to us than them all, would be involved; for this man, by turns an Infidel, a Mahometan, and a Roman Catholic, has avowed, in the face of the sun, his contempt for all religion, and wishes to establish an uncontrouled jurisdiction over the consciences, as well as the bodies of men.

To provide for those of his own household, and by consequence to defend them, is a duty which our religion enjoins upon every man who professes it. A nation is a society of families, united for mutual security and comfort. It is, therefore, not less incumbent upon us as Christians than as men, to join together for the defence of our country, and of those manifold privileges, civil and religious, which a free constitution has transmitted through past generations, in a degree of unrivalled excellence.

The country, which is now in danger, is endeared to us as the land of our nativity, and the depository of the ashes of our fathers and our kindred. It is hallowed by the ordinances of our God, and is become venerable in our eyes, as the place in which we have received spiritual blessings, the earnest and foretaste of the happiness of Heaven. Brethren, could you endure to behold such a country invaded and laid desolate by the insulting foe, whilst you possess the means of repelling the aggression? — As Dissenters, you enjoy the most valuable privileges, under the mild and equitable law of toleration. And are you not ready to testify your gratitude, by contributing to the defence of that excellent government, by which they are secured? It is known to many of you, that your fathers in the secession-church distinguished themselves, in a former national struggle, by their loyalty and their courage; and we trust that you will convince the world, that you are worthy to inherit their name, and to occupy their post of honour.

We exhort and beseech you to stand fast in the evil day; to acquit yourselves like men, and to be strong. Expect not, that in answer to your prayers for protection

and deliverance, miracles will be wrought:—it is your duty, in humble dependence on the Almighty, to employ the human means of defence with which you are provided, and to look for his blessing on your vigorous exertions. And never were men called upon to think more seriously on the deep stake which depends on the issue of the contest. We must shield from destruction that venerable fabric which our fathers framed by their wisdom, and cemented with their blood. We must even struggle for our existence as a nation, and as individuals against a foe, whose progress has been hitherto marked with murder and desolation. Interest, Patriotism, Religion, command us to resist, even unto blood, in this mighty conflict.

Are you resolved to obey this command? Let the fear of God, and confidence in his protection, give solemnity to this resolution. Life is not to be exposed, nor assaulted, with light or frivolous feelings. In every age, the most devout men have been the bravest soldiers; and still, "the people that know their God will be strong, and do exploits." The faith of the gospel, and the hope of immortality, will inspire you with invincible courage, and prepare you for the worst. Then, "if you live, you will live unto the Lord; if you die, you will die unto the Lord; and, whether living or dying, you will be the Lord's."

Finally, Brethren, let us trust in the Lord our God, and continue incessant in prayer. His perfections and his promises assure us of what he is able and willing to do for those who rely on his mercy and his power; and the frequent interpositions of his providence, in behalf of our country, encourage us to hope, that he will yet stretch out his arm for our salvation. "Our fathers trusted in God; they trusted, and he did deliver them. They cried unto him, and were delivered: they trusted in him, and were not confounded." Let their children say, "God is our refuge and strength, a very present help in trouble; therefore will not we fear, tho' the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early."

Signed by our appointment, in our name and our presence, by

DONALD FRASER, *Moderator.*

AUG. 3. A new particular Baptist Church was formed at *Luton*, Bedfordshire, by thirty-nine who have withdrawn from the old congregation of that denomination in the same place. On the 9th a new meeting-house was opened by three public services. Mr. Sleap of Chesham, preached from Exod. xx. 24.; Mr. Button, of London, from Ps. cxxii. 7.; and Mr. Hunt (from Ridgemont) delivered a lecture in the evening: Messrs Harris, of St Alban's; Illidge, of London; Grocer, of Watford; and Finney, (of the Westlean connexion) engaged in prayer and other parts of the service.

THE sixth annual meeting of the Evangelical Society for spreading the gospel by an itinerant ministry in the villages of the four northern counties, was held at *Reeth*, August 9th—11th. On the evening of the 9th, Mr. Graham preached from Heb. vi. 18.; and Mr. Carnson, from Psalm xl. 2, and concluded. Aug. 10, in the morning, Mr. Ruston preached from Rev. ii. 29.; and in the evening Mr. Kay from Isai. liii. 1.; and Mr. C. Whitfield from Luke xv. 7. The members of this Society met in Mr. Cook's vestry, Aug. 10; when Mr. Graham was requested to continue his labours four months longer in the same places, with liberty to settle a congregational church in a central situation. The next meeting to be at Kendal, the second Wednesday in Aug. 1804; Mr. Hill and Mr. Berry to preach.

SEPT. 2. A large room was opened for preaching the gospel, at *Bishopstone*, near Salisbury, which had been fitted up at the expence of a private gentleman. Mr. Roberts (from Mr. Saffery's church) preached from Ps. lxxiv. 22. The service was well attended, though the gospel has been very lately introduced into this dark village.

Saturday, Sept. 3, was executed at *Carlisle*, Hatfield, the notorious impostor and swindler. He was born at Mortram, in Cheshire, in the year 1759. He married a lady of good family; but soon squandered away her fortune, and left her, with three children, to depend on the precarious charity of her relations. He afterwards travelled in Ireland and America. In 1792 he figured away in Scarboro', pretending to great connections; but was arrested for debt, and confined eight years; when a lady (his former wife being dead) took him from prison, and gave him her hand in marriage. After this, he entered into partnership with some merchants, got a clergyman to accept his drafts, to a great amount, and made a splendid appearance in London; he even proceeded to canvas the borough of Queenborough as a candidate, previous to the last general election. Being obliged to retire from the indignation of his creditors, he soon after appeared under the assumed name of Colonel Hope, in the north of England, where he married Mary of Buttermere. He was, however, soon suspected, and once more obliged to decamp; but at length was apprehended, tried for forgery, and has made the forfeit of his life to the justice of his country.

We cannot observe the abuse of talent and address for such infamous purposes without a sigh, lamenting the prostitution of abilities, which, under the direction of grace, might have rendered the possessor respectable and useful. His awful end, however, like that of similar adventurers, should deter young men of spirit and enterprize from those temporary deceptions, which may dazzle and succeed for a short season, but generally terminate in disgrace and death.

SEPT. 6th. The Independent ministers of *Gloucestershire*, and others, met in association at Uley. A double lecture was preached in the morning, Mr. Hyatt, of Frome, from Isa. vi. 13.; and Mr. Lowell, of Bristol, from Rev. ii. 17. The afternoon was employed in settling the business of the association and mission: and particularly of the Independent Benevolent Society, which has now in the funds about 320l. for the aid of the widows and orphans of ministers. An evening lecture was preached by Mr. Browning, of Bristol, from Rom. v. 8.; Mr. Sabine, minister of the place, closed the services of the day in prayer. The next association will be holden at Tewksbury, in the spring of 1804.

SEPT. 7th, was opened a new meeting-house at *West Cowes*, in the Isle of Wight; Mr. Davies (a student at Gosport) introduced the service in the morning by prayer and reading; Mr. Winter, of Newport, also prayed; Mr. Cox, of Fareham, preached; Mr. Hopkins concluded. The evening service was begun by Mr. Murrell, of Lymington; Mr. R. Adams, of Winchester, prayed; Mr. Bennet, of Romsey, preached; Mr. Frey (a converted Jew) concluded. The prospects in this place are very encouraging; people flock in great numbers to hear the gospel. Mr. Styles, who, under God, was the means of introducing a stated ministry here, has engaged to labour constantly in this congregation.

SEPT. 8. Mr. D. Trotman, late a student at Bristol, was ordained pastor of the Baptist church at *Tewksbury*, in Gloucestershire. Mr. H. Williams, of Cheltenham, began the service, with reading and prayer; Mr. L. Butterworth, delivered the discourse, and after Mr. Trotman's confession of faith, prayed the ordination prayer; Dr. Ryland gave the charge from Eph. iv. 15.; Mr. Morgan, of Birmingham, preached to the people from Rom. xv. 29.; and Mr. Osborne, of Worcester, closed in prayer.

LONDON.

WHILE the dependence of Britons should rest alone on the Lord of Hosts, it is matter of thankfulness that our means of defence are so ample. The regular force in our island is said to be not less than 200,000 men; the militia nearly the same number, and the volunteers full half a million: but, what is still better, we trust there are more than 400,000 praying Christians! and we are sure that "the effectual fervent prayer of a righteous man availeth much." The 29th ult. was observed by many congregations, both in town and country, as a day of prayer and humiliation. But this observance was certainly less general than it would have been, on account of government having a few days before this occurred, issued a proclamation for a general national fast to be observed the 19th instant; which we hope will be particularly attended to by serious Christians of every denomination.

BY a late act of parliament, it is made a punishable offence to conceal the birth of a child. In consequence of this wise and salutary law, several women have already been convicted and sentenced to two years imprisonment. Thus, while the cruel destroyers of their bastard offspring may escape the punishment of death, due to murderers; and which, through a studied secrecy, can seldom be brought home to them, the legislature has judiciously contrived that they may be put to shame, and that their imprisonment may operate as a warning against the same crimes in other females.

It is much to the disgrace of a Christian country, and an awful proof of growing ungodliness, that instances of suicide are so frequent among us. Almost every week, the public prints inform us of some such melancholy events. Among others, one took place lately in London, in the person of a German by birth, of excellent parents, and by profession a limner. Having entered into the life-guards about a year ago, he was, for the first time, on Tuesday the 5th of Sept. appointed on the King's guard; but being kept back by his officer, on that day and the next, on account of some little imperfections in his dress, he retired to his chamber, and shot himself with a horse-pistol. His head was nearly taken off; and a large fragment of his skull, driven through the window, was picked up in the street by a boy. Such is the pride and the sorrow of the world, which work death!

AUG. 28. Being exactly seven years since he first addressed that people, the Rev. W. Cooper preached to a considerable number of Jews and a very crowded auditory at Sion Chapel, from Isa. ix. 16, "For the leaders of this people cause them to err; and they that are led of them are destroyed." After an introduction, calculated to engage their serious and candid attention, he shewed, that in many lamentable instances, this people had been fatally misled, and therefrom exhorted them to "cease from man," and to search their own scriptures for themselves. He then endeavoured to shew them that their leaders still cause them to err, by exhibiting a concise but comprehensive sketch of the evidences for Christianity, and the divine authority of the New Testament; with distinct answers to the principal objections made to both, by Jews and infidels. In the close of the discourse, they were directed to look forward to a period when their nation will be converted, and the Jews brought into the Christian fold, together with the fulness of the Gentiles.

THE congregation at Edmonton being considerably increased since the settlement of Mr. Fowler, the chapel has been enlarged, and was re-opened for public worship, Sept. 7th. In the morning a sermon was preached by Mr. Griffin, of Portsea, from Isa ix. 7.; and another in the evening, by Mr. John Cooke, of Maidenhead, from Ps. cxviii. 25. The services of the day were opened by Mr. Williams, of Stepney; Messrs. Thomas, of Enfield; Gould and Collison engaged in prayer.

POETRY.

SATURDAY EVENING. — Olney Hymns. Book 1, Hymn 21.

Set by the Rev. Dr. Hawker.



THE THISTLE DOWN.

GEN. iii. 17, 18.

Cursed is the ground for thy sake: thorns also and thistles shall it bring forth to thee.

AH! go, ye sad remembrancers,
Obedient to the Lord;
And scatter down to future years
The signets of his word.

If whirl'd upon the stormy west,
Or sailing with the breeze,
Or scarce afloat on Eve's calm breast,
Still speaking his decrees.

Hover round infidelity,
Wave slow before his eyes;
Press him to own, fulfill'd in thee,
The message of the skies.

Wing'd by the curse, spread want around!
Preach vengeance as ye fly!
Then bid the troubl'd thought rebound
To peaceful Calvary!

Aloud denounce the righteous woe
On Eden's exiles laid:
But louder yet, where'er ye go,
Proclaim the ransom paid!

Bosom'd in down, lo, curses rove,
On silent pinions borne!
Our least suspected comforts prove
The parents of a thorn.

Great, condescending husbandman!
Behold the lurking seed;
And grant, O, grant thy saving hand,
To crush the deathful weed! T. R.

AN HYMN

FOR THE APPROACHING FAST.

JUDG. v. 20, 21.

LORD of the starry hosts,
Let them for Britain fight!
While angels mighty guard our coasts,
And put our foes to flight.

If they invade our isle,
Let Nature rise in arms:
In mercy on our navies smile,
And frown on Gallia's swarms.

Stretch out thy pow'rful arm,
And wield the sword of war,
Britannia shield from threat'ning harm
And spread her commerce far.

Here may religion shine,
And piety increase;
So shall our thankful hearts be thine,
And praise the God of Peace.

Duxbury. YOU.

An affectionate Tribute to the Memory of Mrs. Bailey, lately the amiable Wife of James Bailey, Esq. of Bristol.

TURN hither, torn, my streaming eyes,
This is the spot ye so much prize;
Beneath this turf, respected, lies
My mother.

When I beheld thee borne away,
I mark'd the melancholy day,
And ev'ry tear appear'd to say,
My mother!

And when upon thy dying bed
I saw thee gently drop thine head,
I kiss'd thy lovely cheeks, tho' dead,
My mother.

Sorrow o'erwhelms my weary brain;
Thou canst not listen to my strain;
Thy pulse will never beat again,
My mother.

In vain the morning shines for me;
A gloom encircles all I see;
I pine and languish still for thee,
My mother.

My heart, a stranger once to pain,
Now can do nothing but complain
And sigh for thee, and sigh in vain,
My mother.

The Sun emits his golden fire,
And robes the fields in gay attire;
But 'tis thy presence I require,
My mother.

O, could thine eye behold my fear!
O, might the winds my wailings bear!
Perhaps thy spirit still might hear,
My mother.

And can I thus in vain deplore!
Is thy endearing form no more?
Art thou not on some happier shore,
My mother?

Yes, thou art there, unfetter'd, free,
Glowing with immortality;
Think of thy child,—O think of me,
My mother!

Soon as morn lifts his purple eye
Resplendent in the eastern sky,
I'll speak thy name, and look on high,
My mother.

At noon, recliu'd beneath the shade,
Fancy shall wander where thou'rt laid,
And strew her flow'rs around thy head,
My mother.

When eve, in sable garments dress'd,
Invites me to my wonted rest,
I'll think how richly thou art bless'd,
My mother.

And when I tread the blooming green,
With aching heart and pensive mien,
I'll think thou'rt with me, tho' unseen,
My mother.

When the last hour of life draws nigh,
And Mercy summons me on high,
I'll think of thee and learn to die,
My mother.

Bristol. B. H. D.

HYMN,

Occasioned by a sermon preached Aug. 28th, 1803, by the Rev. G. B——, from Psalm lii. 1.

Why boastest thou thyself in mischief, O mighty man? the goodness of the Lord endureth continually.

AMBITION thro' the human breast,
Infuses oft its maddening fire;
And men, with ease and safety blest,
To pow'r unlimited aspire.

Some, uncontroul'd dominion gain,
And prostrate slaves exulting view;
O'er vanquish'd hosts despotic reign,
And boast the mischiefs which they do.

Man, following thus his impious will,
His soul to wickedness insures;
But God's unbounded goodness still
The same eternally endures.

The countless worlds which roll on high,
Unite his goodness to declare;
And all his wond'rous works supply
Fresh proofs of his paternal care.

The mixt events which hourly move,
Unfold his bountiful designs;
But chiefly in redeeming love
His everlasting goodness shines!

Here saints enjoy a rich repast
Of blessings in profusion stor'd:
And here their joyful spirits taste
The fost'ring goodness of the Lord.

Shall Christians then mistrust his aid?
His providential care forget?
Shall they an earthly tyrant dread,
Or tremble at a mortal's threat?

No: God's right hand can conquer those
Whose mad ambition knows no bounds;
And England, midst a thousand foes,
Is safe, if God her shores surrounds.

Here let the Christian fix his trust,
Nor fear the Gallic boaster's might;
Tho' oft his foes have lick'd the dust,
And vict'ry crown'd the lawless fight.

Tho' foreign lands his conquests feel,
Where mischief mark'd his mad career;
The Christians' pray'rs for England's weal
Shall frustrate all his efforts here.

Lord, hear our pray'rs!—on thee alone
We fix our hopes in danger's hour;
Help us to make thy glories known,
And crush the mighty boaster's pow'r!

JACQUES.

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NOVEMBER, 1803.

MEMOIR OF

THE EXEMPLARY LIFE AND COMFORTABLE DEATH OF

THE LATE REV. JOHN CLARK,

PASTOR OF THE BAPTIST CHURCH AT CROCKERTON, WILTS.

THE Rev. John Clark was the offspring of pious parents, who were members of a Baptist church at Frome, in Somersetshire, under the care of a Mr. Sharp. He was born December 29, 1711, and was put to school to a woman, who taught him to read; and as soon as he was able, he was set to work. At about fourteen years of age, he was apprenticed to a cooper at Frome, who soon after removed to Axbridge, where he kept a public-house. Here his situation became so uncomfortable, that he was discharged from his master in the fourth year; and returned to his father's house. In consequence of the conversation he witnessed between his parents and their friends, together with what they said to him about eternal things, he was sometimes led to think of the state of his soul; yet still he proceeded in the ways of sin, though often reproved by his conscience, and frequently promising amendment.

It pleased God, however, about his nineteenth year, to exert the power of his effectual grace, and to decide the protracted conflict. This will best be expressed in his own words, extracted from a paper which he drew up for the satisfaction of his friends, about two years before his death.

"I was convinced," saith he, "of my sinful ruined state, and was filled with distress, bordering on despair; so that I expected nothing but eternal misery in Hell. I thought the clouds appeared charged with the wrath of God; and feared they would burst on my head and sink me into endless ruin. In this awful state I continued about eighteen days; but one day, being alone, lamenting my miserable helpless condition, these words occurred to my mind, "My grace is sufficient for thee." The impression was so forcible, that I verily thought some one behind me had spoken them, and turned round to see who it was; but no one was there. I was greatly surprized;

but soon recollected that it was a part of Scripture; and began to think, Who can tell but what there may be hope for me? My mind dwelt much upon it; and about the same time some other Scriptures abode much on my mind, as Ezek. xvi. 7, 13, "I spread my skirt over thee, and entered into covenant with thee, and thou becamest mine: — and thy beauty was perfect, through my comeliness, which I had put upon thee:" which expressions I was led to apply to the case of a believing sinner, as justified by the perfect righteousness of Christ imputed to him. While meditating on these things, there appeared to my mind such fulness and sufficiency in Christ, and in what he had done to save sinners, that I thought I could rest my soul on him for life and salvation; and from that time I found my mind relieved from the dreadful burden that had oppressed it."

Soon after this (August 1742) Mr. Clark, finding a desire to unite himself with religious persons, became a member of the church at Frome, of which Mr. Thomas Hurne was then pastor. Providence, however, occasioned his removal to Bath, where he formed an intimate acquaintance with Mr. Robert Parsons; and there being, at that time, no society of their denomination in that city, a few friends used to meet at one of their dwelling-houses on the Lord's Day, spending their time together in reading, prayer, and religious conversation. Thus the ministerial gifts of Mr. Clark began to be exercised with acceptance; and being desired by the church at Frome to speak on some portion of Scripture in the presence of a few friends, it was agreed to desire him to preach the word, wherever he should be invited. In August 1746, the church at Crockerton being destitute of a minister, they requested him to preach there; and at length chose him for their pastor. The ordination took place April 26, 1750: the principal parts of the service being performed by the Rev. Messrs. Evans, Fuller, and Haydon.

Mr. Clark now resided in Frome; and though he had to travel seven miles to Crockerton every week, yet never disappointed his friends on a Lord's Day for many years: but once being overtaken with a prodigious fall of snow, and thinking his people could not expect him in such weather, he returned to Frome (which he used to call his Mother-Church); and entered the meeting-house just in time to hear the minister name his text, — which was Prov. xxxi. 21, "She is not afraid of the snow;" which he felt as a severe reproof for turning back. However, he made it sufficiently evident at another time, that a little snow could not hinder him in his work; for he once walked from Frome to Bristol, a distance of twenty-four miles, to preach: after which, he wrote the following lines to his friend: —

"On Friday last, as well you know,
I went away in flakes of snow:
I took the road the horses trod,
And travell'd on to serve my God;
And though I had not horse's strength,
Yet safely reach'd the end at length.
May I so safely reach the shore
Where storms and tempests are no more!
What though we meet with, on the road,
Some little things that incommode,
The end will more than overpay
For all the troubles of the way!"

Mr. Clark possessed good abilities: — his knowledge of men and things was extensive: he was strictly evangelical in his religious sentiments; nor was he less strict in his zeal to promote the duties of personal and relative religion. Few persons have ever obtained a better report from them who are without; yet he thought it a light thing to be judged of man's judgment: and derived his satisfaction not from the good opinion of men, nor from any of his public labours, — but rather from his communion with God in private.

This good man, notwithstanding the excellence of his character, and long-continued usefulness in the church, was the subject of much spiritual affliction. His temptations were sometimes extremely distressing. He was assaulted with horrid suggestions from the enemy; and was tempted, not only to doubt of his own personal interest in the blessings of the gospel, but even of the authenticity of the gospel itself. His conflicts with Satan were sometimes uncommonly severe; but he was enabled to fight his way through, and at length to come off more than conqueror.

Mr. Clark, in the short narrative before referred to, modestly observes, that his worldly circumstances had uniformly been in the humble line. When his family was increasing, and their support depended chiefly on his own labour, he found it difficult to keep his expences within his income: — he then said, "I shall think it a great privilege if I live to pay all my debts." This favour he obtained; and then uttered this extraordinary sentence, "I believe, few men are less troubled with money than I am; for *I owe none*, — *I am owed none*, — and *I have none*." Some of his friends, hearing of this expression, sent him so many generous tokens of their regard, that it was thought he never had occasion to repeat the latter clause of the sentence.

Mr. Clark was a man of peace; and being asked by Mr. Sibree, How he kept himself from being involved in quarrels? replied, "By letting the angry person always have the quarrel to himself." — This saying having been mentioned in public since his death, several persons in Frome, when a quarrel was

likely to ensue, have said, "Come, let us remember old Mr. Clark, and leave the angry man to quarrel by himself."

The Lord, in whose hand our times are, was pleased to prolong the life of Mr. Clark to his *ninety-second* year; and to continue him as the pastor of the church at Crockerton for near *fifty-seven* years. At length, however, the fleshy tabernacle sunk under the weight of age. A few weeks before his death he was violently assaulted by the tempter; when, in great distress, he poured out his soul to God, in the words of David, "Cast me not away from thy presence *!" and, to his great relief and support, these words were given him, "I will never leave thee †." — In the following night, thinking of Dr. Young's idea, "That the striking of the clock was the knell of a departed hour;" and judging that his thoughts during the hour preceding had been useless and impertinent, his heart approached the Lord in these words, "Unite my heart to fear thy name ‡." When he illustrated the blessing desired, by the similitude of collecting the rays of the sun, by a glass, into a focal point, — so he desired that the focus of his thoughts might be Christ himself. This new train of thought engaged his attention all the rest of the night; and he felt no pain or weariness.

On the 4th of April, it was evident that death was approaching: he wished to be helped out of bed, that he might sit by the fire; but as soon as his friends began to remove him, he felt great weakness and pain in his right leg and thigh, so that he could not be removed from his bed. He thought this seizure was paralytic; but it was soon perceived that the parts were cold and dying.

The next day, Mr. Kingdon coming to his bed-side, Mr. Clark took him by the hand, and said, "Farewell! you have been a witness of my life, and now you are about to be a witness of my death. I have a wicked heart; and the enemy has often suggested to me, that there would come an unguarded moment, in which I should expose my religion to banter and ridicule; but I trust I am now got out of his reach. Be thankful! be thankful! — We have lived together in as much agreement and friendship as could be expected in this world." Mr. Clark also signified his persuasion, that nothing could separate him from the love of God in Christ Jesus, and that his hope was more established than it used to be. It was observed to him, That Jesus Christ came into the world to save sinners; — on which he said, "Suppose I now thought that I am not a sinner, then I could not derive any comfort from that Scripture; but I feel that I am a sinner, and that saying is suitable to my condition; for Christ came to save sinners." This was within two hours of his death; which took place

* Ps. li. 11. † Heb. xiii. 5. ‡ Ps. lxxxvi. 11.

about three o'clock in the afternoon of Tuesday, the 5th of April, 1803.

Mr. Clark was twice married. By his first wife he had one son and three daughters, who all arrived at maturity; but only one daughter survives her father. His second wife was the widow of the Rev. Abraham Larwill, predecessor of Mr. Kingdon. Mr. Clark has left eleven grandchildren, many of whom are respectably settled, and some of them have large families. Mrs. Marshman, wife of one of the Missionaries at Serampore, is a daughter of his eldest child.

The remains of this venerable servant of Christ were committed to the grave in the place where he used to attend public worship in Frome. Messrs. Sibree and Hyatt, wishing to shew their Christian respect to the deceased, omitted their own services on the Lord's Day morning of the 10th of April. Mr. Kingdon, according to the desire of Mr. Clark, preached the funeral-discourse, from 1 Tim. i. 15, "This is a faithful saying," &c.—It was well observed in the Sermon, that "The *compassion* of Christ *inclines* him to save sinners,—the *power* of Christ *enables* him to save sinners,—and the *promise* of Christ *binds* him to save sinners."

Mr. Clark, notwithstanding his very great age, was enabled to preach at Frome, Jan. 9, 1803, but three months before his death, from Col. ii. 6, "As ye have received Christ Jesus the Lord, so walk ye in him." On that day he closed his ninety-first year. Many persons attended, and appeared to be much affected. Lest he should become giddy by ascending the pulpit, he stood in the table-pew, leaning on the top of his staff, like the patriarch Jacob, while he delivered his discourse.

Thus was this valuable man, after a long life of piety and usefulness, gathered to his fathers in a good old age, "like as a shock of corn cometh in, in his season." He had adorned, as well as preached the doctrine of God his Saviour; and obtained, by an unblemished life, the good opinion of all his neighbours.

We shall conclude this Memoir with an extract from the oration delivered by Mr. Hyatt at the grave.

After many pertinent observations of a more general nature, on the Vanity of Man as mortal, he thus proceeded:—"In the act of committing all that was mortal of a fellow-creature to the grave, there is something peculiarly solemn. There, my brethren, lies a man, an aged man, a father, a minister of the truth, just about to be consigned to the gloomy mansion. There lies all that was mortal of a great and good man; justly esteemed by every individual, within these walls, that knew him.

"There lie those hands which so often turned over the hallowed pages of inspiration in this pulpit, motionless and stiff. There are those eyes which so often sparkled with life,

and with pleasure beheld you thronging the house of God, closed in darkness. There lies that tongue which so often, in your hearing, spake of the infinitely important things of religion, silent in death. There, unconverted sinner, lies the man that so often "warned you to flee from the wrath to come." How, oh! how will you dare to meet him at the bar of God if you die in sin!

"There lies, shall I say, the man that was to some of you your spiritual Father in Christ. You were his joy here, and will be his crown of rejoicing at the last day. To you, his memory must ever be peculiarly dear. Be ye followers of him as he followed Christ; and rejoice in the prospect of soon seeing him in that world where all is perfection and joy.

"There, my much-esteemed, my honoured father in the sacred ministry, there lies your brother and companion in tribulation. You often took sweet counsel together; and went to the house of God in company. You have alternately held up each other's hands. I have looked at you as a Moses and a Joshua among this people, or as an Elijah and an Elisha: — you were kindred souls, united in heart, in the great cause of religion. You feel the providence; — your friend is gone. Ah! methinks you were ready to say with Elisha, when Elijah went up to Heaven, "My father! my father! the chariot of Israel, and the horsemen thereof!" — May a double portion of his pious spirit rest upon you! May God be gracious unto you, and bless you! May he cause his face to shine upon you, and give you peace in your latter end!

"When I stood in this pulpit this day fortnight, our dear departed friend was here, for the last time that he ever mingled with saints upon earth for the public worship of God, — when he heard a sermon on the blessedness of the knowledge of Christ. Ah! he is now gone to realize that blessedness in its perfection. He no longer worships in this assembly of imperfect Christians, and where hypocrites are found; but he is associated with the spirits of the just made perfect. Could we hear him, would he not thus address us? —

"Farewell, ye my Christian friends! I no longer see thro' a glass darkly, but face to face do I behold my Saviour. No longer have I cause to complain of sin, of temptation, of sorrow: I am freed, perfectly and eternally freed from all. I have finished my course, fought the good fight of faith, and and now have received the crown of life, the crown of glory, the immortal prize! I have begun a Sabbath that will never break up; — a song that will never, never, never end. My death-bed was the field of victory over sin, and death, and Hell, and the world, and Satan. Now the God of peace hath bruised Satan under my feet; — now I am at the fountain of life: — I am "ever with the Lord."

THE GOSPEL A TREASURE.

How comparatively worthless are all earthly possessions! One, who had formed his estimate of them from experience, exclaims, "Vanity of vanities, vanity of vanities; — all is vanity!" Happy are the persons who, deeply impressed with the truth of this sentiment, earnestly covet and seek after true substantial riches. These are to be found in the gospel of Christ. It is compared to a *treasure* *. Let it be remembered, that it is not what some *call* the Gospel, which deserves this character; not the gospel legalized in its nature, or corrupted in its form by the inventions of men; — but the doctrines, the invitations, the promises of the gospel, in their purity and connection, as delivered by Christ and his apostles in the Scriptures of the New Testament. This gospel is a treasure; the properties of which are so singularly excellent, that it can never be duly esteemed.

The gospel is a treasure of *heavenly* origin. The mine whence it is digged is no other than Jehovah himself. It springs from the wisdom, the goodness, the grace, the very bowels of God; — it bears his image and superscription; — it qualifies a person to carry on a commerce with Heaven.

The gospel is a treasure of *intrinsic* worth. The value of silver and gold is merely accidental, arising from the authority and common consent of men; but the excellence of the gospel is founded in its own nature: — no external circumstance whatever can either increase or diminish its value. Whatever its reception among men may be, it is, in itself, infinitely precious.

The gospel is a treasure suited to the *souls* of men. The riches it exhibits are spiritual; and, as such, adapted to the nature of our souls. They are equally suited to the deplorable circumstances of depravity, of guilt, and of misery, into which our spirits are fallen. In the treasures of the gospel there are forgiveness of sins, peace of conscience, purity of heart, joy in the Holy Ghost, the hope of glory; — an inheritance incorruptible, undefiled, and that fadeth not away.

The gospel is a treasure, as *plenteous* in its stores as it is valuable in its nature. It proceeds from an infinite source: — it includes all heavenly and spiritual blessings, the unsearchable riches of Christ: — it is calculated, not only to supply the wants, and to answer the desires, but even to fill and to exceed the most enlarged capacity of our souls: — it is capable of enriching the most indigent, — of enriching millions of

* Mat. xiii. 44, 45, 46. 2 Cor. iv. 7.

needy souls, — of enriching them through eternity; and of doing all this without any diminution of its stores.

The gospel is also a *communicative* treasure. It not only exhibits its riches to attract our admiration, but it kindly invites us to partake of all that it contains; — it requires no previous merit, or worthiness, to entitle us to this privilege; — it forbids our unbelieving scruples, and encourages us to take freely and largely of all its invaluable stores; — it is sent from Heaven for the purpose of communicating its blessings to the souls of men. Many have been enriched by it already; and still it is continued, for the purpose of enriching more.

Let a person once possess the blessings of the gospel, and he can never be impoverished. It contains *durable* riches; — treasures which neither moth nor rust corrupt, and which thieves can never steal: — its blessings have eternity stamped on their nature; and the title of those to whom they are conveyed, is sealed by the immutable purpose of God. Many mercies they may lose; but not the treasures of the gospel. Their sense of interest in them may sometimes be lost, but not the blessings themselves.

The treasures of the gospel, when sensibly enjoyed, are *satisfying*. The small degree in which they are experienced on earth, affords the believer a kind of satisfaction, which nothing besides can possibly communicate. When fully possessed in Heaven, the soul can desire no more.

From all these considerations we may justly conclude, that the gospel is a treasure of *incomparable worth*. It is more precious than gold; yea, than much fine gold: — it is better than rubies; and all the things that may be desired are not to be compared to it. All the blessings which God bestows are valuable; but this is supereminently so. Worldly enjoyments are the brass, natural endowments are the silver; but the gospel and its blessings are the gold, — the most valuable of all those blessings which divine liberality confers on the children of men. — Though possessed of all that the world calls good or great, if destitute of the gospel, we should be miserably poor indeed; but favoured with this treasure, and interested in its blessings, we are rich in all situations, — eminently rich; and rich for eternity.

How thankful then should we be for the revelation of this gospel-treasure! How diligently should we explore and dig into this mine! God forbid that the Gospel should be in our hands as a price in the hands of a fool, who has no heart to it! Let us never rest satisfied, without a well-grounded persuasion that we are interested in all the rich blessings it contains. Possessed of this treasure ourselves, let us, by every possible means, compassionately endeavour to impart it to others.

MANCUNIENSIS.

AN ADDRESS
TO PREACHERS OF THE GOSPEL.

I SINCERELY congratulate you, my friends, on the success which, in so many instances, attends your labours in the Lord's vineyard. Blessed are the feet that carry the glorious light of the gospel into the benighted corners of our land, where the Sun of Righteousness never shone! Blessed are the lips that preach the glad tidings of salvation to the poor!

With pleasure and thankfulness I have witnessed your crowded congregations and your active zeal. Many, I doubt not, under your ministry have been born again, are fighting the good fight, and will be your joy and crown in the great day.

But, amidst the splendid profession of the present day, have you not observed and lamented a superficial religion that promises but little real or solid effect; — a religion that leaves the heart unsanctified, the passions unsubdued, and the life unrenewed? We hear much of convictions of sin; but let us trace these convictions to their source, and follow them in their effects: — In many instances, they are the alarms of terror, which, like the transient blaze, soon vanish, rather than the "godly sorrow that worketh repentance unto life." Too often they fall short of that new birth which is represented by "putting off the old man, and putting on the new." Sin, though called by every term that is vile, is not mortified; the easily besetting sin is still predominant, and the self-denying duties of the gospel are neglected.

In other instances, these convictions are as suddenly changed into the joys of assurance; — doubts and fears are dismissed, — and the absolute and unconditional promises of the gospel are the only food that is relished. While many thus boast of being carried out of themselves, Satan is spreading his snares within, pride is growing, corruption is gaining strength; the Christian armour is laid aside, or not used with effect; the heart is not guarded, prayer and watchfulness are not kept up, duties are neglected; and, while they think themselves walking in the light, their spiritual life is going to decay: they grow in assurance, but not in grace. In many, this unhappy delusion lasts too long; and, like a false light, leads the unwary traveller astray. All is inviting; — the Valley of Humiliation is soon passed; — no self-denying duties occasion terror; — the crown is held out, but the cross is kept back. With this easy religion, many join the number of gospel professors. While the gospel offers wine and milk without money, and without price, they are ready to come at its call; but when it says, "Take my yoke upon you," they turn a deaf ear to its

commands, and "go away sorrowful." While they glory in Christ, as loving the vilest of sinners, they forget that no unsanctified soul can be a subject of his kingdom.

Can we wonder if, in other instances, these sudden transports of light and joy are as suddenly followed by darkness and gloom? This sad change is immediately attributed to the absolute will of him who doth all things according to his good pleasure; or to the great enemy of souls, who is permitted to practise his arts upon the minds of believers. Instead of examining every corner of the heart for that secret iniquity which separates between God and the soul, every page in the Bible is turned over, that the eye may be directed to some word of comfort, that may operate as a charm to dispel the gloom. Have you not observed a dangerous enthusiasm, that mistakes a heated imagination and agitated nerves, for divine influence and the work of the Spirit? — an enthusiasm by which the blessed Jesus is wounded in the house of his friends; by which his holy Spirit is grieved; — that divine Spirit who can be traced only by his fruits and effects, and who will not dwell in the careless and negligent soul!

In consequence of this superficial religion, do you not observe a sad deficiency in the characters of gospel professors, in their closets, in their families, in the world? Oh! what is become of that noble spirit which animated the Christians of the first age, of whom so many things are said in the Acts of the Apostles? Where is that Heavenly mindedness, that self-denial and mutual love that distinguished them for the world? Where is that "charity that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, believeth all things, hopeth all things, and endureth all things?" Where is that scrupulous fear of sin that shunned even the appearance of evil, that kept a strict guard over every avenue of the soul? How rare now are bright examples of unaffected holiness! How many professors cause the enemies of the gospel to blaspheme by their uneven and unsteady walk and conversation in the world!

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

Will you then, my friends, permit me to enquire, with you, What are the most likely means, with the divine blessing, to revive this primitive piety? I have frequently thought, that a more scriptural strain of preaching would be likely to have this happy effect, — would produce a more solid profession, more humble believers, and more *Bible Christians*.

In representing the conversion of a sinner, you justly begin

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

Do you endeavour to lead the sinner to those secret chambers of iniquity, where no eye but God's can penetrate, where secret faults lie concealed, where the seeds of iniquity are preparing to "bring forth fruit unto death?" Convinced that such an intimate and heart-searching view of his depraved nature is not to be obtained by a superficial review, do you urge him to much self-examination, to prove himself diligently by the word of God? In those secret retirements, he would find out the deceitfulness of his heart; and especially that easily-besetting sin, which calls for all his watchfulness: he would be more aware of the devices of his spiritual enemy, and more carefully watch against temptation: he would feel more need of the Christian armour of watchfulness and prayer: he would feel his need of "the washing of regeneration, and renewing of the Holy Spirit:" he would feel his need of a better righteousness, and of that blood that cleanseth from all sin.

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

Permit me further to enquire, Whether, in the general course of your preaching, you do not too much keep back those self-denying duties that are so strongly enforced by the gospel? As followers of the Lamb, as soldiers of the cross, are we not called out to a dangerous and painful warfare with flesh and blood; with inbred corruptions, to pluck out right eyes, to cut off right hands, to crucify the old man with its affections and lusts?

This is a subject, my friends, that calls loudly for your attention. Many of your professing hearers seem to know little of this spiritual warfare. They talk much of the great enemy of souls, but they seem unacquainted with the devices with which he ensnares them. To him they attribute all their doubts of salvation; these are the only weapons of the adversary which they seem to fear; and they seek for assurance, as the only shield against his fiery darts. When he attacks them with heart-sins, they are not aware of his designs. When he makes war upon them with fleshly lusts, they are not prepared for his assaults, — and too often fall: or, finding the contest difficult, they leave off striving, and sit down with this sad conclusion, that grace will do all; and thus "continue in sin, that grace may abound." "Many thus walk, of whom we may say, weeping, that they are the enemies of the cross of Christ."

Oh! that upon this subject you would cry aloud and spare not; that you would shew God's professing people "their transgressions, and the house of Israel their sins!" Cry aloud

against that hypocrisy, which says, Lord! Lord! yet doth not the things that he commandeth; against that insincerity which spares some beloved sin.

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

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

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

O, my friends, be not afraid to preach the whole gospel, in all its sanctifying influences, as well as its saving love! You may be reproached for it as legal. Some will say, "this is a hard saying, who can bear it?" And, many who cannot give up their evil passions and corrupt affections, may depart and walk no more with you. But none of these things will move the faithful ambassadors of Jesus. While they declare faithfully all his counsels, — while they keep close to him and his gospel, they have nothing to fear. While you are his zealous and faithful labourers, you have much to hope. His blessed assurance is, "Lo! I am with you always, even to the end of the world." May you, my friends, after being made the honoured instruments of turning many to righteousness here, be received by your divine Lord and Redeemer, to shine for ever in his kingdom above!

A HINT

TO TROUBLESOME PROFESSORS OF THE GOSPEL.

He that troubleth you shall bear his own judgment, whosoever he be. — Gal. v. 10.

CHRISTIANITY, at its commencement, had to oppose not only the natural pride and obstinacy incident to corrupt nature; but prejudices arising from the practice of Gentilism, and from mistaken views of the Mosaic dispensation. Many of the Jews believed the gospel, or professed to believe it; but, from imperfect notions of its nature and freeness, and from an

attachment to the abrogated rites of the ceremonial law, brought in sentiments which, if not totally subversive of the gospel, yet tended to obscure its glories, abridge its privileges, and destroy its admirable simplicity. Such Judaizing Christians existed among the Galatians: and against them, together with their doctrine, is this whole epistle directed. This text is a part peculiarly awful and instructive: though written with an immediate reference to those who troubled the Galatians, it may, I apprehend, admit of a more general application; — an application to those of the present day, who, by any means, disturb the peace of the churches of Christ. To consider this evil conduct and its consequences, may not be unworthy the attention of any, and especially demands the attention of schismatics and disturbers.

Disturbances in churches are sometimes produced by raising mere circumstantials to the importance of first principles and essentials in religion; giving infinite weight to every trifle; agitating, with fury, questions on which the wisest and holiest men have agreed to differ; charging those who conscientiously differ from them, with stubborn ignorance or designing hypocrisy.

Some disturb churches by confining their view to one important truth, and dwelling or insisting on that to the exclusion of the truth. Instead of considering truth in its whole extent, one idea is seized, dwelt on, and propagated, — while he who dares to consider the word of God as containing an assemblage of truths, which form a glorious whole, is charged with legality, and ignorance; which, instead of demanding pity, prayer, and reason, deserves all the chastisement that bitter bigotry and unchristian cruelty can inflict.

Others disturb the Churches of Christ by insinuations to the disadvantage of a minister. A numerous people love the man, and listen to his doctrine and precepts with delight. Sinners are converted, and saints edified, and all walk in love, maintaining the unity of the Spirit in the bond of peace, till some root of bitterness springing up troubles them. The minds of some are warped; they hear without candour, perhaps, without prayer. The minister's designs are misrepresented. Sentiments are charged on him which his soul abhors. Every expression is tortured, till they make it confess a falsehood. Such conduct justly offends the more serious and peaceable. With the offending party, expostulation becomes vain; and, confident in their own discernment, the conversion of thousands, by the minister's means, could not convince them that God does, or will, or can, own his labours.

That a minister may so act or preach as to deserve the disapprobation of his hearers, is a melancholy truth, which every candid mind must confess, and every pious mind lament. The minister, however, may preach the important doctrines of the

Fall, the atonement and divinity of the Redeemer, the influence of the Holy Spirit, and all others which are deemed Evangelical; his life may be unimpeachably exemplary; — yet he gives unpardonable offence, which warrants the most cruel insinuations, or the most awful charges: — and why? Because he may not have made these offended and offending ones of sufficient importance; — or, because he will not dwell exclusively on their one favourite doctrine, the truth and importance of which he admits, and feels to as great a degree as themselves; — or, perhaps, because the God of nature has not furnished him with a voice and manner perfectly agreeable to their wishes. And a series of moral defects is an offence of a far less magnitude than a want of such, or such a way of preaching!

If such troublers of the Israel of God read these lines, may we ask them, Have they ever properly considered this text? If they are Christians, real Christians, do they not find deadness of soul, a crossness and bitterness of temper, little becoming the disciples of him whose name and nature is love? Do they not attend, without advantage, the same ministry, under which they once professed to have derived instruction and comfort? Is there any real difference in the doctrines preached? Why, then, is there such a difference in their feelings? Is it, or is it not, because God has given them over for a time to "bear their own judgments?" And is not such unprofitableness a judgment which every real believer must dread?

If they are not real Christians, (and such persons frequently are not) is not such a mode of conduct the way to be confirmed in ignorance, obstinacy, and hardness of heart?

I beg leave to close this piece with the recital of an anecdote, which may be considered as a living and painful illustration of the Apostle's declaration. In the neighbourhood of a small, but truly pious, affectionate, and catholic Calvinistic church (of which the writer was a member) there was a congregation belonging to Mr. Wesley's society. The two congregations were in the strictest bonds of Christian friendship. Their houses and hearts were open to each other. The ministers of those churches were more than common friends. They differed on the doctrine of election; but the grace of God had made them one soul. In Mr. Wesley's society was a very zealous free-will lay preacher, who occasionally came to the town in which the Calvinistic church met; he seized every opportunity of introducing his peculiar sentiments, throwing the church into confusion, and making the people miserable with bitter contentions, on points which they had previously considered as no bar to the exercise of Christian love. When my venerable and excellent pastor was lamenting it to his worthy friend, the minister of the Wesleyan congregation, the latter said, "I grieve that Mr. —— has acted so impro-

perly; I could not have done it: nor would I, for the world, have that text against me, which appears applicable to him," "He that troubleth you shall bear his own judgment." The writer of this has since been in company with this zealous lay-preacher, who then was, and still continues, a daring and hardened infidel. EIRENICOS.

LETTER,
WRITTEN BY THE SHEPHERD OF SALISBURY PLAIN.

To the Editor.

Sir,

Many of your readers, without doubt, have read, with pleasure and instruction, the little cheap Repository Tract, entitled, "The Shepherd of Salisbury Plain." Some, perhaps, may not know that the admirable account was founded on a real character and facts. Having met with an Original Letter, in the Shepherd's own hand-writing, addressed to a respectable Farmer, I have thought it may be acceptable to your readers to insert it in your Magazine, with no other alterations than in the spelling of a few words, and the omission of a few repetitions and a paragraph or two. — A short account of his death, from a London News-paper, of September 15, 1796, may properly be inserted, as a sort of Preface to the Letter.

I am yours, &c.

Basingstoke. JOSEPH JEFFERSON.

"LAST week died, at Wyke, between Bath and Bristol, in the seventieth year of his age, David Saunders, of West Lavington, Wilts, whose distinguished piety and moral excellence furnished Miss H. Moore with materials for her much admired story of "The Shepherd of Salisbury Plain." The dimness of his sight had obliged him to give up his occupation, which he had followed for more than half a century on the same farm, until about six months back: — since which time several respectable farmers, who well knew his worth, entertained him, by rotation, at their houses; and as a mark of their unfeigned respect for his memory, they had his remains conveyed from the place of his decease to his own parish, and buried with more than common solemnity."

