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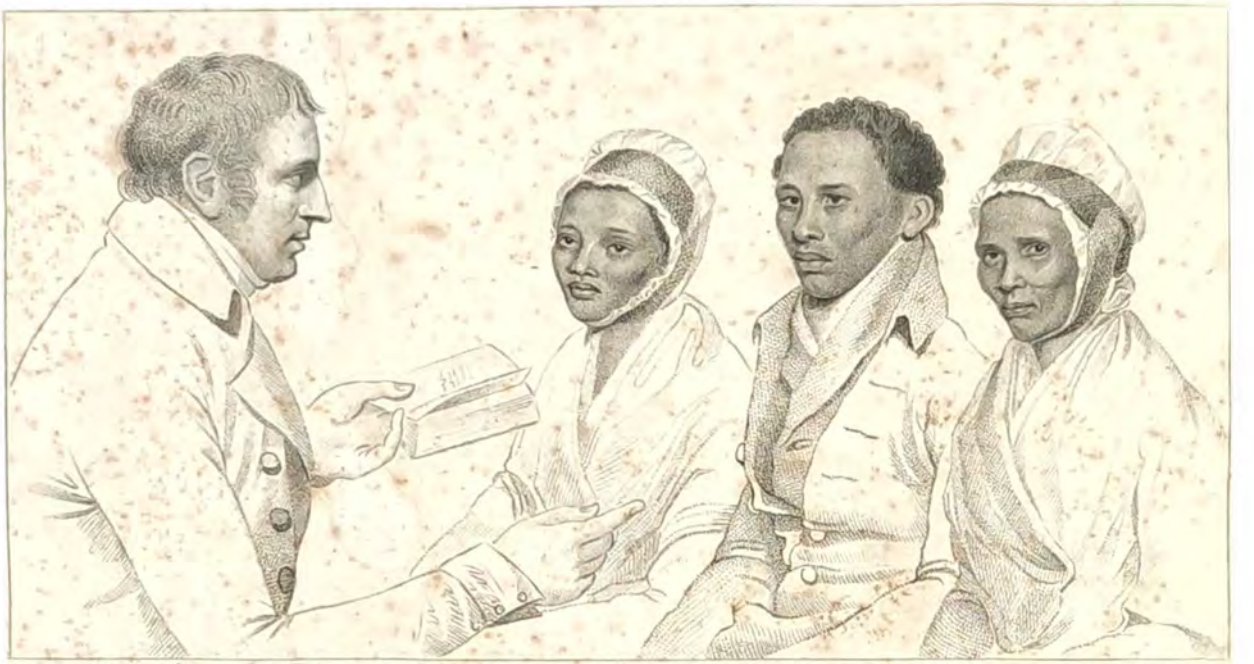


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A table of contents for the *The Evangelical Magazine* can be found here:

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The Revd. Mr. Kicherer, Mary, John, Martha.

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THE

EVANGELICAL MAGAZINE,

1804.

THE

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We are labourers together with God. 1 COR. III. 9.

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PREFACE.

TO HIM from whom every good descends, — to the Father of Lights and Fountain of Mercies, our first acknowledgments are due, for the continued prosperity with which he hath favoured this little Work. Our grateful obligations are now the more sensibly felt, since it hath pleased the All-wise Disposer of human affairs to withdraw from the midst of us our much-beloved and much-respected brother, the late Rev. JOHN EYRE, who, for ten years, conducted this Work with so much reputation to himself, and satisfaction to the public. We respect his memory, as the principal projector of this Magazine; and we owe to his indefatigable labours its first establishment. He spared no pains to execute the plan which his ingenious and pious mind had formed; and often, at the hazard of his health and life, persisted to attend the meetings of the Committee. More than once (when he had less assistance in the work than of late years) he has sat up in his sick-bed, with an aching head and a trembling hand, to prepare the needful papers for the press. But the Lord, whom he faithfully served with all his power, and for whose glory he was devising new plans of usefulness, was pleased to call him up to his presence; he rests from his labours, his works follow him, and his name will long be fragrant in the British Churches.

The Trustees have thought proper to invite the present final Editor to succeed Mr. Eyre: their invitation he has accepted with diffidence, yet with a zealous resolution to imitate his worthy predecessor, and to exert his best endeavours to prosecute the original plan: in doing which he respectfully and earnestly intreats the renewed assistance of his Re-

verend Brethren and others, whose able and united labours cannot fail, under the Divine blessing, to secure the continued patronage of the candid public.

It affords a high degree of delight to the Committee, to reflect, that the Evangelical Magazine has contributed so largely to the formation and support of some of the most useful institutions of our times. The MISSIONARY SOCIETY, in particular, will not refuse to this work the honour of having assisted in its formation and its Funds, by the notoriety which it has had the privilege to give to its proceedings, and the wide diffusion of that Foreign Intelligence, with which the Directors have constantly favoured the Editors, and which it has been their practice promptly to publish throughout the British Empire, and to many distant parts of the Christian world. In this point of view, our Work may claim a decided superiority above every other periodical pamphlet, as it forms a copious Body of Spiritual Information, such as our godly forefathers longed in vain to see, and which we rejoice to think will furnish the future historians of the Church with ample and authentic materials. Many thousands, probably, of the Lord's people, whose daily prayer is, "Thy kingdom come," are almost every month gratified with the cheering news of the triumphs of the cross, or with the pious correspondence of our dear associates in the Lord's work in Europe, Asia, America, or Africa. What unusual sensations of holy joy have we lately felt in hearing of the conversion of multitudes of the children of Ham, and in perceiving Ethiopia again stretching out her hands unto God! This joy has been greatly enhanced in the metropolis by the new spectacle of three Evangelized Hottentots, unexpectedly appearing in our assemblies, and, with a good portion of spiritual wisdom and sweet simplicity, declaring what God has done for their souls: and we hope to lay before our readers farther interesting information from the South of Africa.

The Institution of the RELIGIOUS TRACT SOCIETY, is another event on which we reflect with pleasure, and which has far exceeded the expectations of its first promoters. As we were forward to announce its formation, and have hitherto traced its progress, we shall gladly continue to gratify our readers, by recording the pleasing instances of the Divine blessing which attends the distribution of these detached papers, one of which appears in the Obituary of the present Number.

The HOME-INTELLIGENCE, which is given every month, of the Progress of Religion in our own island, — of the Ordination of Ministers,—the Opening of Chapels,—and the Operations of County Societies, for the Spread of the Gospel among our peasantry, is highly pleasing to most of our readers, both Ministers and private Christians. It is grateful to those who long for the true prosperity of Britain, to learn that their friends, their relations, their fellow-students, in different parts of the kingdom, are actively employed in the work of the Lord; it excites the same zeal in others, and occasions many an offering of praise. We regret that this branch of our work should prove distasteful and offensive to any good men. Pious persons, of every denomination, will surely rejoice in the instruction of the ignorant, in the introduction of the Gospel into dark and wicked villages, and in the conversion of notorious sinners: nor need these efforts of holy zeal create the least alarm in the loyal breast, as if any political scheme were secretly pursued: we can affirm, with unblushing confidence, that our honoured brethren of the County Associations, have no other object in view than the glory of God in the salvation of immortal souls, unconnected, totally unconnected, with worldly or even party views. And it would afford the Editors equal pleasure to announce to the Christian world the successful efforts of apostolic zeal among any other description of Evangelical Preachers; for it shall be our sedulous endeavour to avoid a sectarian and party spirit; and we are happy to repeat, after a lapse of ten years, what was asserted in the Preface to the First Number of this Work:— "Bigotry gradually diminishes, and good men, of all denominations, laying aside party distinctions, begin to embrace each other with fraternal affection; and we hope the present Work will accelerate the destruction of that contracted disposition, which checks the benevolent current of true godliness. The Editors are composed of Churchmen and Dissenters of different denominations, uniting their efforts in one common cause, who will endeavour to diffuse liberal sentiments wheresoever the providence of God may direct this little confluence of Christian doctrine and Catholicism to wind its peaceful course."— On this plan we have acted, and will continue to act; and while we do so, indulge the hope of retaining the favourable opinion of the great body of candid Christians throughout the united kingdom.

We beg leave to notice another favourite branch of the work, — THE OBITUARY. We know that this is read with avidity and profit by the most pious of our readers. Here every heart feels interested; and the timid believer derives encouragement from the numerous instances

recorded of the goodness of God to his dying people. We wish, however, to hint, that it is necessary that our corespondents, who favour us with these accounts, should take care they are not too long, and that they are authenticated by the name of the person who sends them.

The Editors commenced their labours with a resolution to renounce all pecuniary reward, and with a hope that the sale of the Work would enable them to alleviate the distresses of the Widows of their deceased brethren This their hope has been realized,—far, very far beyond their expectations. They have had the happiness of applying more than Three Thousand Pounds to this benevolent object. Our humane readers will partake of the joy, and reflect with unspeakable satisfaction, that while they are edified with the Essays, amused with the Anecdotes, consoled with the Obituaries, and gratified with the Intelligence contained in every Number, they are at the same moment, and at so very cheap a rate, contributing to the maintenance and alleviating the miseries of many a mournful Relict of the pious servants of Christ. This excellent object of our Work will, we hope, continue powerfully to recommend it to the Christian world.

Thankful, then, for the goodness of God, and the generous approbation of the public, we promise to pursue our labours with renewed diligence, still humbly trusting that God, the Holy Spirit, whose influence we implore, will still vouchsafe to bless a Work, which "originated in an ardent desire of promoting his glory."

G. B.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1804.

MR. KICHERER'S MISSION TO THE HOTTENTOTS.

It was a severe, but just reproach on the general disregard of the perishing Heathen, which was lately uttered by a poor Hottentot woman in one of our assemblies:—"It is a great pity," said she, "and a great sin, that they who so long enjoyed great plenty of the bread of life, did not give one crumb to the poor heathen; but that God was very good who had forgiven this great sin, and had blessed the little bit they had lately given so much;" and now, she hoped that Christians would sin no longer against God, in withholding the bread of life, but would abound in giving it more and more.

It was under the impression of similar ideas that the Missionary Society was formed. Many pious ministers and others, "lamenting their criminal unconcern for the honour of God and for the salvation of the perishing souls of men," considered themselves as imperiously called upon to do something without delay; and they boldly told the world, that "every Christian is called upon to act his part; and that he cannot, without criminality, withhold his exertions toward procuring obedience to the command of Christ, who says, "Go ye unto all the world, and preach the gospel to every creature." And now we may gratefully say, "Blessed be the Lord our God, who put such a thing as this into their hearts," and that, "his hand being upon them for good, they have been able to offer so willingly after this sort;" and that he has at length crowned their labours with such abundant success.

We have already informed our friends, that Mr. Kicherer, after having laboured about four years in Africa, found his health greatly reduced by incessant labours and hardships; and having occasion to visit his native country, in consequence of family concerns, determined, for reasons before assigned, to bring with him three of his African congregation. By these means, the Society and the public, have enjoyed the pleasure of beholding the fruits of their labours, and have received great edification by their simple but energetic declaration of the great things of God.

Mr. Kicherer appears to have been prepared of God, in a

peculiar manner, for Missionary labours. At an early period of life, he happened to read Cook's Voyages: his mind was then led to contemplate the miserable condition of the human race sitting in the region and shadow of death. His soul longed for their salvation; and he eagerly desired, if possible, to be instrumental thereto. But he had no conception of any means whereby this could be accomplished, nor did he know there was a Missionary in the world. For many years, however, the ardent desire of evangelizing the heathen dwelt on his mind, and never forsook him. At length, the Missionary Society was formed; when, being one afternoon at the house of a friend, a Dutch Minister first informed him that British Christians were devising means to send the gospel to the Heathen. It is impossible to express the joy afforded him by this intelligence. From this moment, Mr. K. exulted in the hope that he should one day gratify the dearest wish of his heart, in becoming the messenger of Jesus to the benighted world. Application was soon made to the Society; and he was accepted as one of their Missionaries.

On the 5th of December, 1798, Mr. Kicherer, together with Dr. Vanderkemp, Mr. Edmond, and Mr. Edwards, embarked for the Cape of Good Hope, where they arrived in March 1799. At the very time of their arrival, a deputation of three Boschemen came thither, earnestly desiring that some good men might be sent to instruct them. The Missionaries considered this as a clear call to visit the poor wild Hottentots.—Messrs. Kicherer and Edwards were appointed to this work; and leaving Cape Town, May 22, 1803, they proceeded to Rodezand, where Mr. Voss was then minister. Here they met a hearty welcome, and were set apart to the work of the ministry.

On the 25th of June they left Rodezand, laden with the presents of their friends. Their journey sometimes lay through very difficult passes of the mountains, so that it was necessary to add fourteen oxen to their own, in order to climb the steep ascents. Sometimes they travelled for many days without the sight of a human being, surrounded only by steinbocks and ostriches. Here and there they found a cultivated spot; and were hospitably entertained by the farmers, who occasionally gave them sheep and other stores. At other times they slept in the open desart, exposed to the danger of lions and tigers, which greatly abound in that country. The narrative, which will shortly be published, contains an account of some special deliverances from the attacks of lions; which were wonderfully providential.

About the end of July they passed the last inhabited house of Rockfield, and found the country almost without a blade of grass. The eggs of the ostriches, however, contributed to their comfortable support. After travelling seven days without meeting a human creature, they arrived at a place, where a few

Boschemen resided, three of whom came to them. Next day they were visited by about twenty more. At length they reached the spot intended for their abode, which they called Happy Prospect Fountain; and immediately began to build a house and plant a garden.

Here they commenced their labours, among thirty or forty people, first teaching them to spell Dutch. The Lord was now pleased to send them a man and his wife, who, understanding the language both of the Hottentots and of the Dutch, became very useful to them as their interpreter, &c. The people among whom he laboured, were chiefly Boschemen; the most savage and ferocious of that country. The doctrine of a Supreme Being was entirely unknown to them; they did not know they had immortal souls; but were, in most respects, "like the beasts that perish." Their habitations are generally among the rocks, where they dig a small round den, about three feet deep, which they sometimes cover with reeds. Here they spend most of their time in sleep, except when roused by hunger, when they sally forth in quest of some wild beasts; but when unsuccessful in this attempt, they make shift to subsist upon snakes, mice, or wild onions: and such is their idleness, that rather than be at the pains of seeking food, they will live several days together without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the necessity of tempting them at first, by giving them a little tobacco; of which they are extravagantly fond. He would then take the opportunity of showing, that the great difference between the Christians and themselves, in the superior comforts enjoyed by the former, was occasioned by their knowledge of God; of whose nature and perfections they would hear with great astonishment.

At first, Mr. Kicherer attempted to preach to them systematically; — but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, simply preaching the love and death of Jesus Christ, and inviting them to come to him, that they might have life.— He would tell them, how happy he found his own heart when the love of God was shed abroad in it; and would advise them to go aside and pray that the Lord would teach them; and that he would cause them by his Spirit, to know whether he was his messenger or not.

For a considerable time he remained in painful uncertainty, whether his labours were blessed to the real conversion of any of his hearers. Yet, in this situation, he was enabled to leave the matter with God, — desiring to be faithful, whether successful or not. From that time, his labours were greatly blessed. He had the most undoubted evidence of the solid conversion of many souls. One of the first of these was a man, called John, who was brought under deep convic-

tions of sin; for he had been a most notorious offender. He lived but about five or six months after; during which time his experience was wonderful. His heart was wholly taken up with the love of Christ, so that he could scarcely bear to speak of worldly things; and he died rejoicing in the Lord, saying to his teacher, "I die, depending on the blood and righteousness of Christ; I go to Heaven, and there I will wait for you."—His son, who came from a distance to see his dying father, was also converted, obtained his liberty from his master, and is now usefully employed as a schoolmaster in the settlement.

Mr. Kicherer would sometimes take a walk in the fields, and find, scattered here and there, prostrate on the ground, several of his congregation; and some with a child in each hand, pouring out their souls to God in the most lively and copious strains. Thus was he encouraged to go forward amidst his arduous labours. Before he left Zak River to visit Europe, he had baptized about thirty-four adult persons, and fifty children. He had a stated congregation, of about six hundred persons, in a great measure civilized, and dwelling together. He has a building, pretty large, for a church. The unbaptized live behind his house in huts, a number of which, in a circular form, inclosing their cattle, are called *Kraals*; while the baptized inhabit houses of the European form, placed in front of h dwelling. He has had the unspeakable satisfaction of p eiving an universal change in the people, who are become literally, as well as spiritually, *new creatures*.—Those who were so filthy, that a civilized person could scarcely approach them, are now clean; instead of being naked, or only covered with a dirty sheep's skin, they are now decently clothed; and those who knew not there was a God, are become devout worshippers of God, and fervent lovers of Jesus Christ; industrious and obliging, bringing up their offspring in the fear of the Lord. The concern of these dear people in parting from their father and pastor for a whole year, was indescribable; and they are now eagerly wishing for his return by the month of March.—No doubt, our readers will earnestly pray that their affectionate wishes may be gratified, and that he may resume his labours among them with abundant success. They are, however, supplied by a faithful man of God, raised up in that country.

This is a very slight sketch of the wonderful work of God at Zak River: a full account, containing a variety of particulars, interesting and remarkable in no common degree, will, we hear, shortly be published by the Directors; to which we refer our readers for a rich spiritual and intellectual feast.

[Some particular Account of the Three Converted Hottentots who have lately visited London, and whose Likenesses are prefixed to this Number, will be put at the head of our Intelligence for the present month.]

ON THE RENEWING INFLUENCE OF *THE HOLY SPIRIT.*

It is obvious that, among the multitudes who profess to believe in the Bible as the revealed will of God, many are divided and opposed among themselves, not merely respecting the less essential part of its doctrines, but even concerning those which, if true, must materially affect the salvation of sinners. Such a doctrine is that of the renewing influence of the Holy Spirit upon the mind of man! It is often intimated in the Old Testament; — it is clearly asserted, and strongly enforced by our Lord and the apostles: — yet it is ridiculed by many people called *Christians*; — by many, it is treated with neglect; — and by many who profess not only to believe, but likewise to have experienced its influence, it is practically exposed to reproach.

The only specious ground upon which this doctrine can be disputed by professors of Christianity is, that it only took effect during the first ages of the gospel; and, therefore, that all pretences to the experience of it in the present age, are either hypocritical or enthusiastic. It is true, that in the apostolic age, the renewing influence of the Holy Spirit upon the minds of converts to Christianity, was commonly accompanied with miraculous gifts; and that pretensions to the latter may, at present, reasonably be exposed to such a censure. But *that* operation of the Holy Spirit which sanctifies the affections, is plainly distinct in its nature, from that which enabled the disciples of Christ to work miracles; and is even contrasted with miraculous gifts in the word of God. "Rejoice not," said our Lord, "that the spirits are subject to you; but that your names are written in Heaven." "Though I speak," said Paul, "with tongues, and have the gift of prophecy, and have faith to remove mountains, and have no charity, — I am nothing." Accordingly, the same inspired writer intimates, that the sanctifying influence of the Holy Spirit exceeded his miraculous gifts in duration, as well as in importance. "Charity never faileth; but prophecies shall fail, and tongues shall cease."

That God, who is a Spirit, should be able to communicate his will to our spirits, without the intervention of a material medium, is not incredible upon any rational principle: that he has done this, in many instances, cannot be denied, consistently with a belief in the Bible. The measure of divine revelation being completed in the New Testament, no person, who is possessed of that inestimable treasury, stands in need of new external discoveries of the will of God; but an attentive observer of his own heart, and of human conduct in general,

will be convinced that there is as much need of the renewing influence of the Holy Spirit at present, as ever there was to dispose mankind to regard and receive the truth as it is in Jesus. Without this divine operation, it is evident that the clearest and most familiar acquaintance with the doctrines of the gospel, even in persons whose education has disposed them to take its divine authority for granted, produces no genuine love to God in the heart, no evangelical holiness in the conduct; and with respect to a Jew, or a Heathen, a divine influence is at least as necessary now to their conversion, as it was when the preachers of the gospel were capable of enforcing the doctrine they delivered, by the irresistible evidence of miracles.

The internal work of the Holy Spirit is usually connected with the use of outward means; but it may subsist where outward means are scarcely accessible. It is reasonable and scriptural to expect that those religious sentiments, which are derived from the clearest and most comprehensive view of divine revelation, being the fittest medium for producing an effectual change of heart, will be most commonly found in connexion with that divine operation; but the satisfactory evidences that appear of such a change in individuals belonging to various denominations of Christians, whose religious systems are widely different, may convince us, that a comparatively small portion of divine truth, when effectually applied by the power of the Holy Spirit, is adequate to the conversion of a sinner's heart toward God.

It is worthy of observation, that the professed experience or desire of the important change is usually limited, among us, to those parties of Christians who, in common, rest their hope for salvation upon the atoning sacrifice of our Lord Jesus Christ. Nor, perhaps, can any instance be adduced of a person affording satisfactory proof of a renewed mind, who was not, sooner or later, brought to the belief of this important doctrine; but if we could, in general, trace the order of the Holy Spirit's operation on the human mind, it would probably be found, that a dependence on Jesus Christ for salvation, is more usually the subsequent effect than the instrumental cause of spiritual conversion. Nothing indeed is more evident, than that a conviction of the need of salvation must precede a trust in Jesus Christ for the attainment of it; and that such a conviction again implies a previous belief of other truths, as of the being and perfections of God, on which all religion is necessarily founded. There is, therefore, room to apprehend, that the Holy Spirit may begin the new creation in the human mind with an effectual application of this grand doctrine to the conscience, — while the understanding remains dark or confused, with respect to Jesus Christ, as the

way, the truth, and the life, by whom the Holy Spirit is imparted, to bring us to the Father.

That some Heathens, who afterwards attained to the knowledge of Christ, were renewed in the spirit of their minds, without any other means than the visible works of God, appears from the narratives by Cotton Mather and Crantz, of the introduction of the gospel in Martha's Vineyard and Greenland. Before they heard of Christ, they had been impressed with such ideas of the existence and perfections of God, that, as lost creatures, they longed, and in some degree hoped, for salvation. Whether many others who, having never heard the gospel, have remained unknown to us, were wrought upon in a similar manner by the Holy Spirit, can only be a subject of probable conjecture. The supposition seems, however, less strange, than that any one, already well acquainted with the letter of the Scriptures, and with various systems of divinity founded upon them, should be regenerated solely by means of a clear and powerful conception of the being and perfections of the Godhead. Yet the annexed statement will probably be allowed to demonstrate, that the operation of the Holy Spirit has produced, at least, *one* instance of so remarkable a mode of conversion.

A pious and zealous Dutch minister, who died about ten years ago, amidst his useful labours at the Cape of Good Hope, addressed to the Rev. J. Newton, of London, several Latin epistles, descriptive of the Lord's dealings with him, both externally and spiritually. These letters were translated by the late Mr. Cowper, at the request of his friend Mr. Newton; and were published by Johnson, in 1792, in a small octavo volume. The Dutch minister, whose name I believe to have been Vanleer, pathetically describes his state of infidelity previous to his conversion. That event occurred at the very crisis when he was reading the Meditations of a Socinian, or sceptical writer, on what are commonly called, The Principal Truths of Natural Religion. "I read," says Mr. Vanleer, "with a close attention; and was absorbed in the meditations that he suggested. Suddenly awakened, as I may say, out of these musings, I thought on God and his works. An idea, altogether extraordinary of the glory and majesty of God, struck me. I had never, in such manner, represented God to myself as now. I observed (the eyes of my understanding being enlightened) and admired, in all his works to which I adverted, his stupendous power, wisdom, and goodness. I had in my mind an apprehension of the splendor of his glory and presence, — perfectly new to me. It was not so much a *notion*, that my illuminated intellect entertained of his infinite Majesty and perfections, as it was a *sense* of them; they were so present to me, that I felt them. The glory of his infinite Godhead and presence filled me with delight; and I saw so

clearly his supreme worthiness of all my love and obedience, that my mind was carried, by a sweet and irresistible force, to love him with sincerity; and my heart, broken at the sight, abhorred its former ingratitude *."

Instead of proceeding with Mr. Vanleer's account of the experimental and practical fruits of this signal operation of the Holy Spirit, the reader must be referred to the volume from which the preceding paragraph is taken, which will amply repay his most serious attention. It can only be added, That the author, who afterwards became an established Calvinist in his judgment, never questioned the certainty of his regeneration from the period above mentioned, although he declares that his views of the Lord Jesus remained, some time afterwards, very obscure. "In the days," says he, "that immediately followed my regeneration, I thought not much of Jesus; and if any ideas of him presented themselves to my soul, they were deeply tinctured with the opinions either of the Arians or Socinians. Just notions of his divinity, of the satisfaction made by him, and of the life of faith in him, — I had none; but on these subjects roved at random †."

Perhaps, the following inferences from this subject may not be deemed unreasonable or unprofitable: —

1. That the modes in which the Holy Spirit operates to bring sinners to Christ, are unspeakably various.

2. That the efficacy of his operation is equal to the conversion of a sinner, by the very first and simplest principles of revealed truth.

3. That it behoves ministers of the gospel to aim at enforcing, upon the consciences of their hearers, the being and perfections of God, as the foundation of all religion!

4. That it is of great importance to urge the proper experimental and practical effects of those doctrines which hearers most readily assent to, and are supposed already to understand most clearly.

5. That the necessity of the Holy Spirit's operation, in order to the effectual belief of any doctrine whatever, should never be forgotten nor neglected. RABKASHEB.

* See the Power of Grace illustrated, in Six Letters, &c. p. 93, 94.
† Page 105.

THE POWER OF THE GOSPEL.

In every point of view, the gospel of Christ is worthy of admiration. If we consider its origin, it is evidently divine; — if we examine its nature, it appears to be adapted to our deplorable condition, and calculated to promote the best in-

terests of men; — if we deliberately contemplate its effects, they fill us with holy astonishment. The gospel is the rod of God's strength. The Old Testament prophets predicted its powerful influence; and, under the Christian dispensation, we see these predictions fulfilled. Nothing has ever produced such mighty, such salutary effects, as the gospel of Christ has!

What energy attended its first promulgation! It withstood the most powerful opposition; — it surmounted the greatest obstacles; — it spread, in every direction, with unparalelled rapidity; — it triumphed over all the policy and all the power of idolatry and superstition, converting whole nations to a professed acknowledgment of the Christian faith; — it produced the most extraordinary changes and the happiest effects whereever it came.

In succeeding ages, the power of the gospel has been eminently displayed. It has maintained its throne in spite of all the attacks of its adversaries; — it has defeated the treachery of its pretended friends; — it has risen from under the ponderous load of Popish superstition. In every age, it has raised up its witnesses; — emboldened them to make an open profession of its distinguishing truths, and solemnly to protest against encroaching antichristian errors. After the darkest eclipses, it has burst forth with fresh vigour; and shone in full splendor again upon an astonished world!

The same excellency of power attends the dispensation of the gospel, in the present day. What wonderful effects it sometimes produces in a neighbourhood! What a change it frequently makes in a family! With what energy it is often accompanied to the hearts of individuals! It sometimes very terribly alarms even those whom it does not convert, — as Felix; — it very often converts the most obstinate persecutors, — as Saul of Tarsus; — it produces an entire revolution in the views, the affections, and the conduct of all its converts: — it is the effectual mean of subduing the most powerful lusts; of emboldening the soul in the face of the most terrible persecutions; of supporting and comforting the mind under the heaviest loads of trouble; — and of inspiring hopes, the most rapturous transports of joy, in the immediate prospect of death! We have innumerable testimonies of the wonderful power of the gospel in all these respects.

The power of the gospel appears, especially in producing these admirable effects, by the most insignificant means. It does not demand the sword of the Magistrate, the aid of Philosophy, the charms of Eloquence; but operates by what its adversaries term "The Foolishness of Preaching." Some of the ministers employed in dispensing the gospel, are, indeed, eminent in gifts and graces. Compared with their fellowmen, they are not inferior, either in natural or acquired abilities, to the most respectable characters; but, compared with

the greatness and importance of their office, the most eminent among them are mere *earthen vessels*, subject to numerous infirmities, natural, moral, accidental, and very soon broken, worn out, or laid aside by disgrace, by affliction, or death. Yet, by these earthen vessels, the gospel produces its admirable effects; and often, by those ministers who possess the weakest talents, and who, of all their brethren, appear to be the least promising for usefulness.

This is not an accidental circumstance, but wisely ordained to shew that the power with which the gospel is accompanied, is truly and eminently divine. "We have this treasure in earthen vessels," says the apostle, "that the excellency of the power may be of God, and not of us." Had God employed angels, or men of first-rate abilities only, to dispense the gospel, we should have been in danger of attributing its efficacy to the instruments. He, therefore, commits the dispensation of the gospel to men of like passions with ourselves; and often makes those who possess but a moderate share of abilities, the most effectual means of converting and edifying the souls of men. Hereby God puts a divine honour on the gospel, — shews that its energy and influence are independent of human aid, — and secures to himself the unrivalled glory of all its admirable effects! We shall see this idea exemplified, if we recall our attention to the first promulgation of the gospel. "Sinners, tax-gatherers, tent-makers, without letters, without arms, without power, without intrigues, without human help, without philosophy, without eloquence, contemptible, persecuted people; in one word, *earthen vessels* triumphed over the whole world by the sound of their voice! Idols fell, temples were demolished, oracles struck dumb, the reign of the Devil abolished, the strongest inclinations of nature diverted from their course, people's ancient habits changed, old superstitions annihilated; all the Devil's charms, with which he had stupified mankind, were dissolved; people flocked in crowds to adore Jesus Christ; the great and the small, the learned and the ignorant, kings and subjects, whole provinces, presented themselves at the foot of the cross; and every thought was captivated to the obedience of Christ. It is not enough to say, "This is the finger of God!" We must rather exclaim, "This is the outstretched arm of the Lord!" O happy *earthen vessels!* glory in that ye were only dust and ashes. Your weakness, brittleness, and nothingness, display a thousand times more the glory of the great Master who employed you, than the greatest dignity could have displayed it; — more than if ye had been golden vessels, angels, or cherubims, dominions, or thrones * !"

Ye faithful ministers of Christ, what encouragement you

* Claude.

have then to pray and to hope for success in your labours! With what confidence may Christians in general expect the victorious triumphs of the gospel of Christ! While we contemplate the power of the gospel, and pray for still further displays of its energy, let us all seriously examine what effects it has produced on our own hearts.

MANCUNIENSIS.

THOUGHTS ON ACTS XIV. 22.

And that we must, through much tribulation, enter into the kingdom of God.

THE religion of Jesus Christ is altogether like the spirit of Nathaniel, — free from deceit and guile. Our blessed Lord, far from practising any imposition upon his disciples, in order to allure them into his service, told them plainly and faithfully what they must expect therein. He assured them, under various forms of expression, that in the world they must have tribulation. He did not barely say, "In the world ye *may* have tribulation;" but he taught them, uniformly and invariably taught them, that, in the path of his service, it was unavoidable and inevitable. How fair, how honourable was this! It afforded them an opportunity of sitting down first, and deliberately counting the cost; — it effectually precluded all those after-murmurs and complaints which a man naturally utters when he has been ensnared into a bad bargain: "These things have I told you, that when the time shall come, ye may remember that I told you of them." His apostles, in all their labours for the maintenance of his cause, and for the increase of his followers, proceeded in the same open and ingenuous manner. We here learn that Paul and Barnabas having preached the gospel at Derbe, and made a considerable number of disciples there, returned to Lystra, Iconium, and Antioch, — "confirming the souls of the disciples, and exhorting them to continue in the faith." Now, in exhorting them to continue in the faith, as they were young converts, it was natural to bring forward to their view all the good things belonging to it that could be thought of. This they probably did; but they all testified to these young converts, and laid it down as an invariable maxim to the end of time, "That we must, through much tribulation, enter into the kingdom of God." Now, in plain testimony, in this express assurance, our divine Master is as *kind* as he is *faithful*; for, according to that excellent proverb, on which the nation is now wisely acting, "Forewarned, fore-armed." Under a due remembrance of the admonition before us, tribulation never can assault us by sur-

prize. "These things," says our kind Master, "have I told you, that when the time shall come, ye may remember that I told you of them." And his apostle, guided by the same spirit of compassion, says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." — For my own part, I esteem it particularly useful to consider well all the several points from which, in the regular course of Divine Providence, tribulation may come upon me. In *idea*, I have solemnly buried, by turns, each one of my friends, and have been also myself buried from the midst of them. I have tried to balance the exact weight, and to feel the exact pressure of every calamity which lies within the compass of natural events. In short, I have deliberately inquired, How, as a Christian, I ought to act, under all the variety of circumstances which fall within the known region of possibility? From experience I can affirm, that this really is not a melancholy employment of the mind; — it does not darken any of the prospects, nor embitter any comforts of life; — it neither damps the ardour of zeal, nor relaxes the sinews of duty; — it is not with a servile dread I look at these things. No; I calmly survey their movements around me; and believe that if any of them, or all of them, be directed to meet me, though with an aspect ever so stern, it will be to answer some salutary purpose towards me. And if, on the other hand, I sometimes consider how it would become me to act under any sudden prosperity which might break in upon me, it is not either with hope or anxious desire: — and surely it is as necessary that we be duly armed against prosperity as against adversity; only that the former is not so likely to come suddenly upon us. "Man is born unto trouble, as the sparks fly upward;" but he is born unto prosperity, only as an acorn is destined to become a lofty oak: — scarcely one of ten thousand at most; and that one, very long in growing. Yet I should not be disposed to censure an acorn endued with intelligence, were it now and then to contemplate itself a lofty tree, spreading wide its branches, exposed to summer lightnings and wintery storms, any more than I should censure it for anticipating a fate which far more probably awaits it: — a fate, somewhat similar to that of the prophet Jonah. So let the Christian survey the whole circle of his dangers: — let him watch the narrow point of prosperity, as well as the broad streams of adversity. Thus, if I am not mistaken, did Paul; for he says, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound;" *i. e.* I know how to conduct myself with propriety as a servant of Jesus Christ, under every diversity of my outward circumstances. "Everywhere, and in all things, I am instructed both to be full and to be hungry, — both to abound and to suffer need." Now, before the apostle

could attain to this, it is obvious, I think, that he must have well disciplined his own mind, in what may not improperly be called The School of Possibilities. But why has the Father of Mercies planted so much tribulation in the path to his heavenly kingdom? One would rather have expected, that he would hedge up the way of the wicked only with thorns, — the way which leads to destruction; and that he would strew the path to Heaven all along with roses. The reasons of his conduct, in this particular, are, however, amply explained in the gospel of our salvation; and each individual pilgrim is instructed, experimentally, to say with David, "It is good for me that I have been afflicted."

Royston. W. P.

ON THE BASENESS OF ANONYMOUS ATTACKS *ON PUBLIC CHARACTERS.*

"The envious sicken at another's good,
"And hate the excellence they cannot reach."

"WOE unto you, when all men shall speak well of you," said the Saviour of Sinners to his immediate disciples; — but it was a *woe* that never fell on them; and we may venture to assert, will never fall upon the heads of those who, in the preaching of his word, are faithful to God, to his truth, and to the souls of men; — for such must expect to suffer opposition, not only from the open attacks of those whose sins they reprove, and whose false pretensions they detect; — but from the secret shafts of malignity, conveyed under false insinuations and anonymous signatures.

As we would hope there are some who have indulged this nefarious practice, without duly considering its turpitude, we would, in faithfulness to their souls, drop a few hints on the subject, with a view to their conviction and humiliation.

1. Such a conduct is not only mean in the extreme, but also unworthy an honest man. Persons of this description, rather act the part of a cruel and cowardly assassin, who takes advantage of the dark to wound a fellow-creature, when he cannot possibly be on his guard; and, in a sense, are so much the worse, as the assassin only stabs the body, whilst they wound the peace of the mind.

2. Christianity is directly opposite to such a practice. What is the command of the divine Redeemer to his followers? "If thy brother trespass against thee, go and tell him his fault between thee and him alone*." An admonition worthy the

* Matt. xviii. 15.

lips of Incarnate Truth, and worthy the strict attention of all who profess to bear the yoke of the meek and lovely Saviour.

3. The injustice of this conduct is as conspicuous as its meanness. Doubtless, those who are capable of it, would think it hard to be arraigned and condemned, without permission to speak in their own defence; — but is not this the precise situation in which they place the persons whom they injure? Nor is it,

4. The smallest part of the evil, that, in this way, the ties of mutual confidence are weakened and, in many instances, dissolved, by those groundless suspicions which light upon the innocent; whilst the culprit escapes with impunity, the censure which he justly deserves. — On such a subject, much more might be added; but the limits of a short paper will only admit a few remarks, which are suggested with an humble hope, that they may produce conviction in some one to whom the secret whisper of Conscience says, *Thou art the man.*

It may not, however, be improper, before we close, to drop a word to those who have in this way painfully felt the envenomed tooth of Slander: and,

1. Let them never lose sight of that injunction of him, who, tho' spotless and pure, was reviled and slandered more than any man: "Pray for them which despitefully use you, and persecute you." It is said that, after the death of the late Archbishop Tillotson, a bundle of papers were found in his scrutoire, indorsed with these words, in his own hand: "These are libels. I pray God to forgive the authors of them: I do." This was the retaliation of a Christian; and the only revenge a Christian ought to take on his enemies.

2. Some good men have thought it best, on glancing over abusive letters, which have neither the names nor the address of the writers, to spare themselves the trouble of reading them. A venerable minister of the gospel once said, "I have, in common with the rest of my brethren, been often troubled with the impertinence of anonymous scribblers; and, for some time, was foolish enough to waste my time in reading it; — but now, I always make a point of giving letters of this sort *a warm reception*, by immediately putting them, unread, into the fire." In some instances, however, it may be proper to deviate from this rule; — but,

3. By no means whatever, let the least public notice be taken of them; as that can only tend to gratify the malice, and feed the self-consequence of the writers.—The celebrated physician Boerhaave, has very justly said, "The sparks of malice and calumny against you (if a Christian) will die of themselves, unless, by undue notice, you fan them into a flame." And it is a maxim worth remembrance, which another worthy man

has recorded, in reference to this case, "Be silent, and you give a deadly stroke."

4. Let it be, through grace, your chief concern, so to order your conduct, that you may enjoy an inward testimony, "That in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world *." "For so is the will of God, that with well-doing you should put to silence the ignorance of foolish men †."

NEREUS.

* 2 Cor. i. 12. † 1 Pet. ii. 15.

ON SCHISM.

I HAD the misfortune to hear, some time since, a clergyman exclaim, with considerable vehemence, against the sin of Schism; charging the crime, promiscuously, upon all those who are not Members of the Established Church. Though railers, among every party, are beneath notice, yet it struck me, what a variety of difficulties throw themselves into the way of those who maintain this high-church notion of Schism. — "That the religion the state establishes, we, of necessity, should adopt." If so, even in the British dominions, we find no less than three establishments: — In England and Ireland, the establishment is Episcopacy; — in Scotland, it is Presbyterianism; — and in the wide extended dominions of Canada, in North America, it is Popery: and the King, according to law, is equally the Civil Head, or Protector, of these different establishments. Are such high-church champions to chop and change their religion then, according as they change their abode, so that in no country they may be dissenters from the established religion of the land in which they live? We are told, indeed, ours is so good an establishment, and so well reformed, that dissent is inexcusable. But the Presbyterian will tell you, his is better still; — and the Papist will positively assert his to be the most ancient and only true church; and, consequently, the best of all. Shall the Civil Magistrate determine the controversy, and persecute the Dissenter? Not so; the Chief Civil Magistrate of our most happy British Constitution, protects the religion of the majority, as being established, and defends every conscientious Dissenter, wherever he may be found, by an act of universal toleration. I have no doubt, therefore, that all those high-church champions for conformity, should they shift their ground, unless they can shift their consciences as well as their places of abode, would cry out for toleration in their turn, as loud as others. This being the case, a few thoughts

on the nature and sin of Schism, may not be uninteresting; and herein it will be best to apply immediately, and only to the word of God.

The original meaning of the Greek word (σχισμα) from whence we have the term *schism*, is that of *rent*, or *division*; and, in itself, bears no moral signification whatever: — as in Mat. ix. 16. by putting new cloth into an old garment, the *rent* (σχισμα) is made worse. The same expression also is used by Mark and Luke; also, in a similar sense, the verb (σχίζω) is used, in Mat. xxvii. 51, respecting the rocks and the veil of the temple, which were *rent* in twain. In the parallel passages of Mark and Luke, and in John xix. 24, it is used in the like sense, in speaking of the not *dividing*, or *rending*, the seamless coat of our Lord: — so, in the same evangelist, notwithstanding the miraculous draught of fishes, "the net was not *broken*," nor *rent*. From these different quotations, we find the word innocent in itself.

As we consider the expression in a metaphorical point of view, or as an action of the mind, we find it varies, as differently applied. In John ix. 16, it is said, "There was a *division* (σχισμα) among the people respecting Christ;" — so also in John x. 19. Likewise in the Acts of the Apostles we read, "The multitude of the city was *divided*; and part held with the Jews, and part with the apostles;"—and again, when there was a dissention among the Sadducees and the Pharisees, the multitude was *divided* (Εσχισθη *);—so that here we understand by it, a mere difference of opinion. We are next to consider where this expression is used in a bad sense; and thereby we shall best discover where the evil of schism truly lies.

St. Paul, writing to the Corinthians, says, "Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that there be no *divisions* (σχισμα) or *schisms* among you; but that ye be perfectly joined together in the same mind, and in the same judgment." He next blames them for the contentious spirit which had arisen among them, on account of the different gifts and abilities of their ministers. "For it hath been declared unto me, of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." And this bad spirit he thus rebukes: — "Is Christ *divided?* — was Paul crucified for you? — or were you baptized in the name of Paul †?" As though he had said, "Am I to take the place of my Lord and Master, — as though I were the crucified Saviour of my followers, — and as though they were baptized in my unworthy name?" Thus, instead of being pleased with their flattery, as though no preacher were equal to him, or as

* See Acts xiv. 4. and xxiii. 7. † 1 Cor. i. 10, &c.

though he alone appeared worthy of his followers or admirers, he rebukes them sharply; and abhorred the thoughts of having his exclusive followers — a set of mere Paulites. He wished that others of his Master's servants might be held in equal estimation with himself; and that all might be admired and received, as being not less commissioned by the Great Shepherd and Bishop of Souls than he was. Nor does he less blame the bad spirit which appeared in the followers of Cephas (or Peter) and Apollos. Though Peter might have his peculiar gift from God, as being of a remarkably plain heroic turn of mind, and might have delivered himself with a power and energy which rendered his discourses impressive to the hearts and consciences of thousands; — and though Apollos might have super-eminent ability, as a man of eloquence and strength of mind, insomuch, that, by his public preaching, "he mightily convinced the Jews†;" — yet this qualified neither him, nor Peter, to have their separate followers, — that each of them should have a party to himself, to the destruction of that uniting spirit, which ought to be found among all those who are one in our Lord Jesus Christ. And it is upon this principle he farther reproves them, and shews them the bitter fountain from whence this bad *schismatical* spirit arose; testifying against them, that such partizans of the outward gifts of different preachers, merely having "mens' persons in admiration," were to be registered among carnal or fleshly hearers, — being captivated by sounds and outward gifts, while the truth delivered by their different ministers were precisely the same. For, taking up the subject again, in the third chapter of the same epistle, the apostle says, "For ye are carnal; — for whereas there is among you envying, strife, and divisions. Are ye not carnal, and walk as men?" As men, not under the influences of the Holy Spirit, which would have directed them to have attended to the spiritual truths, and not to the mere outward abilities of their preachers; for while one saith, "I am of Paul;" — another, "I am of Apollos," — are ye not carnal? Who then is Paul? or who is Apollos? But ministers (διακονοι) deacons, or, more properly, *servants*, "by whom ye believed: nothing in themselves, but the mere servants of God, "even as the Lord gives to every man." "I have planted, Apollos watered, — but God gave the increase: so then neither is he that planteth any thing, neither he that watereth, — but God that giveth the increase. Now he that planteth, and he that watereth, are *one*;" — therefore, they should be received as one. God sent them both to work in the same vineyard, and to maintain the same cause: — not that each should obtain a set of separate followers for themselves; but to collect believers into one body, through a living union with

† Acts xviii. 24—28.

Christ. Therefore, they could assert it, that they "preached not *themselves*," — not that they might set themselves off among their hearers, for the vile purpose of robbing the Lord of his glory; — but "Christ Jesus the Lord, and themselves, no otherwise than their servants (δουλοι) *mere slaves*, for Jesus' sake." The admirable conclusion drawn, therefore, amounts to this: — Let no man glory in man; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, — all things are yours; and ye are Christ's, and Christ is God's.

Another expression, which shews the bad tendency of schism, or division, is found in the following passage: — "Now, this I declare unto you: I praise you not; that ye come together not for the better, but for the worse; for, first of all, when ye come together in the church, I hear that there be *divisions* (σχισματα) among you; and I partly believe it, for there must be heresies among you, that they which are approved may be made manifest." From this passage it appears, that the words *heresy* and *schism* are synonimous, or nearly so. The one means to *rend*, or *divide*; — the other, *to take away*, or *separate*: and the Devil's motto is justly said to be *Divide and separate*. But, for the present, we confine our thoughts to the word *schism*. In the above cited passage, the apostle evidently enters his protest against the abuses which had entered into, and polluted even the primitive church, at their feasts of charity, or rather *love*, when they had all things common, and lived together as in one common-hall; and this the apostle also calls, *The Lord's Supper*: — not what is elsewhere called *The Communion*; but a previous supper (commonly called αγαπη, the feast of love) at which the primitive Christians assembled for their meal, as in a common-hall; and it was after this supper, which in those days was the principal meal, they had their religious exercises; — for it was after supper the Lord took the cup; and, probably, it was after such a repast as this, that Paul, when at Troas, continued all the night preaching and exhorting till the break of day *: — and, on these occasions, their excesses were very offensive and grievous indeed; for "in eating, every one taketh before another his own supper; and one is hungry, and another is drunken;"—so that you have the idea of a very disgustful and indecent scramble; and yet it appears, that even after this was administered, the commemoration of the love of our blessed Lord was administered. All this, I think, will appear evident to any attentive reader of the chapter at large; but more so, if he takes into consideration the contents of the epistle of Jude, which produces an awful proof of what corruption defiled the Christian church, even in the purest ages of her existence. There were

* See Acts xx. 7—13.

"certain men who crept in unawares (holy discipline was probably too much neglected) who were before ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ." He next mentions, that even bad people "escaped out of Egypt, and were afterwards destroyed; and that Heaven itself, even angels, apostatized and fell." No wonder, therefore, that such sinners might also be found, even in the new-born church of Christ itself, for even such were the "spots in their feasts of charity, while they feasted with them, feeding themselves without fear; — 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."

The like rebuke, and in very similar language, is found in 2 Pet. ii. 17; and from the above, it is easy to observe, that wherever the word *schism*, in a moral point of view, is taken into consideration, it relates to such defective Christians as disgraced the sacred cause by a contentious spirit; or, as it relates to some of the most vicious and abominable, who had crept in unawares, who might probably be allured by miracles, but were utterly unacquainted with that power which converts the soul to God. Thus have I traced, I believe, every passage in the New Testament where the word *schism* is to be found. My next paper will be upon the word *Heresy*. Afterwards, these will be followed with some practical observations on the whole. R. H.

Surry Chapel.

ON AFFLICTIONS.

"E'en crosses from his sov'reign hand
"Are blessings in disguise." WATTS.

THE present is a state of suffering. Afflictions, crosses, and trials, stand inseparably connected with the crown. There is a crook in every lot; — a canker-worm at the root of every gourd of creature-comfort.

Every believer is led to think his own cross the heaviest; but our merciful Father has kindly suited it to every case: — he gives strength equal to our day, and supports us under every difficulty. While in this vale of tears, we must expect trouble and disappointment. Happy for us, if these tend to keep us near to God!

When success attends us through life, when every thing runs smooth, when basking in the beams of prosperity, — how apt

are we to forget that God, from whom our mercies flow! How frequently are we led to attribute our prosperity to our own foresight and sagacity, to some scheme which we had concerted, or to some circumstance which had occurred in our favour, — not keeping in view the kind dispensations of Providence towards us! Afflictions, in this case, are needful and necessary. They prevent our reliance on earthly objects. A state of entire dependence on God, and trials sanctified to our souls, bring honour to the Deity, and raise in our minds a love to God and a zeal for his glory!

Future prospects often prove a source of much anxiety to some of God's dear people; but this is when they lose sight of the conduct of their heavenly Father towards them; — they forget to look back on the way in which he has led them the time past, and to rely on his promises for the future; and this is the cause of all their misery. It is also the same in spiritual things. Many express their fears, that they shall not hold out to the end, — that they shall fall a prey to some temptation; but they forget that Christ is engaged to *carry on* and *complete* the good work he has begun *; that his sheep shall *never perish* †: that he loves his people with an *everlasting love*,—a love that never changes, — that knows no end! Believers would enjoy more peace and comfort if they could be brought to commit their way to the Lord, and resign every thing into his hands. And why should you not, believer? God hath committed all things into the hands of Christ. Is he not full of tenderness and love? Does he not possess all fulness, — all power in Heaven and on earth?

Afflictions prove the truth of our sincerity and love to Christ. Believers only are willing to suffer for Christ; — they are enabled to rejoice in their sufferings, — to think it an honour they are called to this work. It is observable in Bunyan's Pilgrim, that when Christian and Pliable came to the Slough of Despond, the latter got out on the side next his own house. Worldly professors, in all ages, are charmed with the idea of a crown, but dislike the cross; and give up all profession at the least appearance of difficulty; while the true believer is enabled, by the grace of God, to go forward; though "faint, yet pursuing."

This thought will afford us much consolation: — That afflictions come from God; — that the rod is in our heavenly Father's hand. "If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?" Various are the means by which our heavenly Father chastises his children: — some by temptation; and others, by persecution from friends; — but the subject is always suited to the cross. His grace is rendered sufficient for them, by

* 1 Phil. i. 6. † John x. 28.

which they are enabled to glorify God, and receive the blessings which sanctified trials produce.

What were the sufferings of the Son of God! Who can describe what he felt in the garden of Gethsemane? Who can form an idea of the agony of his soul when he bore the accumulated load of our trangressions! when he cried, "My God, my God, why hast thou forsaken me?" May we never forget the love of his heart, but may it ever be our constant theme!

There is one thing that will tend very considerably to make us more reconciled under every trying dispensation, viz. That glory will make up for the greatest sufferings which we can possibly endure. The apostle's words are beautiful on this point: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." To speak of this glory, we must first have a view of it; for "eye hath not seen, nor ear heard, nor hath it entered into the heart of man," even "to conceive what God hath prepared for them that love him." We may carry our ideas to the highest state of felicity; but when we think of glory, we are lost amid the bliss which we strive to conceive. After all, we must be satisfied with this, that it doth not yet appear what we shall be; but we know that when Christ shall appear, we shall appear with him in glory, we shall be like him: for we shall see him as he is; our joy will then be full, unspeakable, and full of glory. IGDALIA.

ON THE FUNDS OF THE MISSIONARY SOCIETY.

To the Editor.

Sir,

A PAPER lately appeared in a certain publication, entitled, "Observations on the present Management of the Missionary Society." As that paper appears to me grounded on a misapprehension of the snbject, calculated to mislead the public, and to stop the current of their liberality, I must intreat your speedy insertion of the following remarks.

I am disposed to give credit to the writer, when he affirms that he has been a friend and a supporter of the Society from the beginning; but I conceive that if he feared the evil tendency of any of their proceedings, it would have evinced friendship more pure, to have communicated his sentiments to the Directors themselves, who, I am persuaded, would have paid due respect to his observations; but to pass a public censure on their conduct, and that by the channel of a work with which few of them are acquainted, reflects no honour on his prudence, or his candour.

Passing, however, over many unkind insinuations contained

in that paper, I proceed to notice the only subject of consequence, which is the writer's opinion, that the Society ought not to retain a permanent fund, but to spend their whole property. In my humble opinion, however, they are fully justified in their present mode of conduct by the following considerations.

1. The Missionaries who are employed by the Society in different parts of the world, have a just right to expect that their subsistence should rest on a security which is not precarious.—There are about forty Missionaries in connection with the Society, and there is reason to expect a gradual increase of their number, so that the annual expenditure may probably much exceed the income of the Society arising from subscriptions, &c. This is likely to be the case in a considerable degree in the present year, in consequence of the equipment and expence of ten Missionaries, on the point of departure for Africa and Asia, whose subsistence abroad may occasion an increased annual expenditure of 1000l. These Missions could not, with full satisfaction, have been undertaken, notwithstanding their confidence in the liberality of the public, without the additional security for their subsistence arising from their capital in the funds.

2. It is requisite that the Missionaries in Africa and Asia should have a credit lodged in their favour, from time to time, for the amount of their expenditure. Their subsistence depends upon this. The amount of these credits is already considerable, and gradually increasing: but upon what honourable principle could these credits be fixed, if there were the smallest uncertainty whether the Society would be able to answer them with regularity? It is an adequate permanent fund alone that can insure the punctuality of these engagements, and preserve from danger the honour of the Society.

3. The operations of the Society are designed to embrace the Heathen world at large; and some of the Missionaries are placed in the uncivilized parts of it, where their personal security rests on the capricious disposition of the natives: others reside in countries partly civilized, where they have no legal right of residence. In both cases they *may* be permitted to dwell unmolested; but yet experience has shown that it is necessary to be prepared for contrary events; and should the expulsion of a considerable body of Missionaries take place, their passage home would involve the Society in a large expence, which they should be prepared to meet.

4. The preservation of the honour of the Society is of the utmost importance; and this rests on the fidelity and punctuality with which it fulfils its engagements. A violation of its honour would inflict a mortal wound on the Missionary cause, and involve the Directors in an awful responsibility. It is incumbent on them, therefore, to act upon a principle which shall protect the credit of the Society under every possible event; and this

purpose an adequate fund is indispensably necessary; whereas, to act upon the present capital in too great a degree, might endanger their credit; and while, by diminishing the resources of the Society, it would render necessary, in the same proportion, increased supplies from the public,—it would also in reality be gradually wasting its vital strength, and preparing the way for its dissolution.

These reasons, Sir, will, I trust, satisfy every intelligent reader that the Missionary Society acts prudently in preserving a fund; and that the exercise of this prudence argues no want of zeal for the cause, no suspicion of the public liberality, no distrust in the Divine Providence. I think also that some credit should be given to men of character and wisdom, who devote so much of their time and attention to the interests of Christianity; and that those who reside at a distance and know little of their affairs, should not rashly and without enquiry condemn their conduct. I therefore think the writer of the paper in question, with all his professions of friendship, has treated the Society in an unfriendly manner, and has thrown an obstacle in the way of its prosperity, at a time when the appearance of the fruits of their labours has warmed every heart, and inspired thousands with renewed zeal to promote this glorious cause.

I am, Sir, yours, &c.

CANDIDUS.

ANECDOTES.

OF PRINCE GALLITZIN.

IN 1702, Peter the Great advanced to the frontiers of Sweden with a considerable army; and having made several ineffectual attempts against Noteburg, he sent Prince Gallitzin, colonel of the guards, at the head of a select corps, to take it by storm. That officer having, by means of rafts, landed his soldiers close to the fortifications, which advance almost to the water, they were received with such cool intrepidity by the garrison, and exposed to so dreadful a carnage, that Peter, conceiving the assault to be impracticable, sent immediate orders for the Russians to retire: Prince Gallitzin, however, refused to obey. "Tell my Sovereign," added he, "that I am no longer his subject; having thrown myself under the protection of a power far superior to him." Then, turning to his troops, he animated them by his voice and example, and leading them to the attack, scaled the walls and took the fortress. Peter was so much struck with this exploit, that, upon his next interview with Gallitzin, he said to him, "Ask what you chuse, except Moscow and Catherine." The Prince, with a magnanimity

which reflects the highest honour upon his character, instantly requested the pardon of his ancient rival prince Repnin, who had been degraded by Peter from the rank of Marshal to that of a common soldier. He obtained his request; and with the confidence of his Sovereign, the esteem of Repnin, and the applause of the public.

This anecdote, found in Coxe's Travels in Poland, Russia, &c, and well authenticated by that respectable writer, no less illustrates some important points of Christianity, than it exhibits the natural greatness of Gallitzin's soul. The daring and noble reply of the Prince to the orders of his Sovereign, instantly reminds us of the unlimited confidence of a genuine believer in the power and protection of Divine Providence. The request of Gallitzin for the pardon of his former rival, strongly impresses our mind with the unparallelled disinterestedness and benevolence of our Saviour; who, when he might have left his people under the just disgrace of their high provocations, generously improved the splendor of his conquests, to demand their deliverance, their honour, and their happiness; whilst the various effects produced by the Prince's magnanimity upon the mind of Peter, of Repnin, and the public, at once strikes our imagination with what the Redeemer inherits by his death and intercession; — the eternal confidence of his Father, — the esteem of his people, — and the plaudits of an enlightened world.

Warwick. J. M.

The late Rev. Mr. Warrow, of Manchester, a little before his death, was complaining to the trustees of the chapel, That he had not been made the instrument of calling one soul to the knowledge of the truth for the last eight years of his ministry. He preached but two sermons after this, before the Lord called him to himself; and soon after his death, between twenty and thirty persons proposed themselves as church-members, who had been called by grace, under Mr. Warrow's two last sermons. — Let not ministers think their work is done while they can preach another Sermon, or speak another word.

Mr. Joel Barlow, of Hartford, Connecticut, New England, (Author of the Advice to Privileged Orders) meeting the Rev. Mr. Strong, of the above place, one day, asked him why he did not publish the set of Sermons he had promised the world so long? "There is one subject," replied Mr. Strong, "I cannot get master of." 'What is that?' said Mr. Barlow. "To reconcile the profession of the Christian Religion," said Mr. Strong, "with non-attendance on public worship."

J. C.

Sir, *To the Editor.*

YOUR well-timed insertion of Rapin's account of the defeat of the Spanish Armada in 1588, in your Magazine for October last, could not but be acceptable to your readers at this momentous crisis; and it recalled to my remembrance an anecdote of our famous Queen Elizabeth, in reference to that great event, which may not be unworthy of your notice. — When the defeated enemies of our favoured Isle, stung with disappointment and chagrin, and wishing to detract from the honour which our brave defenders had acquired, loudly exclaimed, that "the English had little reason to boast; for if the elements had not fought against them, they would have certainly conquered us." — The enlarged and vivid mind of Elizabeth improved the hint; and she commanded a medal to be struck, representing the Armada scattered and sinking in the back ground; and in the front, the British fleet riding triumphant, with this motto round the medal:—"Thou didst blow with thy wind, and the sea covered them." A passage admirably calculated to express gratitude to God, for the wonders which he had wrought for our nation: and, at the same time, to remind princes and conquerors, as well as peasants, that, though we are bound to love and honour the instruments of our deliverance, "Salvation is of the Lord." PHILEMON.

To the above Anecdote we are desired to subjoin the Speech of Queen Elizabeth to her Army, at Tilbury Fort, previous to the Engagement with the Spaniards.

"My loving People,

"We have been persuaded by some that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery: but I assure you, I do not desire to live to dustrust my faithful and loving people. Let tyrants fear: I have always so behaved myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects: and therefore I am come amongst you, as you see, at this time, not for my recreation and disport, but, being resolved, in the midst and heat of the battle, to live or die amongst you all; to lay down for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust. I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a king, and of a king of England too; and think foul scorn that Parma, or Spain, or any prince of Europe, should dare invade the borders of my realm; to which, rather than any dishonour should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, for your forwardness, you have deserved rewards and crowns, and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time, my Lieutenant General shall be in my stead, than whom never prince commanded a more noble or worthy subject; not doubting but by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of *my God, of my kingdom, and of my people.*"

In a Note in our Magazine for October, page 444, was given, in the Latin language, a curious *Pasquinade* (a satirical label attached to the image of Pasquin, in Rome) offering an indulgence of 1000 years, to discover what was become of the Spanish fleet.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life and Writings of W. Cowper, Esq. *With an elegant Portrait and Vignette. Foolscap, 8vo, 4s.; Ditto, 12mo, 3s.*

THOUGH Mr. Hayley's elegant Work, in two volumes quarto, did not come under our Review, as being not strictly a religious publication, yet we have repeatedly made mention of it as a respectable literary production; and particularly valuable for the number it contains of Mr. Cowper's own Letters. But two volumes in quarto are within the reach of very few, comparatively, who admire Mr. Cowper's character and writings, particularly his religious friends, who will be doubtless highly gratified to find the present beautiful little volume expressly adapted for their use, and containing a fuller account of his remarkable experience and religion than any similar work. The outlines of this, it may be proper to observe, appeared in our Magazine; and the additions may be fully relied on for their authenticity.

This book, however, is not confined to Mr. Cowper's Life; it contains a masterly review of his writings, interspersed with anecdotes and observations, that will even interest those who have perused the larger critique of Mr. Hayley, who passed over some of Mr. Cowper's productions very slightly; particularly his translations from Madame Guion; which are here, therefore, the more particulatly considered. The work concludes with an Elegy on Mr. Cowper, which would not have disgraced his own pen, written by the Rev. Mr. Beck. The whole is beautifully printed on fine wove writing paper; and the embellishments, a neat portrait, apparently copied from the elegant sketch taken by Mr. Laurence; and a vignette, exhibiting the *Bouquet* (or summer-house) in which Mr. Cowper wrote many of his compositions.

Two or three slight *errata* we have remarked: the most material is in page 4, where it is said, "The Account of Mr. Newton's Brother *is* appended to this Memoir." The fact is, it *may be* so in binding; for with that and Guion's Poems, these Memoirs will form a Third Volume of Mr. Cowper's Works, either in foolscap 12mo or 8vo.

A Treatise *on the Faith and Influence of the Gospel. By the late Rev. A. Hall, late Minister of the Associate Congregation, Wells Street, London. 12mo, 388 p.*

IN an Advertisement to this valuable work, written by the Editor, the Rev. James Peddie, of Edinburgh, we are informed, that the author of this treatise was a respectable Minister of the Secession: first, at Torpichen, in Scotland; and afterwards in Wells Street, Oxford Street, London. He has been for a long time known to the religious public by several judicious and esteemed works; particularly by two volumes on Gospel Worship, An Essay on Fellowship, A View of the Constitution of the Gospel-Church; and two Sermons, entitled, "Grace and Holiness;" which were published during his life.

Though the present volume makes its appearance for the first time, after the lapse of more than twenty-five years since the author's death, the public are assured that it is printed from a manuscript in his own hand-writing, and evidently prepared for the press. It was deposited by him in the hands of his intimate friend, the Rev. Mr. Pattison, the Editor's predecessor in office, probably with a view to its publication in Edinburgh; but the death of the Author, which happened soon after, and then of that venerable minister of the gospel to whose care he had entrusted it, occasioned all thoughts of its publication to be laid aside. Through

the politeness of Mr. Pattison's family, in whose custody it has ever since remained, several of the Editor's brethren in the ministry were favoured with a perusal of it; and it now appears, in consequence of the opinion which they have been pleased to express, that it is in no respect inferior to the Author's others works; and that its publication might be of use for exhibiting clear and evangelical views of points which have occasioned much disputation in the house of God.

Our readers will be able to form a general idea, by running over with the eye the contents of the several chapters: — Chap. I, comprizes, a summary view of the doctrines proposed in the Scriptures, as matters of faith to the children of men; — II. Treats of the nature and foundation of the faith of the gospel; — III. Shews the necessity of believing the gospel; — IV. States the various kinds in which faith is commonly distinguished; — V. Proves that the Holy Ghost works saving faith by means of the word; — VI. Displays the excellency of the faith of the gospel; — and the last chapter of the first part shews, That the faith of the gospel admits of various degrees. The object of the second part of the Treatise is to illustrate the influence of faith on the character and general conduct of the saints. He shews this influence of faith on our enjoying Christ, by vital union to his person; on our regeneration, by the belief of the truth; and on our justification. Had the worthy Author lived, he would have followed out his plan, by shewing the influence of faith in our adoption, in promoting true holiness, comfort, hope, patience, and victory over the world; and in enabling the saints to resist the Devil, depart in peace, and enhance the glories of the world to come. The illustration of these would have been succeeded by two additional chapters: — the one illustrating the office of faith in the life, walk, profession, and religious duties of believers; and the other, pointing out the genuine works of unfeigned faith.

We can only add our cordial recommendation of this valuable work to the careful perusal of the people of God, as a work which is evidently the production of a clear and distinguished mind, aided by close study of the Scriptures; and, we hope, by that divine Spirit, of whom the faith of God's elect is the peculiar approbation.

Andrew Dunn: *a Narrative, originally addressed to the Roman Catholics of Ireland; but equally adapted to Members of the same Communion in this Country. By a Friend to Primitive Christianity. Third Edition. With a Short Preface, by the Rev.* W. Cooper. *12mo*, 1s. — *8vo, fine paper*, 2s.

THE narrative before us is briefly to this effect: — Andrew Dunn, a poor man, but of good natural capacity, and who had been taught to read, entertains doubts as to several points of the Roman Catholic Religion; and expresses a great desire to read the Scriptures. By the benevolence of a charitable lady, he obtains a New Testament; and seriously begins to read. His doubts increase; and he holds repeated conversations with his confessor Father Dominic, who endeavours, in vain, to silence his doubts by the authority of the church; and at last falls into a passion with him for not believing. Andrew converses with his family, some of whom hear him with attention, particularly his youngest daughter; while others conclude him to be disordered in his mind. At length he begins family-worship; in which he is afterwards joined by several of his neighbours. He is providentially saved from fire, and from the malice of J. Nowlan, who, from a persecutor, becomes his friend; and his family afterwards worship with Andrew's. The narrative concludes with the miserable death of Father Dominic, and the happy departure of James Nowlan.

Upon the whole, we have read this little history with much pleasure; and do not hesitate to pronounce it the labour of a very able

and ingenious pen. The incidents are natural, the characters are well drawn, the dialogue admirably supported; and the whole is not only instructive, but entertaining. In addition to this, we have the pleasure to add, that the author's views appear to be perfectly evangelical; and that while he successfully combats the errors and superstitions of Popery, he strongly enforces vital and primitive Christianity. We, therefore, cordially unite with Mr. Cooper, and recommend this little volume to all who have the opportunity of introducing it, either into Popish families, or among those who are in danger of being seduced into their errors and superstitions.

The Evidences of Christianity briefly stated, and the New Testament proved to be Genuine. *By* P. Doddridge, D. D. *A New Edition; in which, the Greek, Latin, and other Quotations are translated.* 24*mo*, 1*s*. 3*d*.

We are happy to see a new edition of this invaluable work printed in so neat a form; and to those who are desirous of having a summary view of the evidences of Christianity, we know not of any work of its size that we can more safely, or more strongly recommend. The present Bishop of London, we understand, has directed this work to be read by every person intending to take holy orders. It is also a suitable present to young persons, whose minds have been injured by the publications of our modern infidels.

A Method of Prayer, *with Scripture-Expressions, proper to be used under each Head; to which also are prefixed, Directions for Daily Communion with God. By the late Rev.* Mat. Henry. 12*mo*, 2*s*. 6*d*. *boards*.

Dr. Watts calls this, A judicious Collection of Scriptures, proper to the several parts of that duty. We perfectly agree with the Doctor; and know of no book more suitable to put into the hands of young converts than this. Here are also some Forms of Prayer for the use of those who may not be able to collect for themselves out of the foregoing materials. His Direction for Daily Communion with God, contain some admirable remarks; shewing how to begin, how to spend, and how to close the day with God.

The Seaman's Preacher: *consisting of Nine short and plain Discourses on Jonah's Voyage. Addressed to Mariners, in the year* 1672. *By* John Ryther, *Minister of the Gospel in Wapping. A new edition, revised and corrected, with a Preface by the Rev.* John Newton, *Rector of St. Mary, Woolnoth, &c. and the Recommendation of several other Ministers.* 12*mo*, 1*s*. 6*d*.

In our Magazine for April last (p. 167) we announced the Publication of the First of these Discourses singly, which was to be followed by the others progressively, at 4d. each; but this was found too expensive for wide circulation. The nine discourses are, therefore, here printed in one small volume, at 1s. 6d. uniform with the Village Sermons. The subjects are the following:—The Terror of the Stormy Ocean; Prayer, the Natural Effect of Fear; The Guilty Prophet sleeping; The Sleepy Prophet called to Prayer; Prayer and Praise for delivering Mercy; Sin, the Cause of all Calamities; Hidden Sins sought and discovered; The Guilty Person detected; The Improvement of Jonah's Lot, and Sequel to his Voyage. All which subjects are founded on Jonah i. 4—7. Each Sermon is followed by an appropriate Hymn; and the volume concludes with a Selection of suitable Prayers for Seamen. Upon the whole, the public are much indebted to the editor (Rev. S. Palmer) for this new edition of so useful and excellent a work; of which it is quite enough to say, that it is strongly recommended, not only by

the venerable Mr. Newton, but also by the Rev. Dr. Rutledge, Mr. N. Hill, Dr. Ryland, Mr. Lowell, Mr. Lambert, Mr. J. Townsend, Mr. Bogue, and Mr. Fuller. A few copies are printed on fine paper, 8vo, for the use of officers, &c. among whom, as well as the common sailors, we sincerely wish them an extensive circulation.

The Divine Logos, *or Jehovah Elohim the only proper Object of Christian Worship. By* John Bentley. *12mo, p.p.* 164.

THE author of this little treatise seems to be a zealous Trinitarian; and though a layman, thinks it his duty to come forward to sound the alarm, and call upon those who are advocates for revealed truth, to rally under the banner of their God and Saviour. He laments the indifference to be found among many of our public teachers as to this doctrine; and particularly mentions his disappointment in hearing one who endeavoured to lessen its importance in the esteem of his auditors; under the idea of Christian Forbearance. He is no railer, however, against the clergy; and thinks that, bad as the world is, it would be worse without them. He does not think the doctrine of the Trinity to be of a merely speculative nature. "The term *speculative divinity*," he observes, "may suit modern indifference; but was unknown to Moses, the prophets, and the apostles: the only distinction they made was, between sacred truths and destructive errors." He very justly founds his arguments for this doctrine on the sacred Scriptures; and, if we cannot agree with him in every thing, we certainly can on the whole. The more learned reader, who has perused the labours of Owen, Bull, Allix, Taylor, Jones, and Simpson, on the subject, will not here find much addition to his knowledge; but it is well worthy the perusal of those who have not time to read works of a larger magnitude on this important and highly essential doctrine.

Etat de la Question *concernant la Conformite et la Difference qu'il a entre les Protestants et les Catholiques Romains, &c.* 12mo, 1s. 6d. 1803.

State of the Question *concerning the Religious Agreement and Difference of Protestants and Roman Catholics; with a Reply to a very ensnaring Pamphlet, &c.*

THIS small and cheap volume comes from the hand of the Rev. E. Gibert, of Guernsey, whose former work, on the Authenticity and Divinity of the New Testament, we had the pleasure to recommend, in our Magazine for May and June, 1801. For reasons similar to what were then alleged, we wish to introduce the present publication to the notice of those, among our readers, who are acquainted with the French language; and more especially to those who have a view to the advancement of the gospel in France.

The author, who before laboured to stem the torrent of Infidelity, now aims to secure his readers from the natural consequence of its reaction, — the flood of superstition. It appears, that the Popish Clergy are not only diligent in restoring their Ritual among persons who had lapsed into scepticism, but likewise in gaining converts from Protestantism. M. Gibert withstands their efforts; first, By clearly defining, and solidly refuting the points of doctrine which the Roman Catholics have added to those of the primitive church; and next, By exposing the specious pleas and groundless assertions which have been industriously, though privately, circulated among his Protestant neighbours, in order to seduce them from scriptural truth. The former part of his book, accordingly, furnishes a very concise, yet comprehensive, investigation of the errors of Popery. The latter part, though less interesting to persons unacquainted with the pamphlet referred to, supplies an useful Appendix, which comprizes various arguments in defence of the Protestant faith, not included in the preceding. The only occasion for

censure that strikes us in this publication, arises from numerous and gross mistakes of the press; a few of which only are noticed in the list of *errata*. This is a growing evil in modern books, and loudly calls for reprehension. The same serious piety, and love of evangelical truth, which characterize M. Gibert's writings in general, cannot fail to give pleasure in a perusal of his present performance.

LITERARY NOTICES.

The Rev. Mr. Jefferson, of Basingstoke, has in the press a volume of Sermons and Essays, on Sacred, Moral, and Literary Subjects; which may be expected in the course of the present month.

Dr. Pike, of Enfield, is about to publish a Tract for Children, entitled, "Principles of Religion:" in Two Parts. Adapted for different ages and capacities.

The Fifth Volume of Dr. Doddridge's Works is now in the press. This will complete all his Works, except the Family Expositor, which will be comprized in Five Volumes more. We understand, that but very few copies of the Expositor, more than shall be subscribed for at the commencement of the Sixth Volume, will be printed. This circumstance should be known to the Public, that none may have just cause to complain, if in future they should not be able to obtain a fine paper copy.

Obituary.

WILLIAM BURTWELL

Was born at Billericay, in Essex, of respectable parents, who gave him a good education, and put him apprentice to a painter; but being of a roving disposition, he entered into the army, and lived a very dissolute life, despising the gospel, and taking pleasure in wickedness. About three years ago, the Lord was pleased to afflict him with the dropsy, while he lived at Homerton: here he was recommended to the notice of, and visited by, the Members of the Homerton Benevolent Society, who found him quite ignorant, but desirous of being instructed; and the Lord was pleased to bless the means used to convince him of his lost state as a sinner. The late Rev. Mr. Eyre visited him several times, and rejoiced to see such a visible display of the grace of God. When his old companions came to see him, he exhorted them to flee to Christ; and told them what God had done for his soul. His disorder was of such a nature, as did not permit him to lie down on a bed for six months; during which time he did not murmur nor repine; but prayed to the Lord to grant him resignation to his will; and praised him that, in his mercy, he had afflicted him. He enjoyed much of the divine presence till his death, which was June 16, 1803.

We rejoice to hear that his exemplary behaviour under his afflictions, with his frequent admonitions, have induced most of his relations to attend the preaching of the Gospel.

MISS BARLOW

Died October 6, 1803, *aged Twenty.*

The conversion of a sinner to God is a matter of pleasure to all who really know the bitterness of sin, whatever the instrument may be; but it is sometimes effected by means which call forth *peculiar* joy. For instance, when a number of persons deliberate upon the means best calculated to produce that great end; — when they unite their property, their labours, and their prayers, in the use of those means; — and when the Holy Spirit is pleased to approve their plan, — it encou-

ages and animates them in their work, and stimulates others to pecuniary or intercessory exertions in so good a cause. — The labours of the Religious Tract Society have excited much joy, both in Heaven and upon earth: — they have been repeatedly honoured with the smiles of Heaven in the conversion of sinners; and the following Memoir records a fresh proof of the Lord's gracious approbation of their services.

Yours, &c. H.

Miss Barlow was the daughter of Mr. Barlow, of Thames Street. She was accustomed to attend the preaching of the gospel with her mother,—but without any particular impression; and for about eighteen months before her death, she discovered an increasing inclination for gaiety, and for reading novels. It was not till "the day of adversity" that she was brought seriously to consider. In the close of November, 1802, she caught a cold, which was attended with unfavourable symptoms; but after about a month's indisposition, she appeared to be upon the recovery; and, at that time, God was pleased to display the sovereignty and glory of his grace in a way that is worthy to be held in remembrance! —Miss Barlow's younger brother and sister returned from school, to spend the Christmas holidays. The brother brought with him a novel, which, on Christmas Eve, Mrs. Barlow found her daughter reading. She remonstrated with her upon the wickedness of such a requital of the Lord's mercy in the amendment of her health. It was laid aside; but soon after, she found her again reading it; and was answered, that she must go through it, and would.

On the evening just mentioned, the sister came home, and brought with her a little tract, which had been put into her hands by her governess. (It was No. 64 of the Society's Tracts, entitled, "A Letter from a Mother to her Daughter at Boarding-School;" and was written by Mr. Newman, of Old Ford.) "Here, sister," said she, "is something for you to read." She took it; and the first words which met her eyes were these: — 'Beware of novels and romances, for they mislead the understanding, stupify the conscience, inflame the worst passions of the heart, unfit the mind for the relish of sober and solid truth, produce a sickly taste; and, it is to be feared, have occasioned the ruin of thousands in this world, and for ever." She could go no further; but the words were fastened like a nail in a sure place. She had no rest that night. In the morning, she mentioned her uneasiness to her mother. "Oh!" said she, "if I had died while reading that novel, what an awful state should I have been in!" She was deeply affected. Her bodily affliction increased, and her distress of mind increased with it. Her Bible now was her companion; she would not part with it, though for a while she could get no consolation from its contents. She seemed left to see the depravity of her heart, and to be thoroughly convinced that she was indeed a sinner. She would often read in Watts's Psalms and Hymns, apparently in great distress. About this time, it is supposed that she wrote in a bocket-book, which she carried in her pocket, these words: —

"That awful day will surely come,
"Th' appointed hour makes haste,
"When I must stand before my Judge,
"And pass the solemn test.

"How could I bear to hear thy voice
"Pronounce the sound, Depart?"

She omitted the two first lines of the second stanza, which run thus:

"Thou lovely Chief of all my joys,
"Thou Sov'reign of my heart,"

Fearing that she had no right to call Jesus the Sovereign of her heart, but rather her Judge, about to judge her, and that he would then say to her, "Depart," she suffered great distress of soul; but God did not leave her there; for when asked by her mother, Where she first got comfort? she answered, "From the word of God;" and since her death, when her Bible was examined, the following passages were found, marked by her with a pencil: Isaiah xli. 10. Jer. xxxiii.

3. Luke ix. 26, and xi. 7. Rom. viii. 28. James i. 12; — and now, concerned about her own salvation, she began to be concerned for those about her, as appears from the following letter, written to a particular friend who went into the country about this time: —

"My dear Friend,

When your father called at our house, I bade him tell you, that when I had a little more strength I would write to you. I then thought that I should gain it daily; but, my dear girl, instead of gaining strength, it pleased God, who does all things for the best, that I should relapse; and I was confined again to my room; but I must not repine at that, for it was God who laid his hand upon me. I may say it has been good for me to be afflicted; for before, my thoughts were only on the pleasures and vanities of this world, which are but for a season; but when affliction comes, and Death seems to make his approach, the world is no comfort to a poor guilty soul; but God will heal our diseases, and forgive our sins, if we do but call upon him; and if he be with us, we want no other pleasure or comfort; and it is my sincere wish that you may be always kept from the immorality of reading novels, plays, or other vain books; for they certainly corrupt our morals, and totally unfit our minds for every thing that is good; — they fill our minds with the worst of thoughts; because we are not only reading falsehoods, which cannot be of any edification, but they ruin our souls; for they certainly have occasioned the ruin of thousands for ever and ever! I can now see how fearful we ought to be of gay acquaintances;—they are the forerunners of every vice; and we are soon ensnared, for one gay friend leads us to another; then they must take us to a play, or a ball, or some place of amusement, else we are thought ignorant, and of no conversation in their eyes. We are not so thought in God's eyes. My dear young friend, I hope your eyes will be opened, that you may see the vanity of the world with disgust, and never more enter into what they call Amusements."

She one day said, that she felt some comfort from these words, — "Him that cometh unto me, I will in nowise cast out." And again, from these, — "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Assurance was now the earnest desire of her soul. "O that I knew what it is to be interested in Christ! O for assurance!" — A friend observed to her, that assurance is not essential; — that a dependence on Christ is sufficient to encourage our hope; and it ought. This seemed greatly to relieve her mind. She often expressed a deep concern that she had neglected her Bible; especially when prevented reading it, by a violent pain which she frequently had in her head.

About ten days before her death, she was very sensible that her departure was at hand. Her mother said to her, 'My dear, I hope you are going to a better world.' — "Ah!" said she, "that is what I fear. Many people think better of me than I am."

There was read to her one evening, a chapter upon the sufferings of the Saviour, before she went to rest. In the night she was very restless, coughed much, and had very little sleep; yet it proved a night in which she enjoyed large foretastes of celestial blessedness. Reflecting upon the chapter she had heard read in the evening, she said, "What are my sufferings to the sufferings of Christ! He sweat great drops of blood for my sins;" and added, "He will not lay upon me more than I am able to bear." The assurance which she panted after, seemed to continue from this time to the end. When asked, in the morning, how she found herself, — she answered, "Happy!" It was said, 'I hope you *now* see your interest in Christ?' "Yes," said she; "none but God could make me so happy as I now feel!"

On the Saturday before her death, she said to her brothers and sister, "I am dying; but I hope I

shall meet you all in Heaven. It would be an awful thing for us to be found, one at the right hand of Christ, and the other at the left, in the judgment! O pray, pray, read your Bible; and don't neglect it, as I have done! I did not know that I was a sinner till last Christmas-Eve; and then it was by reading a novel. Who can tell, but that it may be given you to see that you are sinners?" She soon after raised herself in her chair, and said, "I think I can see Jesus Christ standing with open arms, ready to receive me." It was observed, what a mercy it was that she was led to see herself a sinner! "Ah," said she, "and a sinner now,—a sinner now!"

On the Lord's Day, she said to an aunt who called upon her, "I am dying; but I hope to meet you in Heaven. O, to think that Jesus Christ should die for such a vile sinner as I have been, running on in sin! — that he should stop me in my mad career! I shall soon be in Heaven, with my dear friends who are gone before me" (alluding to some relations who died in the Lord). She also said,

"When I can read my title clear
To mansions in the skies,
I bid farewell to ev'ry fear,
And wipe my weeping eyes!"

After a pause, she added, "I think I can see *my* title clear." — When her mother observed, that she had often wished to see her children called by grace, — "Who knows," said she, "but you may live to see them *all* called!"

On Monday she was seized with a violent fit, from which it was not supposed she could recover. Mrs. Barlow, some time before, begged her, when she found death approaching, to tell her, if she saw her interest in the Saviour; and if past speaking, to squeeze her hand as a signal. During the fit, she gave her mother the signal; and, upon recovering a little, seemed disappointed; and said, "I am not gone yet." She now desired her duty might be given to her father, love to brothers and sister, and other relatives, whom she mentioned in order; adding, that she hoped to meet them all in Heaven; and then said,

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

On Tuesday she remarked to her father and mother, "I am loath to leave you; but it is better to go to Jesus; and I think he loves me." About ten minutes before she died, she asked, "Where is my mamma?" Mrs. Barlow (who seldom quitted her) was sitting by her, and, surprized at the question, she looked at her, and found that she had entered the shadowy vale; — her eyes had refused any longer to perform their office, — death had quenched their lustre. She asked, 'What do you wish for, my dear?' "To bid you good bye."— Miss Barlow enquired for two young friends, who had called to see her. 'Do you wish to see them?' "No; I have done with them all." Her mother said, 'My dear, if you see your interest in Jesus clear, do tell me?" She answered, "Yes;" and never spoke again,—but presently after expired, leaving behind her strong encouragement to be always abounding in the work of the Lord, forasmuch as we see, in her case, that such labour is not in vain in the Lord.

MR. M. P——.

To the Editor.