THE LETTER.

Dear Friend, *Littleton, Aug.* 16, 1793.

I received a kind and welcome letter from you, dated July 25; which letter I could not answer myself, by reason of the infirmities and weakness of body I was then under; but

I desired friend Wastfield, of Imber, to answer it in my stead; and I hope you received it to your satisfaction; but not having since heard from you, I concluded the hurry of harvest prevented. I then acquainted you, my cousin James Saunders was coming at Michaelmas to be your servant, if God shall permit; but he desired a protection from you, that he might come safely from Salisbury to you, and not be molested by the press-gang; for hearing lately of many instances that have happened, he says, he is afraid, not being used to travel; and being a mother's delight, she will not be satisfied: so I hope you will let him know how he may come safely. I hope he will answer to your satisfaction; for he says, he will endeavour to the utmost of his power. You must excuse his spiritual ignorance, for he never had any instruction; and may the Lord open his understanding, and teach him to know his blessed will! I am ready to conclude he will be a good servant; for I am near him, and do not see but he is very diligent, and understands his business. He says, he cannot afford to come under eight guineas a year; and he will put a helping hand to forward his master's business, so far as not to neglect the flock when under his care. — I could wish a few books amongst you, lately wrote by friend Wastfield. I have dispersed many of them; and they are liked much. They are wrote in a simple and innocent style, to promote the glory of God. They are entitled, "The Gospel-Mirror, both to Professor and Profane." — — — — — —

As for my part, I am but very poorly in body, having very sore legs; and cannot perform the business of my flock without help. As to the things of this world, I have but little share, having my little cot to pray and praise my God in, and a bed to rest on: so I have just as much of the world as I desire. But my garment is worn out, and some of my Christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter: so I can say, Good is the Lord! he is still fulfilling his promise: "I will never leave thee, nor forsake thee."

When I read in your last, the tender humility the Lord, by his grace, has wrought in your soul, in bringing you to sit down among the Magdalen and Jerusalem sinners, my aged soul praised God on your behalf; for it is such sinners as Jesus Christ came to seek and save. For he says, "I came not to call the righteous, but sinners to repentance;" therefore, let me, as a wellwisher to your soul, intreat you to yield yourself up to God. Let him have the whole pre-eminence to reign and rule over you, that, as he has begun the work of grace and salvation in your soul, he may carry it on till the day of the Lord Jesus; and you can truly and experimentally say, with the apostle, You have found redemption in his blood, even the forgiveness of sins; "for in the Lord have I found

ighteousness and strength; and in the Lord doth my heart ejoice, give praise, and give glory; for in his holy name ıave I found everlasting strength!" Beware, beware of the lattering deluding world, lest you again be shorn of your trength; and, like Samson, become weak as another man, and ıave no strength nor power to resist the enemy: for here we ıre in an enemy's country, and have great need to put on the vhole armour of God, that we may be able to resist the power- ul force of the enemy; for by them we are beset, before and ɔehind, within and without: so I find no way to conquer or ɔvercome, but by fervent prayer in the Spirit, looking unto Jesus, "for he is our great High Priest, exalted and seated at he right hand of God, to be a Prince and a Saviour to all that, ɔy faith, look unto him:" for he hath told us he hath over- ɔome the world; and whosoever, by faith, looketh unto him, ıhall receive power to overcome all things. I think St. Peter ıaith, "Unto them that believe, Christ is precious;" and my ɔoul can evidence that he is precious;—more precious than ɾubies, or the gold wedge of Ophir. Glory be unto his holy name! he is the joy and rejoicing of my heart. For, as the Psalmist saith, "Whom, Lord, have I in Heaven but thee? and there is none on the earth that I desire in comparison of thee!" Oh! that I could leave this corrupted body and fly to my beloved, and enjoy the fulness of divine love. Here, by faith, we behold him through the veil of ordinances; but ere long the veil will be taken away, and ordinances cease. And oh! what joy to think we shall see him face to face; and hear him say unto us, "Ye are they that have continued with me in my temptations, now come and receive a never-fading crown of my glory, and reign with me for ever and ever." The poet says,

"Earth's but a sorry tent,
Pitch'd for a few frail days;
A short leas'd tenement;
Heaven's my song, my praise!
Oh, happy place! When will it be
That I shall reign with Christ in thee?"

Now, my dear friend, my heart is enlarged with tender affections of love towards you. Perhaps it may be the last time I shall be ever able to take pen in hand: as you are much my superior, bear with my weakness and simpleness this once, and suffer me to speak the whole of my soul, and deal plainly in asking a few important questions. I am not going to ask you, What denomination or party you hold with? I will leave to yourself to be fully persuaded in your own mind. Is it the desire of your soul to be saved by Jesus Christ, in his own and appointed way, disclaiming or renouncing all help in yourself, relying alone on him for salvation, sinking in the gulph of woe, and, like Peter, crying, "Lord, save, or I

perish,"— or the penitent publican, "God be merciful to me a poor sinner," — feeling yourself (as the prophet Isaiah describeth) "from the crown of the head unto the sole of the foot, to be nothing but wounds, bruises, and putrifying sores;" and so far putrified, that no remedy will do but the blood of the precious Lamb of God, once shed on Calvary, when he there opened a fountain for sin and uncleanness; and that unless, by faith, that balmy blood be applied to your wounded conscience, you must perish everlastingly?—For Jesus Christ is the only Physician of all wounded sin-sick souls; and what thanks, what praises shall we return unto our God for providing us such a good and able Physician, who is able to save to the uttermost all that, by faith, come unto him! For he healeth all diseases of what kind soever they be; and he for ever liveth to do his needy creatures good. He kindly inviteth us, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and you shall find rest unto your souls; for my yoke is easy, and my burden light." If all these kind invitations will not encourage us to come and be healed by this kind Physician, I know not what will. He doth not require any pay; for he saith, "If any man will, let him come and take of the water of life freely, without money and without price." He is not in one office only, but in every thing we stand in need of. He is our wisdom to teach us, — to make us wise to everlasting salvation; our righteousness, in our stead, before God; our sanctification before his Heavenly Father, to make us acceptable in his sight, and to answer for us, and make a full satisfaction for the multiplicity of our imperfections; and our redemption, to make us fully complete and acceptable in his sight. Oh wonderful love! Jesus, what hast thou bestowed on such a worm as me! What compassion hast thou shewed to draw me after thee!

"If still to me thy bowels move,
Help me to taste thy dying love."

Come on then, dear soul, haste to Jesus; escape for your life; tarry no longer in the horrible city, lest the avenger overtake you and bind you as a prisoner, and deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison, there to lie till you have paid injured justice; which never can, nor ever will be to all eternity. Therefore, delays are dangerous. David said, "I made haste, and delayed not to keep thy righteous commandments." And elsewhere he said, "I will not come into my house, nor suffer my eyes to sleep, nor eye-lids to slumber, till I have found a habitation for the God of Jacob to dwell in,"

As the Lord has created an appetite in your soul, let no external or outward forms of religion without the power, satisfy

you. Think nothing too much to part with for Christ; for, saith he, "Except a man sell all that he hath, he cannot be my disciple; and whosoever loveth father or mother, wife or child, more than me, is not worthy of me: for whosoever loveth his life shall lose it; and whosoever loseth his life for my sake and the gospel's, shall find it in the life eternal. For what is a man profited, if he should gain the whole world, and lose his own soul? or what shall he give in exchange for his soul?"

I must conclude. May the Lord bless what I have now feebly attempted to speak to you, unto your precious and immortal soul, and make each of us heirs of everlasting life and glory! so prays your unworthy servant. — Please to give my dutiful respects to Mr. C—; and acquaint him, that I hope he is making sure work of his soul's salvation, for the day is far spent, and the night is at hand; and the wise man adviseth, "whatsoever thy hand findeth to do, do it with all thy might, for there is no knowledge, wisdom, nor device, in the grave, whither thou goest." Beware of the world's flatteries; for, I believe, it has beguiled thousands of poor souls with its flattering delusions; labouring to catch at a shadow, they have lost the substance, still busying themselves with labour and toil after perishing things; — like Martha, much encumbered; while Mary sat at Jesus' feet and heard his words (and so the blessed Jesus declared) that one thing needful: she had chose the good part that never should be taken from her. I do not say we are to be idiots, and care nothing about the world; for the apostle saith, "Be not slothful in business, but fervent in spirit, serving the Lord." — And the Lord saith, "Seek ye first the kingdom of God and his righteousness, and all needful things shall be added unto you." Let him, and each of us, beware we do not lose sight of Jesus, but carefully follow his footsteps; for, saith he, "I am the way, the truth, and the life. If any man follow me; where I am, there shall my servant be also."

My dear friends, I see such beauty in the looks of his love, that I know not how to drop my pen from earnestly desiring you to go unto him, without the camp, bearing his reproach. "Let the dead bury their dead;" — everlasting life is before us:

"Ere long we shall fly
To the regions on high,
For Israel's strength cannot vary nor lie:
He soon shall appear,
He more than draws near;
Our Jesus is come, and eternity's here!"

Farewell; and may the God of peace and love be with you all! so prays your sincere friend and wellwisher, for my dear Lord and Master Jesus Christ's sake,

DAVID SAUNDERS.

THE INVASION OF SATAN'S KINGDOM, BY THE PRINCE OF PEACE.

Sir, *To the Editor.*

I NOW turn to the more pleasing topic proposed in my last, and with which I shall conclude my subject. The triumphs of Satan were not unknown to our divine Emmanuel, who immediately determined, in return, to attack the usurper, and invade his newly-acquired empire. Scarcely had the tyrant effected his purpose, and carried the victims of his lawless power captive into his own territory, which is truly a region of darkness, oppression, and death, than this glorious Person caused it to be intimated to them, that he, "the Seed of the woman," would certainly "bruise the serpent's head *." This pleasing and merciful intelligence, in some measure, dissipated the dark cloud which hung over them, and inspired them with a ray of hope, that both themselves and their posterity might yet expect to be rescued from the deep and endless ruin which seemed to await them, as the consequence of this awful and disastrous event.

The majesty and power of the all-conquering King of Zion, together with his design against this desperate and malignant enemy of the human race, were not altogether unknown to him; he therefore immediately exerted all his policy and power to prevent its ruinous effects upon his extensive and benighted empire. Among a variety of other measures which he adopted, he did every thing he could to conciliate his new subjects to the laws, government, and manners of his empire, — providing for them every thing which could tend to gratify "the lust of the eye, the lust of the flesh, and the pride of life †;" assuring them, at the same time, that they had nothing to repine at or to dread, as the motto of his diadem was *Pleasure, Liberty, and Security:* than which, nothing could be more false, as his service yields nothing but misery, oppression, and danger. He made use of every artifice to prevent any intelligence from this great personage reaching those whom he had so basely subjugated; and yet, after all his care, he found that communications had been made, and had excited some discontent with his service; he endeavoured to remove and counteract those impressions, by assuring them, that it was all false and delusive; nay, that the persons who pretended to be commissioned from him to announce his intention of invading his happy and enviable country, were interested enthusiasts, and only aimed to make merchandize of them. He set his emissaries to blacken their characters and misre-

* Isaiah ix. 2. † 1 John ii. 16.

present their designs; nay, they did not scruple to swear that they were known and inveterate enemies to all order and government. Sometimes they were mocked, — being asked, "Where is the promise of his coming?" At other times they threatened them; nay, they even laid hold on some of those truly good and heavenly messengers: — some they beat and cast into prison, — and others they put to death; pretending, at the same time, that it was doing both God and the world service *. But these eminent and injured messengers from "the King of Kings and Lord of Lords," instead of being ashamed of the cause in which they had engaged, or, through fear of suffering, recanting what they asserted, did to the last boldly and confidently repeat their messages; assuring their oppressed countrymen, that Jesus, the King of Glory, the Lord of Hosts, known to be mighty in battle, and who had often divided the spoil with the great, and taken the prey from the mighty, would most certainly invade the kingdom of Satan, and break the heavy and galling yoke under which his subjects so bitterly and so incessantly groaned.

The event proved exactly as these faithful men had foretold. After a variety of preparatory steps had been taken, and a long interval had elapsed between the first intimation of the design and its actual accomplishment, this long-desired and glorious Deliverer made his appearance. This was indeed an eventful period, a joyful day; — a day which had long been anticipated, yea, ardently prayed for by all who had believed the message which this gracious King had at different times sent by the hands of his servants †. On the contrary, it is impossible to describe the consternation and rage which this event occasioned in Satan, and all the infernal powers under his direction and influence. Councils were held, messengers and trusty agents were dispatched in every direction, with orders to arm and muster all the armed and tried friends of the Satanic empire, with a view to a prompt and vigorous defence of the country in this time of common danger, against an enemy known to be truly wise in council and omnipotent in conflict. Satan and his emissaries knew well enough that this was the King who was to come, and of whom his followers and subjects were heard to sing, "Unto us a Child is born, and a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this ‡."

* Heb. xi. 36, 37, 38. † Heb. i. 1, 2. ‡ Isaiah ix. 6, 7.

Although the god of this world knew the tremendous power and resources of this anointed One, yet he did not discover any cowardice or intimidation; but summoned all his experience and resolution, and determined not to yield one inch of his territory, or lose one of his subjects, but by dire necessity. Disguising himself, like Ahab of old, he went into the battle; and, in single combat, he assaulted the Prince, by whose hand his empire was destined to fall *. But, after various severe and well-planned attacks, he retreated, not a little chagrined at his want of success. He then employed a chosen band of troops, on whom he could safely depend †, and placed them in ambush against him; hoping to ensnare and ruin him by their means: — but he repulsed these also. In short, in every encounter Emmanuel's wisdom and power proved victorious, although the enemy was not totally destroyed.

To these partial and undecisive conflicts succeeded a more tremendous one. It was indeed one of the most determined efforts of the god of this world to defend his empire against the assaults of "the Captain of the Lord of Hosts." The latter was indeed aware of the period and manner in which this last and desponding attack would be made; and spoke of it to his followers, calling it, in his discourse, by the strong expression of "The hour and power of darkness." He anticipated also an affecting circumstance, which indeed actually took place about the same time: — this was the cowardice and unfaithfulness of his followers; to whom he expressed his suspicions: in answer to which, every one of them renewed their declaration of attachment; and even pledged themselves rather to die than forsake him ‡. The event turned out just as he had predicted. One of the twelve, whom he had chosen as leaders, agreed to betray him for thirty pieces of silver; and the rest fled at the first onset, and left him to bear singly the whole heat of the enemy's furious assault: then was fulfilled that ancient saying of his, "I have trodden the wine-press alone; and of the people, there were none with me." This was indeed, to the Friend of sinners, the most awful and afflicting day in all his dreadful warfare; and, to perpetuate the remembrance of its interesting transactions among his followers, he has instituted an ordinance of commemoration, which is to continue in force to the end of the world §. Although in this last conflict he was sorely wounded, and "his visage marred more than that of any man ‖;" yet he obtained a most signal victory over the enemy, which is thus celebrated by one of the most valiant captains in the Prince's army, "Having spoiled principalities and powers, he made a shew of them, openly triumphing over them ¶."

* Mat. iv. 1—12. † The Scribes and Pharisees.
‡ Mat. xxvi. 35. 56. § Mat. xxvi. 26—28. ‖ Isaiah lii. 14.
¶ Col. ii. 15.

Three days elapsed, after this honourable and successful struggle, before he shewed himself, and again joined the little handful of affrighted followers, who had in the mean time been sadly scattered and divided; and were also so confounded and dismayed, that they were almost ready to give up the cause for lost. Indeed, he overheard two of them discoursing upon the subject; and it appears that they were greatly distressed, and said, alluding to their "leader and commander*," who they imagined had been slain in the late battle, "We thought it had been he which should have restored Israel †."

It is hardly possible to describe the joy and transport which they all felt on his re-appearing among them again. It was however mingled with much shame, fear, and unbelief. One of them was heard to say, after the strongest proofs of the fact had been given, that he would not give it credit until he had examined the very wounds which his Captain was known to have received on that day. His presence was to his followers as life from the dead: they were more than ever convinced of the just and glorious nature of the contest in which they were engaged; and, filled with regret, on account of their former ill conduct, they were determined to persevere in it with redoubled zeal. Being furnished with a more full and complete view of the measures to be taken against the common enemy of souls, and now encouraged by the progress already made in this holy warfare, they proceed to attack one of the strongest points of the enemy's entrenchments first: indeed so had their Lord expressly commanded ‡. Nor is it long before they have abundant evidence that the weapons of their warfare are not carnal; but mighty, through God, to the pulling down of the strongholds of sin §.

At the very first onset, 3000 oppressed souls were rescued from under the power of Satan ‖. Now is fulfilled that report which was made concerning the Captain of our salvation, That he would "proclaim liberty to the captives, and the opening of the prison to them that are bound ¶." Every day now witnessed new conquests, and great multitudes joined the standard of the cross; among whom was a standard-bearer, one of the most powerful chiefs of the Prince of Darkness **. This man was an host in himself: it was, therefore, thought adviseable to send him and some others, in different directions, to make inroads upon other parts of the enemy's territory; and they succeeded beyond all expectation, overrunning a great part of the Gentile division of the enemy's country, carrying

* Isaiah iv. 2. † Luke xxiv. 13, &c. ‡ Luke xxiv. 46, 47.
§ 2 Cor. x. 4, 5. ‖ Acts ii. 40, 41. ¶ Isaiah lxi. 1.
** The apostle Paul. Acts ix. 1, &c.

many of the strongest posts, some of which seemed impregnable *; and liberating a prodigious number of captives, who had long groaned under the most degrading and cruel oppression. Things went on in this way for some time; and the most happy effects were produced, until some of those, who had joined the standard of the Redeemer, fell away to the enemy; and many others became lukewarm and indifferent; and things wore a most gloomy aspect for some ages; yea, sometimes it seemed as if the enemy would have recovered all that he had lost; but this has not been the case. At different times and in various places, active and brave officers in the army of the Messiah have revived the contest with great advantage. Nearer to our own times, we have reason to be ashamed that the professed soldiers of Jesus Christ have contented themselves with mere defensive operations, thinking it quite enough to retain possession of the posts which they had taken. Lately, however, a strong compassion has been excited in favour of those poor captives who yet remain under the bondage of Satan. A cry is heard throughout the camp of the Messiah, "Who is on the Lord's side?" and formidable preparations are making, among different divisions of the army of the Lamb, for a general assault upon the powers of darkness. It is expected that this great Conqueror will shortly go forth upon a great white horse, and that the armies which are in Heaven will follow him upon white horses †; and the most glorious exploits are expected to take place. — God send them all possible success! May there be a grand display of union and zeal, for it is one cause! and may the church soon have cause to exclaim and sing, "The kingdoms of this world are become the kingdom of God and of his Christ; and he shall reign for ever and ever §!" Amen.

Bermondsey. J. T.

* Corinth, Ephesus, &c. † Rev. xvii. 11, &c. § Rev. xi. 15.

ON THE MUTUAL KNOWLEDGE OF *SAINTS IN GLORY,*

MR. COWPER'S SECOND LETTER.

[See the Evan. Mag. for September, p. 379.]

My Dear Cousin,

HAVING gone as far as I thought needful to justify the opinion of our meeting and knowing each other hereafter, I find, upon reflection, that I have done but half my business, and that one of the questions you proposed, remains entirely unconsidered; viz. "Whether the things of our present state

will not be of too low and mean a nature to engage our thoughts, or make a part of our communications in Heaven."

The common and ordinary occurrences of life, no doubt, and even the ties of kindred, and of all temporal interests, will be entirely discarded from among that happy society, and possibly even the remembrance of them done away; but it does not therefore follow, that our spiritual concerns, even in this life, will be forgotten; neither do I think that they can ever appear trifling to us in any the most distant period of eternity. God, as you say, in reference to the Scripture, will be all in all; but does not that expression mean, that being admitted to so near an approach to our Heavenly Father and Redeemer, our whole nature, the soul, and all its faculties, will be employed in praising and adoring him? Doubtlesss, however, this will be the case; and if so, will it not furnish out a glorious theme of thanksgiving to recollect "The rock whence we were hewn, and the hole of the pit whence we were digged?" To recollect the time when our faith, which under the tuition and nurture of the Holy Spirit, has produced such a plentiful harvest of immortal bliss, was as a grain of mustard seed, small in itself, promising but little fruit, and producing less! To recollect the various attempts that were made upon it, by the world, the flesh, and the Devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ! At present, whatever our convictions may be of the sinfulness and corruption of our nature, we can make but a very imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us: and it seems reasonable to suppose, that, in order to form a just idea of our redemption, we shall be able to form a just one of the danger we have escaped. When we know how weak and frail we were, surely we shall be more able to render due praise and honour to his strength who fought for us; when we know completely the hatefulness of sin in the sight of God, and how deeply we were tainted by it, we shall know how to value the blood by which we are cleansed as we ought. The twenty-four Elders, in the 5th of the Revelations, give glory to God for their redemption, out of every kindred, and tongue, and people, and nation. This surely implies a retrospect to their respective conditions upon earth; and that each remembered out of what particular kindred and nation he had been redeemed; and if so, then surely the minutest circumstance of their redemption did not escape their memory. They who triumph over the beast, in the 15th chapter, sing the song of Moses, the servant of God; and what was that song? A sublime record of Israel's deliverance, and the destruction of her enemies in the Red Sea; typical, no doubt, of the song which the redeemed in Sion shall sing to celebrate their own salvation, and the defeat of their spiritual enemies. This again

implies a recollection of the dangers they had before encountered, and the supplies of strength and ardour they had, in every emergency, received from the great Deliverer out of all. These quotations do not indeed prove that their warfare upon earth includes a part of their converse with each other, but they prove that it is a theme not unworthy to be heard, even before the throne of God; and therefore it cannot be unfit for reciprocal communication.

But you doubt whether there is any communication between the blessed at all: neither do I recollect any Scripture that proves it, or that bears any relation to the subject. But reason seems to require it so peremptorily, that a society without social intercourse, seems to be a solecism, and a contradiction in terms; and the inhabitants of those regions are called, you know, in Scripture, an Innumerable *Company*, and an *Assembly*; which seems to convey the idea of society as clearly as the word itself. Human testimony weighs but little in matters of this sort; but let it have all the weight it can; I know no greater names in divinity than Watts and Doddridge; they were both of this opinion; and I send you the words of the latter:—

"Our companions in glory may probably assist us by their wise and good observations, when we come to make the providence of God, here upon earth, under the guidance and direction of our Lord Jesus Christ, the subject of our mutual converse."

Thus, my dear cousin, I have spread out my reasons before you for an opinion which, whether admitted or denied, affects not the state or the interest of our souls. — May our Creator, Redeemer, and Sanctifier, conduct us into his own Jerusalem, where there shall be no night, neither any darkness at all; where we shall be free even from innocent error, and perfect in the light of the knowledge of God in the face of Jesus Christ.

Yours, W. COWPER.

MR. COWPER'S THIRD LETTER ON THE SAME SUBJECT.

My Dear Cousin,

IT is reckoned, you know, a great achievement to silence an opponent in disputation; and your silence was of so long continuance, that I might well begin to please myself with the apprehension of having accomplished so arduous a matter. To be serious, however, I am not sorry that what I have said concerning our knowledge of each other in a future state, has a little inclined you to the affirmative; — for though the redeemed of the Lord shall be sure of being as happy in that state as infinite power, employed by infinite goodness, can make them, and therefore it may seem immaterial whether we shall, or shall not, recollect each other hereafter; yet our present happiness at least is a little interested in the question. A parent,

a friend, a wife, must needs, I think, feel a little heart-ache at the thought of an eternal separation from the objects of her regard; and not to know them when she meets them in another life, or never to meet them at all, amounts, though not altogether, yet nearly to the same thing. Remember them, I think, she needs must. To hear that they are happy, will indeed be no small addition to her own felicity; but to see them so, will surely be a greater. Thus, at least, it appears to our present human apprehension; consequently, therefore, to think, that when we leave them, we lose them for ever; that we must remain eternally ignorant whether they, that were flesh of our flesh, and bone of our bone, partake with us of celestial glory, or are disinherited of their heavenly portion, must shed a dismal gloom over all our present connections. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation, since by the grace of our Lord Jesus Christ I became attentive to the things of another, that, like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate with this life, I think I should have no inclination to cultivate and improve such a fugitive business. Yet friendship is necessary to our happiness here, and built upon Christian principles, upon which only it can stand, is a thing even of religious sanction — for what is that love which the Holy Spirit, speaking by St. John, so much inculcates, but friendship? The only love which deserves the name; a love which can toil, and watch, and deny itself, and go to death for its brother. Worldly friendships are a poor weed compared with this; and even this union of spirit in the bond of peace, would suffer in my mind at least, could I think it were only coeval with our earthly mansions. — It may possibly argue great weakness in me, in this instance, to stand so much in need of future hopes to support me in the discharge of present duty. But so it is: — I am far, I know, very far from being perfect in Christian love, or any other divine attainment; and am therefore unwilling to forego whatever may help me in my progress.

You are so kind as to enquire after my health; for which reason I must tell you, what otherwise would not be worth mentioning, that I have lately been just enough indisposed to convince me, that not only human life in general, but mine in particular, hangs by a slender thread. I am stout enough in appearance; yet a little illness demolishes me. I have had a severe shake; and the building is not so firm as it was. But I bless God for it with all my heart. If the inner man be but strengthened day by day, as I hope under the renewing influences of the Holy Ghost, it will be no matter how soon the outward is dissolved. He who has in a manner raised me from the dead, in a literal sense, has given me the grace, I trust, to

be ready, at the shortest notice, to surrender up to him that life which I have twice received from him. Whether I live or die, I desire it may be to his glory; and it must be to my happiness. — I thank God that I have those amongst my kindred to whom I can write without reserve of sentiments upon this subject, as I do to you. A letter upon any other subject is more insipid to me than ever my task was when a school-boy; and I say not this in vain-glory; God forbid! but to shew you what the Almighty, whose name I am unworthy to mention, has done for me, the chief of sinners. Once he was a terror to me; and his service, oh what a weariness it was! Now I can say I love him, and his holy name; and am never so happy as when I speak of his mercies to me.

Huntingdon,
Sept. 3d, 1766.

Yours, W. COWPER.

BIBLICAL CRITICISM.

A certain man made a great supper, and bade many; and sent his servants, at supper-time, to say to them that were bidden, Come, for all things are now ready. — Luke xiv. 16, 17.

THERE is a striking conformity between the circumstances intimated in the introductory part of this parable, and the ceremonies attendant upon a Chinese entertainment. Among this people, "an invitation to an entertainment is not supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another, on the morning of the appointed day; and a third, when every thing is prepared *." — The invitation to this great supper is supposed to have been given when the certain man had resolved upon making it; but it is again repeated at supper-time, when all things were ready. Now, as it does not appear that the renewal of it arose from the refusal of the persons invited, of which no hint is yet given, we may suppose it was customary thus to send repeated messages. The practice was very ancient among the Chinese; and if admitted to have prevailed among the Jews, certainly gives a significancy to the words not usually perceived.

REFLECTIONS.

The repetition of gospel-invitations does not arise from the want of sincerity, — but from the earnest solicitude of the

* See Goldsmith's Geography, p. 117.

Founder of the feast to bring sinners to partake of it How happy are they to whom these calls are addressed! But how is that felicity augmented when they effectually reach the heart, and are followed by a believing approach to the Lord Jesus Christ! Let the men of the world enjoy its vain delights: such as have tasted that the Lord is gracious, can no longer relish them. Let the religious formalist satisfy himself with customary duties and services, — the lively Christian seeks to obtain the provisions of God's grace, through the medium of ordinances. He is not satisfied to neglect the means, but he cannot be comfortable till he enjoys the blessing promised to be thereby communicated.

St. Albans. S. B.

ANECDOTE.

A GENTLEMAN of my acquaintance was asked in company, What led him first to embrace the truths of the gospel, which formerly he was known to have neglected and despised? He said, "My call and conversion to God our Saviour was produced by very singular means: — A person put into my hand Paine's Age of Reason: I read it with attention; and was very much struck with the strong and ridiculous representations he made of so many passages of the Bible. I confess, to my shame, I never had read the Bible through; but from what I remembered to have heard at church, or accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, and the Bible quite so absurd a book as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the book fair play. I accordingly set myself to the task; and as I advanced, was so struck with the majesty which spoke, the awfulness of the truths contained, and the strong evidence of its divine original, which increased with every page, that I finished my enquiry with the fullest satisfaction of the truth as it is in Jesus; and with my heart penetrated with a sense of obligation I had never felt before, resolved henceforth to take the sacred word for my guide, and be a faithful follower of the Son of God. But, judge of my surprize! I no sooner began to avow my sentiments, and to change my course of life, than those who never reproached me for my ignorance and infidelity, branded me as a Methodist! — Will any of you, my friends, let me know the real meaning of this term, and what are the characteristic marks of this reproachful term, *Methodism?*" T. H.

Obituary.

MYDOW,

AN OTAHEITAN YOUTH.

MYDOW and OLEY, two Otaheitan youths, were brought to England about two years ago, by a South Whaler, and, from motives of Christian compassion, were taken under the wing of the Missionary Society, who committed them to the care of the Brethren's Society in Yorkshire. The climate appears to have disagreed with them; and it was in the contemplation of the Society to send them back, if possible, to their own country. In this, however, they have been disappointed; but it affords much pleasure to perceive some hopeful appearances of the power of Divine Grace in their hearts; and that Mydow, who is dead, was thought by the Brethren to have died in the faith and hope of the Gospel, as appears by the following letter to the Secretary:—

Rev. and Dear Sir,

Yesterday evening I returned from Misfield, whither I had been called by an express, on Saturday the 24th

My last to you was of the 31st of August, written just before my departure from London, in which I once more made what observations I then could do, concerning the proposal of the Directors of the Missionary Society to bring the Otaheitan youths to London, with a view to their return to their native island. When I came to Fulnec, I examined into their situation, and, according to the wish of the Directors, made a report of it to Mr. Hardcastle, who no doubt has communicated to you what I wrote. When I left Fulnec, Sep. 16th, they were both at Misfield; where I had visited and taken leave of them.

I expected shortly to hear, that either Mydow or Oley was worse; but a brother from hence having paid a visit to Fulnec and Misfield last week, I obtained from him on Friday night, 23d, some information respecting them, which to me appeared of so satisfactory a nature (as far as related to their best interest) that I was going, on Saturday morning, to make it the subject of another letter to you or Mr. Hardcastle; when I received a letter from Dr. Okely, by express, requesting, that if I had not settled otherwise, I might return to Misfield and attend the baptism of Oley, and funeral of Mydow.

In this letter he informs me, that ever since I left Yorkshire, Mydow had been growing weaker; that there seemed a gathering in his neck, which put him to great pain and inconvenience; and that, on Wednesday and Thursday, it had plainly appeared that his dissolution was approaching; in consequence of which his repeated urgent request to be baptized had been taken into serious consideration by the ministers of our Yorkshire congregation, who happened to be assembled at Misfield on that day, to hold the customary half-yearly meeting with that congregation. The baptism was resolved to be administered in the afternoon of the same day; and many of our brethren from our other Yorkshire settlements being present, all took a most lively interest in the transaction.

At first, it was intended to have baptized him on his sick bed, in his apartment; but a general wish being expressed that it might be done in the chapel, he was carried in his bed into the chapel, and placed in the middle, the bed-stead being covered with a white cloth; the congregation sat all round; the children in the inner rows. After the singing of some verses, and an appropriate address, the situation of the patient not admitting of the use of the liturgy, usual on such occasions,—Mr. Benade, a bishop of our church, and minister of Fulnec, declared in the name of the candidate, his often repeated request to be admitted into the church of Christ by

holy baptism; his faith in Jesus, as the only Saviour; his confession of his being by nature under the power of sin and the Devil; and also, his hopes of pardon and deliverance, thro' the blood of Christ, &c.; all which Mydow had often before most unequivocally and spontaneously declared to be his heart's wish and hope; and then baptized him into the death of Jesus, calling him Christian, six brethren being witnesses, and standing around the bed, four of whom were ministers, and joining in the imposition of hands. The whole congregation was exceedingly affected; and even the children shed many tears during the solemn transaction, and most fervently joined in singing that verse,

"The Saviour's blood and righteousness
Thy beauty are, thy glorious dress.
Thus well array'd, thou needst not fear
Soon in his presence to appear."

The following morning, about four o'clock, this dear soul took flight; and, we firmly believe, is now singing the praises of the Lamb before the throne of God. Oley was present at the baptism, though very weak and much affected; and immediately after, repeated his request to be baptized. For this long time past there appeared a great change in him; his naturally haughty spirit seemed subdued by God's grace: he confessed himself a sinner, sought pardon, through the merits of our Saviour; and declared his faith in and love to him, in terms that left no doubt of his sincerity; and his baptism was therefore appointed for Sunday morning. As soon as I had received the letter, I set out, on horseback, and crossed the hills to Misfield, thirty-two miles. Oley was very much reduced; but was supported by two brethren, and led to a chair, covered with a white cloth, in the midst of the chapel: the other arrangements as before described. A great many of our brethren and sisters from our five congregations in Yorkshire, had assembled, and many friends with them, who were spectators at this solemn transaction. Mr. Benada was again desired to administer baptism: and I begged that his name might be called *Joseph*, which he himself much approved of, in token of regard to Mr. Hardcastle. Six brethren were witnesses. I believe no one present will forget what was felt and enjoyed on this occasion. The fervency with which the candidate answered, "O yes, I certainly do!" to the question in our liturgy, "Don't thou desire to be baptized, and washed from thy sins in the blood of Jesus?" &c. was very striking, and drew tears from all eyes.

The funeral of Christian was appointed for the afternoon, as, from the nature of his complaint, the body seemed fast to decay; and a very numerous auditory crowded the chapel, to whom I was desired to speak; which I did from the words contained in the two texts appointed for the day on which he departed: — "Praise the Lord all ye nations," &c.; and "he shall have dominion from sea to sea, and from the river to the ends of the earth;" which were remarkably suitable. The crowd in the burying-ground was so great, that the procession could hardly move to the grave; but all was order and silence. Oley (now Joseph) frequently desired to be led into the room where his brother Christian lay a corpse; and once more, before the coffin was shut, he stood and contemplated him in silence, and often declared that he himself was not afraid to die, but resigned to the will of the Lord. —A more pleasant looking corpse I never saw; a smile seemed to rest upon his countenance.

Thus departed into eternal bliss a poor Otaheitan, who was brought to this country by what the world calls accident, led to the knowledge of his Saviour and Redeemer by your instrumentality, and that of a few friends, who providentially met with him, and provided the means of his instruction, in humble reliance upon the Lord's blessing and support, in which we have not been disappointed.—I expect very shortly to hear that Joseph has followed his brother into the realms above. A more detailed account of their proceedings amongst us, I have

drawn up, from Dr. Okely's memorandums; and you shall have it in time. They stood the severity of the weather last winter, in Yorkshire, very well, and were seized with their last illness during summer; which made even Yorkshire appear like Otaheite. Thus it has pleased the Lord to remove them, and, in some respect, to disappoint their kind benefactors; but we have more cause for joy than grief; and I was delighted to hear the observations made by our brethren at Misfield about it, both there and at Fulnec. Joseph and Christian were great favourites, and every body had a love for them. Their departure (though I am inadvertently led to speak of Joseph as though he were already gone, which is perhaps not the case) caused pain to many; but all declared, that to see this conclusion of their abode with us afforded a joy far overbalancing all our grief; and I dare say you will feel the same. Of the care, attention, love, and faithfulness, shewn them by the brethren at Misfield, I cannot speak in terms sufficiently strong.

C. T. LATROBE.

Fairfield, near Manchester, Sep. 27, 1803.

ON the 3d of October died the Rev. E. D. Jackson, of Warminster. He had been indisposed and unable to preach for some weeks past; but was not, in the apprehension of the physician or his friends, so near his end as the event proved him to be. By the death of this able and exemplary minister, the Christian world at large, and his own church in particular, have sustained an affecting loss. It is our intention, as soon as possible, to present our readers with a Memoir of this excellent man.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Divine Glory displayed by the Permission of Sin: *a Sermon preached at a Monthly Meeting of the Society for the Education of Young Men for the Work of the Ministry among Protestant Dissenters, April* 7, 1803; *to which are added, Copious Notes and References. By* John Pye Smith. 8vo, 2s.

THE author of this discourse informs us, that "The subject of it was not selected by his own choice, but by the appointment of others." He feels it to be profound; and manifests great moderation, care, and attention in treating it.

Some have considered all such discussions as improper, and savouring of that spirit which aspires to be wise above what is written. We grant, that in investigating subjects so much beyond our comprehension, there is danger of erring in this direction; but we cannot allow that the subject itself is unrevealed, or merely speculative. It is an indisputable fact, that moral evil exists; and we must consider it either as occurring by chance, or as falling under the superintendence of God. The former would not only be inconsistent with infinite wisdom and knowledge, but would leave us in a state of dreadful uncertainty as to the issue; for that which was introduced by chance, might, perchance, prove eventually successful, and the government of Heaven itself be ultimately overthrown. As to the latter, the principal, if not the only objection to it, arises from the danger of undermining the accountableness of sinners, of transferring their blame-worthiness to their Maker, and so of hardening them in their sin. The doctrine of philosophical necessity, as held by modern infidels, and some who call themselves Rational Christians, we are persuaded, is of this tendency. The truth of God, however, is not, on this account, to be relinquished;

but rather requires, if possible, to be stated in a manner that shall be clear of such consequences, as it certainly is in itself. That sin can in no instance exist without God's permission, and that it is nevertheless the object of his abhorrence, and that which he will finally punish, are facts clearly revealed, and require to be firmly believed, whether we can perceive their consistency to our satisfaction, or not.

In endeavouring to reconcile these facts, various things have been advanced. Some have observed, that whatever concern the Creator has in the being of moral evil, it does not in the least destroy the accountableness of creatures; seeing they act as freely as if no such concern existed: and truly, every man's conscience bears him witness that, for whatever he does voluntarily, he is accountable. Others have observed, that though God willeth the permission of evil, yet it is not as evil, but for wise and holy ends; and tho' he may be said to harden mens' hearts (as by judgments and mercies, and even by the gospel itself, which, through their depravity, makes them worse instead of better) yet the fault of the whole is in themselves; and to this also every man's conscience bears witness.

Our author endeavours to vindicate the divine character in the permission, not only of the particular sins of fallen creatures, but of sin itself. He proposes, First, To enquire into the True Nature of Sin; Secondly, In what Sense it is an Object of the Divine Permission; and, lastly, To shew that hereby Occasion is furnished for the most illustrious Displays of the Divine Perfections.

Under the first of these enquiries, he not only denies that sin is a substantial being, or an essential property of a being; but that it contains any thing positive. "It is," he says, "a privation of that perfection, or moral goodness, which ought to be in an accountable creature."

Under the second, availing himself of the above distinctions, he maintains that God is the author of every thing that has a real and positive existence, which every thing that he hath created has: but that he is not the author, the efficient cause, or the origin of sin; which is not one of his works, but, abstractly considered, a mere privation of what ought to be.

In ascribing its *permission* to God, he disowns the ideas of "tolerance, connivance, or indulgence," confining it to that of *not hindering it by a sovereign act of preventing power*. More particularly, he endeavours to prove, 1st, That the sole and proper origin of sin is from the necessary condition and circumstances of created and finite existence, when destitute of a sovereign prevention: 2d, That God's not interfering to prevent the occurrence of sin, was an exercise not of sovereignty, but of pure justice; that is, that, in withholding his preventing power, he withheld nothing which man could *claim* at his hands.

After attempting to make good these positions, and to answer a few objections, the author proceeds to his third head of discourse; and shews, by a variety of evidence, how the glory of the divine perfections is displayed in the permission of sin, in a manner which it could not have been in any other way.

It is much easier to object on such a subject than to advance any thing that shall be unobjectionable. The author himself is aware of this, and endeavours to obviate what we, or any others might be disposed to allege. (Note I, p. 73.) We shall only offer a remark or two on his distinctions.

With regard to there being nothing positive in the nature of sin, though we should be led to question how this could accord, in the popular acceptation of the word, with its being allowed to include "enmity, rebellion, and malignant opposition against the ever-blessed God;" yet, if the definition of the author be granted him, we see nothing objectionable in it. "Every thing positive," he says, "is either that which constitutes the real existence of any being, or it is a part of the completeness or perfection

of being. All positive existence must therefore, of necessity, be an object of the creating and sustaining power of God, the former of all things, and by whom all things consist." (p. 6.) — Sin is certainly not the creature of God; but the fault of the creature.

We do not perceive the propriety of saying, that "God's not interfering to prevent the occurrence of sin, was an exercise, *not of sovereignty*, but of *pure justice*." (p. 22.) This language conveys to us the idea that justice required it, or that it would have been unjust for God so to have interfered: but this, surely, is not true; nor does it appear to be the author's meaning. He seems to have meant no more than that it was *consistent with justice*; or that no injustice was done to the creature by it, inasmuch as nothing was withheld to which he had any "claim." But the same may be said of God's not electing, not redeeming, or not calling a sinner; yet it does not follow that these are exercises of pure justice to the exclusion of sovereignty: that which justice requires, is not an act of sovereignty; but that which is only consistent with justice may be so.

Whether the author, or any other writer, has fully accounted for the introduction of moral evil; or whether it is to be accounted for in the present state, or not, we cordially agree in his general principles, viz. That God is holy;—that every creature is derived from him, and dependant on him; — that the ultimate design of all his works is the manifestation of his own glory; — that the fault of sin will be found to be in the sinner; — and that the highest wisdom of a dependant and mutable creature, is to fall into the hands of God.

Natural Theology; *or, Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.* *By* William Paley, D. D.

"The invisible things of God, even his eternal power and Godhead are clearly seen, being understood by the things that are made;" so that even the Heathen, who are destitute of revelation, are left without excuse, if they glorify him not as God. It must therefore be a commendable work, even for a Christian Philosopher, to point out those various marks of intelligence in the creation, which demonstrate the Being and perfections of Deity; and which may become subservient to the pleasures of devout meditation. This has been done by several pious writers; particularly by Ray and Derham: but there was still room for a work, in which more modern discoveries might be inserted; and which might be more directly calculated to meet the objections of sceptics. This task has been accomplished by Dr. Paley, with great ability and success: his plan is comprehensive, his style perspicuous, and his reasoning conclusive: and it is no small recommendation of the work, that it is divested of those technical and learned terms which so much puzzle ordinary readers. The author presents to us, in a variety of instances, and in a very pleasing and familiar manner, the evident proofs of design, contrivance, and foresight which appear in the creatures around us, and in our own bodies particularly; and he continually leads us from these marks of design to a designing Author, while he successively combats the injurious objections of ancient and modern Atheists, against this fair conclusion. "Upon the whole," saith the writer, "after all the struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of design are too strong to be got over. Design must have had a designer; that designer must have been a person; that person is God."

In the close of the work, the author treats of "The Goodness of God; which he argues from two considerations. The first is, That in a vast plurality of instances, in which contrivance is perceived, the design of the contrivance is beneficial; and the second is, That the Deity has superadded pleasure to animal sensations, beyond what is

necessary for any other purpose; this is instanced in the act of eating, and might also be equally proved from the other senses; for the purpose of hearing might be answered without harmony; of smell, without fragrance; of vision, without beauty: but in all these cases, a studious benevolence is manifest on the part of the Creator. The whole work concludes with some observations on the important benefits and comforts arising from the habitual consideration of the being and attributes of God; and of the facilities which the belief of the truths of natural theology affords, for the reception and confirmation of our faith in Revelation.

This good use, we trust, will be made of this excellent work; yet we are not without our fears, that some readers will sit down satisfied with natural theology, and dangerously conclude, that no other religion is necessary to their eternal salvation. Indeed, the author is unwilling to allow any native malignity in the human constitution; and says, that even the bad qualities of mankind have an origin in their good ones; that the present is "not a state of punishment;" that a slave who, amidst his wrongs, retains his benevolence, is amongst the foremost of human candidates for the rewards of virtue. These sentiments are certainly not consistent with that revelation which the author professes to believe; nor with the creed of that church of which he is a minister.—We should have rejoiced to find this able writer taking occasion in several parts of his work, and especially in the conclusion of it, to show that the Christian scheme of redemption, by the Son of God, is abundantly confirmed by those doctrines of natural theology, which he had so admirably displayed.

God's Wonders in the Great Deep; *recorded in several wonderful and amazing Accounts of Sailors, who have met with unexpected Deliverances from Death, when in the greatest Danger. To which is added,* The Seaman's Spiritual Directory; *shewing what he ought to think and do. With Forms of Prayers suited to their several Circumstances and various Occasions. A New Edition, 12mo, price 1s.*

This little piece records many singular and extraordinary escapes from shipwreck; and cannot fail to lead the mind up to him whose providence so often interposes on the behalf of his afflicted and distressed creatures. It is an excellent companion for those who are employed on the mighty waters.—The Directory contains suitable advice to Seamen how to behave in imminent danger; as also the consideration which ought to occupy their minds after remarkable deliverances. The work concludes with Forms of Prayer for Seamen when they begin their Voyage, when in Danger by a Storm, and when taken Prisoners; and also Forms of Thanksgiving after a safe Voyage, Deliverance from Storms and from Captivity. — We cheerfully recommend it to all engaged in maritime concerns.

Letters to Mr. Fuller *on the Universal Restoration; with a Statement of Facts attending that Controversy; and some Strictures on Scrutator's Review.* By Wm. Vidler. 8vo.

In the Preface to these Letters, Mr. Vidler has thought proper to call in question the propriety of our conduct as Editors of the Evangelical Magazine. We do not mean to controvert this point with him; nor shall we disturb his self-complacency on the manner in which he conducts his own.