Sir,

As a counterpart to the above article, I send you the following narrative; and am the more desirous that you should publish it, because, Sir, I know (I speak with certainty, I know) young persons, under whose view this account will come, who are now walking in the very same steps in which this youth trod, and who are placing their happiness in the very same object, — a release from parental or other restraint; and opportunity for doing that which seemeth good in their own eyes. O that before the bubble breaks, they may see it to be a bubble! while in the way, may they see the end in its true

lours, and turn their backs upon it, as he (though late) did!

Yours, &c. H.

Mr. M. P. was amiable and accomplished; but as parental restraint was early taken off by death, his depravity, and the example of his connections, soon led him into sad excesses. Yet, amid his excess, he marked the conduct of a serious friend, and often wished to resemble him; but having no power in himself to effect the change, nor inclination to go to the Saviour to effect it for him, his wishes were fruitless. He would ask for spiritual advice of that friend, and begged him to select him a library; but the advice was not attended to; nor the books recommended, ever read. He would make appointments to go with him to worship, desirous that such people might be his people, and their God his God; but a slight temptation would break such appointments, and hurry him away into Sabbath profanation.

A lingering consumption seized him, and brought him to the grave in the flower of youth. His friend watched its progress, and warned him of the issue; but without apparent advantage. Miss Barlow's Memoir was read to him, and impressed his mind; particularly an observation of hers upon gay company; which he felt to be true, and declared it to have been his bane. Three days before his death, the person before alluded to, called upon him: he was evidently in a dying state, the powers of speech had nearly failed, — when he said, that few worldly friends came near him now; and that he told those who came, that he was very ill, and could not speak much; upon which they would leave him. At parting, he roused himself, and collecting together all his strength, he said, in a loud hollow voice, with an emphasis never to be forgotten by the hearer, while the bed trembled under him as he spoke, "God bless you, H. God bless you for this visit; and for all the comforts which I might have enjoyed, had I followed your advice before; — 'tis now too late (alluding to an attendance upon public ordinances). If you will believe me, H. I cannot lift my arm above my head, if you would give me the world. I have been a wicked sinner, — a wicked, wicked, wicked sinner! I knew my duty; yes, H. I knew my duty, — but did it not. I have no excuse: there was nothing to prevent my attending to my duty; — but I did it not. I did not before see things in the light in which I do now. But there is a good and gracious God; and I still hope that I shall be saved. Write down a prayer for me; such expressions as you think most suitable for me, and I will use it with all the earnestness of which I am capable. I will indeed! — I really am sincere, — I do not feign: the tears which roll down my cheeks bear witness to my sincerity. Pray for me, and put up prayers in the good meetings you go to. Ah! you go to none but good meetings." He was exhausted, and they parted. He soon after left the world, earnestly desiring an interest in the Redeemer. "There is such a thing," said he to a friend, "as a token, — a token that we belong to him; and I pray that I may not leave the world till I know that I am interested in him."

O that some poor trifler would attend to this voice from the mouth of the grave! O that they would hear, fear, and do no more wickedly! Why leave the all-important point to that hour, when no indubitable proof of sincerity can be given? A life of faith upon the Son of God, would disarm all those enemies which harrass man in his departing hour; for thus saith infinite love, "O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned mine hand against their adversaries!" Whoso is wise will consider these things, and he shall understand the loving-kindness of the Lord.

MR. JOSEPH ASHBY.

On Wednesday, Nov. 3, 1803, died at Warwick, greatly lamented, Mr. J. Ashby, aged seventy; by whose removal, many poor have

lost a benefactor, — the church has lost a father, — and the pastor a friend.

What is said of Plato's furniture, that "All was for use, — nothing for shew," may, with equal propriety, be said of the deceased. He laboured rather to fill up his place well, and discharge his duties punctually, than make the noise of *an axe*, or *an hammer*, reverberate his own praise. Mr. Ashby's constitution inclining to melancholy, addicted him to think and reflect rather than speak much. Like most other nervous subjects in the Christian world, he had many fears, doubts, and inward exercises, which were not unobserved by the busy adversary, who, as occasion offered, vexed and buffetted him. This, however, by a wise destination of Providence, only the better qualified him to fill up an useful place in the church to which he belonged: — to counsel the ignorant, to relieve the doubtful, and to comfort the feeble-minded.

Much might be said with truth and propriety of the valuable temper and conduct of our late venerable friend: He was steady in his attachments, — modest and unassuming in society, — solemn and savoury in prayer, — regular and uniform in his habits, — simple and plain in his manners, — spirited and generous in his subscription towards the salary of his minister, — and constantly charitable to the poor and needy. The blessing of many, who were ready to perish, came upon him!

His death was sudden. Constitutional infirmities had led him at times to express fears of his passing the valley of the shadow of death. These fears it seems were groundless, as his Lord and Master had designed for him an easy and short passage to glory! The evening on which he died, he was seized with a pain in his stomach, to which he was often subject. This, by medical help, was soon relieved; and he retired to rest. A very little while after, he said he was much better: then instantly turning upon his pillow, without a struggle or another word, the soul took its flight. Thus ended the conflicts of a good man! For the church of God's sake, it is to be regretted that his death was so sudden, as it deprived him of accomplishing a wish he had recently expressed, of making some alteration in his will friendly to the public concerns of Zion. Mr. Ashby was a bachelor, possessed of a handsome fortune; which he has liberally divided among his poor relations, without regard to sect or denomination. At the same time, he has bequeathed a handsome legacy to the church, of which he had been, nearly forty years, an honourable member.

Warwick. M.

RECENT DEATHS.

Nov. 22, died at Clapton, Hackney-parish, near eighty years of age, Mrs. Sarah Agace, a lady distinguished by her beneficence. She was ready to do every good work; and has left donations to several charitable institutions. She was the daughter of a worthy minister, who preached many years at the French church in Canterbury; where she was buried. She was constant in her attendance on divine worship; and was present, both parts of the Lord's Day, before her decease. Her last illness was painful, but short; and she gave ample testimony to the excellence of the gospel, and pleasing evidence of her meetness for Heaven. She often repeated that hymn,

"In ev'ry trouble sharp and strong,
"My soul to Jesus flies," &c.

Sunday afternoon, Dec. 18, died the Rev. Mr. Cuthbert, joint preacher with the Rev. Mr. Foster, at Long-Acre Chapel.

On Tuesday, December 20, died Mr. Smith, of Colebrooke Row, Islington; a gentleman well known in the religious world, and respected wherever known. His piety, zeal, and suavity of manners entitled him to the esteem of a numerous acquaintance; among whom he obtained the name of *Demetrius*, "having a good report of all men, and of the truth itself." He died in peace, aged seventy-six.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

MONDAY morning, Dec. 12th, Mr. Kicherer and the three converted Hottentots, took a very affectionate leave of the Directors, after a Parting-Address from the Rev. Rowland Hill; and the same day proceeded to Gravesend, whence, on the 21st they embarked for Holland, on their return home. They were all highly sensible of their favourable reception in London, by Christians of every rank and denomination. The names of the strangers, of whom the Portraits prefixed to this Number are esteemed very striking likenesses, are as follow: — John Van Rooy; Mary, his wife; and Martha Arendse. John is a pure Hottentot, without any mixture with another nation, and is a very sensible judicious Christian. Mary is a very sprightly woman, loquacious, and very lively in religion. She and Martha are called Bastard-Hottentots; — one of their parents being Hottentot, and the other Malay. Mary formerly resided at a tobacco-plantation, 105 miles from Zak River. Mr. Kicherer having occasion to send thither for tobacco, Mary heard a report of his fame, and travelled that great distance to hear his preaching, — which was greatly blessed to her soul. Martha, who is about fifty years of age, was servant to a farmer's wife, who, wishing to hear Mr. Kicherer, took her with her to the place; but forbade her to hear, — as Christianity, she said, was not for Hottentots. Martha, however, used to go and listen to the singing; and greatly longed to understand the preaching. This her mistress so resented, that she beat her unmercifully with a large stick, till the blood flowed from her head. She then determined to leave her place when her year was expired, and continue at the settlement. Here she was called by grace, became a serious intelligent Christian, and was employed by Mr. Kicherer to keep his house.

The Letter subjoined, from Dr. Green, in America, will be found highly interesting, and very judicious. We have had it some time in hand; but its appearance was unavoidably delayed by the more pressing intelligence of the moment.

AMERICA.

An Extract of a Letter from the Rev. Dr. Ashbel Green, of Philadelphia, to the Rev. John Saltern, of Bridport, dated July 23, 1803.

THERE has been, for four or five years past, a much greater attention to religion in this country than for half a century before. God has been pleased to pour out his Spirit, in a greater or less degree, on almost all parts of our country; or at least, on some places, in almost every quarter of it. I shall not give you any general detail on this subject, as you will

find much more than I have time to write, in the Extracts from the Minutes of our General Assembly, on which the fullest reliance is to be placed. But I cannot refuse myself the pleasure of informing you, that, even in this city, there is a much greater attention to religion, and many more who are hopefully brought to an effectual acquaintance with the gospel-plan of salvation, than at any former period since I have known the place. The revival, indeed, is not general; nor such a to make any great impression on the visible state of the city. Yet the number of individuals who are engaged about their souls, and who give satisfactory evidence that they have passed from death to life, is fourfold as great as heretofore; and in one congregation, perhaps in the proportion of ten to one, on a comparison with former times. The friends of vital piety are, as you may suppose, greatly encouraged. Blessed be God who has thus visited us in mercy! May all that we yet have experienced, be only the first droppings of a plentiful shower of divine grace!"

The following is the Extract referred to above: —

THE Committee appointed to draw up a statement, as the result of the free conversation on the state of religion, beg leave to present the following:

The Assembly heard, at more than usual length, and with more than common satisfaction, the accounts received from their Members, of the State of Religion within the bounds of the Presbyterian Church. Since an enquiry of this nature has become a part of the annual business of the Assembly, it may be confidently asserted, that no result was ever presented to our body so favourable, and so gratifying to the friends of truth and piety.

There is scarcely a Presbytery under the care of the Assembly, from which some pleasing intelligence has not been announced; and from some of them communications have been made, which so illustriously display the triumphs of evangelic truth, and the power of sovereign grace, as cannot but fill with joy the hearts of all who love to hear of the prosperity of the Redeemer's kingdom.

In most of the northern and eastern Presbyteries, revivals of religion, of a more or less general nature, have taken place. In these revivals, the work of divine grace has proceeded, with a few exceptions, in the usual way. Sinners have been convinced and converted by the still small voice of the Holy Spirit; and have been brought out of darkness into marvellous light, and from the bondage of corruption into the glorious liberty of the children of God, *without any remarkable bodily agitations, or extraordinary affections*. In this calm and ordinary manner, many hundreds have been added to the church in the course of the last year; and multitudes of those who had before joined themselves to the Lord, have experienced times of refreshing and consolation from his presence.

In many of the southern and western Presbyteries, revivals, more extensive and of a more extraordinary nature, have taken place; while many, within the bounds of these Presbyteries, have been, as is hoped, effectually called, without any exercises other than those which have generally attended the progress of vital piety. There have been multitudes of instances in which *great bodily agitations*, and other circumstances out of the usual course of religious exercise, have attended the work. As these extraordinary appearances have been before announced by the Assembly, and as the knowledge of them is generally diffused throughout the American churches, it is not judged necessary to enter into minute details on the subject. The Assembly would only observe, that although they forbear to express any opinion as to the origin and nature of some of those circumstances, which have attended the southern and western revivals, and which have attracted so much of the attention of the religious world, yet they are constrained to acknowledge, with thankfulness, that the last year, while it presented a con-

tinuance, and great extension of this extraordinary work, furnished also increasing evidence that it is indeed the work of God; for which the friends of piety are bound to praise his holy name!

The Assembly cannot believe that a dispensation, by means of which the ignorant are enlightened; the vicious reclaimed; the erroneous made to acknowledge and obey the truth as it is in Jesus; the haughty infidel humbled, and brought to bow, penitent and believing, before the cross of Christ; and the general aspect of society changed, from dissoluteness and profanity, to sobriety, order, and comparative purity; — can be any other than a dispensation of the grace of God: and as there appears to be growing evidence that these are the happy fruits of the above mentioned remarkable work, the Assembly cannot hesitate to recognize in it the same divine power, which has, in every age appeared, in a greater or smaller degree, to build up Zion, — to confound the wisdom of this world, — and to show, that when the great Head of the Church will work, none can hinder him. It would be easy for the Assembly to select some very remarkable instances of the triumph of divine grace, which were exhibited before them in the course of the very interesting narratives presented in the free conversation. Instances of the most malignant opposers of vital piety being convinced and reconciled; of some earned, active, and conspicuous infidels becoming the signal monuments of that grace which once they despised; and various circumstances which display the holy efficacy of the gospel! But forbearing to enter into minute details on this subject, they would only, in general, declare, That, in the course of the last year, there is reason to believe, that several thousands, within the bounds of the Presbyterian church, have been brought to embrace the gospel of Christ; and large accessions of zeal and of strength, as well as of members, given to his people.

The Assembly were gratified to be informed, that even in those parts of our church, where no remarkable revivals have occurred, the word and ordinances of the gospel have been, in many places, more generally and more seriously attended upon, in the course of the last year, than for some time before; — that infidelity is less bold and active than formerly; — and that, on the whole, appearances have become more encouraging since the last conversation in the Assembly on this subject.

The Assembly consider it as worthy of particular attention, that most of the accounts of revivals communicated to them, stated, That the institution of praying-societies, or seasons of special prayer to God for the outpouring of the Spirit, generally preceded the remarkable displays of divine grace, with which our land has been recently favoured. In most cases, preparatory to signal effusions of the Holy Ghost, the pious have been stirred up to cry, fervently and importunately, That God would appear to vindicate his own cause! The Assembly see in this a confirmation of the word of God, and an ample encouragement of the prayers and hopes of the pious for future and more extensive manifestations of divine power; and they trust, that the churches under their care, while they see cause of abundant thankfulness for this dispensation, will also perceive, that it presents new motives to zeal and fervour, in applications to that throne of grace from which every good and perfect gift cometh.

The Assembly also observed with great pleasure, that the desire for spreading the gospel among the destitute inhabitants on our frontiers; among the blacks, and among the savage tribes, on our borders; has been rapidly increasing, during the last year, in various parts of our church. The Assembly take notice of this circumstance with the more satisfaction, as it not only affords the most pleasing presage of the spread of the gospel, but also furnishes agreeable evidence of the genuineness, and the benign tendency of that spirit, which God has been pleased to pour out upon his people.

The Assembly consider the prospects of our church in the frontiers as more favourable than at any former report. They are gratified to hear, from various quarters, that new churches are rapidly forming, — increasing in the number of their members, and in their punctual attendance on the means of grace: that many of these churches have been, within a short period, supplied with stated pastors; and that more missionary labourers are still called for.

Information of a very pleasing nature, was also communicated to the Assembly, by the delegates from the General Association of Connecticut, of a work of divine grace in the various parts of that state, — especially in Yale-college; in which important institution, many of the youth have hopefully become pious. The probable influence of such an event, in so respectable a seminary of learning, on the church of Christ generally, and particularly in the state of Connecticut, cannot but make a pleasing impression on the friends of piety.

On the whole, the Assembly cannot but declare, with joy, and with the most cordial congratulations to the churches under their care, that the state and prospect of vital religion in our country, are more favourable and encouraging than at any period within the last forty years. They see indeed much to lament, in the infidelity, the vice, the profaneness, the lukewarmness, and formality, which still in many places abound: but they believe it would be ingratitude to the gracious Head of the church, as well as injustice to the friends of religion, not to announce, that the aspect of our American Zion is, in general, unusually cheering: and that those that feel interested in the advancement of the Redeemer's kingdom, while they are called upon by new and additional motives to implore the continuance and extension of his mercy, have abundant reason to be encouraged, and to rejoice in the hope that God will makes still more rich and glorious displays of his power and grace, — "until he establishes Jerusalem, and makes her a name and a praise in the earth: — until the righteousness thereof go forth as brightness; and the salvation thereof as a lamp that burneth."

In a late Letter of Dr. Rogers, of Philadelphia, he says, "I have baptized upwards of thirty in our cities and liberties, since the last day of March; and upwards of twenty more have been baptized by other ministers. Good George Bryan, of Savannah, Georgia, baptized lately fifty-three persons of colour at one time; and a Mr. Putnam, in one of the southern states, ninety-three on the same day: one hundred more were expected soon after. In Chester county a female Quaker, of respectable standing in that society, has lately embraced in full the doctrines of free and sovereign grace."

MISSIONARY COLLECTIONS.

		£.	s.	d.
At Surry Chapel, Rev. Mr. Hill	—	123	16	0
Orange Street, Mess. Townsend and Burder		108	8	6
Fetter Lane Chapel, Rev. Mr. Burder	—	80	10	6
Zion Chapel, by Mr. Emerson	—	77	13	0
Hoxton Academy Chapel, by T. Wilson, Esq.		31	10	0
Stockwell, Rev. Mr. Jackson	—	30	1	4
Holywell Mount, Rev. Mr. Platt	—	28	2	0
Well's Street, Rev. Mr. Waugh	—	22	0	0
Founders' Hall, (the Monthly Prayer-Meeting)		22	0	0
Swallow Street, Dr. Trotter and Mr. Nicol		20	11	6
Camomile Street, Rev. Mr. Buck	—	15	5	9
Cumberland Street, Rev. Mr. Brown	—	15	0	0
Stourbridge, Rev. Mr. Richards	—	10	1	2

Subscriptions received by Messrs. Hardcastle and Reyner, No. 9. Old Swan Stairs, for the Use of the Rev. J. T. Oberlin, in distributing the Scriptures:

(See Evan. Mag. for November last, page 501, 502.)

David Dale, Esq. Glasgow 20*l.* — A Worcestershire Friend 2*l.* J. W. St. Neot's 1*l.* — Eliza Lymington, Hants, 5*l.* 5*s.*

Several ministers and private Christians of the county of Sussex, held a meeting at Brighton on the 14th and 15th of April last. After solemn prayer to God, and two very suitable discourses, by Mr. Owen, of Shoreham, — and Mr. Pryer, of Arundel (the first at Lady Huntingdon's Chapel, and the second at Mr. Hamilton's Meeting) — they agreed to form themselves into a Society for Spreading the Gospel in the Dark Towns and Villages of Sussex. Several openings appeared, and plans were formed for supplying them, before the Society separated. — They met again at Chichester, Sept. 29 and 30, when Mr. Hamilton, of Brighton, preached from 2 Thes. iii. 1; and Mr. Chamberlayne, of Newhaven, on Ps. lxxxv. 8. Messrs. Owen, Pryer, &c. engaged in prayer. It appeared that attempts have been made at several places, and that there now is a prevailing desire to hear the joyful sound. More places offer than the settled ministers can supply. It was therefore resolved, To look out for a minister, as an itinerant, to whom the Society will engage that he shall be liberally supported. They propose meeting again at Alfriston, on the last Wesnesday and Thursday in March, 1804.

Nov. 1. The Rev. T. Williams (late of Shaftsbury) was publicly set apart to the pastoral charge of the old Independent church at Westbury, Wilts. Mr. Stevenson, of Trowbridge, introduced the service; Mr. Dunn, of Bradford, delivered a discourse on the nature of a gospel-church, &c.; Mr. Honiwell, of Melksham, offered the general prayer; Mr. Bowden, of Tooting, addressed minister and people, from 1 Tim. i. 19; Mr. Muston, of Devizes, concluded with prayer. A double lecture followed in the evening, from Mr. Sibree and Mr. Hyatt, of Frome.

Nov. 17. The Rev. D. Griffiths (late student at Homerton) was ordained pastor of the Independent church at Long Buckby, Northamptonshire. Mr. Anthony, of Bedford, prayed; Mr. Horsey, of Northampton, delivered the introductory discourse, asked the questions, and received the confession; Mr. Denny (for many years sole pastor of the church, and afterwards co-pastor with Mr. Moseley) offered up the ordination-prayer; Mr. Toller, of Kettering, gave the charge, from 1 Tim. iv. 12—16; and Mr. Gill, of Market-Harborough, addressed the people, from Deut. i. 38. Mr. Cox, of Clipstone, preached in the evening, from Mat. vi. 33.

Monthly Lectures at Manchester, in the Year 1804.

Evenings.	*Subjects.*	*Places.*	*Preachers.*
Jan. 4,	On the Importance of Right Principles in Religion,	Moseley Str.	Rev. Mr. Roby
Feb. 1,	On the Necessity of Divine Influence, in Order to the Success of the Gospel.	Lloyd Street,	Bradley
March 7,	On Faith,	Canon Street,	Jack
April 4,	On the imputed Righteousness of Christ,	Moseley Str.	Johnson
May 2,	On Repentance,	Lloyd Street,	Roby
June 6,	On the Example of Christ,	St. George's,	Bradley
July 4,	On the Intercession of Christ,	St. George's,	Jack
Aug. 1,	On Prayer,	St. George's,	Roby
Sept. 5,	On the Danger of Lukewarmness in Religion,	Canon Street,	Johnson
Oct. 3,	On Evil-Speaking,	Moseley Str.	Jack
Nov. 7,	On the Importance of attending Public Worship,	Lloyd Street,	Johnson
Dec. 5,	On the Mystery and Equity of Divine Providence,	Canon Street,	Bradley,

POETRY.

ODE FOR THE NEW YEAR.

REFLECTION.

AGAIN, quick-footed Time hath run
Its annual fix'd career;
And, with unceasing step, begun
A new eventful year.

Fit season, sure, by Heav'n design'd
For retrospective view,
To call the period past to mind,
And life begin anew.

How swift the flight of Time hath been!
How short the past appears!
A scanty glance surveys the scene
Of many absent years!

Yet short and fleeting as they are,
Important things depend
On what report to Heav'n they bear,
And how their flight shall end!

From God they come, and space afford
For man's delight and use:
To God they fly, with full record
Of blessing or abuse.

I would my squander'd days redeem,
My years misspent bemoan;
And all my future life esteem
As held for God alone.

CONTRITION.

THOU God of my life, unto thee,
With sorrowful heart, I complain, —
The years thou hast added to me,
So oft have been added in vain!

A cumberer long of the ground,
I fruitless and barren appear;
Yet still doth thy mercy abound,
And gives me another New Year!

How many, who dreamt of delays,
And fancy'd life's phantoms were truth,
Cut off in the midst of their days,
Or snap'd in the blossoms of youth, —
Have drop'd, like the leaves from the bough, —
Swept down, like the corn in the ear:
But I have been spar'd until now,
And enter another New Year!

The days that are past I behold;
Alas! how unheeded their flight!
They seem like a tale that is told, —
They are gone like the visions of night!
How few can at utmost remain!
Their close now uncertain, tho' near!
Anew may I live, if again
I live to another New Year!

The Sabbaths — rich seasons of grace,
The soul to improve and adorn,
They are gone, — but how feeble their trace;
It has fled like the dew of the morn!
The loss that I cannot retrieve
Now calls for the penitent tear;
For this I am suffer'd to live,
And hope for a better New Year!

PRAISE.

Thou Source of Existence and Ancient of Days,
How faithful thy promise! how wond'rous thy ways!
Through ages succeeding thy bounty was known!
Unchanging thy being, eternal thy throne!

Thou Fountain of Life, and thou Father of all,
The worlds and the creatures began at thy call!
Thy word bid Creation in order arise;
Laid Earth's firm foundation, and furnish'd the skies!

The Sun's fervid glory, the Moon's silver'd face,
The bright Stars that spangle the regions of space,
Revolve at thy pleasure, and shine by thy light,
Our seasons to measure, our day and our night!

Thy numberless creatures upon thee depend; —
For thou art their Maker, Preserver, and End!
Thou givest them daily their rest and their food;
And all things that really shall work for their good!

Time witness'd our fall, and thy sentence so just,
That limits our years and consigns us to dust!
And Time saw the Saviour our sorrows sustain,
To raise us to favour and glory again!

Time wings round its circle; yet, swift as it flies,
Thy blessing the wants of thy children supplies!
Thy wisdom directs them through darkness and fear;
Thy power protects them when danger is near!

Life's changes uncertain thy goodness controuls,
For peace to their spirits, and health of their souls!
In all their denials thy patience they prove;
And find all their trials are sweeten'd with love!

Time hastens away to eternity fast,
As rivers are lost in the ocean at last. —
O God, we adore thee, for hope so divine,
Of reigning in glory, eternally thine!

ALIQUIS.

THE HOTTENTOTS IN LONDON.

The Gentiles shall come unto thee, from the ends of the earth, &c. Jer. xvi. 19.

JEHOVAH spake, and truth attends his word,
"The Gentile nations shall confess their Lord;
"Messiah's reign shall o'er the world extend;
"And his firm throne endure till time shall end!"
Each passing age the promise blest reveals;
Each distant clime the spreading conquest feels;
Each diff'rent tribe shall by the cross be won;
And all the kingdoms be in Jesus one!

Europe, once Pagan, barbarous, and blind,
Now civiliz'd, enlighten'd, and refin'd,
Avows the Christian faith; while thousands shame
Its blessings, who disgrace the name they bear!
Yet Europe hath its righteous souls, who aim
To spread around the world a Saviour's name:
O'er seas and desarts bold they persevere;
And lo! at length, the first ripe fruits appear!

Who are these of olive hue,
Varied forms of human race,
Uttering language harsh and new *,
Strangers from some distant place?
Children these of Nature rude,
In a land of darkness born;
By oppression's rod subdued, —
Europe's ridicule and scorn.

Wand'ring wild o'er Afric's plain,
Their untutor'd hordes abound,
And degraded life maintain,
Like the brutes that graze around.
Naked, but as filth arrays;
Artless, but as want constrains;
Lawless, but as passion sways,
Or as hopeless slav'ry chains.

Knowing not their Maker's name;
Having not the means to know;
Void of decency or shame,
And unconscious of their woe, —
Life with them was but a state
To be wretched, and to die;
And their everlasting fate
Waken'd not an anxious sigh!

What a change in these is wrought!
Trophies rich of grace divine
From Death's gloomy shadows brought,
Humble lights for God to shine!
What could break old Habit's force,
Stem the holds of sin secure,
Turn corrupted Nature's course
Into channels clean and pure?

Mark them, — savage once, and wild;
Now adorn'd with smiles serene,
Gentle, teachable, and mild,
Decent look and pious mean.
Hark! Religion joy doth bring,
Tuning grateful, cheerful praise;
Sweetly Jesus' love they sing
In their native simple lays!

* The Hottentot Clap Language.

Wealth or wisdom, pow'r or art,
Might attempt the change in vain:
These can never reach the heart, —
These the wretched tribes disdain.
'Twas the gospel's joyful sound,
By the voice of love convey'd,
Reach'd their misery profound,
And its pard'ning grace display'd!

Hail, thou blessed gospel, hail!
Where thy faithful heralds run,
Peace, and love, and joy prevail, —
Glory is on earth begun!
Slaves of sin releas'd by thee,
Jesus' friends and servants are,
Form on earth his family,
And his heav'nly kingdom share!

Say, boasting Infidel, can all your schemes
To civilize the world, such converts find?
Could vain Philosophy's delusive dreams,
Or Reason's morals thus renew the mind,
Would your philanthropy the work design, —
To seek the wretched of the human race,
'Mid Iceland's snows, or Afric's burning line,
To spread the knowledge of a Saviour's grace?

God works by means that prove his sov'reign hand;
Inspires the humble to confound the wise;
Effects, by simple agents, movements grand;
Marks out the track, and ready strength supplies!
Nor wealth nor fame attend the arduous deed;
But toils and dangers strew the rugged way:
Unbought they labour, and unarm'd succeed; —
Their sword is truth, and souls renew'd their pay!

O ye, who mourn a world in error dead,
Whose spirits cry, "Lord, let thy kingdom come, —
Who long to see the glorious gospel spread,
And pant to welcome wand'ring sinners home, —
Rejoice! your pray'rs have reach'd the throne above!
Go on; the word hath reach'd remotest lands!
Your work of faith, and labour sweet of love,
Shall prosper in the great Redeemer's hands!

ALIQUIS.

On the Prospect of Invasion.

Eternal Sov'reign! gracious Sire!
To thee we wing the strong desire, —
To thee our prayers ascend.
Turn back thy wrath, thy anger stay,
And give us not to foes a prey;
But prove our gracious Friend!

Truth! Lord, our sins as mountains rise;
And Justice loud for vengeance cries
To thee, the Judge of all!
But while that justice frowns severe,
Mercy's sweet beams our spirits cheer;
Unto thy hands we fall!

Oh, look on him, in whose blest face
There shines resplendent sov'reign grace,
And all our crimes forgive!
Oh, for his sake, let us enjoy
That sacred, pure, and holy joy,
And bid us rise and live!

PHILANDER.

The Convert.

No more, my soul, let sensual joy,
Or earthly snares thy peace annoy:
Let trifles, vain as these, employ
The sin-deluded dreamer.
Disdain the gay, but worthless flow'rs;
For nobler ends exert thy pow'rs,
And consecrate thy happier hours
To praise thy great Redeemer!

Reviewing former misspent years,
What folly and what sin appears!
My God, I mourn, with groans and tears,
My grievous misbehaviour!
Thy patience each past hour displays:
Be thine alone my future days!
Oh guide my heart, my lips, my ways,
To glorify my Saviour!

From foulest stains of guilt and shame,
Oh, cleanse my soul in Jesus' name!
To suffer and to die he came,
From endless woe to ease us!
Such love hast thou to sinners shown!
Such grace to me, the chief, made known!
In ev'ry heart erect thy throne,
And reign for ever, Jesus!

A HYMN TO JESUS.

SUNG BY THE HOTTENTOTS.

[*Translated from the Dutch* *:]

Taken down and harmonized by James Hancock.



Far from thyself, her Head, her Lord,
Her Life, her Love, for thee she longs!
Oh, come and speak some cheering word,
And soon her sighs shall turn to songs!

Now let thy glory be display'd,—
Now cause the deaf thy voice to hear;
That it of Zion may be said,
"This and that man was born in her."

Forget not souls still dead in sin,
For whom thy precious blood was shed:
Oh let them feel a life divine,
Thy mighty pow'r can raise the dead!

Fountain of Life! Almighty God!
Thy Spirit's influence impart!
Oh shed thy precious love abroad,
And let it soften ev'ry heart!

Bring Tyrians, Philistines, and Moors,
In the right way thy face to seek:
Let Satan fall, while Heav'n adores,
And the whole Earth thy praise shall speak! Nit.

* See Evan. Mag. for December last.

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Ridley sc.

REVD. J. NEWELL,

Great Missenden Bucks.

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THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1804.

MEMOIR
OF
THE LATE REV. JEREMIAH NEWELL.

If real virtue is true nobility, the subject of this Memoir will have no cause to blush for the authors of his birth. His father, now living, was a farmer in Radnorshire; — a man of primitive manners, whom the world branded as a *Methodist*; but who felt himself happy in receiving the gospel of the grace of God, under the itinerant labourers for Christ, in North Wales: — and his mother was a woman of the same stamp, united in the bonds of affection; and more nearly as living members of the living Head Christ Jesus. They were long childless; and waited and prayed for a blessing, which the Lord for many years was pleased to withhold; but the prayer of faith was at last answered, and God gave them a son, — an only one, who received the name of Jeremiah; and whom, from his birth, and probably before it, they solemnly devoted to the Lord, who had given him. Their instructions and examples produced an early impression, through the divine blessing, on the mind of the child. He was led to the ministry of the same teachers, and embraced early in life the same truths as his parents taught him, which Paul preached, and which are now, under the term *Calvinistic*, branded as heretical.

He continued labouring with his father, having obtained only the improvement of a common school; but the suggestions of many ministers and others, who witnessed his genuine piety, that he might be useful in the ministry, turned his thoughts to desire so noble an employment of his days, if God, in the way of his providence, should open a door for his admission.

The great and good Countess of Huntingdon had then established her College at Trevecka, about twenty *miles* distant from Llandewy, for the education of young men for the ministry. Her benevolence was everywhere spoken of; and on application, permission given to the good father to bring up his son to her Ladyship for examination. A scene of the most affecting nature passed on the occasion. After the usual enquiries and approbation, the old man, whose locks were then

ilvered, went up into the study, where Lady Huntingdon had collected the students, and there falling on his knees with his son, he poured out his soul in prayer for him and his work (for he was a man of prayer) and, with many tears, solemnly gave up *his Samuel*, his only son, to God our Saviour, as a devoted child and servant, with such fervour of devotion as produced a flood of tears from every one present.

At Trevecka he studied about a year or more, going in turn, with the other students, to exhort in the vicinage the poor of the flock; and daily pursued his studies with the other pupils. But this change of life and kind of labour seemed to affect his lungs, and threaten consumptive symptoms: he, therefore, was sent home to his parental house, to drink goats' milk; and desist from every other attention but to his health. This, after a while, was mercifully restored; and expressing a wish to gain admittance into the Church of England, which, by an education at Trevecka, would have probably met with great obstacles, it was advised, that he should pursue his education under the tuition of Mr. Jones, Vicar of Lanbadan Fawr, Brecknockshire. There he continued till his twenty-fifth year, with considerable improvement in classical learning; and what he reckoned a much higher attainment, a growing acquaintance with the Scriptures of truth.

As from these schools many of the Welch students, who cannot afford an university education, have been often ordained to the ministry in the church, he obtained a title from that highly respectable servant of Jesus, James Stillingfleet, Prebend of Worcester; and served with great fidelity and blessing the parishes of Knightwick and Doddington upwards of six years; and afterwards, under the same kind patron, removed to St. John's, Worcester.

During the time of his service with Mr. Stillingfleet, he formed a connection with one in the family, who was of the household of faith; and hath proved for many years his faithful friend and helper. A numerous family and a small provision subjected him to difficulties; but he pursued the work of his ministry with steadiness and zeal. The exercises he met in the deaths of seven out of ten children, often called for sorrow, patience, and resignation; and led him to seek in his afflictions nearer communion with God, and to employ the great Christian remedy of humiliation and prayer.

The unvarying life of a parish-priest in the habitual discharge of his daily repeated offices, affords little matter for biographical anecdote. The most important occurrence worthy notice, was his removal to Missenden, in Buckinghamshire.

In the year 1787 the estate of Missenden Abbey (the ancient seat and religious house of Sir T. Missenden) was purchased in chancery by J. O. Oldham, Esq. together with the presentation to the living. As it was a principal object with him to

introduce the gospel into that village, which then was in a state of gross spiritual darkness, Mr. Oldham applied to Lady Huntingdon for a suitable minister; and she recommended good Mr. Newell, in the following terms: —

"My good Friend,

"Your kindest of thoughts for Mr. Newell I am much comforted by, as Mr. Stillingfleet has just left me, and wishes to testify himself of that excellent young man, though nothing but your intended goodness to him could make him bear the thoughts of parting with him. Mr. Stillingfleet wishes to see you any morning by ten o'clock, that, in person, he may assure you of his fullest sentiments relative to him; and which would be the greatest satisfaction to me, as no partiality on my part, but my best judgment, engages for your faithful zealous care of the poor. You will find Mr. and Mrs. Stillingfleet, gracious people, joyful to see you, according to the following direction: — The Rev. Mr. Stillingfleet, No. 28, South Molton Street. I am,

with great regard and gratitude,

Spa Fields, your ever faithful friend,

22 *May*, 1787. S. HUNTINGDON."

In what light Mr. Stillingfleet considered our deceased friend, will appear from his letter to Mr. Oldham; which is also subjoined, as neither this, nor the preceding, has before appeared in print.

"Dear Sir,

"Through the blessing of God, we returned safe and well to Worcester yesterday evening. Immediately upon my arrival, I sent for my curate Mr. Newell, to whom I have given a strict charge to write, both to Lady Huntingdon and to you, by this day's post. I hope her Ladyship and you will excuse his negligence, in omitting to return a direct answer to his kind benefactors: indeed, he did not know you by name, 'till I told him that you intended to become his patron. He certainly ought to have returned an answer, without delay, to Lady Huntingdon; and so I told him. But, poor fellow, he was so amazed and confounded at so unexpected an offer, that he did not know what to say till he had seen me. His wife, to my great surprize, holds up still: — I fully expected she would have been confined to her bed; — she is in expectation every hour. As soon as he can be spared, upon the supposition of her safety after her delivery, I will spare him for a week, to come and see you: but I must, in the first place, get a substitute for that time; and I have laid out for one. It will be a satisfaction to you to hear, that the gentleman I had wrote to, as a proper person to succeed Mr. Newell in my curacy, has returned a favourable answer. — Mrs. Stillingfleet joins in compliments to you and Mrs. Oldham. Pray pre-

sent kind respects from us both to Lady Huntingdon. I hope you will both forgive poor Newell.

Worcester, 8th *June*, 1787. I am, dear Sir, yours very sincerely, J. STILLINGFLEET.

It is pleasing to compare this Letter with another which Mr. Stillingfleet addressed to his Widow, immediately after Mr. Newell's decease, as it shews the uniformity of his character through life; and that his progress increased, instead of lessening the esteem of his judicious friends.

"I had formed," says he, "an expectation of seeing once more my former amiable and most valuable fellow-labourer. Inconceivably, and beyond all imagination happy, as I am fully persuaded poor dear Mr. Newell now is, freed from a body of sin and death, and tasting largely of those pleasures which are at God's right hand for evermore, I cannot but lament his loss to you, to his children, to his friends, to the Church of Christ in general, and to his parish of Missenden in particular. A more simple-hearted, devoted, faithful minister there never was; and Mr. Oldham, in my opinion, will be at a great loss to find his fellow for his successor."

What were this good man's feelings on being inducted to Missenden, and the manner of his reception, will best appear from the following

Extract from Mr. Newell's Common-Place Book.

"When I reflect on the providence of God, and the many unexpected favours he hath bestowed on me, I am constrained to say, "Thou preventest me with the blessings of thy goodness." My presentation to the vicarage of Missenden is a signal instance of the Lord's conferring unsought mercies upon me. I was Curate to the Rev. James Stillingfleet, of Worcester, totally unknown to Mr. Oldham, when he, from pure love to the gospel of Christ, offered me his living. As the living was given me without solicitation, the comforts it affords me are sweeter, and the crosses I necessarily meet with, are easier borne on that account.

"Dec. 16, 1787, I preached my first sermon in Missenden church. The text was, Acts xiii. 26, "Unto you is the word of this salvation sent." As the generality of the people were then entirely unacquainted with the doctrines of the gospel, and greatly prejudiced against *extempore* preaching, they laughed and sneered a good deal at what they heard: some of them betrayed their ignorance so far, as to laugh at the words of the text. — In the course of the following week, I was informed, the boys ran about the streets crying, "Unto you is the word of this salvation sent:" but I trust this sermon was made useful to the conversion of some souls. One person, who had lain in darkness and the shadow of death, about two years after, said to me, "Sir, when you preached your first sermon,

the word was sent with power to my soul; — then I was brought to know the way of salvation, which I was entirely ignorant of before." — She now walks humbly with God; and in a late severe affliction, appeared to be resigned to her Heavenly Father's will. — This instance of the Lord's goodness encourages me to "cast my bread on the waters, hoping to find it after many days."

Mr. Newell soon lived down prejudice, his labours were blessed, and he was much beloved by his parishioners. He preached often thrice on the Lord's Day; and in the week, visited and conversed with the poor of the flock who would receive him; and found his work his wages. His stipend was small, because he hated contention; — and vicarial tythes are a wretched provision in general: to take them in kind, is as offensive as difficult; and the composition for them, where it is known that a quiet and good man will enter with great reluctance into any claim that may be litigated, is too frequently below the real value. His income for several years scarcely exceeded 80*l.* till the same kind friend who gave him Missenden, having procured for him the adjacent perpetual curacy of Lee, about 40*l.* addition was made to it; but hardly earned, by a ride or walk of six or eight miles every Sunday, and the necessary parochial calls of duty; — yet he felt his sphere of usefulness enlarged; and his preaching, and that of his brethren who occasionally assisted him, was there blessed. The service, which had been irregular, and often not once a month, he performed every Lord's Day; and sometimes in the week there was a lecture preached. A numerous congregation assembled, where hardly half a score had used to attend; and the gospel word ran and was glorified, in the conversion and edification of several who had never known the truth as it is in Jesus.

As he had to read prayers and preach three times a day, and winter and summer to travel to Lee and back again, with other occasional services on the Lord's Day, and his weekly lecture and parochial duties, his health began to suffer. Being invited to preach before the London Missionary Society, at their annual meeting, he felt himself honoured by their choice; and highly approving the institution, he set himself to compose for the occasion with some anxiety, from his great modesty and diffidence, though he executed the task with high approbation; and, as it is his only publication, it affords a pleasing specimen of his ministerial gifts and abilities. He came to town unwell, having been previously afflicted with a sore throat and fever: and his work and engagements among friends being attended with much fatigue, and differing from the uniform tenor of his usual life, tended to increase his indisposition, which rapidly advancing on his return to Missenden, he committed himself to the Great Shepherd and Bishop of Souls, who soon dismissed him from the burdens of the flesh, to receive the reward of his labours in a better world, June 13, 1803.

As Mr. Newell had no property but what arose from his living, he left a widow in a state of pregnancy, with three children, wholly unprovided for, — except that his patron, unknown to him, had, by insuring his life, secured a small annuity for Mrs. Newell. Soon after this painful event, Mr. Oldham also opened a subscription for the family; and the Lord opening the hearts of the Religious Public, a farther encouragement was given to rely on this promise, "Let thy fatherless children trust in me." We understand, between 14 and 1500*l.* was collected; and there is every reasonable ground to hope, that they will be provided for in future life. The religious public have, in many cases, nobly distinguished their liberality towards the evangelical laborious ministers, who have left their orphan families with their great and gracious Master. They have not been forsaken, nor their children begging bread.

Mr. Newell died in the prime of life, aged forty-seven. — Uniform in sentiment from the beginning of his ministry, and determined to know nothing but Jesus Christ, and him crucified, he, for twenty-three or twenty-four years, was not ashamed of that gospel he had proved to be the power of God unto salvation. He entered into the ministry with clear views of evangelical truth, which he had early imbibed, and confirmed at Trevecka. He preached the doctrine of the Church of England, according to the conscientious subscription he had made to them. He held them in their literal and grammatical sense, the sense commonly called Calvinistic; which, however, some dignified writers now affect to disclaim as heretical, and substitute an Arminian, or Pelagian, or any interpretation but the real. The Articles still stand unchanged, to confront and confound every wilful perversion of their sense and meaning: and the Great Shepherd and Bishop of Souls, who seeth and judgeth, will shortly give to every man according to his works.

His labours and life adorned the doctrine of God our Saviour, which he preached; and confounded the futile and absurd charges of preaching faith without works. Look at the men and their conversation. Is there among the hundreds of ministers who hold the articles in the Calvinistic sense in the Church of England, an individual who is not as distinguished by the zeal and exemplariness of his conduct, as by the truth and purity of the word he preaches? When will men learn to weigh the characters of men in the balance of the sanctuary? How long refuse to admit the glaring evidence of that excellence before them, and imitate it themselves? Will they for ever turn, like Satan, from the sun, because they hate his beams?

In every relation of life, our brother was a pattern of good works, not only in doctrine, shewing uncorruptness, gravity, sincerity, — but as a husband, a father, a master, a friend, holding forth an example worthy of imitation. His spirit

was singularly gentle: he carefully avoided all grounds of dispute and controversy, chose rather to suffer many wants than even claim the full rights of his vicarage; and, under many unkindnesses and opposition to his labours of love, in meekness and patience he bore with, and often overcame his adversaries.

Modest worth, like the flower which blows in the wilderness unnoticed and unknown, is in this world often left to labour in obscurity, and to find no biographer; but in the day of God, the noblest characters held forth for the admiration of men and angels, will not be the men who have filled earth with their fame, or seized on the high places of honour and preferments: in that day, those only will be great whom the Eternal King is pleased to honour; and the enemies of Christ and his gospel will be cast down lower in shame and everlasting contempt than they have been exalted in power and walked in pride.—Child of God, minister of Christ, be thou a follower of those who, through faith and patience, inherit the promises. Our judgment is with the Lord, and our work with our God. To the righteous there is a sure reward. "Be thou faithful unto death, and I will give thee a crown of life." Amen.

——"GO FORWARD." Exod. xiv. 15.

A MEDITATION FOR THE NEW YEAR.

These words constitute the reply which Moses, the man of God, was commanded to make to the children of Israel, under circumstances the most unpromising, and in a situation the most perilous. A formidable host pursued them, the fathomless deep was before them, and inevitable destruction, apparently, awaited them; yet, under all this accumulated distress, the special mandate of Jehovah, by the mouth of his servant Moses, was to tell the children of Israel that they "Go forward."

As the history of the ancient Israelites, in their emancipation from Egyptian bondage, their travels through an inhospitable desert, their conflicts with hostile foes, their miraculous supplies, and deliverances,—bear a striking analogy with the dispensation of God towards his church in all ages, I have taken the liberty to adopt the words of the text, as a *motto* for the new year*; hoping it may tend to "strengthen the weak hands, and confirm the feeble knees," of the household of faith, under the variety of necessary trials and temptations to which they are divinely appointed.

The principal ground of a believer's encouragement to "go forward," then, is, first, To recollect that the government of all

* This paper came to hand for insertion in our Magazine for January.

things relative to his spiritual and temporal concerns, is on the shoulders of our adorable "Immanuel;" and, in proportion as he enables them to live in a continual dependence on his unerring wisdom, immutable love, and omnipotent power, they have ever found, that he has managed for them infinitely better than they could for themselves. They can "call to remembrance days that are past," even seasons of tribulation and distress, when he appeared as a very "present help in time of need." Therefore, they are warranted to conclude, with the apostle of old, that "He who has delivered, does deliver, and will yet deliver."

Secondly, "Go forward," O believers, in the strength of that promise, "As thy day, so shall thy strength be." Probably the Lord has appointed new trials, for the exercise of your faith in the course of this new year; respecting which it may be said, as Joshua to the Israelites, "You have not passed this way before;" even then, you are not to despond, but daily to cast "all your care upon him, believing that he careth for you;" trusting that he will both support you under them, and deliver you out of them, in his own best time; therefore, dear Christians, "Be careful (anxiously) for nothing; but by prayer and supplications, with thanksgiving, make your requests known unto God;" and you will find by happy experience, that "No temptation befalls you but what is common to man; and he will, with the temptation, make a way for your escape."

Lastly, Allow me to exhort you to "go forward," in the daily prospect of death and dissolution. No doubt many who set out this new year, will be arrested by this "last enemy" before the termination of it, and consigned to the silent tomb. Be it so. Believers, if living as such, are learning the holy art of "dying daily." They are praying to be crucified to the world, and the world unto them, and to have their affections more set upon things that are above; and though many may be "in bondage all their lifetime thro' the fear of death," yet they have no just cause for fear; because their adorable Jesus, by dying, has "destroyed him who has the power of death," and rendered it a safe passage to all that are "found in him." Therefore, O Christians! live more in constant dependence upon him, in humble prayer unto him, and in holy fellowship with him; thus shall you be secure from all the storms of this tempestuous world; and whatever commotions take place in the nation, whatever revolutions in the state, whatever disturbances in the church, or bereavements in your families, you will, like Noah in the ark, outride them all, and be safely conducted to the peaceful harbour of everlasting rest. Then will you experience what the poet so elegantly describes,

"There shall I bathe my weary soul
In seas of heav'nly rest;
And not a wave of trouble roll
Across my peaceful breast."

H. D.

CONTENTMENT IN STATION,
OR LONDON AIR.

To the Editor.

Sir,

We have all our respective trials in the world, without doubt, exactly suited to the case of each; for "God tempers the wind to the shorn lamb."

That the present is a time of trial, all will readily admit. Many experience great relief at such a time, in stating their case; by this means, giving vent to their feelings, often obtain unexpected advice and assistance: and, at the same time, are convinced that no temptations befall them, but such as are common to man, by comparing notes with others, whose circumstances they had supposed to be very different from their own. Waving farther preface, I am about, Sir, to describe my case, in hopes that, by your means, I may obtain assistance and advice. I will not trespass much on your valuable time or room.

In a situation to which, I am satisfied, the unerring hand of Providence has directed; surrounded with a multitude of mercies; — having an amiable wife (like-minded with myself) with children, and servants, and food and raiment, and friends; to which, I hope I may add, "All this, and Christ too. — It is my prevailing desire to enjoy all in God, and God in all; — to be thankful for comforts, — to be benefitted by crosses (which I would not be without); — to acknowledge all from a Father's hand,—blessings in disguise, as well as gifts of his providence. I have no wish for alteration, but in submission to his will, and influenced by his Spirit.

In such a situation I have one difficulty, one trouble, peculiar to the place we live in, which often presses: — nothing less than *London Air.* — I would first premise, neither I, nor mine, have ever yet felt real inconvenience from it, to the best of my knowledge and belief; and if some kind friends we are honoured with, were content to enjoy its opposite, *country air*, without perpetually praising the latter at the expence of the former, might still have suffered nothing from it, or from the fear of it. I must observe, however, by the way, nobody values friendship more highly than I do; and the few drawbacks attached to the possession, am willing to take along with it.

London Air! the improbability of its agreeing with my wife and children. This is the mighty mischief from which I suffer. You, perhaps, reside beyond the limits of the metropolis; and your friends are not afraid of its heavy atmosphere. You will hardly feel for my complaint. But I proceed: —

Aware of its almost universally bad character, and of my connection with it, I omit no favourable opportunity of expressing my gratitude and thankfulness, in the hearing of my family, for the health and strength we enjoy in London.

One day such is my employment; the next day a friend calls, and the first question is, "Does London Air agree with you?" Then follows, "You don't look well: 'twill never do long." At another time I tell my companions, "That the place Providence has fixed us in, must surely be the best for us;—that God can give health and comfort anywhere;—and that godliness, with contentment, is great gain." Very soon after, another kind friend comes in, and, in direct opposition to all I have said, she tells them (for our female friends have the liveliest fears, and are most susceptible of injury from London Air) "I would not live in London for ever so much: I should never have thought of bringing-up children here: such a person could not,—such a one never could,—and it will be very extraordinary should you be able."

As to myself, in some measure proof against the attack, I answer the observations, when I hear of them, in the shortest way, by *Corrigere est nefas;* and if now and then a melancholy moment occurs, and I find myself contemplating how much pleasanter green fields are than dirty streets; the beautiful laburnum and the majestic chesnut, than discoloured walls and gloomy houses,—I can satisfy myself by *Levius fit patientia, quicquid corrigere est nefas;* and I add, "The Lord shall order my habitation in the world; and when the pillar of cloud moves, I will move: it will probably lead me to the participation of these pleasant prospects." But the dread of London air is not to be overcome in all by the same means. Impressions made, are with much greater difficulty effaced in some than in others.

I have heard that the late Rev. Mr. Romaine once said, "The most healthy and the longest-lived family he knew, was resident in London; and its members had scarcely ever been out of it." Could it be so?

I am an advocate for air. The want of it (keeping constantly within doors, &c.) must be hurtful and detrimental to health in London, as in the country. I believe it is the practice alluded to (a too common practice) that has principally contributed to make the climate here so unpopular. I am convinced, and my conviction is increased and fortified, that the air itself being salubrious and wholesome, has but seldom produced disorder or indisposition. There certainly are instances of mortality out of town, and among children too. Many a *memento mori*, church-yards, and burying-grounds, the infirm and diseased, are sometimes to be seen, at all distances, from the great city.

Do, Mr. Editor, if you can find a spare corner, provide some intelligent correspondent with an early opportunity of rectifying the mistakes I may have made, and furnish the needful advice. *Humanum est errare;* I know it. More than once I have been told my opinions were singular; — that no one else thought as I did. But till convinced of my error, I shall adopt the language of the poet, "Where he appoints I'll go" and dwell; and look forward to that happy state where none shall ever be sick, — none ever die: — where, I pray God, I may meet yourself and your readers, to unite in celebrating the wonders of *his* love, — the God-man Mediator, who has chosen, from all eternity, some of the fallen sons of Adam unto eternal life, to the praise and glory of his grace.

Your constant reader,

London. ALOTLII.

PRAYER FOR THE KING RECOMMENDED.

I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. ii. 1—4.

IT appears from civil history, that, at the time when the apostle Paul committed to writing this Directory for Ministers of the Gospel, the country in which he wrote, and that in which Timothy resided, formed part of the Roman empire. That vast territory was then united under the sovereignty of one person, who disclaimed the title of King, as being obnoxious to the high-spirited Romans, and inadequate, at the same time, to the dignity of the person whom they condescended to obey. There were still remaining some of the numerous petty princes, who had become tributary to the Republic and Empire of Rome, being unable to resist the progress of its power. They were allowed to exercise sovereign authority within their small hereditary dominions; but these were gradually reduced to a state of provinces, and were consequently governed by officers sent from Rome. Palestine itself, during the history of the New Testament, repeatedly passed from one to the other of these political conditions: — the Herodian family being deprived of one or another part of their hereditary dominions; or restored to the sovereignty of them, according to the disposition of the reigning Emperor of Rome.

The apostle Paul never intermeddled with political concerns. He was devoted to the advancement of the gospel; and appears to have regarded every other object, only as it related to his grand pursuit: he asserted his privileges as a Roman citizen by birth, apparently for the sole purpose of propagating Christianity. Upon the same principle, in the passage above cited, he enjoins upon Christians the duty of intercession for the Emperor; the petty monarchs, to whom they might be subject; and the governors of the various provinces. The end of that duty he defines to be the quietness and peace which were so desirable to the primitive disciples, in professing and promoting a religion not patronized by the state; — a religion which attacked the inveterate prejudices and carnal dispositions of the populace. They lived honestly toward their neighbours, as well as piously toward God: they were, therefore, entitled to the protection of the magistracy against the assaults of an unruly mob, and the oppression of rich and powerful individuals. In the Acts of the Apostles we learn, that they were repeatedly exposed to danger from each of those classes; the unbelieving Jews stirring up both the rich and the poor among their Heathen neighbours, in various parts of the empire, to persecute the apostles and their followers. In most cases, the Roman magistrates granted protection to the injured Christians. Nowhere, except in Judea, do we find that any petty monarch oppressed them. It is certain, that when Paul wrote his first epistle to Timothy, no Roman Emperor had as yet opposed his authority to the progress of the gospel.

Thus circumstanced, Christians naturally felt the advantages of civil government, and their obligations to upright magistrates. They acted, likewise, upon the principles laid down by our Lord and his apostles, joining with the supreme fear of God the honour that was due to earthly potentates. The latter is so far invariable, as it relates to the station, and not to the character or conduct of magistrates; and the duty, as well as the interest of Christians, to intercede for them, could not be annihilated by the defects attending their discharge of justice. If magistrates oppressed believers, there appeared the greater necessity for urgent supplication, that God would influence the hearts of the former: if they afforded equitable protection, gratitude would prompt to prayer for their preservation. Almost, if not absolutely in every case, the alternative of being given up to the violence of the populace, would have been dreadful.

In every age and country, genuine Christianity and human depravity remain the same. They are, and ever must be, practically opposed to each other. Among the circumstances that restrain the enmity of natural men against the preachers and professors of the gospel, salutary laws and equitable magistrates

may be justly considered as the principal. It is our happiness, as Britons, to be endowed, by the providence of God, with a constitution of civil government, which, after standing the test of ages, and of the strongest political convulsions, is generally allowed to possess advantages superior to any other in Europe. The reigning family also, having been seated on the British throne by the genuine principles of our constitution, have evidently felt it to be their interest and honour to preserve that essential part of our laws which secures liberty of conscience to religious subjects. More than this, a Christian need not desire. Worldly authority is not his aim, nor would be for his advantage.

It would be indecorous to dwell upon facts, by which the favourable disposition of his present Majesty has been manifested toward pious people of every denomination, as occasions have arisen. Numerous instances of this kind have been reported. It shall only be observed here, in immediate connexion with the subject of this paper, that his Majesty is said lately to have expressed his earnest desire for the intercession of religious people of different persuasions, from a sense of its value, and of his own need of the favours of the Almighty. Can the heart of any pious reader refrain from the fulfillment of so reasonable and so affectionate a request? Do not many of us feel a pleasure in the reflexion, that in public, domestic, and private worship, we have long been in the habit of imploring blessings from God upon the person, the family, and the government, of our benevolent Monarch? Have any of us been defective in this duty? Have any of us offered such petitions rather in the form, than with the fervour of prayer? Let us humble ourselves before the throne of God for past deficiencies in this scriptural, rational, and grateful tribute. Let us all renew and redouble our supplications, our prayers, our intercessions, our thanksgivings on a subject that ought, peculiarly at the present crisis, to interest our noblest feelings as Christians, as Britons, and as men!

It is difficult to conceive of individuals, that can be under stronger obligations to the observation of this precept of the word of God, than pious people of every persuasion, in Britain, manifestly are. How unamiable, how unjust, how unchristian, appears a reluctance, or an indifference to this duty! Blessed be God, that while persevering in godliness and honesty, we live, have lived, and hope to live, peaceable and quiet lives! Our exertions to promote the salvation of all our fellow-subjects are seldom disturbed; and if they are, we can claim the protection of wholesome laws. The word of the Lord has free course, and is glorified among us. Let us then offer praise for the enjoyment of these blessings, and incessant prayer for the preservation and prosperity of a Monarch, under whom we are protected in it!

RABBASHEB.

BEQUEST TO PIOUS OR CHARITABLE PURPOSES.

Sir, *To the Editor.*

As the benevolent and pious institutions of the country are very extensive and increasing, whatever may tend, in any degree, to their advantage, cannot fail of being worthy of attention. With this view, I take the liberty of observing, that the form of a bequest to pious and charitable purposes in common use, is so erroneous, that, in many cases, it will entirely fail of its effect. It has been decided by our courts of equity, that money secured by *mortgage* of an estate, cannot be given to charitable uses, because, though confessedly *personalty* (to use the quaint language of the law) it *savours* of the *realty*. When, therefore, a man's debts and other charges are first paid out of the other parts of the property, and there is not sufficient left, exclusive of his mortgages, to discharge the charitable legacies, they of course are lost; for the courts will not, in favour of a charity, marshall the assets; that is, appropriate the respective funds in such a way, as to throw the debts, &c. on the mortgages, and reserve the other parts of the personal estate for the charitable legacies. But the testator himself may make this appropriation; and I therefore beg leave, through the extensive medium of your publication, to recommend, in substance, the following form of

A Bequest to Pious or Charitable Purposes.

"I give and bequeath to A. B. treasurer [or to the trustees] of the institution, called, &c. the sum of one thousand pounds of lawful money current in Great Britain, to be applied to the uses and purposes of that institution; and I do direct, that such part of my personal estate as is by law subject to a bequest to pious or charitable uses, shall, in the first place, and before answering any other purpose whatsoever, be applied in discharge of the said legacy." L.

THOUGHTS ON 2 CHRON. XXXII. 8.

With him is an arm of flesh; but with us is the Lord our God to help us.

When Hezekiah was peaceably established king over the children of Israel, he spake comfortable words unto them, and caused the solemn feasts to be kept, and brake down the images, and threw down all the high places of Baal; and in every work that he did in the house of his God, he did it with all his heart: but this calm and comfortable state was soon disturbed by the appearance of Sennacherib, King of Assyria; and fearfulness and dread occupied the hearts where zeal and

praise had so lately triumphed. Christian, "This is not your rest." The children of Israel, even when established in their promised land, because it was only a temporal kingdom, typify your spiritual state. No sooner does the awakened and seeking mind find itself attracted by divine grace, but it labours to establish a peaceable reign on earth: it endeavours to destroy the altars, and break down the high places; to mortify corrupt affections, and destroy the images of false worship it has bowed down before; and to bring the sacrifice of a meek and lowly spirit at the feet of Jesus. Here it reposes itself, and begins to experience the dawnings of praise; — here it tastes something of divine enjoyment; — and here, in this sweet quiescent posture it would rest. But no: whilst he seeks the Lord with all his heart, and prospers, the Assyrians, *i. e.* the pleasures, the allurements, the temptations, and, it may be, the persecutions of the world, encamp against him; and, forgetful of the past, fearfulness oppresses, and doubt obscures his soul. Here let us notice the conduct of the good King Hezekiah: — he takes counsel with his princes, and stops the fountains and rivers of water, strengthens himself, retires into the city, exhibits the grace of faith, and utters this exhortation:—"Be not afraid of the King of Assyria, with him is an arm of flesh; but with us is the Lord our God to help us." Believer, apply this example for conduct and encouragement. When oppressed by fears, assailed with temptations, and vexed with the vanities of life, — cut off the fountains of sin, the pride, the desires, the propensities of the natural heart, and stop the rivers; retire from the world, commune with thine own heart, and in thy chamber be still. Commit thy way unto the Lord, and he shall undertake for thee. With the world there may be an arm of flesh to harrass and to vex thine heart, and even to menace thee with destruction; but take encouragement, "There be more with thee than against thee; for with thee is the Lord thy God, to help thee."

Sin and the world, with various art,
Awake my conscious fears;
But God sustains my sinking heart,
And sees my sorrowing tears.

His faithful arm is all my aid, —
His promise cheers my breast;
He guides me through the dreadful shade,
And he will give me rest.

Surry. M. G.

ANECDOTES.

THE STOLEN LAMB.

Not long since, a man possessing an uncommon degree of piety, was, with his wife and several children, reduced to the

lowest ebb of poverty, almost to a state of starvation. Through the influence of the enemy of souls, together with the constant solicitations of his numerous family, almost famishing for food, he was tempted one night, to take a lamb out of the flock of a respectable farmer in his neighbourhood. The lamb was brought home, killed, and part of it immediately dressed and brought upon the table; but when the poor tempted soul was about to ask a blessing upon it, Conscience did its office, and smote him: he looked at his hungry family, and said, "How can I ask my God to bless that provision which I have feloniously taken from my neighbour? I will not partake of it, neither shall you; I will go and return the whole as it is, confessing my sin." He did so, and obtained the farmer's pardon; and a gracious and faithful God, in his kind providence, supplied him and his family that day and ever afterwards. J. C.

ONE of the former Lords Say and Sele having invited good old Mr. Dodd, who lived in the same neighbourhood, to dine with him; — dinner not being quite ready, his Lordship asked him to take a walk in the garden, to fill up that interval. Accordingly they both went, and after viewing its productions and rarities, his Lordship exclaimed thus: "Well, Mr. Dodd, you see I want for nothing: I have all that heart can wish for." But Mr. Dodd musing, and making no reply, his Lordship asked him the reason. "Why, please your Lordship," added the venerable man, "I have been thinking that a man may have all these, and go to Hell after all." The words powerfully struck him, and terminated in a sound conversion.

AN old Antinomian bigot, of Bristol, was once in company with the late Rev. Mr. Thomas, of that place; and Mr. Thomas was remonstrating with him against the sin of drunkenness, which he was frequently guilty of: the poor creature replied, "Do you suppose, Sir, that a little beer will wash away the love of God?" — These are they who bring the precious doctrines of the Bible into disgrace, and cause them to be evil spoken of, both by professor and profane.

THE last words that a Mrs. S—, of Louth, was heard to utter, were these: "Are the Guineas weight?"—How miserable is the situation of those, whose only God is gold!

> Oh, cursed lust of gold, when for thy sake
> The fool throws up his int'rest in both worlds:
> First starv'd in this, then damn'd in that to come!
>
> BLAIR.

ON THE SIN AGAINST THE HOLY GHOST.

Dear Sir, *To the Editor.*

When questions are proposed from conscientious and pious motives, it becomes the friends of religion to give them the best solution in their power, that the groundless fears of the feeble-minded may be removed, and the simple enquirers for Christ and salvation may be established. Impelled by these motives, I present the following lines, in answer to two questions which some time ago appeared *, "On the Sin against the Holy Spirit," and "On Heb. vi. 4;" in which questions appear to be involved a peculiar case of conscience, and a formidable occasion presented to the adversary to tempt many poor souls to despair.

Many definitions of this sin have been given, some of which are so absurd, that it would be wasting time to notice them; yet there is one, commonly received by the people of God, which may deserve particular investigation. Most of the Calvinists have maintained, that light in the head and enmity in the heart, combined in opposing the truth, form the very essence of the unpardonable sin; and Calvin himself says, "I say, therefore, that they sin against the Holy Ghost, who of set purpose resist the truth of God, with the brightness whereof they are so dazzled, that they cannot pretend ignorance;" and proceeds to maintain, that knowledge and unbelief, combined in persecution, or contempt of the truth, is the sin which excludes from all possibility of forgiveness.

Far be it from me to extenuate the guilt of such an aggravated sin, or to make light of such a near approach to the nature of the Devil; but if we were to conclude every degree of the sin described to be unpardonable, what dreadful havock would it make in the present day of infidelity and blasphemy! How many youths of godly parents, brought up in the nurture and admonition of the Lord, have embraced the principles of Deism, and the spirit of infidelity and blasphemy too! What shall we say to the parents in the midst of their distress and anguish? shall we tell them, there is no possible hope in such a case? that their iniquity can never be pardoned, and that it would be presumption even to pray for them? Or shall we say to the unhappy youths themselves, There is no hope? that whatever the gospel says to sinners of a smaller magnitude, it speaks nothing but wrath to them? Shall we not rather exhort them to forsake their wicked ways, and turn unto the Lord, that he may have mercy upon them; and to our God, for he will abundantly pardon?

* See our last Vol. p. 232.

To prove that there is hope for such as these, let us produce a case in point, from the precious word of God, as recorded in the instance of Manasseh. He was born of godly parents; he had no doubt a godly regency during his minority to guide his councils and instruct his mind: perhaps the prophet Isaiah was his tutor, and one of his counsellors. How great were the advantages of this young king! but, awful to relate, he fell from all this light, and from all these mercies, into a gulph of the most desperate wickedness and hardness of heart! A four-fold cord of desperate depravity bound his heart fast to the service of the Devil, idolatry, sacrilege, sorcery, and cruelty; forsaking the service of the Most High, to worship the vanities of the heathen, insulting the holy place, bringing the abominations into God's own courts, making his own son pass through the fire to Moloch; and, to complete all, the blood of God's dear saints must flow down the streets in crimson tides! "He obtained mercy," that God might shew forth all long-suffering in him, as a pattern to them who should hereafter believe.

For who of mercy need despair,
Since he has mercy found? (HART.)

I have drawn this sketch, to shake the credit of the old definition of the unpardonable sin, that the most desperate wickedness, after light received, did not shut up Manasseh in hopeless despair. His heavenly Father saw him in his sin, and brought him into affliction, that he might reveal himself to him as the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin.

But let us attempt a true definition of the horrible transgression that shall not be forgiven unto men, — the direct presumptuous blasphemy against the Holy Ghost. And first, let me observe, that the visible display of the Divine Majesty and power of the Holy Spirit, has seldom been made to the sons of men; and when it has appeared, it seemed principally to bear witness to the truth of the gospel, or for some such wonderful purpose; so that when he comes to give visible demonstration to the word of his grace, it is then only possible for daring sinners to commit this horrible wickedness. Our Lord himself first called the unpardonable sin "the blasphemy against the Holy Ghost;" which, I think, shewed it to be a malicious and wilful confronting the visible display of his divine power in testifying of Christ and the truth of the gospel. As these wonderful demonstrations have not been always necessary, and have long ceased, it appears, that the possibility to commit this sin has ceased also: and if so, there must be a material difference between the crime of those who opposed the gospel at first, and of those that resist it now; for the Holy Spirit is not now known to the unregenerate, in any certain way whatever, confining himself to the invisible operations of his grace

in the hearts of his people, and works unseen: "Whom the world cannot receive, for it seeth him not, neither knoweth him." I conceive, therefore, that it is called the blasphemy against the Holy Ghost, because, when he pleases to bear testimony to the word of his grace in the mission of his servants, by infallible signs and wonders, the desperate presuming wretch comes forward to overthrow his testimony, knowing at the same time that it is the finger of God. Such was the conduct of the chief priests and Pharisees, many of whom knew who the Saviour was, and said within themselves, "This is the Heir, come let us kill him."

This sin, though it be but one piece of iniquity, is, nevertheless, a compound transgression; therefore, it must have essential parts; one of which being wanting, it ceases to be the sin in question. First, It must be against the Holy Ghost; directly against his divine power and Godhead manifested. Secondly, The party must be convinced. This must be the case; for there were many who saw his wonders, yet were perfectly blind as to this matter, and knew not what they did. Thirdly, Profound malice against the truth of God in his dispensations of mercy; and, fourthly, Deliberate opposition and blasphemy openly avowed; for a corrupt heart might on a sudden precipitate itself into such opposition, and bethink itself, and do so no more. In these four things consist this awful sin; and if one of these essential parts be wanting, it ceases to be unpardonable.

I come now to consider the nature of this sin as described in the Epistle to the Hebrews, and to shew that it exactly agrees with what has been already laid down, though it has dejected many poor backsliders at first sight, and almost drove them to despair.

I must first observe, that our Lord describes a man committing this sin against the Holy Spirit in his visible glory and power upon others; but the apostle describes a man committing it against the visible demonstrations of the Spirit upon himself, doing despite to the Spirit; so that if all things are considered, it will appear that the apostle describes a more dreadful degree of this awful transgression. His description is in brief, A public professor turning public apostate, adversary, and blasphemer. Perhaps a short paraphrase on the passage referred to, may not be improper: "For it is impossible for those who were once enlightened," &c. Here is a professor endowed with the miraculous gifts of the Holy Spirit, enlightened in the doctrinal mysteries of salvation, having tasted of the heavenly gift, made partaker of the Holy Ghost, working miracles in the name of Jesus, tasting the good word of God, being a preacher of it, or having the gift of prophecy, as Balaam and others had. "And of the powers of the world to come;" not a foretaste of Heaven in the enjoyment of God; but the gospel

dispensation is intended, and was so called *, and anticipated by the Jews, to whom he was now writing.

This is the apostle's description of the character, and his attainments; which, when attentively considered by the children of God, there will appear nothing alarming to their evidences for Heaven: but, to touch the other side of the exposition, and shew what he did not possess, may be a relief to some tender consciences. His being "once enlightened," does not imply he had any faith to apprehend Christ as the precious remedy of a lost sinner; neither does it imply conviction of the evil of sin. There is more in one of those holy groans mentioned in the 8th chapter of the Romans, than all the endowments here mentioned. His "tasting the good word of God," was not the word ingrafted, received with meekness and fear; nor tasting that the Lord is gracious; nor desiring the sincere milk of the word, that he might grow thereby: but having the word put into his mouth as Balaam, or Caiaphas, who, "being high priest that year, prophesied that Jesus should die for that nation." His being made partaker of the Holy Ghost, was not the indwelling of the Spirit, but a participation of his gifts; made partaker by the extraordinary pouring out of the Spirit upon the first professors, whether they were really converted, or not. It was not the Holy Ghost sent into his heart, crying, Abba, Father; it was not the Spirit of prayer and supplication; but, like Saul among the prophets, or Nicholas among the deacons, who afterwards became an abandoned Antinomian†; perhaps he might have the gift of tongues, or of prophecy, or of healing diseases, or even raising the dead, or casting out devils. It is worthy of remark, that in all this description of endowments, there is none of the usual descriptions of an interest in Christ; nothing about faith, and hope, and love, or inward experience, or humility.

But let us briefly notice the public apostacy of this false professor. Perhaps living to see the time when these extraordinary gifts were no longer necessary in the church (especially where he was placed) and finding them withdrawn from himself, and thus all his self-importance degraded, he might be much disappointed and disgusted; and having no grace in his heart to love religion for its soul-satisfying consolations, give up all profession at once: not stealing away, but publicly avowing his renunciation of the gospel. Then commencing a public adversary and blasphemer, vilifying those very influences he was formerly possessed of; "doing despight to the Spirit;" counting the doctrine of the atonement, "the blood of the covenant, an unholy thing," a mere imposition upon the world; "trampling under foot the Son of God," declaring him to be an impostor; "crucifying him afresh," for the apostle was writing

* Heb. ii. 5. Mat. xii. 32. † Rev. ii. 6.

to the Hebrews; and such an apostate would not turn to the Pagans, but to the old unbelieving, hardened Jews; therefore, it is said, Crucifying him afresh; not actually, but "to himself," by entering into the malice and enmity of those that did actually crucify the blessed Jesus: and all this wilfully, after the knowledge of the truth, and having been partaker of the Holy Ghost in his divine Majesty and power; and herein is the sin unpardonable, in endeavouring to overthrow the gospel, notwithstanding the infallible and visible demonstrations of the Holy Ghost.

In noticing the awful consequences that follow, we may observe, that the testimony of the Spirit cannot be frustrated, when he shews himself in working wonders to testify of Christ; though he may blaspheme for a time, it must be very short, for the vengeance of God shall speedily overtake him: "He is nigh unto cursing," and a certain fearful looking-for of judgment and fiery indignation: that the visible curse of God upon him shall bear witness to the gospel he meant to overthrow; "for he that shall blaspheme against the Holy Ghost, is in (immediate) danger of eternal damnation:" he shall be arraigned, cast and condemned in this world, as well as in that which is to come.

I will now close the essay, with the following short notes:—

1. That the Holy Spirit is truly and properly God, or the sin against him could not surely be unpardonable.

2. That the Holy Spirit requires peculiar reverence, being styled emphatically, *holy*, because of the sacred purity of his divine attributes.

Lastly, Let the wicked and unregenerate beware how they trifle with Christ and his salvation; for though every sin of yours be pardonable, yet there is one question more, Whether the Lord will give you repentance and faith? without which, every sin will sink you lower than the grave: therefore be admonished, remember and fear to transgress; and pray unto the Lord, that your heart may be renewed, that it may be capable of receiving the Holy Spirit as the comforter of your souls.

Crutched Friars. D. K.

THE MODERATOR;

OR, DR. OWEN'S JUDGMENT CONCERNING THE USE OF A MORAL LAW AS THE RULE OF A HOLY LIFE.

It is well known by the religious world, that there have been many angry disputes, even between good men, respecting the proper use of the moral law. I have often thought that these might have been moderated by the exercise of good judgment and good temper; qualities not always predominant in theolo-

gical debates. The writer of this was happy to find his own ideas on the subject coincident with those of a great master in our Israel, the learned and holy Dr. Owen, whose sentiments on this head are expressed by him in his admirable Discourse concerning the Holy Spirit; in that part of it which treats on The Nature of Sanctification and Gospel Holiness, page 444 of the folio edition. Your candid insertion of the paragraph, will oblige one of your constant readers, and I hope edify many others.

"Christ is the rule and measure of holiness unto us: the instrument in working it in us, is his word and doctrine, which he taught the church, as the great Prophet of it. The law was given by Moses, but grace and truth came by Jesus Christ. The inbred dictates of it; the light, and law of nature in their greatest purity, are not the rule or measure of this holiness; much less are these rules and maxims which men deduce, partly right and partly wrong, from them of any such use, nor is the written law itself so. It is the rule of original holiness, but not the adequate rule of that holiness, whereunto we are restored by Christ: neither are both these in conjunction the dictates of nature and the law written, the instrument of working holiness in us; but it is the doctrine of the gospel which is the adequate rule and immediate instrument of it. My meaning is, that the word, the gospel, the doctrine of Christ, in the preceptive part of it, is so the rule of all our obedience and holiness, as that all which it requireth belongeth hereunto, and nothing else but what it requireth doth so; and the formal reason of our holiness consists in conformity thereunto, under this consideration, that it is the word and doctrine of Christ. Nothing belongeth to holiness materially but what the gospel requireth; and nothing is so in us formally but what we do, because the gospel requireth it; and it is the instrument of it, because God maketh use of it alone, as an external means for the communicating of it unto us, or the ingenerating of it in us. Principles of natural light, with the guidances of an awakened conscience, do direct unto and exact the performance of many material duties of obedience. The written law requireth of us all duties of original obedience; and God doth use these things variously, for the preparing of our souls unto a right receiving of the gospel: but there are some graces, some duties, belonging unto evangelical holiness, which the law knows nothing of: such are the mortification of sin, godly sorrow, daily cleansing of our hearts and minds, not to mention the more sublime and spiritual acts of communication with God by Christ, with all that faith and love which is required in us towards him; for although these things may be contained in the law radically, as it requires universal obedience unto God, yet they are not so formally; and it is not used as the means to beget faith and holiness in us. This is the effect of the

gospel only;" "this is the power of God unto salvation." And all that is required of us in the way of external obedience, is but that our conversation be such as becometh the gospel."

PACIFICUS.

FRENCH INVASION, AND CAPTURE OF THE DUFF.

Dear Sir, *To the Editor.*

THERE were two particular incidents that occurred, previous to our late capture by the Buonaparte, which have often struck me, upon reflection, as deserving some application to our present situation, in reference to the threatened invasion of the French; the flattering assurance some of us entertained of preservation from such a calamitous event, and the manner in which that confidence was permitted to betray us. If the consideration of our being a body of professing Christians, embarked in one of the best of causes, and employed on the best of errands, was calculated to inspire something like a confidence of safety; the reflection that our cargo consisted of nothing but benefactions of Christian friends for the service of Christ, and that we were sent out with thousands of supplications and good wishes, in his name, was confessedly adapted to cherish and confirm it. So much indeed did we appear to be the family and charge of the Most High, secluded from the world, and happy in spiritual exercises, that could our brethren at home have occasionally overlooked us in our frequent devotions, they might have envied our state, and pronounced us, without any hesitation, as secure from Gallic marauders as the divine promise and protection could make us. We were, however, invaded, notwithstanding all; and the afflictive event evinced how fallacious and ill-founded was our reasoning, though conducted upon the principles quite common with Christians in the face of our present danger; or how erroneous was our judgment concerning the divine purpose and will, which we generally conceive must be favourable to our expectations and wishes, when supported with the plea of being his servants, and sanctioned with the appearance of zeal for his glory. Tho', however, our property and floating habitation became subject to French plunder, our persons, by a kind Providence, suffered no material injury; and our lives, by the same indulgent goodness, shared the promise to Ebed-melech; they were "given us for a prey." Nor should it escape our observation, that this favour was obtained by a very reluctant compliance with the same terms of safety which were proposed to Jerusalem by God himself, when besieged by the Chaldean army *; for had we done otherwise,

* Jer. xxxviii. 2.

we were afterwards told by our captors, it was their determination to send us to the bottom. So far the divine purpose and our main requests harmonized: and should the same enemy ever be suffered to invade our dwellings, a judgment we so justly dread and earnestly deprecate, whatever means of defence and repulsion we may be called to adopt, we may reasonably hope, that those who are frequently committing the keeping of their lives to God in well doing, as unto a faithful Creator, may prove the same kindness from him.

It was quite natural to suppose, that we should take every strange sail we saw for an enemy; and as it was impossible for us to determine their force, that we should also be subject to fear and suspicion on every such occasion. This was pretty generally the case, I believe, without a single exception. Superadded to this, some of us never failed to employ all our interest at the throne of grace privately, as frequently as such an incident occurred; but the last, if my recollection be correct, that came in my sight, about a fortnight before our capture, gave us the greatest alarm; this, a little way a-head, we descried in company with another smaller vessel, which we took for a prize. At break of day our course was immediately altered, to get the advantage of the wind; and a meeting of prayer announced, to call in the divine interposition for our safety: and we had soon the satisfaction of observing, that she rather lost than gained on us; and by two o'clock, were able to perceive she had changed her course; when she soon gradually disappeared, and sunk in the distant horizon.

The state of our mind was, however, very different from this when the Buonaparte made her appearance: for the supposition that we were far beyond the limits of an enemy's range, and in the neighbourhood of a friendly power, rendered us nowise affected with the apprehension of danger. Hence the usual expedient of supplication to our God was not so much as thought of; and such was the power of persuasion, or infatuation, that although she was in sight all the day, we seemed to possess the same firm assurance of security as if she had sailed from the same port as ourselves. Thus, confident presumption was suffered to supplant those salutary fears which had hither made us pray, as tho' we should not be permitted to offer those intercessions which the previous determination of the Divine Will would not allow him to hear and answer; for had the Lord designed our preservation, he would probably have suggested the thought of seeking him, or left us to those impressions of danger which would have led to such a measure. It deserves, however, to be remarked, that we were safest when our fears were most awake, and in the greatest jeopardy when they were least troublesome:—and if the measure of our present safety, with regard to a French invasion, may be determined by some such rule, let us calculate accordingly so far and so

long as the conviction of danger is lively, and stimulates to prayer. I should imagine we may reasonably hope the Lord means to protect us, or at least will spare our lives, and restore our comforts, tho' we were to suffer materially from an enraged enemy *. Such a spirit is prevailing, and will prevail amongst us; but if we add thereto self-examination, and are anxiously careful to put away every thing likely to offend our God, and to cleave in affection and love to him, the sincerity of our dependence on him will be less questionable.

I subjoin these particulars, because I know what it is to undergo the sad process of a French invasion; and have found that a supposed confidence in God in the season of apparent security, may not produce all the effects expected, in the hour of difficulty and distress. It is indeed arguing according to the promise, when we try to persuade ourselves that, "As our day is, so shall our strength be:" but unless we take into the account an habitual concern to please him and to walk with him, such a persuasion will prove presumptuous, rather than the fruit of a lively active faith, and will leave us in want of the consolation and support we expected. The solemn charge of Christ to his disciples is, in a high degree, seasonable and pertinent. May the Lord enable us to keep it in our minds, and exemplify it in our walk! "Watch ye, therefore, and pray always, that you may be accounted worthy to escape all these things, and to stand before the Son of man." I remain yours, &c.

Knaresborough. H.

* Isaiah iii. 10.

RECENT CONVERSATION IN A STAGE-COACH.

A. Is it your opinion, Sir, that all men will be damned who do not believe the Bible?

B. That all will be damned who hear and yet do not believe the Bible, I have no doubt, because the Bible expressly asserts it: and I believe the Bible to be a revelation from the God of Heaven.

A. Do you believe Mahometans and Heathens will be damned?

B. The Bible asserts, that there is no other name given under Heaven among men, by which we can be saved, than Jesus. These once had the knowledge of God, as we are informed *,

* Rom. i. 28.

but they did not like to retain it, and corrupted it; for which reason, God gave them up to a reprobate mind; and they increased in wickedness. But depend on it, Sir, the punishment of Heathens in eternity, will be little in comparison of yours and mine, if we perish. Hell shall be more tolerable for Tyre and Sidon, than for the inhabitants of Capernaum (said Jesus the Judge of all) who had seen his miracles and heard his instructions, yet believed not his divinity and mission.

A. If you had lived in Turkey, would not you have believed Mahomet?

B. Very probably I should; but I adore the sovereign goodness of God for appointing my lot in this land.

A. I think there is just as good evidence for the mission of Mahomet as for Christ's!

B. Did you ever read his Alcoran?

A. No.

B. Read it then: this is all you have to do to be fully satisfied, that the whole is a base human fabrication. It contains internal evidence of its falsehood,

A. Do you believe the doctrine of election, Sir?

B. I do.

A. Why?

B. Because I find it in the Bible.

A. Do you approve of it?

B. Not to approve what infinite Wisdom has thought fit to do, would be palpable pride and presumption in a mortal worm like me. I dare not bring the mighty God to the bar of my little mind.

A. Then, Sir, a man may continue in all wickedness, fold his arms and say, 'If I am elected, I shall be saved; if not, I shall be damned!'

B. If you, Sir, adopt this plan, and continue in it, it will indeed prove you never were chosen of God; but the experiment is dangerous in the extreme: and your having done so, will never satisfy your mind in Hell: you will then see that God was righteous, and you were wicked. You had better take alarm now, and obey God's command to believe in his Son; and you shall not perish, but have eternal life. Be assured, God shall vindicate his conduct towards men before an assembled universe; and every wicked mouth shall be stopped by the force of evidence.

A. But many of the teachers of religion are as bad as other people!

B. You are called, Sir, to found your faith, not on the testimony of man, but on the word of the living God,—which you have in English.

HEMAN.

HINTS

RELATIVE TO THE SALARIES OF GOSPEL MINISTERS.

To suppose that the excellent papers which have formerly appeared in this work, on the subject of Ministers' Salaries, have had no good effect, would be extremely uncharitable; but, that they have had *all* the effect which was desired, we can by no means imagine, especially as we have since received several sensible letters on the same subject, recommending the further consideration of it, and suggesting various hints, whereby the more comfortable support of ministers and their families may be promoted. To have inserted all these papers at length, would perhaps have given offence to some readers, and have occupied too great a part of the work; but a brief representation of the methods which have occurred to our worthy friends, for the relief of the poor servants of our Saviour, can never hurt the feelings of a benevolent man, but rather excite a tender sympathy, and a genuine resolution to lend a helping hand to this good work.

It will be most cheerfully admitted by all who love our Lord Jesus Christ, that his faithful ministers ought to be *comfortably supported*; nor will any but an iron-hearted wretch, unworthy of the name of a Christian, plead for the propriety of keeping them poor and miserable, that they may preach the better.

It will also be readily allowed, that their salaries are not, in general, sufficient for their comfortable and creditable support; nor by any means increased of late years in proportion to the increased expences of maintaining a family.

It is also undeniable, that many congregations are able, with ease to themselves, to raise much larger salaries for their ministers than they have yet done; that they are chargeable with shameful meanness, criminal supineness, yea, idolatrous covetousness, in refusing to part with a *due proportion* of their substance for the support of the gospel, and the maintenance of their pastors.

But, lest this should wound the minds of poor but generous believers, it must be candidly acknowledged, that many small societies, composed of labouring people, have to the utmost of their power, yea, and beyond their power, exerted themselves in behalf of their teachers; and that if further help be wanted, it must be derived from a foreign source.

These things being premised, we may proceed to state a few hints, suggested by our correspondents, which we sincerely hope, may, in the kind providence of the Lord, contribute to the comfort of ministers, and the furtherance of the gospel.

A Correspondent, who styles himself *Memento*, proposes, that a society should be formed in London, entitled, "The Evan-

gelical Ministers' Fund or Friend;" and wishes that the following, or similar rules, may become its basis:—

1. That every minister shall deposit a certain sum, for which he shall receive an annuity for life.

2. That every congregation depositing a certain sum, shall receive an annuity for the life of their minister, or for a given number of years; say, twenty or thirty.

3. That under the direction of such a society, a number of ministers be requested to visit all the congregations which may be willing to receive them; preaching sermons, making collections, and obtaining subscriptions for the aid of the fund.

4. That after the first and second resolutions have had their full effect, the overplus, raised by collections, subscriptions, &c. be applied for the relief of indigent ministers.

5. That every minister applying for relief, give a full account of his religious sentiments, his income, his family, &c. accompanied by a testimonial from two neighbouring ministers.

Two other correspondents suggest, that a very acceptable service would be rendered to poor ministers, if their people would raise a sum to place their children apprentices, &c.

"It is well known," says one of them, "That the expences of a child increase with his years; the salary which is sufficient to provide for a child of two years old, is inadequate to his support at ten or twelve. When the family is increased, the parent can scarcely procure food and raiment, much less put him to business. The question is often put, What do you intend to do with your son, or daughter? It is high time to put him or her to some trade. The good man knows this well enough; but he has no counter of his own, behind which he may place his son. He reads on the cover of the Magazine, "Wanted an Apprentice;" but, alas! he reads also, "A premium will be expected." The master wants both an apprentice and a premium; the child wants a place, — but where is the premium?

Now, how easy would it be for most congregations to raise a sufficient sum by subscriptions of guineas, half guineas, or less; and thus ease an aching heart, lessen the family expence, and put a boy in the way of obtaining support for life! Or, if a society like that just mentioned were formed, how laudable an object would it be, to employ a few pounds for this purpose!

AMICUS AND W. P.

STEPHANUS, referring to former papers on this topic, conceives, that the writers, though professing the best intentions, have mistaken the subject, especially as it relates to poor congregations, who, with all their exertions, cannot raise a salary of more than 50 or 60*l.* a year; and whose ministers, he observes, would be in a worse condition than they are, were it not for *The Independent Fund Board*, of which he speaks very honourably. He makes the following proposal:—

"Let rich, numerous, benevolent congregations, who can

advance with ease and cheerfulness for their minister, from one to three hundred pounds annually, raise as many shillings extra for poor ministers. Such congregations could with less difficulty produce 20, 30, or 40*l.* than some poor small congregations as many shillings. Thus the strong would help to bear the burden of the weak, and primitive Christianity would be revived."

"Let respectable individuals in large towns and rich societies, occasionally visit the leading people of the poorer neighbouring congregations. On such excursions (which would be conducive to their health) let them make friendly inquiries into the state of the churches:—How does religion prosper among you? Does the church increase? Is your minister comfortably provided for? What salary do you raise him? How much do you, or Mr.——, subscribe?—In many cases, nothing more than a friendly hint is needful to excite greater liberality."

J. R. intreats the affectionate regard of good people to the case of aged and infirm ministers. "Soldiers and sailors, he says, who have exposed their lives for the good of their country, are provided for in old age; but who cares for poor old worn-out ministers, who have devoted all their days to the cause of God, and have perhaps destroyed their constitutions by incessant labour!"

He recommends a small annual contribution for this purpose; and thinks that, if one general effort were made, especially by richer ministers, among their opulent congregations, a fund might be raised for this benevolent purpose.

These hints are respectfully submitted to the generous people of God, in town and country: it will afford unspeakable satisfaction to the conductors of this work, if they should produce any advantage to the ministers of Christ, who labour among the poor; if they should stimulate the exertions of the Deacons, and other leading members of religious societies; and above all, if they should conduce to the formation of any Benevolent Institution, upon a large scale and liberal plan, for the effectual assistance of Evangelical Ministers and their families.

QUERY.

Sir, *To the Editor.*

An Infidel has repeatedly challenged me to reconcile the two accounts of St. Matthew and St. Luke, relative to our Saviour's pedigree. I hope some of your learned Correspondents will throw such light on the subject as to silence Infidelity, which, I am afraid, is making rapid strides in this part of the country; and it will be esteemed a peculiar favour by

Darkhouse. yours, in the best bonds,

J. M. J.

Obituary.

MR. CHARLES IVITT.

On Friday, Aug. 25, 1803, died at the house of Messrs. ————, Cornhill, London, Mr. C. Ivitt, aged twenty-seven, a young man of engaging manners and of exemplary piety: — a short account of whom may not be unacceptable.

He was the son of W. Ivitt, a respectable farmer of Lolworth, in the county of Cambridge, who carefully educated him in the principles of the Church of England. In the early part of his life, being of a lively disposition, he was hurried into the commission of sin, which was often the cause of grief to his parents; who have been heard to say, — That of all their family, they were the most concerned for their son Charles, lest his conduct should bring their grey hairs with sorrow to the grave: — but God's ways are not as our ways, — neither are his thoughts as our thoughts. At a proper age he was bound apprentice to a draper, at St. Neot's. The writer of this Memoir knows but little of his conduct during the time he lived there; but he was removed from thence to Huntingdon, where he gave a loose to all his passions, and drank in sin greedily. After a time, he engaged as an assistant with Mr. J. Ashton, of St. Ives; and was there a considerable time before he attended the preaching of the gospel. If swearing, if obscenity, if Sabbath-breaking, constitute an irreligious character, then he was one; but still he was what the world calls *an amiable Young Man*. A genteel address, a taste for music, sprightly sallies of wit, and a lively imagination, have often introduced him into company of the most baneful tendency. He was in this part of his life *an Enemy to God and Godliness*: but the Lord, whose ways are impenetrable to man, caused one of his favourite amusements to become the means of bringing him under the preaching of the word. Curiosity to hear the singing at the different places of worship, induced him occasionally to attend at the Baptist meeting-house, where the Rev. G. Birly is pastor. Some of the friends there seeing him, and knowing that he had a taste for singing, invited him to assist them. He accepted the invitation, and thereby became a more stated hearer. The word of salvation was blessed to his soul; he became a new creature; and, through the divine influence of the Holy Spirit, was brought to rejoice in God his Saviour. Those lively talents, which before were devoted to the service of sin and Satan, now received a new bias; and he proclaimed to all around him, that it was the Lord's own work. When the sacred impression was made upon his heart, he did not hide his talents under a bushel. No; his love to Christ was ardent, and he felt himself constrained to declare the great love of God to all his dear connections.

While he remained at St. Ives he continued a lively, active, and diligent Christian; and his path was like that of the just, which shineth more and more unto the perfect day. About June 1799, he removed to Nottingham; and entered into the service of Mr. B. His conduct, while here, was truly exemplary and consistent with his profession. The time he could spare from close attention to business, was employed in the best things. — To a friend, he writes, "I should have answered your letter sooner; but my close confinement has prevented me. I seldom have done business till ten at night; and on the Sabbath, a considerable part of my time is devoted to a Sunday-school; in which many serious and good men are engaged.

My dear friend, let us continually keep looking forward, thro' those means, to the Great Author, for the blessings that he has promised in the use of them. I do not forget

to be importunate for you at the throne of grace; and I have confidence that you do not forget me."

Agreeably to an invitation, he returned again to St. Ives, where he remained two years. He was affectionately received by his *old friends*, as he termed them. In his steady and punctual attendance to business; in his constancy in filling up his place in the house of God; in his zeal, in his prayers, and in his whole life, — he was an epistle of Christ, known and read of all men. It was observed by all who knew him, that his health was not so good as when he left St. Ives; there was an observable difference; an inroad seemed to be made in his constitution: but if his outward man decayed, his inward man grew strong. Often, on Sabbath-days, has he left St. Ives and repaired to Lolworth, where his parents lived, to countenance with his presence, and to assist in the devotion of the day those pious good men, Mr. D— and Mr. —, occasional curates of the parish, when they have dispensed the glad tidings of salvation in the village-church. His near connections were in this place; and his fervent supplications were, — that the ministrations of those men might be blessed to their souls.

About the autumn of 1802 he left St. Ives and repaired to London, to the great sorrow of all his country friends. The situation he procured was of the most flattering kind; yet his friends had forebodings that London would not suit his health. Indeed, he was soon attacked with an illness, which, however, did not continue long: and after this his health seemed to be firmly established. — In the spring of this year he undertook a journey into some of the western counties, as a traveller for the house; hoping that it would have a tendency to confirm his health. How this journey agreed with him, may be seen by a letter, dated June 30th: — "I arrived in Cornhill on Saturday evening, after a very pleasant journey, in safety and health, through the mercy of God. In travelling, there is much both of the agreeable and disagreeable: upon the whole, I like it very well. I find much difficulty to maintain the character of a Christian, being often subject to the company of profane and impious men; and in such society much fortitude and caution is necessary, lest I should act unbecoming my profession, or expose it to their ridicule and contempt. But I know in whom my strength lies; and he has said, "I will never leave nor forsake thee; but as thy day is, so shall thy strength be." In all places, at home and abroad, and at all times and seasons, I find religion is my best, my choicest comfort.

With such sentiments as these lived this valuable young man; and with such a constant dependence upon God was he continually actuated: but we must come to the painful, though pleasing, task of relating his experience under his last short but severe affliction. He began to feel himself in a weak and declining state of health the beginning of July; but with the advice of a professional man, he began to prepare for another journey; but his God had marked the bounds of his habitation; and had determined that he should experience richer pleasures.

"On Wednesday, Aug. 24," says a friend, "having heard that he was ill, I visited him; and found him very weak and in much pain. I asked him, How he felt in his mind? He said, "Quite easy and composed." I then observed, that he had not a God to seek in this time of affliction and pain. Looking me full in the face, with a smile, he said, "O no, no!" At this time his hearing was a good deal affected; and finding him not much inclined to converse, I took my leave.

"The next day I called again; and found him weaker; but his hearing was much better; his state of mind quite composed. I asked him, If he could employ his thoughts about the best things? He said, "Not much;" for he was seldom without two or three people in the room. But when he thought no one saw him, I frequently ob-

served him lifting up his heart to God in short ejaculations. A pious friend in the family, who knew his critical situation, endeavoured, in the most tender and affectionate manner, to acquaint him with it; and added, "Perhaps we may not have him with us long." He said, He knew he was very ill, and was not very anxious about life; but "the will of the Lord be done." A friend then spent a few minutes in prayer; in which he seemed fervently to join. He said but little during the night; but was very restless. Between three and four o'clock in the morning he fell asleep, and dozed above an hour. He then said, he was better; and thought the doctors had found something to reach his complaint: he felt no pain, but was very thirsty. I desired him to try to sleep again. He said, he would; and soon after, in a low tone of voice, to himself he said, "Perhaps I shall soon sleep for ever." Till now, he had not given any intimation of his departure. Soon after, he was informed his brother from the country was come; but discovered no particular emotions, except when he observed that his brother wept, he said, "Don't make yourself unhappy." After this, he dozed a little more. When he awoke, about half past six, I had hold of his hand: he looked at me with a smile, and said, "I am going." — 'Yes; you will soon be at home.' He answered, "I shall." Soon after, he caught hold of my hand, and with his other, pressing it, said, in an elevated tone of voice, "I am going to Heaven! I am going to Heaven! and you, my dear brother, will come to me, and we shall talk and sing of the great love of God for ever and ever!" To the female servant standing near him, he said, "O Kitty, I am going to Heaven!" repeatedly clapping his hands for joy. To another servant he said, "John, I am going to Heaven!" Not seeing his brothers in the room, he said, "Where is William and Robert? Tell them to come; they must be here in a few minutes." — In this strain he continued about a quarter of an hour, when his speech began to faulter, and he laid his hands across his breast, and, at half past seven o'clock, gently breathed out his soul into the hands of his Redeemer. So easy a dismission was it, we could scarcely tell when he was gone."

MRS. MARY CREED,

OF MILE END.

Mrs. Creed had the privilege of being descended from ancestors who, for the sake of the gospel, left their property, their houses, and their country, to take refuge in this kingdom, from the persecution which followed the revocation of the Edict of Nantz. Her great grandfather was a Protestant minister in France, where he was some time concealed by his friends; but being discovered, he was dragged from his refuge, and fell a sacrifice to their barbarity, — sealing the truth with his blood, at the age of fourscore. Mrs. Creed lost her father very early in life; but had the happiness to be brought up by a pious mother. She was naturally disposed to retirement; in which it appears she spent much of her time, having no business, nor family to demand it. She had a strong desire to commune with the church, and the people of God; but her natural timidity prevented her presenting herself for church-fellowship; and it was some concern in her illness, that she had not sat down at the Lord's Table: and in answer to what was said, by way of consolation on that subject, she replied, She knew it was not a saving ordinance; but it was the duty of the Christian, because it was the command of his Lord. For some considerable time after the commencement of her illness, her life was not thought to be in danger by the faculty; and, as she expressed herself, at first she thought this sickness was not unto death; and when she knew it was, the sting was taken away; and she thanked the Lord that the enemy of souls had no power over her. That persons on the borders of the grave, as she was,

were frequently distressed with doubts and fears; — she blessed the Lord that was not her case. She had been a little troubled by a dream; but these words of Dr. Watts,

" A feeble saint shall win the day,
" Tho' Death and Hell obstruct the way,"

were very encouraging to her. — Speaking of her indisposition, she said, in the first decline of her health, she was anxious for life; but was now quite resigned to the Lord's will for life or death; and that her poor petitions had been answered. On its being observed, " When the enemy cometh in as a flood, it was promised that the Spirit of the Lord should lift up a standard against him," — she was enabled to apply it as a precious promise to herself. She conversed much on the great atonement for sin; and begged the Lord would enable her, more and more, to lay the hand of faith upon the head of that great sacrifice; and she spoke of the sufferings which our Lord endured, to accomplish this great salvation for all those who believe in him.

These words, " Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, — he remembereth we are dust,"—afforded her much consolation. She exclaimed, " How kind and good the Lord is to me! but I do not love him as I ought, or wish." On its being related that Dr. Watts, in his dying hours, being reminded of his great usefulness in the church of Christ, replied, He had no more to trust to, or depend upon, than the weakest believer, — she said, " What a mercy it is that the weakest, such as I am, has the same foundation as the strongest; the blood of Christ, which cleanseth from all sin." She found great pleasure and consolation in conversing on divine subjects; and from the prayers of her friends, whom she desired, as she drew near her end, to pray that she might have an easy dismission from the world. She was very thankful for that good hope she possessed, knowing in whom she had believed,—so that death itself appeared without terrors. She remarked of the happiness of being prepared to meet death before it began to make its visible approach; and how unable and unfit, in the time of pain and sickness, we are to begin so important a business; adding, " What should I now do had I got my religion to seek?"

On being told of the illness of a friend, too much inclined to the scheme of infidelity, she replied, " Don't mention it to me, — I cannot bear to hear of his awful situation; it troubles me much." — Being affected on this occasion, on recovering, she said, " In that better world, sorrow and sighing shall for ever flee away." To those around her, she said, " This is a world of sorrow; but I hope we shall meet in Heaven, where there will be neither pain nor parting." She was favoured with an habitual frame of thankfulness; and, but a few hours before her departure, being raised up in the bed, she said, " See how good the Lord is to me! I don't know when I have been raised with so much ease." She desired that sweet hymn (which comforted her mother in her last moments) might be read to her, " O, for an overcoming faith to cheer my dying hours;" she added, " The frightful powers of the monster Death are all gone!"

At a time when she was supposed to be in a kind of slumber (for she had not had any sleep for a great length of time) she said, " I am not sleeping, as you thought; but imagined I heard a voice whisper a sweet invitation to me. I wish to depart and be with Christ, which is far better: we now see through a glass darkly; but then face to face." At this period, her dissolution was evidently drawing near; and on being asked, If she was happy? — she replied, " Happy as a mortal can be, till rid of the body." The approach of death began to be rapid, and her speech became scarce intelligible; but by her lips it appeared she was

engaged in prayer. In her departing moments, in broken accents could be distinguished,

"Jesus can make a dying bed
"Feel soft as downy pillows are;"

which were the last words she was heard to articulate: — so calm and serene were her dying moments, that the grim monster seemed disarmed of his terrors; and the scene naturally excited a desire from those who witnessed her happy state of mind, that they might die the death of the righteous; and that their latter end might be like hers. — Mrs. Creed departed this life on the 23d of Dec. 1803, aged forty-six years; and on New Year's Day, the Rev. Mr. Ford, of Stepney, improved her death, from Ps. xxiii. 4. The hymns which, with great composure, she had selected herself for the occasion, were the 66th, 31st, and 3d of Dr. Watts's second book. G. C.

DEATHS.

Oct. 29. The Rev. Dr. Bayley, of Manchester, was deprived by death of his only son, at the age of ten years. This young gentleman was endowed with extraordinary capacities; and had attained a considerable acquaintance with Latin, Greek, and Hebrew: he also discovered satisfactory marks of genuine piety.

Nov. 3d, died Mr. Augustus Katenbeck, whose father was a respectable Lutheran Clergyman, of Gulau, in Germany. He was called early in life under the late Rev. Mr. Lampert, of the Savoy Chapel, London; and after a consistent and honourable profession, died very happy at Edmonton, on the above mentioned day, after suffering, with much Christian patience, the progress of a painful disorder. His funeral-sermon was preached by Mr. Fowler, from Phil. i. 23.

On Friday, Nov. 9, died Mr. John Tranter, of ———, near Madely, Shropshire, a man well known and highly esteemed in that neighbourhood, by religious persons of every denomination. Those who differed from him in some sentiments, loved him as a steady and sincere follower of Christ. He was an occasional preacher; and his artless simple exhortations were accompanied with such an energy and pathos, as rendered them remarkably impressive. He possessed, in a good degree, the wisdom of the serpent; but, in a much greater, the harmlessness of the dove. The exemplary life of this good man was closed by a death peculiarly happy.

Mr. Richardson, of Lilly Hill, near Manchester, departed this life Dec. 4, 1803, in the sixty-second year of his age. The nature of his disease incapacitated him for conversation: it was judged to be an apoplectic affection, without producing the fit; which terminated his valuable life in a few days. He was esteemed an upright man, free from dissimulation, a worthy member, and an active Deacon of the Independent church in Stand Lane-Field, near Manchester: his attendance on public worship was regular and serious; at private and church-meetings he was remarkable for his fervent prayers; and had a tender concern that himself and others might be a growing credit to the glorious gospel of the Son of God. He appeared always alive to the best interests of his surviving relatives. Frequently has the writer witnessed the venerable saint dissolved in tears, while mentioning circumstances which appeared hopeful in the moral and religious state of his children. — His death was improved in a discourse preached on the occasion, by the minister of the place, to a numerous and attentive audience, from Job xiv. 10. W. C.

On Thursday morning (Jan. 12) died, after a short illness, Mrs. Littleworth, of the Abbey-House Ladies' Boarding-School, Reading. This excellent woman devoted a long life to the service of the rising generation: her affectionate tender care and anxiety for their best interests, will long endear her memory. She lived greatly beloved, and died universally lamented.

Transactions of the Missionary Society, No. IX; *containing the Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots, &c. With a View of the Settlement at Zak River.* 64 *pages, 8vo, price* 1*s.*

THIS interesting Number is a continuation of the Society's Transactions, of which a complete volume was before published, and which contains much important matter relative to Missionary exertions; which has been in no other way laid before the public.

The Narrative of Mr. Kicherer's Mission is full of surprizing incidents. He appears to have been eminently qualified for his arduous work, to have been remarkably preserved in his dangerous journies, and to have been peculiarly successful in winning souls. The anecdotes interspersed, of individuals converted under his ministry, are very affecting. It is impossible to read the account of their love to Jesus, and to one another, without emotion; especially considering the abject, loathsome, detestable condition in which the gospel found them; but in them is the Scripture fulfilled: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

We apprehend that few publications have issued from the press, in modern days, which are so full of truly interesting matter, which cannot fail to gladden the hearts of all who love the Lord Jesus Christ in sincerity, to animate the prayers and quicken the exertions of the faithful, in the promotion of the Redeemer's kingdom.

The pamphlet concludes with a general account of other Missionary stations in the south of Africa, which afford abundant cause for thankfulness; and encourage the hope, that, if a sufficient number of Missionaries can be sent out, and supported in that country, a great part of it will be evangelized.

The Duty of seeking the Things which are Jesus Christ's: *a Sermon, preached before the Edinburgh Missionary Society, in Lady Glenorchy's Chapel, April,* 1803 *By the Rev.* David Black. 8*vo,* 1*s.*

IN this masterly discourse, the author explains the principles by which true Christians are led to seek the things of Christ in preference to their own; and recommends the cultivation and exercise of this divine temper, by suitable arguments. A Report is annexed, in which a particular account is given of the Mission of Messrs. Brunton and Paterson, to the countries bordering on the Caspian Sea. Notice is also taken of the unchristian and impolitic Act of Assembly in Jamaica, by which so many useful preachers of the gospel have been silenced. We join with the writer in the sincere hope, "That our gracious Sovereign will show his disapprobation of a measure so manifestly inconsistent with the spirit of the British constitution, the principles of toleration, and the dictates of sound policy, by treating it as he did a similar law, passed about ten years ago by the legislature of St. Vincent, to which his Majesty refused his sanction."

The Holy War, *made by King Shaddai upon Diabolus, for the regaining of the Metropolis of the World; or, the losing and retaking the Town of Mansoul. Written by* J. Bunyan, *Author of the Pilgrim's Progress, &c. A New Edition, now first divided into Chapters, with Explanatory and Practical Notes, by the Rev.* [illegible]

Burder, *ornamented with Seven elegant Engravings.* 12mo, 4s. *bound*; 8vo. *fine Paper*, 8s.

THIS is an edition of the Holy War far superior to any which has before appeared. The division of so long a narrative into chapters is of great use, as it relieves the attention of the reader at the proper stages; assists the memory, by marking its principal divisions; and allows opportunity for reflection.

Of the merit of the notes we are not allowed to speak, on account of the author's intimate connection with the Magazine. The public will judge for themselves. The cuts are designed with taste, and well engraved, particularly the heads of Immanuel and of Diabolus, which form a striking contrast. The 12mo edition is very neat; but the 8vo is elegant. Here plain John Bunyan appears in a courtly dress; but not beyond his merit as a writer, who, in the allegorical style, excels all his predecessors and imitators.

Bunyan's Pilgrim's Progress versified, *for the Entertainment and Instruction of Youth. By* George Burder. *Price* 1s. — *larger paper* 1s. 6*d.*

"THE Editor observes in his Preface to this little work, "That the Pilgrim is certainly not ill adapted to a poetic dress; and having judged that in this form it would be peculiarly acceptable to many persons, he made the attempt." Notes are subjoined, to explain the spiritual design; which is also uniformly regarded in the versification itself. Instead of giving an opinion of the merit of the verse, which, for the reason mentioned in the foregoing article, is inadmissible, we transcribe the following extracts: —

"Our Pilgrims now their grand design pursue,
And soon this famous town appear'd in view:
A town of ancient date, of wealth and fame;
And VANITY its just descriptive name.
A fair was kept for many ages here,
And kept on ev'ry day throughout the year:
All sorts of merchandize were bought and sold, —
Silver, and pearls, and precious stones, and gold;
Crowns, kingdoms, titles, places, churches, trades,
Husbands, and wives and children, whores and maids;
Bargains were made for health, and lives, and souls;
And here were jugglers, players, knaves, and fools;
Sins of all sorts and kinds abounded here,
And men that liv'd to cheat, and game, and swear.
Through this bad place the Pilgrim's journey lay,
And none could shun it by a diff'rent way.
Our Lord himself once passed through the fair;
But laid not out a single farthing there.

"Our Pilgrims enter'd then this wicked place,
And soon perceiv'd it destitute of grace.
With proud disdain the scornful townsmen gaz'd: —
Some at their homely garments seemed amaz'd;
Some at their dialect were more surpriz'd;
But most because these men their wares despis'd.
"What will ye buy?" some taunting wretches cry'd.
'We buy the truth,' with meekness they reply'd.
'We count your vanities as light as air;
'We look above, — our heart, our treasure's there!'
This gave offence, and soon a tumult rose;
They look'd upon the Pilgrims as their foes, —
Charg'd them as enemies of public peace, —
As fools and madmen, worthy of disgrace!
Led them in heavy chains about the fair;
And in the cage and stocks expos'd them there,
Like wretched outcasts, friendless and forlorn, —
Objects of laughter, raillery, and scorn!"

Periodical Accounts *relating to the Missions of the United Brethren, established among the Heathen*, No. XXXVIII. 8vo, *price* 1*s*.

THIS Number contains a large account of the two natives of Otaheite, Christian Mydo, aged 17, and Joseph Oley, aged 19, who died at Mirfield, in Yorkshire, 1803, and of whom, especially of the former, some account was given in this Magazine for November last. Concerning Oley, we extract the following particulars: —

"About Midsummer, Oley was taken ill, and, as it appeared possible that his illness might prove mortal, Mydo was sent for to see him. On that occasion, he shewed the most earnest desire that his poor countryman might be converted and die happy, for at that time Oley was not only indifferent about his eternal concerns, but even discovered some displeasure when reminded to turn to God, &c. Mydo expressed his uneasiness, in his own peculiar way, frequently saying, "Oley bad man, Oley no love God, Oley never pray," &c. Soon after, it pleased God to humble the proud heart of Oley also, and to create in him an earnest desire to be saved. His sense of sinfulness increased to a real self-abhorrence, so that once he desired his attendant in an emphatic manner, which seemed to signify something of importance, to lock the door. Being asked, why he wished it to be done? he replied, that both he and all his countrymen were very sinful men, and he was afraid somebody might come in and kill him; in which case, he knew not what might become of his soul.

"When Mydo's illness took a more serious turn, it seemed to work much on Oley's mind; and he became very thoughtful. After Christian's baptism, he expressed an ardent wish to be baptized, adding, that he hoped this grace would be conferred upon him while he was able to walk to the chapel; and his recollection still remained unimpared by disease. About this time, whenever the love of God in Christ Jesus was spoken of, or our departure out of this life, he was so much moved, that the tears rolled down his cheeks. As the change which the grace of God had wrought within him was now so apparent, and his health declined every day, and as he himself frequently repeated his request for baptism, the Conference took it into consideration, and resolved that he should be baptized on the 25th. The arrangements, &c. were nearly the same as on Mydo's baptism, only with this difference, that the candidate was able to walk into the chapel, supported by two brethren, and seated in a chair in the midst of the congregation.

"When he was asked, "Dost thou desire to be delivered from the power of sin and Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him, by holy baptism? he answered "Yes, certainly I do!" with such fervency, that it drew tears from the eyes of all who heard him.

"When Christian lay in his coffin, Joseph Oley (for so he was now called) desired to see him, and far from expressing the horror he used to do at the idea of death and the dead, he stood with a pensive and placid countenance, contemplating the corpse of his departed brother. Just before the funeral, he desired once more to be led into the room where he lay; and after looking at him for a few minutes, retired to his chamber, expressing his hope, that he should likewise soon depart to our Saviour in peace.

"During the time which elapsed between his baptism and departure, his patience and serenity of mind afforded edification to all who saw him; and his amiable and humble gratitude for the least service done to him, was peculiarly striking. He would often shew his thankfulness to his attendants, by requesting them to partake with him of those little dainties with which his friends had provided him: and also himself planned something like a will, directing, that the few things he left behind him should be distributed among those who had served him in his illness, or otherwise. He

departed in a gentle manner, in the night of October 13, about 19 years of age."

Blessed be God for his mercy shewn to these dear South Sea Strangers, for the kindness of the Missionary Society to them, and for the pious care of the brethren in Yorkshire towards them!

(Some Account of the Brethren's Mission in our next.)

Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament; *containing many New Proofs of the Divinity of Christ, from many Passages which are wrongly translated in the Common English Version.* By Granville Sharp. *Third Edition.*

THE first edition of this work was published in 1798, by the Rev. Dr. Burgess (now Lord Bishop of St. David's.) A second edition, under the patronage of the same divine, appeared in 1802. This third edition is published by the author himself, with the consent of the learned editor of the preceding editions, with whose opinion we heartily concur; viz. "That the remarks contain a valuable accession to the evidences of Christ's divinity."

The work consists chiefly of six rules, respecting the uses of the Greek article; the first of which is the most important, viz. "When the copulative και connects two nouns of the same case, of personal description, respecting office, dignity, or qualities, if the article ὁ, or any of its cases, precedes the first of the said nouns, and is not repeated before the second, the latter always relates to the same person, and denotes a further description of the first-named person."

The author then illustrates his rule by several examples; according to which the following texts will appear to contain the strongest declarations of the proper divinity of the Son of God:—

COMMON VERSION.	CORRECTED VERSION.
No whoremonger, &c. hath any inheritance in the kingdom of Christ *and* of God.	—In the kingdom of Christ, *even* of God. Ephes. v. 5.
According to the grace of our God, and the Lord Jesus Christ.	—The grace of Jesus Christ, our God and Lord. 2 Thess. i. 12.
I charge thee, before God, and the Lord Jesus Christ.	I charge thee, before Jesus Christ, the God and Lord. 1 Tim. v. 21.
—The glorious appearing of the great God and our Saviour, Jesus Christ.	—The glorious appearing of our great God and Saviour Jesus Christ. Titus ii. 13.
Through the righteousness of God and our Saviour Jesus Christ.	—The righteousness of Jesus Christ, our God and Saviour. 2 Peter i. 1.
Denying the only Lord God, and our Lord Jesus Christ.	Denying our only Master, God and Lord, Jesus Christ. Jude 4.

To these examples many more might be added, all concurring to prove the truth of the position, "That when two nouns, descriptive of a person, and united by a conjunction, have only one article prefixed to both, they are both intended to describe the same person." A neglect of this rule, in the English translation of several passages of the New Testament, has led the ordinary reader to conceive of God and Christ as separated into two persons, when one and the same glorious Saviour was intended by the sacred writer; but Mr. Sharp has so happily and decisively applied this grammatical rule to the correction of our version, that he has completely established the doctrine of Christ's divinity. The same rule has undoubtedly been mentioned by other writers, and the same deductions from it

have been insisted upon; but Mr. Sharp has the merit of having stated it more clearly, and insisted upon it more fully than his predecessors. His publication has also given occasion for the confirmation of the rule, and its important consequences, by the most able critics in the Greek language *. In short, we can with confidence recommend this work, especially to students in divinity; trusting that it will confirm the faith of every impartial enquirer after truth, and prove a death-blow to Socinianism.

A Discourse *on the Origin and Progress of the Society for Promoting Religious Knowledge among the Poor. By* John Rippon, D. D. *Second Edition, enlarged.* 78*p.* 1*s.* 6*d.*

THIS improved edition of the Sermon, contains a History of the Society, from its Commencement in 1750, to the last Year; with a general Account of the Books distributed, and the Benefit which has attended them.

This useful institution, it appears, originated in the benevolent mind of Mr. Benjamin Forfitt, who, associating with himself five other friends, adjusted the outline of the plan, which was afterwards publicly adopted; and has been acted upon for more than fifty years. The very first donation of books was made to Dr. Doddridge, Sept. 6, 1750; from whom a long letter of thanks is subjoined in a note.

The author gives us a distinct account of the books distributed by the Society, including many curious particulars. Of "Baxter's Call to the Unconverted," we are told that the excellent Dr. Watts said, "I would rather be the author of that book than of Milton's Paradise Lost. Of Doddridge's Rise and Progress, we are informed that it has been translated into Dutch, German, Danish, and French; and has been instrumental to the conversion of many. Deserved encomiums are paid to Dr. Watts's Psalms and Hymns; which the author supposes are sung by more than a million tongues every Lord's Day. Many striking anecdotes are given concerning the distribution of Bibles, sufficient to excite far greater zeal for that purpose, than that which generally prevails even among good people. The discourse, which is highly entertaining, concludes with Addresses to the Members of the Society, on the most useful methods of distributing books,—on the means of enlarging the utility of the institution,—and by way of congratulation on the success which has already crowned it.

The Isle of Man; *or the Legal Proceedings in Manshire against Sin. By the Rev.* R. Bernard. 18*mo. Price* 3*s.*

THIS little work was written in the 17th century; and is not only interesting, but an object of curiosity, as it has been supposed, by the late Mr. Toplady and others, to have been the model of the celebrated Bunyan, particularly in his "Holy War."

Hymns *for the Use of Charity and Sunday Schools.* 2d.

This little Collection of Hymns is made by a warm friend to the Walworth Charity and Sunday-Schools; and the profits arising from its sale are devoted to their use. It consists of fifty-four hymns, some of which have never been printed; and many others have

* Mr. C. Wordsworth, of Trinity College, Cambridge, the author of "Six Letters to G. Sharp, Esq. respecting his Remarks," &c. not content with the authority of Beza, or of any modern, has appealed to the Greek Fathers for the confirmation of Mr. Sharp's rule; and for the purpose of examining whether *they* interpreted the texts in question according to it, has taken the surprizing pains of turning over seventy of those voluminous writers (besides about sixty Latin Fathers, &c.) The result of which laborious investigation, is such an additional testimony in its favour, as cannot fail to astonish those who are most unwilling to be convinced.

never been brought into collections appropriated to the use of children. We, therefore, consider it as an acceptable present to the friends of the institutions, for whose use it is published; and cheerfully recommend it, both as a cheap and suitable publication.

FAST SERMONS, AND *Sermons to Volunteer Corps.*

The Protection of God our best Confidence in Time of Danger: *the Substance of a Sermon preached before the Volunteers at Surry Chapel. By* R. Hill, A. M. 8vo, 1s.

THIS is an energetic discourse on Psalm xx. 7, 8, "Some trust in chariots," &c. The author pays some respectful compliments to the Volunteers, who, in vast numbers, crowded the chapel: he represents the excellency of our constitution, the horrid scenes exhibited in France, and the dangers of invasion: he then shews, that while we laudably prepare for defence, we must avoid a sinful dependence on warlike preparations, "remembering the name of the Lord." He particularly recommends the observation of the Lord's Day; and concludes with an affectionate counsel to young men.

A Sermon, *preached to the Loyal Macclesfield Foresters. By* Melville Horne. 8vo, 1s.

This eloquent discourse is founded on Neh. iv. 14; from which the preacher, in very nervous language, animates his hearers to fight in the cause of their King and Country, in an humble dependence upon the divine mercy.

A Sermon, *preached on the Day of General Fast, at the Parish-Church of St. Giles, before the St. Giles and St. George Bloomsbury Volunteers. By the Rev.* W. Gurney, A. B. *With the Ceremony of the Consecration of Colours, &c.* 8vo, 1s.

This discourse is on the same text as the preceding; and if it must yield to it in eloquence, it yields to none in Christian patriotism, or ministerial fidelity.

An Address *to the Volunteers of Bromley, Bow, and Westham. By* W. Newman. 8vo, 1s.

With equal modesty and good sense, Mr. Newman, from 1 Tim. vi. 12, exhorts his military audience to fight the good fight of faith; and be the faithful soldiers of Jesus Christ.

The Royal Soldier: *a Sermon preached at the Parishes of St. Laurence and St. Mary-Magdalen, Milk Street, &c. By* W. Best, D. D. 8vo, 1s.

This is a republication of a Sermon preached before the Lord Mayor and Court of Aldermen in 1745, 6; and named The Royal Soldier, in honour of William, then Duke of Cumberland: but the publisher has taken liberties with his author, which we consider as wholly unwarrantable and unprecedented. He has not only abridged the Sermon, but he has metamorphosed the persons mentioned in it: the Duke of Cumberland gives place to the present Duke of York, and Lewis XIV. to Bonaparte; and he makes his author talk (prophetically no doubt) of his destroying his own men by poison! — We are surprized also to find a Sermon, so respectfully dedicated to the Duke of York, printed on such vile tea-paper!

LITERARY NOTICES.

The volume announced from Mr. Jefferson in our last Number, consists of "*Poems* and Essays," not *Sermons* and Essays, as mentioned by mistake.

The Rev. D. Bogue is preparing for the press two duodecimo volumes of Essays on Missions, which are intended to be published by subscription.

We understand that a new edition is in the press, of the excellent and popular Discourses of the late President Davies, of America, which have become extremely scarce in this country.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

By a Letter just received by Mrs. Palm from Rotterdam, we learn that the Missionary Society there has received Letters from Dr. VANDERKEMP, at Algoa Bay; in which he mentions, that he had been ill for a long time; but was mercifully restored: and the Lord had so blessed his labours, that he had baptized more than *two hundred Heathen!*

We have the Pleasure to hear likewise, that Mr Kicherer, and the Converted Hottentots, who accompanied him, arrived safe in Holland.

By Letters which our Baptist Brethren have received from India, we learn, that Mrs. Thomas, the widow of Mr. J. Thomas, is dead. Felix Carey has been ill, in some danger of a consumption; but hopes are entertained of his recovery. Mr. Carey's second son, William, has also been received into the church. The work of God goes on among the natives. They have seldom had an ordinance-day without some additions. As they cannot find employment for all the converts at Serampore, and as many of them come from a considerable distance, it is their practice now, after baptizing and receiving them into the church, to send them home to their country and kindred, to tell what the Lord hath done for them. — Among the converted natives, there are two or three whom our friends encourage to preach the gospel to their countrymen. They have been cruelly beaten by them, and their lives threatened; but have borne it with much Christian patience and fortitude; declaring, in the face of their persecutors, that they were more concerned for them than for themselves. One of them is a young Brahman, and who has lately been married to a young Christian female.

MISSIONARY PRINT.

The friends of the Missionary Society are respectfully informed, That a capital PRINT, engraved by Bartolozzi, from a Picture painted by Smirke, is now on sale at their Publisher's *, at a reduced price. — This Print, twenty-eight inches by nineteen, represents the Cession of the District of Matavai, in the Island of Otaheite, to the Missionaries. — The Directors having received a number of these fine Prints from the Proprietor, as a part of payment for the copy; those persons who purchase them, will thereby contribute toward the general support of the Missionary Society.

MISSIONARY COLLECTIONS, &c.

Kelso Association, North Britain —	—	£. 9	13 0
Rev. Mr. Towers's Congregation, Barbican —		22	15 6

* See the Advertisement on the Cover of this Number.

INVASION.

The following Extracts of Letters from abroad, may be encouraging to the People of God in Britain: —

From a Minister at Berlin, Aug. 30.

"When I reflect on the awful state of England, I feel more than words can express; but when I think what numbers there are, whose prayers continually rise unto God, my heart is filled with the utmost gratitude to the Lord, who is able to protect them from their wicked and profane enemy."

East Friesland, Sept. 15.

"I fear not much for England from Buonaparte and the French. There are more with you than against you; because the Lord has a great multitude of children in your country. He will, doubtless, hear their fervent prayers; and, for their sake, give security. There are also in Germany, many who daily unite in prayer for England's welfare."

MADEIRA.

In the month of October last, a dreadful calamity befel the town of Funchal, the capital of the island of Madeira. A mighty torrent, occasioned probably by the bursting of a water-spout, rushed down from the mountains; and carried away, with irresistible force, three bridges, a magnificent church, mansions, warehouses, cattle, and several hundreds of the inhabitants into the sea. The darkness of the night, the horrid roar of the waters, the cries of the sufferers, and the terror of all, formed a scene of inexpressible distress. — May we not say with the Psalmist, "Come, and see the works of God! he is terrible in his doing toward the children of men?"

AMERICA.

Extract of a Letter from the Rev. Dr. Wm. Rogers, of Philadelphia.

Dear Sir, *Nov.* 18, 1803.

Since I wrote you in May, I have been called upon to baptize twenty-three persons, who have experienced delivering mercy. The work of grace is still progressing;—private and public Religious Societies increasing; new places of worship building, &c.—A wonderful display of God's power was witnessed a few weeks ago at the Baptist Association, held at Redstone, in this commonwealth. 3000 people assembled. The preaching continued Friday, Saturday, and Lord's Day, from eight in the morning till after night, without the least intermission. The hearers, my correspondent writes, were literally wedged, as to numbers; and fixed, as to attention, the whole season. A great many were brought to cry out under a sense of guilt; others were made to shout aloud, on account of soul-emancipation; opposers were silenced by Jehovah's power, &c.

The good and blessed work of the Lord is also astonishingly visible in Georgia, South and North Carolina, &c. &c. and to the eastward of this metropolis; at Boston, Newbury Port, &c. A Mr. Pope, a Baptist minister in North Carolina, has, within eighteen months, or less time, baptized 1300 persons.

By a letter, which I received today, from the Rev. Mr. Holcombe, of Savannah, I find that in that city they were, last month, experiencing such marks of divine regard, as to claim their liveliest gratitude. On the first Lord's Day in October, he baptized a young man (a Jew) on a credible profession of his faith in Jesus Christ. Mr. Holcombe speaks of him as possessing very promising abilities. The Saturday succeeding this pleasing event, he baptized, in presence of a crowded assembly, a late Federal Judge (the Hon. Mr. Clay) spoken of, taken in every view, as the greatest man that Georgia has ever produced: he is already licensed by the church to preach the gospel.—Mr. Holcombe adds, That the spirit of preaching and exhorting among the ministers of Jesus in that state, and of hearing among the people, exceeds every thing of the kind heretofore experienced among them. When God works, who can let! I suppose you will have heard, before this reaches you,

of Philadelphia, as well as New York, having been again visited by the yellow, or malignant fever. My family continued in the city the whole time; and were mercifully preserved. I went about pretty much as usual; — preached every Lord's Day twice in our meeting-house, which is situated in the most populous part of our metropolis. It is true, our congregations were very small; but God, I trust, was with us. Two Sabbaths in succession, both morning and afternoon, I delivered discourses from Psalm xci. 1—4. As the Lord hath appeared for our salvation from the pestilence, so it is my fervent prayer that he will appear for your salvation from war and all its horrors.— In our country, we enjoy great peace and prosperity. Oh! that it might be the case universally.

Through infinite mercy, myself and family are well. Mrs. R. unites in love to self and Mrs. W.

From, my dear Sir, yours most sincerely,

WM. ROGERS.

Extract from the Report of the Standing Committee of Mission, connected with the General Assembly of the American Presbyterian Church.

"IT was not before this year that a suitable person offered as a Missionary to the Indians: but the Committee has now been able to avail themselves of the labours of the Rev. Gideon Blackburn, whom they have engaged in a Mission to the Cherokees. They wish not to be improperly sanguine; but Mr. Blackburn's acquaintance with those Indians (in whose vicinity he resides) his apparent qualifications for the work, and the cordiality with which he has undertaken it, furnish, as they think, a good foundation whereon to build a strong hope of success. He has in charge immediately to attempt the establishment of a school on the border of the Indian territory, for the education of the Aborigines.

"Mr. John Chavis has been employed for two years past as a Missionary to the Blacks in Virginia and North Carolina: he is a black man, who has had a liberal education, and has been regularly introduced into the ministry. His diligence and prudence have been commendable; and he has not been unsuccessful."

N. B. The American Missionaries are divided into four classes: — 1, To settlers on the frontier; — 2, To places in the interior where the gospel is not established: — 3, To Negroes; — and 4, To Indians.

HOME INTELLIGENCE.

Oct. 12. A new Meeting-house was opened at Clipstone, in Northamptonshire. Messrs. Edmonds, Wake, Blundel, Fuller, and Cave, engaged in the morning-services; and Messrs. Griffiths, Sutcliff, and Jarman in the evening.

Dec. 1, 1803. FOUR MISSIONARIES were set apart for that important service, in the Baptist meeting-house, Broadmead, Bristol. Two of them had been members of the church under the care of the Rev. Isaiah Birt, at Plymouth-Dock (who was prevented being present, by an afflictive providence.) One had been a member of Mr. Humphreys's church, at Stokegomer; and the youngest belonged to Mr. Saffery's church, at Salisbury. Their wives also stood in the same religious connection; and appear to have their hearts much set upon the same work with their husbands. Their names are Richard and Rhoda Mardon, John and Hannah Biss, William and Eleanor

Moore, John and Elizabeth Rowe. At the designation, Mr. Humphreys began in prayer; Mr. Saffery read Isaiah xi. and prayed; Mr. Sutcliffe (under whose tuition they had been placed about twelve months) stated the design of the meeting; and requested the Missionaries to give a short account of their religious principles, and the motives which excited them to enter on this important work; which they all did in a modest and satisfactory manner. Mr. Sutcliff then came down into the table-pew, the front of which had been removed, that there might be a convenient space for the young men to kneel together, and for the ministers to stand on either side of them, who joined Mr. Sutcliff in laying their hands on the heads of the Missionaries, while he implored the divine blessing on their undertaking and future labours. Mr. Fuller delivered to them an affectionate address, from Gen. xxviii. 3, 4; and Dr. Ryland concluded in prayer. — They were all newly married, except Mr. Biss, who has one child, about eighteen months old. They were expected to sail the beginning of next week; but being detained by contrary winds, they had time to endear themselves much to many in Bristol, by their amiable and godly deportment. They set sail, however, on Jan. 3, 1804; when many of their friends accompanied them to the ship, which lay at Kingroad, over against Pill, and had a most affecting parting, not expecting to see their faces any more on earth; but praying that they might meet them, with many converted Hindoos, the fruit of their labours, in the kingdom of God.

A further Account of Conferences with the Hottentots.

HAVING reason to believe that the Accounts of the Public Examinations of the Hottentots, which appeared in two former Numbers, have afforded much pleasure to our readers, we are happy to have it in our power to make the following addition to them, a friend having taken down their answers in different places of worship, and transcribed them for our use. We select, therefore, such only as did not appear in the former Papers.

Among other questions, the following were asked: —

Q. Now, Sir, as they profess this Christian faith, I ask, What fruit that faith has produced?

A. She say, Sir (viz. Martha) that she was before in death, now in life; before, she not have happiness, — O no, no, she have very dreadful life! — before, she was blind, now she see; and every way can trust upon Christ. She say, Sir, it could be that perhaps she is a little better; but she don't know: she shall never say that she become better, — that she be worse than before in her own eyes. She thought once that she was better than others; but now she say with Paul, she chief of sinners. The Lord, he shew her more and more, by Spirit, of sin in her heart, that she can't say she better: from day to day she worse.

After returning from chapel to a friend's house, Mary observed, that her sweating in the chapel (which was extremely crowded) made her think of the Lord Jesus sweating blood for her. — When asked, Which she preferred, London or Africa? She said, "Here you have fine house and fine thing; but not room to pray: — in Africa, we have not fine house; but plenty room to pray." She said, O what great goodness of God, while so many thousand of countrymen know not God, God put his Spirit in her heart! and not only so, but bring her so far to see dear people of God. — When thanked for their company, she said, "You no tank me; me must tank you: and if we get good by being together, we must tank Lord Jesus."

At Surry Chapel, the first question proposed to them by Mr. Hill, was this: — What quantity of good works is sufficient to merit Heaven?

A. She say, By nature we can do no good work; and when we, by Spirit, do good work, then we no think to merit Heaven thereby. She

say, she no merit, only go to Hell; but through merit of Christ, she go to Heaven: her best work merit eternal death.

Q. What is the difference between a real Christian and a sham Christian?

A. She say, Sir, difference is not only what we know about Christ, but difference is between power of Christ upon soul. One know about Christ by book; the other, by power of Spirit upon heart. They who only know Christ by book, very proud, and know nothing of themselves after all; but they who know Christ by Spirit, very low, humble. Nobody but they who know they poor sinner, and seek salvation by Christ, will ever find it, let them seek what way they will.

At another place, the minister desired John to say, What he understood by being born again?

A. He say, Sir, the grace of God. I can't express myself. He say, the old life go in the dead, and Christ give new life. He say, the old life goes downward; and that the new life spring upward: that the Spirit of Christ teach him, and give him desire to live no more for sin; but to hold close to Christ: that all that way he lived before, was sin; but now he don't like it; no, he don't like it: and that Spirit of Christ give him desires to hold to feet of Christ, that only make him happy; and he wish he was more happy in fellowship with Christ; but reason is, when he would do good, he do it not; — he find something within himself that hinder that. What pity he could not live more near Christ, then he be more happy.

Martha being asked about her conversion, expressed her grateful sense of the goodnesss of God; and added, That she had lived near farmers, called Christians; but never did they care for her soul, — never did they tell her there was God, — that she was sinner, — that there was way of salvation; but stranger come from this far land. God bow their hearts to come over to them. She astonish at goodness of God! She wish to be more and more thankful. — How great is it, that Lord Jesus, when he change her heart, not left her alone, — put his hand always under to guide her, and keep her near his feet; — not only *change* her heart, but *stay* her heart. She say, she find her heart so sinful now, she think not better than greatest sinner on earth; but power of God hold heart again, that it not work out.

Q. Would you rather stay here, without Jesus, and enjoy all the things of the world,—or go home to your own country, and enjoy Jesus Christ and his love?

A. O Mynheer, Mynheer! (that is Sir) what would world do to help? what should do treasures of world? She nothing to do with world. Jesus her treasure; and he is sufficient for all things. Alas! things we see in world is all for *time*; but Jesus is treasure for *eternity!* She say, Never mind, let they go, — let she die; her soul founded upon Christ, she shall be happy in eternity.

Mary was asked, What Christ requires of his people in a way of duty?

We select a small part of her animated reply: —

She say, Christ require that they go much to him, — ask for his Spirit: that they must use means, and that he give his Spirit, that they may live more and more to him; that we could do nothing, — yet must we work like as we could do all: that he must be glorified thro' his own work. She say, When we feel love of Christ, then we look upon poor fellow-creature who know him not. She think, we, in general, feel not enough love of Lord Jesus in our own soul; therefore, we feel not enough for poor fellow-creature. — Admonishing careless sinners, she said, — "But many say, *I cannot*; but, indeed, it is our *will not*." She say, If we come to-morrow, it may be too late. To-morrow it may be night; but now 'tis day: but when night come we perish; and O, what dreadful thing to perish under such a gospel! She say, Lord make not difference between person and person (that is, is no respecter of persons)

therefore, he take Hottentot, to shew us he will receive sinner; — we cannot come too vile: come as we are, so he will take us and save us. [*She then addressed herself, not to Mr. Kicherer, as usual, but to the people, as though they understood her, extending her arms to them in a very animated manner.*]

We shall only add a few of the strong and affectionate sayings, by which they expressed their thankfulness for the Missionary exertions which God had blessed to them; and their earnest desire that Christians would abound in similar exertions more and more.

Martha. She say, She could not be sufficiently thankful to Missionary Society for all what they done; but same time must say, O that we go on! O that we go on! Pray that Lord would go on, more and more to work among the Heathen!

Mary. She say, Sir, What pity 'tis, what sin 'tis, that we have so many years got that heavenly bread, and hold it for ourselves, not to give one little bit, one crumb, to poor Heathen! She say, Sir, there are so many millions of Heathen, and we have so much bread; and that we could depend upon it, we should not have less because we give; but that Lord Jesus would give his blessing, and we should have the more. We may not think when we do something for poor Heathen, we shall have less for ourselves:— that contrary; Lord Jesus fountain always full;—thousand after thousand could be helped: he always same, yesterday, to-day, and for ever. The more we do for others, the more we shall be blessed, —the more we shall have for our own soul. She say, she tank every individual that do something for Missionary work, or that pray for it. She tank people who help; but must say, same time, Lord bring Hottentot here to shew that he will bless means, save sinner; and now she hope and trust, every man will go on to spread the gospel. She say, that as Lord Jesus so good, wear crown of prickles for us, for our sins, let we work more and more in dust at his feet, to put on his head crown of glory. She say, O when we know in what situation Hottentot were, then we will have more compassion for them; and when we see wherefore God give such great plenty here, that we might give to other poor creature, — help and assist them. She tank English nation that sent Missionary to them; but pray they not neglect, but go on; because Lord open door, and so many thousands know not Lord Jesus: that we pray for them, and do all we can to help Missionary Society, and we shall see the Lord will bless it! She say, she now go to far land; and, she suppose, never see this people no more in this world;—so, people of God, she say, *Farewell!* I shall meet you again before the throne of glory; and, people who know not God, she would admonish them to come to Jesus, then we shall all meet at right hand of God. Last thing she would say, *O pray for poor Heathen!*

Extract from a Report lately printed of the Hoxton Academy.

THIS Seminary, for preparing young men for the exercise of the Christian ministry, was instituted at the latter end of the year 1778. At that time, an English plan of education was intended for persons of talents and piety resident in London. The Rev. Messrs. Barber and Brewer were the tutors, who delivered lectures on Monday, Wednesday, and Friday in every week. In cases which rendered it necessary, the students were supported partly by the Society, and partly by their own occupations. Experience having proved this to be ineffectual for the purpose of obtaining a regular succession of students, and for imparting to them a competent degree of instruction, it was resolved, in October 1782, That, in future, single men only should be eligible: that the restriction relative to London should cease: that the students should reside with the tutor; and that they should receive a more liberal education than heretofore.

Upon this plan, in December 1782, the late Rev. Dr. Addington was appointed Sole Tutor. He resided at Grove House, Mile End; and, for the space of eight years, students from various parts of the kingdom enjoyed the advantage of his tuition and example. — At the close of the year 1790, an infirm state of health induced him to resign his situation. On the Lady-day following, the Academy was removed from Mile End to the present convenient house at Hoxton; and the students were placed under the care of the Rev. Robt. Simpson, from Bolton, Lancashire, who still continues to discharge the duties of his station as tutor. — In the year 1794, the institution sustained a loss by the death of its Patron and Treasurer, Mr. Wilson, upon which the present Mr. T. Wilson, of Artillery Place, Finsbury Square, was requested to succeed his father in the office of Treasurer. In the year 1796, a small chapel was erected on the premisses belonging to the institution, with a view to afford the students an opportunity for exercising their abilities in preaching; and to impart religious instruction to the inhabitants of a populous neighbourhood: for the former purpose, a lecture was established on the Thursday evening, when the students preached in rotation. In a few years, the Sabbath-congregations having encreased so much as to render the chapel incommodious, it was in the year 1799, taken down (upon procuring a lease for sixty-one years) and a much larger one built in the garden of the Academy. This chapel continues to be well attended three times on the Sabbath, is regularly supplied by the tutors, and a successive interchange of ministers, of whom the larger number are such as have received their education in this Seminary. Thus the Academy and Chapel are rendered mutually beneficial to each other, and the divine blessing appears in a very conspicuous manner to attend them both. — The number of students gradually increasing, it became necessary, in the year 1797, to procure an additional Tutor; to which office the Rev. G. Collison, who had received his education in this Academy, was appointed at Midsummer in that year; which station he filled till 1801. On his resignation, he was succeeded by the Rev. John Atkinson, from Ulverston.—The students continue in the Academy not less than three years, nor more than four. They attend Biblical and Theological Lectures, and are instructed in English Grammar and Composition; the Latin, Greek, and Hebrew Languages; Logic, Rhetoric, History, Geography, &c.; occasionally also, they have the advantage of attending Lectures and Experiments in Natural Philosophy. A system of order is established in relation to their studies, and to every part of their conduct, by a set of printed Rules, given to each on his admission. The number of students at present is thirty; to support which, it appears that the annual subscriptions are by no means adequate. About 100 ministers have been sent out from this Seminary, who are now employed in preaching in various places.

The advantages of such institutions are very great and important: they afford the student an opportunity of informing himself of the boundless extent and diversity of knowledge, both human and divine; and likewise the limited comprehension and feeble operations of his own understanding. An impression of these things associated with divine grace, greatly tends to repress the vanity and conceit of the mind, to generate humility, to produce temperateness in assertion, modesty in argument, diffidence of his own judgment and opinions, and respect to those of others. They superinduce habits of attentive study, extensive and diligent enquiry, patient and laborious investigation, serious and profitable meditation. — To men of education, under God, we are indebted for the sacred Scriptures in our own tongue, and the most useful expositions of them; from them have we derived the best defences of revelation, and the most faithful representations of genuine Christianity.

COME, AND WELCOME, TO JESUS CHRIST.

See Rev. xxii. 17. Mat. xxii. 1—14.

THO' all are welcome by the gospel call,
How few will come! and non would come at all,
Did not the Spirit's efficacious pow'r
Their hearts constrain in his appointed hour!
But, granted this, does want of will, I pray,
Excuse the sin of those who keep away?
You have a servant:— ask that servant, Why
With your injunctions he will not comply?
"I have no will," methinks I hear him say,
"Yourself to love, or your commands obey:
"I'm surely not to blame for acting so;
"For I my nature cannot change, you know."
And will depravity afford a plea
From ev'ry bond of duty to set free?
The most deprav'd are then the least to blame;
And sin must lose its nature and its name.
Your principles, my friend, if such your creed,
May serve to justify the foulest deed;
For the worst crime that ever has been done
Within the ample circuit of the Sun,
Arose, no doubt, from a depraved will,
Averse to good, and prone to all that's ill. NIL.

ON THE DEATH OF AN INFANT.

SWEET Babe!
She glanc'd into our world, to see
A sample of our misery;
Then turn'd away her languid eye,
To drop a tear or two; and die,
Sweet Babe!

She tasted of life's bitter cup,—
Refus'd to drink the potion up;
But turn'd her little head aside,
Disgusted with the taste, and dy'd,
Sweet Babe!

She listen'd for a while, to hear
Our mortal griefs; then turn'd her ear
To angel harps, and songs; and cry'd
To join their notes celestial, sigh'd and
dy'd, Sweet Babe!

Sweet Babe no more,— but Seraph now
Before the throne behold her bow:
Her soul, enlarg'd to angel size,
Joins in the triumph of the skies;—
Adores the grace that brought her there,
Without a wish,— without a care;
That wash'd her soul in Calv'ry's stream,
That shorten'd life's distressing dream:
Short pain, short grief, dear Babe, was
thine;
Now joys eternal and divine! PATER.

ON THE SUDDEN DEATH OF AN AMIABLE YOUTH,

Aged Twenty, soon after the happy opening of the New Year, 1804.

THRO' the past year, indulgent Lord, thy watchful care I praise!
How great thatlove to me and mine, in length'ning out our days!
O let each cheerful voice unite, thy mercies past to own,
My dear Redeemer's praise repeat, and bow before his throne!
Accept our thanks:— but hark! those groans *, my trembling heart appals.
See! death, with hasty strides advance!— The opening blossom falls!

Scarce ent'ring on life's changing scene.— My soul in anguish cries,
Eternal God, O spare his youth! O let my prayer arise!
Adoring, weeping, at his feet,—my Jesus kindly says †,
Lo! the dear charge, whom thou hast taught early to know thy ways,
Yonder, th' angelic hosts he joins, redeeming love to praise!

Lambeth. J. S.

* His death was occasioned by a hurt received in his bowels, against a post, in Narrow-Wall, Lambeth; a mortification taking place in less than twenty-four hours. — Let the young consider, That "in the midst of life they are in death!"

† The notice taken by the preacher of this awful providence in his concluding prayer, on the Lord's Day following, afforddcd sweet consolation to my burdened spirits.

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Ridley sc

REVD. THOMAS JONES,

Catholic Chapel, Sussex.

Pub.d by T. Williams, Stationers Court, 1. March, 1804.

THE

EVANGELICAL MAGAZINE.

MARCH, 1804.

MEMOIR
OF
THE REV. RICHARD DE COURCY, B. A.
LATE VICAR OF ST. ALKMOND'S CHURCH, SHREWSBURY.

When devout men of old conveyed the remains of St. Stephen to the grave, they "made great lamentation:" and may not we also greatly lament the loss of so many faithful pleaders of the cause of Christ as have, within a few months past, been consigned to the regions of silence? We feel not, indeed, the anguish of weeping over the mangled bodies of martyrs, but we weep for the Church of Christ, and especially for the Church of England, bereft of so many bold and eloquent champions for evangelical truth. Of this description was the amiable man who is the subject of this Memoir.

The Rev. Richard De Courcy, B. A. was a native of Ireland, the descendant of an ancient and respectable family of that country, being distantly related to the family of the Earl of Kinsale. He had the privilege of being called by grace at an early period of life; and having learned, by experience, to estimate the value of an immortal soul, he conceived a strong desire to become instrumental to the salvation of sinners. With a view, therefore, to the sacred ministry, he entered himself at Trinity College, Dublin, where, by assiduity, and the exercise of those quick and lively talents which he possessed, he soon acquired a considerable fund of useful knowledge.

At the age of twenty-three, he received deacon's orders, in the cathedral church of Clonfert; and entered upon the work of the sanctuary with becoming diffidence, accompanied with earnest desires of divine assistance. From his Diary, we find the following were the breathings of his heart:—"O Lord, I cannot speak, for I am a babe! I hang upon thee for every spiritual endowment. Thou knowest my wants; O supply them all out of thine inexhaustible fulness! and since I have ventured to put my hand to the gospel-plough, O that I may never turn back!"

Within a week of his ordination, we find him saying, "I

gave myself to fasting and prayer, to consult the Lord's will relative to my preaching; — was much cast down with a sense of my ingratitude to a God of never-failing mercies! However, upon the advice of some friends, and with a reliance on that promise, "I will never leave thee," I determined to deliver my message without notes; which I accordingly did, from 2 Cor. v. 20, on Sunday, Sept. 20, 1767. The Lord was all to me. The people's faces did not terrify me in the least. I pleaded in Jeremiah's language so earnestly with the Lord, that out of compassion to my infirmities, and for his gospel's sake, he made my brow as brass. O Lord, to thee be all the glory!"

At the commencement of his career, he met with a temptation common to young ministers: "I have been tempted," saith he, "strongly to believe, that after I had preached a few sermons, my strength would be quite exhausted, and that I should preach no more:" but he soon obtained relief on this head; for he afterwards adds, "With regard to my fears of being exhausted after a few sermons, the Lord has given me satisfaction in that particular; for he has discovered to me the super-excellency of that wonderful book, the Bible, above all other books; not only for its purity, but also for the variety of its matter. I find it a mine replete with the richest treasures; and that the deeper I penetrate into it by faith and prayer, the greater riches are still discoverable. This book he shewed me, was to be the central point of all my divinity; and to be searched with unwearied diligence, if I meant to be a good householder, bringing out of my treasure things new and old."

Possessing these views, together with popular talents, we are not surprized to find that our young preacher attracted the attention of large congregations, who admired the fluency, eloquence, and zeal of his ministrations; and there is reason to believe that his labours in Dublin were crowned with success.

It is said, that by some means or other, he gave offence to the Bishops of Ireland, and could not there obtain priest's orders. It is certain, however, that he came over to England in the Summer of 1768, and immediately waited on the Rev. Geo. Whitfield, who was then in London, at the Tabernacle-House. By some peculiar accident, his apparel not being brought to town with him, he was obliged for several days to appear in his gown and cassock, which, together with his very juvenile appearance, excited no small attention as he walked along the streets. On being introduced to Mr. Whitfield, the latter took off his cap, and bending towards Mr. De Courcy, placed his hand on a deep scar in his head, saying, "Sir, this wound I got in your country for preaching Christ."* Mr. De

* Mr. Whitfield probably referred to the following circumstance recorded by Dr. Gillies in his Life, p. 224.

On Sunday afternoon, July 3, after preaching in Oxmantown-Green (a

Courcy has observed to a friend, that this circumstance much endeared this noble champion of the gospel to him. Mr. Cornelius Winter happening to come into the room, Mr. Whitfield committed the stranger to his attention, saying, "Take care of this gentleman." From this period, an intimate friendship took place, which lasted till Mr. Whitfield's death. On the next day, which was Sunday, Mr. De Courcy preached at Tottenham Court Chapel, from Zech. xiii. 7. "Awake, O sword, against my Shepherd; and against the man that is my fellow, saith the Lord of Hosts:" &c. His youthful appearance and pleasing address fixed the attention of the numerous audience, and laid the foundation of his future popularity.

When Mr. Whitfield left England, the last time, for America, which was in October, 1769, he expected a steady assistance from Mr. De Courcy; but by a series of events which we cannot particularly trace, this help was withdrawn in less than a year. When he discontinued his labours at Tottenham Court Chapel, he preached for a short time in the chapels of Lady Huntingdon; but not quite satisfied with her plan, he accepted of an invitation from Lady Glenorchy; and preached at her chapel, in Edinburgh, with great acceptance and usefulness. A more stated and regular mode of preaching, however, being preferred by himself and his friends, he was introduced in 1770, through the influence of the respectable families of Hill and Powis, to the curacy of Shawbury, near Hawkstone, in Shropshire, of which the Rev. Mr. Stillingfleet was then Rector. Here he continued about four years; and obtained priest's orders.

place frequented by the Ormond and Liberty boys, as they call them, who often fight there) he narrowly escaped with his life. It being wartime, he took occasion to exhort his hearers, as was his usual practice, not only to fear God, but to honour the King; and prayed for success to the King of Prussia. In the time of sermon and prayer, a few stones were thrown at him, which did no hurt. But when he had done, and thought to return home the way he came, by the Barracks, to his great surprize, access was denied; and he was obliged to go near half a mile, from one end of the Green to the other, through hundreds of Papists, &c. who finding him unattended (for a soldier and four preachers, who came with him, had fled) threw vollies of stones upon him from all quarters, and made him reel backwards and forwards, till he was almost breathless, and all over a gore of blood. At last, with great difficulty, he staggered to the door of a minister's house, lying next to the Green, which was kindly opened to him. For a while he continued speechless, and panting for breath; but his weeping friends having given him some cordials, and washed his wounds, a coach was procured, in which, amidst the oaths, imprecations, and threatenings of the Popish rabble, he got safe home, and joined in a hymn of thanksgiving with his friends. In a letter written to a friend, just after this event, he says, "I received many blows and wounds; one was particularly large, and near my temples. I thought of Stephen, and was in hopes, like him, to go off in this bloody triumph, to the immediate presence of my Master.—Letter MCLXX.

In the month of January, 1774, he was presented by the Lord Chancellor to the vicarage of St. Alkmond, in the large and populous town of Shrewsbury. This situation he probably owed to the zealous friendship of the gentlemen before mentioned, and the pious Earl of Dartmouth. His former connections, itinerant labours, and evangelical strain of preaching having procured for him the invidious (though honourable) name of a *Methodist*, his settlement in this place occasioned no small stir; and produced a Satirical Poem, written by a gentleman of the parish, entitled, "St. Alkmond's Ghost." But he was not discouraged, but steadily and affectionately preached the gospel of salvation to a numerous people, who were probably attracted in greater numbers by the opposition and reproach which he sustained. Being thus comfortably settled in a useful station, he married, in Jan. 1775, Jane, the only daughter of Thomas Dicken, Esq. of Wollerton, in the same county; by whom he had several children.

Mr. De Courcy continued in the exercise of his parochial duties for almost thirty years, — a steady and able advocate for the distinguishing doctrines of the glorious gospel! He was warmly attached to that system of truth contained in the Articles of the Church of England, with which his sermons always accorded. He was indeed a *labourer* in the Lord's vineyard; preaching always twice, and of late years thrice, every Sunday, besides reading the regular service: he also preached a lecture in his church every Wednesday evening. His sermons were delivered without notes; but in good language. His style was elegant, and his manner graceful. He often embellished his discourses with apposite allusions, and the graces of oratory; but what rendered them far more excellent was, that rich vein of gospel truth which ran through them all. Salvation by free grace, through faith, in a crucified Redeemer, was his constant theme. On this important subject, *Christ crucified*, he published, in 1791, two pocket volumes, being the substance of a series of discourses preached at Nampt wich, in the pulpit of another evangelical clergyman, while he was on a visit to a much respected friend, and by whose solicitations he was induced to print them. In his Preface to this work, he observes, "That the remarks which it contains, in vindication of the doctrines of the Church of England, and in quotations from her Liturgy and Articles, he considered as a tribute of respect due to so venerable an authority; and a decisive method of proving, that, whatever his sentiments are, they accord with those of the church of which he thinks it an honour to be a minister. He professes to belong to no particular party, distinct from the established church, and disavows every name that implies it; yet he is ready to give "the right hand of fellowship" to all of every denomination under Heaven, who "love our Lord Jesus Christ

in sincerity." The summit of his ambition is to be, and to be called a *Christian*, — "the highest style of man;" and next to that, to inculcate and adorn that great system of Christianity, which is the glory of the Reformation, forms the Creed of the national church, in its present establishment; and which, as an honest man, he feels himself bound to enforce, agreeably to the obligation of a most solemn and unequivocal subscription. He believes, that "The truth, to which the Son of God came to bear witness," which prophecies and miracles authenticate, which apostles have attested, and for which martyrs bled, must be of infinite importance: that if divine truth could cease to be important, it would be unworthy of God, and from that moment cease to be divine; and, therefore, that there are some branches of Christianity which it is essential to believe, and on that account a duty to defend; otherwise to "contend earnestly for the faith once delivered to the saints, would be both nugatory and superfluous."

On these just principles Mr. De Courcy conducted his preaching and his writings, in which he proved himself an able opposer of the dangerous dogmas of Socinus, as then revived and propagated by Dr. Priestly. Referring to the Articles of the Church, he says, in vol. ii. p. 104, "They stand, as it is devoutly to be wished they may ever stand to latest ages, a barrier against the encroachments of those errors which have, at different periods, infested the church; and which are revived in the present day, with a bold licence of thought and expression hardly ever paralleled in the writings of the most outrageous Heresiarchs. They have been contemptuously styled, *The Altar with Thirty-nine Horns*; the fall of which too, has been confidently predicted: but the indecent abuse here as little affects us as the prophecy alarms our fears. Horns indeed this sacred altar has, strong enough, I hope, to repel the enraged and impotent assaults of its adversaries, whether confederated by faction, or frantic with *Sibylline* or *Socinian* enthusiasm; — horns, potent enough to attach the boldest heresies, and make them bleed to death beneath the deep keen searchings of the sword of the Spirit. At this altar many champions have stood to guard its foundation, and have offered up their lives upon it, rather than desert the structure, or deny the hand of Divine Interposition that consecrated and reared it. *Esto perpetua* be ever written on its base!"

Such was the sacred zeal of our departed brother for the doctrines of grace; nor was he less zealous for that true morality which is the genuine effect of those doctrines, when graciously received under the influence of the Holy Spirit. For this he pleads, in a masterly manner, in the work already

quoted *; from which we beg leave to make a short extract:—"Let the subject be candidly and closely considered, and it will appear that we plead for a morality which possesses every excellence that can give it *purity*, *efficacy*, *permanency*, and *extent*; and which is, in nature and operation, essentially superior to any thing that bears the name among those who deny the influence that communicate it, or the doctrines from whence it derives its constraining force."

These extracts from his writings may convey some idea of his ministerial labours. Convinced, firmly convinced in his own mind of the truths of the gospel, his first great aim was to convince his hearers of the same truths; well knowing that the exercise of heavenly affections, and the practice of holy duties, necessarily follow the due reception of the truth as it is in Jesus; and for this purpose it was his constant endeavour to reach the affections of his auditors, through the medium of their understanding.

Mr. De Courcy, knowing how to appreciate the civil as well as spiritual blessings enjoyed in this happy country, discovered a commendable zeal in resisting those dangerous doctrines which, under the delusive name of *The Rights of Man*, have occasioned so awful a perversion of their rights and privileges in neighbouring nations. This will particularly appear from his sermon, preached at Hawkstone Chapel, at the presentation of the colours to the North Shropshire Yeomen Cavalry, in 1798.

As to the person of our friend, his stature was somewhat below the middle size: his address was very pleasing; and the fund of information which he possessed; together with a degree of natural sprightliness and humour, rendered him a very desirable companion. His temper was considered as naturally warm; "but if at any time," says the preacher of his funeral discourse, "the *man* appeared, let it be remembered, that the grace of the *Christian* would presently gain the ascendency; and prove, that the main bias of his soul inclined to those things which afford consolation to the believer, amid the various calamities of life, and which constitute his support in a dying hour."

Mr. De Courcy was not without domestic trials; among which, none seemed to affect him so much as the death of his youngest son, in August last, after serving some time as a midshipman, under his relation the Hon. Capt. De Courcy. In the close of his last sermon, from Rev. v. 2, on the evening of the Fast-day, an allusion to the memory of those we had "resigned into the arms of Death," so far affected him, as to occasion an involuntary flow of tears; and obliged him abruptly to conclude.

* See vol. ii. p. 147, &c.

His natural constitution was good; and supported him under many painful fits of the rheumatic gout, which at length weakened his knees so much, that he was sometimes obliged to sit in the pulpit. On the Fast-Day he caught a slight cold, which brought on a return of his disorder; from which he seemed gradually recovering, until a few hours only before his death. On the evening preceding this event, he retired to rest about ten o'clock; and in passing from the sitting-room to his bed-chamber, his servant expressed her pleasure at seeing him walk so well; — to which he replied, "Thank God, I am getting better!"

In the morning following, between four and five, he rang his bell, when his servant found him indisposed, but not so ill as to create the apprehension of greater danger than she had frequently witnessed, when attacked with flying pains about the neck and breast, which generally occasioned a difficulty of breathing. He requested a little brandy and water; which in a short time relieved him. His servant continued with him till near eight o'clock; during which time he frequently slumbered. When he was awake, he appeared, by motion of his hands and lips, to be engaged in prayer. He then desired her to retire, saying, he felt very comfortable; and she might place pillows to support him, as he could not bear a recumbent posture. A little after nine, she returned to his apartment, and found him perfectly tranquil. On enquiring if he would like any thing, he replied, "I should like to sleep if I could;" on which she withdrew till about half past ten, when she re-entered, making her former enquiry, and was again dismissed.* Between eleven and twelve, he called for some breakfast, of which he partook as usual, and, during the repast, repeated some beautiful lines of poetry, saying, "I was reflecting on these when I was so ill this morning: they are very fine," continued he. — Soon after this, his attendant perceived a great alteration in his countenance, and found her apprehensions confirmed by his saying that he was very ill. A physician was instantly sent for. After a short pause, he raised himself up in bed, and folding his arms together, with a countenance indicating great composure, said in a firm tone, "I shall not recover." On his servant expressing her hope to the contrary, he replied, "I shall not; but be that as it may, Christ is mine." His pain and difficulty of breathing increasing, he prayed, "Lord Jesus give me ease! Lord, give me resignation!" and shortly after, "Into thy hands I commend my spirit." Recovering a little, he exclaimed, "Christ is my foundation; Christ is the rock I build upon." On observing the servant in tears, and hearing her exclaim, 'What shall I do?' he replied, "Pray for me; but do not weep." Soon after which, gasping for breath, he said,

* Mrs. De Courcy was from home, on a visit to a relation.

"I am almost spent; it is a hard struggle; but it will soon be over." About this time, the physician arriving, he told him he was very ill; but not so much in pain as greatly oppressed, putting his hand on his breast. The Doctor then leaving the room for a medicine, he said, while raising up his eyes to Heaven, "Thanks be to God for my salvation!" and instantly, without a sigh or groan, resigned his spirit into the hands of his redeeming God.

Thus departed our respected brother, about two o'clock on Friday, Nov. 4, at the age of fifty-nine years. Thus was his family (Mrs. De Courcy and three surviving children) deprived of a husband and a father; his congregation of a faithful and affectionate pastor; and the town of an able and laborious minister of the gospel, after he had spent nearly thirty years in the constant dissemination of the pure word of life,—the fruits of which, we trust, will long remain.

His remains were interred at Shawbury, the scene of his first labours in Shropshire; and on that mournful occasion a great number of his friends, in carriages and on horseback, voluntarily joined the funeral procession, anxious thus to render to the memory of their beloved pastor the last tribute of respect and gratitude. Several sermons suited to the occasion were delivered on the following Sunday. The Rev. Brian Hill preached in the morning at St. Alkmond's Church, on John xvi. 33; Mr. Weaver, in the afternoon, at Swan Hill Meeting, on Mat. xxv. 21; and Mr. Palmer, at the Baptist Meeting in the evening, on 2 Sam. iii. 38; all uniting to lament the public loss.

Mr. De Courcy published the following works:—Jesus' Looking-Glass on True and False Zeal;—Nathan's Message to David, a Sermon;—Two Fast Sermons, in 1776;—A Letter to a Baptist Minister;—A Reply to Parmenas, 1776;—The Rejoinder on Baptism, 1777;—Hints respecting the Utility of some Parochial Plan for suppressing the Profanation of the Lord's Day, 1777;—Two Fast Sermons, 1778;—Seduction, or the Cause of Injured Innocence pleaded, a Poem, 1782;—The Seducer convicted on his own Evidence, 1783;—Christ Crucified, 2 vol. 12mo, 1791;—A Sermon at Hawkstone Chapel, 1798.

N. B. *A handsome Volume of Mr. De Courcy's Sermons, embellished with a fine Portrait, is about to be published by his Family, price One Guinea.—Subscriptions are received by Mrs. Wood, at Shrewsbury; and by Hatchard, Matthews, Row, and Williams, in London.*

ON THE INIQUITY OF TRAFFIC.

It was owing to an accidental glance upon an expression in the prophecy of Ezekiel *, that my thoughts were led to this subject of *the Iniquity of Traffic*. As I never had the opportunity of acquiring any practical knowledge of the concerns of trade, so I feel no disposition to suspect any class of men, as though they were more corrupt than the rest of our species; much less shall I aim, by what I may advance in this paper, to expose any individual to the censure of others. Having an high opinion of the integrity and piety of many professors of godliness, who are engaged in trade and mercantile concerns, I am persuaded that it is their habitual aim to depart from all iniquity. I have no suspicion, therefore, that there is any iniquity in traffic itself; but, I conceive, that, like other things in which sinners are at all concerned, it is often the occasion of calling into exercise the evil dispositions of the heart. "The plowing of the wicked is sin;" and so, I doubt not, is their traffic.

And though I may be unable to pursue the enquiry to its full extent, yet I conceive I may start a fit subject for meditation; meditation, which will have, when impartially pursued, a profitable and salutary tendency, if I take occasion to enquire, Wherein consists the Iniquity of traffic? or, in other words, When is trade so carried on, by men of business, as that they contract guilt, and displease God, by their secular employments; or, at least by their mode of conducting them?

Some branches of traffic are, in themselves, absolutely unlawful. No traffic upon earth can be more iniquitous than that which constituted one branch of the trade of Tyre; and which, (alas for our country!) still constitutes a branch of the trade of Britain; even a trade in the "persons of men †!"

I will not peremptorily assert the profession of a dancing-master to be quite incompatible with true religion; but I cannot conceive it possible to excuse a professor of the gospel, who should not seek another mode of getting his bread than by making playing-cards for the service of gamblers, and murderers of precious time.

Some trades, though not positively unlawful, yet are attended with such great temptations, as should cause all those persons to decline them, who are conscious of a constitutional tendency to fall into the snares wherewith they are connected. On this account, some ought wholly to decline the selling of strong drink, or of spirituous liquors; and those who venture on retailing such commodities, ought to keep up a peculiar guard, lest, by encouraging tippling, and the vices which usually attend

* Ezek. xxviii. 18. † Ezek. xxvii. 13.

intoxication, they should become partakers of other mens' sins. A very few professors have honoured God in the occupation of innkeepers; for it requires great grace, and a degree of temperance, firmness, and resolution, which but few possess, to be able to act in such a calling as becomes the gospel. A Christian who attempts to support his family by making weapons of war, will need peculiar sincerity and self-denial to make him sufficiently earnest in prayer for the peace of mankind. I suppose that many others, in those sea-ports which are most frequented by ships of war, would be found in the same predicament.

I enter not into the dispute about privateering: I know some of the pleas that are urged in its excuse: but let them that think they can reconcile it to the eighth and the tenth commandments have all their gains to themselves! I should expect it would discolour all the silver in my pocket, like sulphur from the bottomless pit.

Some trades, though not unlawful, yet are ordinarily carried on in an iniquitous manner; *e. g.* by adulteration, which must in many cases tend to the great injury of health, as in the article of drugs especially: this often leads to falsehood, and, I fear, in too many instances to absolute perjury *.

Persons who profess to believe the plenary inspiration of the scriptures, and yet scruple not to defraud the government of the imposts and duties laid on them by law, should seriously ask their own consciences, what meaning they put upon our Lord's charge, "to render to Cæsar the things that are Cæsar's, and to pay tribute to whom tribute, and custom to whom custom is due?" Did our Lord, or his servant Peter, mean to intimate that all the imposts of the Roman empire were more perfectly equitable than those of Britain now are? Or did they design to give a sanction, beyond what a Christian is now bound to acknowledge in the powers that rule over us, to the government of Tiberius or Nero?

If I mention exorbitant gain as certainly one of the iniquities of traffic, it will be, not with a design to put your readers upon censuring others, in cases wherein they have only an uncertain guess at their profits and losses; but with a view to excite every one who would depart from all iniquity, to be strict with himself on this head †.

* I fear this enormous crime is much the more common in our land, through the great multiplication of oaths, and the unscriptural mode of swearing generally used, as well as the irreverent manner in which oaths are administered; to which must be added, the continued enforcement of oaths become obsolete and impracticable; in which no change must be made, though no one is expected punctually and literally to fulfil them. These things excruciate tender consciences, and so totally deaden others, as to defeat the end of an oath

† When one told Bishop Latimer that he was cozened in paying for a knife double to what it was worth, "No," said he, "the man who sold it has not cozened me, but his own conscience." See an excellent book,

Let him also who would keep himself from idolatry, watch against the inordinate love of gain, which may exceedingly injure the soul, and deaden the heart to God, even where the profits are not so exorbitant, as to render a man chargeable with injustice to his customers. The iniquity of covetousness may offend the Lord, and cause him to hide himself from your soul, though worldly prudence should keep you from falling into those temptations, which would injure your character for probity and fair dealing.