With respect to the Letters themselves, we refer our readers to a review of them, already before the public, under the signature of *Scrutator*; and which we have noticed in a former Number. The ability of Mr. Vidler, on the high ground of classical literature and critical sagacity, which he has assumed, are there fully, and, we think, justly appreciated. Nor do we conceive that Mr. Vidler's friends

will feel themselves gratified by the Preface which introduces, and the Notes which accompany, these Letters. He evidently writes like a man who is lowered in his own esteem, though he labours hard to conceal it, by casting a number of strong, and, perhaps, not very justifiable reflections on Mr. Fuller and Scrutator. Mr. Vidler informs us, that Scrutator himself is not accurate in his Greek quotations; we were, however, not a little surprized, on turning to Scrutator's Errata, to find the instances Mr. Vidler adduces of inaccuracy, corrected by Scrutator himself. This is, perhaps, the first time that an author's own corrections of typographical errors were adduced as proofs of his ignorance.

Those who wish to see the controversy fully handled, are referred to "Mr. Fuller's Letters," and to "Scrutator's Review." Mr. Vidler intimates, that Scrutator is a clergyman in the Established Church: we have also heard the work ascribed to the Rev. C. Jerram, author of a late popular discourse, "To your Tents, O Britons † !" but are not authorized to speak with certainty.

LITERARY NOTICES.

The Seamens' Preacher: a Series of Discourses on the Prophet Jonah. By the late Rev. J. Ryther, recommended to the Use of Seamen, by the Rev. Mr. Newton, and several other Ministers. These will be published in a few Days, in One Small Volume, uniform with the Village Sermons.

Also in a few Days will be published, Fugitive Pieces; chiefly intended for Schools and Young Persons. By W. B. Collyer, of Peckham.

New Editions of the following esteemed Works are in the Press, and will soon be published:

The Harmony of the Gospels. By the late Rev. Dr. James Macknight, Edinburgh. Two Vols. 8vo.

The Four Gospels, translated from the Greek, with Preliminary Dissertations and Notes, Critical and Explanatory; together with the Author's Corrections and Amendments made on a Copy of the Work previous to his Death. By George Campbell, D.D. Three Vols. 8vo.

† See our last Review, p. 449.

SELECT LIST OF NEW PUBLICATIONS.

Life of Col. James Gardiner. By Dr. Doddridge. A New Small Pocket Edition, neat, 2s. 6d. bds.

The Rev. Mathew Henry's Bible. Printed on Fine Paper, with a New Type, Royal 4to, Vol. I. 19s. bds.

Memoirs of the Life and Writings of the late W. Cowper, Esq.; including his Christian Experience, and a Review of his Works. Foolscap 8vo, 4s.; 12mo, 3s.

Memoirs of Mrs. Grace Bennett, relict of the Rev. J. Bennett, of Chinley; with some Account of his Ministry and Death; also some Extracts from Mrs. Bennett's Diary. By their Son, W. Bennett. 2s. 6d.

Hint to England, or a Prophetic Mirror. By L. Mayer. 1s.

The Believer's Justification. Extracted from the Sermons of Obadiah Grew, D. D. late Minister of the Gospel, Coventry. 12mo, 4d.

Britain Admonished. By J. Bowden. 2d.

The Reign of Grace, from its Rise to its Consummation. By the Rev. A. Booth. Seventh Edition, on Fine Paper, 12mo, 3s. boards.

Spring Day, or Contemplations on several Occurrences which naturally strike the Eye in that delightful Season. By James Fisher (a Blind Man) Bookseller in Annan. 8vo, 6s. boards.

Sermons, by J. B. Massillon, Bishop of Clermont. Translated by W. Dickson. Third Edition, Three Vols. 12mo, 12s. boards.

A Treatise on the Faith and Influence of the Gospel. By the late Rev. Archibald Hall, of Well Street, 3s. 6d. 12mo, boards.

Dr. Doddridge's Evidences of Christianity briefly stated. Pocket Edition, with Portrait, 1s. 3d. bds.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

LETTERS have just been received from OTAHEITE, dated October 1, 1802. The Missionaries were in general in good health and safety. The Letters refer, for regular information, to the Journals, which have not yet come to hand. Extracts from the Letters, and we hope from the Journals, may be expected in our next Number.

The Letters subjoined, from the Continent, will highly gratify those who feel interested in the cause of Christ and the Gospel.

NEW SOUTH WALES.

Letter from Governor King to the Rev. Dr. Haweis.

Rev. Sir, *Sydney, May*, 1803.

YOUR kind letters, of Aug. 9 and 20, 1802, as well as Mr. Eyre's, of Aug. 7, I received by the Glatton. Any acknowledgments from the Society are quite unnecessary, as what good offices I have been able to render the Missionaries at Otaheite, I consider as a duty imposed on me; and, perhaps, the obligation has been reciprocal, by the use they have been to the Porpoise and other ships that went there. With this I send the last packet received from thence by the return of the Porpoise: she was not so successful on this as on her former voyage; and, what is worse, my fine little colonial vessel was stranded there. The Venus sailed in February last, and means to visit Otaheite. I wrote to Mr. Jefferson, and informed him of what English news we possessed at that time.

Mr. Marsden has received the packages consigned to him by the Cato; and, I think, will have an opportunity of sending them by Capt. Bunker, of the Albion, who, we are told, means to go thither for provisions. As the Porpoise will necessarily be sent to England, it is in so bad a state, I cannot foresee any opportunity I shall have of a direct communication with Otaheite for some time to come; but should any such offer, which I do not know at present, I shall not be unmindful of those, to whom every aid is consoling in their secluded state: not that I conceive the constant intercourse of Europeans any way facilitates their labours.

However, of all this I must be sure yourself and the Society will be able to be better judges by the Missionaries own accounts.

Should it be in my power to be of service to them, and to second your pious intentions, I shall embrace every opportunity to shew my readiness in what I consider a duty, as well as take a sincere interest.

With every wish for your health,
I remain, dear Sir,
your most obedient Servant
and faithful wellwisher,
PHILIP GIDLEY KING.

P. S. Mr. Harris, formerly a Missionary at Otaheite, and lately at Norfolk Island, is now most usefully employed in conducting a school on the banks of the Hawkesbury, where he also performs divine service; and, I believe, is as happy as he makes himself useful.

Extract, translated from the Periodical Accounts of the Rotterdam Missionary Society, respecting the Mission in Africa.

BROTHER KICHERER having removed to the Zak River, the brethren Kramer and Anderson left

Riet Fountain, and pitched on the banks of the Great or Orange River: to which they gave the preference, on account of the food for the cattle being there in abundance; and also, because the neighbouring tribes had requested them to come farther northwards. The spot where they reside at present, is called *Cona a Hicp t' Hipe*, of the Sand Koraal; and lies thirty-three days journey from the chief settlement. Thus it is fourteen days journey farther off than brother Kicherer's residence.

The people among whom our brethren labour, are Bastards, Namaqua Hottentots, and Corranas; of whom about 150 understand the Dutch language: but with the last mentioned of these tribes, they are obliged to treat by the help of interpreters. The brethren employ three interpreters; of whom one distinguishes himself by his application; another by his good disposition; and all of them are people to be depended upon.

They were afterwards joined by Cornelius Coor and his kraal; so that their number is now increased to about 800 or 900. All these people subsist chiefly by their cattle, the produce of the chace, and wild roots of the ground. The brethren have tried to sow some corn; but their first attempt has not been successful; however, they hope for better success next year. Public worship is regularly kept on the Lord's Day, and likewise every morning and evening, as on the Zak River *: the necessary instruction is also given at the school,—one or the other word being accurately explained, and listened to with much devotion. A great proportion of those who attend divine worship appear in decent dress: but here also time has been too short, the numbers of Heathen too great, and the labourers too few, to advance civilization in a considerable degree; yet many there are already amongst them, that have made a good progress in reading and writing; so much so, that some of them are capable of instructing others; and most of them take a delight in the knowledge of God and his service; nay, there are those who give reason to think that a work of the Holy Spirit appears in their hearts. Unwearied are the exertions of our brethren there; and they too call for help, seeing the harvest is great, and their various labours seem to exceed their strength.

To the Briquas or Pitsooanas, seven days journey from the Missionary post on the Great Orange River, a Missionary, whose name is John Matthias Kock, has been sent by the Cape Society; and he has now resided for the space of a whole year among those people near Krooman's River. The narrative sent by him to the Cape Society amounts to the following particulars: — The people among whom he lives, he found more civilized than any other known tribe in those parts of Africa: they cultivate their good land, and raise some corn: — they live in houses built in straight rows, joining very closely, and forming a large village. Their language is not difficult to learn; and he has already made a considerable progress in it. The Chief of a part of that tribe, who reigns over several thousands of them, and whose name is Mawlehawang, appears to favour him greatly. He came to see him; and being entertained by an Exposition of the Christian Doctrine, such as he could well understand, he expressed himself willing to receive instruction; and appointed a place where he would settle after his return. Mr. Kock asserts, that there are many among that nation who express great readiness to hear his instructions; and he mentions particularly three of them, who aided him in every possible way, and did even defend him when in danger. This nation seems to be a fragment of the great kingdom of Mohorooty, where Sobbogory reigns as a king. He lives six days farther up the country; and brother Kock has spoken with him; when it appeared that he never had heard any

* See the last Account.

thing concerning Christians. He invited the Missionary to come to him; and Mawlehawang gave him a very good character.

This account being confirmed by brother Kicherer, who himself was met by a Prince of that nation, making a request for a Missionary being sent to them, the Society thought it incumbent upon them to follow up this hint of Providence; and at their last extraordinary meeting, held in the presence of our Lord, whose gracious influence was dutifully implored, they came to a resolution of sending the brethren Lambert. Jansy, and W. Korter, to those Heathen, with a view to try whether it is our Lord's pleasure to open a door in these parts, and to bless their ministry. To this end they were set apart on Monday, the 5th of Sept. by the Society, in proper form, by our worthy brother Dr. Verster, at the last monthly prayer-meeting.

These brethren have received what instruction was thought needful, in point of religion, as well as in such other particulars as seem to be useful for a Missionary to know: brother Jansy having previously enjoyed the instruction of D J. E. Mebius. Both of them conducted themselves with great propriety during their stay in our seminary; and applied themselves closely to their studies. The importance of their work, their responsibility, and the dangers that will surround them, have been set before them, and claim our fervent prayers, and the most decided interest for these brethren.

Let us ever be mindful of them when we approach the mercy-seat, commending them to the gracious protection of their and our Lord; and craving his blessing upon their labours, that the kingdom of the Devil may be weakened, and souls won for Christ and his kingdom!

P. S. Mr. Kicherer, who has been for some weeks in Holland, is expected in London very shortly; when some very interesting information will probably be communicated to the public.

No information has yet arrived from Dr. Vanderkemp, which is imputed to the difficulty of communication between the countries, occasioned by the war.

Extract of a Letter from the Missionaries at Rotterdam, to the Directors of the London Missionary Society.

Aug. 23, 1803.

Dear Brethren in the Lord,

We make use of the opportunity of our brethren Ulbricht and Palm returning to you, in order to dispatch these lines. We are very happy that our great Lord has made a way for three of us to set about our work, after a long delay. How great will our joy be, if at any time we hear that Heathen souls are brought to our blessed Saviour by their preaching! Oh, that his ever adorable name might be proclaimed all over the world! "Ask of me," the Father says, "and I will give thee the Heathen for an inheritance." — May this promise be speedily accomplished, and both old and young, great and small, bowing down at the Saviour's pierced feet, surrender to him for eternity!

We, dear brethren, and all our friends at this place, have lately been most agreeably surprized by Brother Kicherer coming hither, with three African converts, who were unwearied in telling the great things the Lord had wrought for them, and his mercy they had experienced in their own hearts. They took a delight in talking of the free grace of God in Christ Jesus; and with still superior pleasure they heard the same topic treated of from the pulpit, or in private conversation. These brethren have been a peculiar blessing to us, and to many children of God here; and we, especially, have been thereby greatly encouraged to venture all upon the Lord in our future calling; and neither raging fear, nor furious beasts shall terrify us, seeing he will be with us, into whose hands all things are given by the Father, and who commands

the winds and the sea. We confess, however, time passes heavily with us, till we are brought nearer to our hope. The Lord's will be done!

(signed) *John Gotthilf Matther,*
J. Peter Matthias Ehrhard,
Christian Albrecht, sen.
Abraham Albrecht.

Extract of a Letter from the Missionary Ulbricht.

Rotterdam, Sept. 11, 1803.

Dear Brethren in our Lord Jesus Christ,

I HAVE accepted of your call to Ceylon; and am willing to serve the Lord wherever it is; but the Lord seems to have different views with regard to my future appointment. Some weeks ago I was attacked by a strong rheumatic fever, during which I suffered much; but, praise the Lord, was recovered from it when your invitation to go to Ceylon reached me. Though weak, I resolved to comply with it, as a calling coming from the Lord; but having undergone a great deal of fatigue, by the preparations necessary for my journey, I had a relapse, from which I indeed soon recovered; but an additional indisposition of my body making its appearance, I was told by the doctor, that to take a journey under such circumstances, was utterly unadviseable. Accordingly Brother Ehrhard was chosen in my place. Since I have recovered, by the goodness of the Lord, and of course the wish returns to my breast, to know what my dear brethren intend to do with me. I am ready to go whithersoever sent; nor would I wish to have my own choice, leaving all to the Lord and my dear brethren. Ceylon, or any other part of the globe, is equally welcome to me. All I wish is, to have some kind of certainty as to my future destination. Please to indulge me soon with an answer.

Our Lord, dear brethren, hath done great things for me. Under my present circumstances, he grants me resignation: he also hath raised me up from a most alarming sick bed; because, as I fain would infer, he means to make use of me for some interesting purpose. I am ready to follow him, step by step, serving him in every way he shall be pleased to dispose of me.

I am, &c.

(signed) J. G. ULBRICHT.

Extract of a Letter from the Basil Society, to the Directors of the London Missionary Society.

Basil, April 30, 1803.

Respected and beloved Brethren in Christ,

WE have duly received your valuable letter of the 23d of Feb. through our brother Steinkopff, and gratefully acknowledge the brotherly share you take in our circumstances, and the affectionate encouragement you give us out of the word of God. Thus far the Lord has helped us, and scattered many a threatening cloud, without suffering it to break over our head. To him we, therefore, commit ourselves for the future.

> "For he, the clouds Director,
> Whom winds and seas obey,
> Will be our kind Protector,
> And will prepare our way."

It gave us great pleasure to learn that the Bible, the New Testament, and several Catechisms have been printed in French and Italian; and that at least one pious minister was gone to Paris.

The other intelligence you favoured us with was likewise very agreeable, especially the account of that worthy man Mr. Carey. He and his fellow-labourers have been tried for a good while, but now the Lord begins to reward their perseverance, by directing them to many souls who long after salvation, and by giving them a still more favourable prospect for the future. Likewise the Mission to Astracan, undertaken by the Edinburgh Society, appears of importance. We are favoured in our day to see many preparations and institutions made for the enlargement of the kingdom of God. Even now, the Lord is

looking down from Heaven upon the children of men, to gather his people from among Christians, Jews, Mahomedans, and Heathen, and to judge his enemies, who will not be converted. But still the harvest is great, and as yet the labourers are comparatively few. At the same time, the number of those is increasing who unite in praying, "Arise, O Lord! and have mercy upon Zion!" and he who puts this prayer into their hearts will not leave it unanswered, although the answer may be deferred.

The number of those who here constitute the two principal classes of real Christians, — namely, the Basil Society, and that of the United Brethren, is considerably increasing. Oh, that they might likewise increase in the same proportion in the grace and knowledge of our Lord Jesus Christ! Among the rest, ten hopeful young men have lately joined us, whom the Rev. Mr. Huber had instructed and confirmed in the Holy Communion.

In other parts of Switzerland, those who have spiritual life, are more thinly scattered. By occasion of the new regulations, the inhabitants of the Canton Schwitz gave a noble proof of their Christian principles. After the organization of their council, they went with their worthy *Landammann Reding* in procession to the church, to return thanks to God, making, at the same time, a public and solemn declaration, that true liberty is only to be obtained through Jesus, the Son of God.

Concerning the state of religion in Germany, we have nothing particular to observe. The Spirit of the Age, that is, of enlightening to greater darkness, — the Spirit of Unbelief and Apostacy is still on the increase, and most likely will rise still higher!

For our part, we find consolation in this reflection, — Let what will happen, whatever plans may be invented by the subtilty of Reason, still it remains true:

"Him all things serve in nature,
According to his will;
And he, as the Creator,
His council will fulfil."

Thus, in union with you and all true believers, we will cheerfully follow the leadings of our Divine Master: you upon a large scale, and we upon a smaller. May he himself render us more and more faithful!

We salute you most cordially.

Signed
(by order of the Committee)
JOHN SCHAUFFELIN.

Ehrhardt Frederic Weinland, Counsellor of Justice, wishes light and strength from above to the honoured Directors of the Missionary Society.

"When Moses held up his hand, Israel prevailed; and when he laid down his hand, Amalek prevailed." — Exod. xvii. 11.

THIS passage recurs frequently to my mind when thinking on the present situation of your country. Methinks such relations are written for our instruction. Likewise my own long experience has convinced me, that there is greater power and efficacy in faith and prayer than many in the present day are willing to admit. Nothing glorifies the name of God more than the prayer of faith offered to his elect.

July 18, 1803.

IN preceding Magazines, some enquiries and suggestions have been presented to the public, respecting the number of Bibles in the possession of the lower classes of society, and the best means of increasing the circulation. The benevolent zeal of the enquirers has not been confined to this country, — it has communicated with pious ministers on many parts of the Continent; and answers, full of varied and important information, have in consequence already been received from the Rev. J. R. Burckhard, Rev. J. R. Huber, Rev. W. Falkeison, and the Rev. J. Raillardt, of Basil; and the Rev. J. F. Oberlin and Rev. J. Ehrman, pastors in Alsatia. The insertion of all these communica-

tions would be too multifarious; but as a specimen of the facts they disclose, and the disinterestedness, piety, and zeal which they display, the following answer is given for the gratification of the readers of our Magazine: —

Answer of the Rev. J. F. Oberlin.

"My parish borders upon French Lottingen, where all are Roman Catholics, many of whom have procured Bibles from us; but these are but few, compared with the number of those who are still without Bibles, but desire to have them. I have also distributed many copies of the New Testament, even to Roman Catholic Priests; some of whom, through ignorance, have burnt them: this has been told to me by many of their own people with great concern. I account it a pleasing circumstance, that many of the Roman Catholic Peasants manifest more confidence in me than in their own priests.

"One hindrance to the spreading of Bibles is, the poverty of the inhabitants; and another, the very small type of the French Bibles. Hard-working people soon lose their sight, either in part or entirely, in the mountainous country, in which the five villages under my pastoral care are situated; and the Roman Catholics also, of whom I speak. When, therefore, they arrive at an age in which they might be disposed to serious reflection, they can scarcely make any use of small Bibles. Spectacles are of service only for a short time; for the sight is soon entirely gone.

"Nevertheless, I always keep a stock of French Bibles, partly to lend, partly to sell, and some to give away. In order to do this, I make it a rule to lay by three-tenths of all my income. If I had not adopted this practice, I should not have been able to do any thing of this kind.

"The type of the German Strasburgh Bibles is very legible; I therefore keep a number of them always in readiness †."

The above communication, together with the letters from the other ministers whose names have been mentioned, are strongly stimulative to the good work of forming a Society for an extensive circulation of the sacred Scriptures. This object, however, cannot be accomplished in haste; it requires deliberation and wisdom suited to its dignity and importance. In the meantime, if any Christian friends in this country feel that admiration of the character and conduct of the Rev. Mr. Oberlin, which the preceding account is well calculated to inspire, and are disposed to assist him in more largely procuring and more extensively distributing the Holy Bible in his large parish and its vicinity, their contributions will be thankfully received by Messrs. Hardcastle and Reyner, Swan-stairs, London Bridge; or the Rev. Mr. Steinkopfft, Minister of the Lutheran Church in the Savoy, Strand, and be faithfully conveyed to the Rev. Mr. Oberlin.

On reading the Communications from the Rev. Mr. Oberlin, and the other Ministers in Germany.

To souls like these, of such a Heav'nly kind,
With warm affection be my Spirit join'd:
Their holy motives may I ever feel,
And catch the lustre of their godly zeal!
Act the same part, pursue the same design,
And glory in a cause so much divine! S—.

† A Rev. Minister, now in this country, who is well acquainted with Mr. Oberlin, gives us the following short account of his character and exertions: —

"Mr Oberlin has laboured upwards of thirty years with remarkable success. When he first entered on his office, the people placed under his care were noted for their ignorance and all kinds of irregularities; but now they are equally conspicuous for decency of behaviour, for diligence, regularity, and Christian-humanity."

Translation of a Letter from Professor Young, in Marbourgh, dated Feb. 27, 1803, to the Directors of the Religious Tract Society.

Honoured Brethren,
and dearly beloved in our adorable Redeemer Jesus Christ!

Your favour of the 30th of September, 1802, together with the valuable books which accompanied it, has been duly received; and I beg leave to assure you, that, for a long time, nothing has given me such a lively and sincere pleasure as that letter and those books. Blessed be the Lord, who causeth his vivifying Spirit to move round the globe, from Kentucky to Otaheite, and from Greenland to the Cape of Good Hope! and praised be his holy name, that, in many places, he raises up men who exert themselves with zeal and fidelity in the cause of the kingdom of God, and unite together for his service! His name be likewise extolled for this, that his providence has directed you to me, and me to you! May our union resemble a grain of mustard-seed, growing up to a spreading and salutary plant! — "Hallowed be his name!"

As to myself, it is my earnest wish to devote myself, with unwearied activity, to the advancement of the kingdom of God; but, alas! my hands are tied in a variety of ways. From my very infancy I have felt a strong impulse to live and labour only for the Lord; but hitherto it has not pleased him to release me from those duties upon which both I and a numerous family have to depend for support.

My dear brother Steinkopfft can inform you of the wonderful dealings of Providence with me; and I have reason to think, that my life, which I have published under the title of "Henry Stilling's Youth, Travels, and Domestic Life;" as also other publications of mine, if they were translated into English, would produce very good effects in England, as they have done in Germany; and would fully convince many of the particular providence of God.

I was born in the year 1740, in a solitary village of the principality of Nassausiegen. My forefathers were poor, but pious peasants, and colliers. My father, who was a tailor and schoolmaster, gave me a careful and strict education; and devoted me from my infancy to the Lord. I followed the employments of my father till my twenty-third year; and had already then many heavy trials to endure. The talents which God had given me, soon urged me on to improve myself; so that during that time, I made considerable progress in mathematics, history, geography, the Latin language, &c. At length, I could hold out no longer in my native country, but took up my staff and went into the duchy of Berg; where, after having spent a twelvemonth under very trying circumstances, I obtained a situation with a rich ironmonger, as teacher to his family, and assistant in his business. During the seven years I spent there, I learned the mercantile business, the French, Greek, and Hebrew languages; and, I may say, ransacked every corner of Philosophy, Ascetics, and Poetry: I perused the English works on Ascetics and Theology; and made myself also acquainted with French literature. At last, through the providence of God, it so happened, that a renowned oculist left me, by will, his *arcana* (private recipes). Upon this, I began to practise as an oculist; and went, in the year 1770, in the thirtieth year of my age, without money, and without the least prospect of getting any, to Strasburgh, in order to study Physic. Here I must refer you to Stilling's Life, for the remarkable and wonderful interpositions of God in my behalf.

In 1772, I returned to the duchy of Berg, as Doctor of Physic. There I married, in a very singular manner, the sickly daughter of a pious tradesman, who had no more fortune than I had; but relied, with the same confidence, on the assistance of God. We then moved to Elberfeld, where I prac-

tised as a physician; but as it would be too tedious for my present purpose to enumerate the variety of heavy trials which I again experienced there for seven years, and the extraordinary help and repeated deliverance vouchsafed me by my heavenly Conductor, I must again refer you to Stilling's Life.

In 1778, the Lord was pleased to deliver me out of this fiery furnace; and I received a call as Professor of Husbandry, Manufactures, and Commerce in the newly-established college at Kaiserslautern, in the Palatinate. Here my annual salary was about 60l. sterling; but I had contracted a debt of 400l. at Elberfeld, and my heavenly Refiner continued to try me still more; so that I was under the necessity of going still deeper into debt. After spending nine years in the married state, under very trying circumstances, it pleased God to deprive me of my dear and pious partner, who left me with two young children; so that after a suitable time, I was obliged to marry again. My second wife had likewise no fortune; but she possessed remarkable talents for housekeeping: so that now I could every year pay off some part of my debt; and my sufferings began to diminish.

In 1784, the college was removed from Kaiserslautern to Heidelberg; whither I of course moved likewise. At length the Landgrave of Hesse Cassel called me hither to Marburg, as Professor of Politics, with a salary of 1200 dollars (equal to 200l.)

In 1787 I came hither; and in 1790 my second wife died; and my children being still young, I was constrained to marry a third time; and am now very happy in my marriage.

I have published a great number of treatises on Political Economy, and several moral romances; but since the year 1792, a great change has taken place in my sphere of action. The French Revolution, with its consequences, and the succeeding war in Germany, made a deep impression on my mind. I thought there was reason to conclude from the Scriptures, that the last great contest was commencing, and the coming of the Lord to his church at no great distance; and now that desire to devote myself wholly to the service of the Lord and his kingdom, and to live and die for him, which had lain dormant within me from my youth, was roused into activity. In the following years I published a work in five volumes, entitled, *Heimweh* (Longing to be at Home). This book excited uncommon attention: many hundred copies found their way to America; many to Denmark, Sweden, and Russia; and it was generally read throughout all the provinces of Germany. Being now called upon from all quarters to devote myself and my talents to the service of religion, I began from that time to publish a periodical work, entitled, *Der Graue Mann* (The Hoary Man); which comes out every half-year. Soon after, I wrote an explanation of the Revelation of St. John, entitled, "The History of the Triumph of the Christian Religion," which had likewise an unexpected sale; so that in the first year a second edition was called for. This book is also much read in America, where "The Hoary Man" is now printing, from time to time, in a German newspaper. To this I must add, the remarkable blessing which the Lord lays on my practice as oculist; and particularly on my operations for the cataract, having already operated on 1300 blind patients; and, in the vacations, I am always called upon to travel into distant parts to attend the blind. Next Easter-vacation, I am engaged to travel into Saxony and Upper Lusatia. These journies make me more known, and afford me opportunities to edify myself, and to strengthen the hands of others.

But all these various circumstances occasion a severe conflict in my mind. The Lord has brought me, without my seeking it, into a sphere of religious activity, and blessed my services in an abundant measure; but my extensive correspondence and labours as an author, take up so much of my time, that

it is with difficulty I can fulfil the duties of my professorship; which, however, ought to be my first object, as I receive a salary for it. On the other hand, I cannot relax in my religious labours; not only because they are continually demanded of me, but because I feel a strong impulse in my own heart to labour in that line. Moreover, all the leadings of Providence with me, from my youth, seem evidently to mark me out as a witness of the truth in these last times; and in particular, to direct my labours for the promotion of union among the awakened of every denomination, that when the Lord comes, he may find only one flock. On this account I belong to no party; but cultivate a brotherly fellowship with all. As to my external profession, it is that of the Reformed Church; which, in England, is called the Presbyterian; but my principles approach nearest to those of the late Mr. Wesley.

I might, indeed, at once get rid of the difficulties under which I struggle, by resigning my office; but prudence forbids that, as I should thereby put both myself and family out of bread; besides that, my wife would then be unprovided for, in case of her outliving me. There is, therefore, nothing left for me to do, but patiently to hold out till the Lord himself shall help me; and this I am persuaded he will do, and not leave me just when his views toward me are unfolded.

You may, perhaps, think that I might live by my practice as an oculist; but that is out of the question, as I lie under an obligation to serve the poor gratis with this talent; and likewise to demand nothing from the rich, but to be contented with what they give me of their own accord. — Amidst all, I trust, with unshaken confidence in the Lord; and firmly believe that he will support and help me.

Excuse me, dearly beloved brethren, that I trouble you with so circumstantial a letter; but it appeared to me absolutely necessary that you should have a thorough knowledge of my situation, if you and I are to join hand in hand in labouring for the Lord and his kingdom.

To conclude, I must request you not to interpret any thing that I have said in this letter concerning myself, as proceeding from pride or vanity;—God forbid! Boasting is least becoming me of all men; for the Lord chuses the weakest, the most wretched and abandoned among men for his instruments, that he alone may have all the honour and glory. I dare not describe to you how wretched I feel myself, lest I should appear to make a shew of humility.

From all the above, you will form an idea of my principles and situation. As soon as it shall please the Lord to release me from my post in the college, so as to enable me to spend all my time and strength for him alone, I shall most gladly join hands with you, to labour for the great prize. Nevertheless, I shall still continue to publish "The Hoary Man," of which I have just finished the thirteenth Number, wherein the venerable Tract Society, with its great and glorious object, is strongly and earnestly recommended to all German Christians.

Your kind offer, dear brethren, to assist us, in case of need, with money, deserves our warmest thanks; but we will first endeavour to do what we can ourselves, before we have recourse to your assistance, and become burdensome to you. Meanwhile, we beg the support of your prayers and blessings.

Germany is the principal seat of Christendom. Here the greatest Christian Prince resides; here it is that the chief parties, both in philosophy and religion, arose; and here, on the other hand, is likewise the chief seat of Infidelity and Apostacy from Christ. You would scarcely believe to what lengths people have proceeded. In the Prussian and Saxon states, they preach boldly from the pulpits, that to worship Christ is idolatry; and that the redemption of sinners, by his sufferings and death, is nothing but old superstition. Dreadful indeed! Here and there a minister is still to be met with who

preaches the truth; but their number decreases more and more and the apostacy so plainly foretold by the apostle Paul, rushes in like a torrent, breaking through all the banks: but God will protect his little flock, and will deliver and preserve us. Here, in Germany, the beast will soon arise out of the earth, and make common cause with the Man of Sin (the beast out of the bottomless pit). — May the Lord help us! that we may be found faithful, boldly testifying of the truth, and patiently enduring unto death, that so we may obtain the crown of life. It would, doubtless, be a great advantage, if true Christians, in England and Germany, would join hand in hand and labour in fellowship; and if the German Tracts for edification were extensively circulated in England, and the English Tracts in Germany; by this means our prayers, in behalf of each other, would be more extended and more effectual, and the work of God be powerfully promoted.

May the Spirit of our Lord Jesus Christ transform you, beloved brethren, more and more into his image, from glory to glory! May he work mightily in you and thro' you, to the salvation of many souls, and to eternal life! In him and through him, I am to eternity,

your affectionate Brother,
Johan Heinrich Jung, M.D.
(English, *Young*)
Counsellor of Court and Professor.

MISSIONARY COLLECTION.

Perth Missionary Society — — £. 50 0 0

HOME INTELLIGENCE.

Academy near Bradford.

In the west riding of Yorkshire, we have been long and highly favoured. During the space of the last fifty years, the gospel has had free course among us; — it has run, and has been glorified: congregations have been collected, chapels have been built, churches have been formed, our desarts have become fruitful, the dry land has been watered, and the wilderness has blossomed as the rose.

In effecting this pleasing change, the academy, formerly at Heckmondwike, under the care of the Rev. James Scott, was eminently instrumental; and now the Independent Academy at Rotherham, is a public blessing; — it is a fountain from whence issue streams which refresh the city of our God. But our county is extensive, and there are many congregations who cannot, by any ordinary effort, on account of distance and expence, obtain assistance from that or any other academy, in the way of occasional supplies.

Convinced of this, a gentleman in London, Edward Hanson, Esq. (lately deceased) generously offered to support two students during a course of education for the Gospel-ministry, provided a proper person could be found in the neighbourhood to undertake the office of tutor. The Rev. W. Vint, of Idle, near Bradford, was applied to for this purpose; and complied. The academy was opened; and two students were supported by Mr. Hanson while he lived. By his will he has made permanent provision for five students: he has bequeathed 5000*l.* three per cent. consols, to the care of five trustees, for the support of this institution for ever. But as it is not a specific legacy, and as there is no particular time mentioned in Mr. Hanson's will for the transfer of this stock, his executors consider themselves authorized by law, to retain it for twelve months, for the use of the residuary legatee. Consequently, the institution will derive no benefit from Mr. Hanson's liberality till January, 1804.

Before this last circumstance was known, which was not till April last, the number of students had been increased to five; and there has been this number in the house most of this year. It is hoped the religious public, and especially neighbouring congregations, who more immediately feel the convenience and utility of the institution, will come forward, as some have already done, and indemnify the tutor.

After the expences of this year are defrayed, this little seminary, we hope, will have but comparatively few demands upon the public, as it is not intended to increase the number of students more than one or two beyond the provision of Mr. E. Hanson's charity; lest it should be thought by any to assume the appearance of competition with other institutions of the same kind, upon a larger scale.

Subscriptions and Donations will be gratefully received by any of the Gentlemen who compose the Committee, viz. Messrs. Clapham, Leeds; Ayden, Shelf; Davy, Halifax: also the Rev. J. Cockin, Halifax; E Parsons, Leeds; A. Hudswell, Bingley; and T. Taylor, Ossett.

THE Half-yearly meeting of the Association of Ministers in HAMPSHIRE, was held at Southampton, October 5. On the preceding evening Mr. Bogue, of Gosport, delivered a discourse from Luke xxiv. 47. At seven in the morning, Mr. Bennett, of Romsey, preached from 1 John i. 7; Mr. Cox, of Fareham, discussed the doctrine of the Sabbath, in the forenoon: after which, the Lord's Supper was celebrated. In the evening, Mr. Robert Winter, of Newport, discoursed from 2 Cor. v. 20. In the course of the service, many of the Ministers, as usual, engaged; and the whole meeting, though numerously attended, was orderly, harmonious, and profitable. In the interval, and after the conclusion of public worship, the business of diffusing the knowledge of the Gospel in the County, was transacted in a Committee; and, it appearing that the funds were exhausted, new and very liberal contributions were made. It was also stated, that the efforts already made, have been honoured with many tokens of the divine blessing. Since the last annual report, new chapels have been erected and opened at Swanwick and Horingsdown, which are well attended; and the Lord gives evident testimony to the word of his grace at both places.

Early on Thursday, Oct. 6, the Rev. Pierre Dex, a native of the little island of Sark, near Guernsey, whose labours in that and the neighbouring isles have been crowned by the Lord with signal success, was set apart at Southampton to the pastoral office. Mr. Dex not understanding the English, the service was conducted in the French language. Mr. Perrault prayed and read the Scriptures; Mr. Bogue asked the questions, which were answered in a very serious and satisfactory manner; after which the same minister engaged in the ordination prayer, which was accompanied with imposition of hands; Mr. Bennett delivered the charge; and Mr. Dex concluded the whole with an affectionate and fervent prayer.

The same day a new chapel, for the use of the congregation and church formed at Swanwick, near Bursledon Bridge, was opened for public worship; Mr. Griffin, of Portsea, preached from Is. liii. 10; and Mr. Bogue preached, in the afternoon, from Psalm lxxxix. 15. Many of the ministers who attended the association on the preceding day were present. Messrs. Mac Arthur, Kingsbury, Skemp, Styles, Frey (the converted Jew) Geo. Clayton, and R. Adams, engaged in prayer. A cottage was first opened by a gentleman in this neighbourhood for preaching, four years ago, when, as it has since appeared, saving power followed the word, in five instances, which have been increasing ever since, under the ministrations of preachers who have alternately visited this people.

Oct. 5. The Half-yearly Meeting of the Independent Ministers and congregations of the county of Dorset, was held at the Rev. B. Howell's Meeting, in Bere Regis. Mr. Keynes, of Blandford, introduced the morning service with prayer and reading the Scriptures; Mr. Higgs, of Dorchester, prayed; Mr. Gray, of Stalbridge, preached; and Mr. Field, of Blandford, concluded with prayer. In the afternoon, the ministers transacted the business of the county which came before them. In the evening, Mr. Rogers, of Beaminster, prayed; Mr. Cracknell, of Weymouth, preached; Mr. Sedcole, of Swanage, ended with prayer. Mr. Banister, of Wareham, preached on the Tuesday evening. — The next meeting to be held at Lyme, on Easter-Wednesday. The preachers Messrs. Howell and Banister.

LONDON.

By Letters lately received at Edinburgh from Petersburgh, it appears that the Missionaries, who left that city last April, had reached Sarepta in safety, the beginning of July. Sarepta is within 350 versts of Astracan; but instead of going round by that city, as they first intended, they had thoughts of crossing the desart directly to Georgewesk, by which their road will be considerably shortened.

By a Letter from Fulnec, in Yorkshire, the Directors of the Missionary Society have been informed, that the other Otaheitan youth Oley, who had been baptized by the name of Joseph, departed this life Oct. 13; and was buried Oct. 19.

Aug. 31. The Rev. Mr. Young was set apart to the pastoral care of the Scots Church, London-Wall, late Dr. H. Hunter's. The service was opened by Mr. Smith, of Camberwell, who prayed and read suitable portions of Scripture. A Sermon was preached by Dr. Rutledge, of Wapping, from 1 Pet. v. 2.; and the service was concluded by Mr. Nicoll, of Swallow-street. The Members of the Scotch Presbytery attended; and the congregation was numerous and respectable.

Sept. 10. The Rev. W. Jay, of Bath, preached the Sixth Anniversary Sermon, at Cambden-Chapel, Peckham, from Ps. cxliv. 12, before a very numerous and respectable auditory, containing, it is supposed, not less than 1500 young persons, for whose instruction it was particularly intended.

Wednesday, Oct. 19, being appointed by Government as a day of humiliation and prayer, on account of the present state of public affairs, was observed, we trust, with more religious attention than such days for some years past. Many excellent discourses were delivered; several of which will, we understand, be printed; and, we hope, the spirit of grace and supplication was poured forth upon many congregations throughout the United Kingdom.

The following passage, in one of the prayers appointed for this occasion, must afford sincere gratification to every professor of religion who wishes the promotion of brotherly love:

"And give us all grace to put away from us all rancour of religious dissention, that they who agree in the essentials of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding their differences upon points of doubtful opinion, and in the forms of external worship, still be united in the bonds of Christian charity, and fulfil thy blessed Son's commandment, of loving one another as he hath loved them."

These liberal sentiments certainly do honour to those dignified ecclesiastics from whom they proceed; and, we hope, will diffuse their influence to the inferior orders; among whom some have occasionally discovered a bitter opposition against their brethren who dared to differ in points of doctrine, or forms of worship. Those also who dissent, will, we trust, imitate this condescending example of conciliating candour.

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CHAS TOWNSEND ESQR.

Homerton

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THE

EVANGELICAL MAGAZINE.

DECEMBER, 1803.

MEMOIR

OF

CHARLES TOWNSEND, ESQ.

Mr. Charles Townsend, the fifth son of Mr. Townsend, a reputable clothier at Steanbridge, in Gloucestershire, was born there, on the 26th of January, 1731. Of the earliest part of his life we have no account. His education, like that of others in his condition of life, at a time when a moderate degree of learning was more rare than at present, did not extend beyond the elementary rules of arithmetic. At the usual time, he was apprenticed to a fishmonger, in London; and such was the severity of his service, that it is believed to have produced the asthma, with which he was afterwards so much afflicted. When his apprenticeship expired, he entered into business, which, after several years, he relinquished, and became a gunpowder merchant. This business he continued until about a year before his death.

There is no reason to believe, that he had had the advantage of a religious education; yet he was very regular in his attendance at his parish-church, and correct in his moral conduct. He acknowledged himself, however, at that time, a stranger to the peace which arises from faith in our Lord Jesus Christ. In this state of mind his brother Samuel, who had gained an earlier acquaintance with *the way of salvation*, invited him to hear the late Mr. Hart, in Jewin Street. Under his ministry, by divine grace, he felt the depravity of his nature; and was taught to apply to the great Physician of souls for a remedy. "This," said Mr. Townsend, "was just the sort of preaching that I wanted." Our readers will not be surprized that he afterward went very regularly to hear Mr. Hart; and ever afterwards retained a strong affection for him. He was soon missed at church; and did not escape the observation and taunts

of his neighbours. "Aye," said one who met him going to hear his favourite minister, "if your father was alive, Master Townsend, you durst not go on in this way: he would cut your legs off rather than you should forsake your parish-church." It appeared, as Mr. Townsend was one day going to the Rosemary Branch, to hear the Rev. Ab. Booth, in passing through Devonshire Square, he met the minister of his parish-church: 'So, Mr. Townsend,' said he, and clapped him on the shoulder, 'you are going the wrong way.' "That is an awful thing indeed, Sir, if it be true," replied Mr. Townsend; "but I hope I am not. I am going, Sir," added he, "where the gospel is preached." 'I don't know what you call the Gospel,' returned the clergyman; 'but I know, if you go to church you will be sure to hear it there.' Whatever he might hear from the *reading-desk*, Mr. Townsend knew he should not hear the gospel from *the pulpit*, and therefore persevered, regardless of the intreaties of his relations, and the opinion of the world. The evangelical principles he had embraced, did not lie dormant; but produced such effects, that numbers who hated the truths which were so precious to his soul, were obliged to confess, that he was a good man, and had no blemish, —but this religion. His whole life abounded in acts of extraordinary benevolence. His accounts of expenditure, from the time of his setting out in trade, are filled with items of money applied to the relief of poor people, of every description. He paid for the education of some scores of indigent children; and has saved many a needy tradesman from ruin. Poor persons, of honesty and industry, seldom applied to him for the loan or gift of a small sum of money, without success. He had formerly tried his fortune repeatedly in the lottery, in expectation of a large prize; but he made it the constant matter of his prayer, that he might never have one, without a heart to use it to the glory of God. He knew how to relish the happiness of overwhelming a needy person's feelings with his kindness. There have been some very affecting instances of this: he could not relate a conversation he had with Mr. Winter, of Painswick, last August, without tears. Few persons knew more of the motives and principles of the lower orders of mankind, or were better acquainted with their manners. It was dangerous to go to him with a false tale of distress, for he could generally detect it. Though he conferred his favours without exacting homage, he took care to let the objects of his bounty know, that he thought they were obliged to him. He had been among the poor as a benefactor, and had encouraged them to consider him under the character of a friend; and their frequent applications to him, in consequence, gave him an opportunity of acquiring an insight into their principles of action. There is a curious story told of

his humanity some years ago: — When his eldest brother was in possession of the estate, he sent Charles one day to collect rents from the poor people; but the good man saw so much misery, that it excited his compassion; and, instead of bringing home the rents, he was money out of pocket.

Benevolence was not, however, a greater *fruit* of his character than a love of secresy; and hence but little is known of his personal experience as a Christian: instead of talking much about religion, he endeavoured to exemplify it. It was impossible to know his character by a short acquaintance; but those who were most and longest with him, unite in observing, that he was one of those few persons of whom esteem is created with acquaintance. After residing in lodgings a few years, at Clapton, about the year 1777, he took a house at Homerton. He used to leave business earlier in winter, and spend his evenings at home in reading, with a companion, some pious author till supper-time: after which, he smoked his pipe, as a relief to his asthma; and his companion read till eleven o'clock, the hour when he retired to rest. In this way the writings of Fox, Whitefield, Romaine, James Hervey, and the late Ryland, were read through, and administered to his edification. From the death of Mr. Hart, he attended regularly the ministry of the late Mr. Romaine, until the gospel was introduced at Homerton Chapel. On Mr. Eyre's settlement there, he formed an acquaintance with that zealous and active servant of our Lord; which continued to the death of Mr. Townsend, and tended greatly to enlarge the field of his usefulness, especially from the time when he became possessed of his large fortune, by the death of his brothers.

Mr. Eyre, who had greatly exerted himself in the establishment of the Missionary Society, for sending the gospel abroad, was equally zealous for its propagation at home: a society was formed for this purpose, by a few pious and affluent persons in his own congregation, which was conducted with great ability by their minister. It pleased God to bless their efforts in such a manner, as to encourage a considerable enlargement of the sphere of their labours. Mr. Eyre, in a plan which he drew up for this purpose, and laid before the society, observed, that "It appears by the returns lately made to the House of Commons, that there are about 9,500,000 immortal souls in this kingdom, which, upon an average, are about 1000 to each parish. Suppose 200 in a parish, one with another, were to attend the churches, that would scarcely amount to 2,000,000; and if 1,000,000 more were under the instruction of Methodists and Dissenters, there would still be above 6,000,000 destitute of all kind of religious instruction." Without interfering, therefore, at all with those excellent institutions already formed, he proposed that the Society should educate, in their own manner,

such a number of pious young men for the ministry, and so far contribute to their support as their funds would allow, and as might be necessary for introducing the gospel into such situations as would be otherwise destitute of it. The plan of education was to be confined to twelve courses of lectures; six of which were to be on the history, religion, evidences, and theology of the Bible; and six on science, literature, the duties of a preacher, &c. including the Hebrew and Greek Scriptures. In this plan Mr. Townsend most cordially co-operated; and, by his will, dated July 31, 1802, bequeathed 4000l. to the Society, to which, upon a tutor being engaged to carry the above plan into execution, he added, by his codicil, dated December 14 following, the sum of 6000l.; both which sums have been recently paid by his executors.

In the midst of his affluence, Mr. Townsend has frequently acknowledged, that additional riches brought an increasing burden; and, with many tears, complained of his state of mind, compared with former experiences. Scarcely had the good man been in possession of his fortune two years, before he began to feel the time of his departure was at hand.

On Tuesday the 28th of December, after eating a hearty dinner, he was suddenly seized, and said to his house-keeper, "I feel as if I was going to die." From this time until Friday evening, he continued much indisposed; and then his disorder assumed so serious an aspect, as to leave no hopes of his recovery. During a few intervals of ease, he would speak to his friend Mr. Eyre, in short and suitable sentences upon spiritual subjects; and on Sunday the 2d of January, he died much lamented by his Christian acquaintances, and a multitude of poor objects who had long reaped the harvest of his bounty.