The extravagance and discontent of many among the poor, may frequently induce them to murmur at their employers without cause; but let not richer professors, on that account, disregard all charges of oppressing the poor, by beating them down in their wages, while they themselves are making vast fortunes by their labour. Such iniquity, wherever it really exists, is very heinous in the eyes of Jehovah; and the cries of the needy will assuredly bring down a curse on them that grind the faces of the poor; even a terrible curse, which cannot be averted by an orthodox creed, nor by occasional donations to the support of the gospel: "for the Lord hateth robbery for burnt-offering."

I will now add but one branch more of the *Iniquity of Traffic*, from which I am afraid the professors of the present day are not universally clear. May God and conscience find it out, wherever it may exist! I refer to the guilt which is contracted by monopoly and injurious competition. If God be displeased by them "that join house to house, and lay field to field, till there be no place, and they have their dwelling alone to themselves in the midst of the land," must he not also be displeased with those overgrown traders, who labour to get profitable articles so entirely into their own hands, as to command what price they please? And is it not an instance of the deceitfulness of riches, that men, pretending to the fear of God, and who shew considerable benevolence and compassion to those of their fellow-creatures that are under their immediate view, can yet be so bewitched by the cursed love of gain, as to be willing to ruin hundreds, if not thousands, who are out of sight, for the sake of securing to themselves and their connections an inordinate advantage? Verily, there is a God that judgeth in the earth; and these evils will cause him to send a blast, either on the property, or on the souls of the guilty, if not upon both.

I profess not to enter into particulars; and have no design of reference to individuals: I only throw out hints, grounded on an expression contained in the Scriptures of truth. I conjure your unknown readers, who would not be condemned for ever,

entitled, a Gospel Glass, representing the miscarriages of English professors, by the Rev. Lewis Stuckley, ejected in 1662, from the cathedral in Exeter. — I wish it were reprinted, with a very few omissions of obsolete phrases.

on account of *the Iniquity of Traffic*, to ponder on the subject and apply it to their consciences.

Let all persons professing godliness, be on their guard against the least approach to any part of this iniquity.

Let them be willing to apply scripture rules in the strictest sense. Surely, it is better to enter into life ten thousand pounds poorer, than, having fifty thousand pounds, to be cast into Hell fire.

Let those be most careful whose gains are the greatest; for tho' I have heard of curing slight disorders of the eyes, by rubbing them with a small piece of gold, yet I suspect that a large quantity of that metal will have a very opposite effect on the eyes of the mind. ש כ

ON HERESY.

HAVING in a former paper considered what is the real nature of Schism, and against whom the charge can be correctly urged, according to the plain meaning of the Scriptures, we will next investigate the words *Heresy* and *Heretic*, and enquire to whom they are most properly applied.

According to the common acceptation of these words, *Heresy* is a doctrine fundamentally erroneous; and the *Heretic* is a person who obstinately maintains such a doctrine. We next take into consideration the more correct meaning of the original terms themselves. The verb (Αιρω) means *to lift up, to bear up, to take away.* It is used in the following passages: "Lest the Romans should come and take away our place and nation;" * — "He shall give his angels charge concerning thee; and in their hands shall they bear thee up;"—"Behold the Lamb of God that taketh away the sins of the world." Many other references might be made, if these were not sufficient to shew that the original verb in itself is perfectly innocent or neutral (like that of σχισω, in the former paper): on other occasions, however, we shall find it rather in a way of approbation than otherwise; for instance, Paul says, "After the straitest *sect* αιρεσις, *Heresy*, I lived a Pharisee;" † here it cannot be supposed he vindicated himself as being an *Heretic*, according to the common acceptation of the word. Similar to this, it is further said, "Many of the sect (αιρεσις) of the Pharisees believed on Christ §; here also the word *Heresy* would have sounded inconsistent.

In other places, we find the word used in a bad point of view. St. Paul was accused by Tertullus as "a pestilent fellow, a mover of sedition among the Jews throughout all the world, and a ringleader of the sect (αιρεσις) of the Nazarenes ‡: so that here

* John ii. 48. † Acts xxvi. 5. § Acts xv. 5. ‡ Acts xxiv. 5.

the crime of Heresy is charged by Jews and Heathens against the Christians. No wonder that an Heathen orator, and a set of enraged Jews, could adopt such opprobrious language against the apostle Paul; but when professing Christians can hurl such indignant expressions against each other, on account of some slight differences about mere empty forms or modes of speech, it is a plain evidence that they are very little acquainted with the nature and spirit of that religion they profess.

We find that St. Paul further vindicates himself against the accusations of the Jews, and the Heathen orator they had employed against him. After the way which they call *Heresy*, "so worship I the God of my Fathers." Thus by a mild answer, he attempts to turn away the wrath of so vehement accusers.

The same opprobrious language was further urged against the Apostle by the Jews at Rome ‖: "As concerning this *sect* (αιρεσις) we know that it is everywhere spoken against."

In the same bad sense the passage is applied by St. Paul in his epistles. "I hear that there are divisions (σχισματα) among you; for there must be also Heresies (αιρεσεις) among you, that they which are approved may be made manifest §." So the same apostle enumerating the works of the flesh, such as adultery, fornication, uncleanness, and a variety of other evil tempers, he mentions also *Heresies*; that is, not wrong notions in religion, but a wrathful dividing spirit which takes its rise from the fleshly pride of the human heart *.

In the same sense Peter also once uses the expression concerning some "false teachers, who privily brought in damnable *Heresies* ¶;" and by the chapter at large, we find, both in doctrine and practice, the most horrid and disgraceful divisions were the consequence.

Thus have I traced every passage where this word is found in the New Testament, excepting one ‡, which speaks of the *sect* (αιρεσις) of the Saducees without any immediate reference to their moral character: and upon a fair review of the whole, I think the reader will determine, that this word also is innocent in itself, and is only taken in a good or a bad sense, as it relates to the different characters to whom it is applied. — Sometimes it only means a denomination or a party; at other times, it expresses the bad spirit of that denomination or party. Having in this and a former paper gone through a mere criticism on the words *schism* and *heresy*, I shall further claim the reader's attention to some serious observations, which may naturally present themselves for our further consideration. If real Christians are but brought into better temper with each other, without entering into all the lax ideas of a set of careless latitudinarians, the writer's design will be accomplished, according to the utmost wishes of his heart.

Surry Chapel. R. H.

‖ Acts xxviii. 22. § 1 Cor. xi. 19. * Gal. v. 19, 20.
¶ 2 Pet. ii. 1. ‡ Acts v. 17.

QUERIES ANSWERED.

ON THE DUTY OF THE UNREGENERATE.

1. *Does God require any worship from the unregenerate? And if he does, of what nature is it,—whether spiritual or formal?*

That God requires all men to worship him, and that in spirit and truth, one would expect to be as obvious to every one who reads the Bible with attention, as the brightness of the sun when it shineth in its strength. The very Heathen are represented as inexcusable in not glorifying God as God; and as worthy of his displeasure for worshipping and serving the creature more than the Creator *. To the people of Israel God says, "Know thou, and see, that it is an evil and bitter thing, that my fear is not in thee †;" and thus he charged their fathers with sin, for "not setting their hearts aright; and because their spirit was not steadfast with God, for not believing in God, nor trusting in his salvation ‡." All which expressions surely imply a requisition of spiritual, and not of formal worship. Indeed, no instance, I am persuaded, can be found in all the Old or New Testament, of God's requiring less than the whole heart, under the idea that spiritual worship could not be required of carnal men. Never did God propose to accept of the shell, because his rival claimed, or had gotten the kernel. He never directed men to do some external service, such as might be done by those whose hearts were enmity against God, as a substitute for that sort of obedience which could imply holy love.

No farther evidence is necessary to prove this point, than the summary of the divine law, given by our Lord, in Matt. xxii. 37—40 §. Unless it can be proved, that all unregenerate men are free from the law of God, this must clearly evince that they ought to love God supremely, — to love their neighbours disinterestedly, — and to act accordingly, in the whole tenor of their conduct; and that every thing short of this is sin.

2. *Is the inability of the unregenerate of such a nature as to excuse them from the obligation of worshipping God in spirit and truth? And if it be, of what fault are they guilty who attend worship regularly and decently, and are moral in their conduct? and whence is their condemnation?*

To this it may suffice to reply, That the inability of the sin-

* Rom. i. 21, 25. † Jer. ii. 19. ‡ Ps. lxxviii. 8, 22, 32, 36, 37.
§ See a Sermon, entitled, "The Dependence of the Whole Law and the Prophets on the Two Primary Commandments," by Dr. Ryland, of Bristol, published by desire of the Ministers of the Association at Salisbury, 1798.

ner to love and serve God arises from, or rather consists in his groundless aversion to God and his holy law; and the stronger that aversion is, the more guilty and inexcusable must he be; for if hating God and duty would exempt from an obligation to love him, the Devil would be thoroughly excusable, as well as all his children. If no man is bound by the law, whose heart cannot brook subjection to the law, the law is absolutely made void, and its authority is nugatory. At best, it is no more law, but merely good advice to good men to do what they like to do; while bad men are left to do the contrary, if they like it better: and if the first great commandment be binding only so far as it suits the actual disposition of a rational creature, one would suppose the second, which is like unto it, must be relaxed in an equal degree. At least, if the sinner's aversion to the duties of the second table be strong enough, it must release him from obligation to perform them, as truly as his aversion to those of the first can exempt him from all spiritual worship of God. Thus, he that is quite opposed to the fifth commandment, may plead, "I cannot abide my parents;—I despise them for their religion;—I hate their puritanical ways." He that is disposed to violate the sixth, may say of his neighbour, "I abhor him, and cannot speak peaceably to him; and though I shall take care not to expose myself to be hanged for murder, yet I cannot help wishing him dead." He that dislikes the seventh, may plead, "I have eyes full of adultery, and cannot cease from sin;" while another may say of the eighth, "I ought not to be bound to observe this law, for I never could keep my hands from picking and stealing." He that is blamed for violating the ninth, may exculpate himself by saying, "I am a liar, and the truth is not in me; and have discovered this propensity ever since I could speak." While another, to obtain exemption from the tenth (which to be sure is the strictest of all, or rather was intended to shew the spirituality of all the rest) may appropriate the character which Jeremiah gave of Jehoiakim, and say, "Mine eyes and mine heart are only for my covetousness: how unreasonable then must it be to require me either to commiserate the poor, or to refrain from envying the rich!" Any of these are quite as good excuses as it would be for sinners to say, "We are alive unto sin, but alienated from the life of God; and, therefore, nothing should be required of us which implies a right spirit towards God. We cannot love God, for our carnal minds are enmity against him;—we cannot serve him, for we cannot abide subjection to his law;—we cannot believe his testimony concerning his Son, for we see neither form nor comeliness in him, wherefore we should desire him. The gospel is too humiliating in its import for us to stoop to it; and too holy in its tendency for us to comply with it."

3. *Is not a minister culpable, who, while he tells the people that formality in worship is detestable to God, tells them also, that this is the whole of their duty, while destitute of the Spirit?*

I would be very unwilling to excite disaffection towards a minister who appeared to have his heart right with God, and sincerely to love Christ and the souls of men, and who was concerned to promote holiness, though I might think him mistaken in some of his views; but I own I should fear that a defect on this subject would have a very prejudicial influence on any man's ministry. I would, therefore, earnestly beseech such a minister to re-examine his sentiments, and compare his mode of address with that of Christ and his apostles. I should request him particularly to consider the following remark, which I remember to have heard introduced in the charge at an ordination, many years ago; viz. "That if the natural tendency of his opinions led a preacher to be shy of scriptural exhortations, so that there were many addresses used by the prophets and apostles, and by Christ himself, which, instead of adopting and enforcing, he was always apt to shun, or mentioned them only for the purpose of explaining them away,—this must surely be a sign that he had not got quite the right clue to orthodoxy."

I would also beseech him to examine, Whether those views, which tend to lessen the duty of sinners so exceedingly, must not equally tend to lessen the obligations of the saved to free grace and the blood of Christ?" I have, ere now, proposed a like statement with the following, to persons who had such an unscriptural notion of the duty of the unregenerate. Let us review our own past lives, according to our different opinions on this subject, that we may try which of us must feel most indebted to Christ, upon the estimate which our respective sentiments will lead us to form of our quantity of guilt. When you reflect upon the days of your unregeneracy, you suppose that you neglected a number of external duties which you ought to have performed, and might have done without any special grace; *e. g.* The same feet which carried you to an alehouse, could have taken you to a place of worship;—the same hands which played at cards, could have given alms;—the same eyes that often beheld vanity, could have looked into the Bible;—the same tongue which sung wanton songs, could have sung hymns;—the same ears which listened to evil conversation, could have hearkened to sermons: for the omission of these duties, therefore, you blame yourself; and also on account of various sins, of falsehood, prophaneness, &c. which you could have forborne to commit, without any love to God or Christ. On the whole, you can think of a number of sins, both of omission and commission, for which

you needed to repent, and for which you have sought pardon; and as you hope that you have found mercy, you ascribe the forgiveness of all these sins to the riches of grace, displayed through the mediation and atonement of Jesus Christ. Christ then, according to your estimate, has done somewhat considerable for you, in redeeming you from the curse of the law, which was due to all these sins. You owe him much on this account. But now, when I review the days of my unregeneracy, according to my ideas of duty and sin, how much more do I owe to Christ, if I am forgiven my sins for his sake! There was nothing which you suppose to have been your duty, but what I equally consider as having been my duty. There is no sin which you charge upon yourself, but what I think as criminal as ever you can do; but over and above what you allow of yourself, I am convinced that I was bound, by the strongest obligations, to revere and esteem the ever blessed God; — to love him with all my heart, and serve him with all my might, aiming constantly at his glory. I charge myself, therefore, with unspeakably greater criminality than you, for as much as I lived so many years without any supreme regard to God; in all which time I did nothing for the sake of glorifying him: yea (as though it had been a small thing to disregard that law which is holy, just, and good, and which is spiritual, extending to the heart, and taking cognizance of the springs of action) I also slighted the Lord Jesus Christ, and rejected the counsel of God against myself, making light of the great salvation, and treating God as a liar, by disbelieving his testimony concerning his Son: all this I view as sin, horrid sin, aggravated sin! If, therefore, my sentiments are just, I must view myself as infinitely more criminal than your opinions would lead you to esteem yourself; and if I am pardoned, my obligations to Christ and free grace must appear unspeakably greater than yours. S. W.

ON SELF-EXAMINATION.

Sir, *To the Editor.*

By inserting in your useful Miscellany the six following Questions, which the late Rev. Mr. Matthew Hendry solemnly examined himself upon, in the view of his Ordination to the Ministry, will much oblige your constant reader, TIMOTHY.

FIRST, "What am I?" Have I ever been inwardly convinced of my lost and undone condition by nature? Have I been deeply humbled before the Lord for my original sin, and actual transgressions? Have I sincerely closed with the Lord Jesus alone, as my Saviour, by a true and lively faith? Have I a real hatred of every sin in myself, as well as in others, — hav-

ing no beloved lusts which I would have spared? Have I a real love to holiness, and do I earnestly use holy ordinances, that I may thereby be made more and more holy? — Secondly, "What have I done?" What precious time have I misspent in folly and vanity? How many precious opportunities of grace have I lost, and left unimproved, through my carelessness? How often have I broken my solemn engagements to God, and resolutions against sin? How unprofitable have I been in my converse with others? How forgetful have I been of God and his word, and of the great concerns of my soul and eternity? — Thirdly, "From what principles do I act in entering on the ministerial office?" It is from faith in Christ's appointment of the office of the ministry, and calling me, however weak in myself, to it: — it is from zeal for the glory of God: — it is from real love to precious souls; for the good of which, I would gladly spend and be spent. I would think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself. — Fourthly, "What ends do I aim at in this great undertaking?" I do not design to take up the ministry as a trade to live or enrich myself by, — or to get myself a name among men, — or to maintain a party. If my blood could be sufficient balsam, I would gladly part with the last drop of it, for healing the differences that are among true Christians. But I aim at the glory of Jesus Christ, and of God in him, as my chief end; and at the good of precious souls in subordination to it. "I had rather beg my bread from door to door, than be an unprofitable minister with hundreds a year." — Fifthly, "What do I desire from the God of all grace?" It is, that he would fix and establish my heart, in my dedication of myself to the work of the ministry — that in the ordinance of dedication, he would fill my heart with such an experimental sense of the excellency of Christ, and the comforts of the Holy Ghost, as may be a token of his presence, and earnest of my success in the work; — that he would qualify me with ministerial gifts and graces, particularly faith, love, zeal, patience, sincerity, and humility; and that he would open a door of opportunity, and bless and succeed my endeavours in the ministerial work. — Sixthly, "What do I, by the grace of God, and in the strength of Christ, resolve on for the future?" It is, to have no more to do with the unfruitful works of darkness; to abound more than ever in all manner of gospel-obedience; to strive to be more humble, serious, watchful, self-denying, heavenly-minded, lively in prayer, reading, or spiritual discourses; to consider well, and endeavour to perform my ordination vows; and never to let go any truth, whatever it may cost me, ever owning the Scripture as the only rule of faith and practice; and wholly to give up myself to the work of the ministry, and employ all my talents in the service of God and souls, with seriousness and diligence; preaching and defending the truths of God, promoting peace and unity in the Church, and thankfully accepting of the admonitions of my brethren.

LETTER
FROM A
MINISTER TO HIS FRIEND UNDER AFFLICTION,
THROUGH THE LOSS OF A PROMISING CHILD.

Dear Friend, ——

I CANNOT forbear expressing my sympathy under your present trial, and feel it incumbent on me to administer a portion of that consolation which the Gospel contains; or rather to put you in mind of the things you already know. It is a grand excellency of the Christian religion, that it is adapted to yield solid support under the most painful dispensations. There is nothing in the heavenly system to make us unfeeling or insensible; but when properly understood and experienced, it tends to moderate our grief, and to lead us, by submission and faith, to look to our Father who is in Heaven, and say, "Thy will be done." It is true, I can only guess at the feelings of a parent; they must be peculiar, and especially under the circumstances it has pleased the Lord at this time to call you to endure. The flower that so lately flourished at your side, has fallen an early victim to the chilling blast of death. It is cut down: but shall it never more arise? O yes, it shall flourish in immortal bloom; it is for ever safe in the arms of Jesus, who hath said, (Let mourners cease to grieve!) "of such is the kingdom of Heaven." In reading the sacred volume, we find several eminent instances of resignation to God under bereaving providences; but none more remarkable than that of the Shunamitish woman*. After receiving a son as a peculiar favour, and after witnessing the opening charms of the dear, pleasing object, she has to behold it suddenly stricken and die. What a stroke! It was not possible for her to have been wounded in a part more tender! The stream from which she fondly expected to drink many a draught of future joy, is at once dried up. But how did she conduct herself in this case? What was the frame of her mind? She said, "It is well!" What strong faith! What calm submission! What peaceful acquiescence to the will of God!—Hearken also to the language of Job: "The Lord gave, and the Lord hath taken away," (not one only, but many, yea all his children!) and yet he says, "Blessed be the name of the Lord!" Such was his faith and patience, that he justifies God in all.

In our journey through life, we shall have sometimes to glorify our Lord, as well by quiet resignation as by activity and zeal in his service; and nothing should we be more concerned to cultivate than a mind in unison with the will of God. What he appoints must be right and best, however great the trial, or

* 2 Kings iv. 26.

however mysterious in our view. Our various afflictions are administered by his hand; and it will be right to look through all secondary causes, to behold and to acknowledge it. In the midst of your mourning, my friend, strive to think of your mercies: though one is taken, you have many left. Some parents, you know, are left childless; others have been frequently visited by the messenger Death;—and then call to mind those seasons in which you have solemnly surrendered yourself to God. Have you not, in the exercise of faith and prayer, said, "Lord! I am thine; all that I have is thine; do with us as seemeth good in thy sight?" You have thus dedicated all to God, from a persuasion that he is infinitely wise and gracious; he can do nothing but what is just and righteous: the God in whom you trust is still the same; and every stroke you feel is given by his hand. I know you will in this trial eye his hand. O hearken then to the voice of your Heavenly Father; consider it as a call from him to sit loose from the world; to set your affections on things above; to be more unreservedly devoted to the God you love; and I trust, though your trials abound, your consolations will abound also. May you be enabled to cast all your care upon him, and in your affliction be favoured with a sacred calm in your soul—a peace that passeth all understanding!—This is the wish of your sincere and sympathizing friend, &c.

ON THE EXCELLENCY OF THE SCRIPTURES.

MAN needs a revelation from God. Sin has so darkened his understanding, that he can hardly attain to any tolerable degree of certainty, even in the knowledge of natural things. There is much ingenious conjecture, but little real science. Of spiritual things he is quite ignorant; sin has totally blinded him; therefore "the world by wisdom knew not God." With an inestimable revelation God has favoured him; copious, yet concise; sublime, yet simple; containing all needful information, and abundantly sufficient to make him "wise unto salvation." Let us briefly examine the style and contents of the Bible, which only requires to be examined in order to its being admired.

1. The sublimest truths, the deepest mysteries are brought to the level of the meanest capacities and most uncultivated minds. A volume of wisdom is comprized in a short sentence; spiritual truths are embodied in parables; and illustrated and enforced by the objects with which our senses are conversant.

2. The doctrines revealed are of infinite importance. Salvation depends on the cordial reception of them. With what amazing energy are they stated! what close and powerful ad-

dresses are made to the understanding! — what pathetic and persuasible appeals to the passions!—what solemn and alarming applications to the conscience! The one thing needful is insisted on with more than human eloquence. In the Gospel, Mercy invites, in a voice sweeter than Gabriel's; in the Law, Justice threatens, in a tone terrible as the last trumpet.

3. Our memories are short, and need to be frequently refreshed. However strong they may be to retain that which pollutes and defiles, they easily let spiritual things escape: important truths are therefore liberally scattered through the Bible; so that wherever we open it, we meet with something which it highly concerns us to recollect.

4. Our diligence in searching the scriptures needs spurs; they do not, therefore, consist of regular treatises on religious subjects. In order to our making high attainments in evangelical knowledge, we must minutely search for, and carefully collect and compare the doctrines, precepts, promises, threatenings, &c. which are promiscuously strewed along the sacred pages.

5. A proper degree of importance is given to every doctrine, precept, promise, threatening, &c. Every truth is declared, repeated, and inculcated plainly, frequently, and earnestly, according to its intrinsic excellency, the beneficial effects it is calculated to produce, and our liability to forget or disregard it.

6. Another principal excellency of the Bible is, that it certainly reveals that only which we are concerned to know; and draws an impenetrable veil over that which is merely calculated to please, not to profit. Man is prone to speculate; he delights rather to acquire knowledge, than to reduce to practice the knowledge he has acquired. Speculation gratifies pride, whereas true wisdom promotes humility. Speculative knowledge satisfies many a conscience; it is frequently mistaken for gospel grace; the sinner is contented with it, and never comes to Christ: and it weakens devotion in the Christian, by diverting his mind from the essentials of religion to unimportant subjects; and in proportion as an undue consequence is attached to points of inferior moment, the fundamentals are robbed of the respect which is their due. The Bible is not designed to gratify curiosity, but to save and sanctify the soul. The essentials of Christianity lie in a narrow compass; and we shall not err, neither lose sight of them, if we merely take the scriptures for our guide; but, if we attempt to be wise above what is written, we shall be presently involved in as much uncertainty and error as heathens and infidels.

From these observations we may learn, —

1. A lesson of humility. How vain are the boasts of philosophy! how impotent the effects of genius! — the learned and the

unlearned must sit together at the feet of Jesus, and equally receive from him the very first rudiments of Gospel-knowledge: and he who is most deeply sensible of the necessity of divine teaching, has the greatest capacity to learn.

2. To check vain curiosity. Superiority of talents and learning do not qualify a man to discover more than God has revealed. When great talents and learning are employed in unprofitable speculation, they generally lead the enquirer farther from the truth. If a person study the Bible to gratify curiosity, not to mend the heart, he is in danger of becoming an infidel.

3. There is encouragement for the ignorant and illiterate to study the Scriptures. There is not a truth which we are concerned to know, so mysterious and sublime, but the meanest capacity may apprehend it, under the teaching of the Holy Spirit. Aptitude to receive divine truth, consists in holiness of heart, rather than in brightness of intellect; wherefore the unlettered peasant frequently excels the laborious scholar in Bible knowledge.

4. That bigotry is the offspring of pride. The essentials of religion are clearly revealed in the gospel, and are infallibly taught by the Holy Spirit: on these points, therefore, all Christians are agreed. The non-essentials are not so clearly revealed, nor do they constitute a part of the instruction which the Holy Spirit gives to the believer: — on these latter subjects, therefore, Christians are liable to differ in opinion. Humility dictates, then, that while we exercise the right of private judgment, we should allow the same right to our brother; and Charity requires that we should give him full credit for the purity of his motives.

5. To estimate truths according to the standard of the Bible. When disposed to investigate a religious question, we should begin with such enquiries as these: — "Does the Bible afford certain information on the subject? What influence will it have upon my sanctification?" Time, which is employed in forming conjectures; time, which is not improved to the amendment of the heart, is entirely lost.

6. That the eminence of a Christian is to be measured, not by the degree of doctrinal knowledge in the head, but of sanctifying grace in the heart. "With the heart man believeth unto righteousness." Great gifts may be found in hypocrites and in Christians of low stature; and great grace is frequently seen almost, if not altogether, unattended by gifts. God estimates characters, not by the honours and talents he has conferred *on* them, but by the grace he has wrought *in* them.

Birmingham. W. W.

ON BROTHERLY LOVE,
AS MANIFESTED IN REPROOF.

My friend Jonathan received his first serious impressions about twenty years ago. Since that period he has undergone a great variety of exercises peculiar to the Christian life. Not being properly restrained in the days of his youth, he fell an easy prey to a snare, which has proved to him what the apostle calls "an easy besetting sin." This became a fruitful source of much guilt, consequent sorrow, an occasion for renewed repentance, and continual application to the blood of sprinkling.

Those persons who are unacquainted with the plague of the heart, and the strength of remaining corruption in the renewed soul, may suppose that, in so many years, a complete victory over this besetting evil might have been gained. Jonathan, to his grief, found it otherwise; for, not long since, the Hydra-headed monster Sin, broke forth in the particular before alluded to, with greater strength than it had ever done before; insomuch, that his conduct, in several instances, was unbecoming the Christian character; and was observed, with grief, by Christian friends. It was at this time that old *Discipulus* undertook to reprove him; but his address was so abrupt and uncouth, that he proved himself unqualified to administer reproof with success; or, in other words, the one had not grace enough to give, nor the other to receive, reproof; for however well meant his admonition might be, it was not well received, as not savouring of that brotherly love which is needful to restore a backsliding brother.

At length Jonathan's situation reached the ears of his beloved friend David, and deeply affected his heart. Various sensations arose in his mind: — At first, he suspected that his friend might be calumniated; then he feared that the report might be founded in fact: he felt, as if he had a fire in his bones, *brotherly love*; and a jealous concern for the honour of God and religion were kindled within. David could not refrain from just reproof, — love and duty compelled him to undertake the difficult work. Being situated at a distance, he writes an affectionate letter to his fallen brother; in which he says but little on the affecting subject; but it is enough to reach Jonathan's heart. He no sooner reads it than he discovers the pure spring from whence it flowed; and though his heart was knit to David, by several years Christian intercourse, he then felt him tenfold more dear to him than before; proving the truth of Solomon's assertion, "Faithful are the wounds of a friend *;" and of David's, "Let the righteous smite me, and it shall be a kindness," &c

* Prov. xxvii. 6.

He is now led to serious reflection, and much watchfulness and prayer; — is *feelingly* convinced that, without Christ, he can do nothing; and that, without the interposition of Almighty Power, Satan would overcome and destroy him.

Now the time, the set time, to favour his soul is come: the snare is broken, — and he is delivered! God manifests his power to save, — so that he now is dead to his former besetting sin; and is enabled to pluck out a right eye, and to cut off a right arm. Satan is kept at a distance, and is not permitted to harrass him as heretofore. A delightful intercourse is re-opened between God and his soul; and the sweetest moments of his life are spent in the closet, reading the sacred Scriptures, and pouring out his soul in prayer. He now walks humbly with God, enjoying such sensations as he was an entire stranger to before; and is looking for that blessed hope, and the glorious appearing of his great God and Saviour, who will come and finish the work he has graciously begun.

Three motives have induced me to send you the above: — 1st, A desire to promote the honour of God: somewhat, perhaps, like that of David, when he said, "Come hither, all ye that fear God, and I will tell you what he hath done for my soul." For it is certain, that what hath been wrought for Jonathan, God did it; and he shall have the praise.

2dly, As an encouragement to those who may be in similar circumstances, to look to an Almighty Saviour for deliverance. Every Christian has his peculiar infirmities and temptations; and there may be some who will read this paper, that have been conflicting with inbred lusts and corruptions for more than twenty years, and have concluded that victory would never be theirs. Despond not, backsliding pilgrim; look up, pray to, trust in, the Sinner's Friend, —Jesus; and, in his appointed time and way, thou shalt find him answering to his dear name, by saving thee from thy sins.

3dly, To reprove those who are not careful to evince their brotherly love in this way, particularly the ministers of the gospel, a part of whose solemn work it is to reprove. Perhaps there never was a day in which love to the brethren is manifested so little, in giving suitable reproof. This duty is shamefully neglected by some, whose awful province it is to watch for souls; and probably it may be owing to this, in some measure, that so many members of Christian Societies indulge an improper conduct. To such I would say, in the words of St. Paul, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

If all, or either, of these designs should be answered, the writer's highest wishes will be gratified.

SEXON.

BIBLICAL CRITICISM.

He cursed David by his Gods. — 1 Sam. xvii. 43.

It is highly probable that this was a general practice with idolaters, who, supposing themselves secure of the favour and protection of their deities, concluded, that their enemies must necessarily be the objects of their displeasure and vengeance. Hence, anticipating the certainty of divine wrath upon them, they cursed and devoted them to destruction. So did the Philistine act towards David; and so the Romans used to do, saying, *Dii deaeque te perdent.*

And the horse that the King rideth upon, and the crown royal, which is set upon his head. — Esther vi. 8.

Herodotus relates, that the Kings of Persia had horses peculiar to themselves, which were brought from Armenia; and were remarkable for their beauty. If the same law prevailed in Persia as did in Judea, no man might ride upon the King's horse, any more than sit on his throne, or hold his sceptre. The crown-royal was not to be set upon the head of the man; but on the head of the horse. This interpretation is allowed by Aben-ezra, by the Targum, and the Syriac version. No mention is afterward made of the crown, as set upon the head of Mordecai; nor would Haman have dared to have advised that which could not be granted; but it was usual to put the crown-royal on the head of a horse led in state; and this we are assured was a custom in Persia, as it is with the Ethiopians to this day; and so with the Romans, horses drawing triumphal chariots were crowned.

St. Albans. S. B.

ON CHRISTIAN PRUDENCE.

As prudence is so highly necessary in all spiritual as well as temporal concerns, it may be profitable to shew its nature and advantages. It has been thus defined:—"Prudence teaches us to speak our words, and to perform our actions, at a suitable time, in a proper place; and to adapt our behaviour towards others according to their rank, or the relation in which we stand to them." To this definition we may add, that Christian prudence gives some degree of sagacity, respecting future events, as it is written in Prov. xxii. 3, "The prudent man foresees the evil, and hideth himself." A great part of prudence also consists in knowing when to refrain from speaking, according to the well known maxim, "We must not always tell all we know, nor speak all we think."

Religious Prudence is, however, very different from *carnal policy*, which has only selfish aims, and generally sticks at nothing to obtain success; but in true discretion the motives are good, and the means are laudable. Avarice also may assume the name of Prudence; but the difference is great, as covetousness is only a carnal and greedy disposition, — whereas Christian prudence is a commendable frugality.

With respect to what favours Prudence, or is unfavourable to it, the following remarks may be made: — A good judgment, some knowledge of the world, and Christian experience, are requisites to make a person truly prudent; but passion, and a rash or fickle disposition, are enemies to discretion. Here it may also be observed, That a want of prudence is as much, or more, seen in some minute circumstances, than it is in those which are greater. For this reason, Christians should earnestly pray for discretion, and watch against the beginnings of imprudencies, as none can tell to what sins they may lead.

As to the excellencies of Christian discretion, they will plainly appear, if we properly consider, First, some of the bad effects of the want of prudence; and then shew a few of its advantages. With regard to the former, if we confine our views to professors of the gospel, it is certain that many of them sometimes speak inconsiderately, — undertake too much business, or live beyond their income. By these, and similar imprudencies, such persons injure their character, involve themselves in trouble, and disgrace the gospel: whereas those who are discreet in conduct, often thereby avoid these evils; and when afflictions do come, can bear them much better than those who are not circumspect. Respecting other advantages of prudence, Dr. Watts has the following judicious remarks: — "Every one, in the different ranks of society, stands in need of discretion; — nor is there any hour of the day, nor any place wherein we spend that hour, whether alone or in public, but gives occasion for some exercise of this virtue. It does not belong to human nature to possess it in perfection, for perfect prudence dwells with God alone. He that comes nearest to it is the wisest of men; and his conduct in life is of singular advantage to those who converse with him, as well as to himself. Such a man is consulted as an earthly oracle; and, by his advice, he saves many from ruin. Thus he wins and wears their honour and their love."

I shall close this essay with the following quotation from a celebrated modern writer: — "There are many more shining qualities of the mind, — but there is no one so useful as prudence; and it is that which gives value to all the rest. Unless we are prudent, religion may degenerate into superstition, — zeal into bigotry or persecution, — and courage into rashness.

If we look into communities, we shall see that, in general, it is the prudent, and not so much the learned or the wise, who govern society and guide conversation. It therefore appears plainly, that though a man should have all other talents, and want discretion, he will be of no great use in the world; but if he has prudence, and only a moderate share of other accomplishments, he may become truly respectable and useful." G. G. S.

Buckingham.

ANECDOTES.

On a Saturday night, some time since, a poor man went into a bookseller's shop, in Holborn. "I come," said he, "to ask what may seem very unreasonable: I am very poor, I cannot buy a Bible, nor can I leave the value of one,—Will you trust my honesty, and lend me one till Monday morning? I will return it faithfully." The bookseller consented; and at the appointed time it was returned, with many expressions of gratitude. He afterwards came regularly for it; and as regularly returned it. A person, who heard of the circumstance, desired the bookseller to give him a Bible, and place it to his account. When he returned to ask the usual indulgence, and found that he had a Bible of his own, the poor man was in a transport of joy, imploring many blessings upon the head of his unknown benefactor; declaring that it was a treasure he never expected to possess!

Reader, How large a blessing a small pittance may communicate! Whatever is in the power of our hand to do, may it be done immediately, and with our might, remembering that in this world only can the believer benefit a fellow-creature!

In Heaven there are no sons of need;—
There all these duties are no more! J. H.

THE TYRANT REPROVED BY HIS SLAVE.

[*An Anecdote communicated by a Sailor.*]

A poor West Indian Negro, employed as a domestic in the house of his master who had purchased him, having bought a trifling article of a fellow-negro, who had procured it by clandestine means, was detected with the property about him; and, therefore, ordered by his master to be very severely whipped. After he had received the punishment, he said to the officer who inflicted it, "Why you no flog white man?" 'So we do,' answered the officer, 'when they buy stolen goods, knowing them to be stolen.' The negro replied, "There stand my massa; why you no flog him, as you flog poor me? He buy me;—he know me stole."

POLITICAL SELF-RIGHTEOUSNESS.

Sir, *To the Editor.*

I HAVE been much edified by some things which appeared in print respecting the present state of our country, especially by those which have been directed against what may with propriety be called Political Self-righteousness. I am persuaded this is a sin which cleaves closer to men, and even religious men, at the present time, than most of us are aware of; and that we are more in danger from it than from almost all our other national sins put together.

I have heard it said, in conversation, when the sins of the nation have been mentioned as a ground of fear, "True; but we are not so bad as our enemies." — Mr. Robert Hall, in his Fast Sermon lately published, has shewn, with great force of evidence, the folly of this way of speaking; for that the thing itself, considering our religious advantages, is very doubtful; and if it were otherwise, it has been common with the Great Disposer of events to punish a nation that has had a portion of true religion in it, by one that has been utterly irreligious, though afterwards he has poured out his wrath upon the latter.

I have heard it said still more frequently, "The Lord has many praying people in this country; surely, therefore, he will not deliver us up." A praying people may, indeed, avert the divine judgments; but if we trust to the efficacy of our prayers, we shall be more likely to bring them upon us. This notion was well combated in your last Number, by a correspondent from Knaresborough, p. 71. My soul unites with his in trembling for the consequences of our religious self-complacency! Alas, our navy and our army, it is to be feared, will too generally trust in themselves; but let not them that fear God do so too! Our brethren in distant countries may hope the best of us; the good minister at Berlin * may be allowed to mention the "numbers whose prayers continually rise to God in this country;" but we must not depend upon them ourselves, for this will render them of none effect.

There is a passage in that admirable book The Holy War, which I could scarce ever read without tears. When Mansoul, in the day of her distress, had drawn up a petition to Emanuel, a question arose, by whom it should be sent: "Now," says the writer, "there was an old man in the town, and his name was Mr. Good-deed; a man that bare only the name, but had nothing of the nature of the thing. Now some were for sending him; but the recorder (Conscience) was by no means for that; for, said he, we now stand in need of, and are pleading for mercy; wherefore, to send our petition by a man of his name, will seem to cross the petition itself. Should we make Mr. Good-deed our messenger when our petition cries for mercy? Besides," quoth the old gentleman, "should the prince

* See Evang. Mag. of last month, p. 90.

now, as he receives the petition, ask him, and say, What is thy name? and nobody knows but he will, and he should say, old Good-deed, what think you would Emanuel say but this,— 'Aye, is old Good-deed yet alive in Mansoul? then let old Good-deed save you from your distresses.' And if he says so, I am sure we are lost, nor can a thousand old Good-deeds save Mansoul!"

We subscribe to all this in matters which respect our eternal salvation; but it is no less applicable to things of time. Instead of religious people flattering themselves with the idea of being the bulwark of their country, it becomes them to take heed lest they prove the contrary. Though the religious people in a nation may, by their interest with Heaven, be its greatest blessings, yet there are cases in which they may prove the reverse. To Paul was given, not only his own life, but the lives of all them that sailed with him: but Jonah had well nigh been the destruction of those that sailed with him. God does not look for those things, as I may say, from the ignorant and ungodly, as he does from them that know him:— it is their province to stand between God and their country. But if they be loose, light-minded, vain, or worldly, what is to be expected? We may declaim against the wickedness of the slave-trade, and many other things; but are there not with us, even with *us*, sins against the Lord our God?

Thus spake the Lord by Ezekiel:— "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully: and I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none: therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath †."

God's ancient people were compared to a vine, and their country to a vineyard: this vine was cultivated with great care and expence, and a hedge of defence was set about it. But when he looked that it should bring forth grapes, it brought forth wild grapes. What was the consequence? "Go to, saith the Lord, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down ‡." If God's vine bear not fruit, the wall that protects it may be expected to be broken down on its account; and thus our unfruitfulness may not only dishonour God and injure ourselves, but render us a curse to our country.

I write not thus, Mr. Editor, to promote dismay: I have never for a moment been the subject of such a feeling; but to cut up, as far as may be, self-righteous hope, and to excite that humble and holy trembling which becomes sinful creatures, whether in respect to this world or that which is to come.

GAIUS.

Sir, *To the Editor.*

If not inconsistent with the plan of your Miscellany, permit me to beg the favour of you to insert the following Question; and I should, at the same time, solicit some one of your judicious Correspondents to add to your kindness by a reply. SIGMA.

A MINISTER, whose lot the great Lord of his church and people hath cast into a wilderness situation, and who hath a large congregation, considering the distance he is from any town, hath been requested to itinerate round the neighbourhood, where there is no gospel. Would it be acting right to shut up his own chapel one part of the Lord's Day, in order to preach to those who, if so inclined, could frequently attend upon his stated labours? — It should be observed, that being in the heart of a manufacturing country, the people will not attend on any other but the Sabbath-day.

QUESTIONS

PROPOSED BY VARIOUS CORRESPONDENTS, WHO WILL BE GRATIFIED BY JUDICIOUS ANSWERS.

What is the best way to obtain support under, or deliverance from, the fiery darts and blasphemous suggestions of Satan? and if melancholy or outward troubles have any share in occasioning these trials, how are they to be cured? A. B.

What is the meaning of John iii. 13, "No man hath ascended up to Heaven but he that came down from Heaven; even the Son of man, who is in Heaven?" L.

A. B. requests a few remarks on that beautiful parable of the Labourers in the Vineyard. — Matt. xx.

What is the scriptural meaning of a Christian making his calling and election sure?

G. H. R. will thank any Correspondent to reconcile the two following texts, apparently contradictory: —

Is. xxviii. 16, "He that believeth shall *not* make haste."

Is. xlix. 17, "Thy children *shall* make haste."

A person wishes to know, What judgment he may form of himself, who has long sat under a stated minister, with an earnest desire to profit, yet thinks he never received any benefit; but has found himself more edified when he has heard other preachers occasionally? He wishes to know, Whether he ought not to attend upon another minister, whose preaching he thinks has been blessed to him, though he is of a different opinion as to some non-essential points?

Obituary.

MISS I. THOMPSON,

died Aug. 10, 1803,

in the fifteenth year of her age.

THE conversion of a soul at any period of life, is so inestimable a mercy, as to inspire angels with joy and gratitude; but if this change be effected in early life, the blessing is more abundant, and calls for the loudest praise.

The subject of this obituary, the daughter of Mr. Thompson, a respectable linen-draper, in High Holborn, was an early victim to death; but, blessed be God, an earlier trophy of divine grace! It was her privilege to be brought up by parents who watched over her spiritual interests with a Christian solicitude; and enforced, by an endearing carriage, what they recommended in word. Knowing the dangerous tendency of the mode of bringing up children at many boarding-schools, it was their concern to place her, and a younger sister, under the care of a pious lady, at Islington, who, conceiving religious instruction to be a necessary part of female education, endeavoured to fix upon her mind a serious regard to the best things.

At the time Miss Thompson was in this school, several of the young ladies were under serious impressions. One of these earnestly representing to her the importance of paying a due attention to the salvation of her soul,—from that period a visible change was discovered, both in her deportment and disposition. She expressed to her younger sister what a great sinner she was; how deeply she was affected; and sought opportunities for retirement, for the purposes of reading the Scriptures and secret prayer.

Her parents, on every other Sabbath, indulged her and her sister with dining at home, and attending divine worship at Tottenham Court chapel. Mr. Moody's visit was remarkably useful to her, especially his farewell-sermon. Under this she wept excessively; and on returning home, when it was remarked, What an affectionate discourse has been delivered! — she replied, "It was a farewell-sermon indeed!" and added, as if she had had some presentiment of her death, "I am sure I shall never hear him again!" This assertion proved true; for in two months after, she broke a blood-vessel. The consequence was a decline; of which she died in about twenty weeks.

On the night she ruptured the blood-vessel, her mother was greatly alarmed; but she, on the contrary, was quite composed. She was, therefore, supposed to be insensible of her danger; and being asked the next morning if it was so,— she answered, "I expected every moment to be my last; but had not the least fear of dying." For some time previous to her illness, the general tenor of her prayer was, That God would prepare her for the hour of trial; and on being informed, after the bleeding was stopped, that the physician apprehended a consumption would ensue, — she exclaimed, "Pleasing news! May it be a lingering one, that I may be well tried!"

During a confinement of five months her frame was diversified; but seldom was she in great distress. To most of the questions put to her, such answers were given as discovered a mind divinely enlightened, and placed on things above. On being asked, If she knew the precise time when she was called? She answered, "No; I have been drawn by the cords of love; but this I know, that whereas I was blind, — now I see." — Seeing her mother weep, she said, "Think what troubles and trials I shall escape, to which you have been exposed! Why should my mother weep, seeing her child is

going to glory!" and then repeated, with considerable energy,

"Then while ye hear my heart-strings break,
How sweet my minutes roll!
A mortal paleness on my cheek,
And glory in my soul!"

Being informed one day, of a friend at the point of death, who anxiously wished to be restored,— she answered, "What is there to attract her here!

"All is vanity I see!
"Lord, I long to be with thee!"

Having had two or three very good days, in the advanced stages of the disorder, it was suggested, if she should have one or two more, there would be some hopes of her recovery. She shook her head, and said, "Do not say so; I would not come back again into the world!" A friend, one day, asked her, If she did not find the enemy busy with her? "I find," replied she, with great firmness, "that there is one above him." Indeed, she seemed, in general, to possess a sweet composure and fixed dependence on Christ. One of the ministers of Tottenham Court chapel having paid her an unexpected visit, was requested to renew it; which he frequently did. On one of these visits she intimated, that it had been for some time on her mind to go to the Lord's Table; and said, If not improper, it would gratify her to commemorate his death, who had taken her sins upon himself. The minister, previous to administering the sacrament, had thought, as this very young person appeared peculiarly calm and confident, perhaps the work of conviction for sin was extremely superficial; and, therefore, put several questions, tending to discover whether that were the case: 'Well, Miss, as you are but young, have never been permitted to run into outward sin, and have had a religious education, I suppose you must have a pretty good heart?' "O no, no," replied she, with a solemnity on her countenance not to be described, "deceitful above all things, — the chief of sinners, — viler than the thief: — I abhor myself!" 'If then you are so great a sinner, do you imagine Christ will save one so vile as you?' — "Yes," was her answer; "I can trust my soul in his hands, who died for the vilest." Many more questions to the same effect were put, and answered with as much propriety. Being told of a neighbour, who said, on hearing of her illness, That she would be sure to be happy, for she had no sins to answer for, she replied, with emphasis, "I am glad I do not think so!"

An intimate female friend, during her illness, paid her several visits, which were not a little impressive. 'At our first interview, I remarked,' says her friend, 'What a mercy it is that you have not now a God to seek; having been enabled, by divine grace, to commit your all unto him while in health!' "O yes," she replied, "it is a mercy, for which I can never be sufficiently thankful! Had this illness commenced a twelvemonth ago, I know not how I should have borne it!" Upon enquiring into the frame of her mind, she said, "In general, I enjoy a solid hope of interest in the Redeemer; but I do not feel any rapturous joys; nor can I say that I am wholly free from doubts and fears. However, I desire to be thankful for that degree of serenity with which I am indulged." The second time I saw her, she was considerably worse; and her cough so troublesome, as to prevent much conversation. From what she dropped at intervals, I could perceive that her mind was calm, and free from distressing fears. Among other things, she said, "I have often thought, with much pleasure, upon a verse in Dr. Rippon's Selection: —

"The arrows that shall wound my flesh,
Were given from above;
Dipt in the great Redeemer's blood,
And feather'd all with love!"

Our last meeting was solemn and affecting; and left on my mind an impression which time can never efface. When I entered the room, she exclaimed, with animation and sparkling eyes, "The physician has given me up; and I have no desire

to live!" My feelings, at that time, cannot be described; — to see one so near eternity, even on the very brink, looking forward to death, not only calm, but also joyful and triumphant! "Yesterday," said she, "I had the ordinance; and though not wholly devoid of fear, yet, upon the whole, I found it a refreshing, pleasant, and, I trust, a profitable opportunity to my soul!" She seemed desirous that her death might be sanctified to her young friends; and wished to see some of them, to inform them of the supports which she had felt, and which only religion could yield. "Tell them," said she, "they can never be happy till they find the Saviour. From experience I can say, his ways are pleasantness, and his paths peace!" Speaking of the joys of Heaven, — she said, with a look I shall never forget,

"See the kind angels at the gates,
Inviting me to come!
There Jesus, the forerunner, waits
To welcome trav'llers home."

After spending a little time in prayer, she said, "This is the last time we shall join the work of prayer; but not of praise." None could approach the bed of this dear child without being astonished at the supports she found under all her sufferings. After being reduced almost to a shadow, and nearly exhausted with two or three hours incessant coughing, she said, with a sweet smile, "One moment in Heaven will make amends for all this!"

On the Saturday evening before her death, she said, "I should be glad to spend my Sabbath to-morrow in Heaven; but I suppose my mansion is not prepared." The evening before her departure, she told her mother, "When I am in these violent sweats, I think of what my dear Saviour suffered when he sweat drops of blood for me;" — and on the morning her happy spirit took its flight, she requested her mother to read a chapter; — and immediately fled to read her name in the Lamb's book of life, and see his face for ever and ever! M.W.

Conversion of an aged Sinner.

Sir, *To the Editor.*

On the 18th of October I was called to visit a poor man of the name of Owen, in dying circumstances, residing at Drayton, in Berkshire; and who died on the 25th, at the great age of eighty-six. A gracious woman, who has been quite blind for years, requested me to go with her. She had been a few days before, and prayed with him; but he discovered an utter aversion. However, he had some knowledge of the Scripture; and said, as Felix to Paul, "Go thy way for this time; — when I have a convenient season I will send for thee:" but she still persisted to talk to him; and when she was in prayer by his bed-side, he endeavoured to push her away. When I went with her, I found him very ill; and as he was deaf, seemed so prejudiced, and so far advanced in years, I felt much discouraged. I went, however, up to his bed-side, and spoke to him; but, poor man, he seemed more inclined to speak of temporal concerns than spiritual; and when the friend above mentioned spoke to him, she could get but little or no answer. I endeavoured to converse with him on the state of his soul; pointing out the difference of having a knowledge of the truths of the gospel in his head, and an experience of them in his heart. I also read part of the third chapter of St. John's Gospel; and part of the Religious Tract, entitled, "Exhortation to Sick Persons;" and then conversed about what was read. He listened with very great attention, and discovered much earnestness to hear, putting his head close to mine for that purpose; and, to my great surprize, was melted into tears; — tears, I trust, of genuine contrition. When I was reading of the misery of the damned, and the holy nature of the joys of the blessed above, he said, "Oh, to be banished from the presence of my God for ever!" with emotions of grief in his countenance, as though banishment from God would be the worst Hell he could suffer. I asked him, If

he was afraid it would be his case? He said, "Yes," with a heart deeply affected. It was truly moving, as well as pleasing, to observe with how much earnestness he endeavoured to tell us, both by his manner in laying his hand on his heart, and as well as his feeble voice would permit, that he now had some experience in his heart of what we were talking about; although, poor creature, it was with great difficulty he spoke, as he had the thrush very bad. When we were about to take our leave, he seemed unwilling to part from us; and said, with a peculiar emphasis, "The Lord go with you, and be with you to your journey's end!" I went away greatly refreshed with my visit, admiring and rejoicing in the riches of free grace, so evidently exemplified in this poor aged sinner. I felt a full satisfaction that the Lord had called him at the eleventh hour; and thought, how great was the encouragement for private Christians to visit the sick, as it appeared probable, that it was by means of our visit, that the Lord had given him the light of the knowledge of the glory of God in the face of Jesus Christ. — We went again on the 20th instant. I asked him how he was? He replied, "I am a poor creature;" and shook hands with each of us very heartily. His heart seemed one with those he esteemed the people of God: he proceeded to speak out of the abundance of a heart full of divine joy and peace in believing; — spoke much of the necessity of being born again;—and it was truly wonderful to think what a discovery he had of Christ, whom he spoke of only as the propitiation for his sins; of his righteousness, as his; and of him as his refuge, strength, and portion; and of the great comfort he found in him. "Oh what should I do without Christ!" exclaimed he; and continued exerting himself as fast as he could utter words, exulting in Christ as his salvation, and longing to be with him; exalting his name, and shewing forth his praise! At another time he said, Christ was more to him than a thousand worlds.

On the 23d, when a Christian friend prayed with him for the last time, he seemed much pleased; and tho' too far gone to converse, yet he appeared to join earnestly in prayer. — Thus died in the Lord an aged sinner; but being "plucked as a brand from the burning," is now, we hope, singing the praises of redeeming love in glory. R. L.

RECENT DEATHS.

Lately died at Gloucester, the Rev. Thomas Stock, A. M. aged thirty-three, Rector of St. John and St. Aldate, in that city; whose loss will be most severely felt by many serious persons. Mr. Stock and Mr. Raikes, of the same city, were the two first who instituted Sunday-Schools for the instruction of poor children. Mr. Stock's endeavours were confined to the establishment of schools in his neighbourhood;—but Mr. Raikes's exertions, by constantly recommending the plan in the Gloucester Journal, which he printed, have been crowned with the desired success, by the general adoption of them throughout the country.

Jan. 1st, died the Rev. T. Berry, Baptist Minister at Newcastle upon Tyne, in the fortieth year of his age. He departed in the highest triumphs of faith; but has left a distressed widow and five young children, wholly dependent on the benevolence of his friends and the public.

Friday morning, Feb. 3, died the Rev. Henry Cox Mason, A. M. Rector of St. Mary Magdalen, Bermondsey; Chaplain to Lord Onslow, and Secretary to the Institution for Relief of the Deaf and Dumb. On Sunday afternoon, the 19th, his funeral-sermon was preached by the Rev. W. Goode, from Rom. viii. 37; and in the evening, Dr. Rippon improved the bereaving providence at his meeting-house; when a subscription-book was opened for the family of the deceased. — A striking likeness of Mr. Mason, from a miniature by Robinson, is just published by Mr. Branwhite.

REVIEW OF RELIGIOUS PUBLICATIONS.

Periodical Accounts *of the Missions of the United Brethren. No.* XXXVIII. *8vo, Price* 1*s.*

[Continued from our last.]

THIS Number contains a large account of the two Otaheitan youths, who were placed under the care of the Brethren in Yorkshire; and who died, it is hoped, in the Lord. This was noticed in our last. This Number also contains The Life of Frederick Voegtle, a Missionary among the Arawacks, in South America. This laborious servant of our Saviour, after a long series of exertions and sufferings, entered into his rest at the age of seventy-nine. Of all their Missionaries living in hot climates, he spent the longest time in the service.

An account is given of the Greenland Missions; the state of which is much changed. Lichtenaw, the most southern of their three settlements, is still considered as a mission among the Heathen, — the inhabitants being still addicted to heathenish practices; and of these, thirteen were baptized in 1802. But the inhabitants of their two other settlements, Newherrnhut and Lichtenfels, consist chiefly of persons whose parents were baptized by the Brethren; and who have been baptized when children, and educated in Christian principles. Those who do not belong to their denomination, have been baptized by the Danish Missionaries; — so that *no trace of Paganism is now left in the neighbourhood.* The general darkness has fled before the light of the gospel: even those who do not wholly devote themselves to God, enjoy some portion of its blessed influence, as in other parts of Christendom. — How highly encouraging is this to Missionary efforts!

At Sarepta, near Astracan, the settlement happily escaped a threatened conflagration. The mission there has not succeeded in the proposed object, of evangelizing the Calmucks; but it has proved very useful to the colonists on the river Volga.

The Brethren's Mission at Tranquebar, on the Coromandel coast, has entirely ceased.

Their labours among the Indians and Negroes at Surinam, have been blessed. At the close of 1802, the negroe-congregation at Paramibo, consisted of 338 persons: twenty-five adults were baptized that year. The congregation of free-negroes at Bambey, consisted of forty-nine persons: three Heathens had been baptized.

In St. Kitt's, 139 adults had been baptized in one year.

In Antigua, the church consists of 10,734 persons. In the last year 5424 adults and children were baptized. This mission began in 1757: in 1773, the congregation did not exceed 500 in number. The great awakening then began; and the work of God has flourished ever since.

At Barbadoes the work has not lately prospered much.

No accounts have been received for a whole year from Bavian's Kloof, — the communication with South Africa being much impeded.

A Letter from the Secretary, the Rev. Mr. Latrobe, contains a particular account of the preservation of the lives of two Missionaries, on the coast of Labrador; which it is impossible to read without emotion. It is astonishing indeed!

Funeral-Sermon *on the Death of the Rev. R. De Courcy, late Vicar of St. Alkmond's Church, Shrewsbury. By* Brian Hill, M. A. 8*vo*, 1*s*.

THIS is a plain, pious, and faithful discourse, on John xvi. 33; in which the author (a younger brother of the Rev. Rowland Hill) considers, What are the things spoken by Christ which conduce to the obtaining peace in him — The tribulation which must be the portion of our Lord's disciples in this world; and the courage which

they should take from the reflection, that Christ has overcome the world. The Sermon is enriched with several excellent quotations from the Diary of the deceased, who was near thirty years an able, eloquent, and useful parish-minister, in Shrewsbury. He died rejoicing in the salvation of the gospel.

Sacred Literature, *or Remarks upon the Book of Genesis. Collected and arranged to promote the Knowledge and evince the Excellency of the Scriptures.* By James Franks, *of Halifax, Chaplain to the Earl of Hopetown.* 8vo, 8s. *boards.*

EVERY attempt "to promote the knowledge, and evince the excellency of the Scriptures," certainly claims our candid attention and encouragement; and we cannot but congratulate our readers on the result of twenty years application to this study.

"The grand object of the present publication," says the author, "is to elucidate the Holy Scriptures, by extracts from writers who have incidentally commented upon them:" he has, therefore, "been obliged to have recourse to a very varied and extensive course of reading, for the execution of his plan." These writings he distinguishes into three classes: — I. Books of Voyages and Travels, particularly in the East; — II. Works of History, Mythology, and Antiquities; — and, III, Theological Treatises and Sermons; with a few Extracts from voluminous Commentators.

Beside the selections, which form the bulk of this volume, there are a few original articles, which are evangelical in their sentiment, and practical in their tendency. Our limits will admit only of one short specimen, from p. 83.

After giving a judicious extract from Bishop Horne's Sermons, Mr. Franks adds, "Such was the state in which our first parents found themselves previously to their fall. They knew what their duty was, — and they delighted to do it; — they had no sinful propensities, which so often make their descendants wavering and unstable in their conduct; — they entirely approved the ways of God: these were the objects of their unvaried choice; and it was their pleasure to serve their Creator. — With a nature so pure, with desires so spiritual, how great must have been their happiness!

"Ye who have made considerable progress in godliness, can testify of the richness of your enjoyments; and if you, who still feel much opposition from the remains of a corrupt nature, enjoy such satisfaction, what must have been the blessed fruition of our first parents in their primeval state! Indeed, fully to conceive what their happiness was, is not in the power of fallen man; but can then only be known when we put off this earthly tabernacle, and are numbered amongst the possessors of a blessed immortality."

As we, on the whole, strongly approve this work, wish to recommend it, and hope the author will be encouraged to prosecute his plan through succeeding parts of the Bible, we take the liberty of offering a few remarks; not for the sake of finding fault, but with the hope of rendering his future labours more acceptable and useful.

We would recommend him, in the first place, to be more *select* in his authors. The more expensive, scarce, or voluminous the works are he makes use of, the more importance will attach to his own publication. Readers are justly dissatisfied when they meet with repeated extracts from authors which most of them already possess, and which are already in general circulation; as Doddridge, Edwards, Hervey, Bishops, Hall, Newton, &c. In addition to this hint, we would recommend a greater care in the selection of extracts. In the present volume, we observe a few passages (and we are happy to say they are but few) too trifling, — as Remark liii; or too credulous, — as lvii. 4, 5. In quotations, we always love accuracy, both of extract and reference; and though we see no reason to preserve the antique spelling of our ancestors, yet Mr. Franks's hint in page vii of the Introduction, which speaks of alter-

ations "in the syntax, spelling, or pointing of the passages he has quoted," will excite the jealousy of some readers; especially as his references are so general, as not to name even the volume of his author. We conceive, in works that have gone through different editions, the best mode of reference is to chapter and section; but where one edition only is in print, the page and volume may suffice.

If our valuable author should persevere in his labours, we would also advise him to keep his work as distinct as possible from the labours of contemporary writers; particularly Mr. Samuel Burder, whose "Oriental Customs" comprehend the substance of Mr. Harmer's volumes, with a great variety of similar passages from the same writers which Mr. Franks has consulted: a circumstance of which he does not appear to be aware.

An Examination of the Necessity of Sunday Drilling, *and of the probable Effects of that Measure on the Interests of Religion. By the Rev.* Edward Cooper, *Rector of Hamstall Ridware, in the County of Stafford.* 8vo, 1s.

THE laudable design of the author is, to prove that Sunday Drilling is not entitled to the plea of necessity; — the only plausible plea for the practice. We think he has perfectly succeeded in this; and sincerely wish that this well-written and judicious pamphlet may widely spread, and be followed with great success.

An Essay *on the Christian Sabbath. By* Joseph Hughes, A. M. 6*d.* — *fine paper,* 1s.

THIS well-timed pamphlet was occasioned by the author's turning his thoughts to the consideration of Sunday Drilling; but finding the introductory remarks to multiply rapidly, he was led to associate his first purpose with a greater. His aim is to shew that, among the symptoms of impenitence, a disregard to the Sabbath is marked with peculiar malignity; and of course, that those men eminently contribute to their country's disgrace and ruin, who, either by their discussions or their practice, promote the unhallowed sentiment. The authority and utility of the Christian-Sabbath are pleaded for; and the growing evil of profaning it is faithfully pointed out. This Tract is a suitable present to persons who seem insensible of their obligations to observe the Lord's Day; and particularly to those of superior rank.

A Dissuasive from Sunday-Drilling; *including Extracts from Pamphlets on that Subject, lately published. By the Religious Tract Society. Price* 5s. *per* 100.

WE are extremely happy to find that the Tract Society has taken up this necessary subject; and by compressing much useful matter in twelve pages, has furnished the religious public with so cheap and convenient a pamphlet, well calculated to check the alarming evil which it opposes. This Tract is compiled chiefly from the two above mentioned; the one written by a Clergyman of the Church of England; — the other by a Dissenting Minister. We hope, Christians, of all denominations, will concur in dispersing this useful piece as widely as possible. "Let the reader strive to prevent the introduction of the practice; — let him exert his influence to suppress the continuance of it, where it is already introduced; — let him labour to inspire a general and scriptural dislike of it! — let not the imposing example, or the specious arguments of others, prevail with him to countenance a principle or practice which his conscience and the law of God condemn; — let not illiberal charges of ill-timed officiousness, or even of secret disaffection, induce him to swerve from his purpose. The cause of God is the cause of our country! In such a cause, interference can never be officious, nor ill-timed. The defence and support of religion is the soundest policy, the truest loyalty, the most genuine patriotism!"

RELIGIOUS INTELLIGENCE.

We have been favoured with the following Article by a Gentleman, of the most unquestionable veracity, just arrived from the Continent: —

Extracts from a Journal of a recent Tour through Part of France, Switzerland, and Germany.

We left London early on Friday, the 6th of May, 1803. It was a delightful morning, followed by a very fine day. The air was refreshing, the sun shone pleasantly, fields and meadows sparkled with dew; the larks were all alive, chanting the praises of their Creator; the coach rolled away briskly; the company was agreeable; the prospects, particularly from the hills, were often enchanting; and so we passed pretty rapidly through Deptford, Rochester, and Canterbury, till we arrived in the evening at Dover.

While my eye was regaled with various beautiful prospects, my mind, at intervals, made sundry observations; and my heart was nourished by meditating on the word of God. When any difficulty appeared in prospect, I called to mind the saying of our Saviour: — "Sufficient unto the day is the evil thereof." Both enjoyments and imperfections excited in me a longing after that country, where alone complete rest and happiness will be our portion. The following maxims were the result of my reflections on this day's journey: —

1. Speak little in the company of strangers; and least of all of your own private concerns.

2. Be not too reserved, nor too familiar. Be obliging to every one; and always give a civil answer: — but, in general, rather listen, observe, learn, and pray in silence.

3. Be thankful, if you meet with decent and civil company.

4. As in travelling we continually meet with something to try our patience, so likewise in the journey of life, "You have need of patience, that, after you have done the will of God ye might receive the promise." This is a golden rule, to be learned only in the school of Christ.

5. To reflect upon past mercies with thankfulness, gladdens the heart, and supplies it with strength for future trials. This I truly experienced, when pondering on the numberless benefits conferred on me by my God, in London. O that I had improved them better!

Instead of sailing immediately, as we expected, we had to wait a day at Dover; but under this disappointment, I resigned myself to the will of God.

The following morning we set sail with a fair wind; and after a short and pleasant passage, arrived at Calais about noon. — The following reflections occurred to my mind while on board: —

1. At sea, our immediate dependence on the Almighty strikes us in a solemn manner. Happy is he who knows him as a Friend and Father, and can place his confidence in him, whilst on this dreadful element.

2. The nearer we approach the land, the more violently the breakers beat against the vessel. So it is in spirituals; the nearer a Christian draws towards the heavenly port, the more he has frequently to struggle with the waves of adversity.

We travelled to Paris by way of Amiens, remarkable for the conclusion of the late peace betwixt France and England. Our joy on this account was, however, greatly damped by an apprehension, lest the present differences between the two governments might end in a

fresh war; but that saying of the Prince of Peace comforted me: — "Peace I leave with you: — my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, — neither let it be afraid."

In the neighbourhood of Amiens I was struck with the following inscription over the door of a church: *Temple de la Raison et de la Vertu*, — "Temple of Reason and Virtue." No doubt every Christian church ought to be a temple, in which God is worshipped with a *reasonable service* in spirit and in truth, and where the foundation of every *Christian virtue* is laid; but alas! too many, in our day, making idols of their confined reason, and polluted virtue, reject all revelation as foolishness; — exalt themselves above all that is called God, or that is worshipped; — even denying the Lord of life and glory that bought them. It was this contempt of all revealed religion, more than a hatred of superstition, which, in the time of the French Revolution, caused so many churches, in towns and villages, to be either totally demolished and burned down, or to be converted into stables and pig-styes, or into hospitals and magazines; and all crucifixes, images of the apostles, &c. to be broken to pieces. Of these ravages we saw but too many traces on our journey. It is true, that all these things were the means of introducing a shocking superstition among the people; and that many of the Romish priests countenanced the most dangerous errors, and led scandalous lives; so that we may, in this respect, adopt the language of the angel in the Revelations: — "Thou art righteous, O Lord! which art, and wast, and shalt be; because thou hast judged thus."

Several disgraceful anecdotes were related to us, by our fellow-travellers, of Romish priests. To mention but one instance: — A carriage full of them, once met a company of wounded soldiers, who excited general compassion; and almost every one that saw them gave them something; but these priests and Levites passed them, not only with perfect indifference, but insulted them with sneers.—It is enough to make one's heart bleed, to see and hear how much occasion is given to the enemies of Christianity to blaspheme the gospel, and to treat it as a mere system of deceit, by the scandalous lives, not only of Romish priests, but even of some Protestant clergymen! "Woe unto the world, because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh."

The country through which we travelled, from Calais to Paris, and from thence to Strasburgh, has a very diversified appearance. Some districts, chiefly in the "*ci-devant* Picardy" and Lothringen, are either remarkably stony, sandy, or full of morasses; and the poverty of the inhabitants, which appears from their sallow looks, their mean huts, and meagre cattle, excites the compassion of the traveller. I could not help thinking on Pharaoh's lean kine, which devoured the fat, and were not the better for it; and yet I was pleased with indulging the hope, that in one or other of these huts an individual may be found, content with little, and rich in God, who would not exchange his situation for a royal palace.

But we likewise passed through many beautiful, well cultivated, and populous districts, towns, and villages, where the inhabitants seemed to enjoy the comforts of life. Within thirty or forty miles of Paris, we observed the richest corn-fields, and numberless fruit, particularly apple-trees, in full blossom, so that we could not but admire the glorious works of God; and I was excited to breathe forth the prayer contained in an old verse: —

> "Make my heart a garden fair,
> Jesus, which such fruit may bear
> As affords true joy to thee,
> And thy Father, constantly."

In Champaign and Alsatia there is many a district which, for beauty and fruitfulness, may be styled a *Paradise*.

In Lothringen, the vineyards had such a promising appearance, that the oldest inhabitant could not recollect to have seen them so productive; but a single frosty night destroyed the whole; and on our arrival, we found fruit and leaves all consumed with the frost, so that scarce a green sprig could be discerned; for all was black, and afforded a most melancholy sight. — How wonderful are the ways of God! He gives and takes away. He distributes according to his good pleasure; — to one abundantly; to another sparingly. Without labour, man obtains nothing; but with the same labour, one reaps a rich harvest, — another a scanty one. The same diversity of soil is to be found in the moral as in the natural world: Two ministers labour with the same diligence, zeal, ability, and faithfulness, and yet, — how unequal are the fruits of their labours! One enters, as it were, at once into the harvest, and has only to reap; another, after painful exertions, is constrained to exclaim, "I have laboured in vain: I have spent my strength for nought."— I was frequently struck with admiration, in observing the striking analogy there is between the Bible and the works of God in nature. In all the various stations and occupations of human life, in whatever sphere a man may move, with regard to his calling, age, rank, and situation, he may find some word of instruction, reproof, or comfort in such reflections.

[*To be continued.*]

An Account of the Opposition made to the Religious Instruction of the Negroes in Jamaica.

It has been justly remarked, that the promulgation of Christianity is the most effectual method of introducing civilization, subordination, and moral order among the savage tribes of mankind. The truth of this observation has never been more clearly exemplified than among the negro-slaves in the West Indies: a race of men formidable from their number, and naturally ill-disposed to submission. A few years ago, some pious characters in Great Britain, pitying their situation, sent Missionaries to the different islands; and their success has answered the most sanguine expectations. So many of the negroes have been benefited by the preaching, that in most of the islands, where the Missionaries have been encouraged by the planters, and other respectable whites, a great change has taken place in the negro character. The same description of men, who, thirty years ago, were turbulent, ferocious, and ever ready for the most dreadful insurrections, are now meek, humble, quiet, and so truly reformed, that religious negroes are generally selected for places of trust, such as watchmen, &c. Nay, so thoroughly sensible of this are many of the planters, that, in several of the Leeward Islands, they subscribe liberally towards building places of worship, and invite the Missionaries to their estates, &c.

The Moravians and the Methodists have particularly distinguished themselves in this service. The latter have nearly 100,000 slaves in the different islands under their teaching; and beg leave to refer to the islands of Antigua, Tortola, St. Vincent, Nevis, Dominica, and St. Kitt's, for proofs of their usefulness, and for the esteem in which they are held: but, notwithstanding all this, there are persons to be found so strongly prejudiced against them in some islands, as to oppose their progress, without taking the trouble of enquiring into the motives which actuate the Missionaries, or of considering the happy effects of their labour.

The Methodists were never much encouraged in the island of Jamaica; but, in the course of the last year, an unexpected and most violent interruption was put to their proceedings. An act suddenly passed that legislature, which produced strong coercion over the consciences of the Missionaries, con-

trary, it is humbly apprehended, to their privileges both as Britons and Protestants; and to the great liberality, which our government has always shewed towards religious sentiments and persons. The act of the Jamaica legislature, professes to forbid unqualified persons from preaching to the negroes, and to persons of colour. The Missionaries did not suppose they could have come within the meaning of such an act, being already duly qualified; and they produced regular licences, which they had obtained in England, and which would have been allowed in any British Court of Justice. However, they were informed that those licences would not be allowed there. They then applied to qualify according to the new Jamaica law; but were refused; and no sort of reason whatever assigned for such refusal.

It may not be unseasonable for one of the Missionaries, Mr. Daniel Campbell, to speak for himself on this occasion; and, therefore, a letter of his on the subject is hereunto subjoined.

It may be observed, that Mr. Campbell is a man of piety, sense, and discretion; and it is believed that most of the Missionaries are of that description.

The friends of religion and humanity will be concerned to hear, that, except in the town of Kingston, there is now a total stop put to the exertions of these Missionaries in Jamaica; but it is most earnestly hoped, that his Majesty's Ministers will recommend a speedy repeal of this new law, which is so inimical to religious liberty, and to the best interests of mankind.

[Extracted from the Report of the London Committee (signed) in behalf of the Methodist connection,

JOS. BUTTERWORTH,
Fleet Street, *Secretary*.

New Chapel, City Road, Feb. 10, 1804.

Copy of a Letter from Mr. Campbell.

"FOR more than five years I exercised the functions of my office, as a Missionary, in the town of Kingston, Jamaica, in conjunction with my worthy and respectable friend Mr. Fish; and not the shadow of complaint was ever alledged against our characters.

"Within the last two years, we became acquainted with some religious persons at Morant Bay (about thirty miles from Kingston) whither I went occasionally to preach. I endeavoured, according to my ability, to inculcate the doctrines of the New Testament; and many persons heard the word of God with gladness of heart, — among whom, there were some who had previously been addicted to fornication (the besetting sin of the island); but on hearing the truths of the gospel enforced, they were persuaded to forsake their former evil ways. This excited a spirit of persecution in their old companions; and they were determined, if possible, to punish me, as the supposed cause of an interruption to their sinful pleasures. The first thing that was done was, to indict the houses as nuisances in which our meetings were held. These prosecutions, however, failed; because the laws did not support them: upon which, means were found to get a new law made in the colony, about Christmas last, which has greatly restrained religious worship.

"By this new Act of the Government of Jamaica, any person who should preach, without being "qualified by law," was rendered liable to a month's imprisonment for the first offence; and other penalties were also incurred: but as I had long been "duly qualified by law," I preached, as usual, in Kingston, after this new act had passed the legislative body, and met with no sort of interruption whatever; but when I visited and preached at Morant Bay, after the act had passed, I was apprehended, and taken before the magistrates there, who committed me to prison, although I produced to them my certificate of being "duly qualified by law;" which I took out with me when first I went from England. After the month of my

imprisonment was expired, I returned to Kingston, where I had resided so many years, and applied to the magistrates there to *qualify over again*; which was immediately granted, and a certificate thereof given. I preached as usual after this, for about two months in Kingston, when I once more visited my friends at Morant Bay; but did not venture to preach (although I had been again "duly qualified by law") without asking leave of the magistrates at the Bay. I therefore respectfully petitioned the magistrates for leave to qualify before them, if they required it: — but the answer given was, "That they would grant no licence to preach;" and as I knew they would imprison me again, if I attempted to preach without their licence, I desisted, and returned to Kingston; but finding our usefulness thus circumscribed, and, in my apprehension, contrary to the existing laws and constitution of the British Empire, I, with the advice of my friends, determined to come back to England, leaving my pious friend Mr. Fish, to take care of the flock at Kingston. My return to England was the more necessary, because the magistrates at Morant Bay, by way of punishment for my asking leave to preach, revived the old prosecution; and not content with my former imprisonment, endeavoured to apprehend me for penalties; and to give securities under this new law, that I should, in effect, never preach any more; and unless I had found such securities, I might, as I was informed, have been doomed to perpetual imprisonment.

"It should be observed, that the Rev. Mr. West, the clergyman at Morant Bay, had been obliged to leave the island, on account of his health; and there was no licensed minister, of any denomination of Christians whatever, at Morant Bay, nor within many miles thereof, when the magistrates refused me permission to preach the gospel.

"There were about 100 religious persons at the Bay, who are now without a pastor, and like sheep without a shepherd. They dare not meet with each other for religious worship, not even on Sundays. One of the inhabitants (Mr. John Williams) a very sensible respectable man, was imprisoned for a month, under this new law, for singing and praying with a few friends. All social worship is, for the present, therefore, at an end at Morant Bay; and this new law is lamentably used to put a stop to the preaching of the gospel in other parts of the island. It has a very specious appearance, that no person should preach, who is not "duly qualified by law;" but the mischief lies here, that when persons apply to be qualified, they are refused, without any sort of reason whatever being assigned.

"I cannot well refrain from observing, that the preaching of the Missionaries has been the means of making the negroes who received the truth, more moral, industrious, and happy. Our object is not to make proselytes; but to bring men, through the grace of God, to a knowledge of the gospel; but alas! it is a lamentable circumstance, that there are persons to be found, so devoid of all virtuous principles, as to invent and propagate the most gross untruths, merely for the sake of bringing Christianity into public odium.

"If our enemies would insinuate, that the Missionaries, either directly or indirectly, promote any spirit of disaffection among the negroes, I am free to challenge all the inhabitants of Jamaica to prove the truth of any such insinuation.

London, D. CAMPBELL."
9th Dec. 1803.

The above account principally refers to the Methodists; but we are extremely concerned to find, that Mr. Reid, the Scotch Missionary; and Mr. Swingle, the Baptist Minister, are completely silenced. — We shall give our readers a copy of the new Jamaica laws: —

"*An Act to prevent preaching, by Persons not duly qualified by Law.*

"Whereas there now exists in this island an evil, which is daily increasing, and threatens much dan-

ger to the peace and safety thereof, by reason of the preaching of ill-disposed, illiterate, or ignorant enthusiasts, to meetings of negroes and persons of colour, chiefly slaves, unlawfully assembled, whereby not only the minds of the hearers are perverted with fanatical notions, but opportunity is afforded to them of concerting schemes of much private and public mischief; — we, his Majesty's most dutiful and loyal subjects, the Lieutenant Governor, Council, and Assembly, of this your Majesty's island of Jamaica, humbly beseech your Majesty, that it may be enacted, and be it therefore enacted and ordained by the authority of the same, That, from and after the passing of this act, in case any person, not duly qualified and authorized, or permitted as is directed by the laws of this island, and of Great Britain, shall, under the pretence of being a Minister of Religion, presume to preach or teach in any meeting or assembly of negroes, or people of colour, within this island, every such person shall be deemed and taken to be a rogue and vagabond, and within the intent and meaning of this act; and be punished in the manner hereinafter directed.

"II. And be it further enacted by the authority aforesaid, That it may and shall be lawful for any magistrate of the parish wherein the offence aforesaid shall be committed, on complaint made to him on oath, or upon his own hearing or view, to cause the offender to be apprehended and committed to the common gaol; and shall forthwith associate with himself two other justices of the peace of the same parish, and have authority to summon all persons capable of giving evidence, to appear before them: which three magistrates so associated shall, upon the due conviction of the offender, adjudge him or her, if of free condition, to be committed to the workhouse, there to be kept to hard labour, for the first offence, for the time of one month; and for every subsequent offence, for the time of six months each: — and in case the offender shall be a slave, such offender shall, for the first offence, be committed for hard labour to the nearest workhouse, for one month; and for every subsequent offence, be sentenced to receive a public flogging, not exceeding thirty-nine lashes. Provided always, That whenever the offence committed by a white person shall appear of extraordinary heinousness, it shall and may be lawful for any one or more of the justices of the peace, and he and they are hereby required to secure the appearance of every such offender at the next subsequent supreme or assize court, by sufficient bail or commitment, to answer for the offence; and, on conviction, to suffer such punishment as such court shall see fit to inflict, not extending to life.

"III. And be it further enacted by the authority aforesaid, That, from and after the passing of this act, in case any owner, possessor, or occupier of any house, outhouse, yard, or other place whatsoever, shall knowingly permit any meeting or assembly of negroes, or people of colour, for the purpose of hearing the preaching or teaching of any person, of the description hereinbefore declared to be a rogue and a vagabond, every person so permitting such meeting or assembly shall, on conviction thereof, before the court of Quarter Sessions of the same parish or precinct, incur a fine not exceeding one hundred pounds, at the discretion of the said court; and be committed to the common gaol until such fine be paid, and until the offender shall have given security for his future good behaviour, by recognizance for such time, and in such sum, and with such sureties, as the court shall judge fit.

Passed the Assembly, this 17th day of Dec. 1802,
P. REDWOOD, *Speaker.*

Passed the Council, 18th Dec. 1802,
M. ATKINSON, *Cl. Conc.*

I consent, this 18th day of Dec. 1802,
G. NUGENT."

When the above act, and the cir-

cumstances attending it, are taken into consideration by our wise and liberal Government, we cannot entertain a doubt, but that this law will be repealed, and free toleration given for religious worship throughout his Majesty's dominions.

MISSIONARY COLLECTIONS.

Rev. Mr. Ebenezer Morris and Friends, Twrgwynn, Cardiganshire —	—	£. 10 10 0
Rev. J. J. Richards and Friends, Hull	—	21 0 0

HOME INTELLIGENCE.

The public mind has been lately much agitated respecting the illness of our gracious Sovereign, which was particularly alarming at this juncture; we have the pleasure to find, the *bulletin* of this day (23d) announces, that his health continues mending; and we sincerely hope, the Lord will hear the united prayers of his people for his Majesty's recovery, that he may still long continue a blessing to the Nation and the Church.

It is extremely singular, that in one of the French Newspapers *(Le Journal des Debats)* the Missionary Society, of London, is severely stigmatized as the tool of the English Government, to promote its political designs in France!

We hear, with great pleasure and thankfulness, that two clergymen, in Ireland, who had been men of the world, living in carnal pleasure, have been awakened and converted to God. One of them, by means of reading "The Village Sermons;" and the other, by reading "The Village Dialogues;" and that both are become lively, zealous, and useful ministers of the gospel.

On Friday evening, Feb. 10, the following Missionaries were ordained at the Scots Church, Swallow Street, London: — Mr. George Cran, Mr. Augustus Des Granges, Mr. Johann. Peter Matthias Ehrhardt, and Mr. Johann. David Palm. The two first have been under the tuition of Mr. Bogue, at Gosport; — the two latter, under the care of Mr. Jaenicke, at Berlin. The solemn service was thus conducted: — Mr. Cornelius Winter, of Painswick, prayed. A short discourse, on Mark xvi. 15, was delivered by Mr. Vos. Mr. Wilks asked the questions, and received the confession of their faith; which was given by Mr. Des Granges, in the name of all the Missionaries. Mr. Nicol offered up the ordination-prayer, accompanied with imposition of hands; Mr. Waugh delivered a serious charge, on Acts xxii. 21, "Depart, for I will send thee far hence to the Gentiles;" and Mr. Steinkoffpt concluded the service with prayer. — The house was thronged with an attentive audience, who witnessed the solemn transaction; and whose fervent prayers, we trust, will receive a gracious answer in behalf of the intended missions.

Mr. Vos, accompanied by Mrs. Vos; Mr. Palm and Mrs. Palm, and Mr. Ehrhardt, are intended for the Island of Ceylon. Mr. Ringletaube (who, like Mr. Vos, was ordained abroad) Mr. Cran, and Mr. Des Granges, are intended for a Mission on the Eastern Continent. The whole body go together from Harwich to Tonningnen, in Denmark; and from thence, about the 1st of March, in a Danish vessel to Tranquebar, where they will separate, and repair to their different stations. Let the people of God bear them in their minds, when addressing the throne of grace; intreating the Lord to grant them a safe passage to the place of their destination, and abundant success in their arduous undertaking.

We are much concerned to learn, that some of our Loyal Volunteers have been fined for their non-attendance on the Sunday Drill. This must be deeply regretted by all who love God or their country; and seems to be totally incompatible with the exemption allowed to tender consciences by the act, called *The Levy en Masse Act*; from which we select the following clauses: —

"XXXIX. 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 persons and person 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 exercising, — 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 persons, being so trained and exercised on any other day in the week in lieu of Sunday, on account of such religious scruples as aforesaid, shall be excused from being trained and exercised on such and so many other days in the week, not being any of them a Sunday, as may be appointed for training and exercising in such parish: Provided also, That no such person or persons, who shall be so excused from being trained and exercised on 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.

"LIV. Provided always, and be it further enacted, That —— all persons, engaging themselves to serve as Volunteers under this act, shall be liable to be embodied, commanded, and to serve for the period, and in the manner, and on the conditions herein before mentioned, in relation to other persons liable to military service under this act."

Oct. 25. The Dissenting Ministers of West Kent, united for disseminating the gospel, held their Half-yearly Meeting at Maidstone. Mr. Arnold, of Seven Oaks, preached from 1 Pet. ii. 7; and several of the brethren were engaged in prayer. The next Meeting is to be held at the same place, on Tuesday, April 24 next, to begin in the forenoon. Mr. Ralph to preach.

Oct. 26. The East Kent Association held their Half-yearly Meeting at Mr. Atwood's, Folkstone; when three Sermons were preached by Mr. G. Townsend, Dr. Rippon, and Mr. Young, of Canterbury. The texts were Rom. vi. 26, — Deut. xxiii. 9, — and John x. 27. Mr. Cramp preached on the preceding evening, from 1 John v. 12. The next Meeting is to be held at Mr. Cramp's, St. Peter's, in the Isle of Thanet, on the 18th of April. The preachers appointed are Mr. Collins, of Folkstone; and Mr. White, of Ashford; also Mr. Parnell, of Canterbury, on the preceding evening.

Sunday School Society.

At a General Half-yearly Meeting of the "Society for the Support and Encouragement of Sunday-Schools in the different Counties of England and Wales," held at the Guildhall Coffee-House, on Wednesday, the 11th of January, 1804, Thomas Boddington, Esq. V. P. in the Chair, the Committee reported, That they had added fifty-one schools, within the last half-year,

to their former Report; and that, since the commencement of this Institution in 1785, the Society had afforded aid to 2232 schools, containing 200,787 scholars; for whose use they had distributed 184,248 Spelling Books, 42,685 Testaments, and 6,583 Bibles; and likewise the sum of 2121. 6s. 6d to such schools as needed pecuniary assistance.

The Committee, in further reporting the progress of their labours, acknowledged they had been much embarrassed on account of the increasing demands for books, and particularly for Bibles; and that, after all their efforts to keep within the range of a discreet expenditure, they have been under the necessity of selling out a portion of the Society's funded property; notwithstanding which, a balance still remained against the Treasurer. This circumstance, however, while it must awaken regret in the friends of this institution, is not to be interpreted as indicating the actual declension of the Society's resourses; on the contrary, it is to be regarded as a growing proof of the necessity and usefulness of a Society, which, embracing so much, and such liberal support, and extending relief to so many objects, yet wants the means of satisfying many claims upon their beneficence, allowedly both just and urgent.

The Committee, therefore, cannot dissemble the hope they indulge, that the statement they have been called upon to make, will not, in the present awful crisis, be lost upon the friends of Christianity throughout the British Empire. — In times singularly portentous to the civil and religious state of the country, the progress of real devotion must become at once an object of increased importance and difficulty. In no way is it reasonable to expect that this difficulty can be so successfully vanquished, as in that which embraces the diffusion of the Holy Scriptures, and the implanting of sound principles in the rising generation. To those, therefore, who duly appreciate the temporal and eternal advantages resulting, under God, from such measures, it will not be considered as a matter of indifference, that a Society, which has already been distinguished by such eminent usefulness, should only be precluded from a more enlarged accomplishment of their designs, by the insufficiency of their funds.

T. SMITH, *Secretary.*
No. 19, *Little Moorfields.*

Bill of Mortality.

By the General Bill for twelve months preceding the 14th of last December (including 147 parishes) it appears that there were

Christened	Males	11054
	Females	9929
	Total	20983
Buried	Males	9799
	Females	9783
	Total	19582

Of these have died: —

Under ten years	—	8222
From ten to twenty	—	539
twenty to forty	—	3354
forty to sixty	—	4309
sixty to eighty	—	2610
eighty to 100	—	546
At 100 and upward	—	2
Total		19582

Of this Number *one* only was said to have died of the cow-pox, which occasioned the following Letter from Mr. Addington, Surgeon; which, although not strictly on a religious subject, and, therefore, not precisely within our province; yet, as it relates to the cause of humanity, which is closely connected with Religion, we comply with the request of the respectable writer, by giving it a place in this Work: —

Sir, *To the Editor.*

IN the Annual Bill of Mortality, published in London at the close of the last year, there stands recorded one instance of death by the Cow-Pox. Now, were it true that, in the

whole mortality of the year, whether the district which these bills include, amounting to 19582 deaths, one, or even more than one person had actually died of this complaint, it would but little affect the argument by which mankind are induced to adopt the practice of Vaccine Inoculation, since this practice affords an opportunity of quickly extirpating that dreadful disease, by which so many hundreds of thousands of the human race are annually destroyed. But, Sir, it is not a fact, that even one individual has thus fallen a sacrifice to the disease in question; it is distinctly ascertained, that the person whose death is referred to in the bill of last year, lost her life from a violent inflammatory disease of the lungs. The particulars of this case, together with those of every other case of *supposed* death by Cow-Pox, will, ere long, be laid before the public. In the meanwhile, Sir, to undeceive the public thus far, will be a meritorious service; and oblige

your obedient Servant,

Spital-square. E. ADDINGTON.

DISTRIBUTION OF PROFITS.

Jan. 30, 1804. The Editors of this Magazine, in London, met for the purpose of distributing the Profits; when the following Cases, being properly recommended, were accordingly relieved: —

Relieved.	*Denomination.*	*Recommended by*	£.	*s.*	*d.*
A. H.	Independent	R. Hill	5	0	0
L.	Ditto	D. Bogue	5	0	0
S.	Ditto	G. Burder	5	0	0
E. F.	Ditto	J. Townsend	5	0	0
S.	Ditto	E. Parsons	5	0	0
M. D.	Ditto	M. Wilks	5	0	0
M. M.	Ditto	Ditto	5	0	0
J. M.	Ditto	Ditto	5	0	0
A. A.	Ditto	Ditto	5	0	0
A. M.	Ditto	A. Fuller	5	0	0
J. C.	Ditto	C. Buck	5	0	0
S.	Ditto	Ditto	5	0	0
E. M.	Ditto	W. Kingsbury	5	0	0
M. H.	Ditto	Ditto.	5	0	0
D. B.	Methodist	M. Wilks	5	0	0
M. C.	Ditto	W. F. Platt	5	0	0
N.	Baptist	G. Burder	5	0	0
R. D.	Ditto	J. Townsend	5	0	0
A.	Ditto	E. Parsons	5	0	0
M. T.	Ditto	A. Fuller	5	0	0
S.	Ditto	Ditto	5	0	0
E. B.	Ditto	Ditto	5	0	0
A. C.	Ditto	Ditto	5	0	0
S. S.	Ditto	M. Wilks.	3	0	0
E. M.	Ditto	G. Collison	5	0	0
B.	Ditto	Ditto	5	0	0
S.	Presbyterian	J. Smart	5	0	0
C.	Ditto	Ditto	5	0	0
P.	Ditto	A. Duncanson	5	0	0
S. H.	Ditto	Ditto	5	0	0
M.	Ditto	Ditto	5	0	0
H. D.	Ditto	A. Waugh	5	0	0
J. A.	Ditto	Ditto	5	0	0
E. V.	Ditto	Ditto	5	0	0

POETRY.

SOLILOQUY AFTER READING THE HOLY SCRIPTURES.

A PARODY.

These are thy glorious works, Eternal Truth,
The scoff of wither'd age and beardless youth;
These move the censure and th' ill-tim'ral grin
Of fools, that hate thee and delight in sin!
But these shall last when night has quench'd the pole,
And Heav'n is all departed as a scroll:
And when, as justice has long since decreed,
This earth shall blaze and a new world succeed,
Then these thy glorious works, and they who share
That hope which can alone exclude despair,
Shall live exempt from weakness and decay,
The brightest wonder of an endless day.

Birmingham. R. H.

ELEGY ON THE LATE —— MEECH, Esq.

From these lone shad'wy scenes where sorrows reign,
And dark'ning storms becloud the prospect drear,
Where oft the bosom heaves the sigh of pain,
Bereft of love, of friendship's pleasures dear;
I turn my weeping eye! — but ah! where turn?
No joys affords this desolated land:
Here drops a friend, — another there, we mourn!
Wrench'd from the heart by Death's cold iron hand.
Beyond this earth, beyond the rolling skies,
Bright faith directs me to those objects fair;
See by yon fount of joys the saints arise,
To pay with new delight their honours there.
Lo! Meech, just mounted on a silv'ry ray,
Which sudden shooting from the topmost throne
Bore him above, where blooms eternal day!
Where the lov'd Saviour meets him, all his own!
One happy stroke quick sever'd him from clay;
And his blest partner hails him up to God.
See, hand in hand they walk the shining way,
And myriads of celestials line the road.
There the blest mansions, bought with Jesus' blood,
Stand glitt'ring 'neath his ever smiling face:
Hard by their sacred dwellings rolls the flood
Of boundless bliss and everlasting grace!
Why should the solemn train of mourning friends
Shed o'er his envy'd urn the tears of woe?
See from his glorious bright his spirit bends,
And wonders at the floods of grief below.
Methinks a voice of melody divine
Thus pours, in Heav'n-strung accents down the skies,
"'Tis God's high will, his righteous will be thine;
Be dry each tear, and cease ye vainful sighs:
Soon shall the Angel speed with friendly dart,
To take ye all to my paternal breast;
There with my ransom'd millions bear a part,
And sing the glories of your promis'd rest."

SERENA.

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REVP. J. WILSON.

Drayton

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THE

EVANGELICAL MAGAZINE.

APRIL, 1804.

MEMOIR
OF
THE LATE REV. RICHARD DENSHAM,
OF PETERSFIELD.

No department of our Miscellany, we believe, is perused with more lively interest than the Biographical: — there we behold Christianity embodied and animated, while, at the same time, the most painful emotions are excited by the loss of so many valuable servants of our Lord. This is particularly the case with the subject of this Memoir, whose very sudden and truly distressing death was announced in our Magazine for August last. By a paper in Mr. Densham's own hand-writing, it appears that, for near two years before he entered on his public ministry, he enjoyed so much of Heaven upon earth, that he thought he should not long survive; and, therefore, diligently employed himself in writing to all his friends, — and even began a Memoir of his life. At his ordination, which took place in May, 1799, he delivered the substance of that paper, in the hearing of the writer of this Memoir; and in paying this tribute of affectionate respect to the memory of his dear departed friend, he conceives he cannot do better than present the reader with Mr. Densham's account of himself, in his own words: — "The occasion of our present meeting has filled my soul with more than usual solemnity; but encouraged by the divine word of truth, and called upon to give an account of the dealings of God with my soul and my call to the ministry, I shall endeavour to be as brief as possible on each. I was born on the 1st of January, 1767, at Crediton, in the county of Devon. My native place was not totally destitute of the gospel; but the power of it was known by very few. I might venture to say that, in a large parish, consisting of several thousand inhabitants, not thirty even professed the gospel. There were a few Arians, and the rest were formalists. An honest tradesman, of the name of Hatch, seeing the Pharisaical spirit of his neighbours, preached in his own house; but we all looked upon him as some strange and dangerous kind of a

man; and he was accordingly treated with the most shameful contempt, and frequently disturbed in his worship. With respect to myself, I never had the privilege of hearing the gospel from him; my friends being professed Members of the Established Church, I was always taken regularly there. We thought all was well, and that we were all safe in the way to Heaven. In this awful state I continued, until I arrived at the age of fourteen, when the Lord removed me, in his providence, to Launceston, in Cornwall, as an apprentice. Here religion was in a more flourishing state, though the family with whom I lived were as destitute of it as my own. My master, however, willing to make things agreeable to me, considered who would be a proper companion for me; and, thro' the over-ruling providence of God, I was introduced to a young man of great seriousness, who invited me, the next Sabbath after my arrival, to go with him in the evening to hear the gospel, at meeting. This I had not been used to; but I accompanied him without hesitation. Mr. Saltren was the preacher: I was pleased with what I heard, went again the next Sabbath evening, and continued going for some time. At length I went to the Methodist-meeting; and frequently felt much comfort and flashes of joy. I found the doctrines preached by Mr. Wesley's preachers more agreeable to my own erroneous sentiments, as I could not then bear the doctrine of God's electing mercy and sovereign grace; not being able to reconcile them to my false and blind ideas of the justice of God's moral character. My young friend, as well as myself, attended at church constantly in the morning and afternoon, and at meeting in the evening; as I could not venture to go at any other time. Even in this partial attendance I began to be opposed by my master; but, through the goodness of God and his preserving grace, I was enabled to act with diligence in my business, which frequently overcame the violence of the opposition. Notwithstanding my sensible enjoyments, my heart remained unchanged; and I had no experience of the evil of sin, though, I trust, this was a preparatory work. About two or three years after, my friend joined the Society, which I then could not think of submitting to: I formed, on the contrary, new connections with other gay young men of the town, which diverted my attention from the main object in a great degree, though I could not be happy if at any time I neglected to attend the preaching. Thus I went on halting between two opinions. Frequently I doubted the truth of my opinions, though I would not give up my favourite tenet of free-will.

When my apprenticeship expired, I came to London; and was with Mr. G. Adams, for improvement in making mathematical instruments; but at first, being exposed to worldly people, I was kept at a distance from God; though having tasted some sweetness in the preaching of the gospel, I could

not keep wholly away from it. Thus I went on, without attending at any one fixed place, but sometimes at one place, and then at another; still, however, entangled with worldly company. The Spirit of God was still at work upon my conscience, and I used sometimes to lament my situation; but at other times I omitted secret prayer, though not habitually. Thus I went on until 1791, when God, in his kind providence, sent me another young friend, who took me one Sunday evening to Bow Church, Cheapside. Mr. Abdy preached a sermon on prayer, which was blessed to me in a peculiar manner The words which impressed my mind were these: "A prayerless soul is a Christless soul, and a Christless soul is a hopeless soul." Although I do not date this as the time of my first conversion to God, he having been, as I have mentioned, gradually at work upon my heart for some years, — yet to this I ascribe, in the hands of the Spirit, my being brought to live nearer to God in a constant uniform attention to the blessed exercise of secret prayer. Sometime after this, I was obliged to remove from Fleet Street to a little distance over Blackfriars Bridge, for the benefit of a change of air; which gave me an opportunity of hearing dear Mr. Rowland Hill. Finding his ministry much blessed to me, after a little time I joined in communion with him; and experienced such nearness to God, that for nearly two years I enjoyed Heaven upon earth! My closet was truly my Heaven; and I fully expected God would soon take me up to be for ever with himself: — so great were my sensible comforts, that I was forced to pray to be kept capable of attending to my worldly business. Previous to my discovery of the depravity of my heart, I thought none were so good and holy; and I remember with grief, the Pharisee's language was mine. But when the Spirit convinced me of sin, I thought none so bad; and the apostle's language was now mine, — "The chief of sinners." During my enjoyment of the Lord's peculiar manifestations, I was very diligent in keeping a Diary; in writing to all my friends: telling them how they were lost, and pointing them to the Lord Jesus Christ; — and I have reason to hope that my efforts were not altogether in vain.

"I continued a member of Mr. Hill's congregation till I was called in providence to speak in the name of the Lord. I will now relate some of the circumstances attending my call to the ministry of the word. I had long felt in my soul a pity for poor perishing sinners, and would willingly have spoken, to warn them to flee from the wrath to come; but a sense of my own insufficiency, and the importance of the work, prevented me. The first time I ever attempted to speak for God, was in a meeting in my native town. Being with my friends on a visit, I went there on Sunday evening; but the riotous conduct of the people was so bad, that my spirit was stirred within me;

and when the prayer was over, I stood up quite unexpectedly and addressed them, and gained their attention; after which, the minister preached in peace. My mind was still impressed with the importance of the work, and the necessity of activity and zeal; but I fought hard against it; and, to divert my mind, I engaged more in business, which had the effect for a time; but in a little while the impresssions returned. I would not venture to speak of it to any one; but in the midst of my perplexity, the Lord in providence decided the point. Mr. Flint, of Camberwell, came to my house, and told me, he should expect me to give an exhortation in his hall on the next Sunday morning. I remonstrated, saying, I had never spoken in public. However, he would not be refused. I committed myself to the Lord, and went with great timidity; and although much discouraged in myself, was requested to speak again and again. Amidst all these conflicting fears, I had strong impressions of my call to speak for the Lord Jesus, or to do at least something for the extension of his kingdom. My views were directed chiefly to the dark villages round London; the miserable state of so many souls within our reach seemed to call aloud for pity. I did not communicate with any body for some time. At length, I spoke of it to two of my Christian friends, one of whom (Brother Youl) is now on his voyage as a Missionary to Otaheite. He approving of my design, we called a few of our friends together, and entered into a Society, subscribing, according to our power, to support the preaching of the gospel in the villages. We first procured some of the students from Hoxton academy for two villages. After some little time, I was entreated to help; which, after much reluctance, I engaged to do, and continued with the Society, preaching on the Sabbath days, and occasionally on week evenings; which, together with the private business of the Society, took up so much of my time, as to prevent my paying that attention to business which it required. But after the Society was become more respectable, and a secretary was appointed, my time was not so much occupied.

About this time I was much perplexed what to do. The providences of God seemed to make against me; my business required much more attention, and I thought of banishing all thoughts of the ministry, and following my worldly business with greater avidity, as I was recommended to a good situation that promised well; but my heart was not in it. I consulted several serious judicious friends, who were all decidedly averse to it, and advised me to wait the Lord's leisure in my present situation. Soon after the door opened to my present situation at Petersfield, where I was sent by my respected father (Mr. Eyre, who is now present) to labour as an itinerant. My friends all earnestly pressed me to go, as it would convince me whether my call to the ministry were from God or not. After much deliberation and prayer, I gave up my business and went. I

have been labouring upwards of a year and a half; and, I trust, not without success. Great numbers attend to hear; and many are, I hope, really converted to God. These considerations, together with the desire of the people to have the ordinances of God's house fully administered to them by me, are the motives which have induced me thus publicly to dedicate myself to the work of the Lord. It has been with much fear and trembling that I have come forward. I am conscious of the vast importance of the Lord's work, and my own ignorance and insufficiency. Let me entreat your prayers my Rev. Fathers and Brethren in the ministry, and all my Christian friends, that we may burn with zeal for the glory of Jesus and the welfare of precious immortal souls, and that thousands may be raised up, and thrust into the vineyard, till the glory of the Lord shall be known through every land!"

It may not be improper to observe, that after the formation of the London Itinerant Society, Mr. Densham was one of its most active members during his residence in town, and was the principal instrument of introducing the gospel into most of the following villages, *viz.* Lewisham, Sydenham, Dulwich, Norwood, Streatham, Ealing, Scotland-Green, and Enfield Highway. In every place the Lord blessed the word; and many souls were converted, and new places of worship were found necessary; particularly at Lewisham, where he had begun to preach in the late Mr. Whitfield's field-pulpit upon the green.

The instruction of the young in the principles of the gospel, was another thing which always lay very near his heart. Accordingly, Sunday Schools, for their benefit, went hand in hand with preaching the gospel to others.

That flame of holy zeal which burst forth in Mr. Densham, was not a transient blaze which soon exhausted itself. Unlike the meteor which glares along the sky and confounds for a moment, and then disappears for ever, Mr. Densham, was a steady, a burning, and a shining light to the end of his earthly career; and many will for ever rejoice in his light. His removal to Petersfield, in 1797, proved a signal blessing to that town and to all the villages in its benighted neighbourhood: "The Spirit of the Lord was poured out from on high: the wilderness and the solitary place were gladdened by him; and the desert rejoiced and blossomed as the rose." Many of the principal inhabitants of the town, with a crowd of poor, flocked to hear him; and the Lord was pleased to make the word a savour of life to many.

The introduction of the gospel into Petersfield was somewhat singular. Towards the middle of the last century, there was an old minister, under whom the cause so declined, that the place was shut up; and, being totally neglected, soon fell into ruins. It pleased the Lord to send an evangelical minister to a parish in the neighbourhood a few years since, whose labours were

rendered a blessing to many; but, upon his removal, the whole neighbourhood, for several miles, became again destitute of the gospel. An application was then made to Mr. Bogue, of Gosport, for a student to come and preach to them; which accordingly was granted. Preaching was begun in a village near Petersfield, and many flocked to hear: so that it was deemed desirable to remove to a more convenient place, somewhat nearer to the town. At this time Mr. Eyre and his benevolent friends having expressed a willingness to encourage an itinerancy in that part of the country, they formed a Society for that purpose. Mr. Eyre undertook to procure a supply of preachers, and frequently visited them himself. In one of these visits, his generous friend, Mr. Hanson, accompanied him; and being very partial to Mr. Densham, and much delighted with the prospect of usefulness in Petersfield, liberally subscribed 500*l.* towards building a new chapel, which, as soon as a convenient spot of ground could be procured, was begun, and finished under Mr. Densham's inspection. The rest of the expences was collected by Mr. Densham among his friends at Petersfield, and in other places. At the village of Harling, where the Lord had also blessed the word to many souls, a generous farmer, whose heart grace had opened, gave a strip of land; and another neat little village chapel was also erected, capable of accommodating two hundred hearers. Mr. Densham was so impressed with his inadequacy to the great and important work of the ministry, and so very desirous of improvement, that when first he went into the country, he used to go backwards and forwards from Petersfield to Gosport, particularly during the leisure weeks of harvest, to receive a course of instruction as a student under Mr. Bogue; and, as might be expected, his application was so unremitting, that his profiting appeared unto all *. On his final settlement at Petersfield, his itinerant labours were resumed with greater activity than ever. At Harling and

* While he duly valued human learning, and both read and wrote considerably (for his library was large for a young man, and the quantity of writing he left behind surprizing, considering his numerous engagements) his superior regard for divine teaching, will appear from the following extract of a letter to one of his friends, then student at an academy: —"I hope your present situation will prove both comfortable and profitable. In all our pursuits and researches after human attainments, we should never forget that divine teaching is the essential qualification in a gospel-minister; for however wise and learned we may be in the estimation of men, we are fools in the estimation of God without it."— I know, my dear brother, your sentiments on these subjects are exactly congenial with my own; but we are exhorted by the apostle to stir up one another, by way of remembrance; we are not yet out of danger. Satan is ever ready to retard our progress in the divine life, and to poison those streams which, when they are sanctified by him who is the Fountain of Wisdom, would be of use to us in our important work. I greatly rejoice you will not be excluded from preaching during your residence in the academy; and I hope you will be kept increasing in zeal for promoting the Redeemer's glory, and the good of precious souls."

Hazlemere, East and Westmeon, Langridge and Lys, Sheet and Steep, Redford and Rogate, he preached every fortnight, and at some every week. By his journal, it appears that he generally preached every night in the week, except Saturday. Of the extent of his itinerant circuit we are informed in another letter: — "According to your request, I would give you a brief statement of my present circuit. Its extent is thirty miles. I regularly supply eight places, in which I preach to about 700 hearers, on an average, weekly. Occasionally we preach at other places to good congregations, some very promising, perhaps about 1200 souls. In the whole, we have seven Sunday-schools, in which are instructed about 200 children. In the society we have seventy persons who are communicants at the Lord's table; but I have reasons to hope that many more, who have not yet come forward to declare what God hath done for their souls, are under serious impressions. — God is still at work among us at Petersfield, and in several of the villages."

Such an active, zealous, and lively man, cannot be supposed to be confined in his usefulness, merely to one particular circle. From the advantageous situation of Petersfield, on the borders of four counties, he frequently made preaching excursions to Midhurst and Petworth, in Sussex; to Farnham and Godalming in Surry; to Reading, Berks; and to the villages in their respective neighbourhoods. Wherever he went, he was sure to be esteemed by those who had an opportunity of knowing his true character; and at most of these places, some will have reason to bless God for his ministry to all eternity. At Reading particularly, Mr. Densham's numerous friends can hardly refrain from tears at mentioning the name of "Honest Densham!" the honourable title by which he was there distinguished.

He paid two visits to his relations in Devonshire, where he preached with his usual acceptance to crowded auditories, both at his native town and at Plymouth; at which latter place he supplied for six weeks: and in his frequent visits to his dear friend Mr. Eyre, at Hackney, as well as at Surry Chapel, and other places, his occasional labours were much esteemed.

None who have been themselves employed in preaching the gospel in dark villages, nor indeed any who know the enmity of the carnal heart against God, will be surprized to hear that his zealous exertions for the propagation of the gospel, stirred up a spirit of persecution even in a Christian land. His life was frequently endangered from stones and brick-bats; and often, in preaching out of doors, he has been almost smothered with dust and rotten eggs.

In his Diary for May, 1798, he remarks, "At North Chapel, a village in Sussex, the mob behaved very riotously; and after we had concluded, a great number of "fellows, of the baser sort," with bells, horns, &c. followed us out of the place, hooting after us like madmen.

"June 11, 1799. At Steep, two of the persecuting farmers, on my giving notice to preach this morning, swore they would throw me to the dogs, or into the pond. Though they had their great dogs, and I am naturally afraid of them, yet I preached, blessed be God, without fear.

"Aug. 2, 1800. Preached at seven this morning at Harling, to about ninety serious persons; — at eleven, at Petersfield; — at two, at Eastman. Rode to Rogate, nine miles from Eastman, and preached, for the first time, in the street to near 500 people. Persecution raged; and I got pelted with rotten eggs; of which they threatened us with a whole bushel. Soon after I read my text, an egg struck me on the back of my head, and ran down my gown: the stench was almost intolerable; but, blessed be God, I never felt more comfortable. I was enabled to keep cool, to suffer with patience, and to pray for my poor persecutors; and gave notice of preaching there to-morrow. I am told they are determined to stone me out of the parish; but I rejoice that all power is in the hands of the blessed Jesus; and that he can make the wrath of man to praise him!

"Oct. 1. Went to Rogate; but the opposition and noise were so great, that I could not be heard. I, however, remained on the spot the whole time. During service, the rioters continuing to walk to and fro by me in procession, with bells and other rough music, the church-bells were set a jingling also:— some of the mob employed themselves in kicking and throwing dust at me in a most awful manner, endeavouring to choke me with dust:— several of my friends were covered with dust. As I could not preach, I distributed a good number of Tracts; and having obtained a little silence, I addressed them in the most suitable manner I could, pointing out to them the danger and sin of persecuting God's truth. After which I addressed the churchwarden, who was present; and expressed my regret that the clergyman was not come to see the state of his flock, and the necessity of obeying the command of God (written withinside the walls of the church, from Isaiah lviii. 1) "Cry aloud, spare not," &c.

"Tuesday, the 5th, I went to Elsted, according to my appointment; but I heard on the road that we should be opposed. From the kind treatment I met with last week, I concluded it to be a false report; but found it too true:—some of the low and profane were come over from Rogate, though the distance is several miles, in order to stir up the people against me. I preached in the field of a farmer, who is one of our friends; so that we were, in some measure, defended from the rage of the mob, which was large, and very outrageous: — so violent was their noise, that I got quite hoarse in speaking loud."

[To be concluded in our next.]

OBSERVATIONS ON 2 CHRON. XIX. 3.

Nevertheless, there are good things found in thee.

JEHOSHAPHAT had recently formed a dishonourable alliance with Ahab, King of Israel, and had taken part with him in an unjust offensive war against Benhadad, King of Syria.*

To say nothing of the injustice of the war, — to say nothing of the drift of Micah's prophecy, which was to discourage the enterprize, the character of Ahab alone was reason enough why Jehoshaphat should have been shy of his friendship. — Ahab was an ungodly, sordid, sensual man. There are many in the world, whose characters forbid a Christian's having fellowship, I mean, close and constant intimacy with them. It signifies not to say they are persons of wit, good humour, fascinating manners, or extensive knowledge in the choice of companions; we should put these questions, "Is the acquaintance of such a person likely to promote or deaden the life of religion in my soul? Will that person's example seduce me into any excess, or lead me to violate my obligations to God and conscience?" If this be probable, we must say to such friendship, "I cannot buy your bliss so dear, nor part with Heaven for you." Jehoshaphat's indiscretion had nearly cost him his life†; but he was spared, to learn wisdom from his past folly. Having retired to his palace, a messenger from God follows him with a kind and gentle rebuke: — "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. *Nevertheless, there are good things found in thee.*" Hence let us extract the following lessons:

Evil principles and evil actions make up the character of every natural man. God saw, ages ago, that the wickedness of man was great. How far all men are evil, let the divine verdict testify. "They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one." Men talk of the innocent frailties of nature; but how do these appear before a righteous God? What they may be in the eyes of ignorance, pride, or folly, is of no moment. — What is human nature in the eyes of the Most Holy? Alas! like Ahab, ungodly, and enmity against God!

The bad character of human nature can only be improved by a divine infusion of good things. No man can be good, unless he possess the knowledge and fear of God: the condition of those who have not this knowledge, is awfully bad. Look at the nations where the Scriptures are not either received nor understood; they appear not only "without God and without hope," but in many instances without honesty, without sobriety, and even without natural affection. The knowledge of "the

* Chap. xviii. 1. † Chap. xviii. 31.

only true God, and Jesus Christ whom he hath sent," is the foundation of all religion and morality. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Another essentially good thing, is repentance towards God: — the very term Repentance, supposes that things in heart and life have been wrong: this the awakened sinner not only thinks but feels; and thus he laments: "I have been wrong in my views, wrong in my motives, wrong in ten thousand actions of my life." All is wrong while the heart is hard and the life sensual. Every man is a bad man until he weeps for sin. And surely that by which a sinner passes from impenitence to sensibility, from error to truth, from Hell to Heaven, must be a good thing: such is repentance. — Hence Infinite Goodness enjoins it, "God commandeth all men, everywhere, to repent." Connected with repentance is faith in our Lord Jesus Christ. Indeed, it is the same principle acting somewhat differently. What is repentance, but the heart relenting under a consciousness of having grieved the Holy Spirit of God? And what is faith, but the heart reclining on his mercy? The immediate effect of faith is good: "With the heart man believeth unto righteousness:" its inseparable benefits are good: "Being justified by faith, we have peace with God," &c. Its final issue is good, "Receiving the end of your faith, even the salvation of your souls." Humility also, is one of those good and perfect gifts which ennobles our nature, and ensures the safety of its possessor: "He that is low, needs fear no fall." And it shews the favour of him whose kindness is better than life: "God resisteth the proud, but giveth grace to the humble." Patience and submission are equally valuable. Is any afflicted? "It is good for a man both to hope and quietly wait for the salvation of God: it is good for a man that he bear the yoke in his youth." The last good thing I shall mention is religious zeal. Give Christianity a fair and complete investigation, and say, if there be a better cause in which our zeal can be employed. Commerce struggles to accumulate wealth, — Philosophy labours to comprehend knowledge, — Patriotism harangues in defence of civil liberty; but Christian Zeal has the glory of God for its end; and in order to this, it labours to pull sinners out of the fire. It is good to be zealously affected always in this good thing. Reader, covet earnestly these best gifts‡; but these good things must, in a strict sense, be found in us: religion is a thing not to be assumed, but imbibed: it must not only regulate the actions of the outward conduct, but govern the tempers of the heart. The fairest fruit, if unsound at the core, is but the more disgusting, as it disappoints the expectation which its beautiful appearance had raised. That acquaintance with truth which excites love and

‡ Phil. iv. 8.

stimulates obedience to God, has not been improperly termed *heart-knowledge*. Truth itself places the seat of all religion here: "A good man, out of the good treasure of his heart, bringeth forth good things." How severely are they censured, whose religion was merely superficial:—"Ye Hypocrites §!" And how numerous are the blessings pronounced upon the honest and good heart! "To this man will I look," saith the high and lofty One. O may he cause every virtue to be in us, and abound ‡!

Yet, evil things will frequently gain the ascendency, even in a good man: he is renewed in the spirit of his mind; yet he is not a sinless infallible creature. There is a surprizing mixture of evil and good in the best of men. Sin dwelt in Paul: Impatience in Job: Folly in Solomon: Imprudence in Jehoshaphat! and these things, as a law in their members, would control them; as an enemy warring against the law of their minds, would occasionly lead them captive! Let this truth stir us up to greater ardour in the spiritual conflict; enemies so near, call for redoubled vigilance and fortitude. Let this truth mitigate the pressure of despondency:—Tho' sins as an host may encamp against us, if we regard and treat them as enemies, they shall not be our masters; and though the victory may often appear doubtful, a good man shall not be utterly cast down.

Now, where good things are found in us (though mixed with much evil) God will kindly acknowledge and commend them. He knows and approves his own work. Even the partial and temporary repentance of Ahab is not unnoticed ‖; much less will he overlook the penitence of Ephraim:—"I have heard Ephraim bemoaning himself thus *." Here let us learn to soften the asperity of censure, and wherever good is discoverable, to acknowledge it. We may hope that real grace predominates in many persons, of whom fellow professors form but a low opinion. Certainly those who are in the habit of disguising the virtue of others, and proclaiming their vices, are themselves the most suspicious characters. Hasty and indiscriminate censure is inconsistent with that impartiality of judgment which nature itself teaches men to exercise towards each other. It is opposite to one distinguishing ornament of a Christian,—Charity. "Charity doth not behave itself unseemly; is not easily provoked; thinketh no evil; but hopeth all things," &c. It opposes the divine example; the Lord acknowledges that "there are a few names even in Sardis;" and is represented as mentioning, at the last day, the graces and virtues of his frail and imperfect followers †.

Wherever these good things exist, they will be finally triumphant over the evil ones ‡. This arises from the immuta-

§ Mat. xv. 7. ‡ 2 Peter i. 8. ‖ 1 Kings xxi. 29.
* Jer. xxxi. 18—20. † Mat. xxv. 34. ‡ Rom. v. 20.

bility of that love which breathes in every gospel promise §. God is faithful. We may be confident of this very thing: "Let us ask for good things, cherish them, and be thankful for them!"

CESTRIENSIS.

§ Isaiah liv. 10.

TO CHRISTIAN PROFESSORS.

And the Disciples were called Christians first in Antioch.
Acts xi. 26.

THERE is a great difference between possessing the character, and bearing the name only of a Christian. All who are born in a Christian country are denominated Christians; but it is evident from the above text, that the persons there mentioned, were disciples long before they were called Christians:—they possessed the character of real followers of the Lamb before they were even called by his name.

By far the greatest part of the world, called Christendom, know not Christ; and while the enemies of his cross bear his name, the real disciples of the meek and lowly Jesus are branded with the appellation of Fanatics and Enthusiasts, and "their names are cast out as evil." Doubtless there were many Jews at the time when our blessed Lord said of Nathanael, "Behold an Israelite indeed, in whom is no guile!" by which we are emphatically taught, that "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart; in the spirit, and not in the letter; whose praise is not of men but of God *." Hence, if we have the name, without the nature of Christians, we are nothing. Our possessing much head-knowledge may do well enough "for the praise of men;" but the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them only whose heart is perfect or upright towards him. The counterfeit coin, outwardly, for a time shines as bright as the current standard money; but it possesses no intrinsic value; it will not stand the test in the balance, much less of being tried by him who "sits as a refiner."

It is much to be feared that too many are deceiving themselves and others, by a profession of religion destitute of its power. "Amaziah did that which was right in the sight of God, but not with a perfect heart." Hence we learn, if the heart be not right with God, all is wrong. The Pharisees of old made a fair shew in the flesh, "and did those things which they ought not to have left undone;" but the woes denounced

* Rom. ii. 28, 29.

against such specious unbelievers are tremendous indeed. The three classes of professors, whose characters are set forth for our admonition in the solemn parable of the Sower, were all hearers; they had for a time the form of godliness, and are said to have had the seed sown in the heart; but, eventually, they were found to be without root and barren, while the fourth class are there also described as having not only heard the word, but as having kept it, and brought forth fruit.

If we compare this parable with the 15th chapter of Saint John's Gospel, we shall remark the cause of the barrenness of the seed in the parable, and the unfruitfulness of the branches in the chapter last referred to, to have been, that they were destitute of that radical or permanent principle of life, which is necessary to the bringing forth of good fruit. "Abide in me and I in you; for as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." Hence it appears, that all such were not vitally united to the true vine, but only attached thereto outwardly by profession; and consequently were destitute of the Spirit of God; for Christ himself declares *, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the spirit of truth," &c. The ten virgins had all of them the same lamp of outward profession; but one half of them had no oil in their vessels, were without abiding grace, or, in other words, had no root in themselves:—they had deceived the world, their companions, and themselves; and this mistake lay undiscovered till the great day; for when there was a cry made, "Behold the Bridegroom cometh!" dreadful discovery! they perceived their lamps to be "going out," and all their hopes expiring for ever! And mark the fearful end of the five foolish virgins, or mere outward professors; in their calamity they apply to the wise virgins—"Give us of your oil, for our lamps are gone out:" but they are told to go and buy for themselves; by which we are taught that religion is a personal thing, and not merely an outward appendage; whereas their religion had been for shew, for others, and not for themselves; but the wise and gracious cannot now help them. View them next applying to them that sell. Probably the ministers of Christ are here intended, who dispense the word of life; but no — the day of gospel grace is over; the vision is for ever sealed; they knew not the day of their visitation, and therefore the things which make for peace are for ever hidden from their eyes; and while they thus went to buy, "the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily, I say unto you,

* John xiv. 15.

I know you not!" O wretched state of deep despair! view them calling to the mountains, "Fall on us," and to the hills, "Cover us," but in vain; for it is written, "In that day shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."—He that hath ears to hear, let him hear!

Professor of religion, these are solemn realities! and no cunningly devised fable. Look well into thine own heart: hast thou a name that thou livest, and yet art dead? Hast thou the reputation only of a Christian, without a "well-grounded hope" of being vitally united to the Lord Jesus Christ? Art thou neither cold nor hot in the ways of religion? habitually preserving, in thy daily conduct, a lifeless neutrality between God and the world: temporizing in the grand concern of thy never dying soul:—on the one hand, regularly frequenting the ordinances of God, and, on the other hand, following the vain customs and sinful pastimes of a gainsaying and an adulterous generation? To you it is said, "How long halt ye between two opinions! If the Lord be God, follow him; but if Baal, then follow him:"—"Ye cannot serve God and Mammon." If you have never yet given your heart to God, it is not too late; flee to the city of refuge, for the avenger of blood is at your heels! O do not neglect so great salvation, lest in the great day of account the Judge should say to you, "So then because thou hast been lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Or are you, my dear reader, contenting yourself with the externals of religion, and vainly solacing your mind that you were born in a Christian country, without due examination whether you have been born again? Are you satisfying yourself that you were baptized in your youth; and are you totally unconcerned to know, whether you have been baptized with the baptism of repentance, and of the Holy Ghost? or are you quieting your conscience with the idea of having been brought up by religious parents? saying with the Jews of old, "We have Abraham for our father," without having any evidence that God the Father is your Father, the Son of God your Redeemer, and the Holy Ghost your Sanctifier! I beseech you, consider well the state of your heart towards God, endeavour to realize a dying hour, and beware of mistaking a cold assent to the truths of the Bible for a living faith in the Lord Jesus Christ.

But it is possible this paper may fall into your hands, O presumptuous professors, who have no doubt at all of your election; but are destitute of the evidence of your calling, by being deficient in those "things which accompany salvation;" holding fast the "form of sound words," but without the power; like the lifeless image in Nebuchadnezzar's dream, having a head of fine gold, but the feet of very different materials; possessing splendid knowledge, but whose daily walk and conversation do

not correspond therewith. Can you, my dear reader, with an unwavering tongue, call God your Father, while you despise his parental authority, and hate his children? — "To the law and to the testimony" — "By this shall all men know that ye are my disciples, if ye have love one to another *;" and "whosoever doeth not righteousness is not of God; neither he that loveth not his brother †." Do you profess to acknowledge Christ Jesus as your Prophet and your Priest, while you are committing high treason against him who is the King of kings, his crown and dignity? refusing to be "under the law to Christ;" saying, "We will not have this man to reign over us!" Are you presumptuously dreaming that "the Holy Spirit dwells in you and walks in you, while in your habitual deportment you are destitute of the fruits of the Spirit, which are "love, gentleness, meekness?"—for if we profess to "live in the Spirit, let us walk in the Spirit." "Now, if any man have not the Spirit of Christ, he is none of his — and hereby we know that he abideth in us by the Spirit which he hath given us;" for it is by close examination of ourselves with the word of God, that we arrive at proof; and from proof we attain unto knowledge. "Examine yourselves, whether ye be in the faith, prove your ownselves; know ye not your ownselves that the Spirit of Christ is in you, except ye be reprobates?"

ZENAS.

* John xiii. 35. † 1 John iii. 10.

THE SAVIOUR'S HEART
OPENED TO HIS AFFLICTED PEOPLE.

[Written by a late eminent Minister of Christ.]

On perusing the Acts of the Apostles, we find, when they were unable to labour, through their own infirmities and the injuries they received in the many dangers to which they were exposed, or the persecutions which fell upon them from every quarter, they employed themselves in declaring their confidence in the Saviour's mercy, power, and love; affirming that none of these things could move them. They rejoiced in tribulation; nay, were willing not only to do, but to suffer the will of God: and their epistles travelled far and wide; not in order to establish their own credit, or to preach themselves, but Christ Jesus their Lord. Their cheerful language was like that of the Saviour's forerunner, "He must increase, but I must decrease." — Lord, help thine afflicted people of every age to follow their example, and go and do likewise!

Many who have been brought to the acknowledgement of the truth as it is in Jesus, are often writing bitter things against themselves; and entertaining, not only very unbecoming, but

very hard thoughts of Christ. They are too often not contented with him as a Mediator between them and God, but seek after something to mediate between them and him. Now nothing so soon and so effectually wipes these dishonourable apprehensions and tormenting fears away, as a believing view of the Saviour's Heart. If his heart be full of love, his head can never devise mischief:—if his heart be full of love, his hand can never destroy:—if his heart be full of love, he can never forget nor forsake his blood-bought people. In short, when a self-condemned soul can see by faith the love of his Saviour's Heart, it encourages him to run, to fight, to shout victory, through the blood of the Lamb *.

Let us view the Saviour in his conduct towards his people,—towards himself,—and towards his Father, previous to his departure from his disciples; and afterwards enquire, on his victorious return from the tomb, when he inhabited the very same body, and possessed that individual heart which he took with him into glory, whether his affection was dampt by the cold sweat of death, or extinguished in the gloomy regions of the grave?

A view of the dear Redeemer's conduct towards his disciples and followers, previous to his departure from them, will soon evince the affection he had for them. The tender farewell he took of them †, the endearing sermon he preached to them ‡, and the earnest prayer he offered up on their account, unitedly declare "that, having loved his own, he loved them unto the end."

Not as the world the Saviour gives,
He is no fickle friend;
Whom once he loves he never leaves,
But loves them to the end.

This interesting account of our blessed Lord's conduct, is given us by the apostle John. He speaks of him as "knowing that his hour was come;" intimating what the Redeemer elsewhere asserts, that no weapon can destroy till the appointed time. In vain is his life sought, till the hour approaches. His death was neither casual in its time, nor indeterminate as to its end. As he knew for whom he died, so did he know the hour in which his life was to be given up a ransom for many.—Before that hour was at hand, he could flee from one city to another, and miraculously escape the vigilance of his intending murderers; but now no persuasion can prevail on him to "save himself." He cheerfully meets his apprehenders, and rejoices in fulfilling his Father's will §.

The apostle proceeds to shew in what point of view he looked at death. He calls it "departing out of the world unto the Father."—Approaching death is very awful. A separation of such old and intimate friends as soul and body, is not

* Rom. viii. 37. † John xiv. 1, 2, 3. ‡ John xv. § John xviii. 11.

without some reluctance and pain. To enter a world of spirits, and leave what is mortal to moulder in the grave, with any degree of cheerfulness, requires a fortitude which grace alone can impart. To look at death as rending us from our relatives, families, and friends, is distressing and grievous; but to esteem it the door of our father's house, and the entrance which leads to our best friend, our treasure, our all, is truly pleasing and delightful. Thus St. Paul viewed it, when he longed to be dissolved, and to be with Christ †.

On returning to his Father, Jesus well knew that he should be invested with all the glory he had before the worlds were made; that the sons of the morning would resume their praises, and the redeemed, who were set at liberty from the bondage of corruption, would sing of him who had bought them with his own blood. In this prospect, we might imagine he would be taken up. Abraham his friend, David the man after his own heart, and others who had been faithful unto death; — and not his poor afflicted, sinful friends on earth, men are apt to think, would engross all his affection. But, wonder O heavens! it is said, his love, *i. e.* his heart, his care, his attention, is not swallowed up with approaching glory, the rest and peace of his father's house; nor the incessant praises of his glorified people above; but employed to comfort and support his own who were in the world. Not his Abrahams, Isaacs, and Jacobs; but his weeping Marys, his denying Peters, his forsaking disciples, and his faithless Thomases.

"He loved his own," (τους ιδιους) his own members, people, and children, who were in the world, liable to be deceived, and tempted to fall into sin, and to have their hearts filled with sorrow, and water their couch with their tears. Simon, say no more within thyself, that if this man were a prophet, he would have known Mary to have been a sinner. How strangely art thou mistaken! He knew her well, and all her numerous sins. Her soul was given to him. Her name was written in his book of life, and her sins laid by imputation upon him. She was his own, he loved her in (not for) her sins, and therefore came down to save her. His divine power had made her willing, his special grace caused her to mourn, his tender mercy bound up her broken heart, and his soul-reviving words were, "Thy sins, which are many, are forgiven ‡."

O ye fearful followers of the Lamb, wonder no longer at the Saviour's speaking to persecuting Saul, and striking conviction to his heart, when he might in justice have sent his soul into Hell. Saul was his own; his heart's love was fixed upon him. He had refrained, as Joseph did, as long as he could: and at last he bursts out, "Saul, Saul, why persecutest thou me!"

Be not surprized, ye enquiring seraphs, at the Redeemer's

† Philippians i. 23. ‡ Luke vii. 47.

attention to dying Stephen. His enemies were dispatching him with stones, and his Lord could not sit any longer, even by his Father's side. He rises up, and Stephen sees him standing at his Father's right hand *.

What can attract thine eye, exalted Lord? What causes thee to rise from thy seat? His own chosen, blood-bought Stephen was in danger. He arose to strengthen his feeble spirit, to encourage his departing soul; to shew his affection, care, and willingness to help, and to be ready, as the father of the prodigal was, to cast his arms about his neck, as soon as he was safely landed on the heavenly shore.

I have seen kings forming laws to defend their own subjects, the beasts of the field fighting to preserve their own young; the hen gathering her own chickens under her wings, and sheltering them from approaching danger (and even the world loves its own) and wilt not thou, O Lord, love, and call, and keep, thine own? Hail, Son of David, faithful, everloving Lord! having loved thine own, thou wilt love them unto the end. Refrain from glorifying thy grace no longer, — manifest thy love, — and break the hearts of sinful rebellious men, by making thine own, who are in the world feel, that notwithstanding thy personal presence is above, thy affection and care is with them upon earth.

To the Saviour's view of death, and his care of them for whom he was about to die, in order to shew his love, I must add the following account of what he did: It is said, "That Jesus, knowing that the Father had given all things into his hands, and that he was come from God and went to God, rose from supper, and laid aside his garment, and took" — what dost thou expect reader? his mighty power to destroy his enemies? Did he make bare his arm to cut his persecutors in pieces? or was he about to wreak his vengeance on a sinful world? He had just reflected that all were in his hands — all Devils! all men! all things! He rises, and lays by his garments. Tremble, O Hell, and shake, O earth! He who was girded with almighty strength, girds himself wth a towel. Instead of pouring out his wrath in a second deluge upon the earth, he pours water into a bason, and begins to wash the feet of his disciples, who had then angels worshipping at his own!

O miracle of love! My soul, lie low in the dust before him; there thou wilt learn the meaning of this wonderful way of expressing Christ's present meditation on all things being given to him. Infinite love and divine mercy, exalted views of his own glory, and the most condescending expressions of his willingness to save, are here all sweetly blended together.

Our Lord was willing to shew that no future greatness could

* Acts vii. 56.

lessen the love he bore to his followers; and to encourage them to come without reserve to him, he humbled himself even to wash their feet with water; and was about to shed his precious blood, that a fountain might be opened to wash away their sins.

Reader, thou art travelling towards the grave. How far thou mayst be from Jordan's river's side is known to none but God. Sooner or later thou must depart. This world is not an abiding place, even for those who love it best. Many who live lovers of pleasure, may vainly hope to die lovers of God. As none, not the Saviour himself, have been exempt from death, art thou ready to depart? Whither art thou bound, to Heaven or Hell? If God should say, "This night thy soul is required of thee," would thine eyes be opened above to admire the Son of Righteousness, or lifted up in torments to see the happy afar off*? Dear fellow-probationer for eternity, be serious, be solemn as the death I am now speaking of.

A fellow-sinner addresses thee in the tenderest pity, and begs thee to consider the Saviour's view of death. Art thou going to the Father? Hast thou taken refuge in the Saviour's merits? Art thou the subject of the blessed Spirit's work of grace in the heart? "Blessed are the dead who die in the Lord." They were chosen in him, preserved in him, called in him, and will be kept in him through faith unto eternal salvation. If thou art unacquainted with the Father, unmindful of the Son, and unsanctified by the Holy Ghost, depart indeed thou must — not unto the Father, but where there is weeping, and wailing, and gnashing of teeth†. The Lord turn thine heart. May Jesus' tears prevent thine. May his blood wash thee from thy sins; then wilt thou have a way opened to a believing and triumphant view of death and eternity.

Secondly, Christian, what hast thou to fear? Did ever prisoner lament when his prison-doors were set open? Did ever captive sigh when his chains were knocked off? Doth the weather-beaten traveller weep when, over a distant hill, he sees the towers of his native city? or the seaman who has been long tossed in a storm, mourn when it abates? Is the school-boy sorrowful when the time of his returning to his father's house is drawing on? No! the prisoner rejoices, the captives are like men that dream, the traveller's heart is elated, the seaman's countenance is cheered, ‡ and the dear boy, who has been long absent from his home, eagerly counts the hours, and earnestly expects the messenger for his joyful departure.

* See Mat. xxv. 46. † Mat. xxv. 41.

‡ With joy the sailor, long by tempests tost,
Who oft in storms had giv'n up all for lost,
Sees the white cliffs of Albion's happy isle,
Is safely landed, and forgets his toil.

Thou must depart, — not from beloved sins, with the dying profligate, — they have been left long ago: not like the worldling, from thy pleasures; — the object of those is where thou art going: not from thy riches, as the miser doth; — thy riches are unsearchable, and all thy treasure is above: not from thy dearest friends, as they who have their portion here; for thy best Friend is gone before. Hast thou nothing to leave then? Yes, All thine abhorred sins, all thy temptations, all thy trials, all thy burthens, all thy sorrows, tears and woes, all thy fears; — to these thou mayst say with thankfulness and joy, Farewell for ever.

MEANS FOR PREVENTING SLEEP *IN THE HOUSE OF GOD.*

Much has been already said on the impropriety of sleeping in time of divine worship. Ministers have often reproved from the pulpit, and writers have repeatedly declaimed against it in print. The practice, however, is still indulged; and it is lamentable to see how many convert the house of God into a place of repose; and thus grieve the Holy Spirit, and render the ordinances of divine appointment ineffectual. Bodily disease, and excessive labour on the week days, have been alleged as causes; and there is no doubt but these may naturally tend to indispose for public worship. But what shall we say to them who cannot plead either of these, and yet are often found in this habit? It appears to me, that there is another cause, which has not been sufficiently attended to by professors in general; and that is, a too great indulgence of the appetite, — a species of intemperance which unfits both the body and the mind for devotion. I know not how it may be in other countries; but it seems that, in England, Sunday is considered as a day in which many think themselves at liberty to eat and drink more than on any other day in the week; and among those who consider this day as a day only of leisure and amusement, we do not wonder at it; but how professors of religion should adopt this practice, and why it is that they cannot deny themselves a little, is strange indeed! Yet what is more common than to hear of such dressing large and expensive dinners, and asking a number of their friends on that day, as if it were a season appointed for feasting and conviviality, rather than for the worship of God! Is it any matter of surprize, therefore, to see people, who have been taking more than their usual quantity of animal food, and perhaps drinking more than their usual quantity of stupifying liquids, overcome with sleep when they come to sit down in the house of God? Surely, eating and drinking a few ounces less on the Lord's Day,

in order that they might be more wakeful, worship God in a better frame, and hear their minister with greater pleasure, cannot be thought either an unreasonable or an impracticable thing. We often hear them say, indeed, that they are sorry they were overcome; and that they wished to keep awake, and be attentive; but that really it was not in their power. To this, perhaps, we may give credit. But what is the reason? Does this sleepy habit arise from a naturally heavy temperament of body? No; for on other occasions they are as lively as any one. Does it arise from their disrespect to their minister? No; they own they feel an attachment to him; and believe him, in many respects, to be superior to others. Does it arise from the subject to be discussed, which they suppose to be of no importance or utility to themselves? No; I am persuaded, that though these may be sometimes the causes, yet, in general, it will be found, that attention has not been paid to the predisposition of the body for public worship. It is not required that the Sabbath-day be a fast-day; but it is required, that no more should be taken than will be found necessary for strengthening and refreshing, and so preparing the animal frame for a decent and becoming behaviour in the house of God. — Now, should this paper fall into the hands of any persons who have hitherto been in the habit of sleeping during worship, let me intreat them to try the experiment: — let them guard against preceding indulgence, and I have no doubt but they will find a difference. Should a sleepy fit come on them, let them stand up, or change their posture in any other way, so as not to incommode others, and disturb their devotion. I cannot but think, if these means were tried, many might subdue a habit which is disgraceful to their characters, an insult to God, and a great trial to ministers.

To what is above stated, many arguments might be subjoined, as to the impropriety of the practice, but we shall only select one; and that shall be the reflection of a minister of the gospel, on viewing some of his flock in this unhappy situation: — "I have been thinking," says he, "during the week, what subject I shall choose, that will be most profitable for my people; and after having fixed upon one that I thought would be suitable, I have been endeavouring to consider the best manner I should treat it, in order to impress it on their minds. The Sabbath arrived; I ascended the pulpit; and now, thought I, God is waiting to be gracious, — Jesus has promised to be in the midst, — angels are looking on with eager expectation, — the Holy Ghost is waiting to communicate his influence; — and all Heaven seems to be in readiness to shout praises to God, if but good is done in his name! But alas! these reflections have been no sooner indulged, the text named, and the subject announced, than I have beheld some nodding, others putting themselves into a commodious posture for sleep, and others

actually slumbering! A death-blow, thought I, is given to all my designs, and to all the pleasing thoughts that occupied my mind. Why have I been studying? For what have I prayed? Can God be in this place? Can I take any comfort to myself? It is as if my instructions were of no weight, my sermons of no consequence, and all my attempts to do good in vain." — Thus the preacher has retired to his closet with sorrow, under the idea of the little utility of his ministration; and been almost ready, with Jeremiah, to say, That he would "speak no more in the name of the Lord."

O ye that profess to worship and love God, and who have never once tried to use the means against this evil practice, let me intreat you, by the sacred commands of God, by the respect you should pay to your ministers, by all that is decent and interesting, by all the promises of the Divine Presence, as well as by all that is consistent and reasonable, — to reform a practice which is such a cancer to your profit, a stumbling-block to the weak, a plea for the wicked, and an offence to God!

C. B.

A PLAN TO PROMOTE BENEVOLENCE.

Sir, *To the Editor.*

I AM much pleased with the proposition in your Supplement, page 564, to set apart a small portion of your Magazine for "Plans for doing Good;" and do not doubt that you will receive frequently sufficient matter to fill a page or two, that may produce much benefit.

Almost every plan that can be suggested for the temporal or spiritual good of our fellow-creatures, must necessarily be attended with more or less expence; which in times like the present, appears, to many persons, an obstacle not easily surmounted. The times, it must be confessed, are not the most favourable; but it is contended, that they are not more difficult than at a short time past, when the Religious were not backward in exertion: — nor do I think they ought now, if they properly consider the subject. In times that are most pressing, the calls on our benevolence are most frequent; and it is then we have the greatest need to exert ourselves; — not merely in our usual *routine* of doing good from our abundance; but by extraordinary efforts, and unusual privations.

At a period less auspicious than the present, I submitted, through your Miscellany (vol. ix. page 54) a Plan, to facilitate the raising of the Means, in unfavourable Times, to promote Benevolence:—perhaps, adverting to it again, with a few additional hints on the subject, may not be unacceptable. I then thought, and am still of opinion, that with many persons the

superfluities of the table and of dress will bear retrenchment: a very small daily diminution of which would afford means, not only to encourage the existing Societies; but also to establish others that are needed.

The next objects to which I beg leave to call your attention, are *watering-places*. These, it has often been noticed, have not fallen short of visitors, through the distress of the times; and the increasing buildings at those places sufficiently prove it. Nor is there reason to suppose, that the proportion of the religious world resorting thither has decreased. Now, without going into the consideration of the propriety of professors frequenting them, who have no particular disease requiring sea-water and air, will it not be suitable, at present, to defer such excursions until the demands on their benevolence are not so pressing? And can any, who love our Lord Jesus Christ in sincerity, resort thither for pleasure, while they deny aid to any plan that has for its object the promotion of his cause in the world, or the relief of their fellow-creatures? Let me not be understood as denying, that salutary benefits to certain diseased persons, are derived from the sea; but I cannot admit the excuses (I will not call them reasons) set up by many who, annually, resort thither. Can persons who have ordinary health, and who live in confined situations in town, — that leave their homes for a month, and return to them for the remaining eleven months, expect, after such transitions, more permanent health? or, Do we see that those only, who make these annual visits, have good health? Can any one prove that *we* have better health than our predecessors, who lived before the last fifty years, when many of the principal watering-places were no more than small towns, where hardly a decent lodging could be obtained? Let us cheerfully then, for this year at least, cast into the treasury the expence of such an excursion, and try, whether using a little more early exercise in the air, near home, may not, with the Lord's blessing, contribute as much to the health of soul and body, as a trip to a sea-town.

But let me beg further your attention on the subject of keeping horses unnecessarily for pleasure, either for carriages or the saddle; the expence of which, for each horse, is nearly sufficient for the maintenance of a small family, and would afford ample means for doing good. But the whole of the evil is not in the expence of the keep of these animals; it must be remembered, that one horse of this description consumes as much corn as is necessary for a family of five or six persons; and every one must be sensible, that if less food for horses was required, there might be cultivated more land for the growth of wheat, or the feed of cattle.

But there is another point, on which I beg to suggest a hint; and trust, it will be allowed the consideration it deserves, more from its importance than the manner in which it is stated: —

It is on the education of children, especially females, from which I presume retrenchments may be made, that will afford some "means of doing good," as well as contribute to their improvement. I shall not speak of what is not generally allowed by religious parents; but confine myself to what is practised among professors, not in the higher circles only, but in the middle ranks of society, of whom there is a great majority. Among these it is very common, according to the fashion of the day, that their daughters should learn the French tongue: this is attended with some extra expence, which otherwise might be employed in doing good, and their time better spent in acquiring a fuller knowledge of their own language, in which too many, who have learned French, are very defective.

I believe there is, in general, no extra charge at schools for learning English grammar. A tolerable acquaintance with the latter would be more useful, while less expensive than the very superficial knowledge generally acquired in this country of the former. On this subject, I cannot do better than refer to Mrs. H. More's Strictures, vol. I. p. 100 to 104. But there is another part of female education on which I beg to offer a thought or two, namely, Music:— In most tradesmens' families a musical instrument is a part of the furniture; and the teaching of girls music is preferred to what would tend to fit them for society, and to fill properly the situations for which they are intended. Would it not be more suitable that young females should be instructed in some measure, according to their rank, in the principles of geography or astronomy, and the study of history *? These might be attained at less expence, while they must be considered as accomplishments preferable to thrumming a tune on a piano-forte. The attainments, in general, made in music, only qualify them to play a tune indifferently; which is often tiresome to themselves, and disgusting to their hearers. What advantage can religious parents expect, even if their daughters arrive at proficiency? it would only lead them into improper company, expose them to great temptations, if not excite in them desires to be performers †. Parents, who themselves have not been taught music, as many have not who were educated before it was so much the fashion, frequently look no further than the pleasure of hearing their children play hymn-tunes or religious odes; but these, they will soon be informed, are not proper practice; and the teacher will wish to lead them to songs, &c. which, to say no worse, are not always very delicate. What Mrs. More says upon this subject is so appropriate, I beg leave to transcribe it: — "Dare I appeal to Christian parents, whether music, which fills up no trifling portion of their daughters' time, does not fill it without any moral end,

* See Mrs. H. More, Vol. I. p. 193.

† Mrs. More, Vol. I. p. 115.

or even specific object? Nay, whether some of the favourite songs of polished societies are not amatory, are not Anacreontic, more than quite become the modest lips of innocent youth and delicate beauty?" Vol. I. p. 119. But it may be said, that discouraging the present practice would be injurious to many who are brought up to the professions alluded to, and deprive them of the means of a livelihood. If less encouragement were given to persons of those professions, there would, undoubtedly, be fewer brought up to them: but even taking the objection in the most formidable point of view, and supposing that those who are now paid so extravagantly were reduced in their incomes, would any injury arise to society from the superabundance of those just mentioned, being transferred to persons of much more importance, who greatly need it? I mean the ministers of the gospel, who, in many instances, do not receive from a family, for the labours of a year, what some music teachers have for the lessons of a month *. It ought not to be, that men who labour night and day for our best interest should, in so many instances, be suffered to want the necessaries of life, while those, who may introduce to our families the greatest mischiefs, are pampered to the highest degree. Should my readers know of no minister of the gospel in the situation above mentioned, let me refer them to the cases of poor pious clergymen relieved by the Society for that purpose, some of which are published annually. Look only into the newspapers of 22d Dec. 1803, and it will be found that Mr. Stock's donation of 100 l. distributed among ten persons bearing the ministerial office, some of whom have from eight to eleven children, within comes of 25 l. and down to 20 l. per annum; one of these, who has been successful in procuring this large addition to his income, is blind, and aged 72 years.

This Magazine has borne repeated testimony to the poverty of many valuable ministers, and has called again and again for the liberality of the religious public in their behalf. Let only retrenchment be made from the superfluities of the wealthy and the middle ranks of professors, and every good work may meet with ample encouragement.

PHILADELPHIA.

* The writer of this is not a minister.

QUERY.

Sir, *To the Editor.*

IT would relieve the mind of a Youth from much anxiety respecting his *call to the work of the ministry*, if some of your able correspondents would lay down a few plain scriptural evidences a person ought to possess before he enters into that solemn work. The insertion of this in your valuable Miscellany, will much oblige, Sir, yours in the best bonds,

ESTABLISHMENT AND SUPPORT OF RELIGION.

Sir, *To the Editor.*

The late Dr. Rotheram, Rector of Houghton, in this county, when Fellow of University College, preached a sermon at St Mary's, in Oxford, on the Anniversary of his Majesty's Inauguration, Oct. 25, 1762. The sermon was published. Its design (from Dan. ii. 20, 21) is to point out the wisdom of Providence in the administration of the world; shewing that the division of the world into distinct societies and kingdoms, and their liability to changes, revolutions, and overthrow, is, on the whole, favourable to virtue and the public good; and proving from history, that the general course of human affairs, the progress of empire and dominion, the principal vicissitudes of times and seasons which have happened in the world, have been subservient to the establishment and support of religion. In the application of the subject to the immediate occasion of the discourse, he has the following passage, which I transcribe for the Evangelical Magazine, because the time, place, and circumstances in which it was delivered, render it deserving of remark; and because I, and many who will read it here, must regard the late missionary exertions in this kingdom as a happy justification of the preacher's foresight.

"Religion hath found an asylum in England, when driven from every other part of the world. When ignorance, superstition, and ecclesiastical tyranny have elsewhere usurped her place, England hath stood firm in her cause; hath reasoned, hath acted, hath suffered in her defence; hath maintained her in all her rights, and planted her in her native purity in foreign lands *. To the service of religion should all our successes, all the triumphs, whether of our valour or our learning, be devoted. And oh! may we not here indulge the pleasing hope, that some circumstances, in the present situation of the world, seem to open out to that glorious time when Christianity shall be universally established! Why else, and to what other end hath it been ordained, that the Christian powers are almost the only commercial powers,—and that all the great discoveries in the new western world have been made by them? And still more particularly, why hath it been ordained that we, the most considerable among the professors of the truly reformed Christianity, have of all others the most extensive commerce, and seem likely to possess the most extensive dominions in this new world? We can hardly suppose these striking circumstances to be the effect of chance, or to be permitted only for mere tem-

* The preacher's words are here, perhaps, too general and too strong. Let it be remembered, however, that in 1762 the American provinces were not dismembered from the mother country, whose conduct towards them, in point of religious privileges, was not to be complained of.

poral advantages. Christianity can never act under more favourable circumstances. Paganism and Mahometanism lie still; whilst Christianity, with all the means of conversion in her hands, carries on a constant intercourse with the remotest corners of the world. The period seems to be hastening on, when the discovery of the whole globe shall be completed; and when, by means of commerce, every part of the world shall be known to each other. Do not all these things seem clearly to be a prelude to that glorious time (for the time will come) when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea: when God will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent: and when the Lord shall be King over all the earth?"

Our excellent King's reign has been much and usefully occupied in encouraging voyages of discovery; and the name of Cook has immortalized his Sovereign's enlightened patronage of useful science. When this sermon was preached, the public mind was turned to Commodore Wallis's voyage; but, much as we may admire the preacher's sagacity, we can hardly think that even he anticipated the great increase which has been since made to our knowledge of the globe and its inhabitants. It has, indeed, opened an animating scene for the contemplation of Christians, and a glorious field for their exertions in behalf of their fellow-creatures, yet "sitting in darkness and the shadow of death."

Whether or not the learned body, before whom Doctor Rotheram delivered these impressive words, have, as a community (professedly associated for the advancement of religious knowledge) hailed the period as "*Auspicium melioris Ævi*," and met it with a diligent zeal to improve the advantages it has presented for the propagation of Scriptural Christianity, may be questioned: but the lovers of Jesus will rejoice that many of its members have joined with their fellow disciples, of different denominations, in promoting the blessed undertaking; and that their united labours have received many marks of divine approbation.

May the Lord of the harvest strengthen all that have consecrated their services to him, that they faint not in their work; and send down a daily increase of the Missionary Apostolical Spirit! The time is big with events. Satan and his agents are unusually busy;—the prayers of the Church are unusually fervent, and particularly directed to the spread of the gospel;—the effect begins to appear: never before was the truth so extensively declared. The soldiers of the cross should be harnessing everywhere; and not a look of neutrality, or a thought of indifference should be found in all the camp. O! that none who have the cause of God at heart may lose this golden opportunity of appearing on the Lord's side!

Durham. W. F.

ANECDOTE OF A HOTTENTOT YOUTH.

HAVING read in some of the last numbers of the Evangelical Magazine, the great good which hath been done by the means of Missionary labours amongst the Hottentots (and which cannot fail to gladden the hearts of all those who are anxiously desirous for the extension of the Redeemer's kingdom, and the salvation of the poor Heathen) I am induced to forward the following affecting anecdote of a poor Hottentot youth, in which will be seen, not only the strength of his natural affection for his mother, but a proof of that extravagant notion, which, alas! so much prevails with them, of committing the awful crime of suicide, with the view of seeing their absent relations or friends. As I know the parties, I send you it; and should you think, by giving it a place in your very intelligent and very useful Magazine, it will tend in any measure to excite a concern for the poor deluded Heathen in the minds of those who know the truth, it is at your service, leaving you to make what reflections you may think fit.

MARINER.

IN the year 1801, while Lieutenant R. was lying at the Cape of Good Hope, in His Majesty's ship Star, he invited a fine Hottentot youth, only eleven years old at that time (whose father was just before drowned) to become his servant. The boy readily accepted the offer, continued with his master some time in that ship, and at last, came to England with him. The said officer lately joined His Majesty's ship Zealand, at the Nore, as one of her Lieutenants, taking the lad with him. The poor Hottentot, for some time previous to his joining this ship, and after, had expressed the strongest desire of returning to see his mother. Being told by his master that he could not get home till the war was over, he did not like a prospect so obscure; and always indulging the thought he should see her if he was dead (and having no one to instruct him otherwise) on Sunday the 12th of February, after waiting on his master at dinner with the rest of the officers, in the same calm temper of mind as usual, he descended from the ward-room to the lower gun-deck, pulled off his Sunday dress, and clad himself in his oldest apparel; then, with great composure of mind, jumped over board and drowned himself, with the full expectation of seeing his mother.

This youth, who could swim like a fish at another time, now sunk like lead in the mighty waters, never making his appearance after he got below the surface; and where the infallible word assures us he must continue till the sea gives up her dead.

THE CAVILLER REPROVED.

A CERTAIN man went to a Dervise, and proposed three questions: — First, Why do they say that God is omnipresent? I do not see him in any place; shew me where he is. 2dly, Why is man punished for crimes, since whatever he does proceeds from God? Man has no free-will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good. — 3dly, How can God punish Satan in Hell-fire, since he is formed of that element; and what impression can fire make on itself?

The Dervise took up a large clod of earth, and struck him on the head with it. The man went to the Cadi, and said, "I proposed three questions to such a Dervise, who flung such a clod of earth at me, as has made my head ache." The Cadi having sent for the Dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dervise replied, The clod of earth was an answer to his speech; he says, he has a pain in his head; let him shew me where it is, and I will make God visible to him: — And why does he exhibit a complaint to you against me? whatever I did was the act of God; I did not strike him without the will of God; and what power do I possess!—And as he is compounded of earth, how can he suffer pain from that element?"—The man was confounded, and the Cadi highly pleased with the Dervise's answer.

THE IGNORANCE AND HARDNESS OF HEART OF DYING SINNERS, CAN ONLY BE KNOWN TO THOSE WHO ATTEND THEIR DEPARTING HOURS.

I was at Pewsey, attending an old man of but indifferent character, approaching his end, — and endeavoured to impress him with a sense of his sinfulness, and the necessity of looking to Christ for pardon and peace; but he persisted he had always done his duty as well as he could, and had never done any harm to man, woman, or child in his life. An old woman, who well knew him, and observed my pity and surprize at his ignorance and insensibility, came up to the bed, and seizing his elbow, shook it, and said, "John, thee must tell the gentleman, thee art a great sinner." T. H.

QUESTIONS PROPOSED, &c.

[Continued from our last.]

Is a Member of a church justifiable in withdrawing from it, if the undisciplined state of the same disturbs the peace of his soul? J. T.

DOES the Spirit of God implant a principle of divine life in the soul, without the intervention of any means whatever; or does he make use of the instrumentality of the sacred scriptures, in effecting that glorious change? ELACHISTOTEROS.

Obituary.

MRS. SARAH COOK.

April 14, 1803, died Mrs. Sarah Cook, of Heckmondwike, aged near eighty, relict of the late Mr. Wm. Cook, by whom she had twelve children. Three daughters and two sons yet survive; one of whom is in the work of the ministry. It appears that for upwards of thirty years she was unacquainted with the things which belong to life and salvation, and only walking according to the course of this vain world; when it pleased the Lord to bring to this place the Rev. James Scott, who was, to use her own expression, truly an apostle to her; under whose ministry the word came with a convincing power and light. Her convictions were strong, and trouble great for a considerable time. She was greatly distressed under her first serious thoughts about election—"What if I should not be elected?" Yet it pleased him from whom she sought relief, powerfully to apply Rev. xxii. 17; which was effectual to remove her distress upon that head. In due time she was admitted into church communion, and proved what Mr. Scott, long before his death, said of her, that she was a mother in Israel; maintaining an honourable place in the house of God above forty years. She was very diligent in her attendance upon all the means of grace, from which she found considerable comfort, especially during the last few years of her life. She came as long as it was possible; and when she could no more attend, she would often say, "Though I cannot go to the house of God, yet it is my privilege that I can go to the God of the house." She was eminent in prayer, imitating her divine Master, in pouring out her soul in strong cries and tears unto God. Many who have attended with her at the womens' prayer-meeting, can bear testimony to the ardour of her spirit; the cause of Zion was near to her soul; she rejoiced in its prosperity, and mourned when it was at a low ebb; she travailed in birth for the spiritual welfare of her children; and used to say, She did not wish for great things of a temporal nature; but O that they might live before him! And she had the happiness of sitting down with some of them at the table of the Lord. She was remarkable for her patience in affliction, supporting, with heroic fortitude, the decays of nature.—Two days before her death she said, "I have been favoured with such clear views of Heaven as I never had before; I believe the Lord has afforded them to me for support against my departure, for I am going!"—The morning she died, being asked how she did, she said, "My voice is nearly lost in death, but my hope is as firm as ever."—A few minutes before her departure, she said with a loud triumphant voice, "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Thus terminated the life of a person eminent in her sphere of action. The event was improved by a funeral sermon from that text, "By grace are ye saved, thro' faith."

T. H.

MRS. HANNAH JOYCE.

July 6, 1803, Mrs. Hannah Joyce, aged sixty, near forty years a humble follower of the Lamb, and upwards of twenty years a useful and ornamental member of the church of Christ in Eagle Street, Holborn. For the encouragement of others (and not to flatter the deceased) it should be observed that her example, in many instances, was well worthy imitation; especially her uniform concern to introduce her carnal neighbours to the means of grace, which was attended with the divine blessing, as several now in glory did, and others in the church do, joyfully testify. And though naturally timid, yet with holy boldness would she re-

prove persons who took God's name in vain, assuring them, that they could not be held guiltless for the offence. And her reproofs were so well timed and pointed, that they usually appeared "as apples of gold in pictures of silver," and seldom were without effect; for she was not contented to point out the disease merely, without the only all-sufficient remedy, Christ Jesus, as displayed in the gospel. — Her Christian companions regret the loss of her spiritual conversation, which was seasoned with salt, and remarkable for its scriptural phraseology. Her memory, though naturally weak, was sanctified; and she could recollect more of sermons, and religious books, than most persons. Notwithstanding the Bible was her principal companion, yet she was very familiar with the writings of several eminent authors; so much so, that upon most topics of religious conversation, she could introduce an appropriate quotation. But her favourite subject was the faithfulness of God to his promises, which she could exemplify by many instances of her own experience; and which, would the limits allowed us here permit insertion, might prove edifying and strengthening. But although she had faith, she was not without fears; and mostly her language was like Job's, "Oh that I knew where I might find him," &c. But she enjoyed the faith of reliance when she could not full assurance, as her last words will testify, of which the following is the substance:—"May the good will of Him who dwelt in the bush be upon my dear children! I have committed my soul into the hands of Jesus many years ago; and tho' he withholds the light of his dear face, I am enabled not to cast away my confidence, which hath great recompence of reward. What a mercy! the Lord rewards his own gift, grace. — I thank the Lord for the kindness of all my dear friends in my affliction, especially for the attention of Miss C. — I have been much supported since the Lord has applied that promise to my soul this morning, viz. "And it shall come to pass in that day, that the light shall not be clear nor dark; but at evening time it shall be light." It has been neither clear nor dark with me; but should the Lord be pleased to put me to bed in the dark, I know in whom I have believed, and that he is able to keep what I have committed unto him." She whispered another sentence afterwards, but could not be understood. She bore her pains, which were excruciating, without murmuring, and with surprizing fortitude. — After an affliction of five months, the Lord answered her dying petition, and received her sp[illegible]. Her remains were interred in Bunhill-Fields, over which her much-esteemed friend and pastor, the Rev. W. Smith, delivered a pathetic and edifying exhortation. J.

MRS. MARKHAM.

On Sabbath, Aug. 28, 1803, died Mrs. E. Markham, wife of Mr. Joseph M. coast officer of the customs in the port of Great Grimsby, Lincolnshire, aged sixty-seven. She was greatly afflicted with the jaundice. The last attack, which terminated in her death, was the ninth; and what seemed singular, for some days before, she enjoyed a state of so great health and comfort, that she was ready to conclude the Lord had perfectly restored her: but alas! how soon the scene was changed! it returned with renewed violence, and in less than three weeks brought her to the gates of death. The state of her mind will best appear from her own words, which were taken by Mr. M. himself, near the time of her departure. "Through faith in Jesus, the sting of death is taken out of the conscience, and thereby the fear of it out of the heart; the Lord is my light and my salvation, what then shall I fear? the Lord is the strength of my life, of whom shall I be afraid? Yea, though I walk through the valley of the shadow of death, I will fear no evil. I need not fear any, because thou, my Lord and Saviour, hast promised to be with me; thy rod and thy staff shall comfort me. This is great victory, but not singular. In the same faith

died the noble army of martyrs, of whom we read that they overcame the accuser of the brethren by the blood of the Lamb, and by the word of their testimony. — I am going to the Three Persons with whom I have had communion. I shall be changed in the twinkling of an eye; all my lusts and corruptions I shall be rid of, which I could not while here below. I stand complete in his righteousness. — Christ cannot love me better than he doth; and I think I cannot love Christ better than I do: — I am swallowed up in God. Blessed be God Death is no king of terrors to me; he is a welcome messenger, because he is sent by my Heavenly Father. Here I am, O Lord, waiting thy pleasure, ready to obey the summons; thy will O Lord, be done." — The evening before her release I found her exceeding clear and collective. On my questioning her if I might say any thing to the living concerning her, she answered, "Say I am a brand plucked out of the fire (Zech. iii. 2); a sinner saved by grace. I am nothing, I have nothing, and I have done nothing to merit; but Jesus has done all things well. God is faithful; yes, he is good and faithful to me; I shall soon be with him. — Come Lord Jesus, come quickly; why tarry the wheels of thy chariot so long!" Here we closed our conversation; and, about one o'clock on the Sabbath, she breathed her last, and fell asleep in Jesus.

—— W. S.

PETER WETHERILL.

Sept. 16, 1803, died Peter Wetherill, aged twenty-two years, who attended the ministry of the Rev. R. Hill. He was of a serious turn of mind from a boy, fond of hearing the word preached, and reading the Scriptures and religious books; a dutiful son to his parents, and esteemed by all around. The manner in which he behaved in his long sickness (which was a consumption) plainly proved the Lord was with him of a truth. At times, he was much harrassed by Satan. He often cried out, "Come Lord Jesus, and come quickly; why are thy chariot-wheels so long in coming?" He was told by a friend the Lord would manifest himself to him, and he would not leave him, nor forsake him. — He replied, "If I do perish, it shall be at the feet of Jesus! O blessed Spirit, descend and remove these doubts and fears from me; I trust entirely on the blood and righteousness of Christ for salvation!" — It was observed that his sufferings were very great: he replied, "It is the Lord's doings." He never was heard to murmur. On the day of his death it pleased the Lord to remove all his doubts and fears; to reveal in his heart the knowledge of his dear Son. — He cried out, "Christ is precious! the Lord now shines upon me; I long to depart, and be with my Saviour who died for me." His mother said to him, You sweat very much. He replied, "My Saviour sweat great drops of blood for me." — About half an hour before he departed, his sister asked him if he was happy? He answered, "O happy, happy!" Prayer and praise was almost all that could be heard as long as his tongue could speak, or he had breath to draw. — At twelve o'clock at night he finished his course, fell asleep in Jesus, and entered his eternal rest, departing this life without a struggle, sigh, or groan. J. H.

MR. THOMAS NALDER.

On Saturday, Jan. 14, 1804, died at Hammer-ponds, near Godalming, Mr. Thomas Nalder, aged sixty-five years. His love to Christ, which, for many years, he had manifested by a steady and liberal attachment to his cause, and his benevolent disposition in general, will long endear his memory to many. The event of his death was improved by the Rev. T. Gardner, of Godalming, in a Sermon on Lord's Day evening, Jan. 22, at a room near the late dwelling of Mr. Nalder, where the gospel has for several years been statedly preached for the spiritual advantage of the neighbouring people; of whom a great number attended upon this lamentable occasion. E. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

Solitude Sweetened, *or Miscellaneous Meditations on several Religious Subjects, written in distant Parts of the World. By* James Meikle, *late Surgeon at Carnwath.* 12mo, *pp* 376. 3*s.* 6*d. boards.*

"THE Meditations now offered to the public," says the Rev. Mr. Jeddie, of Edinburgh, the editor, "appear in consequence of the very favourable manner in which the author's "Select Remains" were received. They are written in the same style, and breathe the same spirit of ardent piety with the "Remains;" but they embrace a greater variety of subjects; are, in general, composed with greater ease; and will, the editor is persuaded, be found intitled to an equal, if not a superior, degree of acceptance. The greater part of them was written, not amidst the quiet and comforts of home, in the retirement of the country, and during the intervals of leisure from the regular duties of his profession; but at sea, amidst the noise, bustle, and confusion of a man of war. A book written during hostilities, on board a ship of war, may be considered as a literary curiosity; and this is, perhaps, the first book of devotion ever composed in such circumstances. It may justly excite surprize, how the good man could find opportunity, or command composure of mind, in the cockpit of the Portland, for writing, not only the greater part of the present volume, but another series of Meditations, entitled, "The Traveller;" and it must be particularly pleasing to pious minds to observe his stedfastness in the faith unshaken, and the ardour of his devotion undiminished, during a period of several years spent in a state of exclusion from the ordinances of religion, and in the society of persons ignorant of God. How "his righteous soul was vexed from day to day, in seeing and hearing with their unlawful deeds;" and to what ridicule he was exposed from his ungodly companions on account of his religion, are apparent, from many expressions in his Meditations; yet he persevered in his course, frequently seized (when other opportunities failed) the midnight hour for his prayer and meditation; and "out of the belly of Hell cried unto his God."

The subjects of Meditation, which amount to 147, are entirely of a practical nature; and the author's thoughts on them are always scriptural, and frequently original. The reader will rise from the perusal of them, as from a spiritual feast; — his taste gratified, and his soul nourished.

Sermons *on Various and Important Subjects. By* Thomas Bell, *late Minister of the Gospel in Glasgow. Faithfully published from the Original Manuscripts, as revised and corrected by the Author for the Press.* 8*vo*, *pp.* 518.

MR. Bell was a respectable minister of the Relief Church; first at Jedburgh, and afterwards at Glasgow. For the space of five-and-thirty years he laboured in the vineyard of the Lord. He was a man of considerable learning, well acquainted with the most eminent German and Dutch Divines, and possessed much of their solid and regular habits of thinking. At home, he was held in high esteem by the ministers of his own denomination, while his candour and liberality greatly endeared him to others. The Sermons before us were selected by himself for publication; and will be read with pleasure by the lovers of solid evangelical and practical divinity. That the reader may form some judgment of what he is to expect, we shall add the titles and texts of the several discourses: — Sermon I. The Great Doctrine of Obligation to Duty illustrated; Luke xii. 48. — II. On the Entrance of Sin and Death; Rom. v. 12. — III. On Original Sin imputed; Eph. ii. 3.

— IV. On the Inherent Depravity of our Nature; Ps. li. 5. — V. The Perpetuity of Messiah's Government; Ps. lxxii. 17. — VI. The Blessings of Messiah's Reign; Ps. lxxii. 17. — VII. The Blessedness of Messiah's Person; Ps. lxxii. 17. — VIII. The Nature and Extent of Messiah's Government; Is. xxii. 22. — IX. Christ's Suretyship illustrated; Heb. vii. 22. — X. Christ considered as a Testator; Heb. ix. 16. — XI. On the Death of Christ; 1 Cor. xv. 3. — XII. The Promise of Messiah's Resurrection illustrated; Acts ii. 27. — XIII. Christ's affectionate Lamentation over Impenitent Sinners; Luke xix. 41, 42. — XIV. The Nature and Causes of our Saviour's Agony in the Garden delineated; Luke xxii. 44.