On the 16th of January, Mr. Eyre preached his funeral sermon from Rev. xiv. 13. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." By his will he also bequeathed to the Gloucester Infirmary, 500l. — to the Stroud Dispensary, 200l. — to the Marine Society, 500l. — to the Philanthropic Society, 200l. — to the Society for the Relief of Blind Persons, 500l. — to the Deaf and Dumb Society, 500l. — to the Benevolent Society, held at Homerton Chapel, 50l. — to the Treasurer of this Magazine, for the Relief of Poor Widows of Gospel Ministers, 100l. — to the Schools at Homerton Chapel, 400l.

In the conversion of this good man, we would, first, gratefully acknowledge the advantage of an Evangelical Ministry, whilst we would point out, for imitation, the conduct of his good brother, who first invited him to hear the gospel. Let parents thus lead their children, and masters their servants,

Let those young persons who have happily been brought from "the broad road which leadeth to destruction," into "the ways of pleasantness, and the paths of peace," labour to introduce their former associates to the house of God; and then, perhaps, they may become the instruments of their salvation.

2. Let us observe how the gospel operated on Mr. Townsend, in love to God, and benevolence to man; especially inducing him, when he possessed but one talent, to lay it out well. In him the poet's description was verified: —

> "Stillest streams oft water fairest meadows;
> And birds that flutter least,
> Are longest on the wing."

Instead of the empty, fruitless noise of many professors of religion, Mr. Townsend silently sowed in secret, what will be reaped openly, at the end of the world.

3. How frequently one talent, well improved in praise of the Redeemer, makes a man ruler over many more. "Them that honour me, I will honour." He who lends to the Lord, is frequently repaid with compound interest.

4. How much more blest are the reflections of a good man, who, from evangelical motives, has been enabled to use his property in benefiting the bodies and souls of his fellow creatures, than the reflection of those who have laboured to acquire immense property, to leave it to others who will, perhaps, waste it faster than it was obtained! Much wiser would it be in many parents to leave to their children portions sufficient to stimulate their industry and keep them usefully employed, than such large masses of property, as make application needless, and frequently leads the unhappy possessors to vice, profligacy, disease, and premature death! We could point out families, at this day, of the highest respectability in the religious world, whose pious fathers expended more money in the cause of genuine benevolence, than they left to their children; yet these children have been rising in the world, whilst the immense fortunes of other families, not so minded, have melted away. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth, shall be watered also himself." Brethren, the time is short; it remaineth, that they that buy, be as though they possessed not; and they that use the world, as not abusing it; for the fashion of this world passeth away. Blessed is that servant who is found occupying at the coming of his Lord.

A MISSION TO BENGAL RECOMMENDED.

THE geographical situation of the land selected by God for the residence of his peculiar people, and for the incarnation, sufferings, death, and resurrection of the Messiah, illustrates the divine wisdom, and deserves our serious attention, particularly as it may afford us useful instruction for the conduct of missions.

The Scriptures lead us to conceive the following objects to have been principally intended by the dispensation which separated the Israelites from the rest of mankind:—1st, That during the long period of darkness, when the Gentiles were "concluded in unbelief," the worship of God might not be totally extinguished in the world, but be preserved among Israel, his peculiar people. 2d, That, even during this dark period, some rays of the knowledge of God might be communicated to the surrounding nations, who should hear of his great name, and of his strong hand, and of his stretched-out arm. 3d, That an expectation of the Messiah, as the desire of all nations, might gradually be diffused among the Gentiles, and pave the way for the successful preaching of his glorious gospel. 4th and last, That, after the ascension of Christ, his apostles and elect people among the Jews might publish the gospel among all nations, beginning at Jerusalem. Even the future and last restoration of the Jews to their own land, and their conversion to Christ, will not be beneficial to themselves only. The prophecies of Ezekiel, Joel, and Zechariah, and the eleventh chapter of St. Paul's epistle to the Romans, lead us to expect, that the return of the Jews, and their conversion and victory over their enemies, will be accompanied with such signal displays of the power and grace of God, as to be instrumental in gathering the fulness of the Gentiles into the church: "And I will set my glory among the Heathen, and all the Heathen shall see my judgment that I have executed, and my hand that I have laid upon them: so the house of Israel shall know that I am the Lord their God, from that day and forward; and the Heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; "so fell they all by the sword."

For effecting the above purposes, what spot could have been so well selected for the residence of the children of Israel as Canaan? It adjoined to, and had an immediate communication with the empires of Assyria, Babylon, and Persia; with the rich kingdom of Egypt, and Tyre, the mart of the world. Through the gulphs of Arabia and Persia, Palestine has a ready intercourse with India, China, and the eastern coast of Africa:

its shores being washed by the Mediterranean, the inhabitants of Canaan have an easy access to the coasts of Asia Minor, the southern and eastern parts of Europe, the northern coasts of Africa; and, through the Straits of Gibralter, they may visit all those countries whose shores are washed by the Atlantic ocean. Such, in short, is the situation of Judea, that were the plan of an universal monarchy ever realized, this country, which infidel writers have affected so much to despise, would present itself to the eye of an enlightened prince, as being, in every point of view, the most proper seat of empire, whether for the purposes of government, intelligence, or commerce.

If we inspect a map of the globe with the eyes of Christian philanthropy, we shall find that there is a vast and populous tract of it which extends from the Euphrates to the Sea of Japan; and from the southern frontier of Russian Tartary to the Indian Ocean; which comprehends Persia, Hindostan, Japan, China, Thibet, and a great part of Tartary: some of the fairest countries of the globe. Yet these vast regions are almost wholly unenlightened by the gospel-sun. "The nations sit in darkness, and the valley of the shadow of death." They are fast bound in the chains of Satan, and perish for lack of knowledge.

With respect to these countries, the dominions of the British nation in Bengal hold a position nearly as centrical as Judea does to the whole world. If to the divine wisdom Judea seemed the most proper spot for communicating the first rays of that divine light, which is in the fulness of time to arise upon all nations, we, as humble imitators of the wisdom of God, and as workers together with Him, ought to turn our immediate attention to Bengal, as being a station whence the light of Christianity may most easily diffuse itself over the whole continent of Asia.

Were the gospel firmly rooted in Bengal, native Missionaries might penetrate from thence into Pegue and China; into Boutan, Nepaul and Thibet; into the Marratta dominions and the territories of the Shieks, and thence into Punjab, Kabool, Cushmeer and Persia.

The Bengal provinces (exclusive of the late acquisitions of the Company in Oude) are calculated to contain a population of 30,000,000 souls. In this vast harvest, the only persons who now labour are, three Baptist Missionaries at Serampore; and one person sent out by the London Missionary Society!

To Christians, it is surely superfluous to point out the deep need which the natives of the Company's provinces have of the gospel. All who have had personal experience of the Hindostan character, know the natives of India to be sunk in the deepest depravity, and their intercourse with Europeans, with the knowledge which is thereby communicated to them, have a natural tendency to increase, instead of correcting their wicked-

ness, in as far as all history proves, that the increase of knowledge, unless accompanied by an increase of grace, renders men worse, instead of better. And though the British governments in India have introduced many beneficial regulations, for the better administration of justice within their territories; though they be actuated by such principles of justice and moderation as reflect high honour upon the British character, so that our Indian territories are probably better governed than any country in Asia, — yet, good laws without good morals, must prove nearly ineffectual to the communication, even of temporal happiness; and nothing but the gospel of our Saviour Jesus Christ can change the moral disposition of man, and raise him from the death of sin unto the life of righteousness.

The success which has lately attended the Baptist Missionaries in Bengal, is a great encouragement to further exertions in that quarter. It proves that the obstacle to the conversion of the natives, arising from attachment to *cast*, is by no means so great as was originally imagined. It appears likewise, that God is opening a door for the propagation of his gospel in Bengal, in a wonderful and unexpected manner.

The foundation of a college at Fort William by the Marquis Wellesley, is another circumstance which is favourable to missionary exertions. In consequence of this establishment, many books have been published to facilitate the study of the languages; and more are in the press: — and I perhaps do not exaggerate the matter, when I aver that a missionary who shall now proceed to Bengal, may, in six months, make as great progress in the languages as he might have done some years ago in double the time.

Enough has, I hope, been said to prove, not only that a mission to Bengal is highly desirable, but that no effort should be left untried, in order to the accomplishment of it. Above all, we ought to strive with the Lord in all prayer and supplication, and give him no rest till he remove the obstacles which oppose themselves to the spread of the gospel in Hindostan; — whether these obstacles arise from the want of zeal, faith, and holy perseverance of the professing people of God in this country, or from other causes. — I shall now suppose all obstacles removed, and proceed to offer some remarks upon the plan and conduct of a Bengal Mission.

It would, I conceive, be very unadvisable to send out a large body of missionaries in the first instance, as was done in the mission to Otaheite. Some solid objections offer themselves to such a step.

Where many labourers are sent out at one time, that strict and minute scrutiny into the character and views of each individual, which is so necessary to the success of all missions, cannot take place; and it were surely superfluous to point out what a handle to opposers and blasphemers the ill conduct

of only one missionary might afford, and what incalculable mischief it might produce!

The number of missionaries first sent out, should not, therefore, exceed four or five; some of whom ought, I conceive, to be married men.

Missionaries who go to a climate like that of Bengal, ought not to be far advanced in life. Men of sound constitutions, who are rather of a spare habit of body, are the best calculated for this service.

The first missionaries sent to Bengal, ought to be fixed in Calcutta, if possible: but if unsurmountable obstacles should oppose themselves to this, they might reside at Chinsurah, a Dutch settlement on the banks of the Hoogly, a few miles distant from Calcutta; in which case one or two of the missionaries should be natives of Holland, that they might be useful to their own countrymen at Chinsurah.

If, however, the missionaries who may be sent from this country, be permitted to settle in Calcutta, a second mission might, with good effect, be sent to Chinsurah by the Dutch societies. This plan of a double mission is free from the objections which lie to the embarkation of a considerable number of labourers at one time, and for the same place.

When a Bengal mission was in agitation, some years ago, it was proposed that the missionaries should settle at Patna or Benares. This was injudicious; for, not to say that the East India Company is peculiarly inimical to the settlement of Europeans in the interior of their Indian territories, it is certain that the natives of the internal parts of Bengal are more firmly attached to their superstitions and prejudices of *cast*, than the inabitants of Calcutta and its vicinity. The last are consequently better prepared for the reception of the gospel.

Calcutta, besides its Hindoo and Mussulman inhabitants, contains many native Portugueze, and not a few Armenians; amongst whom, it is presumed, a door might be opened for preaching the gospel. Being the metropolis of the British empire in India, and the emporium of its commerce, it is visited by strangers from every part of Hindostan, and even from Persia and Arabia. Though it be blessed with two evangelical ministers of the establishment, yet it is to be feared that it contains a multitude of Europeans who never enter a place of worship, and who need religious instruction no less than the natives.

Missionaries who intend to labour amongst the Hindoos of the province of Bengal, should attain a knowledge of the Shanscrit and Bengallee tongues. To those who would preach to the Mussulmans, particularly those of the higher class, a knowledge of the Arabian, Persian, and Hindostany languages is requisite. As one individual cannot attain a competent knowledge of so many languages, it seems desirable, in

order to the formation of a complete mission in India, that while the majority of the missionaries turn their attention to the Hindoos, one at least, or two of their number, should study the three languages last mentioned, and attain a complete knowledge of the Koran, and the various religious dissentions and opinions which have obtained amongst the followers of Mahommed. By these means, the missionaries will be able effectually to combat and expose the errors, of every description, of the natives of Hindostan.

Respecting the qualifications of the missionaries, I have only to say, that, to burning zeal for the glory of God, and the conversion of souls to Christ, they should add good natural parts, and considerable attainments in general knowledge. Placed in so conspicuous a station, it is important that missionaries should have the most decided superiority over the most learned natives; and that the joint weight of their characters and knowledge should put to silence the cavils of infidels and gainsayers among their own countrymen in the East. Let the men then who may be selected for this important and honourable service, be of established character; burning and shining lights in the churches of Christ.

The writer of this paper laments that, wanting the pen of a ready writer, he is unable to do greater justice to such a subject, and thus to rouse the compassionate feelings of Christians for the deplorable state of 30,000,000 of his fellow-creatures. He therefore intreats all the servants of God, into whose hands these observations may fall, to make up for his incapacity by the fervency of their prayers. Let the Christian reader enter into his closet, and earnestly pray to the Father of Lights, that he will be pleased to stir up the minds of his servants in this country, to exert themselves with prudence and zeal in this blessed cause. If such prayers be offered up in faith, they shall not, they cannot be in vain; they may be the means of saving much people. TALIB.

ON SPIRITUAL GIFTS.

[An Extract from Dr. Owen.]

Sir, *To the Editor.*

As I was much pleased with the insertion of the extract from Mr. Howe, in your Number for September, I am induced to hope others may be so with the following extract from the eminently great and pious Dr. Owen; which seems equally suited to the present times of the Church.

Yours, &c. J. B.

SPEAKING of Spiritual Gifts, he says, "Thus it ever was, and ever will be in the church of God, that some have better

gifts than others. As the whole church is hence to learn to acquiesce in the sovereignty of "the Spirit of God, who divideth to every man severally as he willeth," so those who have received these better gifts, either in their special nature, or degrees of usefulness, have some duties singularly incumbent on them, whose discharge will be required at their hands; such as,

1. To walk humbly, with a constant care that a sense of their gifts and abilities do not, in their minds, puff them up; fill them with conceits of themselves, as though they were somewhat, and so make them exalt themselves above their brethren. Indeed, it is a very hard and difficult matter for men totally to suppress those insinuations of a good conceit of themselves, and preferring themselves above others, which gifts singular in their use and kind will suggest. Neither will it be effected without a constant exercise of grace. For this cause the apostle would not have a novice called to the ministry, or public exercise of Scripture gifts, "lest he be puffed up with pride, and fall into the condemnation of the Devil." Afflictions and temptations are, for the most part, a needful balance for eminent gifts; and if we reckon aright, those of us whose gifts are inferior to other men, provided we use and improve what we have received to the best advantage, we have no reason to envy those whose gifts outshine ours; for if they are gracious, they have work enough cut out for them, to keep them watchful over themselves unto humility; where yet it is to be feared that things do not always so well succeed; but that, by sinful surprisals and self-elating imaginations, there is work made for repentance and trouble. Yea, he who is eminently gifted, if he be not in proportion eminently humble, hath but an unquiet life within doors: and if such a person be not truly gracious, he is in the ready way "to fall into the condemnation of the Devil." Such a person is a prey to every temptation, and will also seduce himself into all evil.

2. As it is required of such persons to be humble, so also in an especial manner, to be thankful. The things whereof they are partakers are gifts; and not to be thankful for gifts, is the most gross ingratitude.

3. A fruitfulness proportionable unto the excellency of their gifts, is expected of persons thus eminently endowed.

He who had received five talents, was not only obliged to trade with them, but to get five talents more. The increase of one or two talents, would not have answered his obligations: To whom much is given, not somewhat, but much is required. The hiding of many talents is a sin, whereof there is no mention in the scripture: it is a sin that hath an enormity in it not to be supposed; and those who may be concerned in it, ought to tremble with the apprehension of their danger. Our Lord is coming, and alas! there is none of us who have traded with

his talent as we ought to have done. We hope that, in his infinite mercy and compassion, he will spare and pardon, and accept of that little which we have laboured after in sincerity; but, in the mean time, we ought always to consider, that labour and fruitfulness ought to be proportioned to what we have received."

BIBLICAL CRITICISM.

And when the king came in to see the guests, &c.—Matt. xxii. 11.

The Persians, "in circumstances of grief or joy, visit each other with great attention; which is a tribute of duty always expected from persons of inferior condition, especially if they are dependant. The guests are ushered into a large room, and served with coffee and tobacco. After some time, the master of the house enters; and his visitors, rising to receive him, continue standing till he has passed through the whole company and paid his respects to each: he then takes his seat, and, by signs, permits them to be also seated *." In the parable now referred to, the circumstances of which may be reasonably supposed conformable to existing customs, it is evidently implied, That the guests were collected together previous to the appearance of the king, who came in to see the guests. So also in Luke xiv. 10, in a similar parable, it is said, "When thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher." This unquestionably confirms the application of the Persian ceremony to the parable first cited. It may just be further observed, that in the last-mentioned passage, it seems as if it had been the prevailing practice of the master of the house "to pass through the guests, and pay his respects to each of them," as was certainly the case in Persia.

* Goldsmith's Geography, page 216.

To the Editor.

Sir,

In reading the prophecy of Jeremiah, I have found considerable darkness upon the face of that expression, "O Lord, thou hast deceived me, and I was deceived *." It certainly cannot be intended to convey an idea that there is deceit (in the present acceptation of the word) in God; for, as to God, "his ways are perfect, and there is no unrighteousness in him:" and yet, when I consider, the industry of the enemy of souls

* Jeremiah xx. 7.

of infidel men, and of the depravity of my own heart in wresting aside Scripture, and so preventing the right ways of the Lord, I found it necessary to seek for light upon the passage.

Mr. Parkhurst gives the following significations to the word, there rendered, *to deceive*. "To draw aside, or withdraw; — to entice, or seduce, to evil; — to entice, or persuade, to good." Several foreign translations which I met with, use the latter idea; and the excellent Martin, of Utrecht, reads the passage thus: — "O Lord, thou hast attracted me, and I was attracted;" then comments upon it in these words: — "It is the power of grace which alone attracts souls to God. Jeremiah here particularly alludes to the power of that call, by which he was, as it were, attracted and drawn to the work of the ministry, which he exercised amidst so many difficulties and contradictions †."

If, Sir, you deem the above calculated to give that satisfaction to others, which it has to my mind, your insertion of it will oblige

H. T.

† Jeremiah i. 6.

THE DANGER OF INFIDELITY.

The tendency of any doctrine goes far towards proving whether it be of God or not. The Lord is a God of holiness, and cannot encourage wickedness; the Bible is a holy book, and the salvation it proposes is a holy salvation; all its doctrines tend to lay restraint on the passions of men. The doctrine of Universal Salvation tends to take off those restraints, and to open the flood-gates of iniquity: it therefore proves itself not of God.

I was acquainted with a person, who died a few years since, who in health disbelieved the divinity of Christ, and believed that all men will be saved. I had frequent disputes with him on this subject. I told him, that though he might be satisfied with his scheme in health, it would fail him in the near view of death. He had a few months before been very sick; I reminded him of his sickness, and asked him, Whether he was then satisfied with his principles, and was willing to die by them? He said he was not; but was much distressed in his mind, lest they should not prove true; but that now he was well confirmed in his sentiments, and was willing to die by them. I told him, it was altogether probable he would change his mind when he came to look death in the face; and that as he had made one trial, and found no comfort in the principles he had embraced, he would act a wise part to renounce them, and endeavour to fix his hopes on a more firm basis. He still

persisted in his error. Soon after this, he was visited with sickness; during which time I frequently visited him: but his confidence was shaken. As his disease increased, his fears were more alarmed. He now did not find that evidence in support of his doctrine which he thought he did before. He frequently asked, with earnest solicitude, "What can I do? I must relinquish the hope of all mankind being saved; and as I have never become holy, but depended on being saved in my sins, I can have no hope in the mercy of God. As for Jesus Christ, I know him not, and cannot believe his divinity;—I therefore cannot embrace him as God-man Mediator. I can only hope in God's mercy, without regard to an atonement."—He was told that God displayed his mercy in saving sinners only through Jesus Christ, as the great atoning sacrifice; and that, out of Christ, he was a consuming fire. He then said he could have no hope. "But, O!" said he, "whither shall I fly, or what can I do?" He was indeed a most pitiable object.—His eyes seemed to roll in anguish, terror took hold upon him, the view of a holy God filled him with distress; he kept calling on all about him for help; his strength failed him, but his fears became greater and greater, without any sensible alteration, till he expired. I shall only add, it is a miserable scheme of doctrine which encourages a sinful life, and will yield no rational comfort in the solemn hour of death.

SCRIPTURE ANTIDOTE FOR POPULAR FEARS.

Sir, *To the Editor.*

Conversing this evening with a few female friends, upon the subject of the expected Invasion, I found my companions (most of whom, I hope, are partakers of the grace of God) almost weighed down under the pressure of their fears; and anxiously enquiring, if the French should come, whither, ah whither! must we fly?—Upon my return home, the topic still dwelling upon my mind, I sat down with my Bible in my hand, and turned to Prov. xviii. 10, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." As the reflections suggested to my mind from this passage contributed greatly to the peace of my own bosom, I am not without hopes that, if you should deem them worthy of a place in your Miscellany, they may have a similar effect upon some of my sisters in the gospel.

Sandwich. Yours, &c. E. T.

That the name of the Lord, in this place, signifies his Attributes, is, and I believe, generally acknowledged: that the righteous persons described, are not those who are naturally or inherently righteous (where, alas! are such to be found?) but rather those who are clothed with the imputed righteousness

of Christ, and sanctified, in part at least, by his Spirit, is a truth, which none who know the joyful sound of the gospel, and are acquainted with themselves, will, I am persuaded, deny: and, surely, if these characters are ever called upon to meditate upon such a text as this, and take the comfort it offers them, it is in a moment of danger and apprehension like the present. And what comfort does it not offer? To what fear is it not a sovereign antidote? "The French," cries one, "will certainly come?" 'The French,' re-echoes another, 'will assuredly make an attempt, at least! I verily believe they intend it.' Come then, my Christian friends, let us flee unto our God;—let us get away into our high tower, and then let them employ all their battering engines. They shall never annoy us, for the place of our defence is the Munition of Rocks! "Ah! but," say some, "however you may treat the subject, there is great cause to be cast down and dismayed!" Why so? "The enemy is mighty!" True; but Jehovah is almighty: he doth as he pleaseth in the armies of Heaven, and among the inhabitants of the earth: and before him all the armies of France, all the armies of the world, are but as a company of grasshoppers! "But they are very numerous!" Admitted; but the chariots of God are twenty thousands, even thousands of angels; and he who, when upon earth, could have called twelve legions of angels to his own assistance, can be in no want of instruments to send to ours. If, therefore, we are the people of God, more are they that are with us, than those that are with them. "But the French Consul seems to have an inveterate enmity against the English nation; and is determined, if possible, to overthrow it!" I believe he is; but if God be for us, who can, (successfully) be against us? "But the sins of our nation cry aloud for vengeance!" True, my brother, my sister, they do,—and so did yours and mine; and we have nothing to say why judgment should not take place, and we be sent to Hell: yet God spared us, and said unto us, Live; not because we deserved his merciful regard, but because he is "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth:" and for the same reason it is that England has hitherto been a spared, and not a destroyed nation. But Bonaparte appears to have been a scourge, in the hand of God, to punish some countries, and may be appointed so to this! It is possible, it is to be feared; but even then, if we are the Lord's, they that trust in him are as Mount Zion, which cannot be removed, but standeth fast for ever. "Well; but after all, if the French should come, whither must we fly?" The text returns an answer, "The name of the Lord is a strong tower; the righteous runneth into it, and are safe" 'But the soldiers will destroy all our property!' They cannot reach it. If we are Christians, our treasure is in Heaven, where we have "an house not made with hands, an inheritance incorruptible,

undefiled, and that fadeth not away." 'But, perhaps, they will kill us!' Our bodies they may; but our Lord has directed us not to fear those who can only do this; and besides, do we profess to believe that the time and manner of our death is appointed by our Heavenly Father, and shall we dare to cavil at his divine will, if he should employ the sword of an enemy, rather than commission a fever, or an asthma, as his messenger to call us to himself? But, as women especially, we have reason, in such an event, to dread outrages a thousand times worse than death! At this thought, more than any other, my sisters in the Lord, my soul, in common with yours, shudders! yet allow me to say, I firmly believe, that the God whom we serve, will never suffer such dreaded violence to befall those who trust in him; But even, for a moment, let us admit this thought, that the horrid atrocities we have read of in foreign countries should be repeated here, — yet no violence can force the consent of our wills, or sully the purity of our minds.

To conclude: Permit me to suggest, to my female readers in particular, one mean of preparation which, in this time of laudable and general exertion, seems to fall properly within our sphere, and to claim our immediate attention: — it is this: Let us take the word of God in our hands, and retire to our closets; and there, in the sight of an heart-searching God, examine whether we are prepared for death, judgment, and eternity: in other words, whether we are individually interested in the merits and righteousness of a dear Redeemer. If we have reason, on an impartial scrutiny, to fear we are not, O let us not lose a moment! but fly, instantly fly, to the hope set before us in the gospel, as the only city of refuge where we can be safe. But if Conscience, enlightened by the word of God, testifies that we are, let us no longer dishonour our almighty Protector by our desponding fears. If we are his, we may boldly bid defiance to all the hosts of France, and of Hell; for not one who trusted in God was ever confounded.

Am I accused of coldness, or indifference? No, my friends; I love my King,—I bless God,—and I value the British Constitution, for my civil and religious privileges. I love my country with a patriot's warmth; but, above all, I love my God; and would confide in his promises and his tried protection! — Be it our part, as children of the Most High, to use all our own influence, and to call in all the assistance of our great Advocate and Intercessor at a throne of grace, for the preservation and prosperity of our country and our King! and let us take encouragement from the thought, that had there been in Sodom only ten praying characters, that guilty land had been spared: whereas, there are, we doubt not, at this moment, in Britain, vastly more than ten thousand such; and while we do this, let us not forget to rejoice in the Lord, who hath delivered, who doth deliver, and in whom we will cheerfully confide that He will still deliver.

THE SURE FOUNDATION.

Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity.—2 Tim. ii. 19.

These words refer to that well-known metaphor, in which the church of Christ is compared to a building. In allusion to the number of its members, it is frequently represented as a city: in allusion to the sacred services for which it is designed, it is sometimes called a Holy Temple. In both cases, the security of the whole must be considered as depending on the foundation.

The foundation of God is the Lord Jesus Christ. "Other foundations can no man lay than that is laid, which is Jesus Christ†." To him all who are born of God come, "as unto a living stone; disallowed indeed of men, but chosen of God, and precious‡." And they are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the foundation corner-stone§."

The comfortable truth, to which our attention here is chiefly directed, is the stability of this foundation. This truth is stated by the Apostle, for the encouragement of the Christain while surrounded with difficulties, humbled under a sense of his own weakness and corruption, and alarmed by the inconstancy and treachery of false brethren. Referring to all these circumstances, he triumphantly says, "Nevertheless, the foundation of God standeth sure." It is sure, because God hath established it. "Thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that beliveth shall not make haste ‖." It is sure, because Jesus Christ, the Son of the living God, is the substance of it. "He is the rock; his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he"¶. The instability of other foundations displays, by a striking contrast, the unparallelled excellence of the foundation of God. Accordingly, when God declares the establishment of his foundation, he adds his determination to destroy every thing which men may attempt to put in its place. "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place **. "These men who reject the counsel of God against themselves, who refuse to build upon his foundation, and who go about to lay an unwarranted one of their own, may deceive both themselves and

† Eph. xii. 20. ‡ 1 Cor. iii. 11. § 1 Pet. ii. 4. ‖ Deut. xxxii. 4.
¶ Isa. xxviii. 17. ** Jude xii. 13.

others with the appearance, for a time, of eminent righteousness; but in the just judgment of God, they are often left to discover even in this world their real character. They become like the chaff which the wind driveth away. They are clouds without water, carried about of winds; trees whose fruit withereth; without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever *." "Nevertheless, the foundation of God standeth sure; and we have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Amidst all the risings of inward corruption; amidst all the temptations and afflictions which abound in the world around us; in the view of those solemn scenes that are connected with death, judgment, and eternity,—we may remain in a state of tranquillity, and joyfully say, "The Lord liveth; and blessed be my rock: and let the God of my salvation be exalted †." How animating and transporting is such a situation! well may they who are placed in it say with the psalmist, "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heaven. ‡"

As additional encouragement, the foundation of God is said to have this seal, "The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." The seal is the double inscription here mentioned. It is called a seal, because it is supposed to be engraven upon the foundation, like the engraving of a seal. A foundation-stone, with an inscription engraven on it, is both a congruous, and an obvious figure, and is by no means unknown in Scripture. Thus, "And the wall of the city had twelve foundations; and in them (that is, engraven in them) the names of the twelve Apostles and of the Lamb §." But the inscription on the foundation of God may be called a seal, not merely because the figure alludes to the manner in which a seal is engraven, but chiefly because the inscription itself actually answers the purposes of a seal. A seal is used to ratify a deed, and to secure property. It is a pledge to the person to whom the impression of it is given, and a mark by which all may perceive to whom the thing that is sealed belongs. Thus we see men affixing their seal to any deed which they execute by way of covenant, or charter; and affixing their seal, or (which is the same thing) their mark upon their goods, their cattle, and their slaves, that these things may, at all times, and in every place, be known to be theirs; and may never be lost, or confounded with the property of others. The seal which is,

* Psal. xviii. 46. † Psal. lxxxix. 1, 2. ‡ Rev. xxi. 14.
§ John vi. 27.

engraven on the foundation of God, is used for the same important purposes; and is admirably adapted completely to answer them. The engraving of it upon the foundation, is a proof, that the foundation itself belongeth to God—that he hath laid it,—and that he warrants its stability. But the seal refers not to the foundation alone. All who are built upon the foundation are moulded upon the seal, and receive its impression; and this impression is to them a pledge that God owns them as belonging to his foundation, and that he will never suffer them to be separated from it, or to be confounded with the rest of the children of men. These truths are expressly taught in Scripture. Of the foundation it is said, "Him hath God the Father sealed *." Of those who are built upon this foundation, it is said, "Now he which stablished us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts †. Again, "In whom also having believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory ‡".

Such are the purposes to which this seal is applied. Its fitness for answering these purposes, appears from the inscriptions of which it consists. "The first is, The Lord knoweth them that are his:" or, as some render it, "the Lord will make known them that are his." According to this rendering, the Apostle is thought to allude to where the Septuagint has the very words here used by the apostle; and where Moses, speaking to Korah and his company, says, "the Lord will shew who are his." In like manner, the second, "And let every one that nameth the name of Christ depart from iniquity," is thought to be an allusion to the command which Moses gave to the Israelites, "Depart from the tents of these wicked men §." The opposition of the heretical teachers to the apostles, was as real a rebellion against God, as the opposition of Korah and his company to Moses. The apostle accordingly announces, that a visible distinction should be made between the opposite parties and punishment inflicted on the guilty, in the one case as well as in the other; and he warns the faithful, that it was as necessary to their safety that they should depart from the heretical teachers, as it was to the safety of the Israelites that they should depart from the tents of Korah and his company.

That this view of the passage is agreeable to the Apostle's doctrine on the subject, is evident from other parts of his writings. "There must also be heresies among you, that they which are approved may be made manifest among you." Again, after describing false teachers, similar to those whom he

* John vi. 27. † 2 Cor. i. 22, 23. ‡ Eph. i. 13.
§ See Macknight on the place.

had already named to Timothy, he says "from such turn away *."

But whether we attend to the particular allusion in these inscriptions, or consider merely their general import, their fitness for sealing the true servants of God must appear. By the former, the certainty of their salvation is confirmed; for none can be lost whom the Lord knoweth, and will make known to be his. By the latter, they are taught how they must give diligence to make their calling and election "sure; for without holiness, no man shall see the Lord." The former relates to the purpose of God: the latter, to the way in which that purpose is effected. The former is a general security granted to a certain body of men: the latter is a particular evidence, which discovers and ascertains the individuals who belong to that body. The two taken together shew the beautiful connexion between the cause and the effect; between the hidden love of God from eternity, and the consequent display of it in the subjects of his grace. They express, in a concise manner, that glorious chain of connexion which the Apostle speaks of with such rapture, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified."

* Ch. iii. 5.

ONESIMUS.

ANSWER TO A QUERY,

IN OUR MAGAZINE FOR SEPTEMBER, PAGE 390.

Is any serious person (a minister in particular) justifiable in associating with those whose conduct he knows is, on many accounts, extremely reprehensible?

THE above query is of great importance, as it respects not only the conduct of ministers and hearers, but also the discipline of the church of Christ.

As worldly-minded men prefer associating with those whose dispositions are most congenial with their own,—so do heavenly-minded men prefer the company of those whose lives and conversation evince their love to God and man. Hence it may be inferred, that as the tree is known by its fruit, so may a disciple of Christ be generally known by his companions.

It may not, however, be improper to remark, that there is a striking difference between voluntary familiarity, and a ne-

cessary and prudent civility; and that it is not possible for a man in business (were he ever so serious) altogether to avoid intercourse with men of the world, so long as he has a business to attend: and, further, That there is also a great difference between premeditated and accidental transgressions, especially in professors. — The late pious commentator, Mr. Henry, says,* "It is one thing to overtake a fault by contrivance, deliberation, and full resolution in sin; and another thing to be overtaken in a fault by the surprize of temptation." In which latter case, the Apostle Paul, in the same chapter, commands those who are spiritual, to restore such a one in the spirit of meekness; but in the former case, he recommends excommunication, as the most probable mean of reclaiming such deliberate and resolute sinners. Having thus premised, I shall now briefly detail such particulars respecting ministers, hearers, and the church, as will, I trust, be agreeable to all who can say with the Psalmist, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!"

"The office of a minister is so dignified, and of such moment, that he should in all things be a pattern of good works; in doctrine shewing incorruptness, gravity, and sincerity: and when he speaks, he should speak agreeably to the oracles of God †, and not seek to please men; nor should he be deceived with vain words ‡, lest offence should be given, and the ministry thereby blamed ‖.

"Hearers and ministers are alike exhorted to put on the whole armour of God, that they may be able to stand against the wiles of the Devil ¶; to have no fellowship with the unfruitful workers of darkness, but rather reprove them *: not to be entirely indifferent whether men think well or ill of them; but to take care not to set too high a value on the opinions of men †, lest they should be deceived with a lying tongue, and a flattering mouth, which worketh ruin ‖.

"The church is a religious assembly, selected and called out of the world by the doctrine of the Gospel, to worship the true God in Christ, according to his word *; and the respective members of the church, are called Brothers or Brethren. If any man called a brother, professing Christianity, be a *fornicator*, or *covetous*, or an *idolater*, or a *railer*, or a *drunkard*, or an *extortioner*,—with such a one, the brethren are commanded not to keep company, nor to eat; but to put him away from them ‖. Again: "As members of the church, bound by the laws and rules of Christianity, they who are of the above description, are not only liable to the judgment of God, but also to the censures of their fellow-

* Gal. vi. † Tit. ii. 7.—Tit. ii. 10. ‡ Eph. v. 6.
‖ 2 Cor vi. 5. ¶ Eph. vi. 2. * Eph. v. 2. † 1 Cor. iv.
‖ Pro. xxvi. 28. * 1 Cor. i. 2. ‖ 1 Cor. v. 11. 13.

members; and every Christian is bound to judge them unfit for communion and familiar converse: that they are to be punished by having this mark of disgrace put upon them, that they may be ashamed, and, if possible, thereby reclaimed: and the more, because the sins of such much more dishonour God, than the sins of the openly wicked and profane. Hence the church is obliged to clear herself from all confederacy with them, or connivance at them; and to bear testimony against their wicked practices, by casting them out of their fellowship, and avoiding their conversation." HENRY.

To conclude, If any member of the church of Christ, whether minister or hearer, have been familiar with deceivers, railers, extortioners, &c. after reading this plain and scriptural reply, continue to associate, as usual, with such characters (how great soever their profession) it will not be uncharitable to infer, that he either considers the Word of God of no importance, or that he is inconsistent in his profession; consequently unworthy the company of any professor, whose conduct bears testimony of a becoming and religious life.

Scarborough. J. H.

A REPLY TO A CONSTANT READER.

To the Editor.

Dear Sir,

In answer to a query proposed by a "Constant Reader," in your last Magazine, respecting the "conduct which a Christian ought to pursue when called in the path of duty into a mixed company, where, immediately after partaking of the bounties of Providence, it is directly followed by an immodest or improper toast," — I would beg leave to offer the following remarks.

Yours, H. D.

FIRST, The Christian should be decidedly of opinion, that he is called in a "path of duty," and not of choice, when he associates with a company of this description. I am well aware that religious characters, in the course of their lawful avocations, are so connected with men of opposite sentiments, as to be under a kind of necessity of being present in their public assemblies; yet, when this is unavoidably the case, the Christian will aim to dignify the character he sustains, by a consistency of conduct, in testifying, either directly or indirectly, against every thing that is subversive of its pure and salutary tendency.

But the question returns. What should be the line of conduct respecting the case in point? How is he to manifest

his disapprobation of a custom, alas! too prevalent, in giving immoral toasts, after partaking of the bounties of Providence? I readily acknowledge that I feel some kind of difficulty in attempting to prescribe the most effectual means; for, in my humble opinion, there is nothing that requires so much delicacy and discretion as the proper mode of administering a reproof, so as not to defeat the end of the reprover; for if unseasonably attempted, it not unfrequently irritates, rather than reforms.

But still, something ought to be done. Suppose the Christian, in the case alluded to, disgusted with the immorality, not to say indecency of the chairman, who disseminates impurity through the company over which he presides, evacuates his seat, on such toasts being given, tacitly evidencing thereby his total abhorrence of such proceedings; and, as it would, perhaps, be indiscreet to make a verbal appeal to the president, who so ignobly, though fashionably, adapts himself to the corrupt custom of the times; let him convey his thoughts on the subject to him privately, by a few lines written in a spirit of moderation and calmness, reminding him, in the language of a poet of our own, that

> "Immodest words admit of no defence;
> "For want of decency is want of sense."

Would not this be as likely a method as any to convince him of the immoral tendency of the custom, though sanctioned by the too prevalent habit of a degenerate age? And whether it has the desired effect or not, the Christian will have the satisfaction to reflect, that though he is in the world, and has to do with men of the world, yet, he is not of it, but wishes to testify against its corrupt maxims, in the various departments wherein he is called to move.

Piccadilly. H. D.

ANECDOTE.

LAMENTABLE IGNORANCE OF DIVINE THINGS.

A GENTLEMAN of my acquaintance, visiting in a family, heard a wretched Sermon from a text in St. Matthew: a relation, who was with him, and on whom he had endeavoured to impress a sense of the difference between those who did, and those who did not, preach the pure gospel, observed to him, as they came out, "Well, I hope you will not say this was not a Gospel-Sermon, when the text was out of St. Matthew; and when I heard your minister, he took his text from Judges." — Such is the astonishing ignorance of some persons in Divine things! T. H.

REFLECTIONS ON PSALM CXXXI.

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely, I have behaved and quieted myself as a weaned child that is weaned of his mother; my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and for ever!

DAVID here speaks like a modest humble Christian. His sentiments are those of a man who had experienced many trials, and who had found the benefit of them: and, under Divine influence, a believer, like David, can address himself to the Lord concerning the exercises of his mind.

"Lord, my heart is not haughty, nor mine eyes lofty." — Humility is truly desirable; but, perhaps, some unexpected powerful blow must be given to Pride, before such a truth is felt. If the heart be humble, we see what good effects follow. Hence David adds, "Nor mine eyes lofty." He did not overlook his situation, nor seek greater things for himself: he did not disdain his equals in piety or wisdom, nor did he oppress his dependants. Just so the humble Christian will act, tho' his outward situation might tempt him to look above his fellow-disciples. A lofty eye betrays a proud heart, which is an object of his abhorrence.

We may remark the self-denial of the Psalmist: "Neither do I exercise myself in great matters, or in things too high for me." He felt it best for him not to be wise above what was written; not to exercise himself in things too profound, too wonderful for him to unravel. So the Christian satisfies himself with what God has revealed, knowing that "secret things belong to him."—"Or, in things too high for me," says the Psalmist; *i. e.* in things too high for my reason to comprehend, — too high for my imagination to attain in the present state. Those who are low in their own eyes, will never be soaring in the clouds of mystery, — never aspire after things too high for them. What a lovely spirit is this, if it be contrasted with many shallow spirits of the present day, who are troubling the church with perpetual ranting on eternal purposes, eternal decrees, &c. — O that they had the modesty and humility to sit at the feet of the man after God's own heart! He would teach them not to *rise*, but to *fall*; — to fall in their own conceits.

"Surely, I have behaved and quieted myself as a child that is weaned of his mother." David spoke with certainty. He knew the circumstances: — he felt the influences that had induced this child-like spirit. Under crosses and afflictions, he heard a voice from above saluting his ears in soothing accents,

"Be still, and know that I am God." This composed him, — this dispersed the gloom, — this afforded him satisfaction. A child is weaned when the parent sees it necessary, — when it would be no longer good for the child to receive its maternal nutriment. And does not the Lord see the fittest time when to wean us from the creatures and the world? — Again: A weaned child is still dependant; and so is the believer. A weaned child receives more solid, more nourishing food than it had before: it is made more hearty by the substitute of many articles, in lieu of the one it has lost. So the Lord, by providing for his people more substantial blessings, makes them more *hearty* in his cause, and more prosperous in his ways. David repeats the sentiment, "My soul is even as a weaned child." He felt contented in being denied his former enjoyments. We often see weaned children; and, after a season, they appear contented and cheerful. Let the sight of them teach us resignation; but let us remark the seasons when such a temper is most proper to be exercised, *viz.* under bereaving providences, — under worldly crosses, — and under afflictive dispensations.

If bereaving providences answer God's design, upheld by his power and love, a believer will say, "It is the Lord; let him do what seemeth him good. The Lord gave, and the Lord taketh away, — blessed be the name of the Lord!" There are many widows in Israel, and many widows of ministers at the present period. You are objects of my tenderest sympathy. Let me recommend this Psalm to your frequent meditaton: — Remember, that "thy Maker is thy husband; and thy Redeemer the Holy One of Israel*;" and in him "the fatherless find mercy †."

This child-like spirit should discover itself under worldly crosses. Here the Christian will say, It is my duty, my happiness, my honour, to take up my cross and follow my Redeemer: if he cross me in one thing, it is only to gratify me in another; besides, "Shall I receive good at the hand of the Lord, and not evil?" — When afflictive dispensations abound, a child of God may say, "It is my Father who afflicts me; and he does it not willingly. I have provoked him to take the rod, and yet he chastises me with the gentle hand of the most affectionate father. Like a child, I am unable to guide myself: guide me, O Lord, with thy counsel! Unable to feed myself, feed me with food convenient for me: and, Oh may this affliction yield the peaceable fruits of righteousness!"

The Psalmist makes a pleasing inference from his own experience: "Let Israel hope in the Lord." When we are benefitted by trials, we can direct others, like David, to the same overflowing source of consolation. We may hope in the Lord as

* Isaiah liv. 5. † Hos. iv. 3.

a friend, a portion, and father;—hope in him whose goodness is inexhaustible, and whose love is everlasting.—David concludes the Psalm with admirable energy: "From henceforth and for ever." Not that hope is an everlasting grace; but let all God's Israel, from this time forward, make the Lord their hope; and have all their expectations immediately and for ever derived from him. May the reader be enabled to say, with Jeremiah, "The Lord is my portion, saith my soul, therefore will I hope in him!" PUER ORBIS.

ORIGINAL LETTER
FROM THE LATE REV. ROBERT ROBINSON TO THE LATE REV. G. WHITEFIELD.

My Dear and Honoured Father,

THE perusal of your kind and affectionate letter has been matter of great encouragement to me. I often experience what Moses tells us that the Israelites did: "The soul of the people was much discouraged, because of the way." O, Sir! the sight of the wilderness often frightens me; but these precious words support me,—"Thy shoes shall be iron and brass; and as is thy day, so shall thy strength be." You ask, Sir, Why I did not make myself known to you in London? The plain truth is this, I had an abiding sense of my own unworthiness upon my mind, and thought your conversation too great an honour for me to enjoy.

The motives that induced me to leave London, was partly at the desire of my relations, to see them; and partly for my own health's sake (for I enjoy my health better in the country than in London) More than that, though my London friends told me, God had a work for me to do in his vineyard, yet my fear of running before I was sent, made me determine,—Let God send by whom he would, I would not go. Could I help it?

Therefore, my intent was to settle in the farming business in the country. But there I found many souls awakened, who had the word preached but now and then. We met of evenings to sing and pray, and speak our experience. They often solicited me to speak among them, as did some neighbouring Dissenting Ministers. I long refused; till they wrung their hands, and wept bitterly; and told me, they were starving for the word; and God had committed to me the mystery of the gospel; and I sinned in hiding it. With many doubts and fears, at last I agreed; and must not say "The Lord was a barren wilderness to me." People from neighbouring towns coming to hear me, I was invited higher up the country; till some of Mr. Wheatley's friends informed him of me, when he sent his clerk into the country to me, intreating me to come to

Norwich; which I did: and the particulars of my conduct here, I suppose, Sir, you have heard. According to the present appearance of things, I apprehend I shall be fixed here; but I desire to eye the Lord's hand, and never to step but when I see the Lord going before me.

As to the prospect of a growing people, sometimes I think it bids fair for it; — sometimes I think otherwise. We have near forty members of the church I preach to, and many more are desirous of being received. O that they may be such as shall be saved! We have, on a Lord's Day, several hundreds of hearers; who seem very serious, and enquiring the way to Zion. On the week-days, we have abundance of people to hear; and I hope, the Lord does not let his word return void! The days I do not preach in Norwich, the country-people frequently send for me; and multitudes come to hear, so that the preaching-houses will not hold them. However, I can go unto the commons; and, blessed be God, there is room there; and what is best of all, there is room enough to spare in my Master's house. By that time I have preached in public, visited, exhorted, and prayed with the people in private, and laboured to discharge the duties of a Pastor to his people, and have kept a little time to enjoy my God in my closet, I find my day is gone;—but it is an honour to be busy for Christ. O that my soul may be found living and dying in it!