Experimental Religion Delineated; *in a Selection from the Diary of the late Miss H. Neale. With a Recommendatory Preface, by the Rev.* Dr. Ryland; *and a Brief Memoir, by the Rev.* S. Greatheed. *Second Edition, 12mo, 3s. 6d. boards.*

THE religion of Jesus Christ is not a mere system, the beauty of which the mind is to perceive; but it is a divine blessing, the energy of which the heart is to feel. Hence principles and precepts, tho' they make part of the system, yet do not include the whole of it. Experience may be considered as essential to its very existence; and without which, whatever ideas we may form, or whatever tenets we may maintain, we cannot be said to be religious. This, like the heart in the animal system, throws life and vigour throughout the whole man. Christian Experience, therefore, is not to be treated with contempt, or thought of such little consequence as some imagine: — it is highly evidential of a gracious state; and the relation of it is useful, and often consolatory and refreshing. The volume before us presents us with a view of the feelings and exercises of a heart deeply impressed with a sense of divine things. We doubt not but the Christian reader will find it profitable in the perusal. The recommendation given by the author of the Preface is in affectionate terms; and the testimony he gives to her character, after an intimate acquaintance of above twenty-seven years, is honourable. "Her zeal," he observes, "was not a short-lived spirit, excited either by the novelty of religious ideas, or by merely selfish affections; but, like a perennial spring, still increasing as she increased in the knowledge of her Lord and Saviour. It continued all through life; and put her upon renewed efforts, in every way wherein her station and talents would afford her opportunity both to subserve the best interests of her fellow-creatures, and advance the honour of her dear Redeemer."

Memoirs of Mrs. Grace Bennet, *lately deceased, Relict of the Rev. John Bennet, of Chinley, Derbyshire; interspersed with some Account of the Ministry and Death of Mr. Bennet. To which are added, Extracts from her Diary; and a Brief Account of her Death, in the Eighty-ninth Year of her Age.* By William Bennet. *12mo, 2s. 6d. boards.*

IF the Memoirs and Diaries of eminently pious women be considered as desirable and useful, as they certainly are, then we can safely recommend this volume to the attention of our readers. An Extract or two may be more acceptable, and shew the piety of this gracious woman, better than any observations we can make: — "Jan. 20, 1796. It was our prayer-meeting this morning. I rose, weak as I was; and I would not for the world have lain in my bed. My soul was doubly blessed. How should I have regretted, and my heart have smote me, if I had lain in bed, when I consider how my dear Lord staid whole nights on the Mount, exposed to the open air, praying for such a Hell-deserving sinner!

"March 20. I often think of a person that was under disgrace with his King. He wanted to obtain pardon and reconciliation; but did not know how to come at his Majesty. He understood, if he could get the

young prince, and present him first, he would find acceptance. Accordingly he took the first opportunity he could to lay hold of the young prince, and approached his offended King with the child in his arms: which, when his Majesty saw, he could not refuse; but granted him both pardon and reconciliation, with complacency and delight. This is what we poor sinners must do: — We must take the child Jesus in the arms of our faith, and present him to our great King. Without this Prince of Peace we shall find no favour.

"When I hear people say, If we are faithful, and do our part, God will do his, — it galls me: I am not able to contain myself. Faithfulness in the creature! I wonder where it dwells! I never yet found or saw that person for the space of fifty-six years; and I have been with high and low Christians. The faith of the operation of God will shew itself by good works; but to think that we must do any thing to make up what is wanting on God's part, I loathe, — I detest it.

"My happiest days were, when I rose at four o'clock for prayer; — and I would say it, to the praise and glory of God, I find it no cross at this day (being in my eighty-fourth year) to rise early to wait upon God, no more than when I was thirty. O Lord, keep my soul awake, and athirst for thee! It has both been my grief to see and feel such deadness and dullness amongst Christians."

May God revive his work in the hearts of his people, and render the example of this eminently gracious woman subservient to it!

LITERARY NOTICE.

Proposals have been circulated by the Rev. Josiah Pratt, for publishing, in ten volumes, 8vo, The Whole Works, now first collected, of Bishop Hall. A new Life of the Bishop will be prefixed; and a complete Index to the whole will be added. One volume, price 7s. 6d. in boards, to be raised to 9s. when the Work is closed, will be published quarterly. To be paid for on delivery.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Vol. III of the Works of Dr. Hawker; comprizing the Specimens of Preaching, with Four additional Sermons on Particular Occasions. 8vo, 8s. 6d.; 12mo, 4s. 6d. — The Four additional Sermons may be had separate from the Specimens, &c. to accommodate the Purchasers of the former Edition, price 2s. 6d.

A Handsome Octavo Edition of the Village Dialogues. By the Rev. R. Hill. Four Vols. in Two, 12s. boards.

A beautiful Edition of Watts's Lyric Poems; with a Sketch of the Author's Life and Portrait, and a Translation of the Latin Poems, by Dr. Gibbon. Foolscap, 8vo, 6s. boards; smaller edition, 4s. bds.

Letters on the Study and Use of History (including Scripture History). By John Bigland, Author of Reflections on the Resurrection of Christ, &c. 12mo, 6s.

Horæ Poeticæ. Poems; sacred, moral, and descriptive. To which are added, Four Essays. By Jos. Jefferson. 3s. 6d.

The Influence of Religious Principles upon the State of the Nation; illustrated with a Review of the Cause of the French Revolution. 8vo, 1s. 6d.

Divine Breathings (a Second Part): a Manual of 100 Practical Contemplations. Small, 1s. 6d. bound.

A small Edition, 32mo (good paper and print) of Watts's Psalms and Hymns. 2s. 6d. bound.

The Christian Directory, or Sure Guide to Present and Eternal Happiness. By the Rev and Pious R. Baxter. Abridged from the Original by A. Clarke. Two large Vols. 8vo, 16s. boards.

Vol. I to IV, of the Bibliographical Dictionary; containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, published in Latin, Greek, Hebrew, and other Foreign Languages, with Anecdotes, &c. 12mo, 6s.; or on Royal Paper, 9s.

Divine Meditations upon Several Occasions, with a Daily Directory. A New Edition. By the Hon. Charles Home, Esq. 12mo, 2s. 6d. bound.

Hall's Sermon on Infidelity. New Edition, 8vo, 1s. 6d.

Horne's Sermon to the Volunteers. New Edition, 8vo, 1s.; 12mo, 6d.

Claims of Cæsar and of God. A Sermon to the Volunteers. By G. Clayton, 1s.

A Fast Day Sermon, at the Episcopal Chapel, Loudwater. By W. Price, 1s.

A Charge at the Ordination of O. A. Jeary, by T. Young, of Canterbury. 6d.

RELIGIOUS INTELLIGENCE.

DR. VANDERKEMP.

By Advices received from Holland, it appears that Dr. Vanderkemp was attacked, soon after settling at Bota's Place, near Algoa Bay, with an intermittent fever, followed by a severe rheumatism, by which he was confined to his bed for eleven months; but that Mr. Read, his colleague, was enabled to proceed with his Missionary work, amidst many difficulties, and not without success. Before the British Governor, General Dundas, left the Cape, he paid a visit to the Doctor; and advised him to remove from Bota's Place, on account of the imminent danger to which he would be exposed, from the plundering Hottentots, when the garrison should be withdrawn. The Doctor answered, That he hoped to remain faithful to the call of God; and that if he knew that his continued residence there would cost him his life, and he could save it by leaving the people, he should not fear to offer it for the sake of the least child among them. Brother Read concurred in the same resolution. The Governor then left with him an ample store of provisions, and wished him to retire into the fortress; which, however, the Doctor declined at that time.

About a week after the departure of the English from that quarter, the Missionaries, and their company, of about 160 persons, were attacked in the middle of a dark night, by a troop of plundering Hottentots, who fired at them fifty times, and took away all their cattle. All endeavours to pacify them were fruitless; and a messenger, who went to intreat them, was shot in the leg. Their intention seemed to be, to kill the Missionaries and their people. Compelled to act upon the defensive, some of the latter fired at the assailants; but without taking any aim. They fired only twice; but one of the balls killed the enemy's Chief; and the whole troop immediately fled. The Doctor now saw the necessity of retreating to the fort; and accordingly removed thither on October 1.

Notwithstanding these severe trials, the work of the Lord prospered. In August and Sept. there was a general conviction of sin, and a sincere desire for Christ manifested, especially among the children. "The number of enlightened," says the Doctor, "increased from time to time; and many are touched by the preaching of the word, and the example of others. Long before day-light, several go into the woods, where, approaching them silently, you may hear their fervent prayers," &c.

In the month of May last, his Excellency Governor Jansen (the new Dutch Governor) paid them a visit; and persuaded them to leave that situation. He condescended, himself, to search out a proper spot for a new settlement; concerning which the Doctor says (May 30, 1803) "We have to-day obtained from the Governor the place which he had chosen for us, and named it *The Village of Bethel.*

The small congregation at Algoa Bay was not dispersed, as might have been feared, by the attacks of the belligerent powers: the work of God is still preserved, and increases there; while it is sincerely hoped that Bethel may prove a permanent and fruitful Missionary settlement.

*** Larger Accounts of these remarkable events may be expected in the Tenth Number of the Missionary Transactions; which will probably appear in the course of a few weeks.

Missionary Society, as misrepresented in France.

The following article is one of the most curious that we ever presented to our readers. It is well known, that, a few years ago, the

Missionary Society was stigmatized in a certain virulent publication, as hostile to the Government of this country; but a charge of a very contrary nature is now brought forward, in a Paper called *Le Journal des Debats*, published in Paris; the sagacious writer of which pretends to have discovered, that the Society is nothing more than a political engine, employed by the British Ministry to strengthen their interest in the several countries to which the Missionaries are sent. We extract the following passages: —

Societé des Missions, etablié en Angleterre.

"The English, always ready to take the advantage of our misfortunes and our mistakes, have occupied themselves for some time past, in organizing Missions for their immense possessions in Asia, Africa, and America. No one can doubt that this is entirely a political speculation; and that their sole design is to attach to them more firmly, by means of their Missionaries, the new nations which they reduce every day under their dominion. They know full well, that every Christian they make in those distant countries will be an Englishman the more, and an enemy the less. They have not forgotten the services which the French Missionaries in China rendered to Lord Macartney, in his embassy to Pekin; and the gratitude he testified to them in the account of his journey. They know all that the French Missionaries have done for the honour and benefit of their country; the discoveries both in astronomy and geography for which we are indebted to them. They know that in proselyting to Christianity the savages of America, our Missionaries have cleared the shores which have proved nurseries for our commerce; and that, in fine, if we have conquered our colonies by our arms, we have attached them to us by our religion. We cannot doubt that it is on these political considerations the English have formed the design to have Missionaries also.

"According to a Journal printed at Lausanne, entitled, "The Voice of Religion to the Nineteenth Century," it appears, there are in England two Societies for the propagation of the Christian faith: — The one English; the other composed of English and Scotch Presbyterians, Episcopalians, Methodists, Puritans, &c. There is also another, formed on the same plan and with the same object, at Edinburgh. There is also one in England, principally occupied in Greenland; — and another, which has distributed about 600,000 Religious Tracts; and attempted to make proselytes of the French prisoners, among whom they have distributed many Tracts, &c.

"Before the treaty of Amiens, they had concerted the project of having some confidential persons in France for the same object; and when the treaty was concluded, they sent over three ministers and one merchant, charged to second these views. On their return, these four Missionaries presented to the Society a Report of their Journey, which is printed, and which led to the adoption of the following measures: — [*Here follow the Resolutions of the Society; and a general Account of the different Missions to Otaheite, Africa, America, Ceylon, &c.*]

"These details fully prove that England is at last occupied with an object to which she has hitherto appeared indifferent; and one cannot but ask her, How this spirit of religious proselytism has reached her so late? We are far from thinking that these Propaganda of London and Edinburgh will ever rival that of Rome. We think the Episcopalians too lordly ever to take up the trade of our poor Franciscan Friars. The Methodists are too dry, and too much lack that unction of piety so necessary to success in persuasion, ever to work great marvels in this way; and, in the doctrine of Puritans and Presbyterians, there is too much philosophical alloy for them ever to manifest a very strong desire to water,

with their sweat or their blood, the lands of either the south or the north *. But whatever we may think of this information, or of their success, it is easy for any one, who knows the dominant spirit of our English rivals, to see that, in all this, they only second the English Ministry; and that this new Missionary Society is not formed so much for the extension of the kingdom of Christ, as for extending the empire of the British Leopard, who hereby only seeks to unite all his moral and physical powers, the better to hold in his grasp all his distant conquests."

Extracts from a Journal of a recent Tour through Part of France, Switzerland, and Germany.

[*Continued from our last.*]

My stay in Paris for a week was rendered very agreeable and instructive, by the conversation of some friends from Switzerland, whom I met with; and who also pointed out to me what was most worthy of observation. Paris affords many interesting objects to a man of reflection, as well as plenty of food for a man of pleasure. — Whatever art and luxury has invented to gratify the senses, is there to be met with in the greatest variety and perfection. The Boulevards, the Elysian Fields, the Thuilleries, the grand palaces of St. Cloud and Versailles, with their beautiful gardens and works of art, present to the eye a variety of the most charming scenes which nature or art can produce. It would require several days to take a complete view of every thing that is remarkable in Versailles. Having never seen any thing of the kind before, I was the more struck with the sight of it; and yet Versailles is much inferior to what it was during the life of the king, for many parts of it are going to decay; and in the front court grass grows already. *Sic transit gloria mundi*, — "Thus the glory of this world fades away."

At Paris, my attention was particularly engaged by,

1. The library; together with the hall, containing a collection of antiquities, an Egyptian mummy, and a great number of Heathen idols. When contemplating the latter, the description of St. Paul, in Rom. i. 23—26, recurred to my mind with peculiar force.

2. The incomparable picture-gallery, where the finest master-pieces, both in sculpture and painting, are to be seen. Here are not only paintings of every description, landscapes, cattle-pieces, portraits, historical paintings, representations of Heathen mythology, and of Romish superstition; but likewise master-pieces of Scripture-history, which are most admirable. I was both delighted and edified with the contemplation of so many exquisite pictures, representing the crucifixion of our Lord, his being taken down from the cross, as laid in the grave, as rising from the dead, and as appearing to judgment. That master-piece of Raphael, 'The Transfiguration of Christ on the Mountain,' was likewise among them. I could mention many other pieces, but it would lead me too far: I will only make this general observation, That when comparing the finest productions of art, on Heathen and Chris-

* "Nous pensons que les Episcopaux sont de trop grands seigneurs pour se determiner a faire le metier de nos pauvres Franciscains; que les Methodistes sont trop secs, et manquent trop de cette onction de piete, si necessaire au succes de la persuasion, pour se produire beaucoup de merveilles en ce genre; et qu'il y a dans la doctrine des Puritains et des Presbyteriens trop d'alliage philosophique, pour qui jamais ils aient une bien forte envie d'arroser de leurs sueurs ou de leur sang, soit les terres australes, soit les bords byperboreens." †

† It is evident that the writer is grossly ignorant of the various religious denominations of this country. By the Methodists, he means the Quakers, whom he calls Methodists, from their precision in method; and he falsely supposes, that the Puritans, or Dissenters, are all Socinian Presbyterians, or disciples of Dr. Priestley.

tian subjects, I could not but congratulate myself on my being a Christian. The bare view of the Heathen deities, represented in the most shameful attitudes and actions, is calculated to inflame the mind with ideas of the vilest nature. On the contrary, the soul is inspired with the purest sentiments and noblest resolutions, on beholding our Redeemer in his sufferings; his humble and pious Mother, the meekness of St. John, a penitent Magdalen, Peter weeping bitterly, Cornelius in the attitude of prayer; Saul suddenly converted, when breathing out threatenings and slaughter; or a primitive Christian suffering martyrdom for Christ's sake. Indeed, as every thing is liable to be abused, paintings and images have likewise been sadly abused, to the exclusion of the worshipping of God in spirit and in truth; and made the instruments of gross idolatry. But the abuse of a thing is no argument against its proper use. I will only add, that notwithstanding the person, the character, and the sufferings of the Redeemer are expressed in so beautiful and striking a manner by the pencil of those celebrated artists, still there is something wanting, which is unattainable by any human art; and this has been strongly felt by the most skilful masters, who have candidly acknowledged how very far they fell short of the divine original.

3. I was also highly interested and entertained with viewing the botanical gardens, the cabinet of natural curiosities, and the collection of wild beasts.

If in the picture-gallery we are led to admire the works of human art, here we are struck with still greater admiration of the Divine Architect, displayed in the various productions of the animal, vegetable, and mineral kingdoms. What a multiplicity of different species of earth, stones, and ores! What a mixture of colours! How gradually do they ascend from the meaner classes to those which are more noble and precious! What an abundant store of plants and trees, all provided for the use and pleasure of man in a thousand ways! How astonishingly wonderful are the different classes of animals constructed! What strength in some, swiftness in others! What dread do some inspire, and yet they must yield to the superiority of human wisdom and contrivance! How just is the exclamation of the Psalmist: "O Lord, how manifold are thy works! in wisdom hast thou made them all; — the earth is full of thy riches!"

4. I took a view of the magnificent hospital for invalids, and of the church belonging to it, which is most deserving of notice; but my feelings revolted at the inscription over the entrance: — *Temple de Mars*, —'Temple of Mars;' shewing that it was devoted to a Heathen Deity. The whole church is hung with ensigns, taken by the French from almost all nations; and with paintings, representing battles and victories gained by the French Generals. This sight gave me more pain than pleasure, which may easily be accounted for. We then ascended, by a winding staircase, to the top of the church; from whence we had a most extensive view, not only of Paris, but also of all the surrounding country, which affords an enchanting prospect. My bowels were moved with compassion, when reflecting on the immense multitude of sins and sinners in this great capital; and my soul poured out that petition, — "Thy kingdom come."

With regard to the present state of religion and morality, it is hardly possible to form a just idea during so short a stay. As to dress, I met with more decorum than I expected. With respect to the celebration of Sunday, the constrast is indeed great, between London and Paris. In the former, a more general quietness and devotion prevails; nearly all traffic and daily labour is suspended, and external order and decorum are greatly promoted by the laws of the country. All this I found widely different in Paris: — As soon as I awoke in the morning, my ears were saluted by the cries of sellers and buyers; many shops were opened, the same as on a week-

day; but others, however, were shut. Every one is at liberty to do as he pleases; — he may work, or let it alone. Balls, plays, gaming, and so on, proceed in their usual course; and are even more numerously attended on Sundays. In general, the Parisians seem to have a particular rage for theatrical entertainments; for I was told, that the number of theatres and playhouses of all kinds, amounts to about fifty; and that most of them are generally crowded. — I went on Sunday to the chapel of the Swedish Ambassador, where I heard a sermon preached by the Swedish minister, in French. I was pleased to hear Christian principles and evangelical truths interspersed in his discourse; although, strictly speaking, he seems to belong more to the class of moral than evangelical preachers. His small but neat chapel was tolerably well filled.

I also visited several Roman Catholic churches, which I was told were very much frequented during the course of the last year; but in the present, the eagerness has abated. The continual coming in and going out, which is usual in Romish churches, is a great interruption to true devotion: yet I observed some, whose countenances and attitudes seemed strongly to express an inward spirit of prayer, and not a mere recital of a formulary. "A seed shall serve him!" For a truth, I perceive, that God is no respecter of persons; but, in every nation, "he that feareth him, and worketh righteousness, is accepted with him." "The Lord knoweth them that are his." — These passages of Scripture frequently occurred to my mind, while passing through France. There are, doubtless, in this vast country, many who worship God in spirit and in truth, and who secretly pray to the Father who seeth in secret; and, amidst the dross of superstition, there are, no doubt, some grains of the pure gold of true faith to be met with. Yet, on the whole, the religious state of France put me in mind of Ezekiel's vision; and I could not but earnestly wish, that a reviving Spirit of the Lord might breathe upon this vast field of dry bones, and quicken them! England has indeed a great advantage over France, — the gospel of our salvation is here preached much more extensively, and with far greater purity and demonstration of the Spirit, than in France. I will only add one observation more, which occurred to me during my stay at Paris: — When retiring to my lodgings, after having spent a day in viewing all the beauties of art and nature, my mind was forcibly impressed with this important truth, That all these enjoyments can never fully satisfy the wants and desires of an immortal soul. Jesus alone can afford true rest and peace!

[*To be continued.*]

Extract of a Letter from a pious Clergyman in Switzerland, to the Rev. Mr. S—, London.

Oct. 7, 1803.

You have sent me two volumes of the publications of the Religious Tract Society, as a kind present of the same; for which I feel myself highly obliged to the Gentlemen of the Committee, having already procured a translation of some Tracts into the German language, which I wish to disperse among my countrymen. Our Society here is but small, and can do very little, for want of sufficient money; but still the Lord seems to prosper our feeble endeavours. We assemble every fortnight; and have distributed above 2000 Religious Tracts, exclusive of Bibles and New Testaments, gratis, among the people. Besides, we have established a small religious library in several villages, in order that instructive and edifying books may be circulated among country ministers and schoolmasters; and thus young people may get acquainted with the pure doctrine of our blessed Lord and Saviour at an early period of life.

Our present government is not quite inactive in restraining the torrent of profaneness and wickedness;

but how little can rulers effect, who are impoverished, maimed, and under the continual restraint of mightier ones! Yet, under all these disadvantages, we will faithfully pursue our course, humbly implore the gracious assistance of God, and be of good cheer. He certainly will not leave nor forsake us; and, by his blessing, a mustard-seed soon may become a fruitful tree!

We derive the most heart-felt satisfaction, and particular encouragement, from all those manifold and truly excellent institutions which now flourish on British ground, and are so very essential to the preservation and spreading of the pure doctrine of Him who was crucified. May God crown them all with still encreasing usefulness, so that the enemies of Christ may be put to shame!—May God soon put a stop to all the antichristian undertakings against England, while Europe is looking with anxious surprize for the result of the present awful contest; and every sincere servant of Christ cannot help praying in secret, — "Lord, spare thy people; and let thine inheritance not be confounded!"

AMERICA.

HAVING been favoured with an excellent Sermon, preached before the General Assembly of the Presbyterian Church, in the United States of America, by the Rev. H. Kollock, we extract, from an Appendix to it, the following pleasing account of the Zeal of Ministers and Christians in that country; and the continued Increase of Missionary Institutions in the immense regions of the western world.

For three years past, seven or eight Missionaries have been annually sent out; besides a stated Missionary, who resides on the frontiers of the country to direct the labours of others, and to spend six months of the year himself in travelling and preaching. The success of these Missionaries among the white inhabitants who have received their labours, has been very considerable. They have already been instrumental in establishing churches through a large extent of country; and their preaching, under the divine blessing, has manifested the power of evangelical truth in the hopeful conversion of many souls. In a word, they are annually forming into regular congregations the people who emigrate from the interior of our country to the wilderness that surrounds it, and planting and cherishing among them the seeds of genuine piety.

We shall now very briefly notice the other institutions, of a similar kind, in the United States: —

1. The Synods of Virginia, of Pittsburgh, of Kentucky, and of the Carolinas, are all employed in this important work. These Synods are connected with, and under the care of the Assembly: but, from local circumstances, it has been judged expedient that they should manage the Missionary business separately from the Assembly; and some of them have manifested a most commendable zeal in the cause. From the western commission of the Synod of Virginia, nine Missionaries were sent forth during the last year. Three of these have gone to the Indians. They have also sent a young man, of pious character, among the Heathen, to instruct them in agriculture; and to make instruments of husbandry for their use. The commission of Synod are likewise instructing a native Indian youth, who has lately become pious, with a view of his being an interpreter, and, in due time, a preacher of the gospel among his people.

The friends of vital piety will probably be gratified by our departing from our main purpose here, so far as to state, that in the bounds of these Synods, comprehending parts of the States of Pensylvania, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, and Georgia, there has been for some time past, and still continues to be, one of the most wonderful displays of divine power, in the conversion of sinners, that perhaps has been witnessed since the apostolic age. We cannot go into a de-

tail of particular circumstances; but the appearances are astonishing, and the effects of the work have already been such as to put a new aspect on the state of society. — Many thousands, it is hoped, have been added unto the Lord, as well as to his church!

2. The Missionary Society of New York. This was instituted in the year 1796. Its design is to gospelize the Heathen; and it confessedly owes its origin to the spirit which, for some years past, has been manifested in Europe, to carry on this great and benevolent enterprize. They have considerable funds. One of their Missionaries, with his son as a schoolmaster, is permanently established among the tribe of Chicasaw Indians; and with some prospects of success. There are, indeed, eighteen persons in all, who have gone out with the Mission, and who are expected, in various ways, to co-operate in carrying its design into effect. This Society have likewise sent a Mission among the Seneca Indians, by whom he was received with great cordiality. When the Missionary returned, the Indians sent a request to the Society to be farther instructed; and also that some of their own youth might be taken and educated, so as to be able to teach their countrymen both the principles of the Christian religion and the arts of civilized life. This Society, in a word, promises to be extensively useful.

3. The Northern Missionary Society. This was founded in the year 1797. They have likewise made laudable exertions to promote Indian Missions. They have made preparations for sending a minister of the gospel and a schoolmaster to the Oneida nation, or tribe. They have considerable funds; and the Indians themselves have made a donation of land to the Society.

4. The Missionary Society of Connecticut. This was instituted in the year 1798. It is composed of representatives from the Congregational Associations in the whole State, who choose a Board of Trustees for the management of their concerns. Their funds, arising from voluntary contributions, are respectable. The number of their Missionaries in a year, has been as large as twelve or thirteen. They have been as successful as the Missionaries of the General Assembly, with whom they act in concert, in spreading the gospel among the white inhabitants, on the frontiers of the country. They have also sent a minister of the gospel and a schoolmaster, as Missionaries, among the Chipeway Indians.

5. The Society for Propagating the Gospel among the Indians and others in North America. This was instituted at Boston, in the year 1787, in consequence of a commission being granted to certain gentlemen in that town, from the Society in Scotland. Stimulated by this circumstance, a number of pious and public spirited individuals were associated. In the year 1798, they had three Missionaries among the Indians. They had likewise a number of schools, in which the Indians were taught to read; and they had obtained the translation of a catechism into the Indian language, which was printed and distributed among those who were able to use it. They have also sent out several Missionaries to preach the gospel to the white inhabitants in the destitute parts of the state; and have distributed more than 8000 pious books to the poor people, among whom the Missionaries have laboured. Considerable success, both among the Indians and the white people, has rewarded the exertions of this Society.

6. The Massachusets Missionary Society. This was instituted in the year 1799; and is yet in its infancy. Its funds, however, are increasing; and in the summer of the year 1800, they had appointed four Missionaries.

7. There are two other Missionary Societies in the state of Massachusets, as well as one in the state of New Jersey; of whose funds, efforts, and prospects we regret that we are not yet able to make a statement.

8. The Moravian Brethren, or Society of the *Unitas Fratrum*. Of this institution it will be necessary to say but little, as their own account of the success of their Mis-

sions is printed, and is well known to the Christian world. In this country they have not been less zealous than in other regions. Their labours among the aboriginal nations of this continent have not only been unwearied, but probably more successful than those of any other society of Christians.

9. The Baptists in the United States have been both zealous and successful in preaching the gospel among those who are perishing for lack of knowledge. On the frontiers of our country their exertions have been vigorous, and the effect of them great. They have not, at present any person employed on an Indian Mission; but among the black people, in the southern part of the American union, they have a large number in the communion of their church. In the state of Georgia, in particular, they have two or three regularly organized churches, composed wholly, or chiefly, of the African race. They are also making arrangements to extend still more widely and systematically their Missionary efforts.

10. The Westlean or Arminian Methodists have been second to none in zeal and industry, in carrying the gospel to all who are deprived of it, except the Indians. Among the blacks, and the poor people of European descent, whether in the interior or on the borders of these states, perhaps none have been, so frequently as they, the pioneers of religion; and their ardent and unwearied exertions have added multitudes to the communion of their church.

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*Extract of a Letter from the Rev. Gideon Blackburn *, dated Maryville, State of Tennessee.*

Very Dear Friend, *Oct.* 12, 1803.

THE work of grace I mentioned in my last as a small cloud, is now spreading so as to fill the whole settlement. Nor is it confined to those places where the gospel is preached; many places where they had not had a sermon for six months, are as much engaged as those who have statedly enjoyed the preached word; and some of them considerably more. They now meet in societies; and it is no uncommon thing to spend the whole night in religious exercises, even the very persons who could not have been induced to have staid one half hour to have heard the best preacher on the Continent (if they could have been gotten to the place at all) now nothing restrains them from prayer and praise to the Most High, and with a spirit of devotion sufficient to shame Christians of the best standing and talents. It has now spread into five counties; and often lays hold of the most stout and hardened rebels, and makes those who were leaders in iniquity, the leaders in the work of God.

This is the Lord's doing; and, indeed, it is marvellous in our eyes. Pen cannot disclose, tongue describe, nor Fancy paint the wonders of the Lord we daily see amongst us.—It is by no means the form of preaching, &c.; impressions are made in riding, walking, working, sleeping, and in every circumstance of life; and often by those who have not heard a sermon for years. No sooner do they become impressed, but they begin to pray ardently:—love one another and mankind fervently;—and serve the God they before despised with their heart.—Shew my communications to Mr. Lorain, Jackson, and as many of your Society as you may judge proper.—I have not time to write to all, nor indeed scarcely to any.

Brethren, pray for us, and accept of my warmest prayers for you all.

I am, dear Friend, yours in Christ Jesus, our common Lord,

G. BLACKBURN.

* See the Report of the Committee on Missions in America, in our Magazine for February, p. 91.

Extract of a Letter from the Rev. Evan Johns ‡, Minister of Worthington, in the Township of Berlin, in Connecticut, North America.

Nov. 8, 1803.

I THINK I mentioned to you in my last, that there is a deep religious impression at Durham. I preached there the Sabbath before last. There was, in the audience, a certain indescribable something, which I never before witnessed. I cannot convey an adequate idea of what I observed, by saying there was the greatest apparent seriousness, accompanied by a death-like stillness. It was the easiest thing imaginable to preach. A neighbouring brother, at Rocky Hill, made the same remark. In the parish of Durham, nevertheless, Satan seems to be very busy. Would you have thought it? A man, who had always been deemed a decent character, and been in the habit of attending public worship, was so displeased with his daughter for joining in church-fellowship, as to turn her out of doors; but he afterwards received her. This reminds me of what I heard last week from Mr. Woodward, of Woolcot, at whose house was holden our monthly-meeting: — One of his parishioners, a sober-minded, serious, and judicious man, was just returned from New Connecticut; a territory on the back of Pensylvania. There, it seems, religious impressions have commenced in a very remarkable manner. Persons, under their first influence, fall down in the midst of the congregation, and remain for some time utterly helpless; but generally retaining the full exercise of their senses, so as to be able afterward to give a distinct account of every transaction in their presence. The preaching, it was observed, had nothing remarkable, either in manner or matter. It was said to be very similar to what obtains in this state, when preachers are orthodox. In New Connecticut there were quarterly meetings; to which there was a numerous resort. One of these meetings, the person just mentioned attending, saw the effects described. When persons fell down, they would make such an exclamation as, "Lord have mercy!" No confusion took place. They were properly attended until they recovered. He said, that the effect could not be counterfeited. Those who fell down, generally continued under the influence of religion: some of them relapsed; and such, it was said, were most frequently in a state of insensibility after the seizure in falling down. When one of the quarterly meetings was approaching, a young woman, at a distance, signified to her father a desire to attend. He, after some consideration, without any apparent reluctance, carried her to the place. During the preaching, she fell down; and upon her recovery, appeared deeply impressed by religious truths. The father was very much displeased; and in going home, finding his reasoning with her unavailing, he horsewhipped her very severely. He repeated the same treatment, I think, twice after their arrival at their common residence. His behaviour was so outrageous, as to oblige the daughter to claim the protection of the magistrate. When before him, the father refused to make any concessions or promises of good behaviour. His *mittimus* was written, and he committed to the proper officer; but while on the road to prison, he fell down; and when able to speak, confessed his fault, and promised amendment: — moreover, he owned, that during the whole of his outrageous behaviour, he had been under strong convictions; which he endeavoured resolutely to resist.

‡ Formerly of Bury St. Edmund's, in England.

MISSIONARY SOCIETY.

THE Annual Meeting of the Missionary Society will be held in London on the 9th, 10th, and 11th Days of May next. The Sermons will be preached by the Rev. W. Thorp, of London; the Rev. J. Bennet, of Romsey; and the Rev. T. Scott, Rector of Aston Sandford, Bucks. — Further Particulars in our next.

The Missionaries who are intended for Ceylon, &c. were, for several days, unable to reach Harwich, owing to contrary winds; and were put back five successive times in their attempt to leave that place for the Danish coast. During their stay at Harwich, great kindness was shewn to them by the Rev. Mr. Hordle and his Christian friends. — By a Letter from Mr. Vos, dated Husum, March 15, it appears that they had lately reached Denmark; and hoped to be in time for the packet which sails for Tranquebar, as it would probably be detained longer than usual by the ice.

Mr. Kicherer and the other Missionaries now in Holland, are waiting to procure a safe conveyance to the Cape. The Hottentots are, in the mean time, diligently employed in learning to spin and weave: arts which may prove of great advantage among their countrymen.

Mr. Mathys, one of the German Missionaries who was in Holland, for the purpose of learning the Dutch language, has been for some months indisposed, and thereby prevented from going to Ceylon, o Africa; it has pleased God to remove him by death to the world of rest. He departed March 4. — Some account of him will probably appear in a future Number.

The Directors of the Missionary Society have received information from Holland, that the three brethren, Roesteen, Smith, and Eckhart, who were sent out about eighteen months since, by the Rotterdam Missionary Society, to the Cape, have been captured by the English ship The Princess Amelia; and were carried into Barbadoes on July 23, 1803.

MISSIONARY COLLECTION.

Rev. S. Bruce and Congregation, Wakefield £. 30 2 0

HOME INTELLIGENCE.

New Bible Society.

AT a numerous and respectable Meeting of Persons, of different denominations, held at the London Tavern, on Wednesday, March 7, 1804, Granville Sharp, Esq. in the Chair, a Society was formed for the circulation of the Holy Scriptures; and a liberal subscription entered upon.

The object of this Society is grand and simple, — *To promote the Circulation of the Holy Scriptures in the Principal Living Languages.* In such an object, all sincere Christians, of every description, may cordially unite. The Society looks, therefore, with confidence for liberal support, both at home and abroad.

Outline of a Plan for a more extensive Circulation of the Holy Scriptures:

1. A Society shall be formed with this designation, "The British and Foreign Bible Society;" of which the sole object shall be, to encourage a wider dispersion of the Holy Scriptures.

2. This Society shall add its endeavours to those employed by other Societies, for circulating the

Scriptures through the British dominions; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.

3. Each Subscriber of One Guinea annually, shall be a Member.

4. Each Subscriber of Twenty Pounds at one time, shall be a Member for life. A Subscriber of Five Guineas per annum shall be a Governor; and a Subscriber of Fifty Pounds, or upwards, at one time, shall be a Governor for life. Governors shall be entitled to attend and vote at all the Meetings of the Committee.

5. An executor, paying a bequest of Fifty Pounds, shall be a Member for life, or of One Hundred Pounds, or more, a Governor for life.

6. Each Member shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments, for the purpose of gratuitous distribution, at the Society's prices, which shall be as low as possible; but no English Bibles or Testaments shall be given away in Great Britain by the Society itself.

The Annual Meeting of the Society shall be held in the month of May; when the Treasurer and Committee shall be chosen, the accounts audited, and the proceedings of the foregoing year reported.

The Committee shall consist of thirty-six Members, who shall conduct the business of the Society; and have power to call an extraordinary General Meeting. Twenty-four of the Committee, who shall have most frequently attended, shall be eligible to re-election the ensuing year. The Committee shall recommend at the General Meetings such Noblemen and Gentlemen as shall have rendered important services to the Society, to be elected Honorary Members.

As the very constitution of this Society will stand aloof from party-views, it is hoped that Christians of every denomination will cheerfully come forward to encourage an object which they all so decidedly profess to approve.

In pursuance of the broad and liberal scale upon which the Society is formed, three Secretaries, of different denominations, have been appointed:—The Rev. *Josiah Pratt*, Lecturer of the United Parishes of St. Mary Woolnoth and St. Mary Woolchurch; the Rev. *Joseph Hughes*, Minister of a Dissenting Congregation at Battersea; and the Rev. *Charles Frederick Steinkopff*, Minister of the Lutheran Church in the Savoy. — *H. Thornton*, Esq. M. P. has accepted the appointment of Treasurer to this institution.

THE Eighth General Meeting of the Union of Christians at Bedford, is proposed to be held at the great Meeting-house in that town, on Wednesday the second of May. Messrs. Hilyard, of Bedford; and Morris, of Dunstable, are expected to preach.

Dec. 28. Rev. O. A. Jeary was ordained at Rodborough. The Rev. Messrs. Mather, Macdonald, Chamberlain, Young, Bradley, and Bidmead, engaged in the service: Messrs. Barnard, Chamberlain, and Davies in the evening.

Jan. 6. A new chapel, erected at the sole expence of Mr. Chr. Garrett, was opened at Market-Lavington, Wilts; when Mr. Norris, of Pewsey, preached in the morning, from Is. lxiv. 4; Mr. Bagnell, of Chippenham, in the afternoon, from Is. li. 6; and Mr. Mantell, of Westbury, in the evening, from Psalm cxxxii. 15. The place was crowded with a serious and attentive congregation. Mr. Mantell is removed to the chapel lately erected at Swindon.

The Rev. Is. Nicholson, lately of Cheshunt College, has accepted a call from the Mulberry-Garden chapel, Wellclose Square, London.

We have the happiness to announce, that his MAJESTY is again restored to the petitions of "his praying people;" and to all the functions of royalty. The *bulletin* of March 22d (which is the last expected) says, "His Majesty is so much better, that, in our opinion, a little time will perfect his recovery."

POETRY.

ON HIS MAJESTY'S ILLNESS.

O God! immortal, just, and wise,
Whose boundless power knows no con-
To thee I raise my weeping eyes, [troul,
And breathe the wishes of my soul.

No private anguish claims my tears,
They flow at duty's soft command;
Each British heart my sorrow shares,
For Britain's Monarch feels thy hand!

Endear'd by ev'ry tender tie,
Our King, our Father, and our Friend;
For him we lift our voices high,
For him before thy footstool bend.

While on a bed of suffering laid,
Be thy kind arm around him thrown;
Gently sustain his sacred head,
And, pitying, hear each rising moan!

And O! while to thy will we bow,
We yet must beg some added years;
Great God! avert the fatal blow,
And spare him to a nation's prayers!

Raise him again, in mercy raise,
Restore his health, his strength renew;
And o'er the remnant of his days
Thy choicest blessings richly strew!

And when (O may it yet be long
Ere England sees that solemn day)
Death with inexorable tongue,
Shall bid his spirit soar away, —

Then may our loss but prove his gain,
While seated near thy glorious throne;
He shall through endless ages reign,
Deck'd with a nobler, brighter crown.

And grant that his illustrious race
The sceptre of these isles may sway,
Till ev'ry earthly honour cease,
And Time and Nature both decay!

Sandwich. E. T.

HYMN;

Translated from the Welch of the late Rev. W. Williams, Pant-y-Celyn.

Great Redeemer, friend of sinners,
Thou hast glorious pow'r to save:
Grant me light, and still conduct me
Over each tempestuous wave!
May my soul, with sacred transport,
View the dawn while yet afar,
And, until the sun arises,
Lead me by the morning star!

Will not any old companion,
In whose love I now confide,
Step with me to Death's cold regions,
And lie calmly by my side?
Can a friend shew no more kindness
Than to weep and look aghast,
When the dust and stones together
On my breathless corpse are cast?

O! what madness, O! what folly,
That my thoughts should go astray
After toys and empty pleasures!
Pleasures only of a day!
This vain world, with all its trifles,
Very soon shall be no more:
There's no object worth admiring,
But the God whom I adore.

Glandwr. W G.

LINES

Addressed to a Person who employed himself every Sunday in reading News-Papers.

O! throw away that ill-timed page,
Nor sacred hours abuse;
Religion should thy thoughts engage,
And not such grov'ling news.

Will not six days suffice to fill
Thy sensual, worldly mind?
Must thou employ thy Sabbaths still,
Such vagrant bliss to find?

Hast thou no work to do for God
On this his sacred day?
Why idly rove thy thoughts abroad,
When thou shouldst watch and pray?

Canst thou Devotion's pleasure share
While pleas'd with Folly's toys?
Will earth's low scenes thy soul prepare
For Heaven's eternal joys?

Haste! wipe away the sinful dust
That on thy Bible lies!
And Oh! regard it as a trust,
And as a treasure prize.

Behold the law, on Sinai given,
And feel thy desp'rate guilt!
Believe in Christ, the Gift of Heav'n,
His blood, on Calv'ry spilt!

Read thy own sentence, "Thou shalt die,"
And wilt thou trifle more?
Behold the Judge, thy soul to try,
Now standeth at the door.

Wilt thou be judg'd in this thy state,
And by thy practice too?
Reason will soon pronounce thy fate,
And Scripture prove it true.

To God belong these sacred days,
He fix'd their blest employ:
Woe to the man that spurns his grace,
And doth his works destroy!

His wand'ring soul will feel
Foll'es and mercies past;
When dread eternity shall seal
Woes that will ever last! W. S.

ON THE MOTTO
TO THE
MARQUIS WELLESLEY'S ARMS.

(*Moreover, one thing is needful.*)

One thing is needful: why should I
So many vain expedients try,
My happiness to raise?
Surely, if I this one thing gain,
Enduring bliss shall I obtain,
To bless me all my days.

One thing is needful: all beside
I may possess, and yet be wide
Of happiness and God;
All earthly good may I acquire,
Yet my immortal soul's desire
Be roving still abroad.

What multitudes on ev'ry hand
Have earthly blessings at command,
Yet restless they remain!
Their spirits still the subjects are
Of envy, or corroding care,
Or lust's tormenting pain!

What then is this essential thing
Which can relief and comfort bring
To each immortal mind?
God's favour shewn thro' Christ the Lord:
This can alone true peace afford;
Here happiness we find.

This one thing needful will I choose,
All in comparison refuse,
"Be mine this better part!"
I soon must leave my dwelling here,
This one thing shall my spirit cheer,
Revive my failing heart! S.

On the Love of Jesus.

Reviewing life's eventful page,
What strange vicissitudes we find!
Vain joys too long our time engage,
And hope, vain hope, employs the mind:
Until sad certainty conviction brings
Of all the emptiness of earthly things,
And quick successive sorrows, daily prove
The dear bought vanity of earthly love!

The soul while destitute of grace,
Seeks fresh supports as changes rise;
But finds no peace nor resting place,
And flies fond hope for ever flies.

While thus a sting in all our earthly dreams
Disturbs our many visionary schemes,
We sicken, dread t' again ourselves deceive,
Sigh at the past, yet tremble to believe.

But the sweet change the soul enjoys,
When grace removes our doubts and fears,
And Jesus' love, our love employs,
Sweet'ning a hope for future years.
Lord, let my wayward heart divested be
Of ev'ry care, save of eternity;
With a sweet sense of thy redeeming love,
Drawing my soul from earth to joys above!
C.

CHRISTIAN UNITY.

A MISSIONARY HYMN.

Have we not all one Father? Hath not one God created us? Mal. ii. 10.

Ye are all one in Christ Jesus. Gal. iii. 28.

Love as brethren. 1 Pet. iii. 8.

One God and one Father we own,
All sprung from the same common stock;
We acknowledge one Saviour alone,
Who laid down his life for his flock.

No ties upon earth can be found
So tender, endearing, and strong,
As those with which brethren are bound,
Who to the Redeemer belong.

His blood their full ransom has paid,
Their trust is alone in his name;
United in him as their head,
Their hopes and their joys are the same.

May we all of his Spirit partake,
That our int'rest in him we may prove,
And abound, for the Saviour's dear sake,
In gentleness, meekness, and love!

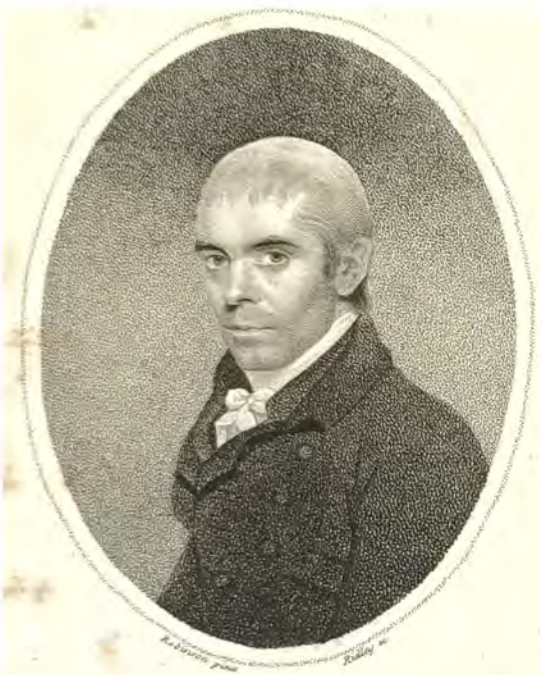
Be that bigotry far from our breast
Which would Christian from Christian divide;
Which by blind party-zeal is caress'd,
The Offspring of Folly and Pride.

Names, parties, and sects disappear,
With their separate int'rests and laws;
No name but of Christ would we hear,
No int'rest but that of his cause.

O! how do we long for the hour
When each nation, and kindred, and tribe,
Salvation, and glory, and pow'r
Shall to the Redeemer ascribe!

Those predictions, dear Jesus, fulfill;
Erect and establish thy throne
In each sinner's heart, that thy will
May on earth, as in Heaven, be done!
N. L.

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Mr. JOHN CAMPBELL.

of *Kingsland*

Author of Worlds displayed &c.

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THE

EVANGELICAL MAGAZINE.

MAY, 1804.

MEMOIR
OF THE
LATE REV. R. DENSHAM, OF PETERSFIELD.

[*Concluded from our last.*]

Our readers have, we doubt not, felt themselves deeply interested in the former part of the Memoir of this truly valuable Minister of Christ, which was given in our last Number; and have probably expressed their warm approbation of his zealous exertions, and their satisfaction in his suffering persecutions with such a truly apostolic spirit. We now proceed to gratify our friends with a further account, hoping that, by the blessing of God, his example may prove beneficial to many. The life of Mr. Densham, though short, was active and full of incidents. In the life of a worthy pastor, who carefully tends his flock in one place, and who beats on "the even tenor of his way" perhaps for half a century, the history of one year is the history of a whole life; but the itinerant, who rambles far and wide through the wilderness to seek the lost sheep, presents us with something new at almost every step. The most important and busy life in the whole world was, without all question, the public life of our Lord Jesus Christ. In the short space of three years and a half, numberless discourses, journeys, miracles, sufferings, &c. &c are crowded together without one idle moment, by four of the most impartial historians that ever sat down to write. They relate the most wonderful events without emotion, without censure or praise. They keep themselves in the back ground to bring forward their Lord, who, like the sun, enlightens the world; and who resembled that luminary with only one exception, that he was without a spot. The life and labours of the apostle Paul form the only counterpart to the life of his Lord and Master. After the lapse of eighteen centuries, at a humble distance, followed the modern apostle of Britain, the illustrious George Whitfield. That Mr. Densham possessed, if not his mantle, yet a portion of his spirit, has already appeared in the former Number, where, though dead, he has yet spoken to us by such of his writings as were found after his decease. The task of the impartial historian is difficult. —

The biographer is always the friend; and the warmth of affection may betray him into mere panegyric. Where shall we look for impartial biography but in the Sacred Scriptures, where every character is shaded with its faults? Intimate as the writer and subject of this Memoir were, and though Mr. Densham certainly was not without his faults, yet he can only say he knew them not.

We shall now lay before our readers a few more extracts from his letters. "If," says he in a letter to a friend, "opposition and persecution be any evidence that the Lord is at work, I may hope some good is doing here. Since I wrote you last, I have been endeavouring to preach in several new places. These poor villagers are as ignorant and wicked as any Heathens can be. I feel compassion for their souls; and I must acknowledge, that what I have seen and felt, since I commenced itinerant, makes me wish and pray for the zeal and talents of a Paul, or a Whitfield, to fly from place to place to diffuse the sweet savour of our Redeemer's name. I cannot now enumerate my texts without referring to my journal; but I have preached fifty-three times in the last twenty-five days, besides expositions at our prayer-meetings in twelve different places, five of which are new. The old serpent hisses; and I find opposition not only from the carnal but professing world. Many of our genteel professors are displeased at my conduct, and think I disgrace them and myself, in going out and being treated thus. Blessed be God, I hope not to be discouraged from any quarter. The state of the souls of our fellow-countrymen calls loudly on us for help. There is a considerable town near Winchester, called Alresford, totally without the gospel. I expect to make an attempt there soon, with the assistance of three of my brother ministers, in this neighbourhood."—Of the result of this attempt he writes in another letter.

"Monday, Aug. 18, went to Alresford, according to appointment, and met our friends. We commenced our service at half past six:—some appeared to hear with attention. I addressed the crowd in the street from the window, stating our motives in coming, assuring them I had no intention to oppose the church, but to recommend to them the very doctrines and truths the church professed; and to enable them to judge of our principles, I would give them some Religious Tracts. I reminded them of our religious liberties, and that the place was licenced according to law. After reading to them the licence, I dismissed them with a blessing, and published preaching next week. But when we came into the street, the whole town appeared in an uproar. They had placed an engine to play on us as we passed; and after I was on horseback, they insulted me in the most shameful manner, playing the engine, hissing and hooting, and even stoning me out of the town. Some of our friends, who went a contrary way, escaped unhurt; but others left the town literally at the hazard of their lives. They took

one of our horses out of the stable, and cut the bridle to pieces; and it was with much difficulty the person got his horse; and was then obliged to ride home with a halter. Many of the stones that were thrown at us were very large; but we were all mercifully preserved. The inn-keeper intreated us to come no more to his house; and the owner of the room wished us to give it up, as he intended to sell the premisses. Still I am persuaded that, could a room be procured for a longer time, we should go again, and not suffer them thus to insult us in triumph, when we have the law to protect us; particularly, as there are several respectable persons who would attend, provided it could be established. — I find that the minister of the parish has preached a sermon against us, and called a general meeting of the inhabitants to prevent our returning. — O what an awful state these poor blind souls are in! — how distressing the thought, to leave a whole town thus, to fill up the measure of their iniquities!"

These are only a few, out of many instances, that might be adduced of the violent opposition he encountered in propagating the gospel in dark places. — Of his patience in suffering, we might mention, that the honourable testimony borne by Mr. Eyre, as recorded in his life, alluded to Mr. Densham *.

The violence of this opposition, however, considerably abated latterly.—He says, in another letter, "I cannot refrain from expressing my gratitude to God for his great goodness towards us. The change is truly wonderful in this country since I came here. The prejudice, which was so strong against us, has, in a great degree, subsided; and many, who were in total darkness, are now rejoicing in God their Saviour, while others are seeking the Lord. I waited on the Rev. Rector, who is our Justice of Peace, to confer with him about a better observance of the Sabbath. He received me with great respect; and we had an hour's conversation together on very important subjects. — He expressed his readiness to render me any service in preventing any disturbance or insult, which might be offered me in any of the villages. I consider this circumstance to be of very great importance, and it demands my utmost gratitude to God, as it will, in a great measure, prevent the outward persecution I endured last summer."

Mr. Densham was no stranger to that mental conflict so common to ministers on their continuing in the arduous work of the ministry, under a feeling sense of the importance of the work, and their utter insufficiency for it. The charming grace of humility shone conspicuously in him, in his readiness to esteem all before himself. Accordingly he writes thus to a friend: — "I feel myself so inadequate to the work, and my mind is so very uncomfortable, that I could wish to resign. I should do so instantly, but for the precious promises, which are

* See Evan. Mag. 1803, p. 283.

all my support. I am also encouraged with some fresh success with which the Lord is pleased to bless the labours of such a poor worm. Being engaged in examining the people previous to their joining with us at the Lord's table, I am constrained to acknowledge, that many are savingly converted to God. In hearing the experience of some, my soul is filled with joy, which came very seasonably now, as for some time past I have been lamenting my want of success; but this fills my mind with gratitude and encouragement. A young man came to me last evening, who has attended for some time: — he blessed God for ever sending me to Petersfield. He dates his first impressions from a discourse I preached from 2 Cor. iv. 3. "If our gospel be hid, it is hid to them who are lost," when he first discovered his real character.

"There are several instances in villages: one in particular is very striking: — A very wicked man was brought to hear (what induced him to come I cannot say); but he came, last week, to the shop of one of my people, who, being glad to see him attend so constantly, asked him, if he had got a Bible? He could read, having had a decent education; but had been always such a drunken spendthrift, that he could not keep even a lodging; but often lay about in barns. He said, "O yes, Sir; I had a vile fiddle; but I sold it, and bought a Bible; and it was the best money I ever laid out:" and he requested the person to purchase him a Hymn-book. I hope the Lord will go on to bless him! And do you, my dear friend, still pray for me. I really feel I stand much in need of all the prayers of my friends. I often tremble, from a feeling sense of my own insufficiency."

Not many weeks before his death, he wrote to a young friend of his, a student at Oxford, which, as it was one of the last letters that ever fell from his pen, we cannot deny our readers the pleasure of perusing, particularly as it expresses the feelings of his soul on the loss of his beloved patron and friend, Mr. Eyre, as well as his views as a Christian: — little could he then suppose how soon he was to regain his company in yonder bright and happy world, never, never more to part! — "You have, no doubt, heard of the death of my very dear Mr. Eyre; and will join with me in regretting such a loss. I feel it very sensibly. How dark are the dispensations of Providence! May the Lord sanctify it to us all! The subject on which you write, is the most important that can possibly occupy our thoughts, or engage our affections. Indeed, every thing else dwindles into nothing, like the taper before the sun. The Lord Jesus Christ, in his person, work, offices, and character, is the only foundation on which we can build for peace and felicity in this world and the next; and in proportion as our faith beholds him, and as we are enabled to live upon him, is the peace of our souls promoted. To be enabled thus to live

by faith upon him, is delightful; but I fear, many who talk of faith, have but little experience of this in their hearts. I can assure you, with the greatest sincerity, you have my fervent prayers that a divine blessing may attend all your studies; and that you may never lose sight of the necessity of divine teaching, to make every attainment truly valuable. It is not because I doubt your sincerity, — but because I respect and love you, my dear young friend, that I would exhort you to cleave to the Lord constantly. I know, by experience, the danger of having the eye drawn off from him for a moment. We are only safe when kept by him. May he ever keep you free from error and sin, and qualify you for much usefulness."

The minds of our readers have been, in some measure, prepared to receive the melancholy account of the death of this truly valuable man. On the 25th of July he had appointed to meet the Rev. M. Wilks, at Hazlemere, to consult about the purchase of a piece of ground, and the erection of a new chapel there. He set off in the morning, in a single horse-chaise, accompanied by one of his congregation, with whom he began a very animated conversation about eternal things; after which he proposed singing a hymn. They sung the sixty-fifth hymn of the second book of Dr. Watts; and afterwards began the seventeenth of the first book: —

"O for an overcoming faith,
To cheer my dying hours,
To triumph o'er that monster, Death,
And all his frightful pow'rs!"

when a part of the harness breaking, the horse was frightened, and ran violently down the hill which leads into Hazlemere. To the surprize of every beholder, the horse turned short round the corner of the inn-yard without oversetting the chaise; when they all supposed the danger over, and the bitterness of death past. The event proved, that the decree was gone forth to call this highly-favoured servant home. When the horse had nearly reached the top of the yard, the chaise was overturned. His companion was thrown out unhurt upon some straw; but Mr. Densham received a violent blow against the stable, and was taken up speechless. Medical help was instantly procured; and every possible means made use of in vain. A considerable contusion was discovered on the head. He revived a little, but was insensible; and breathed his soul into the bosom of his Lord on the morning of the following day. The distress of his friends may be better conceived than expressed; and was felt like an electric shock by thousands, who tenderly loved him. On the evening before his death, he preached from Ps. xx. 7, "Some trust in chariots, and some in horses;" in which he burst out in the following most pathetic and, as might be thought, prophetic strain:—"My soul bleeds for my beloved country! How will the day of my God be

profaned, the name of my God blasphemed, and other crimes committed, which will call for vengeance! How many may be called out, never more to return, — never to hear another gospel-sermon! I will endeavour to preach every day this week, in some place or other. I never saw so much of the importance of human life as I do at this moment; nor so much of the importance of my own life, *which I think near at an end.*" At the conclusion of the service, contrary to his usual custom, he gave out the parting-hymn, "Once more, before we part," &c. In the course of the preceding week, he was conversing on the subject of death, and expressed a hope, that whenever that event took place, he might be buried in his own chapel. He was accordingly removed over to Petersfield for interment; and lies buried in a vault beneath the pulpit, there to wait for the second appearance of the great God our Saviour, when, we doubt not, he will also appear with him in glory. May it be his joy to meet many of his dear hearers on the right hand of the Judge! The deepest grief was (and still is) felt by all his flock. A numerous procession of true mourners followed him to his tomb, bedewing it with their tears. There were, however, some few sinners so hardened, as to set the bells a ringing on the occasion: a circumstance which shocked all the decent people in the village; and even one of the ringers was so struck with his own criminal conduct, that he has attended the preaching ever since, with great apparent seriousness. — As soon as the distressing news of his death could be communicated to the neighbouring ministers, they hastened to pay their last tribute of respect to his memory. His pall was supported by Messrs. Bogue and Griffin, Miall and Shoveller, Skemp and Smith. Mr. Wilks spoke over the body, from that striking monition, Prov. xxvii. 1, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Several funeral-sermons were preached for him in different places: one, particularly at the request of his relatives and friends, at Camberwell, where he first spoke in public, and where he was much beloved, from Acts xi. 24, "He was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord."

Thus died, in the thirty-sixth year of his age, in the prime of life, in full health, and in the midst of uncommon usefulness, the Rev. Richard Densham. Who can refrain from the exclamation of the apostle, on a view of the divine conduct? "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" What a spur to diligence, O ye ministers of the sanctuary! — What a call to Christians! "Be ye also ready." — What a warning to sinners! "Prepare to meet your God." — What a pattern for students, itinerants, and Missionaries! "Go ye into all the world, and preach the gospel to every creature."

The singular blessings which crowned the bold and faithful labours of Mr. Densham, may, and we hope will, animate other zealous young men to pursue the same useful line of itinerantcy. How many thousands of our dear fellow-countrymen, in the obscure villages of England, will probably live and die strangers to the necessary truths of the gospel and their saving efficacy, unless men, like minded with him, despising inglorious ease, and equally careless of human censure or applause, will venture without the camp, and endure, for the sake of Christ and souls, the toils of evangelizing these British Heathen! Inglorious as this work may appear to many, it is truly apostolical, so Christ-like, that his blessing and final approbation may be assuredly expected; while good men, of every class, will gladly afford their countenance, their support, and their prayers. — May the great Head of the Church, with whom is the residence of the Spirit, anoint many of his chosen souls thus to bear his name to the villagers of England, and render them blessings as extensively useful as "Honest Densham!"

ON A CALL TO THE MINISTRY,

IN ANSWER TO A QUERY OF JOANNES, IN OUR LAST, P. 169.

It cannot be expected that any persons, in the present day, should receive so remarkable a call to the work of the ministry as did the apostles and first preachers of the gospel; yet, doubtless, the same Divine Spirit, by whom they were raised up and qualified, still furnishes chosen vessels, with suitable gifts; and powerfully influences them to desire this sacred office. As, however, they who are thus designated by the Spirit of God, are not usually certified of it by any extraordinary discovery of the divine will, and may, for a time, remain in much perplexity as to their call, — it becomes an interesting enquiry, How may such a call be known to the subject of it? — I conceive the following to be satisfactory evidences: —

1. True devotedness of heart to God; — a desire to live, not for the purpose of self-gratification, but of honouring and glorifying God in every possible way.

2. A deep concern for the immortal interests of men: — heartfelt grief on observing the indifference of the greater part of mankind, with respect to their eternal interests; and an earnest desire to be instrumental in rousing them to a sense of their danger, and directing them to Christ, the Saviour of sinners!

3. Great delight in reading and studying the sacred Scriptures, with a disposition to apply diligently to those pursuits which tend to qualify for the arduous engagement of instructing others.

4. A public spirit in religion; — a lively concern for the advancement and prosperity of the Redeemer's kingdom in the world at large.

5. A steady earnest desire to be engaged in the Christian ministry, in preference to every other employment, accompanied with a deep sense of unworthiness of the honour, and inability for the discharge of the duties of it, without divine assistance.

6. A sincere endeavour to know the will of God respecting it, making it the matter of earnest prayer, and practising close and repeated self examination.

7. The approbation of pious and judicious friends, who are competent judges of ministerial talents, and who encourage the person to devote himself to the work; especially the countenance of experienced ministers. B.

INTERESTING INCIDENT.

On the evening that the Hottentots were in the Scots Church, in Swallow Street, a negro boy, about fifteen years old, anxious to see the converts to Christianity from his quarter of the world, of whom every body was speaking, pressed through the crowd, and, at length, reached the vestry-door. The service had closed; and the Hottentots were taking a little wine with the minister and friends, who were standing around them. The moment that Mary's eye caught the face of the boy, she flew to him, took him eagerly to her arms, fondled over him with much maternal affection; and Martha having now come forward, they put some questions to him in Dutch, repeated them again and again with great earnestness of manner, and seemed much disappointed at his giving them no answer. Recollecting, at last, that the lad did not understand Dutch, Mary hastened to her minister, Mr. Kicherer, brought him to the boy, requesting him to put the question to him in English. He did so. The question which they had, with so much concern, been addressing to the negro boy, was, "Do you love the Lord Jesus Christ? Do you love the Lord Jesus Christ?" — The poor boy who, may be, had heard little of Jesus Christ, save in the blasphemies of nominal professors, looked blank, confused, and gave no answer. Their mortification was extreme; their countenances fell; they were grieved to find a native of Africa, who had enjoyed the privileges of this country, unacquainted with the Redeemer. — Reader, thou hast long enjoyed these spiritual privileges! How stands thy heart affected to the Son of God?—Listen to the following awful words, as if seven thunders uttered their voices: — "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*."

THE FOLLY OF VICE.

MR. EDITOR,

THE execution of that unfortunate young woman, Ann Hurle, the other day, for forgery, brought to my mind that passage of Solomon :— "The way of transgressors is hard *." She found it to be so by sad experience; but leaving her to her Judge, I pursued the reflection, and the following thoughts occurred to my mind : —

1. That "the way of transgressors is hard," is evident, as it often tends to penury and want. It is true, that many of God's people themselves are poor; but their's is a sanctified poverty. The poverty of the wicked is abject and miserable: it is a poverty often brought upon themselves by their indolence, their love of pleasure, and their wickedness. Religion promotes industry, industry gains respect, respect gains recommendation, recommendation gains business, business gains wealth; and thus religion of itself naturally leads to prosperity. But on the contrary, Vice promotes idleness, idleness brings reproach, reproach cuts off recommendation, and want of recommendation stagnates business; and thus a wretched poverty often falls to the lot of the ungodly. Could we enter into the abodes of thousands, and ask, What has clothed their children with rags? What has caused them to part with their furniture? What has painted misery in their countenances, and rendered them destitute of the comforts of life? What, if the truth were spoken, would be the answer? Was it religion? Was it honesty? Was it temperance? Was it industry that did all this? No; it was the want of these. It was imprudence, it was indolence, it was vice that led to these dreadful scenes! Surely, "the way of transgressors is hard!"

2. To what disgrace does it often reduce mankind! "A wicked man, it is said, is loathsome, and cometh to shame!" Sin may promise much; but her steps are marked with infamy: — she leads in a flowery path; but the end is briars and thorns :— she points indeed to the Temple of Honour; but her votaries return with disgrace. The Divine Being so hates sin, that he is determined no honour shall be attached to that which so dishonours him! Who is he that blushes? Who is he that is ashamed? Who is he that skulks in obscurity, and is doomed to dwell in the shades o infamy and contempt? Who is he that every one distrusts, who is avoided as a walking plague, — as a living Hell? Is it the man of virtue, of probity, of religion? No; it is the sinner; it is he who has offended God, and violated the laws of conscience and of truth. Surely, "the way of transgressors is hard!"

* Prov. xiii. 15.

3. What pain of body does this often bring a man to! Ah, what a long list of diseases do gluttony, drunkenness, indolence, disorder, and inordinate pleasure quarter upon a man! Religion saves from all these, for "the fear of the Lord prolongeth days †;" but wickedness shortens them; and not only shortens them, but fills them with bitterness and woe. "Those trembling hands, that shaking head, those disjointed knees, that extinguished resolution, that feeble memory, that worn-out brain, that body all infection and putrefaction, — these are the dreadful rewards which the Devil bestows on those on whom he is preparing himself shortly to exercise all his fury and rage." Surely, "the way of transgressors is hard!"

4. What fears, anxiety, and mental distress does it produce! Adam flies, Achan turns pale, Belshazzar trembles, Saul despairs; Judas hates existence, and hurries out of life! Yea, "the wicked even flee when no man pursueth!" Could we penetrate the heart of a sinner, what misery should we find there! —what but a book, on every page of which is written lamentation, mourning, and woe! — what but a fountain, from whence none but bitter streams continually flow! — what but a den of savage beasts of prey, tearing and devouring, tormenting and destroying, till at last nothing but ruin and death appear! Ah, Conscience! how dost thou rack the sinner, sting his guilty soul, witness against his crimes, and treasure up the remembrance of them to his confusion! Surely, "the way of transgressors is hard!"

5. To what temporal calamities have such been exposed! It is not for us indeed to be rash in pronouncing judgments, even on the wicked; but let us look for a moment at a few instances of God's wrath and displeasure: — Yonder is one turned into a pillar of salt *: — here is another struck with the leprosy, and become white as snow †. On this side, one falls down dead with horror ‡; — on that, another seeks destruction from his sword §. One is smote by an angel, and eaten up of worms‖; —another is instantly consumed by devouring flames¶. What an awful catalogue does the Scripture produce, on whose monuments this epitaph may be written, "The way of transgressors is hard!"

Lastly, Such are exposed to the wrath of God in a future state. "The wicked shall go away into everlasting punishment; they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power **." Say not then, sinner, that your life is a life of pleasure, and your death a death of triumph; that God is to be discarded, religion despised, and thy soul neglected; for on thy con-

† Prov. x. 27. * Lot's wife. † Gehazi.
‡ Ananias and Sapphira. § Saul. ‖ Herod.
¶ Nadab and Abihu. ** Mat. xxv. 46. 2 Thes. i. 9.

science now, on thy countenance in the day of judgment, and on the gates of Hell for ever, shall this sentence be written, — "The way of transgressors is hard." — From the whole, learn,

1. The evil of sin. Surely, it is not that delightful thing which many imagine: it carries death and Hell with it. How unreasonable is it to hear men exclaim, — "It is religion alone that requires a sacrifice, — that creates a gloom, — that calls to hardships and difficulties!" No; it is vice, and not religion, that chains to the gaming-table, that indulges luxury, that follows extravagant fashions, that produces disease, that breaks whole nights of rest, that calls from home to the scenes of dissipation and folly, that requires expence, that often hazards life; and, at last, drags to the pit of woe. These, O fruitful parent of woe, are but part of thy numerous progeny! Miserable man! unhappy creature! who is living under thy galling chains, lost to liberty, to happiness, and to God!

2. Learn the necessity of repentance. Reason, Conscience, Religion, Interest, Heaven, Hell, all call to this. To persist in this evil way, a way so full of misery, and the end of which is so fatal, what madness! O Sinner, hear the voice of Duty, of Conscience, and of God! Repent, repent.

3. Learn the benevolent design of that system which saves men from these miseries. How we value the man who studies to alleviate the miseries of human life; who is continually labouring for the good of others; who travels and toils that the prisoner may be liberated, the sick healed, and the miserable relieved! Behold in the gospel such a character. Behold Jesus, the true, the best, the greatest philanthropist! Ah, how many has he saved! How many has he raised from misery, and crowned with glory! Thine, O adorable Saviour, it is to bless mankind; — thine to heal the wound which sin has made; — thine to pardon the guilty, and change the heart; — and thine, at last, to elevate to the mansions of eternal bliss!

C. B.

CLAIMS OF AGED MINISTERS.

Sir, *To the Editor.*

HAPPENING to spend a few days, last Christmas, with a friend, I met with a volume of your Magazine; the general plan and contents of which have pleased me so much, that I have resolved to become your reader; and, with your permission, an occasional contributor. Nor is the general plan and contents only, though uniformly interesting and excellent, the only motive which has attracted my esteem; but the generous and noble application of the profits of the work for the relief

of the widows of those good and faithful servants of the Lord, who are now at rest from their labours. This excellent object of your work cannot fail, as I cordially hope, powerfully to recommend it to the notice and patronage of the Christian world. And may the grain of mustard-seed speedily grow up, so as to become a great tree, under the shadow of which many afflicted hearts may find consolation!

But though it be perfectly right to apply the whole profits in the manner you have adopted, yet I hope the Reverend Trustees will not always confine their benevolent views to this one object. *Aged Ministers* have likewise a strong claim for the esteem, the sympathy, and the benevolence of "the Christian world;" and it deserves the most serious consideration, Whether some plan could not be devised for their comfortable support, when years and infirmities compel them to resign the active duties of their important stations. Nothing can be more interesting to the sight or contemplation of a serious man, than a venerable aged minister, who has "fought a good fight, finished his course, kept the faith, and is humbly waiting the awful summons for his departure." Nor should their Christian friends omit any tokens of esteem and affection which may tend to make this important period easy and comfortable. Many excellent letters and hints upon this interesting subject, appeared, some years ago, in "The Protestant Dissenters' Magazine;" but as that useful publication was chiefly perused by those of our brethren who call themselves "Moderate Dissenters," it is not in the least surprizing, that the scheme proceeded no farther; because such moderation is nearly allied to indifference, and, in the present case, may become convertible terms. But Calvinists can be properly moderate; and yet as properly active, intelligent, and energetic: and if ever this much-wanted plan should be executed, it will be by them. — May they do it speedily, effectually, and may an abundant blessing attend this labour of love! In an affair of so much consequence, every hint, however trifling, may eventually be of some use. Conscious of my own inability, yet anxious to suggest something which wiser heads may improve, I venture to recommend the following very imperfect hint to the attention of your readers: — Suppose that all, or a great majority, of Independent congregations could be induced to contribute at least 20s. per ann. by four equal payments. There are fifty-two counties in England; and, including the metropolis, I suppose there will be, upon an average, six congregations in each county, which, at 20s. per year, is 312 l. Let this annual sum be accumulating for a given number of years, suppose six or seven, and it will then amount to upwards of 2000 l.: the interest of which, together with the annual contribution, will afford relief to many a hoary recipient,

and encourage those who are in the prime of life to devote themselves more willingly to the service of the sanctuary, when all dread of wanting the necessary supports of life, in case they happen to survive their usefulness, is thus happily removed.

The same respectable body of Trustees who manage the Widows' Fund, might manage this in question. They might draw up a Circular Letter, containing the general outlines of the plan, the qualifications, certificates, testimonials, &c. which would be expected in case they succeed in their laudable efforts; and conclude with an earnest Address to our brethren throughout the kingdom, for their concurrence and steady support. When the business has proceeded thus far, there can be little reason to fear the result being otherwise than favourable, and amply succesful.

Norfolk. Yours, &c. A DEACON.

A CONCISE ACCOUNT OF ARMINIANISM.

As many serious persons occasionally hear the term *Arminianism*, perhaps without a clear determinate idea of it, the following brief account of it, in the words of an accurate writer on the subject, may be satisfactory and useful:

1. The Arminians will not allow election to be an eternal, peculiar, unconditional, and irreversible act of God:

2. They assert, that Christ died, equally and indiscriminately, for every individual of mankind; for them that perish, no less than for them that are saved:

3. That saving grace is tendered to the acceptance of every man; which he may, or may not receive, just as he pleases:

4. That the regenerating power of the Holy Spirit is not invincible; but is suspended, for its efficacy, on the will of man:

5. That saving grace is not an abiding principle; but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away, and perish eternally at last.

"To these (says Mr. Toplady) many Arminians tack a variety of errors beside; but the above may be considered as a general skeleton of the leading mistakes which characterize the sect."

These are the famous *five points* which have occasioned so much controversy in the church. I have stated them, not to excite debate; but from an apprehension, that the bare statement of them will be sufficient, in the judgment of many plain, serious, and converted readers, to shew their impropriety, as being contrary to the express decisions of the word of God.

EVANGELICUS.

DISPLAY OF GOD'S GOODNESS,

IN ANSWER TO PRAYER.

" What various hind'rances we meet
" In coming to a mercy seat!
" Yet who that knows the worth of pray'r,
" But wishes to be often there!" NEWTON.

Sir, *To the Editor.*

I WAS lately spending an evening at the house of a particular friend, where a circumstance was related by an old lady, who was one of the company, which I thought worthy of particular attention, and which, if your sentiments concur with mine, you will perhaps consider as deserving a place in your useful Miscellany. It is a fact, which is not perhaps generally known, that Dr. Joseph Stennet, the father of the late Dr. Samuel Stennet, though he received an excellent education by the care of his father, from his ignorance of trade, and the diffidence he felt on entering on the public ministry, was, in the early part of life, engaged as a clerk in some manufactory at Abergavenny (I think in the iron trade). During his residence at this place, a poor man, whose business it was to prepare charcoal for the manufactory, was, by a heavy fall of snow (a circumstance very common in that mountainous country) prevented from pursuing his usual occupation, and reduced to a state of the utmost distress. His stock of provisions was entirely expended; the snow rendered it impossible for him to repair to the neighbouring village; and his children were crying for bread. In this dreadful exigency he acted the part of a Christian: he retired to his chamber, and poured out his heart to God, earnestly entreating, either that he would remove the craving appetites of his children, or afford him the means of satisfying their wants. Soon after his return from prayer, the children went quietly to bed; and about three o'clock in the morning he was roused from his repose by a knocking at his door: upon opening which he found a person on horseback, who said he was sent by a Mr. Jones, who resided in the neighbourhood, with a sack of provisions. The good man was not curious to enquire into circumstances, but considered the event as a peculiar interposition of Providence in answer to prayer. He recollected, however, having occasionally conversed with a gentleman of that name (a Presbyterian) whom he had sometimes met with as he was going to meeting. Mr. Stennet, knowing that the man was in low circumstances, when he had an opportunity of seeing him again at the manufactory, enquired how he had fared during the severity of the season;

when the good man informed him of the circumstances which I have now related.

Some time after, as Mr. Stennet was standing by an inn, in the town, a gentleman rode up to the door, whom the landlord accosted by the name of Jones. He was immediately struck with the idea, that this was the person who had been the instrument of supplying the wants of the poor man; and, upon enquiry, found his conjecture verified. He retired with the gentleman into the inn; and was there informed of the peculiar circumstances which led to the above transaction. Mr. Jones told him that he had been meditating on the goodness of God towards himself, till he felt his gratitude rise to a higher pitch than usual, and immediately resolved to do what he could to promote the end of his creation, the glory of God. He retired to bed, fell asleep, and dreamed that the poor man, whom I have just mentioned, was in distressed circumstances, and his children in want of bread. At the same time a voice seemed to say, "Help the poor collier." He therefore determined to send him assistance on the morrow. He went to sleep again; and again the dream, as well as the admonition, was repeated; and he again formed the same resolution. The same circumstances were reiterated a third time: upon which he arose from his bed, took a sack, filled it with whatever eatables he could find, and dispatched a servant on horseback with them to the poor man's house. Thus did God answer the prayer of the destitute, and appeared a present help in time of need. From the knowledge I have of the relater of the above circumstance, I have no reason to doubt the authenticity of the tale; and hope it may be the means of encouraging the afflicted amongst the Lord's people to trust in him at all times, and pour out their hearts before him. I am, Dear Sir,

Yours in the bonds of the gospel,

Bristol. JOSEPH DEAR.

AN ADDRESS TO YOUTH.

"Be wise to-day, 'tis madness to defer;
"Procrastination is the thief of time.
"Year after year it steals, till all are fled;
"And to the mercies of a moment leaves
"The vast concerns of an eternal scene." YOUNG.

WHILE the fascinating charms of pleasure allure you, and the amusements and gaieties of the present world engross the principal part of your time and attention, actuated with the most tender concern for your eternal happiness, I would entreat you, my dear young friends, to consider, with all the seriousness which the subject demands, your situation as sinners,

involved in the guilt of your first parents, and under the condemnation of the law of God; I would conjure you to reflect on the uncertainty of all terrestrial objects, to "remember your Creator in the days of your youth," and listen to the voice of the heavenly charmer, whose invitations and offers of mercy and pardon are conveyed in the most endearing and affectionate language, admirably calculated to engage your affections, and raise your ideas from this grovelling world, to those pure joys which flow "fast by the throne of God."

When we consider the conduct of the majority of our youth, it would seem that they glory in being the sons of riot and dissipation: witness their midnight revels, their debaucheries and excesses, their profanation of God's sacred day, and other parts of their conduct, which reflect the highest dishonour to their characters, and ultimately tend to their ruin. We are the more concerned, when we reflect that this is not conspicuous only in the male sex, but our fair (who ought to be enamoured with the principles of religion, and become patterns of modesty and virtue) are contaminated by the most detestable sentiments, and exhibit such proofs of a degenerate mind as would excite our astonishment, were we not, in some degree, acquainted with the depravity of the human heart.

Happiness is the great desideratum of all; the grand object of our wishes and pursuits. Unfortunately, the means of possessing the inestimable treasure is mistaken; hence the deluded subjects of sensuality and dissipation seek it in the gratification of their appetites; the miser in amassing stores of gold; and others, prompted by a thirst for glory or love of fame, pursue with ardour the alluring phantom, which, like the meteor that attracts the weary traveller's eye, serves only to deceive their fondest hopes and expectations; but

> "Beware what earth calls happiness; — beware
> "All joys but those which never can expire."

The very path in which happiness can be obtained, is neglected: — religion is the only medium by which it may be possessed: — it is by attending to the invitations of the Son of God, and, under the influence of his Spirit, renouncing the world, and embracing him as our only hope of pardon and felicity. The joys of life can never yield us real satisfaction; they may for a moment amuse us, but they are short-lived in their duration; they leave behind them an aching void, a chasm, which only the more substantial realities of religion can supply. The pleasures derived from a knowledge of the Son of God are unlike those of the world: they afford us that peace and tranquillity of mind to which the votaries of this life are strangers; they make us happy in time, and enable us to look forward to futurity, in hope of enjoying all the felicity of the saints in the kingdom of God our Covenant Father, where we shall bask in the

beams of the Sun of Righteousness, and partake of that bliss of which "it hath not entered into the heart of man to conceive."

To the possession of this eternal weight of glory I would excite your attention. I would urge the immediate necessity of your seeking an interest in the great salvation wrought out by the Saviour: but as I am convinced of your own inability to turn to God, I would entreat you to supplicate with earnestness the throne of his grace, that you may receive pardon for your transgressions, and find acceptance in his Son; — then will you be completely happy; your lives will evidence your relation to him, and the powerful influences of his love will operate to make his glory your principal aim in every action of your lives.

But, perhaps, you may reply, "It is yet time enough to attend to serious things: religion tends to enervate the mind, and dispose it to melancholy ideas." Whoever suggested this, be assured, is an enemy to your eternal happiness. Remember, Death is certain as to his visit, though of the exact period we are ignorant; his message admits of no delay; his summons is peremptory; and how awful will be your situation if, at his approach, you should be unprepared! None ever repented of too early a knowledge of the Saviour: all who have tasted the sweet influences of his love can testify, that in his ways they have experienced those supreme delights, which have raised their expectations to God as the summit of their hopes, and made them long for that period which would introduce them to all the joys of immortality.

Listen then to the Saviour's invitations, nor longer hesitate to devote yourselves to his service; reflect on the magnitude of his love, evinced in his condescending to leave his throne of bliss, and die on the accursed tree; view his agonies in Gethsemane's garden; consider his fatigues while wandering in this inhospitable world as an outcast from society, and destitute of a place to repose his head! above all, view his anguish at the cross, and say, Can you turn a deaf ear to his gracious words, or refuse to listen to the charming accents of his voice? — No: having felt your need of him, you will, assisted by his Spirit, fly to his arms, and seek refuge in his bleeding wounds from the impending storm which will hurry the sinner into the dire abodes of woe, where Hope, that cheerer of our spirits, "never comes that comes to all."

Should this address prove instrumental in directing your attention to the serious consideration of religious subjects, my object will be attained. I know that God can work by feeble means; and, impressed with this reflection, I commend the attempt to him, praying he may make it abundantly useful. To him be ascribed eternal praises! Amen.

IGDALIA.

REMARKABLE CONVERSION OF A FAMILY.

One of the midland counties of England, the capital of which is celebrated in the annals of literature, has long been regarded, by men of eminent piety, with benevolent regret, on account of the spiritual darkness which involves the far greater part of its numerous inhabitants. Within limits not greatly extended, nearly six score thousand souls hold a transitory residence in their passage to eternity. To guide so great a multitude in the way of peace, the number of ministers (including those of every denomination) who "watch over souls as they that must give an account," is believed to be exceedingly small, and the progress of their labours to be much impeded, by a deep-rooted aversion to evangelical truth and serious godliness. That eminent servant of Christ, G. Whitfield, after repeated attempts to disseminate the gospel in this county, said of it, "I have not laboured anywhere with so little success." Were he still living, it is probable he would utter a similar complaint, since the most violent persecutions he ever suffered have been more than equalled in ——shire, within the last ten years. "Knowledge" unsanctified, "puffeth up." Too seldom have Literature and Science been willing to take their seat at the foot of the cross, and acquire true glory, by displaying "not themselves, but Christ Jesus the Lord." It is indeed said, and we believe with truth, that instances are happily increasing, in which a liberal education becomes subservient to sound doctrine, serious piety, and extensive usefulness in the ministry; but the county of ——, probably thro' peculiarity of situation, reaps but a small share of the benefit arising from the pleasing change. The design of these remarks is not to discourage, but to animate; — to point out a field of usefulness, and stimulate the labourers to enter it. Unpromising as the soil may be, here and there a spot of considerable extent has yielded to the power of cultivation, from hands which, if they do not guide the plough with perfect accuracy, are skilled to deepen the furrow, and diligent to cast in the precious seed; from labours which would often have been withheld, were it not that souls appeared to "perish for lack of knowledge;" from men induced by compassion, not by ambition, to supply in the best manner they are able, the means of spiritual instruction; and who find their only and their sufficient reward in the condescending approbation with which Heaven smiles on their humble exertions.

"Are your labours advisable where oppositions are innumerable?" is a question often addressed to those who propose, by renewed and extended exertions, to spread the savour of the knowledge of Christ in the county of ———. To remove the discouragement, we reply, "With God all things are possible."