My dear Sir, I rejoice in your prosperity in the gospel. O that your latter end may greatly increase! Go where I will, I find some of your spiritual children: some awakened by hearing you, some by reading your sermons; and all of us pray for your prosperity. Dear Sir, go on preaching; and, with the help of God, we will go on praying for you; and who knows what a prayer-hearing God may do? — I am really ashamed of my long letter; but, methinks, I am now opening my heart to a tender father, who, I trust, will excuse my infirmities.

I remain, dear Sir,
your affectionate Son and Servant in Christ,
Norwich. ROBERT ROBINSON.

THE CONTROL OF GOD
OVER THE SPIRITS OF MEN.

Is Saul also among the Prophets? — 1 Sam. xix. 24.

THE reflection of good Bishop Hall on this passage, is, "Who can be afraid of malice, that knows what hooks God has in the nostrils of men and devils! what charms he hath for the most serpentine hearts!" — The case was this: David, pursued by the cruel envy and furious malice of Saul, flies for refuge to the school of the prophets, at Naioth

where Samuel presided. Instead of recourse to arms, he seeks the advice and prayers of that man of God, who had assured him of the throne of Israel. Here the blood-hounds of Saul pursue and find him; but, behold the power of God! they are turned into lambs; for "when the messengers of Saul saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied." Surprizing change! It is good to "wait at Wisdom's gates, and watch at the posts of her doors," for there, frequently, "the Lord commands the blessing," even upon those led there by curiosity, yea, by malice. Hardened Saul, unconvinced, unsubdued, sends a second, and a third, set of messengers; the event is the same; they are restrained, and they also unite with the sacred college in sentiments of piety and praise. At length Saul, probably suspicious of the fidelity of his servants, or charging them with weakness and enthusiasm, undertakes the task himself; when, lo! before he reaches the place, he also begins to prophecy; strips off his royal, or military garb, and, prostrate on the ground for a whole day and a whole night, is constrained, by a supernatural ecstacy, to become a prophet too. Well might a proverbial phrase take its rise from this strange event! — *Is Saul also among the Prophets?*

Too often, alas, the proverb is literally verified. Men, carnal and wicked as Saul, thrust themselves into the sacred office; perhaps obtain gifts, popularity, and success: they are changed, but not sanctified. But the use we would make of this striking story is this, — It shews the power of God's Spirit over the spirits of men: let them rage and threaten as much as they please, they are altogether at the Lord's disposal. "Their hearts are in his hand, and he turneth them, as the rivers of water, whithersoever he will." He is at no loss to make the wrath of man to praise him, or to restrain it at his pleasure. Let us apply this to the present state of our threatened country, and let it be an argument for confidence in God. G. B.

ENQUIRY CONCERNING THE SAMARITANS.

THERE is a curious account, in "Lewis's Antiquities of the Hebrew republic," respecting the *modern Samaritans*. He has first given a confession of faith, sent by their high priest Eleazar, in the name of the Synagogue of Sichem, to the great Scaliger, about the year 590*. Mr. Jones, of Tewksbury, intimates, that they sent two letters to Scaliger†: but I would wish principally to excite the attention of the most curious of your readers, to a letter sent from the Samaritans of Sichem, about a century later, to their brethren in England ‡; by which

* Lewis, vol. III. chap. xii. p. 57. † MS. Notæ in Goodwini Mosem & Aaronem. ‡ Lewis has inserted the whole Letter, vol. III. chap. xiii. p. 60—64.

it appears, that a number of Samaritans were then resident, and had a synagogue in London. This letter was sent by the hands of Dr. Huntingdon, who had visited Sichem; and gave the Samaritans an account of their English brethren. The former says, "That R. Huntingdon, an uncircumcised, is arrived here from Europe, and has acquainted us, that you are a great people, composed of men, pure and holy, like ourselves; and that you have sent him to desire of us a Copy of the Law; to whom we would not give credit, till he had written before us some characters of the holy language, in order to assure you that we have the same Mosaic religion that you profess." Never having been able to get any farther information of these English Samaritans, nor to get the sight of Dr. Huntingdon's Letters, I should be much gratified if any of your correspondents can impart any information concerning them.

Are there any particulars concerning a synagogue of Samaritans meeting in London, towards the close of the seventeenth century? when did they come into England? and do any of them yet remain? Or, was it a mere artifice of Dr. Huntingdon, to obtain a copy of the Pentateuch from the Samaritans at Sichem, by intimating to them, that there were a people in England who worshipped the same God; and wished for a copy of their law? I lately began to suspect this may have been the case, though Lewis gives no intimation of the kind.

Dr. Huntingdon was made Bishop of Rapho, in Ireland; but died twelve days after his consecration, in the year 1701. He had been, in earlier life, chaplain at Aleppo, from 1670 to 1681, and travelled through Galilee and Samaria; at which time it was, I suppose, that he visited Sichem, and there obtained a copy of the Samaritan Pentateuch, and two other books, to be conveyed to their brethren in England; from whom they, in return, asked for a copy of the Book of Joshua. — Lampe, in his Commentary on John ‡, refers to Dr. Huntingdon's Letters, as published in 1704; and afterwards mentions the Letter of the Samaritans to their English Brethren ‖.

S. C.

‡ Vol. I. p. 710. ‖ P. 735.

ANECDOTE.

A Person meets another returning, after having heard a popular preacher, and says to him, "Well, I hope you have been highly gratified?" 'Indeed I have;' replied the other. 'I wish I could have prevailed on you to hear him; I am sure you would never have relished any other preacher afterwards.' "Then," returned the wiser Christian, "I am determined I never will hear him; for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with greater eagerness and delight whenever it is delivered.

J. B.

Obituary.

MR. B. STENNETT,

Was born at Torling, in Essex, March 18, 1752. His father was a useful minister in that place; and descended from a family which, for near a century, had honourably supported the ministerial character. His mother likewise was the daughter of a pious minister, at Colchester. Sprung from a family devoted to the service of the sanctuary, we cannot wonder that his parents wished to have trained him up for the same work; but the death of his worthy parent, who left a widow and three young children to lament his loss, frustrated this design. His son Benjamin was then only nine years old; but in the year 1762, Dr. Stennett and his sisters brought him to London, and put him to business.

Like most Christians who have been favoured with a religious education, he was the subject of early convictions. He was often, when quite a child, affected much under the word; but he soon relapsed into a state of indifference, and left a convincing proof that the word had as yet found no place in him. In his twenty-fourth year, intending a Sabbath-Day's pleasure, he hired a horse to go to Enfield: the horse was very spirited; but went well till he got to Tottenham, when he ran up to a carriage with such violence, that his rider was very near having his leg broke. However, he threw it off the saddle, and stood in the other stirrup. While thus endeavouring to extricate himself, his spur struck the horse, who ran off, and dragged him for some yards with his head to the ground, when providentially his leg got loose. He was taken up much hurt; but a surgeon having dressed the wound, he was at last got to town. During this illness, he says, "My feelings, at the time of the accident, were brought to my recollection. The horse dragged me, — my eyes striking fire: — I was on the brink of eternity. Had my wounds been fatal, I must have perished for ever. All this struck me so forcibly one night in bed, that I wept sorely, and proposed to myself a new way of life. I read the Bible, and prayed constantly every night for a month; but all this was conviction only. I returned again to pleasure and vanity." Thus, as the messages of grace had been neglected, the terrors of an immediate prospect of death were equally unsuccessful: nor was it till some time after he was married that he was brought in earnest to seek the God of his mercies. Of this, he speaks thus: — "In July, 1780, my sister Susanna, came to town to assist my dear wife during her confinement. On the first evening I read a chapter; when she immediately said, 'What, brother, do you neglect prayer?' This much affected me; and I had the most dreadful sight of my lost state. Soon after, a dear friend came; and I opened my mind to her. She told me that the blood of Christ was sufficient to cleanse from all sin; and urged me not to give way to unbelief, to which the Tempter was persuading me. — From that time I endeavoured to take courage, and began to find comfort from the words of peace in the gospel."

Since this period, he appears to have been deeply affected with the mercy of God; and regarded himself as such a miracle of grace, that he felt the utmost humility while taking encouragement from the promises of God. In August he joined the church in Little Wild Street, then under the care of Dr. Stennett. In this church he was a worthy member for near twenty-one years, when some arrangements taking place which did not meet his views, he was dismissed to the church in Dean Street, under the care of the Rev. Mr. Button; where he continued highly respected till his decease.

On Wednesday, April 20, 1803, he had symptoms of a violent bilious complaint; but no immediate danger was apprehended till Monday. —On Tuesday it was too evident to admit of doubt, that a mortification had taken place; and Mrs. Stennett was informed of it. About noon she was enabled to tell him of it. He replied, "It is all well!" 'For you, my dear,' said she, 'it may; but for *me*, ———' He said, "Yes, my dear, for you too; and I trust you will be enabled to say so, and to put your trust in God, who will fulfil his promises. Remember, "thy Maker is thy husband; the Lord of Hosts is his name." Yes; he will be a Father to my children, and a Husband to you!" 'Can you,' said she, 'so easily resign us?' He sweetly answered, "Flesh and blood cannot do it; but I know in whom I have believed. I can leave you in the hands of a faithful God." He enquired, How long it was supposed he should continue? Being told that the apothecary thought twenty-four hours would determine, — he said to Mrs. Stennett, "My dear, do not deceive yourself. My complaint is too near my heart: — I shall not live twelve." He then conversed with the greatest composure; and observed, that the calm he now felt arose from a full persuasion that he was interested in the atonement made by Christ for sinners. In the course of the afternoon, he spoke very affectionately to several friends, often repeating, "He hath loved me, and washed me from my sins in his own blood." He was scarcely silent through the remainder of the day; — and when it was observed to him, That he had not been used to preach, tho' now, at his death, he was become a preacher, — he replied, "My time is short; and I wish to say all I can for God." He looked several times very earnestly at Mrs. Stennett, and said, "Oh, my dear, the last!" She said, 'The Lord will not leave you.' He replied, "It is sometimes a hard struggle; but at even-tide it will be light."— Mr. Button called, conversed and prayed with him; and went away rejoicing on his account: and as he did not expect to see Mr. Button any more, he begged a friend to say that he wished him to improve the event, by preaching from 1 John i. 7, "The blood of Jesus Christ, his Son, cleanseth us from all sin." — In the evening, Mr. Brooksbank came in. Before he went to prayer, Mrs. Stennett asked the deceased, What he should pray for? He looked earnestly at her, and said, "He can ask nothing for me but what I shall be in full possession of very soon; but let him pray, if it would please God, to grant me an easy dismission." Expressing much affection for Mr. Brooksbank, he afterwards requested that he might preach from Acts iv. 12, "Neither is there salvation in any other." — Seeing Mrs. Stennett overwhelmed with grief, he said, "Pray, my love, endeavour to compose your spirits." She exclaimed, 'What a task!' He replied, "I wish it, my dear, for your own sake, and that of the dear children; but if that is not enough, pray do it for my sake! It would give me great pleasure," said he, "to see all my dear children before I die; but that cannot be *. The Lord's will be done!" — He then addressed four of his children who were at home, in the most affectionate and solemn manner. — Mrs. Stennett left the room, while the youngest child was taken to him, a little boy, three years old, of whom he was passionately fond. He expressed a desire to see all the family; and spoke to them, individually, of the pleasures of religion, exhorting them to choose that good part which should never be taken from them.

He continued sensible till about one o'clock on Wednesday; and expired about twenty minutes afterwards, without a struggle or a groan, April 27, 1803, aged fifty-one. In his dying moments, he appears to have been peculiarly favoured. From some expressions, it would seem that he had very

* His eldest son, Mr. S. Stennett, has for some time been in Dublin preaching to the Baptist congregation meeting in Swift's Alley

clear manifestations of heavenly happiness. Once he was heard to whisper, with great earnestness, "I am coming, — I am coming!" — When asked what he meant, — he replied, "I thought I heard a voice, saying, Come up hither." Yet, at the same time, he discovered the most perfect rationality, and knew all who spoke to him as well as in any part of his life.

Though he moved not in any public sphere, yet in private life, his character was marked with a good degree of respectability and usefulness. The strictest integrity was manifested in all his conduct, combined with the greatest generosity. His equanimity of mind in bearing troubles, was truly remarkable; especially as it was connected with that sympathetic benevolence which could weep with those that wept, and rejoice with those that rejoiced.

As a Christian, he was sincere and consistent. His religion was more real than ostentatious. Without the least tendency to enthusiasm, he was zealously concerned for the spread of divine truth; and though not forward in obtruding his sentiments on others, yet whenever they were introduced, he spoke with such fervour as demonstrated the strength of his attachment to them, and his affectionate desire that others might become interested in the blessings of the gospel.

He had his failings; but few were more sensible of them than himself; and no one felt more of his own unworthiness at a throne of grace. He walked closely with God,—yet he had his fears; and perhaps many who had not half his piety, have boasted of greater confidence. He was both a Christian in heart and an exemplary Christian; for in every walk of life he adorned the doctrine of God his Saviour. How tender as a husband, — how affectionate as a parent, the writer of this narrative, with the most pungent feelings can declare; and while he drops a tear at the memory of the guide of his youth, rejoices in bearing his testimony to that excellence which he has so often witnessed! S. S.

RECENT DEATHS OF MINISTERS.

JULY 21, 1803, died at Trowbridge, the Rev Nic. Cross, in the seventy-second year of his age. In the year 1780, he resigned his charge, through growing infirmities, after having been near thirty years Minister of the Independent congregation in that town. On the 28th, his remains were interred in the family-vault in the Meeting-house Yard; his pall being borne by six ministers; and his funeral-sermon was preached by his successor, from Heb. vi. 19.

Also, more recently, the Rev. and aged Mr. Allison, of Ponder's End. — Also the Rev. Mr. Brown, of Harlow.

Nov. 3, died suddenly, the Rev. C. Parsons, Minister of the Gospel, at Kington, Warwickshire, aged sixty-eight. On the following Saturday, after attending his remains to the grave, his death was improved in a funeral-sermon, preached by Mr. Moody, of Warwick. The grief manifested by the whole village, but especially by the congregation, was more than language can well express.

On Friday, Nov. 4, died the Rev. R. De Courcy, near thirty years Vicar of St. Alkmond's, Shrewsbury, where his ministerial labours have been abundantly blessed and owned among all sorts of people. His view of the Gospel was clear and evangelical; and he held forth the Word of Life with an energy and pathos which seldom failed to effect his congregation in the most sensible manner. — His death is supposed to have been brought on by the bursting of a blood-vessel. — His remains were interred at Shawbury, on the 9th, attended by a considerable number of his friends, who were anxious to render to his memory this last tribute of respect.

☞ Of several of the above excellent men, we hope, in the course of the next year, to present our readers with interesting Memoirs; and shall be obliged to any of our Correspondents who may be able to assist us with materials.

REVIEW OF RELIGIOUS PUBLICATIONS.

SERMONS. *By* W. JAY. *Vol. II. Price* 8*s*.

MUCH has been written on the subject of Pulpit Eloquence. On the one hand, it has been contended, that the primitive and apostolic preachers of Christianity renounced it; and, on the other, that they practised it. These opinions are not altogether irreconcileable. Those acquainted with the manner in which the Greek orators studied their art, must know that they made eloquence their primary object; which is certainly inconsistent with the character of a Christian preacher, whose aim should not be to gain applause, but to win souls. On the other side, it has been said, Apollos was an eloquent man; Paul's language was eminently nervous; and John's remarkably pathetic. Though they did not sacrifice the interests of Christianity to their own fame, or the gratification of their curious hearers, yet they did not fail to employ every talent they possessed in the service of their divine Master. There is an eloquence, the characters of which are simplicity, perspicuity, strength, and pathos: an eloquence rather natural than artificial; which recommends its subject rather than the speaker. Such was the eloquence employed by the more eminent primitive preachers of Christianity; and such is that displayed in the volume now before us. Its character is not indeed perfect accuracy. These discourses do not smell of the lamp: they are not laboured by repeated writing; the periods are not always nicely turned; nor are the expressions always chosen with care: but the preacher's heart was in his work, and with an apparent negligence, as to the minutiæ of composition, he often catches "a grace beyond the reach of art."

Another important branch of composition is *method*; and here also, perhaps, Mr. Jay will not satisfy the severe critic. His general plan is not to comprehend all the ideas suggested by the text, nor to arrange them with logical exactness; but to select those which appear to him most interesting, and to arrange them so as may, in general, be most easy for the memory: this, in some instances, produces, what may be called a *quaintness*, not perfectly consistent with the delicacy of modern criticism; but if it strikes the attention, and fastens on the memory, — these are objects of more importance. These remarks premised, we proceed to offer an analysis of some of the discourses, which may serve as specimens of the whole.

The first Sermon considers the miraculous History of the Quails, from Num. xi. 31—34: which passage is treated by way of observation, under the following just, pertinent, and useful remarks: — The passage shews, first, "The power and dominion of God," as exemplified in the providential supplies of his people. Secondly, "How much more diligent men are in collecting the meat that perisheth, than in labouring for that which endureth to everlasting life." Thirdly, Persons may gather and hoard up, what they may never live to enjoy." Fourthly, "It is not the refusal, but the gratification of our desires, that often proves ruinous." These remarks are illustrated by a number of pointed interrogatories, and lead to a few practical remarks, which conclude the Sermon.

The second discourse is entitled "Hope;" and is founded on Rom. v. 5. It is divided into two parts: I. The preacher proposes to shew how the Christian's hope preserves from shame; and, II. To ascertain its connection with the love of God. Under the former part of the discourse, the preacher observes that "Hope may cause shame, first, By the insufficiency of its object; — such is the worldling's hope: — 2.

By the weakness of its foundation; — such is the self-righteous Pharisee's:—and, 3. By the falseness of its warrant; — such is the licentious Antinomian's. In the second part of the discourse, Mr. Jay shews that "the love of God shed abroad in our hearts by the Holy Ghost," is essentially connected with our hope; — 1. As it is a proof of the divine regard; — 2. As it characterizes the true Christian; — 3. As it qualifies for Heaven; — and, 4. Is the anticipation of it. This discourse contains much excellent matter; and is concluded by an animated and faithful address to the consciences of various classes of hearers.

The Third Sermon is on the parable of the two Sons, Matt. xxi. 28—31, which Mr. Jay applies, first, to the two classes of Jews and Gentiles; and, secondly, gives it a more general application to the different classes of hearers in all ages. Of the Father's address, he observes, it is affectionate, "My son;" — it is practical, "go work;" — it is urgent, "to-day." In the conduct of the two sons, he sees examples of repentance and apostacy. The characters are drawn by the hand of a master, and discovers much knowledge of the professing world, and of mankind.

We cannot proceed in the way of analysis throughout the volume; we can give little more than the subjects of the remaining sermons. The fourth enforces Christian diligences, from 2 Peter i. 5—7. Sermon V. on Eccles. viii. 11, very judiciously considers and deplores the abuse of the Divine forbearance.

The sixth Sermon, founded on 1 John iii. 20, is entitled "Assurance;" evidently meaning, not the assurance of faith, founded upon the divine word; but the assurance of hope, arising from the evidences of our converted state. The following Sermon, entitled "Domestic Happiness," if we are not misinformed, was preached on the anniversary of the marriage which occasioned Mr. Jay's celebrated Sermon on the Duties of Husbands and Wives; and is of a character very similar to that discourse.

Sermon VIII, on 2 Peter i. 11, entitled, "Happiness in Death," is interesting and animated. "Service done for God rewarded," is the singular title of the ninth Discourse, from Ezek. xxix. 17—20, alluding to the history of Nebuchadnezzar, from which Mr. Jay suggests three remarks; — 1 The disposal of states and nations is the work of Divine Providence; — 2. Men may serve God really, when they do not serve him by design; — 3. We shall never be losers by any thing we do for God. The tenth Discourse well improves "The Disappointments of Life," from those remarkable words of Job (xxix. 18.) "I shall die in my nest."

Sermon XI. In a very masterly and energetic style, exposes "The danger of neutrality in religion," from Matt. vi. 24. The last Discourse is on a very pleasing subject, "The Family of our Lord," Matt. xii. 49, 50. The two last are capital Sermons, especially the tenth, which may challenge comparison with any discourse, either in this or the former volume. From several of them we should be glad to present our readers with extracts; and shall probably attempt to give a few specimens in our Supplementary Number. At present we shall conclude with another general remark upon the work before us.

To compare this with the former volume is, perhaps, useless. If some discourses are less striking, others are perhaps, at least in some parts, superior; but second volumes are under some disadvantage, as they cannot have the charm of novelty, which often strikes us on our first acquaintance with an author. Both display a rich invention; a deep knowledge of mankind and of the human heart; and, above all, an extensive acquaintance with the Scriptures, of which the preacher makes a judicious and abundant use.

We wish not, however, to deal out indiscriminate praise: — we confess, that in some of the discourses we have felt a deficiency; for, tho' we love practical preach-

ing, and readily acknowledge that Mr. Jay excells in that line, and that all his discourses are founded on Evangelical principles, — yet we wish those principles appeared more prominent; and should he extend his publications to a third volume, we hope he will avail himself of this hint, and bring them forward, — not in the forbidding form of a Controversialist, but in the same engaging dress in which he has clothed the Christian Morals. We particularly allude to the dying love and mediatorial glories of the Redeemer, which we know have their share in the pulpit-exercises of Mr. Jay; and are not only worthy of *his* pen, but of the inspired lips of angels and saints in glory.

Sermons *on the Divinity and Operations of the Holy Ghost. By* R. Hawker, D.D. &c. *Third Edition.* 12*mo*, 4*s. boards*; 8*vo*, 7*s.*6*d. bds.*

In announcing this Second Volume of the new edition of Dr. Hawker's Works, which has been again retouched and improved by his own pen, we only find it necessary to refer to our account of the first edition, in a former volume, when we gave a full account of it; from which we shall only cite the following paragraph: — "Strongly as we expressed our approbation of the Sermons on the Divinity of Christ, we are much better pleased with the contents of the present volume; which we earnestly recommend to the attentive consideration of our readers in general, and ministers in particular."

Evan. Mag. vol. II. p. 392.

FAST SERMONS.

The Reigning Abominations considered and lamented. *Preached at Ram's Chapel, Homerton, on Wednesday, Oct.* 19, 1803. *By the Rev.* W. B. Williams, B. A. *Minister of the above Chapel, &c.* 8*vo*, 1*s.*

Mr. Williams, in his exordium, considers the grand distinction of mankind as divided into two classes, — them that fear God, and them that fear him not; thus introducing the text, which is Ezek. ix. 4. the preacher then founds, upon this striking passage, the following judicious observations: — 1st, "That the servants of God are distinguished from the rest of the world by their opinion of sin; and by their conduct under divine chastisement." 2. "In perilous times, the former are represented as being the objects of his peculiar care." 3. He shews, that "as great and in some respects similar abominations to those sighed for by the Israelites, are committed in our own land." — 4. He enquires, "What, from past experiences, might reasonably be apprehended from present appearances?" Lastly, He enumerates some circumstances which induce the hope, "that, notwithstanding our provocations and threatened ruin, the Lord will yet spare his people:" a hope in which we most cordially concur, while we feel all the force of the author's strong and nervous representations of the present depraved state of our country, and the judgments which our sins deserve.

A Discourse *delivered at the Drum-Head, on the Fort at Margate, Oct.* 19, 1803, *the Day of the General Fast, before the Volunteers, commanded by the Right Hon. W. Pitt. Delivered also before the Ministers, &c. of the East Kent Association, at Folkstone, Oct.* 26; *and, on Nov.* 13, 1803, *to the Volunteers of Southwark, &c. assembled with the Author's own Congregation. By* J. Rippon, D. D. *Published at Request.* 8*vo*, 1*s.*

This discourse is founded on a text, which we earnestly wish may be duly regarded by all our brethren in arms, Deut. xxiii. 9. "When the host goeth forth against thine enemies, then keep thee from every wicked thing." After a suitable introduction, in which the preacher carefully distinguishes between *offensive* and *defensive* war, he proceeds to state the following inquiry: — "How should a people behave when they are going to war?" His answer contains seve-

ral particulars. 1. They should avoid rashness and inconsideration; — 2. They should keep themselves from a prayerless condition; — 3. They should preserve themselves from presumption; —and, 4. From despair. Each of these is considerably amplified, and enlivened with anecdotes, well adapted to secure the attention of *the church militant*, to which it was first delivered. Under the second head, the author proposes to the soldiers a short prayer, suited to their use when marching to battle. When this was pronounced, we are informed, all the military men uncovered their heads, and behaved with peculiar reverence.— Among the reasons advanced by the preacher, why we should not despair he insists, on the character of the enemy, which is depicted in the most frightful colours. Col. Wilson's testimony concerning the cruelty of Bonaparte, in murdering 3800 of his prisoners, and in poisoning 580 of his sick troops, is brought forward: to which the author adds a circumstance, related by Dr. Wittman, in his Travels in Turkey, who says, "That Bonaparte threatened the priests at Jerusalem, That if ever he should obtain possession of that city, he would plant the tree of liberty on the very spot on which the cross of Jesus stood; and would bury the first French grenadier, who should fall in the attack, in the tomb of our Saviour. — When I recollect this profanity," he adds, "I will not despair." — The Sermon concludes with an affectionate and faithful Address to the Volunteers, on the concerns of their own souls.

The Goodness of God to Israel, and also to Great Britain. *By* J. Townsend. *8vo*, 1*s*.

Mr. Townsend selects for his text, Psalm cxlvii. 20, "He hath not dealt so with any nation." After a brief exordium, the preacher runs a striking parallel between the state of Israel and of our own country, equally distinguished by eminent privileges, and by the abuse of them. After much excellent previous matter, he very seriously and affectionately addressed the volunteers who were present, encouraging them not only to exert themselves for the salvation of their country, — but also to "fight the good fight of faith, and lay hold on eternal life."

[*The remaining Fast Sermons will be noticed in our Supplement.*]

Vox Cœlorum. *A Religious Almanack, for* 1804; *comprizing a great Variety of useful Information and Religious Improvements; with an explanation of all the Saints Days, Astronomical Terms, &c. By* Theophilus Sage, Esq. *Stitched*, 1*s*. 6*d*. — *neatly sewed*, 1*s*. 8*d*.

Those who have long regretted the absurdities of the common Almanacks, will receive this work with pleasure. Instead of the nonsense of astrology and lying prognostications, the author has given every thing useful in an Almanack; interesting Explanations of the Calendar, under every month; a Gardener and Farmer's Calendar, — some pleasing Moral and Religious Verses: to which are added, an Explanation of the French Calendar, useful Hints on the Weather, High Water, Holydays, Terms, Eclipses, Regal Tables, &c. &c.

These Almanacks are printed on the same size, and may be had bound with the *Christian Lady's Diary*; which is this year embellished with the portrait of the excellent Mrs. *H. More*, and enriched with an Address from Dr. Hawker.

LITERARY NOTICE.

We understand that the Rev W. Moseley, of Hanley, is engaged in preparing a Map, to exhibit the Geography and History of the Old Testament at one view; and that he has nearly completed his design; containing all the places of any note, mentioned by Moses and the Prophets,—the Division of the Land of Israel into Tribes, the Distances of the Principal Places in Judea, and the Route of the Children of Israel from Egypt to Canaan; with an Historical Account of each.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE following Information, concerning the prosperity of the Redeemer's Kingdom, and the Success of Mr. Kicherer in his Mission at Zak River, in South Africa, with the Testimony which the Three Converted Hottentots were enabled to bear publicly to the Truth and Grace of God, will be found singularly pleasing and interesting to our numerous Readers.

HOTTENTOTS.

ON Monday, November 7, at the Monthly Missionary Prayer-Meeting, held on that evening, at the Scots Church, Miles's Lane, Cannon Street, the congregation was gratified with a spectacle as pleasing as it was new. After the first prayer, which was offered up by Mr. Voss, who was for some years the minister of a Christian congregation at Rodezand, in Africa, several questions were proposed by the Secretary to Mr. Kicherer, a native of Holland, who has been a successful Missionary, from the Society in London, at Zak River, about 500 miles N. E. of the Cape of Good Hope. His answers to these questions included a general account of the state in which he first found the Hottentots of that country, their wildness, their ignorance of all religion, and their extreme laziness and filthiness: — he then proceeded to state the methods which he adopted to gain their attention, and to instruct them in the knowledge of the gospel; together with the blessed success which the Lord has graciously given to his labours; some striking instances of which were mentioned. Mr. Kicherer's answers (being given in imperfect English) were afterwards repeated from the pulpit.

Three converted Hottentots, a man, named John; his wife, Mary; and an elderly woman, named Martha, were then seated in the desk, where the congregation had an opportunity of seeing them. Questions were proposed to each, by the medium of Mr. Kicherer; and their answers being interpreted by him, were repeated by the Secretary. These answers were highly satisfactory, and shewed that the labours of our dear brother had not been in vain. The following are some of the questions proposed, with the substance of their answers *: —

Q. What did you know of God before the Missionaries came? *A.* We knew nothing at all of Him; we did not know there was any God †. — *Q.* What did you then think of yourself? *A.* I thought I was like a beast; and that when I died, there would be an end. — *Q.* What have you since learned about yourself? *A.* I have learned that I am a poor wicked creature. — *Q.* How is it possible that such a wicked creature can be brought into friendship with God? *A.* By the blood of Jesus Christ. — *Q.* But why should the blood of Jesus Christ bring you into that state? *A.* Because it was the appointment of the Father that he should bear our sins; and he rose again from

* They had no previous intimation what questions would be proposed to them.

† Some of them venerate a kind of walking leaf, which they will not hurt; and call it a God.

the dead, to prove that his death was accepted; so that now God will pardon all our sins for his sake. — *Q.* Did you first seek Christ; or, Did he seek you? *A.* O! I should never have sought Him, if he had not sought me. — *Q.* Do you love the Lord Jesus Christ? *A.* Oh yes, I do! but not half enough: I want to love him much more. — *Q.* Is sin hateful to you? *A.* Yes; I hate it in my heart; and yet, for all that, I do sin every day. — *Q.* Do you love the Commandments of God? *A.* Yes; I love them much in my heart; but there is something within me that keeps me from doing them as I would: Jesus Christ has done so much for me, I grieve that I cannot do more for him. — *Q.* What are now your chief desires? *A.* I wish to give up my heart entirely to Jesus Christ. — *Q.* Are you thankful to the Missionary Society for sending Missionaries to your country? *A.* I am desirous to thank God for inclining them to do it; and I would thank them too, but I know not how to do it, for want of words. — *Q.* Do you think that Christ will correct his children when they offend him; or will he cast them quite away? *A.* He will correct them; but not throw them away. He who loved me from all eternity, knew before how bad I should be; but that did not hinder him from loving me; and it is now impossible he should cease to love me. — *Q.* What will you do when you go back to Africa? *A.* I will tell all the people of my country what a great many friends there are in England who love them; and how much they do pray for them. — *Q.* Have you any thing to say to the unconverted people in this congregation? *A.* Yes; I would wish them to run to Jesus immediately. O! it would be pity, if they who hear every day of Christ, should neglect him; and if they should see us poor Heathen, who have run to Christ, admitted into Heaven, and they themselves be thrust down into Hell! — O it would be a sad pity!

The three Africans then sung, in a very agreeable manner, a Hymn; of which the following is a literal Translation, in prose: —

"O Sion's King! thou Son of God, exalted on the Father's throne, I cast myself down before thee; and pray for spirit and for life, for thy church and dear bride, living here on earth, at a distance from her divine Lover, her Head, her Comfort, the Prince of Life, for whom she ever and ever longs! Oh, that I now might find thee!

"Most of all, O King of Sion! I implore thee, for so many dead souls! Oh, make thy people to fall down before thee, by thy Spirit! By thy power, draw all those unto thee, for whom thou didst say, "It is finished!" Make the deaf ears to hear the voice of thy power and of thy glory, that it may be said of Sion, "This and that man was born there."

"Fountain of Life! Almighty God! it is the Spirit's influence we crave! Oh, exert the power of thy love upon the hearts of many men! Bring Tyrians, Philistines, and Moors, by the word and the Spirit, into the right way; and let Hell tremble at thy work! Rescue, by thy divine power, the vessels of grace from Satan's might; and bid the dead to live!"

It is easier to conceive than to describe the sacred pleasure which filled the minds of a large assembly of Christians, when they thus beheld "Ethiopia stretching forth her hands to God," and heard some of Afric's tawny race singing the praises of our common Lord. Indeed, the voice of joy and praise was uncommonly loud and fervent when the congregation sung that doxology, "Praise God, from whom all blessings flow!" and, we trust, a sincere tribute of praise was offered up to God, who had thus granted to the Heathen "Repentance unto life."

We are informed, that the Hottentots were not brought to Europe by order of the Directors. Mr. Kicherer having occasion to return to Holland on domestic affairs, was willing to comply with the desire of the Africans themselves, who,

with others of the converts, have long and earnestly wished to ascertain, Whether the doctrines taught by the Missionaries, were the general sentiments of European-Christians? it having often been suggested by the white settlers, that the religion taught them by the Missionaries, was not the same as that generally received in Europe. Mr. Kicherer also judged, that it would be highly gratifying to the friends of the gospel, both in Holland and England, to behold a specimen of the fruits of his labours; in which he was certainly not mistaken. We understand, that when he commenced his work at Zak River, he found only thirty-six inhabitants: the people in general roamed about the country like wild beasts, in quest of prey. But, by his judicious management, about 600 persons were brought, and, in a great measure, kept together. He has been indefatigable in instructing them, both by preaching and catechizing. About 300 are now worshippers of God; and he has no doubt of the real conversion of about forty; even the little children can give a good reason of the Christian hope! It is worthy of observation, that when these poor Africans are enlightened, a great change takes place in their outward conduct and appearance. Those who before were almost naked, clothe themselves with decency; — from being extremely filthy, they learn to be clean; — and from that laziness which prevails among them while Heathens, they learn to be diligent, and to cultivate the earth for their subsistence. Thus, while the gospel brings to them a spiritual salvation, it becomes also the mean of civilizing, we might almost say, of humanizing them; and this affords an additional argument for Missionary zeal. Surely, it may be said, at this time, "What hath God wrought!"

Mr. Kicherer intends to return with the Hottentots, very shortly, to Africa, where his congregation greatly longs for him; as appears by letters lately received. He will, probably, be accompanied with additional labourers.

DR. VANDERKEMP.

No direct information having been received from this worthy labourer for a long time, some painful apprehensions were entertained concerning his safety. These, however, have now been most happily relieved, by a letter, just received from Africa, written by a Mrs. Smith (a mother in that Israel) directed to Mr. Kicherer, dated May 30, 1803; from which the following is an extract: —

"Yesterday I received news from the brethren near Algoa Bay. Brother Vanderkemp has been recovered from his illness, by the good hand of Jacob's God; and has lately baptized five men, six women, and twelve youths and children (twenty-three in all.) They keep a love-feast every week; and after this the Lord's Supper. I have felt of late a strong call to join them: and am only waiting for the arrival of Miss Boogaard *, to proceed with her to Algoa Bay. — God will do all things in his own time!"

A translated Copy of another Letter from Mrs. Smith, of Africa, to Mr. Kicherer.

My worthy and much-beloved Brother in the Lord,

GRACE, peace, and joy be granted you in an abundant measure, from the Father, in our Lord Jesus Christ, by the Holy Spirit! Beloved, I cannot suffer this good opportunity to slip from me unimproved. My Letter will not be long; but obedience is better than sacrifice. How is it now with you, dear Brother? In spirit, I travel along with you, imploring the Lord,

* Miss Boogaard is now the wife of Mr. Palm, who, with Mr. Erhardt, another Missionary, now in London, are intended to accompany the Rev. Mr. Voss, in a Mission to the Island of Ceylon.

who rules the great deep, to bear you and your whole company on the wings of his divine protection; to care for you, and to comfort your inmost souls. Ah, in how child-like a manner is your unworthy sister enabled to do so! It is my daily request, that He, who has all power in Heaven and on earth, may cause you to find favour in the hearts of those with whom you may be engaged!—At the bottom of all, however, is this prayer, "Lord, bring him back to his poor flock!" Oh, that you knew what a mourning there has been here for your absence! Nothing but the secret hope of the people, to see their minister once more in their midst, makes the loss somewhat bearable. Oh, dear Brother Kicherer, if it be the Lord's will, hasten back to your sheep, which you have left in the wilderness! But now give me leave to tell you a few of the occurrences in this congregation, since you left us:—The Spirit of God has been stirring here to bring sinners, both old and young, to Christ Jesus. About eighteen individuals have lately experienced a work of grace in their hearts. There is what you may call a general awakening in our Heathen congregation; and many seem to be very lively in their course. Oh, dear Brother, do, pray much to the Lord, that he may strengthen the things he himself has wrought.—The blessed instrument in the hand of Jesus to bring about this happy work, was our Brother Irwin.

Now, I must briefly relate something concerning our Catherine, the Boscheman-woman, who, with her husband, the Bastard Hottentot, was the first to join you, five years ago; and has ever since continued your faithful servant and interpreter, though she was not baptized till November last year. She means to stop here, at Kodezand, till your return. On the last sacrament-day, she felt a strong desire to celebrate the death of our Lord in the Holy Communion; but being a despised stranger here, did not know how to get near the table. The Most High ordered things so, that I myself, with a few more, were forming the last table: I perceiving her embarrassment, laid hold of her hand, and placed her close to my side. You cannot conceive in idea, dear brother, what an esteem I felt in my inmost soul for this sister; and what an union of heart with her, in the bonds of Christ! Oh, what happy moments were those! In the course of the same week, both she and her husband called on me, when they spake to me out of the fulness of their hearts, and enquired after an opportunity of writing to you. I felt this as a call from God; and have stated their case literally.

The disposition of the Christians here, seems to be much more lively than formerly; and my house is continually brimful, both of Christians and Heathens, all in a jumble. Love having its work among us, such a union cannot fail taking place. There is, as it were, no difference among us; and we resemble (a little) the primitive church of Christ; though in this confusion, order is still maintained. Such is our happy predicament; but, on this very account, God's people may expect a heavy conflict to succeed this blessed season; for Satan will not sit still if he be permitted. Oh, that the Lord would fit us for the approaching trial! How happy will you feel, dear brother, when you see your friends and the people of the Lord in Europe! but I charge you not to forget your tender flock in Africa.

Now, my dear Brother in the Lord, pray to God with me, that the tye of the Spirit, by which our hearts are knit together, may prove an indissoluble one! and that, tho' distant in body, we may have the grace daily to meet in the center of our happiness,—which is Christ! bearing one another in mind, when we draw supplies for our need out of the inexhaustible well-springs of salvation.—Please to remember me also to your companions, and to all friends in Europe.

The grace of our Lord Jesus Christ be with you, my Brother! Make haste to return to your flock,

which day and night calleth out for you. Farewell, my Brother in the Lord!

Your unworthy Sister,
Rodezand, M. SMITH.
May 30, 1803.

Letters from Hottentots.

Catherine says thus: —

Dear Master,

I LET you know that, at the last sacrament, I had a particular impression of the love of our Lord Jesus Christ. Previous to my drawing near unto the board, I laboured under an oppressive sense of all my sins; but when at the table, partaking of the tokens of his flesh and blood, I felt that the Lord Jesus took upon himself all my sins; nay, through grace, I could believe that my sins were done away, from eternity. Every word, my dear Master (Kicherer) had spoken to me, the Lord Jesus has blessed to my soul; and we hope the Lord will bring our dear master back unto us; for I long much to see your face. Moreover, I take the liberty of telling you, that the Lord converts many people at Rodezand; which proves the greatest comfort and support, as it seems here, that the time is now come when the Lord shall pour out his blessing over the whole world, and draw all poor sinners unto himself. Accept my cordial love to you, dear Sir. Oh, I wish that the dear Lord may always be with my dear Master! Please to give my love to Mary, John, and Martha. All my children are well. We live at Mr. Bligman's; and, through God's mercy, do very well.

Your most humble Servant,
C. D. FORTUIN,
a Boschemian.

The Letter of the Husband of the former.

My very dear Sir,

I cannot forbear to inform you, that the Lord has been very good to my soul. My way was long very gloomy; but the Lord Jesus Christ has caused his light to shine into my soul. At the last sacrament we had at Rodezand, I felt great joy in my heart. Never since I, poor sinner, began to walk in the ways of the Lord, did I experience the all-sufficiency of Jesus, and his readiness to bless poor sinners in so powerful a manner, as on the last Lord's Day, when, during that part of divine service which is appropriated for the Heathen, Mrs. Smith spake upon Rev. vii. 9, to the end. Ah, the Lord Jesus stood ready to receive us! That my dear Master had left us, proved a heavy trial to me; but my comfort is this, that it happened agreeably to the will of the Lord Jesus Christ; and, I believe that our dear Lord Jesus Christ will restore you to us poor people. Ah, my very dear Master, do pray much for me, and for us all! for I trust and believe that the Lord will certainly hear my dear Master, my father Kicherer, who has begotten me by the Spirit of the Lord Jesus Christ. Accept a thousand thanks and salutations from me; and remember me affectionately to Mr. Scholtz, John, Mary, and Martha. Well, I hope the Lord Jesus will cause us once more to meet together. A thousand greetings to the Missionary Society! Although we have not known one another here, yet we shall get acquainted with each other in Heaven.

WILLIAM PETER FORTUIN,
Bastard Hottentot.

By a Letter received from Mr. J. Irwin, Missionary at the Cape, dated June 2, 1803, it appears that he had not then found an opportunity to join Dr. Vanderkemp, near Algoa Bay; but had received a Letter from him, promising to send a waggon for his conveyance. He has also sent for Mr. W. Read, who was learning the Dutch language at the Cape. "The Doctor," he says, "intends to form another Mission near the Great Fish River, for the instruction both of the Caffres and Hottentots.

Mr. Irwin adds, That his Excellency Governor Jansens (the Dutch Governor of the Cape) assures him, That the Missionaries may depend on his esteem and assistance.

☞ Mr. Kicherer is employed in preparing a detailed account of his proceedings in Africa, with which we hope to be favoured; and which, we trust, we shall have the pleasure of presenting to our readers in the first Number of our Magazine for the new year.

JAMAICA.

To the Editor.

Dear Sir,

I have lately received Letters from Moses Baker, in Jamaica (some account of whom appeared in your Magazine for September) and find he was going on with an increasing prospect of success, till he, and all the other Christian negroes, were silenced by the late act, ever since last Christmas. He has sent me Letters, or copies, from several Gentlemen, proprietors of estates, in his neighbourhood, which I have transcribed and inclosed, to shew the prospects he had before the act passed.

I remain yours, &c.

— "In compliance with the last invitation," he says, "I went down to Kingston, and got a good man to come up and instruct that gentleman's slaves; but all is stopped. From Christmas-day, I have been prevented preaching, or saying a word to any part of my congregation. From this we can expect nothing but a great falling away of the weaker Christians. The poor destitute flock is left to go astray without a shepherd. Yet, as the Lord has promised he will not forsake us, nor leave us, we have reason to believe, that if God is for us, though all the world be against us, we will endeavour, by the power of his grace, to hold our profession unto the end; therefore, we cry and crave to God, night and day, for his great mercy and assistance! We trust God will put it in your power to send us assistance, for the Lord Jesus Christ's sake, and for the sake of so many poor souls, that will be totally lost for the want of your assistance! We humbly beseech you all to pray for us, poor distressed creatures as we are. Your kind presents of books I am obliged to lay aside; but I trust in the Lord they will be a great help and support, by and bye, to this small congregation."

Copy of a Letter from ——, Esq. to ——, Esq.

P—, Aug. 30, 1802.

Dear Sir,

THIS will be presented by Mr. Baker, whom I send in consequence of your request. You will find he will soon eradicate all *obeah* from your estate, which is one of the many good consequences I have found from his attendance at F——. I know of no inconvenience he has been to our property, to counterbalance the substantial benefits we have received.

On his first coming, he shewed me his book, which is an exposition of his principles, and of the doctrines he teaches; which I approved of, as containing sound morality; and as I have never found bad customs introduced. I have left Mr. Baker and the negroes entirely to themselves, without any interference, except in the case of matrimony; to which I now require my assent to be given: tho', in this respect, I have never refused it but once. The too great disparagement of ages, and the interference of property, are with me the only reasons of refusing my assent. There are about 100 couple married at F—— and C——.

Many of my friends in the outset, as well as the people under me, used their endeavours to persuade me of mischiefs that arose, or were likely to arise from it; and I have to thank my own firmness in resisting their fears or insinuations. It has been established near eight years, viz. from the 15th of Oct. 1794; and with increasing advantages to the property and the ne-

groes. I beg my respects to the ladies; and am, dear Sir,

your faithful humble Servant,

To Mr. Baker.

Sir, *Aug.* 1802.

I FEEL myself much obliged to Mr. ——, for sending you to this estate, to begin your system of instructing my negroes in the Christian religion. Such is my opinion of the use and benefit it will be to the happiness of them, and as well to my interest, that I authorize you to look out for some well qualified person of your persuasion, and to employ him to come and reside here, and teach my negroes the Christian faith: I mean the person to be subject to your doctrine. I shall encourage and support him in pursuing your mode and precepts as I have seen and heard. — J. R. of C— estate, will unite with me in this undertaking, so as to enable us to join in making the residence comfortable to any good man. At all events, I will insure you a salary, and ground to cultivate. Waiting your success,

I am, Sir,

your Friend and Servant,

W. H.

To Mr. Baker.

Sir, *Sept.* 5, 1802

I AM so well pleased with the manner you this day used to instruct my negroes in the principles of religion, that I must request you to continue your pious endeavours to convert them to Christianity. In conformity to this my request, I desire that my overseer, and all the white people employed on my estate, shall countenance your proceedings therein; and by no means attempt to hinder or molest you, or by any means whatever, keep back my negroes from attending you.

Yours, R. H.

MISSIONARY COLLECTIONS.

Collected at the Monthly Prayer-Meeting, Miles's Lane	£.	1	13	0
Rev. Isaac Tozer and Congregation, at Taunton	—	9	12	0
Rev. J. Clark and Congregation, at Brigg	—	11	10	0
Collected at the Rev. C. F. Steinkopfft's church	—	3	3	0

*** Handsome Collections have lately been made at several places of worship in London, the particulars of which have not been received.

HOME INTELLIGENCE.

To the Editor.

SIR,

BEING lately present at the exercises of a charity-school, in the west of England, I was much pleased with the method made use of in teaching the children the Holy Scriptures, by the Plan adopted in Dr. Hawker's "Poor Man's Commentary on the Bible;" and, as I conceive, if the same method was more generally practised, it might be useful, I beg leave to communicate it to the religious Public, through the channel of your Magazine. OBSERVER.

The Plan of using Dr. Hawker's "Poor Man's Commentary on the Bible," in Schools or Families.

Three, four, or more of the children are employed at one and the same time, in attention to one chapter. The third and fourth, or more of the children, previously to reading the chapter, look out the references; and either fold down the leaves at the several places, or, (which is far better) put into each place a short piece of paper, for the more readily turning to the texts referred to, instantly on their being quoted.

When this service is finished, the

eldest child gives out the chapter intended to be read; reads the contents of it, as in the Commentary; and then the chapter itself, as it stands in the Bible, all thro'. This being done, the second child then reads the first verse; and if there be any notes or observations upon it, the first child reads what they are, and also tells the chapter and verse referred to at the end of the verse. The third, fourth, and fifth children, according as they have found out the Scriptures referred to, read those Scriptures. When the first verse is finished in this manner, the eldest child gives out the second; and so on the same plan is observed until the whole chapter is finished. After which, the eldest child reads the Reflections on the chapter.

Instruction of Young Men.

About fourteen years ago, Mr. J. T. of Hull, was providentially led to direct his attention to that class of young men who have not been taught to write or read; and are above the age of those who attend Sunday-Schools. He opened a room for their reception. Their rapid progress in learning gave him great satisfaction; and he was not without proof that his religious instructions had a blessed effect upon their general conduct. They are chiefly from the age of sixteen to twenty-one. Many of them are apprentices; and others are poor labouring youths, who have not had the opportunity of being instructed in early life; but embrace it now with thankfulness. — The school is conducted as follows: At nine o'clock, on the Lord's Day morning, the school is opened with singing and prayer; and an hour employed in reading, — the young men being divided into classes. At ten the school is closed, that each person may go to what place of worship he chooses. At one o'clock, Mr. T. meets about thirty-five of them, who are become truly serious; and after singing and prayer, enquires respecting their progress in religion, and how far they have been enabled to live in the fear of God during the past week. By his speaking to each individual, he has an opportunity of giving advice suitable to their different states. This generally continues an hour, and is concluded as it began. At six in the evening the school is re-opened, and the young men read till seven: some part of the Scriptures are then explained to them, in an easy familiar manner: after which, a prayer-meeting is held for about half an hour. Four evenings in the week, during winter, they are taught writing and arithmetic, from six to nine o'clock; and on the Wednesday evening, some minister frequently gives them a lecture. There are at present 135 youths in the school; and such is the general plan on which it is conducted. May similar attempts be made in other populous and trading towns!

On the 9th, 10th, and 11th days of August last, a Meeting was held at Reeth, of a Society formed for promoting the Spread of the Gospel, by Itinerant preaching in the Four northern Counties of England. Messrs. Graham, Ruston, Kay, Whitefield, and other Ministers, were engaged in the several services of those days. The next Meeting is to be held at Kendal, on the second Wednesday of Aug. 1804. — Donations, &c. are received in London, by Mr. Fell, Tavistock Street; and J. Neal, Esq. St. Paul's Church-yard.

A Society for the Distribution of Religious Tracts among the Poor, has been instituted at Kendal: — 4000 Tracts have been distributed in the first year. — A similar Society is formed at Haddington, in Scotland.

The labours of the Rev. S. Douglas, of Chelmsford, Essex, having been blessed in the conversion of several persons in Little Waltham, and its vicinity, there being a prospect of a serious congregation from some villages adjacent, the people were encouraged to erect a Chapel; and upon its completion, a number

of ministers, and others, assembled, September 15, for the purpose of imploring the divine benediction there. Mr. Craig, of Barking, began the service with prayer; Mr. Stevenson, of Castle Hedingham, delivered the introductory discourse, and then preached to the people from Acts xi. 23; Mr. Morell, of Little Baddow, presented the intercessory prayers; Mr. Frost, of Dunmow, delivered a discourse from Gal. vi. 14; Mr. Corbisley, of Abbot's Roothing, concluded.

SEPT. 20. The Protestant Dissenting Ministers of the Independent denomination, held their Half-yearly Meeting at the Rev. Mr. Mark's, at Weathersfield. Mr. Pritchard, of Braintree, began the service; Mr. Taylor, of Colchester, prayed; Mr. Frost, of Dunmow, preached from Heb. ii. 10, "It became him," &c.; Mr. Craig, of Bocking, concluded. The next Meeting of the Association is appointed to be holden in May, 1804, at Mr. Pritchard's, Braintree. Mr. Taylor to preach.

SEP. 28. The Rev. T. Roome, late Student of the Rotherham Independent Academy, was ordained to the pastoral charge over the Independent church at Sutton-Ashfield, Nottinghamshire, lately under the care of Rev. Mr Kirkpatrick. Mr. Hinkliffe, of Alfreton, introduced the service by reading and prayer; Mr. Phillips delivered the introductory discourse, and proposed questions to the church and candidate; Mr. Burgess, of Chesterfield, prayed the ordination prayer, which was accompanied with imposition of hands; Dr. Williams gave the charge from Matt. iv. 19; and Mr. Boden, of Sheffield, preached to the people, from 1 Cor. xvi. 10. There was a respectable and numerous assemblage of ministers and people; the congregation was peculiarly attentive; and it is hoped the impressions then made will be indelible.

THE Tenth General Meeting of the Lincolnshire and Nottinghamshire Association, was held at Swineshead, according to appointment, Sept. 28, 1803. The chapel at the above place being too small for the congregation, it became necessary to enlarge it: in consequence of which it was opened on the preceding evening, when two Sermons were preached, by Mr. Lane, from Psalm lxxxvii. 3; and by the Rev. Mr. Smelle, of Great Grimsby, from 1 Sam. xvii. 29. The next day, Mr. Griffith, of Lincoln, engaged in prayer and reading; Mr. Clark, of Brigg, preached in the morning, from Ps. cxviii. 25: after which the sufferings and death of the Great Redeemer were commemorated. In the afternoon, Mr. Newman, of Sleaford, prayed; Mr. White, of Mablethorpe, preached from Ps. lxxxiv. 10; and Mr. Smelle concluded. In the evening, Mr. Lane prayed; Messrs. Bean and Griffiths preached from Ps. cxxii. 1, and Gal. i. 8; and Mr. Thompson, of Guyhern, concluded. These services were well and seriously attended. — The next Meeting is appointed to be at Lincoln, on the second Wednesday in April, 1804. Messrs. M. and R. Thompson to preach on that occasion.

OCT. 6. The Union of Christians, formed at Bedford, held their Autumnal Meeting at Newport Pagnel. In the public worship at Mr. Bull's meeting-house, in the forenoon Mr. Sutcliff, of Olney, and Mr. Morris, of Dunstable, engaged in prayer; and Mr. Morell, of St. Neots, preached from Psalm cxxii. 7. In the afternoon, the friends who had assembled, discussed a practical subject, appointed at a former meeting of this kind. In the evening, Mr. Hennell, of Wolleston, engaged in prayer; and Mr. Hillyard, of Bedford, preached from Prov. ix. 1—6.

OCT. 12. The Rev. Dr. Patoun, late of Collinsburgh, was set apart to the pastoral charge of the congregation in St. Andrew's Street-Chapel, Aberdeen. An appropriate sermon was preached by Mr. J. Hartley, of Dundee, from John xviii. 36. "My kingdom is not of this world;" and a solemn charge given to Dr. Patoun, and the church.

THE Rev. William Graham, who has itinerated in Cumberland, under the patronage of the Itinerant Society, since the spring of 1802, having received an unanimous call from the Independent church at Darlington, Durham, was ordained to that charge, Oct. 26. On this occasion Mr. C. Whitefield preached the introductory discourse, from Acts xiv. 23; Mr. Kay proposed the questions; Mr. Graham delivered his confession, and the church recognized their call; Mr. Caruson offered up the ordination prayer, with laying on of hands; Mr. Hill gave the charge, from 1 Pet. v. 2, 3, 4; and Mr. Cook concluded with prayer. — The second service began at seven in the evening, when Mr. Kay prayed; Mr. Cook preached, from Rev. iii. 19. last clause; Mr. Arundel gave an exhortation to the congregation; and Mr. Whitefield concluded with prayer. The house built last year, and opened at the beginning of this, was crowded, and the congregation attentive and devout.

NOV. 8, was opened a new chapel at *Godmanchester*, near Huntingdon, where the gospel is not known to have ever been statedly preached. At various periods, occasional efforts had been made by Evangelical Clergymen, and Dissenting and Methodist Ministers; and these were revived, within a few years past, chiefly by Members of the Union of Christians, formed at Bedford. Encouraged by their assistance, some respectable inhabitants of Godmanchester exerted themselves to erect a commodious place of worship; the foundation of which was formed from the materials of a church-steeple, lately standing in Huntingdon; and the superstructure from those of a building, originally designed for a playhouse, near Yaxley barracks. The public services, at the opening, commenced with reading the Scriptures and prayer, by Mr. Hillyard, of Bedford; Messrs. Toller and Fuller, of Kettering, preached in the forenoon; and Mr. Hall, of Cambridge, in the evening; Mess. Morell, of St. Neots; Greatheed, of Newport Pagnel; Chaplin, of Bishop's Stortford; and Fearey, of Bluntisham, engaged in prayer. Notwithstanding the unfavourableness of weather, the attendance was greatly crowded; as it was also on the following Lord's Day, when the stated ministry of the gospel at this place, was introduced by Mr. Greatheed, and Mr. Smith, a student of Mr. Bull's academy, at Newport Pagnel, who has engaged to preach at Godmanchester, and several places in the neighbourhood, till Christmas, as an itinerant, under the direction of the Bedford Union.

NOV. 9, was opened at Leicester, a commodious chapel, intended for the use of the Independent congregation, under the care of the Rev. Mr. Mitchell. In the forenoon the service was introduced by suitable portions of Scripture, and a short appropriate prayer, by Mr. Jacombe, of Leicester; the general prayer was then offered by Mr. Davis, of Wigston: after which a Sermon, adapted for the occasion, was preached by Mr. Moody, of Warwick, who also preached in the evening. Notwithstanding the extreme unfavourableness of the weather, a considerable number of hearers attended the solemn services.

MISSIONARY PRAYER MEETINGS, 1804.

Jan. 2,	—	Fetter Lane,	—	Rev. Mr. Burder
Feb. 6,	—	Barbican	—	Towers
Mar. 5,	—	Sion Chapel	—	Various
Apr. 2,	—	Crown Court	—	Various
May 7,	—	Rotherhithe	—	Townsend
June 4,	—	Islington Chapel	—	Jones
July 2,	—	Union Street, Borough		Humphreys
Aug. 6,	—	Holywell Mount	—	Platt
Sept. 3,	—	Orange Street	—	Various
Oct. 1,	—	Jewry Street	—	Ball
Nov. 5,	—	Camomile Street	—	Reynolds
Dec. 3,	—	Haberdashers' Hall		Brooksbank.

POETRY.

ODE

ON

THE NATIVITY OF OUR SAVIOUR.

WHAT glowing beams the heav'ns adorn!
What music hails the rising morn!
What angel hymns are these?
Hark! dulcet notes from golden lyres,
Attun'd to raptur'd seraphs' fires,
Announce the Prince of Peace.

In strains like these the wond'rous plan
Of peace and pardon seal'd to man,
Th' unfolding skies proclaim;
Bid earth, rejoicing, own her Lord,
At whose primeval potent word
Arose the beauteous frame.

In empyrean realms of light,
Grown vocal with the new delight,
Angelic natures know:
"To God be glory: God is love."
Lo! Mercy leaves her throne above,
To dwell with man below.

The golden age begins to run;
See—on the world, Salvation's Sun
From orient climes arise.
Worshipp'd by all th' angelic choir,
He comes, th' expectant world's desire,
In poverty's disguise.

Prophetic of his mental sway,
Enlighten'd by his wisdom's ray,
See Wisdom's sons adore.
In homage to the world's great King,
Arabia's richest odours bring,
And Sala's golden ore.

The rocky wilds with roses bloom,
Unsightly thorns exhale perfume,
Whose fragrance fills the skies:
Majestic mountains bow their head,
With cedars and with palms o'erspread,
And lonely vallies rise.

Pure streams the thirsty desart grace,
Where the gaunt lion's tawny race
With tender lambs shall feed;
And Innocence, with fearless air,
Play near the dragon's reedy lair,
And docile leopards lead.

From Judah's pastor-king, whose fold
Confess'd a shepherd's care of old,
Shall earth's salvation spring.
Seraphic music fills the air,
Again glad tidings shepherds bear,
And hail the new-born King.

Mercy and truth's united strains
Declare—"The world's Great Shepherd reigns:
"Ye nations own his sway;
"Who feeds you with a shepherd's love,
"Who leads you to his rest above,
"By truth's unerring way."

Why doth not Israel own her God?
Who bears the royal Judah's rod,
Whom all the prophets sing.
Levi—behold the Virgin's Son;
Elijah see—his Lord forerun,
Proclaiming Israel's King.

Oh, Solyma, thy sons no more,
In thy bright portals shall adore,
Once Heav'n's adopted race;
No more in spiry columns rise,
Thine altar's incense to the skies,
Circling the throne of grace.

A Gentile race shall now impart
Truths that shall purify the heart;
Give faith's aspiring eye,
With transports, clearly to behold
What thy dark oracles foretold,
A life beyond the sky.

Heav'n's banner o'er their heads shall wave,
Alike to conquer or to save,
Invincible be found:
The fiery darts the foe shall wield;
Against faith's adamantine shield,
Shall fall extinct around.

Salvation shall their helmet shine,
Immanuel's righteousness divine,
Clothe like a sun their breast;
Theirs be the Spirit's piercing sword;
Bright effluence of th' Eternal Word,
Pointing to endless rest.

Pure zeal their fearless feet shall guide
O'er ev'ry ocean's unknown tide,
Salvation's sound to hear;
Ferocious roaming hordes to tame,
And raise their earth-bound spirits aim
To Heav'n's immortal sphere.

The sacred soul-exalting lore,
From pole to pole, from shore to shore,
Glad proselytes shall gain;
From the low cottage to the throne,
That, till the world expires, shall own
Messiah's righteous reign.

W. C.

EVENING HYMN.

So teach us to number our days, that we may apply our hearts unto wisdom.

O Thou! the Parent of the day,
The God of ev'ry hour,
Fain would I dwell upon thy love,
Thy goodness, and thy pow'r.

May that reflection now be mine
The season should inspire,
The lighter thoughts of day suppress't,—
Suppress't each vague desire!

Perhaps, at this still, solemn hour,
Some spirit wings its way;
Or, in the chamber's sullen gloom,
Now sickens to decay;

And ere another morning's sun
At thy command shall rise,
Commission'd Death's unerring hand
May close these waking eyes!

Tremendous thought! and can my doom
The fleeting moments seal?
Some moment, swiftly hast'ning, will
Th' amazing truth reveal.

Great God! while roll the midnight hours,
O let me own thy care;
And through each period, yet unseen,
Thy living presence share.

Though deep'ning shadows all around
A dark confusion throw,
Yet in this bosom darker still,
'Tis thine each thought to know.

Oh! there, with gratitude and love,
May Faith and Joy reside;
Nor aught beneath you vaulted skies
My brighter hopes divide.

So, when the day of life is past
(The mortal veil withdrawn)
Then on my raptur'd, longing sight,
Eternity shall dawn!

Tooley Street. PASTOR.

Orphan Boy's Lamentation.

Ah, what a cloud o'erspreads my sky,—
Neglected and forlorn I roam,
Poor unthought-of wretched boy,
Bereav'd of parents and a home!
From place to place I pensive go,
To ease the bitter pangs of woe.

Once had I parents, parents dear,
More precious far to me than gold;
Who watch'd my steps with anxious care,
Who screen'd my tender limbs from cold.
Thrice happy days were those to me;
But ah! what diff'rent days I see!

No father now to guide my feet,
No mother's tender voice I hear!
No more their daily converse sweet
Fills with delight my list'ning ear!
Ah no! I'm left to wander on,
Forsaken, wretched, and forlorn.

Ere I was twelve, relentless Death,
Regardless of my heaving sigh,
Stretch'd forth his arm, and snatch'd their breath,
And rent in twain each tender tie!
Oh, mournful hour, when I, poor I,
Was left a wand'ring orphan boy!

Some guardian angel take their place,
Or whisper in some gracious ear,
Whose pitying heart shall feel my case,
Whose hand shall wipe the falling tear;
That no disaster may destroy
A poor and helpless orphan boy.

TO YOUTH.

Ye who are bless'd with parents dear,
Whose comforts day by day increase,
Come shed one sympathizing tear
O'er the poor object in distress!
And learn of a poor orphan boy,
To prize the mercies you enjoy.

Nottingham. J. B.

THE YOUNG CONVERT'S PRAYER.

My youth, my youth, O Lord, secure
From ev'ry lurking foe;
Teach me to flee each tempting lure
That seeks my overthrow.

For Oh, what floods of lust and pride
Unite their subtle force
To court and draw my heart aside;
But thou canst stay their course.

Direct mine inexperienc'd feet,
That they shall stray no more;
Thou know'st their proneness to repeat
The steps they've trod before.

Lord, send thy Spirit from above,
To shed its rays benign,
That I decidedly may prove
Myself a child of thine!

O then I'll let my neighbours see
That Jesus is my friend;
My Saviour and my refuge he,
On whom my hopes depend.

While some may sing of beauty's charms,
And some of pleasures vain,
And some of wealth, and some of arms,
I'll sing a nobler strain;

I'll sing the glories of thy grace,
The meltings of thy love;
And mine affections will I place
On thee and thine above.

Yea, earth shall sink beneath my feet,
If thou but speak the word;
And my quick ardent pulse shall beat
But to exalt my Lord. J. B.

G. Auld, Printer, Greville Street, London.



Ridley sc.

REVP. W. HOWELL,

Knaresborough.

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SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE,

FOR THE YEAR 1803.

MEMOIR

OF

THE LATE REV. JOSEPH RADFORD.

It is impossible to view the various distinguishing excellencies of the servants of our dear Immanuel, without admiring the wisdom of the Spirit of the Lord, who divides to every man severally as he will. To some he imparts qualifications for extensive usefulness, in awaking the careless: — to others, skill instrumentally, to bind up the broken heart, and comfort the feeble mind. One is indulged to *gather* a church; another is peculiarly fitted to *tend and feed it* when formed: all have reason to be thankful; none have any occasion of boasting. Men of the *greatest* talents have not *every* talent; there is a wise and gracious distribution. It will not, however, be deemed presumptuous to say, that those whom the Lord has been pleased to favour with the necessary requisites for general usefulness and continued reputation, who never were exposed to the snare of momentary popularity, nor ever sunk into neglect and oblivion, are among the happiest and most honourable, not to say the most enviable, of all the ministers of Christ. Such a one was the subject of the present memoir.

The Rev. Joseph Radford was born in the parish of Stepney, July 21, 1752. His father, who was a reputable tradesman, died when he was but two years old; and the business continued to be carried on by his mother; but, alas! with so little success, that when the Lord removed her by a fever, during his apprenticeship, it appears, that not only all her own property was consumed, but also an estate of seventeen houses, which his father had left him by will; so that all his earthly

hopes were dashed at once. He was, however, an eminent instance of the divine goodness; for that God, whose name is "the Father of the Fatherless," now began to shine into his heart, to give him the light of the knowledge of his glory, in the face of Jesus Christ. It appears from some papers found since his decease, that he had prevailed on a young man of his acquaintance, in whom the Lord had begun a good work, to accompany him on the Sabbath Day to Hackney church; and afterwards persuaded him to stroll about the fields. The conscience of his young companion smote him; and he expressed great concern at having left the minister under whom he had lately sat; and he spoke so highly of him, that young Radford was anxious to hear what there was in his preaching that could so interest his friend.—This desire continued strong upon his mind; and on the following Sabbath evening, about the middle of the year 1768, he first heard the Rev. Mr. Bazeley, who then preached in White's Alley, Moorfields. He had not listened many minutes, before the Lord was pleased to bring the word home to his conscience with divine power. He looked round about, and beheld many in tears as well as himself; and immediately concluded that something must be done in him, more than he had ever thought of. These were his own words; "and," continues he, "from this time I found the Lord drawing me with cords of love." But little time had elapsed before his master discovered a great change in him, and began to think religion would so affect his mind, as to incapacitate him for his business, and therefore forbade his hearing the Methodists; restraining him also from going out at all on the Lord's Day. This opposition did not, however, quench his desire for spiritual things; and his master observing, that since he had been serious, he was a better servant than b fore, soon gave him leave to attend worship whenever he could make it convenient.—May we not stop here, just to remind young converts, that they honour Christ most, when zeal for his name is joined with a becoming deportment to those with whom they are connected? It is probable that young Radford would have had greater obstacles in his way, and have endured more opposition, had not his conduct testified the conscientious integrity of his mind, as influenced by divine grace. It seems, that during the three following years, he experienced much consolation, but had comparatively very little insight of his own corrupt heart; and was often at a loss to comprehend what his minister meant by speaking so much of the "plague of a man's own heart." But now the Lord began to deepen the work in his soul, and to prepare him for future usefulness, by shewing him the unbelief of his heart, that it was such as God described it, "deceitful above all things, and desperately wicked."—In short, he went through fire and through water; but at last God brought him out into the wealthy place. The

secret of the Lord was with him; and God shewed him his covenant. He had learned to distinguish between the law and the gospel; and that good Spirit, who alone can teach to profit, had taught him how to give saint and sinner their respective portions.

His religious friends discerning his qualifications for the ministry, and knowing the exercises of his own mind on the subject, anxiously wished him to apply for admission to the college at Trevecca; but this he steadily refused; constantly replying, That, if the Lord had indeed called him to the work, he would make the way plain, in his own good time: "He that believeth, shall not make haste." When Mr. Bazeley removed to Cumberland Street Chapel, Mr. Radford followed him; and at his minister's request superintended the Prayer Meeting, and met a class. In these engagements the Lord made him a blessing to many souls; and, while thus employed, his mind was doubtless increasing its ability for public labour. In the year 1773, he experienced a heavy trial, in the death of his much-loved spiritual father and pastor, for whose memory he retained the highest esteem to his dying-day. About the year 1776, he engaged himself to officiate as clerk to the Rev. Mr. Aldridge, at Jewry Street Chapel; where he also met the Society, conducted the prayer meetings, and occasionally expounded the Scriptures. After a long season, the anxiety of his mind respecting preaching being much increased, he tremblingly ventured to open his mind to Mr. Aldridge, who kindly encouraged him to go forward, and undertook to recommend him to a friend, connected with many village chapels, which he thought would afford an opportunity of trying his gifts: but this was forgotten or neglected. Twelve years had now elapsed since his views were first turned to the ministry; and frequently he had endeavoured to stifle every rising thought respecting it; earnestly beseeching the Lord to deliver him from that uncertainty and depression of mind which had so long distrest him.

He was now pressingly solicited by a friend to preach to a small congregation in his stead, he being prevented from attending, by an unforeseen circumstance. With this call in Providence, he thought it his duty to comply; and being graciously supported in the exercise, he was the more willing to accede to the frequent invitations he received from various congregations, still labouring with increasing acceptance and usefulness among them. At length, having collected a few persons who were desirous of uniting in church fellowship, he opened the Meeting House in Hermitage Street, Wapping, on the 1st of January, 1785; where he continued but a few months before the premisses were taken down, to form a new street. He then removed to Well Street, when he was again disturbed, the ground being purchased, and the meeting pulled

down, to make room for the Royalty Theatre. These were very discouraging circumstances to the pastor of an infant society, which, notwithstanding, was increasing in numbers and attachment. As they were greatly at a loss for a place to meet in, they accepted, with great thankfulness, Mr. Towers's meeting for part of the Sabbath. There they continued five months; and on the 4th of June, 1786, the meeting-house in Virginia Street having been repaired, and conveniently fitted up, was re-opened, after a disuse of near forty years, by Mr. Radford, for the reception of his flock: his labours among the dear people of his charge were very abundant. While his health permitted, he preached thrice on each Sabbath, and met his people three evenings in every week, besides many occasional services in other pulpits. In visiting the sick he was indefatigable; and in the various branches of his pastoral office, he watched over their souls as one that must give account unto God. Nor did he spend his strength for nought, the Lord giving him many seals to his ministry, both in his own and other churches. Latterly, his constitution was much impaired,—his whole frame was shattered,—and he frequently brought up considerable quantities of blood;—but his soul prospered, his church was loving and affectionate; and God had greatly blessed him in a kind and sympathizing partner, who tenderly loved him. 'Tis true, the cares of a numerous family, with but a very slender provision indeed, sometimes oppressed his mind; yet, he was enabled to trust them to Jacob's God. He grew weaker every month,—he was evidently drawing near his end; and now it was that he felt the heaviest stroke he ever knew: The peace of the church was disturbed by a few individuals, concerning the proprietorship of the meeting-house. He having taken it at first, regularly paid the rent; and having been answerable for the enlargements, paid the whole of the workmens' claims without asking the contributions of the public, thought it his own property: the minister and other friends, to whom this was submitted, were of the same opinion; and so were nearly all his people:—yet, being a man of an uncommon peaceable disposition, and having walked in harmony with every individual, this temporary interruption of it, overwhelmed his spirit for a time, and certainly accelerated his end. The last time he ever addressed his people, he chose for his text Rev. v. 5.—His great apparent weakness much distressed his friends, who felt a strong presentiment that it was the close of his ministerial labours. He spoke but a short time, and concluded his discourse by repeating the following verse;

"A few more rolling suns at most,
Will land me on fair Canaan's coast;
Where I shall sing the song of grace,
And see my glorious hiding-place."

After this day, he was unable to go out any more, except once or twice in a coach. His complaints were rapidly increasing; but while the outer man decayed, his inner man was strengthened daily.

Many precious promises were set home upon his heart by the Spirit of God, with divine power, in this trying season. Amidst weakness of body and trials in the church, he found the strength of the Lord to be his stay; and Jesus's presence made the prospect of death delightful. Walking in his room one day, deeply affected by the occurrence which had taken place in the church, he thus expressed his feelings: "Though it be a time of Jacob's trouble, he shall be saved out of it. The Lord knoweth the way that I take; and when he hath tried me, I shall come forth as gold. Not one affliction too many,—all things work together for good, then surely this must; though we cannot tell now, but we shall know hereafter. Heaven will make amends for all our trials here." Confidently he committed himself and his family to the care of a covenant-God, well knowing that he would undertake their cause.

When visited by many friends during his last illness, his conversation evidenced a steady hope in God, and lively faith in the dear Redeemer. His frame was not rapture, but calm serenity, arising from strong confidence. "The Lord is with me," he would say; "Though my flesh and my heart faileth, God is the strength of my heart, and my portion for ever." To another friend he said, "True, my work is almost done, and my course is nearly finished; but, blessed be God, there remaineth a rest for the people of God; a crown of righteousness which the Lord will give me in that day." To the doctor he said one day, "Death does not alarm me,—I am not afraid of that enemy,—he has lost his sting; dying is no more than passing from one room to another: 'tis taking leave of all that's painful, to enjoy every thing that is glorious.

"There I shall see his face, and never, never sin;
But, from the fulness of his grace, drink endless pleasures in."

The writer of this memoir remembers, with mournful satisfaction, the last interview he ever had with this excellent man:—the impression it made on his mind is too strong ever to be effaced;—reproach had broken his heart, but his soul was irradiated with heavenly glory; and he was a witness for the Lord, that his supporting grace can bear us through the trying hour: he had long evidenced how a Christian should live; and now shewed how a Christian could die. He was indulged with the full use of all his faculties to the last moment of his life. His parting words to his now mournful relict were full of tenderness, but not of distrust; for he knew in whom he had believed, and where to encourage her to deposit all her cares. His dying exhortations to his children will, we trust, remain indelibly written on their hearts. Their affectionate regard to

him while living, and the love they shew to his memory, now he is removed, deserves to be mentioned with the highest approbation. This truly worthy servant of Christ was freed from the burden of mortality, and removed from the church militant to the church triumphant, January 19th, 1802; and was interred in Bunhill Fields on the 27th. The oration at the grave was delivered by the Rev. Mr. Towers; and on the following Lord's Day the Rev. Matthew Wilks preached the funeral sermon to a numerous and weeping congregation. The Rev. J. A. Knight affectionately penned a few lines for his grave-stone, which are inserted in the poetical department of this Number.

Thus lived and died this eminently pious man, of whose intrinsic excellence the half has not been told; for whether we consider his conduct as a Christian, a minister, a husband, a father, or a friend, we shall have ample reason to glorify God in him, and to pray the Lord of the harvest to send forth many such labourers into his vineyard.

Islington. E. J. J.

REFLECTIONS ON THE APPOINTMENT OF *THE LORD'S SUPPER.*

This do in remembrance of me.—Luke xxii. 19.

THIS command was originally addressed by our Lord to his disciples, when he was in the near prospect of his death. Who can describe his feelings when he uttered these words,—when he viewed the bread and the wine, and contemplated the shedding of his own blood! "You celebrate the feast of the passover, in remembrance of a great deliverance from Egyptian bondage and Egyptian plagues; but do this in remembrance of me.—I am your deliverer from more ignominious bondage, and more destructive plagues."

These are the words of our friend—our best friend. "This do." What is it, dying Redeemer? All that the Lord hath spoken we will do. "Only this. I ask but a small token of your respect and love." If the prophet had bid us do some great thing, would we not have done it?

We are to remember his love, his dying love. He became incarnate, and so humbled himself to the earth. And while on the earth he humbled himself, for he was meek and lowly; a man of sorrows, and intimate with grief: and when he died he humbled himself into the earth. O, wonderous love! Surely it deserves to be remembered.

We are to remember Jesus as an absent friend; he is gone away from us. He is now gone home,—he is out of sight. O

let him not be out of mind too. For if he be absent from us, he is absent for us; he is gone about our business, and he hath told us that he will soon return.

There is a very striking aptitude in the elements used, to put us in mind of Christ. We cannot surely break the bread without thinking of his mangled body; nor pour the wine, without thinking of his blood.

The institution implies, that the disciples of Christ are liable, yea, likely to forget him. That this is a truth, experience testifies. We are surrounded with sensible objects. Our hearts are carnal, the world is alluring; Satan is indefatigable, and very subtle in his devices to lead us away from Christ, our best beloved. Alas, alas! we might justly weep in tears of blood!

One would think, after what we have read of Christ, in the precious volume of his word; after what we have heard of his value from others, and after what we have ourselves tasted of his goodness and seen of his bounty; one would think, I say, that our thoughts, our desires, and our affections, would be full of Christ; that we should be ever talking of him in our families and among our friends; that we should carry him with us in our meditations wherever we went. That in the midst of secular employments, we should have a thousand thoughts of him; and that our midnight dreams would be nothing but visions of Christ: but Jesus knew that this would not be the case: he needed not that any should inform him, for he knew what was in man. He has appointed a memorial, to which we do well to take heed.

"Well He remembers Calvary;
Nor should his Saints forget."

While we are thankful for the institution so wisely framed, let us be humbled by the consideration, that we have any need to be put in mind at all. Strange as it is, we are too prone to forget him now. How should we have been if no such institution had been made!

How unreasonable are those Christians who refuse to shew Christ so *small* a token of regard,—so small a token of regard to his *dying* injunction. I would not, however, be understood to insinuate that all those Christians who do not partake of the Lord's Supper, neglect it for want of love to Christ. No; some, I know, are lawfully hindered; and many fearful disciples are often much distressed.

"But I am afraid I am not worthy." Considered as a privilege, we are all unworthy; but, considered as a duty, we are all bound, if we are the disciples of Christ, to partake of it.

"But I fear I do not remember him aright. How are we to remember him?" *Answer.* In the exercise of repentance, faith, love, and gratitude, and every holy disposition. 'Tis better to be destitute of a lively fancy than of a lively faith.

"I have to complain of a hard heart!" Then remember

your dying Saviour,—his heart was broken for you,—his heart's blood was poured out for you. Look again—see how you pierced him, and mourn!

"I fear, God cannot love me!" Could he give you a greater proof of love than this? If he had sent an angel, or a legion, or twelve legions of angels, would his love appear so great? "He spared not his own Son!"

"But I am in circumstances of strong temptation!" Are you so? Then look to Jesus, and consider before you sin, what sin has cost him. Will you nail him to the tree again?—will you pierce him to the heart again?—Is it not enough that he once endured the cross?—would you crucify him afresh?

"I am greatly afflicted!" O, then, remember Jesus, and arm yourself with the same mind*. Do not magnify your troubles. Hear Jesus saying, and judge with how much reason,—"See if there be any sorrow like unto my sorrow!"

Bromley. W. N.

* 1 Pet. iv. 1.

ON THE CLOSE OF THE YEAR.

Sir, *To the Editor.*

THE close of a portion of time, which forms an important part of the whole space of human life, naturally invites to reflection. Who, that is at all awake to the momentous events which this gradual succession of periods will doubtless introduce, both with regard to himself and the human race in general, can avoid having his attention arrested by the solemn toll, which announces, as to a year, that it is finished? Hence it has been the practice of the godly, in every age, to take advantage of the admonitory pauses in the great machine of time; and while standing, as it were, on a narrow space, between the irrevocable past and the impenetrable future, to encourage those considerations which both recollection and anticipation amply furnish.

It is not, Mr. Editor, my intention to recall the whole train of reflections which do, or should, arise in the mind at such a season; but to fix my view on one branch, which you will join with me in thinking, ought to occupy a considerable share of attention. Am I wrong in supposing, that not a few excellent persons, who by no means neglect the duty referred to, while they are becomingly solicitous on the question, What am I? do not apply, with an earnestness due to its importance, that other interesting question, What do I? Were it otherwise, should we not see many, who are only known by the negative, qualification of abstinence from what would derogate from

their Christian character, conspicuous for their zeal and active exertions, in promoting the cause they doubtless favour, and for the prosperity of which they daily pray?

In this respect, I am persuaded that many real Christians are verily guilty, without being aware of the culpability of their conduct. It is not enough that they keep themselves unspotted from the world; they ought to do all that in them lies to extend the dominion of purity and holiness over that of pollution and sin. Every thing points out the necessity and propriety of such endeavours; — the state of the world; — the ordinary procedure of divine Providence; — the honour God has, in his past operations, put upon the exertions of his servants; — the use he seems determined to make of their instrumentality, in the accomplishments of his future designs; — and the notice he deigns to take of the meanest attempts to promote his glory.

But, in opposition to these motives, it is not uncommon for Indolence and Indifference, concealed under the garb of Humility, to interpose and suggest, "What can I do? my abilities or my opportunities are so small, that all my endeavours must be of no avail." But, such reasoning as this forms no part of the wisdom which comes from above. However specious it may appear, the plain language is, "I pray thee, have me excused." God has nowhere said, nor is it probable that he has designed, that his purposes shall be effected by the operation of *splendid* talents only. How few, in that case, would be sufficient for these things! But, what if we cannot, by the energy of reasoning, make a Felix tremble; nor, by the powers of eloquence, mightily persuade the people, — are we to conclude that we can render no service to the Redeemer's cause? By no means. Manifold are the gifts which God has bestowed on men; and by no one of these, if sanctified, may not his glory be promoted. Intellectual faculties; — knowledge in any of its multifarious branches; — excellencies of disposition; — aptness and facility of language; — influence arising from station, character, property, or authority; — extensive acquaintance with society; — and the innumerable opportunities which circumstances may render peculiar to the lot of each individual: — these are so many talents to be employed in the service of God and his gospel, and which we are to occupy till he come.

Allow me now, Mr. Editor, to suggest a mean of doing good, which lies in your power; and which, if it appear to you in that light, you will, I know, adopt. It is the simple one of occasionally allotting a page or two of your Magazine to the publication of such plans of usefulness as may, in the course of reflection or reading, occur to your correspondents; and which, however excellent and practicable, may, for want of being recorded, totally sink into oblivion. Afford a little

space for this purpose, as matter may occur, under the head of "Hints for," or "Plans for doing good," or any appropriate title*; and invite the suggestions of your readers. You may, it is true, receive many which are not worthy of much regard; but in the midst of a measure of sand, a diamond may lie concealed. Let it not be supposed, that a communication, to be acceptable, must relate to some great object: no, any hint tending to the advancement of religion, among children or servants, in families, in particular churches, in neighbourhoods, in any class or description of persons, will be entitled to attention. A thought, weak in its origin, may be improved by others; and, like a small spark, may kindle a great fire.

As I have trespassed so long on your patience, I do not at present follow up my plan, with any particular suggestion. If you think proper so far as to honour my Letter, you may make it No. 1. of "the plans of doing good;" and I doubt not but it will be succeeded by communications of your abler Correspondents. NEMO.

* We beg leave to remind our correspondent, that this useful plan was not only suggested long ago, but has been partly executed; two papers concerning the best methods of forming and conducting Sunday Schools being inserted in consequence of it. The establishment of the Missionary Society and of the Religious Tract Society, has been much assisted by the information conveyed by this work; and we shall always be happy in contributing our aid to every thing useful.

THE LIFE OF MR. PRIDE.

THE subject of the following Memoir made his appearance in Shaddai's kingdom; but being detected in a conspiracy against the government, he was banished to the lower regions of darkness; from thence he ascended, and entered the continent of Universe, where was a colony settled by the King of the celestial country. The happiness of these new settlers he beheld with an envious eye; and sought an opportunity of insinuating himself into their affections, that he might alienate them from their Sovereign. In this attempt he unhappily succeeded, by the use of this flattering deceitful insinuation, "Ye shall be as gods, knowing good and evil." Oh, who can resist the flattering address of this deceiver! As our first parents, while perfect, were not able to detect his policy,—it is no wonder that now many are deceived by him. With what truth may multitudes be addressed in the language of the prophet, "The pride of thy heart hath deceived thee!" As he was received by the first settlers, it is no wonder that he has met with a kind reception among their numerous posterity. Such is their credulity, and such are the flourishes of his address,

that he easily gains the ascendency, and captivates their hearts. By this mean he has been admitted into the greatest families, and has had access to the greatest personages in the world; and such has been the confidence reposed in him, that the reins of government, in many instances, have been committed into his hands! He has, in a lesser or greater degree, influenced all the courts of the universe, enacted laws, and inflicted punishments. To the higher circle of life, he pays peculiar attention; but though he often rolls in the carriage with Lord Ambition, he doth not fail to visit the poor of the land. Such is the extent of his acquaintance, and his agility in visiting, that he is here, there, and everywhere. I never saw a family in my life but there were some symptoms of his presence, though, since Prince Immanuel came, he has met with some opposition; and one would think he would be opposed more than he is, if the mischief he has done were considered. He has instigated innumerable wars, been the cause of many murders and suicides, brought many to the highway and the gallows; — others he has led into excess, and from thence into perplexity and embarrassment: — some, who have richly entertained him for a season, have been brought by him to a disgraceful arrest, obliged to quit a parlour for a prison. There was poor Mr. Lookbig and his lady (I think she was one of the Highlifes); he persuaded them to keep as good a house, have as rich entertainments, and make as grand an appearance as Mr. Goodfortune; but see the end: the money is all gone, debts are contracted: to be sure, their visitors are still men of *credit* (I mean Creditors:) but, alas! they have nothing to entertain them with, — for they want a *golden meal*. Mr. Lookbig, not liking his new visitors, and fearing they might send still more troublesome guests, absconded; and went (if report speaks true) to sea; and what is now become of him, none can tell. After many excursions, he at length arrived at the town of Profession: he took up his residence in Hypocrite-street, where he continues to live in great reputation; and though the inhabitants of this street are his chief and most intimate companions, yet he doth not fail to visit the generality of the inhabitants of the town; and by his pleasing appearance and insinuating address, has gained the affections of multitudes; so that we can find but few who do not manifest their regard to him by their appearance, and vindicate his character when he is spoken against: but what I now intend, is to give some account of a visit of his, at the house of one Miss Gayclothes, of Little-thought Street. It appears that she lived very lately in God-fearing Lane; and was taken much notice of by a venerable gentleman of the name of Conscience, who did not fail to give her the best advice; to whose admonition she was very attentive, until, by the insinuating address of Mr. Pride, she was induced to fall

into his embraces; and after offering many insults to Conscience, she came to the place of her present residence, where a very intimate acquaintance was established. They were continually seen together; yea, he was very fond of attending her to her usual place of worship, telling her, That it was not at all inconsistent; — that he attended many places where the gospel was preached; and, instead of those who attended being disgusted, they thought themselves honoured by his attendance. But to return to the visit:—As he entered the house, after their usual salutation, he was invited into a room where there were more looking-glasses than Bibles; and when seated, began the following conversation: —

Pride. I am glad to see you look so well; I think you look better than ever I saw you.

Miss Gayclothes. I thank you, Sir, for your compliment.

Pride. I think that natural comeliness, shewn to advantage by artificial adorning, is well calculated both for honour and advantage.

Miss G. (with a low tone of voice, lest she should be heard, added) Yes, Sir; I see the propriety of what you advance. I think it may probably be the means of my preferment; but if not, there is a peculiar pleasure in being admired and respected.

Pride. I am glad you are so well established in this view of things. There are few indeed that are very scrupulous about outward adorning; but it arises from being over nice about trifling things. There certainly can be no harm in it.

(As they were talking, in came Mr. Plainman, of Hate-Evil Street.)

Miss G. Good morning to you, Mr. Plainman. How do you do?

Mr. Plainman. Well, I thank you, in my health; but I don't feel very comfortable at seeing Mr. Pride here; especially, when I consider what a character he bears, and what mischief he has done: indeed, I wonder at your conduct, that you should give him such encouragement and make him so welcome, when it is well known he is an enemy and traitor to our King, as he has sufficiently proved, by his intimacy with those who are in rebellion against him.

Miss G. Hold, friend, you are mistaken in the gentleman. This is not that villain Pride, as you imagine. I hate him, as well as you; but it is a Mr. Decency, of this town, a gentleman of great respectability, whom, I think, I ought to esteem and treat with the greatest respect; and I am surprized that you should begin so hastily, without knowing who you were speaking of.

Plain. Ah, this Pride hath deceived you! I know his features too well to mistake him; — I have seen him before to-day: he is no more like Mr. Decency than Miss World-

fancy is like Miss Considerate; and besides, I just left Mr. Decency in the house of Miss Moderation: so that it cannot be him.

Miss G. I don't think I am influenced by Pride in my dress,— I only assume a decent appearance; and I think it is necessary. There is no harm in being a little like other people, especially as I am called to be among them. I hope you would not have me dress like Farmer Rustic's dairy-maid?

Plain. No; I agree with you that it is right to be neat and decent in your appearance. This, instead of being contrary to religion, is a lesson that is taught by it; but when I speak of decent apparel, I mean apparel that is becoming the person wearing it; which I think you have gone far beyond.

Miss G. Wherein is it unbecoming?

Plain. Because it is imitating the earthly-minded, who have all their thoughts and time employed in earthly vanities.

Miss G. I don't go so far as many do.

Plain. Indeed I don't think you are far behind them. The last time my Lady Fashion came to town, did you not run with the Babylonish ladies, and the inhabitants of Vain Street, to meet her? and did you not compliment her, and invite her to your house?

Miss G. Well, I think her a very agreeable lady; and, to speak plainly, I don't think pride consists in dress.

Plain. No; perhaps in a sense it may not; but rather in the disposition which occasions it. Yet it is not improper thus to speak; for we read in Scripture, of being "clothed with scales;" and it is expressly said, "They were his pride:" therefore, when I see you clothed with the scales of worldly-fashion, I do not hesitate to say, *it is your pride!*

Miss G. So you would make me out to be as proud as the Devil!

Plain. I should be sorry if you made yourself so.

Miss G. I don't dress any more than professors in general do; and they see no harm in it. Why then should you be so lavish of your censure, when I am only like most of the people of God?

Plain. There was a time when the generality of professors fell down and worshipped idols; and if your mode of arguing be right, I think, you should get one too.

Miss G. In that there is a material difference, as it respects dress: it is something of an indifferent nature, which does not interfere with the worship of God.

Plain. Perhaps, if I was to ask you where you spent most time this morning,— on your knees, or at the looking-glass, you would be led to see that it did; and I am afraid you have spent more time in complimenting Pride and Fashion, and adorning and admiring beautiful Self, than you have in the adoration of your Maker!

Miss G. I think you are very censorious. I shall not tell any body how long I am dressing: — you are very particular about trifling things. I think it is straining at a gnat to be so scrupulous about dress.

Plain. I think it is right so to do; for those who have indulged themselves in swallowing gnats, have at length swallowed camels.

Miss G. Well, I don't see any harm in it.

Plain. Where is your old friend Conscience? I have not seen or heard him since I have been here. Oh, there he is, fast asleep on the bed of Carnal Security. *(Here he gave him a good shake.)* Come, it is high time to awake. — *(At which he just moved, yawned, and rubbed his eyes, saying,* Ah! very right, Mr. Plainman; *and fell asleep again. It appears that Mr. Pride, finding him rather troublesome, had given him a dose of opium, so that he could not keep awake a minute at a time. This stir of Conscience made Miss Gayclothes blush, and appear somewhat disconcerted; but she soon recovered.)*

Miss G. There are many things in Scripture which tend to shew that there is no harm in it. The church is compared to a bride, decked with ornaments; the love of God to a ring; — and they would not be made use of to represent divine things, if there was any thing wrong in the use of them.