In the accomplishment of his gracious designs, we are justified in expecting suitable (we have often seen remarkable) interpositions of that Power which combines the operations of providence and of grace. Perused with these views, the following authentic narrative will, we hope, afford both pleasure and profit:—

About the year 1712, a worthy and industrious family, of the name of ——, was settled at C. a village nearly in the center of ——shire. In the parents, a moral character without reproach, was blended with a strict, and perhaps superstitious, regard to the forms of devotion; but they were totally strangers to the religion of the heart. Their confessions were destitute of penitential sorrow, — for they knew not the evil of sin; their petitions were mingled with no ardent desires, — for they knew not the need nor the value of divine mercy; their praises were not enlivened by grateful love, — for they had never learned to "account all things but loss for the excellency of the knowledge of Christ." To be honest and sober, and to keep to their church, was all the religion they knew; and they were resolutely determined that they and their house would know no other; but God, who is rich in mercy, had determined otherwise.

In a few years the family became numerous; and, though several died in infancy, the parents, by the fruits of their industry, trained up six sons and four daughters. It became necessary to provide situations for the sons; and the second of them, about the year 1730, received a proposal to reside at C——, a market-town in the same county, with a person of considerable respectability, a member and a deacon of a Dissenting church. The religion of the proposed master formed the only objection to his service; this was over-ruled by other advantages, and the offer was accepted. At the youth's departure to his new situation, his father said to him, "Son, you must now faithfully promise me never to enter the meeting-house at ——: on this condition, you go to your place." — The son, without hesitation, accepted the condition, and made the required engagement. Fixed in his new residence, he soon reaped, in the confidence of his master, the just reward of his own diligence. The attachment was mutual; and the youth was surprized to find in a man, whose religion he had been taught to reprobate, virtues which commanded his esteem. In the family too, domestic peace and good order were sustained, and crowned by daily devotion; at which the youth was expected to be present. He was not, however, once asked to attend at meeting; but regularly took his place in the parish-church. At this time he was wholly destitute of any concern respecting his eternal safety: he had no idea at all of his native depravity: such was his spiritual blindness, that he could repeat the ten commandments every Sabbath, without once sus-

pecting that he had broken any of them, even in the thoughts or wishes of his heart; and, by a necessary consequence, atonement by the blood of the Great Sin-offering, and regeneration of heart by the divine Spirit, appeared to him as doctrines of no value: he had, however, good natural sense, and could perceive that the righteous is, in many instances, "more excellent than his neighbour."

The name of *Methodist* was then hardly known; and *Presbyterian* was the general term with which an ignorant multitude thought fit to reproach almost all persons of serious godliness. Amongst these, the master of the youth was well known; and he shared largely the scourge of the persecutor's tongue. His servant, who had often, in other instances, united in similar revilings, was now convinced that his master, at least, merited better treatment: he saw him upright, gentle, temperate, benevolent, and devout; and the youth said to himself, "Surely, a bad religion could not make so good a man." This conviction wrought so powerfully on the mind of the servant, that he exceedingly wished to know more perfectly what his master's religion was; but he had said to his father, and he held his promise sacred, "I will never enter the meeting-house at ——." This engagement held him to his church; but his desire to attend, for once, where his master worshipped, still encreased; and he believed he could, without a breach of promise, stand in the porch of the meeting-house. He did so. It was a summer's day, — the doors were opened, — the minister pleaded with earnestness, — the youth's attention was caught, — and the arrow of conviction reached the destined mark. He said, and it was the first time he had made the confession, "I am a lost sinner;" but he soon added, "To me is the word of his salvation sent." The change in his character was sudden, but decisive. He had heard the voice of the good Shepherd, and could no longer be happy, whilst excluded from his fold. As became a son, both dutiful and pious, he wrote to his father, saying, "I faithfully regard my promise, not to enter the meeting-house at ——, as the condition of my present residence; but I cannot any longer remain here, unless you remove that condition, and allow me to attend where, I believe, my duty to God and my eternal interest direct me." On the receipt of this letter, the father, highly alarmed and enraged, commanded his son instantly to return home; yet he was obliged, out of regard to his master's interest, to send, for the present, a younger son in his room; from whom he exacted the same promise which he had received from his brother.

The converted youth, with mingled joy and sorrow, now sought the paternal roof, and met an angry parent with submission, and ardent prayer to God for direction in his new and trying situation. The next Lord's Day morning his father, see-

ing the son preparing to walk, enquired what was his design: the son replied, "Father, I revere your authority; you know I have ever obeyed you; and, in one instance, I fear I carried that obedience too far, by placing your authority above that of my Heavenly Judge: my promise extended only to one place, and I am going this morning to the meeting-house at B——: it is the nearest place in which I can unite with serious Christians, and hear the doctrine which I think necessary to my eternal salvation. In this instance, I hope you will allow me to act for myself: in all others I am still ready to obey your commands." —To this address the enraged father replied, "If you go to *any meeting*, my house shall be no longer your home." "I hope it will," the son replied, and respectfully withdrew. He avoided that day to see his father again; and the next day he silently resumed his usual occupation. But religion was now the pleasure and business of every day to this pious youth. Often he would protract the evening-walk with a brother or a sister on his arm, to whom he told, with heart-felt joy, the hope which glowed in his breast for another and a better world, where He dwells who bore the curse for guilty men. At home, the winter's evening was employed in religious converse; and Dr. Watts's psalms and hymns, which he had brought with him, agreeably allured a family fond of music, and banished from their dwelling the vain and trifling village-song. This change, of course, became the wonder and the reproach of the whole village. Had the family become abandoned to every vice, the circumstance would probably have excited little surprize or regret; but to hear of religion on any day but Sunday, was a new thing to these poor villagers, and as disagreeable as it was strange; — even the children at school learned to revile, as they passed the door, the whole of the family where the heavenly stranger had taken up his constant abode.

The work was of God, and none could hinder it. In a few months the pious youth had the happiness to discover a decided change of character in a brother, and in two of his sisters; and they, determining to share the reproach of the cross, accompanied their brother to his usual place of worship. Frequently, on their return, they were all four of them shut out of doors by an offended father; and thus would have remained without shelter, had not their mother (a tender parent, and now beginning to be a pious one) often crept silently down the stairs, at dead of night, to re-admit her banished children. The father, poor unhappy man, would have felt far less sorrow in following his children to the grave, than in seeing them thus take their whole delight in prayer and praise, and holy converse; though it was evident to all impartial observers, that every moral virtue, and every tender attachment to himself, were, by their religion, abundantly heightened and enlarged. — How dreadful are the effects of a deep-rooted prejudice against evangelical truth!

New events increased the unhappy father's grief, and the joy of his pious children. The son, who had replaced his elder brother, now informed his father that he must, if he stayed at C***, have liberty also to hear what he believed to be the gospel of salvation. — The father replied with anger, "you must use your own pleasure, for I have no other son whom I can trust to replace you." Steady perseverance gained on the father's opposition; he saw that his children, though they were dutiful to him, had learned, that "to love father or mother more than Christ, is to be unworthy of him." The neighbours too became less violent in their reproaches, when they perceived that they were patiently endured. Truth prevailed, and opposition gave way. The elder children carefully instructed the younger; all had liberty to attend serious and godly preachers. Devotion and a godly life silenced the objections of one parent, whilst the other, together with all her ten children, evidently partook of that grace which bringeth salvation.

The writer of these lines saw the aged mother about the year 1774, six weeks before her death; she was then eighty-one; venerable in form and countenance; her dignity was that of a saint just about to commence the song, "Unto him that hath loved me," &c. This old disciple retraced, in the preceding history, the dealings of God to her and hers, in a manner which fixed an indelible impression on the writer's mind, though he was then but eleven years old. A few days after this interview, she was admitted into the joy of her Lord.

The father, who died some years before, had regularly attended the means of grace with his family. One of the sons died in youth. The other five were esteemed and highly useful Christians in several of the midland counties. One of the daughters is still living in the county of Gloucester, and possesses, in advanced life, all the ardent piety of her long-deceased parent. An immediate descendant of one of the younger brothers is pastor of a Christian Society within a few miles of the village of C——, and sometimes preaches, he hopes with success, hard by the house of his ancestors, which he never views without saying, "Lord, I adore thy ways to bring me near to God." "Thy ways are in the great deep, and thy footsteps are not known." "Thy counsel shall stand, and thou wilt do all thy pleasure."

The preceding narrative may lead us to reflect, 1. On the injustice of the charge so often urged against godly ministers and serious Christians, as disturbers of the peace of society. When the lamb is to be worried, the wolf wants not a pretext. Ever since our divine Master dwelt on the earth, his doctrine has excited violent opposition from the ignorant, the prejudiced, and the vicious; but shall we, on this account, censure Christianity? As well may we blame the innocent traveller for exciting the avarice and the cruelty of the robber. In the religion of

Christ all is meek, peaceful, and benevolent: its opposers render it the *occasion* of reproach and bitter contention; but the *cause* of these evils is in themselves; and with them will finally rest both the blame and the punishment.

2. The pastor who, in his own residence, or during his own life, gathers but little fruit from his labours, has often by them enriched distant churches and succeeding generations. Let ministers recollect this in the hour of discouragement, nor ever decline from their Master's work, since a single discourse, addressed to an unexpected hearer, has often proved as a fountain opened to circulate the highest of all blessings through channels too numerous, complex, and extensive, to be traced with accuracy, till knowledge shall be rendered complete in a better world.

3. In the commencement of a religious course, how necessary is it to unite the meekness of wisdom with unbending fortitude! Had the pious son been deficient in meekness, he might have fled his father's house, or have violently resented the harsh treatment which he received. On the other hand, without fortitude to sustain persecution, he would have resigned, to present interest and ease, all the unspeakable advantages and consolations of religion; but combining these virtues, though the trial was hard, the result was happy.

4. Let it not be forgotten that the holy life and gentle manners of a pious master first silenced, in his servant, objections to religion, and then induced him to attend a gospel ministry. Too often, we fear, is this case reversed; and thus the way of truth is evil spoken of. God will establish the work of our hands upon us; and religion will abundantly prosper when those who avow its interests shall also display its excellencies in their habitual conduct, and thus become "living epistles of Jesus Christ, known and read of all men."

NEPOS.

A WALK OF USEFULNESS

A WEEK BEFORE THE WORLD'S END.

ONE day, musing in my little parlour, my thoughts were carried forward to the last week of the world's existence. I supposed this circumstance to be known only to myself, and that all things were in the same state they are now. I determined to walk into London, to do all the good I possibly could. On my way I overheard a drayman swearing at a neighbour who had offended him. I touched him on the shoulder, and whispered in his ear, that the Son of God would call him to account for his swearing, and for all his conduct, in the course of the week; and therefore advised him to prepare to meet his Judge. The man, at first, was remarkably struck with this un-

common and unexpected salutation. He then turned to his neighbours, saying, "What think you this man has been telling me? He says, the Judge of men is to be here in a week." Some laughed; another said, "Wo be to me if he be here so soon, for I've been a wicked fellow."—Another said, "It is all a farce; let us mind our work;" and away they went.

I walked on; but passing a public-house, and hearing a number of people singing over a pot of porter, I returned, and stepped into the house. Enquiring what they were about,—with an oath, one replied, "We are making ourselves merry with a little beer, Sir." 'Now, do not count me rude,' said I, 'when I ask, Have all of you been sorry for your sins yet?—has ever that cost you a serious thought?' "Not much," replied they all, with a smile. 'It is time, high time, that every one of you think seriously upon that matter, and how your sins may be pardoned, for the Judge is at the door; and when he cometh he will bring every man to his bar, to answer for his deeds, whether good or bad.' One man, who appeared more serious than the others, requested me to inform them how a sinner could be saved; "for," said he, "I was once thinking a good deal about these things, but people told me I was turning Methodist; and I did not like that, Sir; and so I thought no more of the matter." 'Believe,' said I, 'as poor sinners, in the Lord Jesus Christ, as the Son of God and Saviour of sinners, and ye shall be saved.' I desired them also, when their work was over, to run to their Bibles, and there they would find full instruction about things of the last importance for them to know. Upon this I left them, hastening to the chief concourse of people, I mean the Royal Exchange. Here I found hundreds anxiously occupied about the affairs of this life. I stood upon a chair, that I might be seen by all; and, with a loud voice, requested silence and attention for a few minutes, which the novelty of the circumstance soon obtained; when I spoke to the following purport:

"Gentlemen, Unless I had a matter of the utmost consequence to communicate, I could not have had the boldness to interrupt your business in this public way. You must, no doubt, be expecting that I am to convey important intelligence respecting the war in which we are engaged. I may say your conjecture, in one sense, is just, for it certainly shall be finished this week; but when you have heard the whole, I am sure that the intelligence will make no impression on the funds; for the funds shall also terminate with time. The end of all things is at hand! The Judge is now on his throne of grace, but he leaves it on Sunday next for a throne of judgment: wherefore I solemnly call upon every man present to consider his ways, to turn to the Lord and he shall live, and welcome the Lord at his coming. But if you do not, you shall be thrust from the presence of the Lord into the prison of perdition,—there to be

wail your folly for ever and ever. Now is the accepted time, now is the day of salvation. Hearken, ye stout-hearted and far from righteousness, God has brought near to you the righteousness of his Son; and if you receive it, his salvation shall not tarry; you shall instantly enter upon the enjoyment of it!"

This speech made a powerful impression upon many present; not that they believed the world should be ended so soon as I had predicted, — but it led their attention to events which must come some time or other.

Leaving the Exchange, I proceeded to visit a Christian family who resided in the neighbourhood. I shook hands, and inquired if they had heard the good news. "No!" said they, "What news?" 'The Lord is at hand; the Heavens shall only retain him till Sabbath morning.' One said, "Charming! but I fear it is too good news to be true — shall I be delivered from this frail, sinful body, on Sabbath! Come, Lord Jesus, come quickly!" — A second added, "Amen, even so come Lord Jesus; I have waited for thy salvation. — But how do you know the Lord is to be here so soon?" 'An angel told me so,' said I, 'last night.' A third person present called out, "O Sirs, it is well with you, indeed! but it makes me tremble! O what shall I do to be saved?" 'Remember the old answer,' replied I, 'Believe in the Lord Jesus, and thou shalt be saved.' Light attended this faithful saying, for the young woman instantly believed in the perfect sacrifice of Jesus; and was immediately as happy as any of us. Then we all sat down and sung, "Lo, he comes, with clouds descending," &c. After concluding our hymn, we compared our feelings on the occasion, and found that the prospect of Christ's near approach completely banished from our minds all sin; and the tempter seemed to have no power over us What fools we have been, not daily to be looking for the coming of the Lord, and thus to have lived constantly under the powers of the world to come!

In the evening I returned home, telling every passenger whom I met on my way to prepare for the coming of the Lord. Most of the night I spent in prayer to God, beseeching him to make quick work with thousands, — to create nations of believers in one day.

Next day, I found the news had spread all over the metropolis. Anxiety seemed visible in almost every countenance; prayers were heard from almost every house I passed; business seemed quite at a stand. The joy that I had on beholding these things I cannot express; at the same time it was frequently damped by shocking scenes which presented themselves to me: many had drank to intoxication, to banish thought. From bills pasted up, I found that the public amusements were greatly multiplied, in order to divert the public attention from impending ruin. This reminded me of the state of the old world when Noah entered the ark, who were eating and drinking,

marrying and giving in marriage the very day when their destruction commenced.

I called at a house where an old Christian had been confined upwards of ten years to a sick bed. Said I, "John, have you heard the good news?" 'O yes, good news it is to me;' the day of my release is at hand; long have I looked for his appearing; and sometimes, when in great agony, have I said to my dearest Lord, "Why are thy chariot-wheels so long of coming?" but I found that He who shall come will come, and will not tarry. The moment his trumpet shall sound, I shall start up, and, ascending to my Lord and your Lord, I shall leave death and the grave for ever behind me."

In this way was I employed till Sabbath morning about the dawn, when suddenly the Heavens were opened, and their glorious contents manifested. The Saviour appeared, clothed with light as with a garment, attended with myriads of angels, and myriads of glorified men, with palms of victory in their hands. Every eye was fixed on Jesus. Millions of ungodly men sought for hiding-places, but none could be found. Angelic knowledge found them out, and angelic powers compelled them to appear before the judgment-seat of Christ. Here they were arraigned, capitally convicted of treason against the Lord, and condemned to suffer unutterable misery for ever and ever. The scene now became inconceivably awful. Two innumerable divisions of mankind on the eve of parting, to see each other no more, no, not for ever and ever.

The scene closed with Christ's commanding the wicked to depart from his presence. He had no sooner said Depart, than they immediately disappeared; and the righteous, by his kind invitation, went into life eternal.

HEMAN.

REFLECTIONS ON LUKE XII. 9.

Consider the lilies how they grow.

It is sweetly remarked, that if the all-wise Creator condescends to scatter so many ornaments amidst the wilderness through which the Christian travels to his heavenly home, what must that home be! If his creative power adorns with specimens of inimitable beauty the outer court, what must be the splendor and richness of the Holy of Holies!

Flowers are amongst the delicate and minute species of Nature's loveliest productions; and have been the praise of poets and the study of naturalists from the earliest ages. They are cultivated and admired by the florist, studied and arranged by the botanist, analized and applied to medical purposes by the chymist, and welcomed as the natural treasure and harbinger of spring by the rural tenants of the soil: to each of these

characters they yield an innocent recreation or useful pursuit; but the scripture we allude to, is not intended to urge the mind to consider the "lilies as they grow," merely to admire their foliage, to arrange their species, to extract their healing properties, or to ornament a nosegay; their claims upon the Christian's attention are superior, and point to the gracious allusion of their benevolent Creator, who marks them with a stamp of excellency beyond what all their spotless hues unfold, by making them the subjects of his lips, and the memorials of his care to mourn.

The Bible opens a new source of interest in all the minor works of creation. A mind evangelized (if the expression may be allowed) by the power of divine grace, can walk in the fields, or meditate in the retired paths of life with a sacred expositor of love and mercy, enriching the grass of the fields, from the humble hyssop which grows upon the walls, to the stately cedar of Lebanon: the metaphors, similitudes, and parables which clothe the divine promises of Jehovah in a language familiar and easy to be understood, are indeed, as it is sweetly said, like "apples of gold in pictures of silver." With this treasury of consolation in our mind, let us pursue our Saviour's injunction, and "Consider the lilies how they grow!"

It might be pleasing to consider the mechanism of nature, as it is unfolded in this beautiful flower, to trace how from the embryo, formed in the bulb or root, it remains torpid in the earth many months, is then attracted by the sun, and opens its snowy bosom to the sky; how erect and stately it sparkles its transient day, then drops its fading petals, and the retiring sap sinks into the root, and forms the blossom for the succeeding year! Beautiful imagery breaks in upon the mind with this view of the "lilies as they grow." We see one emblem of purity in its snowy whiteness, of the perfection of nature's God in the perfection of every part, of the fragility of all terrestrial beauty! No sooner does the wind pass over it, but it is gone! We see the provision laid up in the promise: every herb yielding seed, whose seed is in itself; but this is not all: the Christian may still consider the lilies as they grow, with more reviving images: the rod which the promises of Emanuel has bequeathed him, is not a barren staff, but, like Aaron's rod, budded: he takes the scripture, and considers "the lilies how they grow," when the pleasing promise in Hosea breaks in upon his meditation:—"I will be as the dew unto Israel; he shall grow as the lily" Here the work of divine grace is familiarized to the mind, under the similitude of the soft falling shower and dew; and the flower, imperceptibly nourished in the earth, bears testimony, that under the secret attraction of divine love and power, a change may be wrought in the soul till it buds and blossoms as the rose; and the trembling believer may say, "I am like a green fir-tree; from thee is my fruit formed." This

imagery renews the enquiry after more of divine similitude; and the sweet rays of inspiration break in upon the memory with "I am the rose of Sharon, and the lily of the valley;" or, "as a lily amongst the thorns, so is my love amongst the daughters." Here the Saviour condescends to convey his image to our view as a peerless lily of the vallies; and to mention the church, as a lily amongst thorns. Can it be said that the Christian has not superior privileges, when he "considers the lilies as they grow?"

Lastly, The poor, despised, tried followers of the Lord. The careful doubting Christian may "consider the lilies as they grow," as a seal or stamp of God's providential provision and care for them who are ready to perish; he may fold the fair blossom to his bosom as a legacy of love from his dear Saviour, and a memorial that he shall not be left destitute; and, following the gracious injunction of our Redeemer, he may pursue the promise attached: — "Consider the lilies how they grow; they toil not, neither do they spin, and yet, I say unto you, that Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven,—how much more shall he clothe you, O ye of little faith!"

Surry. M. G.

ANECDOTES.

THE ROBBER DISARMED BY CHARITY.

A pious Lady of Montpellier, who devoted the greater part of her property to the relief of objects in distress, one day passing through a little wood, accompanied by her servant, was stopped by a man, who presented a pistol to her, demanding her money or her life. The good lady, without being terrified, looked on him with an air of kindness, and said, "Ah! my friend, you must be reduced to great extremity, since you are determined to take a part which, in drawing on you the wrath of God, exposes you incessantly to all the rigours of human justice. I wish I had wherewith to supply your wants, and extricate you from the dangerous situation in which you are; but I have, alas! only eighteen franks, which I had taken for my journey, and I offer you them with all my heart." The highwayman looking upon her attentively, before he would take the money, wished to know who she was; and when she told him,—

'Wretch that I am,' said he, throwing himself at her feet, 'I have many times experienced your bounty, and have never been denied relief when I have sought it of you; and I was now upon the point of injuring you! Ah! believe me, my good Lady, I did not know you, or I should not have molested you; for though I have given you but too great a proof that I am a rob-

ber, yet I am not a monster,—which I must be to injure a person so charitable as you are. Go on then, keep your money, and I will myself escort you out of the wood; and if any one come to attack you, I will defend you, at the hazard of my life.' The Lady was exceedingly affected, and endeavoured to represent to him his danger, and to urge motives of honour and religion, to induce him to quit so dreadful a way of life; and, promising to do more for him another time, she again offered him the eighteen francs: but knowing she wanted them for her journey, he would not accept them; till at last, she prevailed on him to take nine of them, which she threw to him on going out of the wood.

THE TRIUMPH OF PIETY.

Some years before the Revolution, a lady, who was a bookseller at Paris, attracted by the reputation of Father Beauvegard, an eloquent preacher, went to the church of Notre-Dame to hear him. His discourse was particularly levelled against irreligious books; and the lady had cause enough to reproach herself on that scale, having been in the habit of selling many publications which were contrary to good manners and to religion. Interest had blinded her, as it does many others in the same line of business; but, penetrated by the sermon, she could no longer dissimulate that impious and licentious books are a dreadful source of poison to the heart; and she was compelled to acknowledge that those who print, or sell, or contribute to circulate them in any way whatever, are so many public poisoners, whom God will, one day, call to account for the evils they occasion. Impressed with these sentiments, she went to the preacher, and, with tears in her eyes, she said to him, "You have rendered me a great service, by giving me to see how culpable I have been in selling many impious books; and I intreat you to finish the good work you have begun, by taking the trouble to come to my warehouse to examine all the books which are in it, and to put aside all those which may be injurious to morals or religion. Whatever it cost me, I am determined to make the sacrifice: I had rather be deprived of a part of my property, than consent to lose my soul." Accordingly, Father Beauvegard paid her a visit next day, to examine her books. When he had separated the good from the bad, she took the latter, and, in his presence, cast them, one after another, into a great fire she had taken care to provide. The price of the works thus consumed, amounted, it is said, to about 6000 livres. She made the sacrifice without regret; and, from that time, endeavoured to sell no books but what might tend to counteract the evil done by the others. Perhaps every one will admire this example; but few, we fear, will "go and do likewise."

Obituary.

A Remarkable Display of Divine Mercy in the Conversion of Mr. WM. BEARNS, *who died in a Decline, Nov.* 25, 1803, *in the Thirty-ninth Year of his Age.*

He was of a respectable family, who live at Linch Farm, near Minehead, in Somersetshire. The writer of this account, preaching frequently in that neighbourhood, obtained his information, partly from personal interviews, and partly from some of the family and some pious friends, who were witnesses of what the Lord had done for his soul. It appears he had convictions, at times, soon after he first found the symptoms of a decline. When he first went into the neighbourhood of Bristol, for the benefit of his health, he felt a great inclination to hear the gospel; and frequently attended at different places in that city. But after a few months stay, finding that medical assistance did him no good, he returned, tho' with great reluctance, into the country; where, having a large business to manage, the cares of this world soon stifled his convictions. He does not appear to have been thoroughly awakened until about two months before his dissolution, when his convictions seemed to be very piercing indeed. He now began to see and feel himself in such a situation, that he was filled with distress; and his mind was greatly agitated with fear, that the Lord would have no mercy on him; and that he should become a cast-away. He was sometimes heard to say, That if the Lord should ever look upon him in mercy, and deliver his soul, it would be a miracle of grace. The first time I visited him, and had some conversation with him respecting the feelings of his mind, I had some fears lest his distress might arise more from a slavish fear of the torments of Hell, than from a proper sense of the evil of sinning against God: therefore, the next time I called, I took the opportunity, when I was alone with him, of asking him, what was the ground of his distress of mind, Whether it was a fear of the punishment attached to his crimes? or a sense of the evil of sinning against God? He answered immediately, That the dread of punishment scarcely ever entered his thoughts; but all his distress arose from a conviction that he had sinned against God, offended the Majesty of Heaven; and, for so many years, insulted Sparing Mercy. From what he now said, and from other observations which he made, I had every reason to believe that his convictions were the genuine effect of the influences of the Holy Spirit; yet he found unbelief so powerful, that when I endeavoured to encourage him, by pointing out Christ Jesus as a suitable and all-sufficient Saviour, who refuseth none that come unto him as poor broken-hearted sinners, and whose blood cleanseth from all sin, &c. it seemed to be to no purpose; he could receive no sensible comfort. At the same time he said, He had no doubt but that Jesus Christ was both an able and willing Saviour for others; but not for him. Some pious friends, who called upon him, endeavoured to encourage him, by saying, That they thought he came under the character of those to whom exceeding great and precious promises were made,— such as the broken-hearted, the weary and heavy laden, the poor and needy, and those who groan with being burdened, and hunger and thirst after righteousness, &c. But he said, The promises did not belong to him; he feared his convictions were not real. He often would complain that he did not feel like a penitent, his heart was so hard; and would repeat this complaint two or three times together, with peculiar emphasis. But while he thus expressed himself, "I cannot feel, my heart is so hard," he would weep, and appear to be all the

time in the greatest agony of mind. When his friends came to see him, and he heard them talk of faith in Christ, and the happiness of those that were true believers, he would often say, "Ah, my friends, you can talk of these things; for you have faith, you can believe, you are happy, you can love God and delight in his ways; but I have no faith; my soul is filled with unbelief and darkness. I cannot love God, I cannot feel any thing as I ought; for my heart is hard, and my soul barren." Sometimes he would ask, with great earnestness, "Do you think the Lord will ever have mercy upon such a rebel as I have been?" — About a fortnight before his death, he found a little encouragement from the conversation of his pious friends; but he said, it was of short duration, for the powers of darkness resumed their former station, to harrass and becloud his mind. At this time he was very fond of the Olney Hymns; and mentioned several to me, which he thought suited his case, particularly the ninety-fifth of the first book: —

"Could the creatures help or ease us,
Seldom should we think of prayer;
Few, if any, come to Jesus
Till reduc'd to self-despair."

Also the forty-fifth of book the first, which begins,

"In mercy, not in wrath, rebuke
Thy feeble worm, my God!"

But still, instead of obtaining comfort, the distress of his mind seemed to increase; and the day before his soul was set at liberty, he appeared more perplexed than ever, and just ready to give up all hope of finding mercy: but man's extremity proved to be God's opportunity; and that same night he found relief. Falling into a dose, he had a dream; in which he thought he saw two grave-looking persons stand by his bedside, who asked him, what he wanted: — to whom he replied, That he wanted faith, hope, and love; on which they looked at each other with a smile, and then went away. He awoke, and felt more composed than before; and soon after was much impressed with that passage in Rev. ii. 25, "That which thou hast already, hold fast till I come;" and thus the clouds of darkness began to part, and divine light shone in upon his soul. After this, Mrs. Bearns came to his bed-side; to whom he said, "O, my dear wife, I have found the Lord! I am not now afraid to die, for the sting of death is taken away. I can now see that Jesus is an all-sufficient Saviour and Friend. I feel as though I were embraced in the arms of everlasting love." He then broke out, as in a kind of rapture, and said, "Now I feel the truth of what my good friends had used to tell me, That Jesus Christ is both an able and a willing Saviour; and that his blood cleanseth from all sin. Oh!" said he, "I must cry aloud, I cannot contain myself; I must sing and praise God!" He then said to his wife, "Do, send for Mr. Barker (one that had often visited him in his distress) that he may come and rejoice with me!" As soon as his friend came to his bed-side, taking him by the hand, he said, "O my dear friend, come and rejoice with me, for I have found the Lord! Do not weep, but rejoice; for I am going to glory!" Soon after this, another pious person of his acquaintance came in, who had just been raised up from a bed of affliction, to whom he said, "My friend, I shall get the start of you; for though I come in at the eleventh hour, yet I shall be home before you." He particularly exhorted his wife to seek the Lord Jesus before it was too late, "for," said he, "your soul is exceedingly dear to me; and I feel much interested for your eternal welfare." He also spoke in a most affecting manner to his brother, sister, mother, and all about him, telling them the fatal consequences of living without an interest in the blood and righteousness of Christ. He would be continually talking to those who came to see him, about their souls; and although his body was reduced almost to a skeleton, yet his soul was strong in the Lord; and he con-

tinued praising God and exalting free grace as long as he lived; which was about four days from the time that his soul was set at liberty. A little before he died, he said, "Now all the promises of the gospel are mine; they all belong to me;" and afterwards he added, "I am a brand plucked from the burning: I think I shall sing one of the loudest in Heaven, as one of the greatest sinners saved." Just before he died, he said, "Fly, my soul, fly! Oh this body of mine, how heavy it hangs." Then he cried out, "I am going into the arms of Jesus; I am going to my eternal home." Almost the last words he spoke were, "Happy! happy! happy!" He then said to those around him, "When my soul is taking its flight, sing aloud." His last words were, "Sweet, sweet;" and then, with a pleasing smile upon his countenance, he yielded his soul into the hands of his Saviour. A funeral sermon was preached for him at Selworthy, by Mr. Humphrey, pastor of the Baptist church at Stogemer, from Ps. xxxiv. 6.—"This poor man cried, and the Lord heard him, and saved him out of all his trouble." R. H.

Sir, *To the Editor.*

By inserting in your Monthly Miscellany the following account of the Dying Experience of the late Mr. Thomas Berry, Baptist minister at Newcastle-upon-Tyne, as given in his unpublished Funeral Sermon by Mr. Charles Whitfield, of Hamsterly, in the county of Durham, you will very much oblige a Constant Reader.

MR. THOMAS BERRY.

His patience under severe pain was truly exemplary. When his affectionate wife enquired concerning his pain, and expressed her sympathy, he always said it was light, when compared with the sufferings of his Redeemer. His patience was also exercised much in waiting for his dissolution; for he often asked after the day, and the time of the day, particularly on the Saturday before he died; when he said, once or twice, "I thought my Lord would have come sooner."

He also enjoyed much holy peace and tranquillity of mind. Indeed it appears to me that he expected, sometime before the commencement of his illness, that he should not live long: for he would sometimes say to Mrs. Berry, who had been confined by affliction some months before him, and was just recovered when his began, "Perhaps we shall give the world a slip by coming to Newcastle." On the 11th of December he preached a funeral sermon, for one of his congregation, from the words, "What is your life?" And upon his coming home, said to Mrs. Berry, "Well, I have preached one funeral sermon here; perhaps somebody may soon preach one for me." On the second day of his illness, to one of his friends who came to see him, and enquired after the state of his mind, he said, "Firmly built on the Rock of Ages, never to be moved." And to another friend, reaching him some medicine, "This is not like the pure wine which flows from the fountain, and heals the diseases of the mind."

His entire resignation to the divine will was manifest to all who attended him: never one murmur, never any unpleasant anxiety was expressed. To his dear yoke-fellow weeping over him, he often requested that she might give him up, as he had given up her and his children to his covenant God; assuring her that God would raise up friends for her and his children.—When he saw her very sorrowful, he said, "Do not fret, my dear, I cannot give you directions about worldly things, but I have told you that our union was formed to be dissolved; but not so the union between Christ and his church—that will never be dissolved." When she said, 'But what will become of me and my five children?'—He replied, "The Lord will provide;" adding, "I would have you fear one thing—fear to sin; but if you walk close with God, you need not fear:—fear nothing but sin." He expressed sometimes his concern for his dear weeping little flock; and

prayed, and requested them to pray to God for a suitable pastor.

His consolation was great; and his hope of life eternal, firm and elevated to the very last. His medical attendants could not help noticing this. To one of his physicians, who, on the Friday before he died, gave him to understand that his illness was now become very dangerous, yet he seemed to have hope which bore him up, — he replied, "Yes, doctor, I have hope which bears me up under all this affliction." He then gave him some account of those precious truths expressed, or implied in my text; adding, how truly it was fulfilled, "In him shall the Gentiles trust!" He then asked the doctor, "Sir, do you love Jesus Christ? — I love him; I feel him precious; he sweetens my bed of affliction; he brightens my prospects for eternity; I feel him precious."

When put into the warm bath, to which he cheerfully submitted; he repeated Dr. Watts's pathetic hymn, and the first verse, with a peculiar emphasis, in reference to his own complaint: —

"With joy we meditate the grace
Of our High Priest above," &c.

Some time afterwards, he spoke of the times as big with great events; and of his full persuasion of the triumphs of Christ in his gospel. He then added, "Ride forth, glorious Saviour, in the gospel-chariot!" After a little silence, he broke out in attempting to sing the following stanza, which he first repeated, and requested those present to join: He sung the bass. The words were, —

Oh righteous Father, holy Lord,
I prove Thee faithful to thy word;
Mercy, that great unbounded name,
To endless ages still the same.

"Yes," he added, "to endless ages still the same, — for ever and ever." After a pause, he cried out, "Praise him! praise him! prepare lays for him! crown him, crown him, crown him Lord of all. I have often spoken of the boundless mercy and love of God; but now I feel it! I prove it!" To two young ministers who called to see him, he spake with pleasure of their engagement in the Lord's work; telling them of the sufficiency and perfection of the work of Christ; faithfully to report it; but never attempt to mend it.

The next day, Saturday morning, he sent for my son, and requested him, among other things, to assist Mrs. Berry in writing to his friends after his death; and particularly to give his love to Mr. Booth, Mr. Martin, and Mr. Fawcett; and requested one of them to preach a sermon from 2 Sam. xxiii. 5, for the benefit of his family.

To his friends present he then said, "I am now drawing near to my latter end:" 'But your prospects for eternity,' said one, 'are yet unclouded?' "O yes;" and with much animation added,

"Nor life, nor death, shall make me faint,
"Till vict'ry crown the suffering saint."

A little before his death he had some severe pains; but often said, "What little things are these, compared with the sufferings of the Lord Jesus Christ!

About five o'clock in the morning of New Year's Day, he started suddenly, and said, "Hark! hark! They are singing; I hear them shouting, *Glory to God in the highest.*" He then shouted with a strong voice, "I am coming! I am coming! Open the window." These were his last words. He lay in a calm, quiet, composed state, till half past six; when he expired without a groan, in the fortieth year of his age, Jan. 1, 1804.

The peculiarly affecting circumstances of Mr. Berry's family are expressed as follows, in a letter from the church at Newcastle: — "Our sufferings do not end in the loss of a most valuable minister of Jesus Christ; but we feel, in the most acute and tender manner, for his poor widow and five children, the oldest not above ten years of age: they are without any resources, or situation to administer to their wants."

We hope a generous public will feel the distress of this case, as also of that of the Widow of another Baptist Minister, Mr. Newell, of Derby, whose situation is very similar.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of London, *in the year* 1803. *By the Right Reverend* Beilby, *Lord Bishop of that Diocese.* 8vo, 1s.

We are certainly much indebted to this respectable Prelate for his labours in defence of revelation, and in particular for his lectures upon St. Matthew; but in this Charge his Lordship appears in a different character. As a guardian of the church, he is not only concerned to secure her from the attacks of infidelity, but also to prevent the desertion of her members; and "to restrain those unjustifiable schisms and separations from the established church which have of late been too much prevalent among us." To this end, his Lordship very properly exhorts his brethren to conscientious diligence in their various parochial duties; and then adds,

"It is, I believe, a fact which admits of little doubt, that when the itinerant preacher goes forth upon his mission, he commonly looks out for those parishes where either the shepherd has entirely deserted his flock, and is employing or amusing himself elsewhere; or where he unfortunately pays so little attention to it, is so indolent, so lukewarm, so indifferent to its welfare, as to make it an easy prey to every bold invader. There that invader finds an easy access, and a welcome reception; and soon collects together a large number of proselytes. But, in general, he very prudently keeps aloof from those parishes where he sees a resident minister conducting himself in the manner I have above described; watching over his people with unremitting care; grounding them early in the rudiments of sound religion; guarding them carefully against the false glosses and dangerous delusions of illiterate and unauthorized teachers; bringing them to a constant attendance on divine worship in their parish-churches; and manifesting the same zeal, activity, and earnestness to retain his people in the church of England, which he sees others exert to seduce them from it. Into parishes so constituted the self-commissioned preacher seldom, if ever, enters; or, if he does, he rarely gains any permanent footing, any settled establishment in them *."

The itinerant preacher will, no doubt, thankfully acknowledge the candour of his Lordship in stating, that they do not often interfere where the parish-minister acts the part of a good shepherd, in attending to his flock; but then, in cases where the regular pastor "has entirely deserted his flock, and is employing or amusing himself elsewhere," it may merit this worthy Prelate's consideration, Whether it be not better for the people to be fed by these itinerant shepherds, than to "perish" totally and eternally "for lack of knowledge?" When, indeed, the happy period shall arrive, wherein his Lordship's "remedy" shall be "universally applied," and ten thousand parish-ministers, with their curates (not to mention the superior clergy) shall be faithfully and diligently employed in attendance on their respective charges, we doubt not but the itinerant preachers will gladly seek a more distant field of usefulness. As to the charge insinuated at the close of the above passage, that the itinerant preachers endeavour to seduce persons from the established church, we believe his Lordship has been grossly deceived. As far as our information extends, the itinerants are by no means strict Dissenters; but persons very indifferent to the formation of parties, or to the external forms of church-discipline; and whose sole object is to bring sinners to a saving

* "The reader will easily perceive, that some of these observations cannot, for obvious reasons, be strictly applied to the very populous parishes of London and its immediate vicinity."

acquaintance with the gospel; and this we believe to be the true reason why they seldom interfere where the gospel is preached faithfully in the parish church.

In another part of this Charge, we are happy to see his Lordship the strenuous and able advocate of Sunday-schools; and perfectly agree with him in the following sentiment: —

"It has, I know, been sometimes asserted, that ignorance is the mother of devotion. It is no such thing. It is the mother of superstition, of bigotry, of fanaticism, of disaffection, of cruelty, and of rebellion. These are its legitimate children. It has never yet produced any other; and never will to the end of the world. And we may lay this down as an incontestible truth, that a well-informed and intelligent people, more particularly a people well acquainted with the sacred writings, will always be more orderly, more decent, more humane, more virtuous, more religious, more obedient to their superiors, than a people totally devoid of all instruction, and all education."

But when his Lordship asserts (p. 22) that Sunday-schools "always ought to be placed under the direction and controul of the parochial clergy; — no books introduced into them, but such as they entirely approve;" and that the education of the children should be "confined, as strictly as possible, to the knowledge of the Bible, the Common Prayer-book, and the Catechism of the Church of England," we beg leave to pause; and to enquire, — Ought then Dissenters to have no Sunday-schools? or should their schools also be placed under the controul of the parochial clergy? If "the knowledge of the Bible, the Common Prayer-book, and the Catechism of the Church of England," be so very serviceable to the children of that church, may not "the knowledge of the Bible," even without the Prayer-book and the Catechism, be at least of some use to other children? Or, suppose the Assembly's Catechism (which is that of the Established Church of Scotland) or Dr. Watts's Catechism and Hymns, should be introduced into some Sunday-schools, is there any sedition or heresy in them? His Lordship is pleased to state the prevalence of Sunday-schools (p. 27) as a grand cause that the seeds of sedition and rebellion did not take root here as in a sister kingdom. But was it owing to the parochial schools only? Are there not thousands, and tens of thousands, who, within the last twenty years, have been educated in the schools of Methodists and Dissenters? And have not these been as far from sedition and rebellion as those educated in the establishment? Why then insinuate an invidious distinction, which has no foundation in reason or in fact? But it is the misfortune of the great, generally to have those about them whose interest it is to deceive, and who seek the favours of their superiors by slandering others!

Letters on the Atonement. *By* C. Jerram, A. M. *8vo, pages* 124, *2s. 6d.*

MR. J. has before ably written, under the signature of Scrutator *, on a subject pretty closely connected with the present, the Doctrine of Universal Salvation. — In the Letters before us, the author combats very successfully the refined speculations of some modern writers, who pretend to be sincere friends to the doctrine of Atonement, while they discard every idea of substitution or satisfaction. After refuting these, he endeavours to fix the doctrine itself on a scriptural foundation; and to shew, in the last place, the harmony between Scripture and Reason upon the subject. To a temper truly christian, he unites the acuteness of a good polemic, and the judgment of a sound divine; and as his sentiments appear to be perfectly evangelical, we can cordially recommend this book as one of the best extant

* See our Magazine for last year, p. 165.

upon this most interesting subject. That our readers may not, however, rest wholly upon our opinion, we present them with the following extract, and wish we could have considerably enlarged it.

"The following arguments are not grounded upon *a priori* reasoning, as if we clearly understood what ought to be the nature of God's conduct, and how he should receive sinners, if he had made no revelation of his perfections and government:— but, taking the character of God as I find it revealed in his word, I shall attempt to prove that the consistency of that character is involved in his executing the penalty annexed to the transgression of his laws; and that there is no absurdity or inconsistency in supposing that that penalty was executed in the death of the Lord Jesus Christ.

"As this discussion will lead me to a consideration of the divine government, which I consider, in its grand outlines, as analogous to those of men, I shall anticipate an objection which may be urged against the propriety of reasoning from human governments to the divine. It may be thought inconclusive, if not presumptuous, to suppose that, because we find certain notions common to the whole race of mankind, respecting the nature of government, therefore there must be some necessary resemblance between them and the government of the Supreme Being. But let it be observed, that it is not because there are particular sentiments on this subject which are common to the whole world, that we necessarily infer there must be something analogous to them in the divine conduct, — but because God has revealed himself to us in such language respecting his government, as necessarily to convey this idea of analogy. We do not reason *a priori* how he ought to govern; — but, from the manner in which he has communicated his conduct towards us, we see how he does govern; and that is, in the grand outlines, in a way similar to our notions of a perfect human government. God, for instance, speaks of himself as a Sovereign, a Judge, and a Lawgiver. He has given laws, and enforced them by sanctions; he has erected a tribunal, and appointed a day of judgment, in which he will treat every man according to his works. All these expressions, I conceive, necessarily point out a resemblance, in the grand distinctive features, between the divine and human governments: for I can attach no idea whatever to them, any further than I am acquainted with what they represent when applied to civil establishments among men; and unless they were intended to convey such ideas, they must be intended to lead into dangerous and fundamental errors."

A Farewell Address to the Inhabitants of Botley, *near Southampton. By the Rev.* H. Gauntlett, *late Curate of that place.* 8vo, 1*s*.

THE late excellent Walter Taylor, Esq. of Portswood Green, bequeathed Mr. G. a handsome annuity "as long as he should continue resident curate at Botley;" but his rector dying soon after Mr. T. and a new one being appointed, he was dismissed without an hour's notice, with no reason assigned; and thus unhappily lost his curacy and his annuity together! Mr. G. not being allowed to take leave of his hearers from the pulpit, now addresses them through the medium of the press, from Heb. ii. 1—3. He first reminds them of the things they have heard (the leading doctrines of the gospel.) Secondly, Admonishes them to take heed to these things; and, Thirdly, Sets before them the consequences of attention, and of neglect. The whole concludes with a faithful and animated address to the consciences of his hearers: — and may it be attended with the desired effect!

Periodical Accounts *of the Baptist Missionary Society. No.* XII. 1*s*.

THIS Number contains extracts from the Journals of Mr. Marsham and Mr. Ward, with Letters from

the Missionaries, &c. Mr. Marsham's journey up the country is very interesting; and contains many curious particulars. Many of the natives attentively heard the word of life; and, it may be hoped, not without effect.

Mr. Ward's Journal mentions, that some of the Hindoo converts had not been so correct in their walk as might be wished; but that others discovered much zeal in promoting Christianity, and great patience in their sufferings on account of it. The church formed at Serampore, consists of about thirty members, including some Europeans; — the school also at this place continues to prosper.

Mr. Carey attends the College at Calcutta four days in the week; and we are concerned to hear he has been much indisposed, as also his son Felix: — we trust, their lives will be prolonged for further usefulness! In addition to the New Testament, and the first volume of the Old, the Psalms, and part of Isaiah, had been translated and printed in January 1803, together with a considerable number of Religious Tracts, which the Missionaries disperse as widely as possible, and apparently with great advantage.

The accounts which are given of the superstitions and abominable idolatries of the Hindoos, are very affecting. On the 18th of April three women were burnt with the corpses of their husbands, on one pile, near the house of the Missionaries. This horrid act is looked upon by the natives as a strong proof of the truth of their religion!

[The public Papers inform us, That a Proclamation has been made by the British Governor to prevent this dreadful mischief in the districts subject to England; but it is nevertheless continued; so that at least 30,000 women perish annually by this diabolical superstition. May God, in his infinite mercy, put a stop to it!]

The Claims of Cæsar and of God considered: *a Discourse, first delivered at Southampton; and afterwards in the Vicinity of London (at Camden Chapel.)* By George Clayton. 8vo, 1s.

Presumption overthrown by the God of Battles: *a Sermon delivered at Peckham Meeting.* By W. B. Collyer. 8vo, 1s.

We couple these Sermons together, because they appear, in many respects, to be related. They were preached to the same Volunteers, in neighbouring places of worship. The preachers are both young men of promise; and the discourses breathe the same ardent spirit of loyalty and patriotism, which we consider as virtues closely connected with Christianity. Both write in a strain of youthful eloquence and animation; both profess the same attachment to gospel-truth and holiness, — equally protesting against the profane practice of Sunday Drilling; both modestly apologize for appearing before the public; and attach to their Sermons the hymns sung on the occasion.

There is sufficient diversity, however, in the subjects treated. Mr. Clayton, from Matt. xxii. 21, considers "The Claims of Cæsar and of God;" to the former he attributes "respect for his person, obedience to his laws, support in executing the duties of his office, and prayers for his prosperity and happiness; — for God, he claims "the highest veneration and love, constant worship and service, universal respect to his commands and ordinances, and zealous attempts to promote his cause and glory." To shew the reasonableness of this obedience, he remarks, "That God is our Creator, Redeemer, Observer, and Judge." He then directs to "the strong for strength;" and concludes with an Address to the Volunteers and congregation.

Mr. Collyer selects Exod. xv. 9—11, as the ground of his discourse; from which he considers the presumption expressed in the former part of his text, and the overthrow of that presumption in the latter. He then points to the God of Battles as the source of victory; and concludes with a practical Address to his military and other hearers.

RELIGIOUS INTELLIGENCE.

MISSIONARY ANNUAL MEETING.

The General Annual Meeting of the Missionary Society will be held in London, if the Lord permit, as follows: —

SURRY CHAPEL, Wednesday morning, May 9th. Rev. Mr. Thorpe, of London, to preach. The usual Meeting for Business, in the afternoon, will be omitted, — it having been found inconvenient, for want of time.

TABERNACLE, Wednesday evening. Rev. Mr. Bennet, of Romsey, in Hampshire, to preach.

The Society will devote the whole of Thursday morning, May 10, from Ten o'clock till Two, to the General Business of the Institution, at Haberdashers' Hall, Staining Lane, Wood Street.

TOTTENHAM-COURT CHAPEL, Thursday evening. The Rev. David Dickson, one of the Ministers of the College Church, in Edinburgh, to preach.

ST. SAVIOUR'S CHURCH, Southwark, Friday morning. The Rev. Thomas Scott, Rector of Aston Sandford, Oxon. (formerly of the Lock Chapel) to preach.

ZION CHAPEL. A Meeting of the Society at Four o'clock. The concluding service of the Annual Meeting, and the Celebration of the Lord's Supper among the Communicants of various Churches and Societies in the Metropolis and from the Country, will be held at Zion Chapel. — Communicants only will be admitted at the vestry-door; all others are desired to go in at the front doors of the chapel.

*** The morning-services to begin at Half past Ten, and the evening at Six, precisely.

The Annual Meeting of THE TRACT SOCIETY will be held at St. Paul's Coffee-House, on Thursday morning, at Seven o'clock.

A very respectable Minister in the country having complained, that many of his brethren are prevented from the pleasure and benefit of attending the Annual Meeting, by their not having any acquaintance in town with whom they can *lodge*, and not being able to support the expences of a public inn, the following Plan has been suggested, in some measure, to remedy this inconvenience: — 1. It is recommended to the hospitable Friends of the Society in town, who can accommodate a Minister or two for a few days, to leave their address with the Publisher of this Magazine; and, 2dly, It is requested, that those Ministers who need such accommodation, will immediately signify the same in a letter (post paid) addressed to the Editor, at the Publisher's; in consequence of which, endeavours will be made to provide for as many as possible, who are known or recommended to the Editors as characters of respectability.

OTAHEITE.

BY a Letter from the Missionaries at Otaheite, to Governor King, of New South Wales, dated Feb. 3, 1803, which his Excellency has been pleased to transmit to the Secretary of the Missionary Society in

London, it appears that the disturbances which had happened in that island had (contrary to expectation) ceased; that Otoo and Pomarre retained their authority; and that the Missionaries were enabled to pursue their vocations without molestation.

EAST INDIES.

We are greatly concerned to hear of the death of that eminently pious and extensively useful Missionary, the Rev. Mr. Gericke, who has laboured with apostolic zeal and success in the East Indies. Mr. Carey was informed at Calcutta, That a Prince on the coast, and the inhabitants of more than twenty towns or villages, had destroyed their idols, and become Christians!

Extract of a Letter from Switzerland to the Directors of the London Missionary Society.

Basil, Jan. 3, 1804.

Honoured Brethren,
and dearly beloved in our Lord
Jesus Christ,

Being united with you in the closest bonds of brotherly love, and feeling a lively interest in all your joy and sorrow, we cannot but express these our sentiments at the commencement of a new year, by addressing a few lines to you.

We have received the interesting accounts of Mr. Kicherer's successful labours in South Africa; and, after having read them with great satisfaction, we have immediately communicated them to our dear German brethren, by inserting them in our Magazine. We cannot express, in terms sufficiently strong, the sentiments of gratitude to our adorable Lord and Saviour, which filled our souls, when reflecting upon that infinite mercy which induced him to send the glorious light of the gospel to these benighted regions of Heathenish superstition and immorality, and to open the gates of Heaven for this debased species of human beings. Now we cannot cast a look towards the southern point of Africa without emotions of joy and gratitude, when we behold, in Spirit, a loving family of black-brown brethren, uniting with us in bending their knees before Him, which is, and which was, and which is to come; and hear them solemnly confess with their tongues, that Jesus Christ is Lord, to the glory of God the Father.

We rejoice, dear Brethren, that you have not suffered the work of faith and the labour of love to be extinguished by a variety of hinderances which appeared to obstruct your way. There are hundreds now in South Africa, who are living witnesses that your labour was not in vain in the Lord. When on that solemn day of the glorious revelation of Christ (who is yet, in some measure, hidden and despised by many) nations from the east and west, from the south and north, shall be counted worthy to sit down to the marriage-supper of the Lamb; — then shall the fruits of your labours, for the increase of the kingdom of Christ, which you have undertaken out of love to him, neither remain unknown, nor be left unrewarded. But till then, we walk by faith, and not by sight; and although, on the one hand, we are cheered by a distant prospect of a glorious dawn; yet, on the other hand, we behold many a dark tempestuous cloud, which threatens to destroy our pleasing hopes: but well for us that we are possessed of the gospel of Christ, which, as a key, opens all those mysteries of iniquity; so that we may anticipate the result of all those wonderful events which shall happen in the church of Christ, although, in their full extent, they are far above the reach of any finite understanding. The history of the church of Christ may supply us with many an undeniable fact, that the Rock upon

which it is built, is immoveable; and thus our faith may receive a renewed strength, when, perhaps, weakened by the convulsions of the age we live in. Besides, all the Missionary efforts which lately have been made from so many various quarters in your highly favoured island, afford a most pleasing and encouraging sight to thousands of Christians on the continent, who are anxiously waiting for the glorious manifestation of Christ's kingdom; and who exult at every fresh triumph of our blessed Immanuel over Satan's kingdom among Heathen idolaters or Christian infidels.

Though separated from you by seas and lands, we stretch out to you the hand of brotherly love, kindly beseeching you,—"Be ye stedfast, unmoveable, always abounding in the work of the Lord." Let no fear nor hinderance slacken your zeal. It is true, the present situation of your country seems a very critical one; but hope, and be undismayed. Many thousands of your Swiss and German brethren are most affectionately concerned for your weal and woe; and if you could see their closets opened, you would see them upon their knees, unanimously imploring God's favour and protection in your behalf, lest the promising seed of the gospel, which is so richly sown in your country, and begins to grow and blossom, should be destroyed by any tempestuous cloud hanging now over your head. The Lord, who is with us, is stronger than those that are against us.

But, to add a few words concerning ourselves: The Lord has abundantly prospered our feeble endeavours, so that we had the satisfaction to witness a considerable increase of the members and friends of our Society. Our monthly Magazine finds an open door among friends of gospel-principles. Its principal design is, to preserve the fundamental doctrines of Christianity in their original purity, as they are delivered to us in the Holy Scriptures, to represent them in a plain popular way; and to warn all ranks of people, but more especially the lower classes, against being infected by those Deistical and Antichristian principles which are now spread all over the world. We endeavour likewise to pull down more and more the walls of Partition, which divide the various denominations of Christians; and to tie still faster the bond of an universal love among all who worship God in Spirit and in truth, and truly believe in his Son Jesus Christ; and in this view the Missionary Accounts, which you send us from time to time, are a very essential help for us, as they are sought after with great eagerness. Some time ago we paid a more particular attention to the Missionary Seminary at Berlin, being seriously disposed to do every thing in our power, that this important institution may be countenanced, supported, and wisely directed, so that it may produce subjects duly qualified for the noble purposes of the Missionary work.

Finally. Farewell, dearly beloved brethren. We salute you most cordially; we wish you a thousand blessings; and remain, with never-ceasing love and esteem,

Yours, &c.

An Account of the Annual Ceremony of Blessing the Apples, or First Fruits, in the Greek Churches.

Extract of a Letter from Petersburgh, dated Aug. 7, 1803.

YESTERDAY was the day set apart for the priest to receive and bless the apples, called *The First Fruits*; before which they are not permitted to be eaten. The ceremony is performed in a very solemn manner. As the morning was fine, I took a ride about four or five miles out of town. In going, the Imperial carriages passed me, with the singing men and boys belonging to the Chapel Royal, on their way to a small chapel which stands near the palace. As I returned, I saw preparations making for the reception of their Imperial Majesties. I went in, without interruption, and waited about half

an hour. In that time the Bishop, and five others of the clergy, arrived, and prepared the dresses: they all put on one and the same coloured dress, — a rich gown of scarlet velvet, finely ornamented with silver crosses. After I had waited some time, a woman pointed me to the opposite side of the chapel. I went; and soon after, the doors suddenly opened, when their Majesties entered, and came and stood within the reach of my walking-stick †. I was much pleased with the great attention which they paid to their devotion. Two quantities of apples were brought in bags, carried within the altar, and kept there for some time; after which a little table was brought, and placed before the altar; and covered with a covering of the same scarlet and silver velvet of which the priests' vestments were made. A plate of apples was then brought, and placed upon the table in a pyramidical form. The six priests came out, and stood around the table. The Bishop, with his mitre on, gave them his blessing; one of the priests perfuming them with incense all the time: after this, he threw the incense toward the Emperor, Empress, and Grand Duke. This being ended, an anthem was sung. The Bishop presented the Emperor and Empress each with a little loaf. The Bishop first, the priest following, went to the Emperor and kissed his left cheek and right hand; which salute he returned: — they next went to the Empress, and kissed her hand; which she returned by kissing theirs. Here the ceremony ended.

J. H.

AMERICA.

DEATH OF DR. PRIESTLEY.

Extract of a Letter from T. Cooper, Esq. of Northumberland, to J. Woodhouse, Professor of Chemistry in the University of Pensylvania, Feb. 6.

"YOUR old friend, Dr. Priestley, died this morning, without pain, at eleven o'clock. He would have been seventy-one had he lived till the 24th of next month. He continued composed and cheerful to the end. He had been apprized of his dissolution for some days."

Extract from a Communication in the Philadelphia Gazette.

"Since his illness at Philadelphia, in the year 1801, he never regained his former good state of health. His complaint was constant indigestion, and a difficulty of swallowing food of any kind; but during this period of general debility, he was busily employed in printing his Church History, the first volume of his Notes on the Scriptures, and in making new and original experiments. During this period likewise, he wrote his pamphlet of Jesus and Socrates compared; and reprinted his Essay on Phlogiston.

"From about the beginning of Nov. 1803, to the middle of Jan. 1804, his complaint grew more serious; yet, by judicious medical treatment, and strict attention to diet, he, after some time, seemed, if not gaining strength, at least not getting worse; and his friends fondly hoped, that his health would continue to improve as the season advanced. He, however, considered his life as very precarious. Even at this time, besides his miscellaneous reading, which was at all times very extensive, he read through all the works quoted in his "Comparison of the different Systems of Grecian Philosophers with Christianity;" composed that work, and transcribed the whole of it, in less than three months; so that he has left it ready for the press. During this period, he composed, in one day, his Second Reply to Dr. Linn.

"In the last fortnight of Jan. his fits of indigestion became more alarming, his legs swelled, and his weakness increased. Within two days of his death he became so weak that he could walk but a little way; and that with great difficulty: for some time he found himself unable to speak; but on recovering a little,

† None are permitted to sit in the Greek church; all stand, from the highest to the lowest.

he told his friends that he had never felt more pleasantly during his whole lifetime, than during the time he was unable to speak. He was fully sensible that he had not long to live; yet talked with cheerfulness to all who called on him. In the course of the day, he expressed his thankfulness at being permitted to die quiety, in his family, without pain, and with every convenience and comfort that he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Divine Being to place him in life, and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men of the age in which he lived, and the satisfaction he derived from having led an useful as well as happy life. He this day gave directions about printing the remainder of his Notes on Scripture (a work, in the completion of which he was much interested); looking over the first sheet of the third volume, after it was corrected by those who were to attend to its completion; and expressed his satisfaction at the manner of its being executed.

"On Sunday, the 5th, he was much weaker; but sat up in an arm-chair for a few minutes. He desired that John, chap. xi, might be read to him: he stopped the reader at the 45th verse, dwelt for some time on the advantage he had derived from reading the Scriptures daily, and recommended this practice; saying, that it would prove a source of the purest pleasure. "We shall all," said he, "meet finally: we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness." Mr. —— coming into his room, he said, "You see, Sir, I am still living." Mr. —— observed, That he would always live. "Yes, I *believe* I *shall*: — we shall meet again in another and a better world!" He said this with great animation, laying hold of Mr. ——'s hand in both his own. After evening-prayers, when his grandchildren were brought to his bedside, he spoke to them separately, and exhorted them to continue to love each other, &c. "I am going," added he, "to sleep as well as you; for death is only a good long sound sleep in the grave, and we shall meet again."

"On Monday morning, the 9th of February, on being asked how he did, — he answered, in a faint voice, That he had no pain; but appeared fainting away gradually. About eight o'clock, he desired to have three pamphlets, which had been looked out by his directions the evening before. He then dictated, as clearly and distinctly as he had ever done in his life, the additions and alterations which he wished to have made in each. Mr. —— took down the substance of what he said; which was read to him. He observed, "Sir, you have put in your own language; I wish it to be in *mine*." He then repeated over again, nearly word for word, what he had before said; and when it was transcribed, and read over to him, he said, "That is right; I have now done."

"About half an hour after, he desired that he might be removed to a cot. About ten minutes after he was removed to it, he died; but breathed out his last so easily, that those who were sitting close to him did not immediately perceive it. He had put his hand to his face, which prevented them from observing it. — He was born March 24th, 1733."

In recording the death of this eminent person, we cannot withhold our tribute of unfeigned respect to all that was estimable and useful in his character and labours. At the same time, on other and far more momentous considerations, we lament, with heart-felt concern, the degraded employment of his noble talents and uncommon endowments to a purpose totally subversive of the dearest interests and best hopes of sinful man. As a man of moral character and amiable manners, as a sufferer by cruel persecution, as a most extensive general scholar rather than a profound one, and as a perspicuous writer, — he holds a place of high and merited honour. His works in History, Criticism, and some important parts of Metaphysics will be a

lasting monument of his fine and richly cultivated mind. In his philosophical labours, the scientific world has been deeply interested; and is under great obligations to his singular and prolific felicity in experiments, his indefatigable exertions, and his brilliant and truly useful discoveries: for the latter, the manufacturers of this country ought to have no small sense of gratitude. In his works on the External Evidences of Revelation, while we deplore their sad deficiency, we truly admire his clearness of conception, his masterly arrangement of thought, and his force of reasoning. But here, alas! we must change the language of revering approbation. For his indefatigable zeal in the diffusion and defence of his religious sentiments, we blame him not; yet, O had his diligence been consecrated to a better cause!——

We cannot, in justice and candour, as well as for a warning to our readers, pass by his defects as a theological writer. In the pursuit of his end, he appears to have been too often inadvertent to the means of attaining it. Of this serious charge we cannot acquit Dr. Priestley, when we consider his astonishing and tenacious impenetrability, to evidence which he was unable to repel; and this not in divinity only, but even in his chemical opinions: his awful undervaluing the testimony and the authority of Scripture; and his scandalous inaccuracy in quoting and reasoning from the Christian fathers Incalculable is the mischief to the immortal souls of men, of which, we fear, he has been the instrument.

O that our tears and our regrets could for ever efface the melancholy remembrance, and the awful effects of his determined, inflexible, and guilty hostility to the glorious person, the grace, and the gospel of Jesus!

MISSIONARY COLLECTIONS, &c.

			£.	s.	d.
Falmouth Congregation, by the Rev. Mess. Wildbores			23	10	7
Penrhyn ditto,	ditto	—	15	12	8
St. Agnes ditto,	ditto	—	4	16	9
Basil Society, Switzerland	—	—	31	17	6
From a Number of Friends in Old Deer, Aberdeenshire			9	15	0

[Collected by Subscription a considerable time ago, but *necessarily* detained, through the dispensations of Providence towards one entrusted with part of the Money.]

Subscriptions from Hull, remitted by Rev. Mr. Lambert			45	5	0
Stirling Society, North Britain, for Spreading the Knowledge of the Gospel among the Heathen		—	10	0	0
Rev. S. R. Hartnell and Congregation, Runeaton, Warwickshire	—	—	5	17	6
A Few Friends at Alton, Hants, by the Rev. S. Tracy			6	0	0
Rev. W. Smelle and Friends		—	4	4	0

HOME INTELLIGENCE.

A PROPOSAL TO MINISTERS FROM THE RELIGIOUS TRACT SOCIETY.

THE Committee of *The Religious Tract Society* being desirous that the Tracts which they publish should have the most enlarged circulation, in order that they may produce extensive and general benefit, it has been thought, after mature reflection, that no means will be so likely to accomplish this object, as those which shall include the co-operation of Christian Ministers in the several cities, towns, and villages of the United Kingdom. In pursuance of this idea, the Committee respectfully propose to such Ministers as may read this Address, —

1. That the important objects of the Religious Tract Society be recommended to the attention of their congregations:

2. That, for the purpose of having a supply of Tracts always ready for sale, or distribution, in their vicinity, Tracts be forwarded to them from the Depository, Stationers' Court, London. The price to be charged as low as possible, and credit to be given for six months; but none to be sent on return:

3. That one copy at least, of each Tract published by the Society, be retained in their own possession. This will materially assist them in making up their orders:

4. That care be taken occasionally, or periodically, to preserve the subject from being forgotten or abandoned.

At the same time, Ministers can best determine for themselves on the various modes of carrying such designs into effect. Some may think proper to mention them in public: — lists of the Tracts may be displayed in their vestries, from week to week: — Societies may be formed; the Members of which, by a moderate contribution, may be supplied with a certain portion of the Tracts, according to the rules they establish.

The Committee would observe, That the credit for six months will enable those Ministers who may not, in this respect, have the systematic aid of their congregations, to promote, without any immediate expence, with scarcely any risk, and with considerable facility, the great ends for which the Religious Tract Society was instituted.

By the adoption of the measure now proposed, the following advantages will be secured: —

1. A Depository of Tracts will afford pious and benevolent persons an occasion of exercising their zeal in distributing appropriate instruction to the poor, the afflicted, and the profligate.

2. The interests of religion may be expected to revive, in consequence of such repeated addresses to the understandings and passions of many, who never give the opportunity of tendering them, in any other way than serious advice and expostulation.

3. Thus, the foundation may be laid of a small library for the use of Subscribers, and those whom they may agree to indulge with the same privilege; by which means, if the books are well chosen, many will be excited to read, and the knowledge of divine truth will be greatly extended.

4. If the assortment should be large, a Minister will be provided with Tracts which he may circulate, recommend in his pastoral visits, and in all his journies.

The substance of what is here stated, will equally apply to those Ministers and Christian friends to whom it may be more agreeable or convenient to obtain Tracts from any other Society.

London, Signed,
April 11, 1804. JOSEPH HUGHES, Secretary.

N. B. Applications for Tracts on credit, must be addressed to the Secretary, at Mr. Williams's (the Depositary) Stationers' Court.

Jan. 5, 1804, was opened a chapel at St. Ives, in Cornwall. The first sermon was preached by the Rev. Mr. Wildbore, of Falmouth, from Hag. ii. 10; Mr. Wildbore, jun. preached in the afternoon, from Ps. cxxii. 1; and in the evening the Rev. Mr. Paddon preached from Zach. iv. 9: after which the sacrament was administered. The congregations were large all day, and were not without tokens of the Divine Presence.

Jan. 26. A neat and commodious chapel was opened at Swindon. The following ministers conducted the services of the day: — Mr. Thresher, of Abingdon, preached in the morning; Mr. Holmes, of Farringdon, in the afternoon; and Mr. Elliott, of Devizes, in the evening. Messrs. Wase, Bagnel, Clift, Best, Muston, and Watts severally engaged in prayer. — Swindon is a populous and genteel town, situated in the center of several vil-

lages, where the gospel has long been preached with success. A respectable family, which attended at Stratton (one of the nearest of them) thinking it would be a benefit to the town, as well as an accommodation to themselves, built a chapel for public worship; and completely repaired an adjoining house, principally at their own expence.—The chapel was thronged; many went away for want of room, and the services were solemn and impressive. One Spirit pervaded all the ministers, — that of zeal for God, compassion for souls, and the warmest attachment to their King and Country! The friends of the gospel will be pleased to hear, that Mr. Mantell, late of Westbury, statedly preaches at this place; and that the people, in great numbers, attend upon his ministry.

The Quarterly Association of Ministers in this connection, commonly called *Welsh Methodists*, was held at Swansea, the 7th and 8th of March, 1804. It commenced on the 7th, at ten o'clock, by a conference of the ministers till twelve. At two, the Ministers, with the leading Members and Officers of the different Societies, met; in which several matters were transacted, respecting the connection in general. At four, Mr. Bowen prayed; Mr. Davies, of Cynwil, preached from John v. 28, 29; and Mr. E. Morris, from Mat. xvi. 18. — On the 8th, the services began at seven o'clock: Nath. Williams prayed; L. Morris preached, from John iii. 8; and E. Corslet, from 1 Pet. iv. 17, 18. At nine, an experience meeting of the Ministers and Members of Societies was held. At eleven, Mr. Howell prayed; Mr. Williams, of Lletrod, preached from Rom. viii. 32; Mr. W. Lloyd from Rom. viii. 3; and the Rev. D. Jones, of Llangan, from John x. 16. At two, W. Bevan prayed; J. Bowen preached from Col. ii. 14; and T. Jones from Heb. x. 22. The different opportunities were well attended; and, on the forenoon of the second day, it was computed that there were from 8 to 10,000 hearers. On the evening previous to the Meeting of the Association, and the two following evenings, sermons were preached, by different ministers, at the chapels in the neighbourhood. Upon the whole, it was a very solemn assembly; many souls were refreshed and comforted; and many sinners, it is hoped, were brought to a sense of their lost state. The great Lord of the Harvest seemed to bless it with his presence. — The next Association is to be held at Newport, in Monmouthshire, on the 29th and 30th of May next.

March 19. The Rev. H. Lacey, was ordained to the pastoral office at Winchmore-Hill, Middlesex. Mr. Thomas, of Enfield, began the service with prayer and reading the Scriptures; Mr. Thorpe delivered the introductory discourse, asked the questions, and received the confession of faith; Mr. Wilks offered up the ordination-prayer; Mr. Buck gave the charge, from 2 Tim. ii. 15.; Mr. Fowler, of Edmonton, engaged in the intercessory prayer; Mr. Jones, of Islington, addressed the people, from Deut. i. 38, "Encourage him;" and Mr. Jackson, of Stockwell, concluded in prayer. A considerable revival, we understand, has taken place under the ministry of Mr. Lacey, so that they have been obliged to have the place of worship enlarged.

The Society for Spreading the Light of the Gospel in the Dark Towns and Villages of the County of Sussex, held their Half-yearly Meeting at Alfriston, March 21 and 22. On the Wednesday, the Rev. Mr. Finlay, of Chichester, preached from 1 Sam. ii. 30; Mr. Gilbert, of Heathfield; and Mr. Pryer, of Arundel, engaged in prayer. — On the Thursday, after the discussion of much important business, Mr. Jones, of Oat-Hall, preached from 1 Pet. v. 10; Mr. Hamilton and Mr. Brown (both of Brighton) engaged in prayer. — Many found it a refreshing and profitable season; and the Meetings for worship and business were held under encouraging tokens of

the Divine Presence and favour. — The next Meeting will be held at Shoreham, on the last Wednesday and Thursday in September. Mr. Gilbert, of Heathfield, to preach.

The Half-yearly Meeting of the Dorset Independent Association, was held at Lyme, on Wednesday April 4. Mr. Innis (a student of the Axminster Academy) introduced the services of the day with prayer and reading the Scriptures; Mr. Herdsman, of South Petherton, prayed; Mr. Keynes, of Blandford, preached; Mr. Saltern, of Bridport, concluded with prayer. The ministers of the Association transacted the business of the county during the afternoon-service; when Mr. Allen, of Exeter, preached; and Messrs. Harrington, of Winsham; and Crook, of Charmouth, prayed. In the evening, Mr. Rogers, of Beaminster, prayed; Mr. Banister, of Wareham, preached; Mr. Weston, of Sherborne, concluded with prayer. Mr. Weston had preached on the preceding evening.

Wednesday, April 11. The Eleventh General Meeting of the Lincolnshire Association was held at Brigg, instead of Lincoln, as intended. On Tuesday evening, a Sermon was preached at Wraby (a branch of the same interest) by Mr. Bean, of Alford, from Mat. xviii. 3. Wednesday morning, Mr. J. Griffiths, of Lincoln, preached from 1 Pet. iii. 18, first clause; Mr. Smelle engaged in prayer; and the service was concluded as usual, by administering the Lord's Supper to the church, and other Christian friends present; in which five Ministers engaged. There appeared rather an uncommon degree of solemnity on the occasion. In the afternoon, Mr. Bean prayed; and J. J. Richards, of Hull, spoke from Isa. lx. 8, and concluded the service. In the evening, Mr. Rowland, of Gainsborough, called on the Lord in prayer; Mr. Bean preached from Titus ii. 11, 12; and Mr. J. Clark, Minister of the place, closed the worship of the day with exhortation and prayer. In the intervals of worship the ministers discussed, in a friendly manner, some useful practical subjects, especially Christian Discipline, including the reproving, suspending, and excluding erroneous, immoral, and refractory Members from Christian fellowship. — The next Meeting is to be held at Pinchbeck, near Spalding, Sept. 12, 1804; when Messrs. Richards and Smelle are expected to preach.

The following Article is copied from a Provincial Paper:

"At Leicester assizes, a Mr. W. W. Horne, a preacher of the Antinomian sect, was convicted by a special jury, of uttering, in company, the following seditious expressions: — "We may as well pay a million a year to Buonaparte as to his present Majesty;" and for drinking the following toast: — "Here's to our friends over the water." In the indictment were several other expressions of an equally dangerous tendency. He will be brought up for judgment, in the Court of King's Bench, next term."

We are sorry that even *one* individual should be found to come under the just censure of the law at this momentous period; but when it is considered, that the above criminal, in conjunction with a few others of the same creed, can deliberately speak and write against the law of God, it cannot be wondered at that they should violate the laws of man. It is a blessing, however, for society, that such teachers are very rare; and that Dissenters, no less than Episcopalians, mark them, and avoid them. Real religion is "pure, peaceable, full of mercy, and good fruits."

William Small, one of the African youths who were brought to England in 1799, for the purpose of obtaining a useful and religious education, died, May 29, 1803, in the neighbourhood of London, of a consumption. — There was good reason to conclude, that the labours of his benevolent patrons had not been in vain; and that he died in the faith and hope of the gospel of Christ.

POETRY.

THE FOUNDLING.

The following Poem was occasioned by seeing a poor Infant nearly starved, and who remained as dead for six hours; but was restored to animation by the skill of the Medical Gentleman at whose door it was dropped, and tenderly nursed in the lap of his Lady.

Oh, what a piteous sight is there!
The helpless victim of despair
In Mercy's lap reclin'd!
Poor, blameless, blighted child of woe,
Thou dost not yet thy suff'rings know,
Nor know thy patrons kind.

Alas! what guilt, or mis'ry hard,
Could quench a mother's soft regard!
Could sever Nature's ties!
Could drop, forsaken and forlorn,
Her son, her suckling, newly born,
To pain a stranger's eyes!

Perhaps once happy, artless maid,
She fell, by artifice betray'd,
And thought the vows sincere
That left her in a bitter hour,
For shame and anguish to devour,
Without one pitying tear!

Perhaps an outcast from her home,
Afraid to stay, — unus'd to roam,
She sought in vain relief;
Till hunger, thirst, and toil, combin'd
To numb her limbs and wring her mind,
And break her heart with grief!

Ah what could make, but horror wild,
A mother disregard her child,
And spurn the charge she bore!
Reject it from her heaving breast,
And leave it, an unbidden guest,
At a promiscuous door!

Yet not promiscuous — Him, unseen,
Who knows what human sorrows mean,
Thy wand'ring footsteps led
Where dwelt humanity to feel,
And ready skill was prompt to heal
Thine infant, almost dead.

So when a tyrant's cruel breath
Had doom'd each Hebrew son to death,
To sooth his guilty fear,
Poor Moses, by the river's side,
Within his feeble ark had died;
But Providence was near.

He bid th' Egyptian Princess find
The Babe, and with a softer mind
Compassionate its tears
From sedgy Nile the prophet rose
Who say'd his race, and crush'd their foes
In his succeeding years.

Who knows but, that poor little frame
May hold a spark of future fame,
That time may bring to shine.
Matur'd to happier days, for may,
With filial love your care repay,
And cheer your life's decline.

Almighty Love, what words are thine!
"Ye outcasts I adopt ye mine;
"Your parent hope and stay:
"A mother may her son forsake,
"But I my cov'nant will not break,
"Nor cast my child away."

ALIQUIS.

A PARAPHRASE ON PSALM XLII.

Written in a Season of Affliction.

"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him."

As pants the Hart for cooling streams,
Pierc'd by the archer's hand;
So pants my troubled heart for God,
Chas'd by a cruel band.

With ardent thirst my fainting soul
For thy salvation longs;
When shall I tread thy courts again,
And join in Zion's songs?

Oft with thy favour'd tribes I went,
And led them to thine house
With sacred joy, each holy day,
To pay their solemn vows.

Now, a poor outcast from thy face,
Grief is my constant food;
While all my taunting foes exclaim,
"Ah! where is now thy God?"

Thine awful storms my shatter'd bark
With ceaseless waves assail;
Trembling, I hear the billows roar,
And guilty fears prevail.

With bleeding heart and streaming eyes
Fain would I look to thee;
But darkness circles all thy throne,
No cheering smile I see.

Were I indeed a child of thine,
Could'st thou forgetful prove?
Should I go mourning all the day
Without one ray of love?

Hark! 'Tis thy God, thy Saviour's voice;
He bids thee cease to fear.
"Hope thou in him," whose tender hand
Shall wipe each rising tear.

His gracious Spirit gives a song
To cheer the mourner's night; [pray'r,
Whilst, with the shield of faith and
He arms thee for the fight.

Call to remembrance Jesus' pow'r
Display'd in Jordan's land;
At Hermon and on Mizar's Hill,
Where he reveal'd his hand.

Sweet is the balm he freely gives
To heal thy wounded heart;
His saving health shall flush thy cheek;
And heav'nly peace impart.

His sov'reign word dispels the clouds
Which intercept thy sight;
At his command the storm subsides,
And darkness yields to light.

Wait then, my soul, with humble faith,
Till thy deliv'rance come!
Till his appointed hour arrive,
And Jesus calls thee home. J. A. K.

The following Artless Lines, written at the Request of a Parent, were the First Efforts of an Infant's Memory:—

THE INFANT'S PRAYER.

Lovely Jesus, from on high,
Look upon a helpless child!
Hear my feeble artless cry,—
Jesus make my actions mild.

Mild as Bethl'em's sweetest babe,
Full of love and grace divine!
Clothe me with thy shining robe,
And to Heav'n my heart incline.

As I grow in age and size,
More like Jesus may I be!
Then, at death, to glory rise,
And the lovely Jesus see!

Plymouth. H. M.



ON THE LATE REV. JOHN EYRE.

Inscribed on the Monumental Stone, in his Chapel, Homerton.

Sacred to the Memory
of the late Reverend JOHN EYRE, A. M.
who departed this life, March 28, 1803, *æt.* forty-nine years,
formerly of Emanuel Coll. Cambridge *,
and Seventeen Years Minister of this Chapel;
which principally derived its renewed utility,
from the blessing of God upon his labours in the gospel.
Endeared to all who were acquainted with him,
by a remarkable combination of useful and amiable qualities;
and most beloved by them who best knew him,
his bereaved Congregation thus testify
their grateful remembrance of his important services;
but his zeal and his success
were not restrained by the limits of these walls,
nor to the extent of this vicinity.
While Christians of various denominations
cherish mutual intercourse and affection;
while they unite to spread the knowledge of Christ
among their ignorant neighbours, and to the remotest Heathen;
while they excite each other to benevolent exertions
for the spiritual and the temporal advantage
of them who most need their assistance;
his edifying example, and his extensive usefulness,
will be remembered with gratitude, respect, and emulation.—
To the great Redeemer of lost sinners;
who endows his servants with ability, and honours them with success;
be ascribed, for this signal instance of his grace,
everlasting praise and glory!

His remains are deposited in the vault beneath.

* In the Memoir of his Life it was said Oxford, by mistake.

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Ridley sc

THE REV.D JOHN BUTTERWORTH.

Aged 75

THE

EVANGELICAL MAGAZINE.

JUNE, 1804.

MEMOIR
OF
THE LATE REV. JOHN BUTTERWORTH,
BAPTIST MINISTER UPWARDS OF FIFTY YEARS AT COVENTRY.

Mr. Butterworth was born December 13, 1727, at Goodshaw Chapel, a village in Rossendale, Lancashire. His parents were deeply pious; and, on account of their friendly Catholic spirit, were greatly respected by serious people of all denominations. His father, through the goodness of God, had the happiness to see all his five sons become truly religious characters; four of whom were, in process of time, called into the ministry, and appointed to the pastoral office, by respective Baptist churches.

The limits of this Magazine will not allow of a full detail of events relative to the subject of this Memoir: it is intended to publish a larger account of his life and religious experience; but the following outline, taken chiefly from Mr. Butterworth's own manuscript, dated March 7, 1800, may not be uninteresting to our readers: —

"I have long had a desire to write an account of some passages of my life; for though my name and character are unworthy of notice, yet the distinguishing goodness and grace of God to me, from my youth up to this day, are worthy to be recorded.

"It was my great privilege to have religious parents: they were members of a Baptist church, under the pastoral care of Mr. Ashworth, the father of the late Rev. Dr. Ashworth, formerly tutor of the academy at Daventry. We lived in the neighbourhood of two eminent ministers, Mr. Crossley and Mr. Ashworth. Mr. Crossley frequently visited, and occasionally preached at my father's house; which, indeed, was a receptacle for ministers in general of different denominations.

"Mr. Crossley had been acquainted with John Bunyan: he was one of the most popular Calvinistic preachers in the country; and was instrumental in raising three or four churches in Lancashire and Yorkshire. He kept a school in his old age, when he taught me to read; and put me into the Accidence at seven years of age. He lived to be very old, — was the largest man in all our county, — and died when I was about sixteen.

"Mr. Ashworth was a Baxterian; a very zealous and pathetic preacher, and a man of considerable abilities and activity. My father's family were brought up under his ministry, and imbibed his religious sentiments.

"I was frequently under convictions of sin; and though moral outwardly, yet knew that my nature was inclined to all iniquity. I dared not indeed swear; nor indulge the practice of known vice; but was only restrained through education, frequent converse with professors, and fear of open shame; not from any dislike I had to sin. Yet my conscience was frequently awakened, and many resolutions I formed of living a holy life; but a few days, or a week, would wear off these impressions, and worldly things occupied my mind: so that the older I grew, the more wicked I became; though I was not averse to hearing the word, and attending stated ministrations of it. We had, at least, two miles to go to worship, and occasionally four or five; and as that country is mountainous, I was entertained with the different objects presented to my sight, and pleased with the walk, though frequently glad when the service was ended.

"One Lord's Day, indeed, I went to hear a Mr. Richard Smith (a man singularly called by grace from a state of notorious profanity); and my attention was captivated by the solemn and zealous manner of his prayer and preaching. The whole service was affecting and powerful. I found the time short, and wished it had been much longer; and I thought that the Spirit of God did surely fill that place. Yet the warmth of my frame soon went off, and I became as worldly again as before. As near as I can recollect, I was then about fifteen years of age.