Plain. According to this way of reasoning, it would be right to fight, wrestle, and run at races; for these are made use of to represent spiritual things: and instead of any thing to favour it in Scripture, I think there is every thing against it: — "Be not conformed to this world," &c. — "Let not your adorning be the outward adorning," &c.; and you must remember the daughters of Zion, how they brought the curse of God upon them, for following the fashions of the times.

Miss G. Theirs were Heathen fashions: round-tires, like the moon, expressive of their inclination to idolatry; which was the cause of God's displeasure.

Plain. But don't the Lord expressly call it their Pride? and let me ask, What object of worship were the nose-jewels, &c. descriptive of?

Miss G. Since you say so much about dress, what rule will you lay down to go by?

Plain. I will hold forth to you a good example, which is Jesus Christ. If your heart is right with God, to be like him will be your highest ambition: he has left us in this, as well as in other things, an example, that we should follow his steps.

Miss G. I don't understand you. You don't mean that I should wear a seamless coat, or a scarlet robe?

Plain. No; but the apparel of Christ was expressive of his character; and thus I think it should be with all who profess to follow him, and I am sorry to say, that, judging according to this rule, there are but few that dress perfectly consistent.

Miss G. Be a little more explicit, Sir.

Plain. I mean, that the seamless coat of Christ was descriptive of his perfect righteousness; his scarlet robe, of the shedding of his blood: so whatever you are, your dress should express. If you are bound for Heaven, let your dress shew that you are not attentive to earth; — if you have a real godly simplicity of heart, let there be simplicity of dress; — if you are modest, let your dress be modest; — if you are humble, let your dress denote humility.

Miss G. Well, after all, I cannot see any harm in my manner of dressing.

Plain. It is likely you may not see it, for sin is of a blinding nature; and those who live in sin seldom see its evil.

Miss G. Well, you may say what you please, but I don't think religion has any thing to do with dress.

Plain. Then the apostles meddled with things they had no business with, — for they gave prohibitions and directions relative to it. And were not the things written by the apostles, written for our learning? But you pass over those passages which relate to dress, and don't like to learn such lessons; but you know that children, when they won't learn their lessons, are corrected; and don't you think your heavenly Father will correct you, if you are determined to live in such open conformity with the world? I shall have done with you, and hold no correspondence with you as a Christian, until you are brought to repent of your folly.

Miss G. Well, you may do as you like, and I shall do as I like. I will never be under such controul as to alter my dress, or refrain from those things which are convenient, to please your humour.

Plain. Farewell.

(Just as he was going out, some one was heard at the door: it proved to be a Mr. Mildman, of Charity Row, who frequently used to call on Miss Gayclothes, when she lived in God-fearing Lane, for the sake of a little friendly conversation: he now came with an intention to remind her, affectionately, of the impropriety of her intimacy with Mr. Pride; and persuade her, if possible, to leave Little-thought Street, and return to God-fearing Lane; or else to take a house, as there were a great many vacant, in Holiness Square. Mr. Plainman and Mr. Mildman having spoken kindly to each other, the former departed, and the other took his seat. The conversation at first turned on a variety of subjects; it was introduced with observations on the weather.)

Mr. Mildman. What a delightful day it is, Miss! How pleasant it is to see the sun, after it has been obscured for some days!

Miss G. Yes, Sir, it is very pleasant indeed; and, as you observe, the dull weather we have had, makes it still more so.

Mild. I have often thought what a glorious emblem the Sun of Nature is of the Sun of Righteousness! Truly, the light of the natural Sun is sweet; — but what is it, when compared with the shining of the Sun of Righteousness!

Miss G. It is sweet indeed, when Jesus shines into the soul, and disperses those clouds of darkness which we sometimes feel.

Mild. I have often admired those gracious promises which are made to those who are called to walk in darkness. Though he hide his face for a moment in loving-kindness, he will again appear; — though heaviness may endure for a night, joy cometh in the morning!

Miss G. These promises are very encouraging, if we had but faith to lay hold of them.

Mild. Hark! I thought I heard somebody at the door.

Miss G. I think there is. *(She goes to the door.)* Miss Worldlyfancy, walk in.

Miss Worldlyfancy. (Seeing Mr. Mildman.) No, I thank you; I only want to speak a word to you, if you please.

(They turned aside. Miss Worldlyfancy came to look at Miss Gayclothes's bonnet, as she said she should like to have one just like it; and Miss Gayclothes promised to let her see it, that she might take a pattern by it. Miss Worldlyfancy being gone, Miss Gayclothes returns to the parlour.)

Mild. I think I have some recollection of that young lady. Is it not Miss Relapse-into-the-World?

Miss G. No, Sir; it is a Miss Worldlyfancy. She lives in this street, — not many doors from my house: she frequently calls. To be sure, she is not quite so spiritual as I could wish; but very lively and cheerful in her disposition; and, upon the whole, a very agreeable person. Miss Relapse-into-the-world is married; and has left the town.

Mild. Indeed! I knew it was expected. She received the addresses of a gentleman from the town of Vain-Life.

Miss G. Yes, she did; she is gone there to reside.

Mild. I am sorry that she is so departed: I knew her when she lived in Do-well Street; and she appeared to be a truly virtuous character. I was pleased with the simplicity of her manners, humbleness of her mind, and spirituality of her conversation: I never thought of her leaving the town.

Miss G. No; indeed I should have thought she would have been the last. I heard her, but a little before this man came to see her, speak very highly of Do-well Street, where she lived. She told me, It was the way of pleasantness, and the path of peace! I cannot think what induced her to marry that beauish chap, and leave the town, with all its privileges!

Mild. I think I can tell you how it came about: — This gentleman, from Vain Life, got an intimate friend of his, that has considerable influence in this town, to speak for him.

Miss G. Who could that be? I shall not have a very good opinion of him any more, let him be who he will.

Mild. He is called by different names; but I believe he is most properly called Mr. Pride.

(Here Miss Gayclothes could scarce avoid a blush, as Mr. Plainman had just been charging her with too great an intimacy with the same character.)

Miss G. As she always manifested such an aversion to him, I wonder she should be influenced by what he could say.

Mild. When he first went, he concealed his name; and assumed the appearance of some other person of respectability. He told her a pleasing tale of the excellency of this gentleman's disposition; — that though he was fond of pleasure, he was not grossly immoral; — that it was her duty to accept the offer, as it would be a mean of her preferment: set forth the pleasures of a higher station, and made her think it would afford her satisfaction to move in a higher sphere; and also argued, that as he was superior to her in circumstances, it must be pure affection that led him to pay his addresses to her. Conscience indeed opposed it; but in these cases Conscience is not much attended to. Pride gained the ascendency: and, to make short of it, I believe she married him to rise in the world. Though I think she did give Conscience an answer to satisfy him: when he opposed it, she said, she would talk to him, and endeavour to persuade him to come and live in the town; but, alas! he perverted her to Heathenism, instead of her converting him to Christianity: all occasioned by this wretched Pride! and it is surprizing what mischief he has done in the town. — Oh! have you heard, Miss, of Mr. Imprudent's house being broke open, and his losing all his money, and almost every thing else that was valuable?

Miss G. Yes; I believe they are now gone to live in Beggar Lane?

Mild. Yes, they are. Do you know who it is that was guilty of the burglary?

Miss G. Mrs. Imprudent told me, it was one Cross Providence.

Mild. There is very strong suspicion that it was Mr. Pride. He and they were always upon friendly terms; and I understand, that as the daughters grew up, he got particularly acquainted with them; in consequence of which he came more frequently, and stimulated them to assume a gay appearance, make rich entertainments, &c. until at length this villain, for the kind reception he met with, robbed them, and reduced them to their present situation. I believe he continues to

live with them, now they are in Beggar Lane; but seems a good deal mortified, especially when any of their former acquaintance call on them; he then appears very much abashed, as he cannot bear the thought of living in such a nasty hole, as he calls it.

Miss G. I think it very inconsistent for persons to go beyond their circumstances; and I also think with you, that Pride is often seen in Beggar Lane. He is not confined to those who make a more splendid appearance in the world; for many who live in Fashion Market are less acquainted with him than some who live in Poor Man's Road, or Quaker Street.

Mild. Your observation is, in some measure, just, for dress is not the only way in which Pride is manifested; for Mr. Fine (who is perhaps one of the persons you allude to in Fashion Market) dresses to an excessive degree; but in every other respect appears to be humble: and Mr. Self-Importance is very plain in his dress, but appears to be under the influence of Pride: in other respects, though exclusive of this, I should conclude the latter was the proudest character. But though dress is not the only way in which Pride is manifested, it does not prove that it is not one way; and you will bear with me, Miss, if I say, I think you have lately shewn too great an inclination for the vanities of Fashion Market. I hope you will not be offended at the liberty I take, as I can assure you it is not as an enemy, but with a view to your happiness, that I thus speak. I highly esteem you as a Christian character; and would wish to see you happy in your soul, and an honour to your profession.

Miss. G. As it respects my dress, I am not convinced there is any harm in it.

Mild. To that I fully give credit; for I cannot, for a moment, indulge the thought that you would wilfully live in any sin. Unless I am greatly deceived in you, it is your desire to know and do the will of God; and as such, I presume you will hear me patiently.

Miss G. Yes, Sir.

Mild. It is a duty enjoined on all the followers of the Lamb, that they walk worthy the vocation wherewith they are called: their calling is a holy calling, — a heavenly calling; and we should be careful lest it be tarnished with any thing vain, earthly, or carnal. We are called to leave the world with all its vanities, and aspire after Heaven with all its glories: hence those who are bound for the heavenly Canaan become strangers and pilgrims on the earth; and you know strangers should not make so free as those who are at home; but come out from the world and be separate. The children of Disobedience have many things invented for their amusement, by the Prince of the Power of the Air, to occupy their thoughts and engage their attention, —while they live without God, and without hope in the world; but let not the children of the

Most High snatch their toys, and divert themselves with their playthings. Conformity to the world, with respect to dress, appears to me to be expressly forbidden in the word of God: "Let not your adorning be the outward adorning of plaiting your hair, or putting on of apparel," &c. "I will, therefore, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with braided hair, nor gold, nor pearls, nor costly array; but, which becometh women professing godliness with good works." Here we learn, that to follow our natural inclinations, and dress as we list, conforming to the fashions of the world, is sinful, and contrary to the word of God, or else there would have been no need for any thing to have been said about it in the Scriptures: and, 2dly, We learn that those who have religion, are required to be different from others in their dress, — as "women professing godliness," says the apostle. Women professing godliness are to be adorned with good works, and not with the glories of the world; and, that it is contrary to the will of God, will farther appear, if we consider the displeasure he has manifested towards those who have lived in it. The daughters of Zion conformed to the fashions of the times, and decked themselves with various ornaments. God expressly calls it their Pride; and threatens them with many calamities: and it doth appear also to be inconsistent that human nature, in its renewed state, should be fond of it. It is what the world, who are destitute of grace, admire; and if those who profess religion are fond of it too, what proof do they give of being crucified to the world? of being new creatures? having old things passed away, and all things become new?—In the use of this, as well as all other things, Moderation should be our guide. It was the language of an apostle, "Let your moderation be known to all men." If it had been said, Let your extravagance, and let the vanity and pride of your mind be known to all men, we could easily find characters who attend to the exhortation; but it is your moderation. God has given us all things, and we may richly enjoy them, — but not superfluously or extravagantly; and we are not only to use one thing, but all things with moderation. Hence it appears, that excessive dress is as much forbidden as excess in the use of any other earthly good. These considerations are sufficient to satisfy my own mind, that conformity to the fashions of the world is contrary to the mind of God; and I hope you will be found in this, as well as in other respects, walking worthy the high and heavenly calling wherewith you are called!

[*This mild but faithful speech of Mr. Mildman, appeared to make some impression on the mind of Miss Gayclothes, and they parted friends; but whether it produced the desired effect, I am not at present able to say.*]

Newnham, Oxon. J. C.

ANECDOTES.

[Translated from the French.]

DANGER OF PUBLIC AMUSEMENTS.

ALYPIUS, a friend of . Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats, which were exhibited in the age in which he lived. Being invited one day, by his companions, to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them; and drew him along against his will. When they had all taken their seats, the games commenced. Alypius shut his eyes, that objects so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was, imagining that he still retained the power of shutting them. One of the combatants was wounded. No sooner did he behold the purple stream issuing from the body of the unhappy wretch, than, instead of turning away his eyes, they were arrested on the object; and became intoxicated with those brutal combats. He was no longer the same man: he, by degrees, imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for returning: and not only did he go the second time with those who had ensnared him, but he himself enticed others. Yet this man began at first with an abhorrence of such criminal amusements, and resolved to take no part in them: but sad experience taught him, that the best resolutions are insufficient to withstand so great temptations; and that the only way to escape danger is to keep at a distance from it.

May our young people learn, by this example, to distrust their own courage and resolution, and to shun the entertainments of the stage, and all such diversions; which may prove as injurious to them as these did to Alypius!

ADMIRABLE ZEAL FOR THE HOUSE OF GOD.

AN old Chinese went one day to a Missionary, who was in his village, to represent to him the extreme desire he had of building a church there. "Your zeal is laudable," said the father to him; "but we have not now the means of defraying so great an expence." 'I aspire to do it myself,' replied the villager. The Missionary, accustomed to see him for many

years lead a very poor life, believed him not to be in a situation to accomplish what he promised. He again praised his good intentions, representing to him the extent of the village, consequently the large size of a suitable building, and his incompetency to so great a work. 'Excuse me,' replied the countryman, 'I believe myself able to do what I propose.' "But do you know," said the father, "that two thousand crowns at least are necessary for such an undertaking?" 'I have them all ready,' returned the old man; 'and if I had not, I should not thus have importuned you.' The Missionary was much charmed at learning that this good man, whom he had thought very poor, was possessed of so much, and that he wished to employ it so usefully: nor was he less surprized, when having the curiosity to ask him, How he had been able to procure this sum? he ingenuously answered, That for forty years, since he had conceived this design, he had retrenched from his food and clothing all that was not absolutely necessary, that he might have the consolation, before he died, of leaving in his village a house erected to the honour of the true God!

Is not this a hint to British Christians? and how many are there now sitting under the sound of the gospel, and enjoying its glorious privileges, to whom some obscure town or village gave birth, not yet favoured with the faithful ministration of divine ordinances! How worthy of every generous mind to emulate the example of this inhabitant of China!

MISSIONARY ZEAL.

FRANCIS XAVIER (called the Apostle of the Indies) being about to undertake a mission which appeared extremely hazardous, was strongly expostulated with by his friends, on the great dangers he would have to encounter from the malignity of the climate, the sterility of the land, and the barbarity of the inhabitants: in short, that every thing was gloomy and terrific. This representation, though just, was so far from deterring him from the attempt, that it seemed to inspire him with more zeal for the arduous enterprize. "The most tractable and opulent nations," said he, "will not want preachers; but this is for me, because others will not undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved, in order to procure them: Should merchants then be more intrepid than Missionaries? — Shall these unfortunate people be excluded from the blessings of redemption? It is true, they are very barbarous and brutal; but let them be more so; he who can convert even stones into children of Abraham, is not he able to soften their hearts?

Should I be instrumental in the salvation of but one among them, I should think myself but too well recompensed for all the labours and dangers by which you endeavoured to affright me."

With these sentiments he entered on his work; and it is said, that his success corresponded with his zeal and intrepidity; so that great numbers of those wretched people were brought to embrace the Christian faith.

THOUGHTS ON RELIGIOUS SOCIETIES;

In Answer to the Question,

What Benefits may be expected from the Establishment of Religious Societies?

Man is a being formed for society: his nature, his desires, his wants, his enjoyments, — all equally impel him to seek society. Could you communicate to him every blessing in a state of solitude, he would gladly relinquish all for the advantages resulting from society. We see men everywhere forming themselves into societies for the purposes of trade and commerce, and on many civil occasions, the benefits of such associations are great, and universally acknowledged. What wonderful edifices have been erected, what monuments of gratitude raised, what misery has been relieved, by the union of many in one common cause! And can societies of a religious nature exist, without reciprocal advantages to be derived by all concerned?

All worshipping assemblies come under this designation; but the benefits flowing from them we need not enumerate; we trust we have appreciated them. But our present subject refers more immediately to religious societies for prayer, praise, and religious conversation.

Imagine the condition of a traveller, who is compelled in solitude to walk through an intricate track of country, beset with snares, and infested by robbers; where he is in danger every moment of taking a wrong step; and every wrong step may produce, if not his ruin, yet a very considerable interruption to his peace, and much retard his progress. What joy must fill his breast at the prospect of being joined by one or two more, travelling the same journey! what vast benefits are likely to result from their mutual encouragements, counsels, and cautions! will they not more courageously, more successfully oppose their enemies? and though the road be dangerous, and the snares many, yet the pleasures and benefits flowing from each other's society, will sweeten every bitter, and beguile the otherwise tediousness of their journey.

Here it may be useful to ask, What benefits have been received by other persons in religious societies? These may rationally be expected by us. If we enquire of them, they will, among others, enumerate such as the following: —

I. Relief when tempted, afflicted, or fallen; arising, 1. From sympathy; which has a natural tendency to alleviate our trouble, and lighten our burdens. 2. From a consideration that (others being led in the same way with ourselves) we are prone to decide on our experience as singular; but by mutual intercourse with the saints, we find others are tried and exercised as we are. 3. This will be confirming to our mind, as it proves the unity of religion; and will furnish us with a suitable reply to the suggestions of Satan, &c.

II. If the presence of Christ be accounted a benefit, this may be expected; because it is promised, "Where two or three are met," &c. — this must include, 1. Support, — 2. Joy, — and, 3. Life. "In the light of this King's countenance is life."

III. If the increase and establishment of Christ's kingdom be a benefit, this may be expected. 1. From cordial co-operation of the members of such societies; — 2. From their united prayers; — 3. From the emanation resulting from the good example of others.

IV. This is the way to obtain spiritual blessings: "If any two of you shall agree touching any thing that ye shall ask," &c.

V. Such societies give us some view of the happiness of Heaven: — their felicity is not insulated nor single, the plural is ever used: — "They sung a new song; — they cried O Lord, how long," &c.

VI. If circumspection in our walk be a benefit, this may be expected: for although the habits of holiness, in a believer, result from a principle within; yet we must have but small acquaintance with the frame of the human mind, not to know that the bonds of such societies have strong effects to excite and cherish watchfulness, &c.

VII. Benefits will likewise accrue to the minister who attends such religious associations. How can he speak a word in season to the weary, of whose case he is ignorant! or warn those who are in danger, with whose snares he is unacquainted! &c. And in the growth of the members of such societies in grace, and in every good word and work, he will, with unfeigned pleasure, discover the blessing of God on his labours. In short, the benefits to be expected are numerous, and of the first magnitude. We have the command of God, and the example of the Saints, to justify our assembling together; and let us ever remember, "That a three-fold cord is not quickly broken."

Westminster. S—.

ON THE SORROW NOT TO BE REPENTED OF.

To the Editor.

Rev. Sir,

PERMIT me to request you to insert in your Magazine a truly valuable Letter of that great man of God, Bishop Hall, to his sister, Mrs. Brinsley, "On the Sorrow not to be repented of." As it has afforded me great support and consolation under the pressure of very painful doubts and fears, I should be glad for it to find a place in your useful Magazine; hoping others may receive much spiritual advantage from the same, and have cause to bless God that it was printed.

I am, Sir, with great respect,

Clerkenwell. your obliged humble Servant, H. L.

"IT is seldom seen that a silent grief speeds well; for either a man must have strong hands of resolution to strangle it in his bosom, or else it drives him to some secret mischief: whereas, sorrow revealed is half remedied; and even abates in the uttering. Your grief was wisely disclosed; and shall be as strenuously answered. I am glad of your sorrow; and should weep for you, if you did not thus mourn. Your sorrow is, that you cannot grieve for your sins. Let me tell you, That the angels themselves sing at this lamentation; — neither doth the earth afford so sweet music in the cares of God. This heaviness is the way to joy. Worldly sorrow is worthy of pity, — because it leadeth to death; but this deserves nothing but envy and congratulation. If those tears were common, Hell would not so enlarge itself. Never sin, repented of, was punished; and never any thus mourned and repented not. Lo, you have done that which you grieve you have not done! That good God, whose act is his will, accounts of our will as our deed! If he required sorrow proportionable to the heinousness of our sins, there were no end of our mourning! Now his mercy regards not so much the measure, as the truth of it; and accounts us to have that which we complain to want. I never knew any truly penitent, who, in the depth of his remorse, was afraid of sorrowing too much; nor any unrepentant who wished to sorrow more. Yea, let me tell you, that this sorrow is better, and more than that deep heaviness for sin which you desire. Many have been vexed with an extreme remorse for some sin, from the gripes of a galled conscience, which yet never came where true repentance grew; — in whom the conscience plays at once the accuser, witness, judge, and tormentor; but an earnest grief for the want of grief, was never found in any but a gracious heart. You are happy,

and complain. Tell me, I beseech you, this sorrow you mourn to want: is it a grace of the Spirit of God, or not? If not, Why do you sorrow to want it? If it be, oh, how happy is it to grieve for want of grace! The God of all truth and blessedness has said, "Blessed are those that hunger and thirst after righteousness;" and, with the same breath, "Blessed are they that mourn, for they shall be comforted!" You say, you mourn: Christ saith, "You are blessed." You say, you mourn: Christ saith, "You shall be comforted." Either now distrust your Saviour, or else confess your own happiness, and, with patience, expect his promised consolation. What do you fear? You see others stand like strong oaks, — unshaken, unremoved. You are but a reed, a feeble plant, tossed and bowed with every wind, and, with much agitation bruised. Lo, you are in tender and favourable hands, that never brake any whom their sins bruised! — never bruised any whom temptations have bowed. You are but flax; and your best is not a flame, but an obscure smoke of grace. Lo, here his Spirit is as a soft wind, not as cold water; he will kindle, but will never quench you. The sorrow you want is his gift. Take heed, lest while you vex yourself with dislike of the measure, you grudge at the Giver. Beggars may not chuse. This portion he has vouchsafed to give you; if you have any, it was more than he was bound to bestow. Yet you say, What, no more? as if you took it unkindly that he is no more liberal. Even these holy discontentments are dangerous. Desire more (as much as you can) but repine not when you do not attain. Desire, but so as you be free from impatience, free from unthankfulness. Those that have tried, can say, How difficult it is to complain, with due reservation of thanks. Neither know I which is worse; — to long for good things impatiently, or not at all to desire them. The fault of your sorrow is rather in your conceit than in itsself; and if indeed you mourn not enough, stay but God's leisure, and your eyes shall run over with tears. How many do you see sport with their sins, yea brag of them! how many that should die for want of pastime, if they might not sin freely, — and more freely talk of it! What a saint are you to those that can droop under the memory of the frailty of youth, and never think you have spent enough of tears! Yet so I encourage you in what you have, as one that persuades you not to desist from suing for more. It is good to be covetous of grace, and to have our desires herein enlarged with our receipts. Weep still, and still desire to weep; but let your tears be as the rain in the sunshine, — comfortable and hopeful; and let not your longing savour of murmur or distrust. These tears are reserved, — this hunger shall be satisfied, — this sorrow shall be comforted! There is nothing betwixt God and you—but time. Prescribe not to his wisdom, — hasten not his mercy. His grace is enough for you; — his glory shall be more than enough!

Obituary.

MRS. TITLEY.

Of women, history says, comparatively, very little. In two cases they have excited notice, — when they have filled elevated stations, and when they have discovered singular abilities. But such females have not always been the most deserving of attention: real devotedness to God, in whatever circumstances it is to be found, is far superior to the claims of rank or of genius, in the view of him whose "judgment is always according to truth." Dorcas is raised from the dead, not for her birth or her talents, — but because she made garments for the poor! "Beauty is deceitful, and favour is vain; but a woman that feareth the Lord, she shall be praised!" "A gracious woman retaineth honour!"

"When you come to write of many excellent characters, you find," says a judicious writer, "a scarcity of materials; their lives resemble the services of some invaluable domestics in a family. Such bear the burden and heat of the day, and tread the path of duty over and over again, with fidelity and care; but the history of the week is the history of their lives: and, though their lives seem but the course of a week repeated, yet steadily to repeat such weeks; — to persevere through weariness and toil, with the noblest aim; — to tug up the hill Difficulty with uniform labour, unrefreshed by variety of road, or intervals of rest *," — demands principles which, if not highly esteemed among men, are in reality the most useful and the most honourable. Such was the worthy woman who forms the subject of this short Memoir. She was early called, by divine grace, under the ministry of the Rev. Mr. Berridge: early too, she became a sufferer for her adherence to the gospel, being expelled, wholly unprovided for, from her family by her friends:

"— All the world before her where to chuse
Her place of rest; and Providence her guide."

But she honoured God; and God honoured her.

It would not be necessary, even if the writer of this account had the information, to mention the series of events by which she was led to this city; and fixed, by marriage, in the truly hospitable family in which she died. It is the Christian he is looking after, to present to his readers; and that, not to magnify a worm, — but that we may know "the grace of our Lord Jesus Christ!"

Her religion was very habitual, and unostentatiously devotional: it spread thro' the whole character, and produced a beautiful evenness and consistency; it discovered itself more in effects than words. "While many were making the noise, she was doing the work." She was not destitute of a spiritual home: she found it her duty and her privilege to belong to a Christian church, and to walk in holy communion. Unlike those religious vagabonds, who rove from place to place, not knowing of a Sabbath-day-morning where to go, or on whose ministry to implore a blessing, — she knew her place; and was always found in it. While others sought to gratify *itching ears*, — she looked for solid profit; and her profiting appeared unto all. It would be doing her an act of injustice not to observe one *trait* in her character, which singularly appeared. Her *benevolence* will not be denied; cannot be questioned. The blessing of numbers, who were more occasionally or more constantly assisted by her, came upon her. Compassion peculiarly falls in with the province, and harmonizes with the nature of women, — who are not only more susceptible of tender impressions, by the delicacy of their frame, than men, but called to pass

* Cecil's Life of Cadogan.

through more self-denial and suffering; and are, therefore, better prepared for the exercise of sympathy. — May some of the young females, who belong to the same religious interest with the deceased, imbibe her generous spirit, and rise up and supply her lack of service to the poor!

The end of such a course was naturally expected, — many marked it: — it was, "Peace, peace which passeth all understanding!" The interviews of her friends with her were refreshing as well as affecting. Seen in her, Death looked lively. It pleased God, for some days before her departure, to afford her considerable ease of body; so that she fully possessed her mind, and attended to every minute circumstance of propriety. Though much disposed to indulge in silent contemplation, she was not backward to speak while her strength continued. The first time her minister entered the room, after her death appeared certain, she said, with peculiar emotion, "For yet a little while, and he that shall come will come; and will not tarry." This was the last passage of Scripture she heard him explain; and it seems to have strengthened her much against the hour of trial. At the same time she uttered, very expressively,

"There shall we see his face,
And never, never sin!
There, from the rivers of his grace,
Drink endless pleasures in!"

She frequently repeated,

"My faith would lay her hand
On that dear head of thine;
While like a penitent I stand,
And there confess my sin!"

How often did she connect the word *precious* with the mention of the Saviour! and when asked, What she wished to have prayed for? — she replied, with energy, "That I might know him." A friend said to her, 'Why, this does not seem dying.' She replied, "Dying is hard work;" but added, with a smile, "I do not find it so." At length, exhausted, and unable to utter a whole sentence, she moved her hand, and said, "Glory, glory!"

The prescribed limits of such papers as these, oblige the exclusion of many other things which fell from her lips as she was entering the joy of her Lord. Such was her dying experience; and is not such experience always proved connected with certain sentiments, more or less clearly held, concerning the person, the atonement, the righteousness, and the intercession of our Lord Jesus Christ? Let us hold these fast, and not adopt the nostrums of the day, till we have seen their effects in their dying advocates. Such was her dying experience; and now the days of her mourning are ended, and she is before the throne, and sees him, whom having not seen, she loved; and in whom believing, she rejoiced with joy unspeakable, and full of glory. "Let us go away, that we may die with" her.

Bath. W. J.

MRS. H. CALLAWAY,

FARNHAM.

(Communicated in a Letter to the Rev. J. Jefferson, Basingstoke.)

On the 11th of June I preached a Sermon on the occasion of Mrs. Callaway's death, whose husband united with our church in Mr. Savage's time; and from which I send you, by desire, an extract for the Evangelical Magazine.

"Death, however awful in itself, becomes disarmed of its terrors, when we can warrantably hope to share in the joyful events of the resurrection. This truth has been demonstrated in the experience of thousands. We ourselves have seen undeniable testimonies of it; and, among these testimonies, I now mention, with satisfaction, the name of Mrs. H. Callaway, who died on the 7th of June last, aged thirty-five.

"Among those who sustain a respectable character with their neighbours, in a moral point of view, we not unfrequently behold the most obstinate prejudices against the humiliating doctrines of the cross, and against the followers of Jesus Christ: an observa-

tion which was remarkably verified in the character of the deceased. Her enmity strongly displayed itself in various respects; as in the difficulty with which she was prevailed upon to hear the gospel; in her reluctance to see, or converse with religious people; and in the opposition set up against the exercises of prayer reading the Scriptures, &c. in the family, as performed by her husband. This rooted dislike was of long continuance; and various means that were used, in order to remove it, seemed ineffectual.

Divine grace is, however, invincible. By degrees, her aversion so far abated, that she occasionally heard the gospel; by which, and the perusal of the Obituaries in the Evangelical Magazine, considerable impressions were made on her mind. Yet she resisted convictions; and laboured, though in vain, to stifle them. During this period, it pleased the Lord to visit her with a series of painful afflictions. These were also followed by a tedious illness, which proved fatal. Indisposition and confinement, joined with the apprehension that her complaint, which was consumptive, might end in death, sharpened conviction; and, under the blessing of God, constrained her to think seriously. Her views of divine things now underwent an important change; and she began to wish for the society and converse of those, whom formerly she had been wont to shun with disgust.

From this time the visits of religious friends, for the purposes of reading, prayer, &c. met with a grateful reception. The returns of those opportunities she earnestly solicited; and manifestly derived from them instruction and comfort. The restraints imposed upon her, by a natural timidity and bashfulness, which appeared in conversation, especially with strangers, were overcame by a deep sense of the importance of her soul's concerns. In an humble manner, she confessed her guilt as a sinner; and lamented, with much feeling, the continued resistance offered to God, and the convictions of her conscience, as well as the contempt she had thrown on the means of grace and the professors of religion. Whether there was mercy for her? Whether Christ was as willing to save as he is able? — were now the questions on which her thoughts were anxiously exercised; nor was it till after an interval of several weeks, that she obtained relief. The promises and examples made known in the word of God, — of pardoning mercy bought by the blood of Christ, and flowing, through that medium, to the chief of sinners, — became at length, by the divine blessing, a source of hope. Far from trusting in herself that she was righteous, and convinced of the deluded condition of all who seek justification, in whole or in part, from their own works, she avowed the Lord alone to be her righteousness; and that nothing short of the blood of Christ could cleanse away her sins. But here she rested; — here she enjoyed peace! From the promises of grace, she drank in those consolations that so sweetly refresh the thirsty soul. The fears of death, which before had harrassed her, retreated at the prospect which faith presented, of joys beyond the grave; and she not only became willing to leave the world, and those who were peculiarly dear to her, but desired, with submission to the will of God, the moment of release; trusting, that when the earthly house of her tabernacle was dissolved, "she had a building of God, — an house not made with hands, — eternal in the Heavens!" Her wish to die, as connected with a comfortable hope of being found in Jesus, were the last sentiments she was heard to express.

During her confinement, she lamented the careless frame of mind in which she had often heard sermons; and also her inability now to attend upon religious ordinances, when she had reason to hope they would be more profitable to her. She manifested likewise much pity towards those of her acquaintance, whom she knew to be strangers to Christ as the way of salvation; praying for them, and expressing a hope, that, notwithstanding their

present aversion, they might sometime hear and believe the gospel. —I shall only add, that she was a pleasing instance of the *patience of Hope*. In this respect, the power of grace was conspicuous. Her temper was naturally fretful; nevertheless, she bore, with exemplary fortitude and serenity, a painful and lingering disorder of eight months; thus waiting till she was put into the possession of that "rest that remains for the people of God." W. L. P.

MRS. HELEN GREEN,

of Newborough, in Lancashire,

Was born at Halton, near Lancaster, of very respectable parents, of the name of Hartley. Until she was about sixteen years old, she lived with her parents; who, from her infancy, endeavoured to impress her mind with the necessity of the outward forms of religion. She was taught to revere the Bible as the word of God; and to value books which treated on religious subjects. When she left her parents, she was employed as a lady's maid; and, about the age of twenty-six, was married to a Mr. Green. With him she lived near ten years, when, owing to derangement in his circumstances, he went to America; and left her, with three children, to follow him. To this period Mrs. Green is to be considered as a person destitute of divine grace. She had the *form* of godliness, but knew nothing of its power. After he had been in America a little time, she received information that he was ill; but, if spared, was to return to England in the first vessel that came. Soon after this, two of her children were taken ill: one died; and the other was expected every day to follow. In this distressed situation, in dying circumstances, she received a letter of the death of her husband! She was naturally an affectionate wife and tender mother. In this state, therefore, what she felt exceeds all description. Those who knew her intimately, thought her distress was greater than she could bear; but she was *preserved*, and afterwards *called*. Now all thoughts of happiness in this life were gone, she began to think about her soul. She read over the letters which she had received from her husband while on his passage; and found he always concluded with these words, "Bring my children up in the fear of God." These words led her seriously to think on what this must mean; for it was a subject on which they never talked while together. She concluded this had never been done for the children; and while her mind was thus seriously employed, her conviction of sin began to be very strong. She lived in a dark corner of the land, where there was no gospel-light; nor any religious person to speak to;—and what to do she could not tell. She began to read in her Bible; and, in Dr. Watts's Psalms and Hymns, which she had bought while young, but never read before,—the more she read, the more she saw herself a ruined sinner; and often feared her case was hopeless.

At this time the Methodists came to preach about a mile from where she lived. The first time they came, she went to hear; and was much pleased, because she found her case described by them; and God's word explained in such a manner, as she had never heard it at church. Still, however, she was the subject of much distress; and could not think there was a person in the world so wicked as she had been. She at last opened her mind to one of her neighbours, who seemed to pay attention to religion, but found her much in the same state as herself. After this, she opened her mind, by letter, to a minister in Liverpool; and, by his answer and frequent correspondence, afterwards found some degree of hope. But never was her soul set at liberty, till she heard, in the late Mr. Medley's chapel, at Liverpool, a Mr. Harrison, from Shropshire. His subject was, "The willingness of Christ to save sinners;" and he spoke in such a manner, she could no longer doubt the willingness of Christ to save her. Of this circumstance she would

frequently speak with the greatest pleasure and thankfulness. The writer of this has heard her say, She used to think O, how happy they should be, if they could have preaching regularly once a quarter! However, she did not spend her Sabbath in idleness. She held meetings regularly in her own house for reading, prayer, and singing, with those of her neighbours who were disposed to attend. Thus, in fact, she became the leader of the little band who were disposed to serve God, or hear of his ways. Thus she became a mother in Israel; and while she was diligent, in the midst of much reproach, the Lord honoured her with tokens of his approbation. Many have been blessed while she thus read the word of God, Evangelical Sermons, and prayed to God with them. Some are left behind who are living witnesses of this.

Here the writer cannot help noticing the manner in which she was first brought to devote the whole of the Sabbath to the Lord: — She kept a small shop; and there, as in many other places, perhaps more business was done on the Sabbath than on any day beside. She had been taught, that it was not wrong to sell and receive money on the morning of the Sabbath, before church-time. This, therefore, for some time she did, though not without keen pangs of conscience. She was remarkably open to conviction; and one day a very intimate Christian friend asked her this very plain but pertinent question, "Pray," said she, "what time of the day does the Sabbath begin?" She had no occasion to add any more. For some time she suffered much in her mind on account of this evil; but from that time, laid aside the sinful practice.

She was much attached to her Bible; and able to give a reason of the hope that was in her, and of the truths she believed, in a convincing manner. From the word of God she saw clearly into those truths which are generally termed Calvinistic; and particularly admired the works of Watts, Cennick, Owen, Doddridge, Macgowan, and Burder's Village Sermons, &c. &c. In these she read much; and out of these read to her neighbours: and though she had, in the latter part of her life, much business on her hands, when business was over, she sat up frequently very late to read and meditate on the word of God.

It has been mentioned, how she earnestly wished to have preaching occasionally in the village where she lived. About a year and a half before she died, the Lord stirred up the minds of some worthy ministers, and others, in Lancashire, to support an itinerant in that county; and after some time, the Lord, in his kind providence, sent that itinerant to preach in this village. This gave her much satisfaction; and she enjoyed this blessing for many months before she died, every week. Her diligence was worthy of imitation, for she was never absent from the meetings but in consequence of heavy affliction. She wrote much of what she heard and read, as well as the state of her own mind at times, &c. But when these papers were enquired for, her eldest daughter said, Her mother burned them not a great while before she was taken ill; saying, Nothing should be seen of hers when she was gone. However, among some letters, one that she had written, and was to have been sent to a young minister, was found, dated Nov. 24, 1800; in which she writes thus: "For my own part, I know of no happiness equal to being an humble follower of the meek and lowly Jesus! But, O Mr. H—t, I am an unthankful creature, else I should never want the comforts of his blessed presence! I long to live more upon him; but this deceitful heart robs me of much happiness, which I know is experienced by a constant communion with him whom my soul loveth. You, my dear friend, have wisely begun to seek the Lord while young: — your example will be a blessing to many! The Lord will bless you, I trust, in your public ministry, — by giving the young and thoughtless for your hire; and

your conversation, so becoming the gospel you preach, will not fail to influence the minds of those who hear you. Go on, my worthy friend, in the strength of him who has put far from you all fear or love of the world; and pray that we may continually be led by the same Spirit, till perfect love shall cast out "all slavish fear in us!"

On the 10th of February last, she was taken poorly. At first, no danger was apprehended; but it soon appeared that this illness was unto death; and as she had been eminent in the ways of God while she lived, "an entrance abundantly was ministered unto her into the everlasting kingdom of her Lord Jesus Christ."

It had often been her desire while she lived, that she might not lie long ill, if agreeable to the will of God. This was granted. She was taken ill on Thursday; and on the Tuesday night after, she expired. The itinerant lives in the village where she resided, and so had frequent opportunities of being with her; and he has frequently said, This event was the most pleasing he ever witnessed. When he asked her, how she did, she would answer, "But poorly in body, but happy in mind. I have cast all my burdens on the Lord, and he sustains them." He never visited her but she would soon say to some friend who stood by, "Reach Mr. G— the Bible;" and would often desire passages to be read which she had been meditating upon. She could inform him where those passages were with so much readiness, that he would say afterwards, he was quite ashamed of himself. — "How blessed are they who hide the word of God in their hearts!"

She was confined one Sabbath; — the Sabbath on which there was preaching in the village. When those came to see her who had been at the preaching, she was very particular in her enquiries about the subjects, &c.

A female friend who visited her, said, "Mrs. Green, the Lord has brought you down; and I hope he will raise you up again." She mildly answered, "I am safe in his hands." When one who attended her, said, She feared her bed was not easy, — she said, "Jesus has made me an easy pillow."—But it would far exceed the limits of your Magazine to mention half of the gracious words which proceeded from her dying lips. Suffice it to say, she seemed to enjoy complete happiness through all her illness.

The night on which she died, was the night on which there is preaching in the village; and as she was now so very low, some of her friends desired that they might stop with her. "O, no!" said she; "last Thursday, you know I was well; and it may be the last sermon you may hear." When the friends returned, they found her engaged in the most fervent prayer, and very happy in her soul.

From this time to the hour her happy soul took its flight, she was constantly engaged in the most fervent prayer for her neighbours, her minister, &c. &c. Frequently she mentioned different persons' names; and then, in a manner which will never be forgotten by those who were with her, she added, "Amen." A little before midnight, she desired those with her to pray; and soon after fell asleep, aged forty-six years.

The Sabbath but one after she died, her death was improved, from Luke xii. 37. (first part) in a large room procured on the occasion, to a congregation of 300 people at least. Many too were obliged to return, that could not possibly get in. She was so much respected, that persons of the strongest prejudices against Dissenters came to hear her funeral sermon. — Thus one of her best desires was brought about by her death, viz. Most of her neighbours brought under the sound of the gospel. — O that it may appear, that she died, that many may live! Amen and amen.

G. G.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons and Lectures *on Important Practical Subjects. By* Andrew Swanston, *late Preacher of the Gospel. Vol. II.* 12*mo.* 3*s.* 6*d.*

The Preface to the first volume of these Discourses, by the author's intimate friend, the Rev. Mr. Greig, of Lochgelly, informs us, That they were written by a young man much exercised to godliness, and highly respected by all who had the pleasure, either of attending on his public ministrations, or of enjoying his acquaintance in private. It does not appear that he ever had a fixed charge. Some doubts which arose in his mind respecting several points of church order, led him to decline an invitation from the Associate Burgher Congregation in Perth; and issued in his withdrawing from the communion of the Secession Church; and not long after, he fell into a decline, which cut him off in November, 1784, in the thirty-third year of his age.

The former volume was published upwards of two years ago; and the favourable reception which it has met with from the public, has induced his surviving friends to perform their promise, by presenting them with a second. Both volumes are so similar in respect of the style of execution, that such of our readers as have perused the one, can easily anticipate the character of the other. They are scriptural, perspicuous, and accurate. The author never labours in order to discover learning or depth; — never attempts to surprize by novelty, or charm by eloquence; — his only object seems to be, to express, with all possible simplicity, what he reckons the doctrine of Scripture on the particular subject under his consideration, and to impress on others those convictions of its importance, which he himself felt. Yet, though he rather avoids ornament than goes in quest of it, there is in general an accuracy of arrangement and a propriety of expression which will please those who are not too fastidious in their taste, while the vein of strictly evangelical sentiment and serious piety, which runs through the whole, will recommend these volumes to those who peruse sermons, in order to their edification.

The second volume contains eighteen Discourses. It begins with a short lecture on 1 Tim. i. 12, 15; which is followed by these Sermons on the last verse of that passage, which are entitled "The Sum of the Gospel; — Salvation to the Chief of Sinners; — and the Gospel a faithful saying," &c. The remaining Sermons are from Acts xiii. 38. on the Forgiveness of Sins; — three from Romans v. 11. on Joy springing from Faith; — and one on Paul's Prayer on Onesiphorus, 2 Tim. i. 18. We have remarked, in this last Sermon, a very striking coincidence in the general division, between our author and Orton's discourse on the same subject, which satisfies us that he must have seen Orton; but the discourses themselves are so different, that we cannot accuse him of plagiarism. The remainder of the volume is occupied by lectures on Luke vii. 36, 50. — on Hosea xiv. — on 2 Corinthians i. — and on the latter part of Isaiah xl. We do not hesitate to recommend both volumes to the perusal of serious persons, hoping, with the writer of the Preface, that they will be acceptable to the saints, and conduce, through the blessing of God, to promote pure and undefiled religion.

An advertisement prefixed to the second volume, intimates, that the author's manuscript still contains as many Discourses as would fill a third volume, written in the same spirit, and with the same ability; the publication of which will depend on the reception which shall be given to these.

Sermons for Children, *Vol. II. By the Rev.* T. Reader, G. Burder, W. Mason, Esq. and others. 8*d. embossed.*

THE first volume of Sermons to Children, is deservedly high in public esteem, having gone through several editions. This second volume is a compilation progressively arranged; and chiefly written by the authors above mentioned, whose names are a sufficient recommendation. Some of them being rather long, are a little abridged; and Mr. Mason's is divided into sections. We sincerely hope this volume will be equally acceptable with the former.

FAST SERMONS.

[*Concluded from our last.*]

A Sermon, *preached at the Parish-Church of St. George, Southwark, before the Loyal Southwark Volunteers; also an Address, at the Drum-head, on the Consecration of the Colours. By the Rev.* J. Payne, A.B. *Lecturer of St. Andrew, Wardrobe, &c.* 8*vo*, 1*s.*

MR. PAYNE considers his text (Jer. xlix. 19.) as descriptive of the character of the enemy, his sentiments towards us, and the manner of his approach, — as illustrative of our motives and means of defence, together with our actual strength, — as conditionally prophetic of our deliverance, and their confusion and overthrow.

To the Address is subjoined a very curious Letter from the Rev. Mr. Brand, Rector of St. George's, to his Curate Mr. Wigzel, desiring him not again to employ Mr. P. in his pulpit, because he is a *Calvinist*: — the same wicked sect, "which, in the time of King Charles II. destroyed the church, and laid waste the whole kingdom, for many years, with fire and sword!!!"

Danger announced, and Deliverance sought from God; *or the Conduct of Jehoshaphat and his People exemplified in Britain and her King, preached at Hull. By* G. Lambert. 8*vo*, 1*s.*

MR. Lambert's Discourse is founded upon 2 Chron. xx. 2—4; and the preacher's design is explained in the title of his Sermon. In the prosecution of his text he considers, 1. The invasion of Judah, in the reign of Jehoshaphat; — 2. His conduct on the occasion; — and, 3. The spirit of attachment and unanimity discovered by his people. These particulars are very suitably applied to our own situation and circumstances in the present important crisis.

The Triumph of Piety over Invasion, *preached at West Cowes. By* John Styles. 8*vo*, 6*d.*

THE text of this Discourse is the same as the preceding; the division and the application similar. The style is animated; but, as often happens with young authors, in some parts inflated.

A Sermon *preached at the Parish-Church of St. Mary, Rotherhithe. By the Rev.* John Middleton, B. D. *Curate, &c.* 4*to.* 1*s.*

MR. Middleton, from Prov. xxi. 31, considers the time of danger and the means of safety, which are properly explained, on Evangelical principles.

Preparation for the coming of Christ inculcated; *in a Discourse, delivered at Newbury. By* J. Bicheno, M. A. 8*vo*, 1*s.*

MR. Bicheno selects Rev. xvi. 15, as a foundation of his Discourse; the complexion of which differs considerably from those of his brethren. From a review of the prophecies in this mysterious book of the Revelation, which he appears to have studied with much attention, he suspects that the fifth and sixth vials of God's wrath began to be poured out on the Papal and Turkish Powers in 1797; and, "that the present moment is that of the episode in verses 13, 14, and 15." He accordingly endeavours to alarm us with a sense of our dangers, arising from our national sins, and to excite proper sentiments of humiliation. "As to individual virtue," says Mr. Bicheno, "and the number of them that fear God, the present age, I believe, sur-

passes most that have gone before it; yet, paradoxical as it may seem, as to national crimes and public depravity, we are arrived at a height never before attained."

The Sentiments proper to the Present Crisis, *preached at Bristol.* By R. Hall, A. M. 8vo, 1s. 6d.

THE former Discourses of Mr. Hall, of Cambridge, have excited no common interest in his future works; and the public expectation will not be disappointed by the present Sermon, which is full of eloquence, energy, and sentiment. — Mr. Hall selects Jer. viii. 6, as a passage very appropriate to the occasion; and, considering the principle of the divine government the same with respect to Britain as to Israel, he endeavours to rectify several mistakes, too commonly adopted; and to cultivate more proper sentiments. Here he reproves, 1. Those who trace national judgments to natural causes only; — 2. Those who repose only on an arm of flesh; — 3. Those who indulge in wanton and indiscriminate censure of our rulers; — 4. Those who rely on our supposed superiority in virtue to our enemies; — 5. Those who rest in general lamentations of the corruptions of the age. After rectifying these mistakes, the author points out the peculiar duties of the times; namely, Humiliation, confession, and a return to the faith, as well as the obedience, of the gospel; from both which we have most awfully departed.

Did our room permit, there is no part of the present discourse which would not furnish an interesting extract; but we shall advert to one passage only, recommending the whole to the perusal of our readers. Some of Mr Hall's brethren have drawn comfort in the present crisis, from comparing our moral character with the far worse qualities of our enemies. Not to enquire whether the portraits have been fairly drawn, Mr. Hall observes, that "Such a conduct betrays inattention to the actual conduct of Providence. Wherever there is conscious guilt, there is room to apprehend punishment; nor is it for the criminal to decide where the merited punishment shall first fall. Judgment often begins at the house of God; and he frequently chastises his servants with severity, before he proceeds to the destruction of his enemies." Instances are given in the History of the Egyptians and the Assyrians.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Andrew Dunn: a Narrative addressed to Roman Catholics. With a Preface, by the Rev. W. Cooper. 12mo, 1s. — 8vo, fine, 2s.

The Seaman's Preacher; Nine Sermons on Jonah. By J. Ryther. Recommended by the Rev. J. Newton, and others. 12mo, 2s. 6d — 8vo, fine paper, 2s. 6d.

Burder's Edition of Bunyan's Holy War, with Notes and elegant Plates. 12mo, 4s. 6d. bound; — 8vo, fine, hot-pressed, 8s. boards.

Bernard's Isle of Man. 18mo, 3s.

Collyer's Fugitive Pieces. 12mo, 2s. 6d. bound; — fine, 3s. boards.

The Tears of Peter, a Sermon, translated from the French of P. Dubosc, Pastor of the French Church at Rotterdam. 1s. 6d.

Hawker's Works. Vol. II. 12mo, 4s. — 8vo, 7s. 6d.

——— Poor Man's Commentary on Titus. 9d.

Memoirs of the Persecution of the Protestants in France. By M. Marolles. With his Essay on Providence, &c. Translated by J. Martin. New Edition, 8vo, 3s. 6d.

Methodism Displayed, &c. A New Edition, 8vo, 9d.

Patrick's Help to Prayer. A New Edition. 6d.

Witsius's Economy of the Covenants A New Edition, Two Vols. 8vo, 14s.

Robinson's (R.) Occasional Sermons. 8vo, 6s. boards.

Account of the Proceedings of the Scots Society for Propagating the Gospel at Home 8vo, 6d.

A Religious School-Book. In Two Parts. By J. Whitehouse. 2d.

A Collection of Hymns for the Walworth Sunday-School. 3d. — fine, 6d.

Henry's Method of Prayer. A New Edition, 12mo, 2s. 6d.

Minutes of the Questions put to the Rev. Mr. Kicherer; and, through him, to John, Martha, and Mary (the first fruits of the South African Mission) at the Scots Church, Swallow-street, Monday Evening, Nov. 21, 1803.

PREVIOUS to the questions, Mr. Waugh delivered an Address; at the conclusion of which he said, "It has been suggested to the Hottentots, that the questions should be shewn them beforehand, that they might not be taken unawares." The answer was, 'No; for it shall be given us in that hour what we should say, and what we should speak.'

Rev. Mr. Nicol went into the pulpit, and the three Hottentots were placed before him in the front. Mr. Kicherer rose, and stood upon the seat of the table-pew.

Mr. Nicol. I am desired, by my brethren, to put a few questions to our much-esteemed brother Kicherer, an honoured instrument in the hand of God; honoured in bringing these three persons now present to the knowledge of the truth: — and the first question that I shall beg leave to put, Sir, is this: — In what part of Africa did you labour?

Mr. Kicherer. Sir, about 500 miles from Cape Town, near Zak River (north-east from Cape Town) in the midst of wild Hottentots, called Boschemen: a place where no Christians, no farmers, no Dutchmen live; only wild waste land, where wild people live in the holes like beasts.

N. How long did you labour there, Sir?

K. About four years.

N. How did they support themselves when you went among them?

K. Support themselves? For body do you mean, Sir? They had nothing at all; they live by hunting, — they go hunting wild cattle: therefore, when I would have them together, then I must take care of them, give them victuals. Farmers help me; they give them sheep, so I help them: help them as much I could to support, else people could not live together. They eat serpents, any thing. When, therefore, I would have them together, I must help them. They never work, not in the least; they don't love work. Dutch settlers did not live near me, they knew people could not hear if they did not help them.

N. Did the Dutch settlers understand the gospel?

K. Some, Sir; but many people, who are baptized, live as Heathen. Many love the gospel, but cannot hear, — live so far from church: they travel weeks before they get to church, such great distance.

N. When you first went to that part of the country, Sir, how did you proceed? What were some of your first subjects?

K. Sir, so soon I came there, I will tell you, the Government assist me: they send papers to farmers, that they must bring me where I would go. I went to the last farm, that I found was the place to wild Hottentots; then there came to me about thirty. The first means I use, I give to them tobacco: then the Boschemans come. Then we tell to them, they see what great difference between us and them: we have dress, victuals: — we have house, they have nothing; no, nothing at all. Then we tell them, because we know God, all this difference; because we know him, it is that we have what we have. That was first means we use. After, I shew to them more, from degree to degree; but first reason they came was, for tobacco; then after, they come to know God. I hope you understand me, Sir? I can't explain myself.

N. Yes, Sir; very well.

K. I began at first to preach to them systematically. That, I afterwards found, would not do; — all the means I use that way could not help the least. They would say, "This is for Christians, not for Hottentots:" then they would run away. Then after, I pray to God instruct them. Once, I told to

them how happy I was when I felt love of Christ in my soul; and when man experience love of Christ, never man more comfortable than that man. Then they ask me, "What shall I do? What way shall I go?" Then I say, 'Christ is the way.' "Yes; but we nothing do with Christ, we are sinners." 'Go to Christ.' "But how? We know nothing!" 'He will teach you: then you see fulness in Christ when you come as sinners.' Then afterward I see that God blessed the word. They say, "We pray to God, that if that was the way, Christ would bless it." Once, they never would believe, they say, that that was the way; and now they feel that it is the way: and now they fall down as worms, at feet of Christ. We could do nothing, they say, but he do all. — I hope you understand me, Sir? I thought to preach at first systematically; but I see clear, that all I speak about it, they say, "We have nothing to do with that Gentleman, — we are Hottentots. We live before comfortable, what have we to do with work?" Then afterward I see, when God work upon the heart, — then afterward they understand me. — Do you understand me, Sir?

N. Yes, Sir. Did you begin then to convince of sin?

K. When I tell them that,—they say, they have done what they could. Then I tell them, Go to Christ; ask of him, Whether they are sinners, or not? and that the Spirit should learn them, if they would ask him; and I begged them, go to the Spirit, ask him, if what I preach was the truth? I saw that I could not too soon bring them to Christ; and told them, that Christ must teach them. Then afterward, when he work upon their heart, then they believe. Before they make objection, how could Jesus Christ and God be together; but when they feel power of Christ, then they say, "Oh, Sir, one word do more good now than ten thousand do before!" When I speak of civilization, and not to live as the beast, "Yes, Sir, they say, that we feel in our heart; when we feel the peace of God, then it is so; but I think that 'tis for Missionary."

N. When the Spirit of God first began to crown your labours with any success, how did you feel in your own mind, Mr. Kicherer?

K. Yes, Sir; that I am not able to express, because that was so great. I could say, when I give me to the Lord with soul and body, that I might serve him, that was only my wish; — that were it only one sinner that he would give me, nevertheless, if it was not one sinner, that he would give me power to be faithful, and not be slothful, I have nothing to do with the blessing: I must work, and God must give the blessing; but when I see God give me many, many fall down in the fields, and cry, "O what must I do!" Many, who were like stones under the word, they would not believe, — now so happy under the word. Sometimes, when I come out of the field, many, with tears in their eyes, cry out for mercy; and sometimes, whether I preach or sing hymn, it was all the same; — the power came, and they cry for mercy. O this was so great time! chiefly when I considered myself what poor instrument. Like dirt, in my own eyes, then I say, "Lord, with all the trials and dangers you bring, O I will go on! O I will go on!" and there is no happier time in my life than when I was in the work of God. O the wilderness was often a paradise to my soul! I wish I could speak in my own language: I can't explain myself as I wish; — and when trials came, and Satan came, and dangers came, and make me low spirited. Many times, when I was not comfortable in my own soul, then something happen, that I must come out, and go into the field. Then I see such men as I never expected, lie down in the field, crying to God for mercy! So God used me to make me comfortable, and shew me his grace sufficient for all! — Yes, Sir; and in particular, it was great for me when I saw the way God used to give the blessing. Sometimes I thought I spoke with such power, that I must convert them. I told them the happiness which it was to be

with Christ. After I speak of their guilt, their danger, I tell them the happiness which it is to be with Christ, both in Heaven and on earth. I express myself so strong as possible; but no, heart of stone, that I must see, that man could not convert man; — God must do that. When I was low spirit, could not speak with power; when I thought God could not bless that mean, — then he bless it.

N. What were some of the visible effects, Sir, produced upon their lives and conduct? What alteration?

K. What alteration? O Sir, that is great! should it not be great when you see what they was before; — they was scarcely ——

N. Please to state the difference, Sir.

K. I will try if I can: — Before they was naked, — now dressed almost as that people (*pointing to the Hottentots*); before dirty, vile, — now washed; before they know not what was book, — now many could read Bibles; before they lived in huts, some in fields, — now in houses; before they eat like animals (beasts) — now like man, like Christians; before they know not what love for one another, — know now what love is; before, love quarrelling, — now live in peace. I could say many things. You know when power of Christ come on soul, then what alteration! I wish I could say more; but I tell you as I can: before they would not work, — but now Hottentot work two hours a day; and we must be very thankful for that, though I hope next year they work three hours; and so after, four hours.

N. Did they attend your ministrations regularly?

K. Yes, Sir; they do most come every morning, soon as sun come up. They reckon from sun, know not hours. Then sing hymn, read a chapter, pray together; then children to school. Then every day, meeting, — twice a week catechism; — and Sabbath-day preach three times, — morning they come nine o'clock. Before Hottentot come from their own home, they pray God bless the means that his servant was to speak to them. Great many come, though I could say some don't like it much; but the most come.

N. When the Lord first began to bless your labours, was there any considerable number brought under the influence of the Spirit? or only one or two?

K. No, Sir; I can say a number. There was one old man that we speak of before, first; but numbers soon after. There were many convinced; but there were many pull off their hair, and cry, "O I perish! What is that? I live so many years as the beast, and perish for ever!" I can't say whether they were all true Christians, — that I leave to God; but many believe Jesus Christ. Many, not only speak much, but alteration in behaviour.

N. What were some of the leading things which set their hearts at rest, when brought under the influence of the Gospel, Sir?

K. That I don't understand.

N. What truths did you use when they were in distress?

K. I think, Sir, that text "Christ Jesus came into the world to save sinners." That first old man was the first who received comfort. There was some Boschemans, before who, I believe, the Lord work upon their heart; but not to me clear. That first was old man, who wrote letter to the Missionary Society, about three years ago. He lived near the farms. He have great desire to hear the word; because Hottentot tell him, that they happy to hear of Christ: but the farmers tell him he must not go there, he would be killed. He was so anxious, he came; and in few days he begin to cry to God. I see him go to the field, fall down, and cry. A man tell me he go to the field. I say, Let him go: I am glad. I hope he will soon come, and tell to me what is the matter. After he come, cry to me, I say, "What make you cry?" 'O Sir,' he say, 'should I not cry! What a guilty sinner I have been in eyes of God! What a sinner! Live so many year in adultery with four wives. Now I see the gospel clear as day!' — "When I preach Christ," I tell

him, "he must go to Jesus, — he come into the world to save sinner." But I say, I never see such example as that man! He not long to live, — only five months. After he hear the gospel, when he would come on business, he would not speak of that. When I begin to speak of business, he say, "O Sir! I have speak too much of the world, — let me now speak of Christ. All the corns of sand in the world, not so many as my sins! O for Christ! that Christ would take away my sins!" Now, Sir, that man came to me often, to speak of love of Christ; that man speak to me in manner he never hear of me, — in manner he hear of no man. God must teach him that. He make me ashamed before him, — he know so much of experience; he talk to me of what I never did know: — God must teach him that! He came to me one day, and say, He must put away his two wives: he once had four. "Why?" I say. 'Because,' he say, 'when I go to God in prayer, my heart tell me 'tis bad; and Christ more dear to me than 10,000 wives. I will support them, — I will give them what I get, — I will work for them, — and I will stay till God change their heart; — then I will marry the first whose heart be changed.' — When he died, I came to his bed: he say, He would be carried in his bed to hear dear word of God. When I ask him how he was, — "I low spirited," he said; "I have nothing; — I give all to Christ, soul and body; but now I a little afraid. I like to know if Lord Jesus has taken away my sin; and if he will take me." But next day he told me, "O Sir! now I see Lord Jesus love me with everlasting love; and now, through his blood and righteousness, I go with him to eternal life; and there I wait for you." So he go sing into Heaven.

N. Did he oppose at first, Sir?

K. No, Sir; he did not seem to oppose; but he knew nothing of power.

N. How did they feel when you left them, Sir?

K. Sir, not very comfortable; but it was expected that I stay only one year. There is a man, an experimental man, who had been about one year with me, that may stay there: — they love him very much. He once was farmer; but sell all his goods, and come preach Christ. He is there. When I go away, they cry so; they hold my hand, — they would not let me go away. They say, they should die if I not came back so soon as possible; — they would pray God I come back soon. Now they say, it was for their guilt that I go away; and because they love not enough minister of gospel, God would take him away: that God would let them now see what 'tis to have no gospel. They suppose God take me away one year to learn them to use gospel better. A gentleman, from the Cape, one day tell, they dare not now speak my name to them, nor tell of me, then they fall down and cry, they are so affected.

N. Mr. Kicherer does intend to return; and it is our duty to thank God for his success, and pray that he would still go on to countenance his labours. We are much indebted to you, Sir, for the satisfactory account you have given us of your labours, and of your success.

K. I wish I could speak more. What I speak is only little what God has done.

N. I am now, Sir, to put a very few questions to these three good people now present; and as they do not understand our language, I must put them to you. You will be so good as to give me their answers, and I will give them to the people; and the first question I would beg leave to put, Sir, is this: — Do they hope to inherit eternal blessedness in Heaven?

(Put to Martha)

K. She say, Yes, Sir; so sure as she stand there in the pulpit, she hope that. She say, therefore, she trust upon it Christ has died for her; and that she know it, because Spirit of Christ is now working in her heart: and she say that Christ is her only foundation. She say, as she find by experience, how happy to live near Christ, — so happy to have Christ for her portion! She say, that she know that Christ, not only her portion now, but she trust upon him that he will never let her go: he has put his hand upon

her soul, and no Satan, no, no, nothing shall put his hand away! She give herself to Christ, — he her guide to eternity!

N. Please to ask her, Sir, How she felt when first brought under the influence of the gospel? What state her mind was in when the truth first began to take effect?

K. She say, Sir, when she first hear the gospel, she don't like it. She say, not mind, never mind. What has the gentleman to do with me? He Christian, I Hottentot; he nothing to do with me. But she say, I go to her, — I talk to her. She hear afterward something from one John Cock (another Missionary). She go away; — then she come again. I told to her, You must try. But say she, "Christ in Heaven, I upon earth, how could he work upon my heart?" I tell her, Go pray to Christ: — ask of him, Whether the truths I preach be his truths, or not? Then she go try. She fall down in the field; she cry, "O God! what your servant say to me I don't believe it. O tell me if it be your truth!"

N. Does she now take pleasure in secret prayer, and in reading the word of God?

(*Mary*)

K. O, she says, Sir! O yes, so happy! never so happy as when she could say all to God, what she never could say to man. To God she could pour out all her heart; but not so in England as in Africa. Here not place enough for her; in Africa, she go in the field. Here, and in Holland, she say, "O I can't find place to be with God! I don't like that man should hear what I would say to God alone."

K. All her comfort was, she might go to Christ, tell him all her wants. She had no other comfort than that.

N. I would beg leave to ask, How they feel towards the people of God, and towards their unconverted countrymen?

K. She say, that she love people of God very much: she love all man, but chiefly people of God; because we have one Redeemer, one head, and saved through one blood: that she find great union with people of God. She love her countrymen not converted; but not that degree people of God.

N. Now, Sir, I would just ask, How they express their concern for their fellow-sinners? and what means they employ, in their way, to bring their relations and others to the knowledge of Christ?

K. What, Sir? What they shall tell their relations? O, I understand you, Sir!

(*John*)

K. He say, he shall tell them that he had heard here that same way that I preach there: that he heard here from people of God, that I speak the same with them. Shall tell them, so happy that we have Christ that how they may go to him to be saved; and chiefly, that he hear here that same that I preach there.

N. Please to ask, Sir, How they expect to be supported in the trying hour of death?

K. He say, Sir, that is different; sometime he have desire to be dead; — death could do him nothing, but to bring him eternal life: but, sometime, when he look upon himself, see what great sinner, then he say not so comfortable when think of death. He think many time, should I well be in Christ, know that saved, then death shall go good with me. Do you understand me, Sir? When he near Christ, he desirous of death; death shall not be death for him, — but just door to go in Heaven.

[*Martha spoke for a considerable time.*]

K. I wish I could say all she tell to me, but it impossible. She say, she trust there shall be many here who have pity for themselves, and for others, — compassion for own soul and soul of others; but wish it was all, but perhaps it was not all; perhaps some here now not have compassion on own soul. O, that they would take counsel of poor Hottentot, she say! but Lord Jesus show them compassion. See from such people as poor Hottentot, — see if such people, when they go to Jesus Christ, be saved, he will save them too, when they come like poor sinner: if they know not how to come like poor sinner, Christ will learn them; if they ask him, and not wait till to-morrow. We all now here; but, perhaps last

time some hear dear gospel. Tell to them, that no people go to Christ, but Christ save them when they like to be saved: that Christ never say, "I won't save them." This is part of what she say, but not so good.

(Mary.)

K. She say, Sir, what a pity 'tis Christ has shed his blood, if nevertheless sinners won't come to him! All that come to him shall find fulness in him when they come; they shall see enough in his blood to save them. But she say, that dear gospel will testify against them in last day; — that same gospel, that same word which have all needful for sinner: therefore, if we go to Hell, 'tis our own fault, but not fault of God. He has given gospel to save sinner and help all men. And she hope, people here who have children, she feel what is parent; she hope they would bring children to feet of Christ, then God give us our children, hope we bring up our children, not for world but for Christ, — not go for ourselves only to Christ, but for our children, for their children, that we and our children be saved. She say, she feel it on her heart; O, what it is, she go to Heaven and her children go to Hell. — She say, man say "I don't know Christ die for me:" we have nothing to do with that; we must go to Christ, and we shall find that he will save.

K. The last question which I would beg leave to put, Sir, is this, What are the leading things about Heaven which make it desirable to them?

(Martha.)

K. She say, that make it desirable to her: first, She have no more sin, — all her sin go away; — they all go away from her: she don't like sin. Secondly, She be near her dear Saviour; and then she glorify him in perfect manner! — That is another answer; but upon same question, she say, she trust upon it, she shall be in Heaven with her dear children; because the Lord give her to pray so much for them; and when he give to pray for thing, then she trust upon it he will give it. She pray upon blood and righteousness of Jesus Christ; he said, "He not only will be her God, but God of her seed;" and she trust upon it, that not only she shall be in Heaven, but all her children!

N. We are much indebted to you, Sir, for your goodness; and to these good people: we are just going to beg a last favour.

(Mary.)

K. She come again upon that same, Sir. She say, that God bring Hottentot from far land, here to the people. Wherefore that? To shew people that he save sinner, great sinner, vile, nasty, sinner, — whom no man like, — whom no mankind can bear." Wherefore that? That we should see that we must go to Christ; that the Lord save such sinners, and to call people off from world. Again, we must die; we see world can do nothing for poor soul when we die; therefore, the Lord bring poor Hottentot from far land, to shew that he will save sinner; and to shew that the world, with all in it, could not help, in that hour, must have Christ, — then we shall be saved. — Sir, she say, that from consequence, she pray those people, that not only pray for themselves, but be so kind pray for poor Hottentot with Missionary Society; that we see, Lord hear our prayers! and that we be so kind pray for them, because so many know not Lord Jesus Christ.

N. She begs that we would not only pray, but use all the means in our power to bring the Heathen to the knowledge of the truth.

K. She say, we could trust upon it, the Lord shall bless it, — 'tis his work! we could depend upon it, God shall bless it, because it is his work! [*Mr. Kitcherer smiled and checked her, as the time was quite gone.*] She say, Sir, this the last that she will say, she hope and trust upon it, we may meet one another in Heaven, so as we meet now; and say, 'twas for good to be here in our meeting, here use means to save poor Hottentot; and Lord bless what a poor Hottentot say!

N. Will they please to sing a hymn, Sir?

They then sang the 130th Psalm

SEPT. 25 was re-opened, a place of worship at Wirksworth, formerly occupied as a Presbyterian Meeting; but for some time totally disused, and the interest completely expired. Dr. Williams, of Rotherham, and Mr. Alliot, of Nottingham, preached on the occasion, to a full congregation, consisting of near 400 persons. Wirksworth is a considerable market-town, about fourteen miles from Derby, containing about 3000 inhabitants, who, till lately, had no place of worship but the parish-church. The above place has been refitted, under the direction of trustees, who rely on the assistance of the religious public to support them; several neighbouring ministers having promised their aid, and there being a great propect of success.

NOV. 24. At a numerous Meeting of Protestant Dissenting Ministers, held this day, at Shepton Mallett, an important question was laid before them, peculiarly interesting to the religious public: — "Whether defensive war be strictly consistent with Christianity?" — which was unanimously decided in the affirmative

It was further resolved, That with every sentiment of loyalty and patriotism felt by the Ministers present, that it is incumbent on them to recommend to their respective congregations, cautiously to avoid the profanation of the Sabbath, while learning the use of arms for the defence of their country, by availing themselves of an act of parliament recently made for that purpose. (signed)

R. SLOPER, *Devizes, Chairman.*

RECENT DEATH.

On Wednesday morning early, Dec. 7, died suddenly, at his house in Hoxton Square, the Rev. John Reynolds, for many years Minister of the Independent Meeting in Camomile Street, London, aged 64.

POETRY.

A Hymn,

SUNG BY THE HOTTENTOTS.

[Translated from the Dutch.]

HERE we've no continuing city,
Where we may remain and dwell;
But, like Pilgrims, on we journey,
Through this dark and gloomy vale:
Till to Heav'n, our habitation,
We are brought to dwell above,
Where Christ leads and feeds his people,
Those who cleave to him in love!

If thou art indeed a Pilgrim,
Why should Earth thy soul embrace?
This becometh not a Christian, —
One who runs a heav'nly race.
Then consume thy time no longer,
Precious Time! in worldly care;
But, all Vanities forsaking,
For eternity prepare!

Seek to God, as reconciled
Thro' his Son, our Saviour dear,
That thy soul may be deliver'd
From the world's destructive snare.
Oh! consider, death awaits thee, —
Death which spares not rich nor poor!
And whene'er he gives the summons,
Time with thee shall be no more.

Jesus, my Almighty Saviour,
Turn my eyes and heart away
From the world's enchanting follies, —
From the trifles of a day.
Oh! reclaim my wand'ring spirit;
Let me ponder, pause, and think,
And renounce all carnal pleasures
Ere into the grave I sink! NIL.

LINES

on the Death of the Rev. J. Radford.

BY THE REV. J. A. KNIGHT.

SWEET is the hour that brings the Pilgrim rest,
And calls the lab'rer to his peaceful home!
So, to the great Assembly of the blest,
God's faithful servants joyfully shall come!

Affection bids this frail memorial rise;
Not to extol the man, but sov'reign grace.
To those who reign with Christ above the skies,
Alike's the voice of censure and of praise.

Soon will the Saviour wake this sleeping dust,
By sin consign'd to greedy death a prey;
Then shall the rising bodies of the just,
With ceaseless rapture hail the glorious day!

INDEX.

N. B. — *P.* stands for Poetry.

	Page
Account of M. Baker	365, 550
Academy, Hoxton	362
Idle	506
Advantages of Affliction	105
Religion	425
Visiting Societies	339
Advertisement Extraordinary	66
Address to Preachers	469
African Miss. Soc. Report of	452
Letters from	547
America, Intelligence from	123, 359
Anecdotes of	
Berridge, Rev. Mr.	199
Burning the Bible	371
Danger of Public Amusement	576
Duelling, on	391
French Protestants	154
Gardiner, Col.	253
Gentleman and his Servants	391
Singular Conversion	489
Chimney Sweeper	372
Lamentable Ignorance	531
Girl, a poor	287
Hervey, Rev. Mr.	199
Hearing a Sermon	587
Infidel, an	253
Jester, a	232
Lay Commentator	29
Lady, a	ib.
Lyttleton, Lord	199
Macnamara, Capt.	253
Missionary Zeal	577
Member of the Church of England	209
P. Mrs.	288
Quaker, a	392
Rich Man, a	253
Roman Catholic, a	372
Soldier, a	112
Usher, Archbishop	326
Young Lady, a	372
Zeal for the House of God	576
Arts, Industry of, improved	431
Antidote, Scripture, for Fears	522
Answers to Queries on	
Associating with Ungodly	528
Calls on Providence	430, 324

Answers to Queries on	Page
Christ's Descent into Hell	208
Days of the Wicked	114
Desire of Death	440
Hebrew Verb	249
Impressions in Hearing	59
Israelites Borrowing	114
Mixing with the Carnal	530
Our own Thoughts	58
Conduct to Superiors	208
Assize, the Great	245
Associations	
Bedford Union	172, 268, 553
Cheshire	37
Cornwall	86
Derbyshire	269
Devon	405
Dorset	361, 508
Gloucestershire	457
Hampshire	507
Kent, East	126, 405
Kent, West	37, 312
Lincoln, &c.	86, 269, 553
Northampton	361
Oxford	312
Salop	37
Shepton Mallet	597
Somerset	319
Warwick	126
Wilts	313
Winslow	ib.
Yorkshire	269
Awful Event,	121
State of a Scoffer	305
Judgment	433
Baca, Valley of	12
Bagot, Rev. Mr. Life of	89
Baker, Moses, Account of	365, 550
Bailey, Mrs. Lines on her Death	460
Beaver, Nat. History of	158, 197
Bedford Union	172, 268, 553
Bengal, a Mission to	514
Biblical Criticism	344, 384, 424, 488, 520
Bill of Mortality	67
Blessings to be desired by Gospel Ministers	337

	Page
Blind, the Poor, *P.*	363
Bough, Peeled	202
Bourdeaux, Intelligence from	451
Bristol Tract Society	269
Britannia in a Storm, *P.*	410
Carnal Mind, the	289
Call for Gospel Ministers	292
Chapels opened at	
Bagell	178
Brewood	271
Great Driffield	361
Godmanchester	554
Holy Cross	406
Kingston	361
Laxton	126
Leeds	127
Leicester	554
Liverpool	314
Little Hadam	405
Luton	456
Manchester	314
Marsfield	126
Redbourne	87
Ryde	126
St. Day	361
Swanwick	507
Teingmouth	314
Virwood	173
Wirksworth	597
Wrawby	38, 87
Wistanwigg	127
West Cowes	457
Church, Established	97
Christian Sympathy, *P.*	40
Experience, *P.*	175
Union Recommended	204
Clark, Rev. Mr. J. Life of	461
Close of the Year, on the	564
Conformity to the World	373
Communion of Saints in Heaven	45
Conversion of a Dutch Officer	113
Deist	376
Hottentots	169
Jew	171
Cowper, Life of Mr.	129, 177
Courteousness, on	292
Contrast, the	344
Control of God over Men	535
Circulating the Scriptures, on	231
Circular Letter	434
Critical Enquiry	28
Crole, Rev. Mr. Life of	413
Danger of Infidelity	521
Dangers, &c. of a Christian	233
Dew Drop, *P.*	175
Declensions, Spiritual, &c.	61
Death of a Child	301
Defeat of Spanish Armada	443
Densham, Rev. Mr. Lines on his Death	411
Destruction of Jerusalem	201
Despard, Col. Death of	172
Dialogue among the Blessed	236
Distributions of Profits	127, 409
the Scriptures	231
Domestic Intelligence	221, 271, 314
Happiness, *P.*	363
Duelling, on	391
Dubosc, Extract from	418
East Indies, Account from	33
Edinburgh, Letters from	80
Elisha the Shunamite	99
Elegy on Mr. Densham	411
Elegy on Mr. Eyre	222
Envy, on	420
Enquiry concerning Samaritans	536
Erskine, Dr. Life of	317
Estimate of Time	39
Established Church	96
Evangelical Truth, the Object of Angelical Research	21
Extraordinary Conversion	793
Eyre, Rev. Mr. Life of	225, 273
Reflections on his Death	190
Elegy on his Death	222
Foundation, the sure	525
France, Letters from	170, 451
Funeral Hymn	221
Gifts, on Spiritual	518
Gospel Preachers, Call for	292
a Treasure	467
Gratitude, True, &c.	99
Happiness after Death, *P.*	272
Hatfield, Account of his Death	457
Hawker's Commentary	551
Hint to Troublesome Professors	473
History, Nat. of the Beaver	158, 199
Ichneumon	335
Sloth	69
Hope in the last Extremity	138
Hottentots, Conversion of	169
Experience of	454
Letters from	549
Questions put to	592
Home Intelligence	359, 405, 455 506, 551,
Hoxton Academy	362
Hymn, Missionary	127, 174, 315
After Hearing a Sermon	556
Evening, an	ib.
For the Fast Day	459

	Page
Hymn, Funeral	224
For a Sunday School	40, 272
New German	40
Sung by the Hottentots	597
Under Affliction	39
Set to Music	40, 128, 224, 316, 459
Ichneumon, History of	335
Imputed Righteousness	318
Interference of Providence	115
India, Letters from	170
Invasion, Threatened	385
of Paradise	437
of Satan's Kingdom	480
Infidel, the Miserable	421
Industry of the Ant improved	431
Infidelity, the Danger of	521
Instruction of Youth	552
Jay on Education, Extract from	189
Jamaica, an Act of Assembly	314
Letters from	550, 551
Jerusalem, Destruction of	120
Knowledge of the Saints	379, 484
Life of Mr. Pride (an allegory)	566
Lamentable Ignorance	29
Lavater's Prayer	155
Law of God	329
Legalist, on the Term	19
Letters from	
Basil	500
Cary, Rev. Mr. (Missionary)	35
Conyers, Dr.	95, 244, 299, 333
Cowper, Mr.	74, 179, 486
Doddridge, Dr.	191
Easton, Rev. R.	359
Franklin, Dr.	27, 50
France	170, 451
Gericke, Mr. (Mission.)	33, 357
German Missionaries	358
Hitchen, Rev. Mr.	45
Hottentots	549
India	170
Itinerant Minister, an	334
King, Governor	497
New York	170
Otaheite	214, 311
Romaine, Rev. Mr.	25
Robe, Rev. Mr.	149
Robinson, Rev. R.	331, 534
Shepherd of Salisbury Plain	475
Smith, Mrs. (of Africa)	547
Walker, Rev. Mr.	242
Young Professor, a	220, 503
Letters to	
Editor, the	27, 110, 334, 390, 475, 520
Lady, a	29, 37
Letter on the Death of a Child	110
Lines on the Bible	363
the Rev. J. Radford	597
Literary Notices	121, 212, 310, 402, 496, 544
London Itinerant Society	125
Longing for Home, *P.*	363
Longing to depart, *P.*	214
Lord's Prayer, *P.*	315
Love of God, on	157
Mason, Rev. Mr. a Passage from his Sermon	423
Meditations on 1 Peter i. 12.	21
Rev. xxii. 1.	187
Memoirs of	
Bagot, Rev. C. E.	89
Baker, Rev. Mr.	365
Clark, Rev. J.	461
Cowper, Mr. W.	129, 177
Crole, Rev. Mr.	413
Erskine, Dr. John	317
Eyre, Rev. Mr.	225, 273
Raban, Rev. T.	3. 41
Radford, Rev. Joseph	557
Townsend, Mr. C.	509
Missionary Society	33, 80, 122, 169, 214, 263, 311, 357, 402, 451, 497, 545,
Missionary Annual Meet.	169, 220
Missionary Collections,	85, 125, 220, 268, 409, 454, 506, 551
Missionary Society, Report of	264
Prayer-Meetings	554
Mission to Bengal recommended	514
Miserable Infidel, the	421
Monthly Lectures	38
Nature, the Study of	193
Narrow-souls, Account of the	240
National Defence	362
Obituary of	
Bishop, R.	302
Botcheba, Ann	301
Brett, Charles	209
Brem, Cornelius	304
Callaway, Mrs. H.	583
Cullis, Elizabeth	256
D. Mrs.	445
Graham, Miss	394
Green, Mrs.	585
Hitchcock, H.	117
Hughes, W.	393
Maclean, James	305
Moore, Mrs. S.	32
Mydow, the Otaheitan	499
Oram, W.	345
Parker, Miss	161
Rhyming Dick	117

	Page
Obituary of	
Stennett, B.	538
Sunday-School Child	164
Titley, Mrs.	582
Tewksbury, Mrs. and Miss	210
Ustick, Rev. Mr.	305
Ward, Anthony	210
Winlaw, John	79
Withey, Mrs.	116
Wild, Ann	303
Whitehead, John	254
White, Lucinda	255
Wood, William	78
Ode on Nativity of our Saviour	554
Ode to the Lark	224
Orphan Boy's Lamentation, *P.*	556
Otaheite, Letters from	214, 311
Ordinations, &c. of	
Boag, W.	270
Burder, G.	362
Brook, Mr.	86
Carr, Mr.	314
Crockford, Mr.	86
Dawson, J.	313
Dex, P.	507
Fisher, Moses	172
Fowler, Mr.	87
Freer, R.	270
Graham, W.	554
Hitchin, T.	313
Johnson, Mr.	87
Jones, Mr.	172
M'Gibbon, Mr.	313
M'Kenzie, Mr.	406
Patoun, Dr.	553
Roome, J.	ib.
Row, Mr.	361
Saunders, Mr.	ib.
Scamp, W.	270
Sloper, J.	406
Theodosius, Mr.	406
Trotman, Dr.	457
Winter, R.	406
White, E.	313
Young, Mr.	563
Paradise, Invasion of	436
Peeled Bough, *P.*	202
Peppard Anniversary	405
Planet, the New	63
Plan of a Sermon	17
Plenty of Work, &c.	66
Prayer, Social, &c.	51
against Slavish Fears, *P.*	128
of Rev. Mr. Lavater	155
the Young Convert's, *P.*	556
Poor Blind, *P.*	63
Preachers, Address to	469
Pride, Life of Mr.	566
Prospect of Dying, *P.*	315
Protestant Union	151
Providence, Remarkable	329
Queries on	
Backsliding	232
Carnal Parents	121
Calls in Providence	237
Children Singing	200
Christ's descending into Hell	122
Christian Conduct	444
Desiring Death	324
Hearing the Word	29
Israelites borrowing, &c.	72
Lord's Table	103
Love of God	157
Poor, on the	231
Sin, the Permission of	54
—— of the Holy Ghost	232
Questions to Ministers, &c.	104
Raban, Rev. T. Life of	3, 41
Radford, Rev. J. Life of	557
Recent Deaths 80, 211, 305, 362,	538, 597
Reflections on the Commencement of the Year	8
Reflections on the New Year, *P.*	39
Lord's Supper	562
Ps. cxxxi	532
Isaiah lxiii. 9	16
Gal. iii. 20	296
Religious Intelligence 33, 80, 122,	169, 214, 262, 311, 357, 402, 451, 497, 545, 591
Religious Tract Society	263
Remarkable Providence	329
Remarks on Gal. iii. 20	296
Jeremiah xx. 7	520
Resignation to the Will of God	55
Respect due to aged Christians	290
Revelation confirmed by Nature	429
Reviews of	
Beck's Elegy on Hunter	31
Beveridge's Bishop Private Thoughts	166
Beauties of Henry	261
Bicheno's Fast Sermon	589
Bigland on the Resurrection	76
Biddulph on Conformity to the World	259
Bogatsky's Golden Treasure	399
Brown's Diction. of the Bible	75
Brooks's Apples of Gold	119
Brooker's, Dr. Sermon	353
Burton's Youth's Monitor	31
Buck's Theological Diction.	257
Burder's Collection of Hymns	310
Village Sermons	353
Prison Tracts	355

Review of	Page
Case on Affliction	74
Catechism in Verse	355
Cecil's Sermon	448
Christian Gentleman's Diary,	77
Preacher's Diary,	ib.
Cooper's Chambers of Safety	449
Pray and Fight	ib.
Collison's Serm. on the Times	ib.
Duncan's London Apprentice	77
Flavel's Saint Indeed	167
Keeping the Heart	400
Ford's Sermon on the Times	449
Fuller's Christian Patriotism	ib.
God's Wonders in the Deep	495
Griffiths's Miscellaneous Papers	261
Hall's Fast Sermon	590
Hawker's Journal	398
——— Commentary	309
——— Sermons	398, 543
Hannam's Analytical Comp.	400
Hill's Village Dialogues	118, 352
History of the Missionary Society	349, 396
Hughes's Serm. on the Times	450
Jamieson on Sacred Hist.	167, 212
Jay's Value of Life	449
—— Second Vol. of Sermons	541
Jerram's Serm. on the Times	449
Infant Salvation	260
Kingsbury's, Sermon for Mr. Taylor	354
Lambert's Fast Sermon	589
Life of Moses	50
Joseph	ib.
Mason's Pardon of Sin	340
——— First Ripe Fruits	165
Middleton's Fast Sermon	589
Missionary Sermons	350
Miall's Sermon for Horsley	355
Newton's Pilgrim	399
Paley's Natural Theology	494
Payne's Fast Sermon	589
Periodical Acc. Baptist	73, 506
——————— of the United Brethren	508, 446
Peer's Minutia, 2 vol.	166
Poem on the Crucifixion	167
——, by a Mechanic	ib.
Religious Intelligence	77
Rippon's Fast Sermon	543
Romaine's Hebrew Grammar	261
Ryther's Seaman's Preacher	167
Sage's Vox Cœlorum	544
Scott's Essays	399
——— Sermon on Newell	448
Scrutator's Letters	165
Scripture Illustrated	347
Sermons for Children	589
Smith's Permission of Sin	492
Stevens's Sermon on the British Empire	31
Styles's Fast Sermon	589
Swanston's Sermons, &c.	588
Taylor's Practical Divinity	75
Townsend's New-Year's Gift	77
——— Address	357
——— Fast Sermon	544
Turner's Meditations	400
Vidler's Letter to Fuller	165, 495
Wait's Account, &c.	258
Whitehouse's Catechism	120
Whitefield's Alarm in Zion	400
Williams's Probationary Serm.	310
Fast Sermon	543
(Dr.) Hymns	353
Saints, Communion of	45
Servant of All-Work	342
Samaritans, Enquiry concerning	536
Scriptures, Circulation of	231
Scotland, Intelligence from	359
Serampore, Letters from	25
Serious Man, the	249
Sin, Permission of	54
Sloth, Natural History of the	69
Social Prayer improved	31
Sonnet, a	363
Society for Suppression of Vice	407
Education of Child.	85
Propagating Gospel	124
Promoting Religious Knowledge	269
Sorrow not to be repented of	589
Spanish Armada, Defeat of	443
Spiritual Declension, Nature of	61
Gifts, on	518
State of a Scoffer at his Death	390
Study of Nature	193
Sudden Deaths	33, 395
Sun, unclouded, *P.*	88
Support of Ministers	143
Sure Foundation, the	525
Switzerland, Letters from	37
Thistle Down, *P.*	459
Thoughts on the Close of the Week, *P.*	363
Thoughts on 1 John v. 14, 15	252
Psalm lv. 19	298
Relig. Societies	578
Townsend, Mr. C. Life of	509
Troublesome Professors, Hint to	472
Truth, on	80, 146
Valley of Baca	12
Visiting Society, advantage of	339

	Page
Unclouded Sun, *P.*	80
Undivided Gospel	378
Welch Charity-School	334
Year, its Commencement	8
Year, the Close of	564
Young Convert's Prayer, *P.*	559

INDEX TO THE SIGNATURES.

	Page
Adjutor	197
Agnus	103
Annette	175, 363
Aliquis	39, 88, 223
Alzira	40
B.	21, 110, 113, 292, 344, 425
B. C.	210
B. H. D.	460
C.	363, 344
Campanula	202
Clerus	63
C. K.	310
D.	72, 199
Eber	249
E. D. J.	58
E. J. J.	562
E. H.	118
Eirenicos	475
E. R.	39
E. W.	256, 272
Fabius	149
Gaius	24, 143, 288, 341, 444
G. B.	164, 292, 391, 444, 536
G. G. S.	255
G. G.	252
G. M.	32, 587
G. R.	175, 246
H. D.	531
H. L.	580
H. M.	189
H. T.	520
Jacobus	224
Jacques	460
J. B.	79, 109, 390, 442, 556
Igdalia	200, 297
J. C.	575
J. H.	211, 530
J. M.	40, 252
Jod	28, 208
J. P.	438
J. R.	58, 224, 256, 459
J. T.	208, 390. 440, 488
J. W.	235, 253, 316
L. L. N.	232
Mancuniensis	99, 468
Minimus	364
Minimo Minor	67
M. O.	29, 328
Narcissa	224
Nemo	316
Nil	242, 597
N. M.	117
Nullum	411
Observator	390
O. A. J.	174
Oligos	17
Olim	290
Onesimus	528
Pastor	516
Philemon	346
Philo	66, 191
Puer Orbis	534
Rabkasheb	54, 154, 331
R. J.	296
S. 88, 114, 128, 129, 176, 272, 299, 326, 420, 429, 578	
Sylvanus	9
S. B.	15, 385, 489
S. C.	12, 239, 537
S. S.	344
S. T.	137
T.	379
Talib	518
T. B.	203
T. E.	204
T. H.	288, 480
Theologus	232
T. I. N.	176
Unconsumed	202, 204
Upsilon	384, 428
Veritas	300
W. B.	302, 363
W. C.	555
W. G.	395
W. H.	164
W. J.	583
W. L. P.	585
W. N.	564
W. P.	117
W. W.	300
Yod	459
Zenas	88
ב ש	55

SCRIPTURES ILLUSTRATED.

	Page		Page
Exodus xvii. 16.	424	Isaiah lii. [illegible]	16
Deut. xi. 12.		Jonah xi. 4.	138
1 Sam. xix. 24.	535	1 John v. 2[illegible]	252
Psalm xlviii. 8.	96	Lam. iii. 21.	105
lxiv. 15.	476	Luke xxii. 28.	17
lv. 19.	298	Matthew ii. 2.	163
lxv. 8.	193	xxii. 11.	520
cxxxi.	532	1 Peter i. 12.	21
cxlv. 10.	88	iii. 8.	293
Gal. iii. 20.	296	Rev. xxii. 1.	187
v. 10.	472	2 Tim. ii. 19.	554

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ERRATA.

Page.	Line.
130,	11 from the bottom, *for* "thoughtfulness" *read* "thoughtlessness"
132,	17 and 18 from the bottom, *dele* "can be attained" late of London;" and *for* "Edmonton" *read* "Uxbridge"
188,	6, *for* "Foundation" *read* "Fountain"
190,	6 from the bottom, *for* "exhale" *read* "inhale"
191,	34, *for* "Garden" *read* "Garner"
210,	3 from the bottom, first column, *read* "Jan. 18, 1803, aged 70"
221,	near the end, *for* "J. Fowler, late of Sheerness," *read* "J. Freer,
232,	[illegible] *for* "these" *read* "there"
271,	8, second column, *for* "Mat. vi. 18" *read* "Mat. xvi. 18"
272,	3, second column, Poetry, *for* "woe" *read* "need"
420,	20, *for* "links" *read* "lurks"
428,	at the bottom, the words "his blessings" were omitted, which should conclude the piece.

END OF VOL. XI.

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