"We had frequently heard of the Methodists, and read of their preaching in the fields; and particularly that Mr. Whitfield often preached to 10,000 people, or more, at Blackheath, and other places. He had indeed some correspondence, by letter, with Mr. Crossley. About this time (*i. e.* 1745) they came into our country. Mr. Westley was published to preach near New Church, in Rossendale, at five o'clock one morning. I went to hear him: he had a numerous auditory, and preached from Rom. iii. 22, "For there is no difference," &c. I was struck with his discourse, and became a constant hearer of the Methodists when they came their rounds; and also attended their private meetings; — yet I still attended Mr. Ashworth's ministry at other times. One day I thought of the holy conduct of a Thomas Foster, a member with Mr. Ashworth, who was neighbour to us, and frequently visited my father. He, my father, and several more persons, held a meeting of prayer and conference weekly; and would, from some text of Scripture, speak their sentiments. T. Foster was very kind and liberal to the poor, though his property was very moderate: he was also fluent in prayer, and always appeared to be in a spiritual frame †. This excited me to beg of God to give me his Holy Spirit, in a manner I had never done before; and from that time I made conscience of daily prayer.

"I now took a review of my past life: I reflected upon our careless manner of singing Psalms and Anthems, making a solemn mockery of God therein. I never after joined with my old companions; but immediately left all my worldly connections, and applied myself to the worship of God. This was such a change as I never had experienced before; for though I had been restrained from multiplied evils, natural and moral (being often in danger of death, and of falling into gross sins; but found my way hedged up with thorns, that I could not commit the evil to which my sinful nature was inclined) yet I never had felt such an impression as at this time of the importance and excellency of godliness.

"I had been a constant reader of books, and had a taste for improvement in knowledge; and being in a Book Society, I had the advantage of reading a variety, both on Divinity and Science. I read several of Dr. Watts's Works. I learned short-hand, often copied some of Mr. Burkitt's Comments, and was disposed to religion; but still it was only in

† An apprentice of Mr. Foster's was converted by means of the remembrance of his example, after Mr. Foster's death.

speculation, without real heart-work. I believe, I was generally esteemed a religious character; but it was far otherwise in fact.

"The same night, after these workings of mind respecting Mr. Foster, I went to hear one John Nelson, a Methodist-preacher: a man who had gone through much persecution, had been pressed for a soldier; but, notwithstanding many threatenings, maintained his integrity, and often reproved both men and officers for their profanity; and, in time, obtained his discharge. He preached from Mat. viii. 2, "Lord, if thou wilt, thou canst make me clean." He possessed much solidity and zeal; and many were affected under the discourse. I thought they all seemed more affected than myself: that the discourse seemed to have no good effect on me. The hardness of my heart had always been my trouble; and because of which, all the Sermons I had heard were ineffectual. I returned home with a heavy spirit, crying to God that he would take away my heart of stone, and give me a heart of flesh.

"I then experienced a longing after holiness; — a desire to be holy as God is holy. I hoped to live without sin, which, I then thought, was attainable in this life. I used to govern my thoughts daily, as much as in me lay; and those words impressed my mind, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I found great freedom in secret prayer; but had not as yet attempted to pray in public. I was very much pressed to this, but was unwilling to engage. Through much entreaty, I was at length prevailed upon; but was in great confusion, and concluded I would not attempt it again. After some time, I thought it was very desirable to enjoy a gift for public prayer. How else would prayer-meetings be maintained? Accordingly, I besought the Lord to bestow that talent upon me, for the glory of his name. Soon after this, I felt an inclination to be engaged when called upon. We had a prayer-meeting before public worship, at the Baptist Chapel, which I attended; and being asked to pray, complied, and found equal freedom as in private; and herein I found God to be a prayer-hearing God.

"The doctrine of assurance of faith, and of knowing our own sins pardoned, was much insisted upon by the Methodist preachers. This I wanted to know, for I was not certain that I was a subject of grace; but I determined to be in the way of earnest prayer, and attendance on all the means in my power. I sometimes thought I would not cease praying, nor hold my peace till the Lord should speak peace and pardon to my soul, and give me assurance of his favour. One night I resolved to continue all night till God appeared; but about two o'clock in the morning sleep overtook me, and my resolution was broken. I have often thought that there was too much self-labour in all this, if not presumption in dictating to God. I still found unbelief a great burden; laboured hard to believe, but could not; for indeed I was ignorant of the nature of faith, not knowing that it is a lost sinner's casting the load of his sin upon Christ for pardon and acceptance with God. I wondered to see so many young professors enjoy the faith of assurance, whilst I was full of doubts, who had been longer in the way than they. One morning I was in deep thought on this subject, reasoning with myself why I was still in unbelief, when these words dropped upon my mind, "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God." This word *gift* revolved in my mind. A gift, thought I, is not merited; if it were, it would be a *debt*, and not a gift. I had leaned all along towards the doctrine of merit, and of obtaining grace by good works: but now I saw faith to be an undeserved gift, and that God might bestow it on my vilest neighbours, and leave me in my moral duties without faith.

"This led me to think that there was some truth in the doctrine of election; and that it was not upon foresight of faith and obedience, but of pure sovereignty; and that faith and obedience were the fruits and effects of election, and not causes thereof. My sentiments began to

change from Arminianism to Calvinism. Before this, I had conversed with a young Calvinist; and had foiled him, being conversant with the texts of Scripture that seemed to look towards Arminianism: but now I saw the Scripture in a different light. Now the scene was changed. I searched the Bible all that day; and the evidence in favour of election shone like the sun, and came forcibly upon me. As I saw it in the Bible, so I saw the doctrine exemplified in the world. Here and there a cluster of praying persons, like the grapes of Eshcol; all the rest swearers, drunkards, Sabbath-breakers, whoremongers, &c. Well, I concluded, however, that I would be found wanting through life; and that if ever God would shew me favour, and give me faith, it would be of mere mercy. Sometimes I had hope, and felt some comfort; again it was gone, and I was left in darkness and bondage; — till my fervency in prayer seemed to abate, which I thought was a sign of reprobation, and that I should be left as a withered branch, and as a tree "twice dead, plucked up by the roots:" yet I was not left to neglect the worship of God, though I sought him sorrowing. "It was a time of weeping, but joy came in the morning."

"One evening I was reading in the Bible, and cast my eye upon these words of our Lord, in John vi. 47, "Verily, verily, I say unto you, he that believeth in me hath everlasting life." I was struck with the passage, — it was as if spoken within me. I did immediately believe that Jesus Christ was a suitable, precious, and almighty Saviour: — I trusted in him alone for salvation; and, therefore, in him I had everlasting life. I never was so elevated and comforted in all my life: I could not but believe and rejoice. I said, 'Who can help believing?' for I thought it as easy then as I had found it hard before. I went to bed that night with a joyful heart. I was transported with the love of Christ; and thought how wonderful and astonishing it was that Christ should be *my* Saviour; and not only mine now, but mine for ever! that in him I had everlasting life! This filled my heart, and occupied my thoughts the last at night, and the first in the morning. Ere ever I was aware, my soul was like the chariots of Aminadab. The Bible was my delight and my meditation all the day: its language appeared to me the most grand and sublime; and the divine excellencies and glories of God were displayed in inimitable language, especially in the Prophecies of Isaiah. I attained more knowledge of scripture in a month after this, than I have done in years since. I was not satisfied unless I knew every text that related to doctrine or practice; and where it was: thus I soon attained a general knowledge of the whole Bible. My mind was much employed; and I rather chose to be engaged in thought than in conversation. This was about my nineteenth year, in the bloom of youth and health.

"But some time after this, I fell into a sore temptation, with which I was exercised for three months together, and which greatly affected my health. It came upon me in the following manner: — One day going to meeting, these words dropped upon my mind, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." These words I thought were spoken to *me*, for I had no chastisement, nor affliction, either in body or mind: then surely, thought I, the "root of the matter" is not in me. I fear I have not had true repentance: — I have not had those terrors which others have felt: — I fear, my repentance is superficial. O that I may be shook over Hell rather than be deceived! and as I esteemed an interest in Christ the greatest of all blessings, so to be destitute of this, I saw would be eternal misery. Thoughts, such as these worked upon my mind daily, and prevented my sleep in the night; and as I knew that to change the heart was God's work, I had no hope of making myself right. My health and spirits declined; I had not sufficient understanding to repel the enemy; things, which might have encouraged me to pray and hope, were hidden from me; and I feared that God would never shew me mercy: — that my case would be like Spira's,

whose narrative I read; which was like pouring vinegar into my wounds. But my grievance I kept to myself, thinking my case singular; and as I had made profession of faith in Christ, I was afraid of making known my fears, lest I should cast a damp upon the minds of those who had entertained a good opinion of me. Being in the company of two ministers, one of whom being skilled in medicine, I asked, What was good to procure sleep? One of them replied, "An easy mind." This answer hit upon my case, — it was the thing I wanted; but how to obtain it I knew not. I cried to God day and night; but he hid himself, and I was troubled. I expected some singular manifestation or word to be impressed on my mind with a divine and sensible power, which it was not the will of God to grant: but one day, as I was reading in a book called the "Marrow of Modern Divinity," a sentence from Luther was quoted, which was this, — "I would run into the arms of Christ, if he stood with a drawn sword in his hand." This thought came *bolting* into my mind, — so will I too, — and those words of Job occurred: "Though he slay me, I will trust in him." My burden dropped off; my soul was filled with joy and peace through believing in Christ: a *venturesome believing*, as Mr. Belcher calls it, was the means of setting me at liberty; nor have I ever been in such perplexity, respecting my interest in Christ, since that time; though I have had various trials in other respects.

"About this time I had strong desires of preaching Christ to my fellow sinners; and many thoughts occupied my mind how I could reason with them respecting the deceitfulness, absurdity, and danger of sin, and the excellency, importance, and happiness of godliness. Accordingly, I prayed to the Lord to give me grace and talents for this important work, and at times I spoke a few words at our private meetings; but had no idea, at that time, of being tried and regularly called out by an orderly church of Christ, being then among the Methodists. I had, indeed, been baptized by Mr. Ashworth, but did not design to be a member of his church, as I apprehended that little of the life and power of religion was amongst them; but having a strong desire to speak of the things I believed and had experienced, I informed a few friends that I would carry on a meeting, at my father's house, next Lord's Day in the afternoon. More people came than I expected; however, with much diffidence, I attempted to speak from John vi. 40. Before I had finished, my father and mother came from their meeting, much surprized to find me preaching: I was invited to preach again in the evening, about a mile distant, and I complied. These words had been impressed on my mind: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pet. iv. 10.

Here Mr. Butterworth's account of himself concludes; but, from some other papers, it appears that God, having in his providence, appointed him to labour among different people, he was gradually led to separate himself from the Methodists, and to join the Calvinists. His preaching was rendered very useful; and he was greatly beloved in the neighbourhood of his native place. It is not often that a prophet is esteemed in his own country; but this singular honour was conferred on him.

The Baptist church at Coventry being in want of a pastor, and hearing a good account of Mr. Butterworth, they invited him, in the year 1751, to pay them a visit. He was approved of, and in due time accepted their call; was ordained to the pastoral office, and lived and died among them.

Mr. Butterworth was little known beyond his own circle of friends, except by his valuable labours in compiling a Con-

CORDANCE to the holy Scriptures. His heart was much engaged in the duties of his office, and deeply concerned in promoting the benefit of immortal souls, and in advancing the kingdom and interest of the Redeemer. He had many seals to his ministry, particularly in the early part of his life; and his uniform steady conduct has rendered his name beloved and venerated by all who had the pleasure of his acquaintance. His integrity of character was never impeached, upon any occasion whatsoever; and he had a frankness of disposition which at once manifested the generosity of his heart. One thing should not be unnoticed in his character; namely, his spiritual edification when attending the labours of his brethren inferior to himself in ministerial abilities. He has often mentioned the precious opportunities he has enjoyed under sermons evidently unequal to his own; and he was always much delighted when any minister visited him, and preached to his people with liberty and freedom in the work.

For many years the meeting-house in which Mr. Butterworth preached, was too small for the congregation. This circumstance rendered his labours very fatiguing to him, and was a means of reducing his strength and of bringing upon him an asthmatic complaint. But as soon as an opportunity offered of building a more commodious place of worship, he set about it with all his heart, and rejoiced in the prospect of an increase to the borders of Zion, though he himself was too far advanced in years and infirmities to enjoy it, being at that time nearly seventy years of age. The ground which seemed to be most eligible for the new chapel was Mr. Butterworth's garden behind his dwelling-house: this was to him a favourite place, and had afforded him much pleasure and recreation for more than forty years; but as soon as the matter was determined upon, the good old man, in order to clear the way for an house for his God, pulled up, with his own hands, the trees which he himself had planted and nurtured; and it was remarked by his family and friends, what particular delight he took in making any sacrifice of personal gratification for the good of the cause of Christ.

After the completion of Mr. Butterworth's ardent wishes to have a commodious house for the worship of God, he found himself too feeble to preach so often as he wished, for the benefit of the flock of Christ under his care; he therefore requested the people to unite in prayer to God, to be directed in the choice of an assistant: — and when the Lord had directed them in the choice of a young minister (the Rev. F. Franklin) who was likely to succeed him to the advantage of the church and congregation, Mr Butterworth immediately surrendered the little income he had hitherto received from the people as a reward for his services, and became himself a subscriber to the cause. A circumstance this, that developes his disinterested

religious character more than pages employed in panegyric. This proves, to a demonstration, how much he loved the Saviour, what regard he had for his glory, and how ready he was to sacrifice temporal advantages to promote the interest of mankind.

Mr. Butterworth did not acquire popularity in the pulpit, but had great judgment in opening and explaining the scriptures. The arrangement of his subjects was clear and perspicuous. His discourses were in general short: his style was bold, nervous, and concise. He had a remarkable talent of conveying his ideas in a few words. He never aimed to substitute sound for sense, or to adorn his sermons with fanciful imagery: but as his arguments were weighty, and fortified by scripture quotations, they always came with solid authority. When he delivered important passages, he would enforce them with a becoming earnestness, that manifested his whole soul to be engaged in his work; and his attentive hearers were constrained deeply to feel the subject. He well studied his sermons in his closet; and though he used short notes in the pulpit to help his memory in recollecting the heads of his discourse, yet his hearers had all the life and energy of *extempore* preaching; and he depended upon God to assist him by the power and operation of the Holy Spirit. In the account Mr. Butterworth gave of his early experience, our readers must have noticed his desire of a spirit of prayer, and how he sought the Lord for it. God, in an extraordinary manner, fulfilled this desire of his heart. He had a singular variety in his petitions, and always expressed them with remarkable felicity. His memory had treasured up large portions of the word of God; and he addressed the Lord upon all occasions in the language of Scripture. It was generally observed, whenever he had to conclude any public prayer-meetings, that he always offered whatever necessary petitions had been omitted by those who had preceded him in the service; and though stationed so many years in one place, there never seemed any dull formality in this important duty.

He enjoyed sweet communion with Heaven. His family can testify how much time he spent in private with the Lord;—they have often known him to be wrestling long in secret; and thus it was that he cultivated and maintained intercourse with God.

Perhaps no better proof can be given of his happy experience of the power of godliness, than from his own expressions in private letters towards the close of his life. From these, and from the sentiments in his diary, it appears that he largely partook of the consolations of that religion which he had long recommended to others. In the decline of life that passage was remarkably verified in him, "The path of the just shineth brighter and brighter to the perfect day;" for, as he advanced

in years, it was evident that he advanced in the life and power of godliness; and as he drew near to the end of his days, he felt a growing approximation to the heavenly world. As Death approached, he cheerfully advanced to meet him; and his friends have often noticed the pleasure with which he would speak of his approaching dissolution, when any bodily affliction seemed to intimate the breaking up of the earthly tabernacle.

In February, 1792, he wrote to one of his sons as follows:—

"This winter I have been much exercised with an asthmatic disorder, with hoarseness, great expectoration, and shortness of breath: I have strong symptoms of declining nature, yet am not left comfortless; everlasting arms are underneath; and, I am persuaded, that to be with Christ is best. Had I not a good persuasion that I have "a house not made with hands, eternal in the Heavens," the breaking down of my present tabernacle would occasion great anxiety; but how joyful to have an anchor cast within the vail! to be secured in a strong hold in the day of trouble, and to have a Friend in the court of Heaven! When flesh and heart fail, to experience God to be the strength of our heart and portion for ever, how desirable a blessing! Christ is the one thing needful:—if Christ is ours, all is well."

In May, 1797, he wrote,—"Having an opportunity of sending you a letter, I was willing to write a few lines; though I am at this time not very able for doing any thing, through weakness and infirmities of nature, which have come upon me, of late, very fast."

"Nor would I wish the hours more slow,
"To keep me from my Lord."

March, 1800.—"I am glad to inform you that my wife is no worse, but rather better, and is now enabled to attend all religious opportunities. Her memory is not so good as usual, but she is thankful; and we have abundant cause to be so, having all the comforts of this life (which multitudes have not) the means of grace, the exercise of faith in Christ, and, in general, comfort of mind and peace of conscience, reconciliation to God, both respecting the way of salvation and providential dispensations.—Though I am not able, as usual, to carry on the worship of God in a public way, yet God has sent us help from his sanctuary, and strengthened us out of Zion. I often think that I am one of the richest men in Coventry; for he is not rich who wants more, but he that has enough; and, like Jacob and Paul, I have enough! Yea, I have all, and abound."

Jan. 1801.—"You wish to know the state of my mind under my infirmities of age. I have indeed been so feeble, through a constant expectoration, that I have not preached since November 16; but never was more comfortable in mind, being assured that God is my Father, Jesus Christ my Redeemer, and the Holy Spirit my Comforter and Sanctifier. I am reconciled to the Divine Will, whether in health or sickness, life or death. The life that I live in the flesh is by faith in Christ the Son of God, who loved me, and gave himself for me."

March, 1802.—"I am so feeble, through coughing and shortness of breath, that I expect a short time will land my body in the grave, and my soul in Heaven."

October, 1802.—"My asthmatic complaint seems to be drawing to a crisis; my appetite is nearly gone, and my cough almost perpetual; but I have much to bless God for: his comforts delight my soul."

February, 1803.—You know, of course, that I am got to old age. However, I know it and feel it. I entered on my 76th year last December. I have not preached since November 14, when my text was from Ephes. iii. 19. "That ye might be filled with all the fulness of God;" which I pray to be myself, and for all the Lord's people. Since then, I

have had a hoarseness all the winter to this time, and I cough every day with all my might; but everlasting arms are underneath, and God has not broken this promise: "As thy day, so shall thy strength be." O! Lord make me meet for a better country! I am, in a good measure, reconciled to the divine will, but know not how I might be if exercised with excruciating pains; yet I hope that grace would be given according to my need."

April 8, 1803.—"Through amazing mercy we are still alive, and have many mercies mixed with our afflictions; so that we have much to be thankful for, and have no cause to murmur or complain, except for our own want of spirituality, love to, and zeal for Christ, his cause and interest. We have appointed Lord's Day se'ennight, April 17, for our Sunday-School Sermons, to be preached by the Rev. Andrew Fuller. A hymn will be sung by the children. We have above one hundred girls, besides boys. They are fond of coming; and make good proficiency in learning. We shall be very glad to see you here at the time.

April 15, 1803, he wrote to one of his grandsons, "I am glad to see that you have such a hand at your pen, and, I hope, at your business too; and I wish you may have a spirit of prayer, and seek of God to be preserved from every evil of earth and Hell, without and within; for we, being depraved creatures, are exposed to innumerable evils: and he who is infinite in wisdom and goodness, hath exhorted us to seek first the kingdom of God and his righteousness, with a promise that all things belonging to this life shall be added. Keep this counsel constantly in your mind, and put it into practice, and you will be sure to reap the benefit of it, as I have done, glory be to God! Nothing in the creation is so important as an interest in Christ: if you are favoured herewith, you are made for ever. This is my consolation under the infirmities of age, that I am going home to a better country, and to a fairer and larger inheritance than I ever had in England. I have been ill of my asthma all this winter; have lost my voice, so as not to be able to preach since November last; — and, very probably, this is the last letter you will receive from me."

This proved to be the last letter he wrote. He greatly enjoyed the Sabbath (April 17) which he had anticipated with so much pleasure. He was so overcome with the delightful services of that day, so much affected with the sight of the large congregation and of the children, together with their singing, &c. that he said he could not bear it again; it would be too much for his feelings; and he did not go into the chapel in the evening. He was taken ill on the Thursday following, but not, apparently, with any strong pain. He made several efforts to speak, but could not; the silver cord was loosed, and the pitcher broken at the fountain. The Sabbath Day had always been to Mr. Butterworth the best day of the week; and on the next Sabbath after he was taken ill, his spirit entered into eternal rest, April 24, 1803, in his 76th year.

He was interred in the meeting-house yard, on Monday the 6th of May; and on the following Sabbath his younger brother, the Rev. Lawrence Butterworth, of Evesham, preached two suitable sermons on the occasion. One in the morning from John i. 47, — and a funeral-sermon in the afternoon, from a text which his deceased brother had chosen some time before his death, — "Lord, now lettest thou thy servant depart in peace," &c. In the evening the Rev. Adam Clarke improved the occasion by a discourse from 1 Cor. xv. 55—57.

THE DANGEROUS TENDENCY OF THE DOCTRINE OF UNIVERSAL SALVATION.

As the Scriptures abound in representations of Divine Truth, and of its influence in sanctifying and saving the souls of men, so they are no less explicit in declaring the unholy and destructive influence of error. It is said to "increase unto more ungodliness," and to "eat as doth a gangrene *." The same divine writer speaks of "strong delusion;" or the energy, mighty working, or effectual operation of error †. It is often alleged, in behalf of the advocates of certain doctrines, that, allowing them to be in an error, yet there is no reason to question their sincerity; and if so, it may be only an innocent mistake. If by sincerity be meant no more than that they really believe what they teach, there is no reason to doubt their being possessed of it; but the same was true of the persons described by Paul. Their doctrine was a *lie*, yet they *believed* it. Paul, however, was far from reckoning their error, on this account, an innocent mistake. On the contrary, he represents it as leading to *damnation*; and its abettors, as righteously given up of God, on account of their not having received *the love of the truth*, even while professing to embrace it.

Without taking upon us to decide how far, and for how long, a real Christian may be drawn aside from the simplicity of the gospel; or what degree of error may be found after all, to consist with being "of the truth," — it is sufficient that the natural tendency of these things is destructive. Every man, who sets a proper value on his soul, will beware of coming within the sweep of that by which multitudes, in all ages of the church, have been carried into perdition.

Under the fullest conviction, that what has been said of error in general, is applicable to the doctrine of "universal salvation, or the restoration of men and Devils from the abodes of misery to final happiness," we wish, in the most serious and affectionate manner, to caution our readers against it. To this end we shall point out a few of its dangerous consequences; which, if clearly ascertained, will be so many presumptive proofs of the falsehood of the principle.

First, The violence that requires to be done to the plain language of Scripture ere this doctrine can be embraced, goes to introduce a habit of treating the sacred oracles with levity, and of perverting them in support of a preconceived system. If he who offendeth in one point of the law is guilty of all, in that he admits a principle which sets aside the authority of

* 2 Tim. ii. 16, 17. † 2 Thes. ii 11.

the law-giver,— he who perverts a part of the Scriptures to maintain a favourite doctrine, in the same way perverts the whole, and thus renders the word of God of none effect. Hence it is, that Universalism leads to Socinianism, as that does to Deism. One of the leading advocates of this system was warned of this at his outset*; and by his late publications, and those of his party, they appear to have given full proof of the propriety of the warning.

Secondly, To explain away the Scripture-threatenings of eternal damnation, is intimately connected with light thoughts of sin; and these will lead on to a rejection of the gospel. The whole doctrine of redemption by the Son of God, rests upon the exceeding sinfulness of sin, and the lost condition of sinners; for the whole need not a physician. If these, therefore, be given up, the other will follow; and this is another reason why Universalism will be almost certain to end in Socinianism. The benevolence which is ascribed to God by the advocates of both is, in reality, connivance;— it is that which must induce him to pardon the penitent without a vicarious sacrifice,— and to punish the impenitent only for a time, and that for their ultimate advantage. The latter openly renounce the atonement; and though the former may, at present, retain the name, they have abandoned the thing‡. The corruption of Christian doctrine among the Galatians went to introduce "another gospel," and to make "Christ to have died in vain:" But what would Paul have said of this? Let those who have their senses exercised, to discern both good and evil, judge.

Thirdly, If the Scripture-threatenings of eternal damnation be set aside, and light thoughts admitted, sinners will be more and more hardened in their impenitence. The greatest object of desire to a wicked man is, doubtless, a Heaven suited to his inclinations: but if this cannot be, his next object is to be exempted from punishment; on which principle he would gladly be annihilated; but if this cannot be, he would next prefer a punishment of short duration: and if God be supposed, notwithstanding what has been said of *eternal damnation*, and of sinners being *never forgiven*, to intend nothing more than this, he will naturally conclude that the degree of it will be abated, as well as the duration shortened. The same kind of reasoning from the divine benevolence, which brings him to believe the one, will bring him to believe the other. It cannot be a very *fearful thing*, he will suppose, to fall into the hands of a Being who will inflict nothing upon him but for his good; and therefore he will indulge, for the present, and abide the con-

* Evan. Mag. vol. iii. p. 357.

‡ See "Letters on the Atonement," by the Rev. C. Jerram; a piece in which the real opinions of the Universalists, concerning this all-important doctrine, are clearly developed and answered.

sequence. This is not an imaginary process; it is a fact, that these are the principles by which profligate characters, in great numbers, comfort themselves in their sins. When Rousseau was impressed with the doctrine of eternal punishment, he could scarcely endure his existence; but a lady, with whom he says he was very familiar, used to tranquilize his soul, by persuading him that "The Supreme Being would not be strictly just if he were just to us." If all such characters were as free in their confessions as this *debauchee* has been in his, there is no doubt but the same tale, in substance, would be told by millions. It is the hope that they shall not *surely* die; or if they die, that the second death will consist of annihilation; or, at most, of only a temporary and tolerable punishment, that makes them comparatively easy. So Universalists and Socinians preach, and so profligates believe, or at least are very willing to believe, if their consciences would suffer them.

Fourthly, It is a principle that will universally hold good, that there is no ultimate risk in adhering to truth; but that the utmost danger attends a departure from it. It is thus that we reason with unbelievers: — "It is possible, at least, that Christianity may be true; and if it be, we have infinitely the advantage. But allowing that it may be false, yet what risk do we run by embracing it? While we are taught by it to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, neither your principles, nor your consciences, will allow you to deny that we are safe. But if that Saviour, whom you have despised, be indeed the Son of God; if that name, which you have blasphemed, be the only one given under Heaven, and among men, by which a sinner can be saved, — what a situation is yours!" Apply this reasoning to the subject in hand. If Universalism should prove true, there are few, if any, dangers that can follow from disbelieving it; but if it should prove false, the mistake of its abettors will be inexcusable and fatal. If *we* be wrong, we can plead that we were misled, by interpreting the terms by which the Scriptures ordinarily express the duration of future punishment in their literal or proper sense: that we found the same word which describes the duration of future life, applied, in the same passage, to the duration of future punishment; and thence concluded it must mean the same. Moreover, that if any doubt had remained on this head, it must have been removed by *eternal damnation* being explained in the Scriptures by *never having forgiveness**. But if *they* be wrong, they can only allege, that observing the terms to be *often* applied to limited duration, they concluded they *might* be so in this; and this sense best comporting with their ideas of divine

* Mark iii. 29.

benevolence, they adopted it. In the one case, our fears will be disappointed; in the other, their hopes will be confirmed. If the mistake be on our side, we alarm the ungodly more than need be, and so disturb their present peace; but if on theirs, they will be found to have flattered and deceived them to their eternal ruin, and so to have incurred the blood of souls! If we err, our error is much the same as that of Jeremiah, on supposition of the Babylonians having been repulsed, and Jerusalem delivered from the seige; but if they err, their error is that of the false prophets, who "belied the Lord; and said, It is not he: neither shall evil come upon us*." Which of these paths, therefore, is Wisdom's way, we leave our readers to judge. GAIUS.

* Jer. v. 12.

LETTER
FROM A YOUNG MAN TO HIS FORMER MASTER,
WITH THIRTY POUNDS INCLOSED.

Dear Sir, ——

A letter from me will, I doubt not, be quite unexpected. The subject of its contents being, however, of such a nature as to carry with it its own apology, I shall, without further preface, proceed to the business I have to communicate.

Prior to my connection with you, I had some knowledge of the principles of religion, and had made a considerable profession in the ways of God; but being carried down the tide of pleasure, through the giddiness of youth and the numerous temptations of the metropolis (flowing from the prolific source of a depraved heart) wonder not that I should, when given up thus to drink in sin with greediness, make a still further trespass upon every law human and divine. From the inclosure herewith sent, and the above declarations, you will be ready to anticipate my design, which is, to make a retributious acknowledgment for my frequent infringements on your property while under your roof: but being now quite unable to ascertain the amount thereof, I have sent you a draft for thirty pounds, which will, I am assured, put you in possession of the whole of your property, together with interest thereon. The Lord has blessed me with a wife, and, with her, a sufficiency to live in easy circumstances: but I sometimes hope that he has done materially more for me, in teaching me to know myself, and to prize the Saviour of sinners. True religion is of an operative nature, and instructs her votaries to live soberly, righteously, and godly in this world; as a proof whereof, this act may be considered as an effect of the grace of God on the heart.

Permit me now, my dear Sir, to address you, as one deeply

concerned for your everlasting welfare; and let me intreat you, by the mercies of God, to turn, with your whole heart, to the living God, with whom is plenteous redemption. The friendship of the world is fluctuating; nay, whoso seeks to cultivate it, is an enemy to God; and, let me tell you with much plainness, yet with no less truth, that from your non-observance of various duties incumbent on the master of a family professing godliness, I was led to imagine that religion consisted more in what I then wished it to be, than what I now feel it to be. — I am persuaded you know by theory, what I would you practically understood. No longer, then, halt betwixt two opinions. It is true, a scriptural profession of godliness demands many sacrifices; but remember, it insures every advantage of the present, as well as a future life, to such whose affections are far removed from sublunary things as their chief good; and although we are called upon to meet an host of foes, we are sure of victory: besides, the momentary troubles we endure in the spiritual warfare, are not worthy to be compared with the future glory reserved for the righteous.

I must request an early reply to this; as, from the precarious state of my health, frequent changes become necessary, and we propose leaving this place shortly. With kind remembrance to Mrs. B. and wishing you both, together with your family, the best blessings of both worlds, I remain your very affectionate friend, —— ——.

ANSWER TO A QUERY
ON THE GENEALOGY OF CHRIST,

In our Mag. for February, p. 77.

Infidels are fond of shooting their pointless arrows against the adamantine fabric of Christianity. But let them know, that this noble edifice will stand when the present generation of its foes is mouldered in the dust, as it has outlived the envenomed attacks of their ancestors.

Little more need be said to such, than that they might easily be condemned out of their own mouths; as a thousand *arcana* of nature are incredible to the eye of the keenest philosopher; and yet difficulties in the way of arriving to a perfect knowledge does not shake the belief of the fundamentals of their theory. In like manner the Christian might ask, Are not difficulties to be met with, and chasms to be found, in the genealogical tables of the ancestors of the first families of the present nobility? But do these things induce a doubt of the actual lineal descent of the present Lord from his progenitor? A more effectual apology may therefore be made for the apparently incorrect table of our Lord's descent. The lapse of eighteen hundred years will afford to the candid mind a full reply to every objection now raised against some trivial irregu-

larities, in tracing the correct list of the persons from whom Jesus Christ descended, as it relates to his human nature. I said apparently incorrect tables, because I am fully persuaded that persons skilled in this branch of science might, satisfactorily, solve all the difficulties which occur on this subject. But the limits of your publication will not admit of a full investigation. Suffice it to observe, that the genealogy of Christ is given by Matthew in the line of Joseph, because he was born in wedlock, and therefore generally accounted his son, agreeably to the general custom of tracing genealogy in the line of the father. And let it be remembered, that both Joseph and Mary were of the same tribe, as appears by their going to the same city (Bethlehem) to be taxed. So that it is clear that Christ was the son of Abraham and David, both by father and mother.

Luke gives his genealogy by Mary. Matthew shews Christ's royal descent from David and Solomon, from his father-in-law Joseph, who descended by his own father Jacob from Solomon. So Luke gives us Christ's natural descent as "the seed of the woman," from Mary, daughter of Heli; and thus descended from Nathan, another of the sons of David. The learned investigator may find ample satisfaction, by consulting Mr. Henry's Exposition *in loc.*; and especially the authors quoted by Dr. Doddridge, or referred to in his notes on this subject in his Family Expositor, vol. 1. p. 44, &c.

Plymouth. I remain yours respectfully, H. M.

ANOTHER correspondent refers to Stackhouse's History of the Bible, fol. 2d edit. vol. 2, p. 1257.—Bishop of Llandaff's Answer to Payne, p. 67.—Mr. Scott's ditto, 2d edit. p. 63.

ANECDOTES.

CHRISTIAN FORTITUDE OF A PROTESTANT PEASANT.

FORMERLY, most of the inhabitants of Kintail, in Scotland, were Roman Catholics, though now it is otherwise. This poor man was tenant to a Roman Catholic nobleman; and being grievously oppressed, he, in consequence, had arrears to a considerable amount with his landlord. The farmer applied to his lordship's under-factor, or steward, to intercede for him, and procure him some redress. He promised the honest man to speak to his lord in his favour; but he did no such thing. The farmer then addressed the superior factor, beseeching him to petition his lord for him: he too promised fairly; but did not perform. The man, in despair, at last took courage, appeared before the lord himself, and told him his simple tale. The lord had pity on him, and gave him a discharge in full for all he owed him; and even condescended to accompany the peasant through the great hall, on the walls of which hung the pictures of saints and martyrs. His lordship asked him, If he knew whose pictures those were? "No."—'They are the

representatives of saints, to whom I pray that they will intercede for me with the great Lord of all, to forgive me my sins.' "But why not pray to the great Lord of all yourself?" 'Oh! that would be too great a presumption;—it is far better to have such mediators, as saints, between God and man.' "I do not think so, my lord; and I will prove it:—I first applied to *Little Sandy*, your under-factor, to intercede with you for me: he did it not. I then addressed *Muckle Sandy*, the other factor: he too promised, but did nothing neither. Then all at once I applied to yourself, my lord, and you have forgiven me every thing."

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AN EXAMPLE FOR PROFESSORS.

THE following anecdote, as it shews the power of consistency of conduct in stopping the mouth of prejudice, may not be unworthy your notice. One of the numerous tribe of busy bodies, who go from house to house to sow discord and division, said lately to the wife of a poor man whom the grace of God the Holy Ghost had brought to the saving knowledge of Jesus. "How sorry I am to hear that your husband is gone after the Methodists; you will now be a miserable woman as long as he lives; for, in the first place, they will fleece him of every shilling that he earns; and, in the next place, it will not be long before he goes mad!" 'Why,' replied the woman, 'for aught I see, he is quite as wise now as he was before he heard them; and I am sure he is a much better husband, for he brings home twice the money on a Saturday night that he ever did till then; and therefore I have determined to go after them too.' It is almost needless to say, the objector felt the force of her argument, and withdrew.—May all who profess the gospel, and especially those in humble life, thus put to silence the tongue of detraction!

—— NEREUS.

BACKWARDNESS TO MISSIONARY EFFORTS REPROVED.

THE primitive Christians expended large sums in propagating the faith and preaching the gospel. They thought that the principal care of a Christian, after bringing into captivity his own thoughts to the obedience of Christ, was to convert others. Ecclesiastical history gives us many examples, and particularly that of St. Chrysostom, mentioned by Theodoret. He assembled monks full of zeal, and sent them to preach the gospel in Phenicia: and having understood that there were people dispersed along the banks of the Danube, who thirsted for the waters of grace, he sought out men of ardent zeal, whom he sent to labour, like apostles, in the propagation of the faith. I blush to mention this example, because it recalls that reproach which we just now mentioned,—That we have no zeal for the salvation of Infidels; and that the fleets which we send to the new world are much more animated with a desire to accumulate wealth, than to convey the gospel to the natives.

SAURIN.

AN ENQUIRY INTO THE SEPARATE EXISTENCE OF THE SOUL.

When life departs from the body, no outward proof remains of the existence of the soul. If it is still capable of consciousness and exertion, the evidence of so important a fact must be deduced from some other source than that of our natural senses. To ascertain it, is one of the most interesting of all human investigations. When we look forward to our own dissolution, or when we look backward upon that of our friends, how desirable do we feel the certainty of a spiritual state, independent of the body!

Reason offers her mite toward the discovery. "I possess," said a late celebrated anatomist, "faculties of mind too extensive, and too lively, ever to accomplish the purposes for which they must have been given, while they are restrained by bodily infirmity. They must have their full scope in a future existence." 'But,' said a friend, 'do you believe that the body will be raised again?' "No," he replied, "what should I do with these limbs in a superior state?" — Thus our reasoning faculties, retaining but the shadow of their original dignity, partly approve and partly oppose the dictates of the word of God. Their office is to judge of the evidence with which the claim of any declaration, assuming that title, is attended; not to sit in judgment upon its doctrine, when that claim has been duly substantiated.

Reason, alone, never was sufficient to demonstrate the *certainty* of a future state; though it has advanced many sound arguments for its probability. The wisest and best of the ancient Heathens remained in painful suspense on the subject. If modern Infidels have attained to greater confidence respecting it, it is not that they possess a mental superiority over their predecessors, but because they have lighted the smoking torch of their reason at the sacred altar of revelation, which they affect to despise.

Yet while the utmost efforts of human reason have proved incompetent to attain to satisfaction respecting a future state, its existence has, in every age of the world, been an object of popular belief. Scarcely a nation can be found, however ignorant and savage, that does not, for the greater part, believe in the separate existence of the soul. Has the common sense of the populace prevailed, where the science and logic of the greatest philosophers have been bewildered? In some instances, it may have done so: but it is not easy to conceive, that the intellect of a South Sea Islander could ascertain what Socrates and Cicero left in doubt. It is, surely, by far more probable that the source of this opinion, like that of the use of sacrifices, should be traced to original revelation, of which these precious

fragments have been almost universally preserved, by popular tradition and custom.

"But," it has been said, "no express declaration of a future state is recorded in the books of Moses." Neither is the *original* appointment of sacrifice there recorded. Yet this was practised from the beginning; and the supposition, that the other was not always believed, is attended with insuperable difficulties. One must, therefore, have been divinely commanded, and the other divinely revealed.

How unintelligible would be the general conduct and the devotional language of the patriarchs and the prophets, if they did not expect a future state! Yet some of their degenerate posterity, in the time of Christ, rejected that doctrine. History informs us that they were few, compared with the body of the Jewish nation; and that they were mostly rich, sensual, and unprincipled persons. They attempted to confound our Lord, with a cavil about the law of marriage, in the state that should be after the resurrection. This he immediately refuted; and he demonstrated to them, from the books of Moses, which was the only part of the Old Testament that they held in veneration, not merely the existence of the soul *after* the resurrection, but in an *intermediate* state. He reminded them that God was entitled, "the God of Abraham, of Isaac, and of Jacob," long after they had departed from this life; and that, therefore, these patriarchs had entered upon another state of existence: because God would not have called himself the God of persons who did not then exist. Consequently, all mankind that ever lived, are still alive before God, though not visibly so to us *.

This passage, alone, is sufficient both to establish the separate existence of the soul, and to prove that it was not unknown to the more ancient believers. But our Lord did not bring life and immortality to light, merely by expounding the spiritual purport of the Old Testament, and by extending the knowledge of it to the heathen world. He likewise, on several occasions, illustrated, by his own doctrine, the state of souls during their separation from the body. His account of the rich man and the beggar, after their deaths, states, that the former was tormented, and the latter blessed, *while* others were living upon the earth: and his promise to the converted thief upon the cross engaged, that, in the course of *that* day, his soul should gain admittance to a state of happiness †.

Thus it is evident, that both the glory of believers, and the misery of the impenitent, take place immediately after the actual death of the body. The functions and appearances of life may be suspended for hours; and, in some instances, even for days, before dissolution takes place. Many have seemed,

* Exodus iii. 6. Luke xx. 37, 38.
† Luke xvi. 19—30, and xxiii. 43.

after such intervals, to become reanimated; and, I believe, have mostly been incapable of recollecting any mental exercise during the suspension of their corporeal faculties. But ignorance, or thoughtlessness, alone, could urge these instances as arguments against existence after death. What person, well versed in medicine or anatomy, would use efforts for restoring to animation one whom he knew to be absolutely *dead*? Beyond that point, there can be no restoration to mortal life but by miracle: and on this side of it, the soul is likely to be too much oppressed by its connexion with the body in such a state, to possess the same capacity of recollection that it commonly has after natural sleep.

It may be objected, that the persons whom our Lord raised from an actual state of death, do not appear to have spoken of the state in which they were while separate from the body: and it may be answered, that it was not the will of Christ they should do so *.

"But Luke is the only evangelist who has mentioned these arguments for a separate state, independent of the resurrection of the body: and he was not an apostle, nor present at our Lord's discourses; therefore some have doubted his inspiration." No argument can disprove his inspiration, much less invalidate the authenticity of his narrative. But the doctrine is maintained and illustrated by one whose inspiration no believer in Christ can consistently dispute. The apostle Paul grounds, upon this important truth, his confidence amidst distress and danger. "Therefore," says he, "we are always confident, knowing that whilst we are at home (or abide) in the body, we are absent (or separate) from the Lord; and are willing rather to be absent (or separate) from the body, and to be present (or to abide) with the Lord †." Hence, at a later period, when reviewing his usefulness to the church of Christ, he expresses his conviction that it was desirable for him, notwithstanding, to be dissolved. "To me to live is Christ, and to die is gain; but if I live in the flesh there is this fruit of my labour; and what I should chuse I know not, for I am in a strait between two, having a desire to depart, and to be with Christ, which is far better ‡." The apostle had his heart too warmly engaged in his Master's service, and enjoyed too much of his gracious presence, to be induced by infirmities, temptations, and distresses, to prefer a state of inactivity and insensibility to that in which he lived. He did not desire to quit his earthly tenement, but to enter into a heavenly one prepared for him; and he knew, from the Spirit of God, that his mortal life would, at the hour of his dissolution, not be lost in unconsciousness, but be swallowed up in life §. The plea, that be-

* Luke xvi. 27—31. † 2 Cor. v. 6, 8. ‡ Phil. i. 21—23.
§ 2 Cor. v. 1—5.

lievers at the resurrection will seem to themselves to have died but the moment before, cannot affect the argument that they would sustain a real loss by death, if they remained insensible and inactive till the resurrection. The supposition is, therefore, as irreconcilable with the desire which Paul expressed, as it is with his reiterated assertion, that the soul, when separated from the body, abides with Christ.

"Write! therefore," said the Spirit, "blessed are the dead who die in the Lord! Yea, that (instantly) they may rest from their toils, and their works follow with them *." Christian! Death approaches; but it is only to take off thy burden, that thou mayest serve thy Lord more freely, more actively, more effectually, than thou ever couldst in thy mortal body; and that thou mayst enjoy his presence without alloy or interruption. Aged, infirm believer! lift up thy head! the redemption of thy soul from its corruptions and temptations draweth nigh: thy present affliction, which is but light and momentary, is "working out for thee an infinitely exceeding and eternal weight of glory." "Even so! Amen! Come, Lord Jesus!"

RABKASHER.

* Rev. xiv. 13.

ON THE HOLINESS OF GOD.

IN A LETTER TO A FRIEND IN LONDON.

Dear Sir,

FROM the long-continued intimacy that has subsisted between us, I know that you will understand at once what I now write you upon certain doctrines, *new* and *old*.

Notwithstanding the many divisions and subdivisions that subsist among mankind at present, on the head of religion, there is a day approaching, called, justly, "the Day of God," when there will be only two parties, the righteous and the wicked! Already I see it to be so in reality. In the course of my reading I find that, for a century past, many of the Deists, while they allow the power, wisdom, and goodness of God, deny that holiness and justice are essential attributes of the Eternal Majesty! Now, I can trace the same idea through the practical sentiments of a multitude of the preachers and professors of Christianity; and I seem to see the world divided already, as they will be on that great day! I see almost "no new thing under the sun!" The same that now is, has already been, though it may assume a new shape. I do not wonder at man's errors in religion: I cannot see how it could be otherwise, unless men were created anew by God the Holy Ghost, which is not always the case with the Scribes, the heads of sects, and the disputers of this world. Even the truly regenerated, who have

seen God, may fall from their attainments, and be for a time overwhelmed with darkness.

No man can justly rank as a real Christian who has not, in a day of divine power, a sense of the holiness of the Eternal Majesty really and thoroughly impressed upon his conscience and heart. He may have this, and not clearly see it; but it must be in reality, in order to produce the divine image in man, without which final salvation is impossible *. Certain modes of faith appear to me to have no connection with real holiness of heart, but to resemble the belief of a historical fact, or the persuasion we have of the truth of a mathematical proposition. They imply no divine change; they do not absolutely require a day of divine supernatural power to produce them.

I know, from personal experience, that until the light of God shine into the conscience and heart with creating and renewing power †, a man knows nothing really or savingly of the proper nature of divine things; what God is, what Christ is, what is the nature of saving faith, or of that evidence by which the redeemed of the Lord do believe ‡. How God makes the common knowledge of himself, the outward instructions of the word and ordinances, and the use of means, subservient to the renewing of the unrenewed heart and conscience, though we must acknowledge the fact §, is a mystery which we cannot as yet fully comprehend ‖.

By a strict attention to my own experience for near forty years, and by observing what has occurred around me during that time, I very plainly perceive, that what the false heart especially falls short of in religion, is right impressions of the holiness of the Eternal Majesty, and a real love to it. Without this we do not truly enter into the kingdom of God even in grace, but still tarry among the Scribes and the disputers of this world; the stony-ground hearers with their passing affections; and the partially enlightened, who may totally fall away. How a man can allow himself so lightly to pass over the holiness of God, a subject so thoroughly interwoven with every part of the scripture revelation, can only be accounted for from the blindness and self-deceit that is so natural to us all.

As you advance in theological studies you will find that, from the days of Luther to the present time, all corrupters of the Scripture doctrines, all Heretics, all Sectaries and Bigots, do either greatly overlook, or have partial and defective views of, the holiness of God. This is the case with Legalists, Antinomians, Arminians, Socinians, Formalists, Sect-makers, &c. &c. &c. Right and genuine views of the holiness of Jehovah would cure them of their errors. It was Luther's superior view

* Mat. v. 8. † 2 Cor. iv. 6. ‡ 1 Cor. ii. 14.
§ Rom. x. 17. John iv. 35—38. ‖ John iii. 8.

of the holiness of God that led him, in a practical and experimental way, to the righteousness and atonement of the Son of God; and to that deep humiliation of spirit for which he was so remarkable. He is very unlike his pretended imitators in modern times, who believed in the righteousness of Christ with a *whole* heart; that is, without any proper sense of sin, or of God's holiness.

Without right views of God's holiness, and of our sinfulness, we can neither understand nor relish the mystery of sovereign grace. Men may seem to climb high in this, who know nothing of it in reality. The Mahometans, Deists, and some modern Socinians, are great Predestinarians, or, more properly, Fatalists; so also, at least practically, are many false professors of religion at present. Without divine and supernatural views of the holiness of God, we cannot cordially embrace the righteousness and atonement of the Son of God:—we cannot heartily admire the wisdom and propriety, the beauty and excellence of this glorious dispensation of God to fallen man! Some have spoken very high things of the atonement, that to me appear never to have understood it at all. Indeed, all our views of the atonement, unless we have proper views of the holiness of God, and of the evil of sin, are a mere deception. What a poor account do many make of other essential parts of the divine plan! their zeal running to a mere outside, or to a partial kind of philosophical holiness, or to the rites, peculiarities, and opinions of their respective sects and parties! How will this religion stand with that unfeigned holiness of heart inculcated by a thousand different expressions in the sacred Scriptures? It is the peculiar glory of the Christian religion, not only to reveal and bring near the atonement; but also, by the power of God, the Holy Ghost, to form the divine image in our immortal souls. This is one of the best arguments for the divinity of it; and in this it differs from all other religions that ever were in the world. I can trace some lineaments of this image in several perplexed and broken-hearted Christians, by their temper, conversation, and conduct,—while I can see nothing of it in sundry proud hypocrites, notwithstanding their boasted zeal, assurance, and confidence *.

I am, dear Sir, ever yours in Jesus,

Huntly. G. C.

* Isa. lxvi. 2. Mat. vii. 15—20.

REFLECTIONS ON GENESIS XIX. 16.

And while he lingered, the men laid hold upon his hand.

THESE words relate to the departure of Lot out of Sodom. "And there came two angels to Sodom, to warn Lot of the de-

struction of the city; and when the morning arose, then the angels hastened Lot; and whilst he lingered, they laid hold upon his hand, and brought him forth without the city. Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire out of Heaven."

The believer, whilst he dwells in a world of iniquity and sin, is exposed to danger, temptation, and eternal death. Seduced by example, his affections pre-engaged, and his heart alienated from God, he lives amidst the sins of Sodom; and were not the hand of divine love and mercy to lay hold upon him and lead him forth, he would linger on the borders of destruction till the judgments of God descended upon him, and consumed him. But there is mercy with God, therefore shall he be feared; and though there may appear no distinct vision or similitude of an angel to lay hold of his hand and lead him forth; yet, by the word of inspiration and the messages of divine grace, whilst he lingers, and scarcely advances a single step in the "life of faith," he is gently drawn, and will finally be brought forth beyond the city.

There has been ever some correspondence in the experience of God's children, in all ages of the world. St. Paul beautifully illustrates this idea in his epistles. It is from these characteristic features that the mind is enabled to dwell upon the consolations of Scripture; to percieve the disposition and unwillingness of the natural heart to receive the impressions of divine grace; to watch the powerful constraint of God's hand in the work of conversion; and to rejoice in the security of God's promises in the glorious scheme of eternal salvation through Jesus Christ.

Moses, the faithful servant of the Lord, *lingered* when he was called to go before the children of Israel, and even ventured to reason against the commission appointed him by God, "because he was slow of speech:" but the hand of God laid hold upon him, and gave him faith to believe in his promise. — "I will be with thy mouth, and will teach thee what thou shalt say."

David, the man after God's own heart, *lingered* amidst the pleasures of sin, till the prophet was sent, and delivered that solemn message which convicted him; and led him to repent in dust and ashes.

Job *lingered* in his fancied innocency till he received a visit of mercy, and he was constrained to cry out, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself."

Isaiah *lingered* till he was touched by the seraphim with "a live coal from the altar."

Jeremiah *lingered*, when he said, "Ah, Lord God, I cannot speak, for I am a child;" but the Lord put forth his hand and touched him.

Zaccheus *lingered* in the sycamore-tree till the voice of Jesus bade him "make haste, and come down."

Peter *lingered* in the prison till the angel led him out: and even the blessed apostle Paul *lingered* till he was led into Damascus, and impelled to cry out, "Who art thou, Lord?" And, doubtless, all the saints of God, since the introduction of sin into Paradise, have *lingered*, and endeavoured to hide themselves amongst the trees of the garden, from the presence of God. But wherever the fear of the Lord is implanted, let the soul take encouragement; there is still the "angel of God to take" hold of the hand, and lead the believer forth beyond the city.

Christian, retrace the path you have trodden; has not the Lord led thee hitherto? When the dangers of infancy, the temptations of youth, the enticements and blandishments of pleasure allured you, and you lingered amongst them, did not the Lord lay hold upon your hand and lead you forth?—If you are convinced of the danger of sin, the Spirit of God discovered it to you, and, as it were, led you forth whilst you lingered: If you feel your want of a Saviour, Jesus has turned and looked upon you as he did upon Peter; for remember, "we love him because he first loved us." Let us resolve all our mercies into the free grace of God:—whilst we are lingering, and scarcely believe for fearfulness and doubt, he is saying, "Look unto me, and be ye saved." And

Dost thou still linger? Do the frailties and imperfections of the flesh still impede your progress? "Tarry thou the Lord's leisure," and he will lead thee by his counsel; and, by-and-bye, his minister, the angel of death, will lay hold on thy hand, and lead thee forth beyond the city. Fear not to follow the precious angel of the covenant; though clouds and darkness intervene, the promises are sent to support you. Underneath you shall be the everlasting arms; but if the Spirit still lingers to dwell a little longer in the body, and the language of nature is "Oh, not so my Lord,"—the hand which has led thee hitherto will not forsake thee in the end, but bear thee up upon the mount, and lead thee forth beyond the city, as Moses was guided when he saw the promised land; and "thither shalt thou escape, and thy soul shall live."

Surry. M. G.

FORTITUDE DISPLAYED IN THE CONDUCT OF PAUL,

THE GREAT APOSTLE OF THE GENTILES.

THE brave have been celebrated in all ages. To describe their character, and to immortalize their atchievements, the powers of Genius and of Taste have combined their efforts; but the

valour of the warrior, displayed either on sea or land, which has commanded the admiration of thousands, which has adorned the page of the historian, and aggrandized the verses of the poet, dwindles into insignificance, when compared with the fortitude of "the good soldier of Jesus Christ." *This* excels *that* as far as the heavens are higher than the earth; for it proceeds from a nobler principle, is therefore more pure in its nature, and productive of more glorious effects.

The grand principle of Christian Fortitude is faith in God, as our Father and Friend; and in Jesus Christ, as our Redeemer and Lord. This principle the great apostle Paul possessed. He believed in God as the God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, thro' the blood of the everlasting Covenant; and he believed also in Christ, as delivered for our offences, and as raised again for our justification. This faith assured him of everlasting happiness; and, therefore, he was neither afraid nor ashamed to suffer for the sake of Christ. "I know," says he, "whom I have believed; and, I am persuaded, that he is able to keep that which I have committed to him against that day."

Without faith in God, as well pleased for the sake of the righteousness of his Son; without faith in Christ, as the *living one*, who was dead, but is now alive, and liveth for evermore, and hath the keys of Hell and of Death, — it is impossible that true fortitude can exist. But being fully persuaded, that God is our Father and Friend in Christ Jesus; that he is bound, by his own faithfulness, which cannot fail, to protect and to prosper that cause for which his Son died, and rose again; bound to prepare and employ instruments to promote that cause;—therefore, while engaged in it, we have every reason to be firm and courageous. The Lord God of Hosts is on our side; and, in the midst of our sharpest conflicts, we may exclaim in triumph, "If God be for us, who can be against us?"

That fortitude, the grand principle of which is a divine faith, is infinitely superior to the earth-born heroism which proceeds from vanity or pride, from a false sense of honour, or from the prospect of gain. *This* is fickle, like the sentiments of fashion; and perishable, like the pillars of sand on which it rests; for its foundation is in the dust, and it must turn to destruction. But *that* is built upon a rock, against which the gates of Hell cannot prevail.

Faith, which is "the substance of things hoped for, and the evidence of things not seen," inspires the Christian with true courage, and excites him to the noblest deeds. With a clear and steady eye, it keeps one great and glorious object invariably in view; and refuses to be diverted from it by all the allurements of the world. Thus Paul had begun a course which he was determined to pursue and to finish. He was firmly persuaded, that the glory of God, his own happiness, and the hap-

piness of others, were inseparably connected with the finishing of it in an acceptable and successful manner; and, therefore, with alacrity he went, bound in the Spirit, unto Jerusalem. The Spirit of Faith, with which he was endued, girt him about with might; clothed him with invincible armour; and led him, with the most undaunted resolution, to the scene of danger and of death. Time would fail me to add to Paul, that list of heroes of whom the world was not worthy, who are enrolled in the annals of immortal fame; who, through faith, 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.

Contemplating Christian Fortitude, as exemplified in the conduct of Paul, the great apostle of the Gentiles, I may be permitted to exhibit it, contrasted with timidity, with versatility, with obstinacy, with rashness.

Christian Fortitude may be contrasted with *timidity*. The unbelieving frequently create imaginary causes of alarm, and magnify those which are real to an enormous size. Thus they become the prey and slave of fear.

Even the true Christian himself, owing, no doubt, to the weakness of his faith, is sometimes seized with terror. Why are ye fearful, O ye of little faith? But when faith is strong, it comes forth like the sun of the morning; and, by its powerful influence, dispels the clouds which were thickening around, and causes the shades of night to fly before the face of day. The eyes of the believer's understanding being enlightened by the Spirit of Wisdom and Revelation, he perceives the objects which are presented before him in their true nature and qualities; and, therefore, in them there appears nothing to terrify and enfeeble,— but every thing to solicit confidence and to strengthen resolution. Ignorance, which is the fertile source of superstitious fears, is removed by the knowledge of God, of his nature and perfections, of his glory and blessedness, of the purposes of his heart, and the works of his hand;— by the knowledge of his Son Jesus Christ, in his person and offices, in his cross and in his crown, from which spring the noblest sentiments and the boldest designs.

From the time that it pleased God to reveal his Son in Saul of Tarsus, may be marked the commencement of that magnanimity and heroism with which his future conduct was so eminently distinguished. Immediately he conferred not with flesh and blood, he was inspired to renounce that carnal system which he formerly laboured to support, though this remarkable change of conduct should expose him to the indignation of his countrymen, to the scorn of the Heathen; tho'

it should blast all his hopes of worldly preferment; nay, tho' it should cost him the sacrifice of his life.

With *versatility*. A versatile man is one who is variable as the wind, who shifts his system of opinions according as it meets with applause or condemnation from the world. Such a character is a disgrace to Christianity, is even a disgrace to human nature. He may be courted for the sake of interest; but can never be sincerely esteemed, even by those who have the controul of his sentiments. But the true Christian is fixed in his principles, and will not be tossed to and fro with every wind of doctrine, or of practice. The great truths of the gospel, in which he is intructed, being invariable, his faith in them, and his profession of them, ought to be invariable also. He knows that the cause in which he is engaged is the cause of God; and that its truth or falsehood depends not either on its reception or rejection by the world. Of this the apostle Paul was fully persuaded; and, therefore, he is not to be diverted from his purpose of going to Jerusalem by all the terrors of persecution which his enemies were preparing for him there, or by all the entreaties of his friends at Ephesus, which plead for his abiding with them.

The parting with his brethren at Ephesus is truly a melting scene*: — "And when he had spoken, he kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more; and they accompanied him unto the ship."

I can easily conceive the heart of the great apostle, which was the seat of sympathy and love, to be more moved by the caresses and tears of his dear friends at Ephesus, than by all the tortures which were awaiting him at Jerusalem. In the mean time, I behold Christian Fortitude, with a becoming majesty, rising superior to the sensibilities of Nature. He never once hesitates about undertaking the voyage: he walks down to the ship, accompanied with a sorrowful multitude; while they are dissolved in tears, — his countenance exhibits an unruffled composure; while they are lingering and reluctant, — he proceeds with a firm step, expressive of the firmness of his mind, and bids them the last adieu with an affectionate concern for their welfare; but not, in the smallest degree, turned from the grand object which he had in view.

With *obstinacy*. Obstinacy is here understood to signify a stubborn adherence to opinions or practices once adopted, in opposition to all evidence either of their falsity or insignificance. It knows not to yield on any occasion; and makes no discrimination with regard to the importance of what it holds. It displays equally a want of judgment and of feeling.

* Acts xx. 36, 37, 38.

is supported by Ignorance and Pride, and betrays a littleness of soul. But true Christian Fortitude is magnanimous, while it is not unyielding. Like the stately oak of the mountain, it will bend a little under the weight of the tempest, while it retains its majesty and firmness. But obstinacy is like a withered leafless trunk, remaining motionless, ignobly defying the storm, and serving no other purpose than to cumber the ground. To *this* we may compare the stubborn unrelenting Jews, who refused to listen to admonition, to reproof, to conviction; — to *that* we may compare the great apostle of the Gentiles, who, with a bravery becoming the Christian character, condescended to be made "all things to all men," that he might gain the more *.

What a difference between the Obstinacy of the man and the Fortitude of the Christian! The one is haughty, — the other courteous; the one is prone to tyrannize, — the other inclined to serve; the one is contracted and unrelenting, — the other liberal, kind, and forgiving. "The righteous is bold as a lion." The generosity of that animal towards the submissive is remarkable; and, in this particular, the Christian may be compared to the lion.

With *rashness*. Fortitude and Prudence are not incompatible with each other; on the contrary, they are perfectly consistent and inseparably connected. It is the fool who uttereth all his mind, who pours forth the ebullitions of passion on the first assault; but it is the wise man, who is also the brave man, who keepeth it in till afterwards, reserves it for the proper season; and when it does go forth, is heard, not in the feeble broken accents of irresolution and terror, but in the bold and manly tone of dauntless decision. The man of fortitude does not rush into danger with thoughtless impetuosity, as the horse rushes into the battle; but, like a wise and brave general, having formed his plan of operations, is deliberate, but resolute in his execution of it. His victory is to be gained not by violent and desperate, but by cool, determined, efforts.

This is remarkably exemplified in Paul, whether we behold him at Athens, at Rome, or at Jerusalem; — whether we attend to the admirable defences which he made for himself before the Roman governors, Felix and Festus; or before Agrippa, the King of the Jews. He is calm and collected, in full possession of his powers, in the most populous cities, in the most respectable assemblies, and before the most powerful judges, while he is all alive to the importance and glory of the cause for which he suffers, and for which he pleads. While the torrent of eloquence, which flowed from his lips, overwhelmed with astonishment and terror the surrounding audience, he stood unmoved, like a mighty rock amidst the waves of the sea.

Airshire. S.

* 1 Cor. ix. 19.

ON ARMINIANISM.

SOME of our Readers, in the Wesleyan connexion, having felt their minds hurt by the short account of Arminianism in our last Number, as involving consequences they deem inadmissible, — we readily comply with the request of a respectable individual, by inserting another account of their principles from a writer of their *own* choice. — This we do from a principle of candour. The intelligent reader, by comparing the two statements, will judge of the difference, without our entering into any controversy on the subject. — " Grace be with all that love our Lord Jesus Christ in sincerity."

The Doctrine of the Remonstrants, as it was publicly taught in Holland, reduced to Five Articles.

1. "That God, from all eternity, has elected to eternal life those who believe in Christ, and continue in faith and obedience; and, on the contrary, that he resolved to reject unbelievers and impenitent sinners."

2. "That, consequently, Jesus Christ, the Saviour of the world, died for all men; so that he has obtained by his death their reconciliation and the forgiveness of their sins; but in such a manner, that none but the faithful actually enjoy those benefits."

3. "That man cannot acquire saving faith of himself, or by the strength of his free-will; but wants, for that purpose, the grace of God through Jesus Christ."

4. "That this grace is the cause of the beginning, progress, and completion of man's salvation; so that no one can believe or persevere in the faith without that co-operating grace; and, consequently, that all good works are to be ascribed to the grace of God in Christ Jesus: but that grace is not irresistible."

5. "That the faithful have a sufficient strength, through the divine grace, to oppose Satan, sin, the world, and their own flesh, and to overcome them; and yet those who have a true faith may, nevertheless, fall by their own fault, and lose faith wholly and for ever."

Brandt's History of the Synod of Dort.

QUERY.

Sir, *To the Editor.*

I AM very desirous to know in what respect the Faith of a real Christian differs from that of a Formal Professor, when their views exactly correspond; and also how it is that he that believeth on the Son of God hath the witness in himself*. If any of your Readers will satisfy an honest enquirer, by solving the above questions, they will greatly oblige P. M.

* 1 John v. 10.

Obituary.

MRS. MARY KENT,

Aged 104 years.

MRS. MARY KENT was born at Birmingham, May 12, 1700, and descended from a pious family, who were Dissenters. Her grandmother, who had been favoured with covenant-mercies many years, was honoured with a pleasant dismission from the body. Being at breakfast, she desired the things might be removed, for she should "drink no more till she drank new wine in her Father's kingdom." She then desired her son might be sent for, and requested him to unite with her in prayer. After which she called the children of the family around her (of which Mary was the youngest) gave them suitable advice, and blest them: then, with uplifted hands, she exclaimed, "He is coming! — Oh! glory, glory! come, Lord Jesus!" She continued some time in a rapture of joy; sung a short hymn; then reclining her head, as though exhausted by her exertions, she fell asleep in Jesus.

Mrs. K. remained in her father's house till after his decease; when, her mother being left with a numerous family, she came up to London, where Providence provided her a situation; and she continued single till the age of fifty, when she was married to Mr. Kent. Notwithstanding the religious advantages of her family, she continued a stranger to vital godliness till her union with Mr. K. They attended the ministry of the Rev. Mr. Steward, who preached to crowded congregations, at Garlick Hill church. Under a discourse delivered by him on Abraham offering up his son Isaac, the glorious doctrine of salvation by Jesus Christ was revealed to her soul. She was one of his constant hearers, and always spoke of him with much affection. Mr. S. being of a weak constitution, his zealous labours and abstemious living brought on a decline, which removed him from his work to his Master's presence.

After his decease she was much cast down, not knowing where to attend to hear her favourite subject, Jesus Christ preached. One Lord's Day morning, in company with her husband, she went out relying on Providence, when her steps were directed to the meeting of the Rev. Mr. Hitchin, of White Row, Spitalfields. She listened with attention and with pleasure, received the same truths which she had embraced before, and was admitted a member of the church, in which she continued fifty years. She often mentioned her pastor with much affection; and the profit she found under his ministry, and that of his successor the late Rev. Mr. Trotman. Her attachment was strong towards the church with which she was connected, and among whom she worshipped till the death of her husband, which happened about the ninetieth year of her age.

By the advice of her friends, she was removed to Edmonton; and, as long as her strength would permit, she attended public worship at Edmonton chapel. Notwithstanding her great age, the strength of her mental faculties was uncommon, particularly her memory. I was astonished, on visiting her, to hear with what facility she would mention occurrences which happened sixty or seventy years before. She possessed a clear understanding of the doctrines of the gospel, and enjoyed much consolation from them. — She had a deep sense of her own unworthiness, while the mercy and love of God to such a sinner were her pleasing themes. Mrs. K. was a warm advocate for the divinity of Jesus Christ; and often declared, none but an Almighty Saviour, God and Man united, could save so vile a sinner. The last year of her pilgrimage she was favoured with strong confidence: — frequently, with uplifted hands, and tears of joy, she would exclaim, "Jesus is precious; he is all my salvation and all my desire; and I shall praise

him for ever." Private prayer was her delight; and she was often heard by the family where she lived singing hymns in the day, and frequently in the night.

On the Lord's Day afternoon previous to her departure, she was seized with a fainting fit, which, for an hour, threatened her dissolution. On her recovery she retired to her chamber. The next morning she appeared insensible to all around, repeating to herself "The promises! the promises!" A friend enquiring what promises? she answered, "All the promises are precious—Jesus! Jesus!"—She lay with divine composure waiting for her dismission; and on Thursday, March 3, 1803, the happy spirit, which had inhabited the tenement of clay one hundred and four years, took its departure to the land of rest.

On Tuesday following I buried her remains in the front of our chapel, where a neat tablet is erected to her memory.

Edmonton. J. F.

MR. GEORGE BENYON

Was blessed with parents who did "command their children and household to walk in the way of the Lord." They enjoyed the comfort of having discharged their duty, although (as is but too often the case) their son's conduct was a declaration that he "hated knowledge, and would not choose the fear of the Lord." So far had he advanced in irreligion, that, upon an occasion, when it was proposed to read some portion of the Scriptures, he shut up the book, seemingly with indignation, and left the room; and it is remembered, that when some suitable articles were packing up with his clothes on his departure to his regiment (in which he was surgeon and lieutenant) his mother desired a Bible might be put among them; which, when he discovered, he threw out of his chest, saying, that he would only have a prayer-book.

It pleased the Disposer of all events to permit the prodigality of this young man to continue but a short time.—The sphere of action which he chose for himself, contrary to the opinion of his friends, became the cause of a very early death. Some severe colds, which were taken by marches in wet weather, during the rebellion in Ireland, induced an indisposition which issued in a confirmed phthisis. Like a returning prodigal, he was received by indulgent parents, whose peace of mind he had repeatedly broken. When he enjoyed the blessings of renewed parental care, he also was directed, by the grace of God, to the means of religious knowledge, and was disposed to go occasionally to the place of worship. On one opportunity of this kind his mind was peculiarly impressed by a text of Scripture the moment it was read, which absorbed his thoughts, and made him to hate himself for his former infidelity and blasphemous evil, viz. "a lying tongue is but for a moment." He then discovered, for almost the first time, that "in the midst of sinful mirth there is madness; and that tho' a young man may "rejoice in his youth, and his heart may cheer him in the day of his youth, yet after all, God will bring him unto judgment." It pleased the Lord to spare this prodigal son from a sudden death.—Though, by his vices, he seemed fitting for destruction, yet the long-suffering of God gave him space for repentance. Once falling down from a chair, at the commencement of his last confinement, his situation was such, that had not his father at the moment entered the room, he must have been strangled. Mentioning this at a later period of his illness, he declared his assurance, that, had he then died, he certainly should have gone to Hell, with all his sins about him, unrepented of, and unforgiven.

Nov. 13, 1802, it began to be manifest that a real work of conversion was wrought in him by the Holy Spirit; he saw the evil of his past ways; he lamented his former disobedience; and did hope that, tho' "at the eleventh hour," Jesus would save him. He fervently prayed that he, a wretched sinner,

might be a partaker of that blood and righteousness of Christ which saves the guilty, and renders acceptable the unworthy. Turning to his mother, he remarked, 'Jesus says, "Him that cometh unto me, I will in nowise cast out." Wicked and wretched as I am, I trust Jesus will receive me at the last! O my mother, pray that Satan may not be permitted to deprive me of my hope in Jesus. Though Satan is like a roaring lion, he is a chained one also.—Oh what did Jesus Christ suffer to redeem my wretched soul from Hell!" Addressing his sister, he said, "Think of his dear hands being pierced for me! Oh what is my pain to his!—I do not suffer according to my sins!—Pray that my senses may be preserved." Recollecting his deceased brothers and sisters, who, he hoped, were singing "Worthy is the Lamb," &c. he replied, "And so shall I shortly." He desired we would join in singing "Glory to God on high," &c. and "How condescending and how kind—was God Eternal Son," &c. He wept much; and observed, His salvation had cost his Saviour many a groan! His mother giving him some tea, he said, "How good my dear Lord has been, to give me kind parents, and every thing necessary! which is all more than I deserve.—Oh for more love to Jesus Christ, for more and more, till I see him face to face!—Oh! my mother, I repent of not loving you more, because you loved the means of grace: go on, and trust in him, and you shall not want any good thing. He will do all things well for them that love his name. Don't grieve," said he, "father, mother, sister, this is a gracious affliction; I would not change my state for health, nor all the riches that this uncertain world could afford me; but I pray that the dear Lord's will may be my will." He then repeated many times the verses, "Guide me, O thou Great Jehovah, &c. Feed me, feed me, till I want no more." "Yes, mother, Jesus Christ will feed me; I know he will, though I have been so wicked." On the Tuesday following he was much weaker, and speaking became difficult. He said, "Satan suggested to his mind that God would not have mercy upon him; but Jesus says, he will finish his work." His mind became weary of much reading or talking; but when his sister departed, he said, "A good night, dear sister, love Jesus Christ; put not confidence in any thing but him, and he shall bless you." On Thursday evening, he said, with a sweet smile, to his father*, "My dear father, death is on me; I am going to my Heavenly Father,—Come, Jesus, come quickly!" He attempted to sing, "Jesus, lover of my soul," &c. but could not. He consoled himself with saying, "Soon I shall sing without sin or weakness."—His mother, coming to him, said, 'My dear child, how you suffer!' He directly answered, with a renewed strength and smile, "I do not suffer half a quarter enough:—think what a precious Jesus has suffered to save my wretched soul in the eleventh hour; yea, at the last hour almost!—Oh, the good Lord has answered prayer! Praying breath was never spent in vain, and never will!" He enjoined a servant, then in the room, to scrupulously regard the Sabbath Day, and to read the word of God; for there was a very particular blessing and happiness attendant upon the young, if they sought the Lord in their youth. He deeply lamented his disobedience and neglect in this respect, especially for his disregard to the Holy Scriptures. "It was awful work," he said, "to stop till we came to a death-bed." On receiving some liquid, "Oh! what kind parents I have; but though I dearly love them, I love my Heavenly Father best! I have grievously offended him, and yet he has forgiven me! I shall soon see my Saviour, not as through a glass,

* Mr. Rice Benyon, the father of the subject of this Memoir, was for many years an eminent apothecary in London; but lately retired from trade, and died Sept. 12, 1803, full of faith and hope in the Lord.

darkly, but face to face." Thus, sensible to nearly the last hour, died this young man, Nov. 19, 1802, in the twenty-sixth year of his age. The lingering nature of his affliction gave an opportunity to those about him of observing a remarkable change in the state of his mind; of witnessing what they believe to be a "repentance not to be repented of." B.

SARAH STANBRIDGE

Died 1803.

In the last autumn, the writer of this article found, in a village in Surry (far from public ordinances) a young person patiently waiting for the salvation of God, while a consumption was gradually dissolving her earthly tabernacle. She told him that she went to London to procure subsistence in servitude. While there, she providentially heard a sermon from Mr. Upton, which disposed her heart to seek the Lord. Her mistress usually took her with her to church on Sunday afternoons; but, instead of going up to her seat in the gallery, she used to go out to a place of worship in the neighbourhood, where the gospel was preached, taking care to return before the service was ended. This being told to the mistress, she turned her out of doors, declaring, that she would rather keep a Jew in her house than a Methodist. She afterwards lived with two pious ladies near Finsbury Square, who had set up an altar to God in their house; and here her soul was strengthened and grew. After a while, she joined the church in Broad Street; but had not sat down at the Lord's table above two or three times before she was seized with a violent fever, which brought her to the mouth of the grave. She recovered from the fever; but its effect was a consumption, which terminated her life at the age of twenty-one. Returning into the country to her mother, she lost the benefit of public ordinances and of Christian society, as she knew not one soul in the village with whom she could take sweet converse; yet was she not left alone, for God, whose prisoner she was, smiled upon her approaches to the mercy-seat; and when, at his command, she searched his Scriptures to find that eternal life which he has said is contained in them; — the Holy Spirit testified of Jesus, and gave her joy and peace in believing. He also strengthened her memory to retain much of the Sermons she had heard in London. The bread, which his servants had cast upon the waters, thus returned, after many days, and refreshed her soul. She mentioned, with respectful gratitude, the names of Mess. Gaffee, J. Clayton, sen. and jun. as having been made useful to her. When asked if she wanted any thing, she answered, "That when she was in London she used to see the Evangelical Magazine; — that the accounts of the happy deaths of the godly, mentioned there, were very comforting and encouraging to her mind; and as she thought they would be particularly so now, she wished to see the Magazine regularly. She did not experience ecstatic joy; but, leaning upon the Redeemer, he led her from one degree of strength to another, till he enabled her to say, "Now, come Lord Jesus, for I am ready!" and soon after, lifting her mother's hand, and pointing it to the head of the bed, she said, "They are waiting! they are waiting!" and expired.

J. H.

RECENT DEATH.

Lately died, the aged and venerable Rt. M'Gregor, forty-six years pastor of the first Baptist church established at Woolwich, in Kent. He was a man of singular meekness and unaffected piety; beloved and respected by a numerous and extensive acquaintance. He exchanged this mortal life for a glorious immortality, the 27th April, 1804, aged eighty-eight years. He was interred in the vault underneath his meeting-house on Sunday, May 6. The Rev. Mr. Culver, co-pastor, delivered the funeral oration, from Ps. xxxvii. 37; and the funeral-discourse was preached on the following Sabbath by the Rev. A. Freeman, of Woolwich.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs *of the Life of the Rev.* T. Wills, A.B. *late Minister of Silver Street and Islington Chapels, &c.* 8vo, 6s.

THO' we cannot recommend this as a fine piece of Biography, we cannot question its authenticity, being chiefly compiled from the Letters and Journals of Mr. Wills; and published under *the full patronage* of his Widow. There are a few things, indeed, relative to his unhappy differences with Lady H. and some of his fellow-labourers, which might have been omitted. There is such an alloy of sin in the best characters, that a severe examination will always discover blemishes; and where there are charges and recriminations, the impartial reader will generally conclude, there must be "faults on both sides."

Mr. Wills was certainly an active, faithful, affectionate, and useful preacher; and his character need not be built upon the ruins of other people's. Among the anecdotes, which are pretty numerous in this volume, we have found some very interesting to those who participate in the triumphs of the gospel; from which we select the following as a specimen: —

"Another circumstance (which, from its singularity, deserves notice) I mention in this place: — Preaching, in the course of one of his long journies, at Lady H——'s chapel, in Bristol, he was led to the following passage for his text:—"My grace is sufficient for thee." In the course of the sermon, he took occasion to relate the circumstance of a young woman, who knew and loved the Lord; but was labouring under a strong temptation to put a period to her life, by drowning herself. The enemy so far succeeded, as to prevail on her to go to the river, in order to put the dreadful plan in execution; but as she was adjusting her clothes, to prevent her from floating, she felt something in her pocket; —it was her Bible: she thought she would take it out and look in it again, for the last time. She did so; and the above mentioned text immediately caught her eye. The Lord applied it with his own energy to her soul; the snare was instantly broke, the temptation was taken away; and she returned, blessing him who had given her the victory.

"The relation of this circumstance was blest to the conversion of a man and his wife, then present; and to the completing a similar deliverance. These persons (it appeared) previous to this, had lived in an almost continual state of enmity; their habitation exhibited a scene of discord and confusion; and often their quarrels would end in a total silence. Some considerable time would elapse before a single word would be exchanged by them. In one of these unhappy seasons, the wife came to the dreadful determination of drowning herself. She accordingly left her house for the purpose, and came near the river; but it being too light, she feared, on that account, she should be detected. She, therefore, knew not where to go till it grew darker. She at length espied a place of worship open: she thought she would go in; and when it was over, it would be sufficiently dark. She went in. Mr. Wills was preaching; and, as before observed, related the before-mentioned circumstance. She heard with attention; the Lord blest what she heard to her conversion; and the Devil lost his ends. She returned another person; and when she came home, her husband looked at her with surprize: her countenance, which before was the index of a malevolent disposition, now indicated the temper of the Lamb. Struck with her appearance, her husband asked, where she had been? She told him. He immediately interrogates her, "And did you see me there?" She replied, 'No.' He added, "But I was; and, blessed be God, I found his grace sufficient for me also!"

"The reality in the change, evidenced itself in their future lives and conversation, which was such as became the gospel of Christ; the grace of whom was sufficient to renew their hearts and save their souls."

Horæ Poeticæ: *Poems, Sacred, Moral and Descriptive. To which are added, Four Essays. By* Joseph Jefferson. 12mo, 3s. 6d. *sewed.*

MR. JEFFERSON has so often enriched our Miscellany with the lively effusions of his genius, that we owe him an early attention to his volume. The Poems, of which several are translations from the La-

tin, embrace a number of subjects, and assume a variety of forms, — from the Sacred Ode to the Moral Epigram. Our grave readers may think some of the subjects too trifling; but it is surely the mark of a pious mind, to draw moral and religious improvement from the most common incidents of life; because it shews that, though our frail faculties cannot always be occupied in sublime contemplations, the mind has an evident bias toward the best things. As a specimen of Mr. Jefferson's manner and numbers, we subjoin two or three of his *shorter* pieces, as best adapted to our room: —

The Inattentive Worshipper.

"Myrtilla does, 'tis true, repair
Each Sabbath to the house of pray'r:
So far we may commend.
But to be seen is all her care;
Myrtilla may the trouble spare, —
Her portrait let her send.

Teachable Scholars.

"Thus spake Phythagoras," his scholars said,
And all his laws were constantly obey'd.
"Thus saith the Lord," should Christ's disciples say,
And to his better laws obedience pay.

Christian Forgiveness.

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

Comparison of Hopes.

"There still is hope," the Worldling cries,
"While there is life and breath."
The Christian looks beyond the skies,
And hopes for life in death!

Nature and Grace.

"Poets are such by birth, 'tis said;
Nor can by rules of art be made:
But not by birth do Christians shine,—
They are made such by grace divine."

The Four Essays are on the following subjects: — 1. Physico-Theological Reflections on a High Wind; — 2. On the Conduct of Calvin, in the Affair of Servetus; — 3. On our blessed Lord's weeping at the Grave of Lazarus; — 4. On Gratitude. Of these, we were particularly pleased with the third Essay; but missed a line at the bottom of page 155, which, as it destroys the sense, we shall endeavour to supply; nor is this difficult, as it is a quotation from Scripture. The line dropped appears to be — [perish, but have everlasting life." Behold, we may]

Fugitive Pieces, *intended principally for the Use of Schools. By* W. B. Collyer. *12mo, 2s. 6d. bound; Fine Paper, boards, 3s.*

ONE object of a Review should be to foster rising genius; and one of the most pleasing tasks of a Reviewer, is to encourage early attempts, where there is a prospect of future excellence. The pieces before us give us this pleasure. They display indeed luxuriance of fancy and of language, which might provoke the censure of a severe critic; but time will prune redundances, and mature the genuine fruits of genius; whereas, where the fancy is steril, and the language dry and insipid, nothing but dulness can be expected in future life.

These pieces, we should farther remark, are addressed by a young author to those who are still younger than himself; and the manner in which they are written, is certainly adapted to captivate *their* attention; while the spirit of affection, sympathy, and piety displayed in them, must gratify every serious reader. The subjects of the Essays are much diversified, as will appear by the following list: — Resignation, The Storm, Friendship, Spring, Benevolence, Summer, The Power of Religion in Death, Autumn, On Misspending Time, Winter, On Family Contention, The Death of Christ, The Morning Walk, The Desolations of Time, Parental Expectations blasted. By way of specimen, we select the following extract, because it is in *season*: —

SPRING.

"The tempests of winter are overblown; and Spring advancing, her radiant brow encircled with a wreath of flowers,

smiles upon the expecting earth. Her breath is sweet as the balmy breezes of the morning: her robe comprizes the variegated colours of the rainbow; and her countenance is bright as the splendors with which Aurora decks the chambers of the East, when she opens the gates of the morning before the chariot of the Sun.

"Wherever she treads, Creation smiles: flowers spring under her feet; and the trees "put forth their tender buds." The Snowdrop bends her lovely head to the moist earth; and the Yellow Crocus, yet wet with the dew of Heaven, gently and gradually opens her swelling bosom to the pearly drops, expecting the warm and vivifying rays of the rising sun. The lovely Violet exhales her fragrance to the air, while she covers her head, from the heat, under the shadow of her own leaves. Already the Primrose half displays her modest bloom, partly hidden under a tuft of foliage; and the Polyanthus expands her sober, yet beautiful dies to the soft breezes of the Spring. As she passes, she throws from her ample lap the later flowers; and the Daffodil and the Auricula unfold their fair colours to the opening morning. —

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"The birds hail the approach and the advance of Spring with lively joy; and utter, enraptured, the sweetly-breathing notes of love. "The voice of the turtle is heard in our land;" and the monotonous bird of this season throws her hollow voice to the gale. The mild beams of the rising sun dance upon the surface of the lake, whose broad expansive bosom reflects the golden glories of the dawning day. The showers descend gentle as the dews of Heaven; and the face of Nature seems "to smile through a tear." The Rainbow stretches her ample arch across the blue concavity of Heaven; while her luxuriant colours, sweetly blended together, confirm the divine promise, and write, in varied hues, "Good-will to men."

— — — — — — — — —

"Lovely is thy approach, O Spring, fairest daughter of the Year, wafting, with thy early zephyrs tranquillity to the mind that contemplates thy rising beauties! Thy mild aspect speaks the beneficence of the Eternal Creator. His "tenderness and love" are written by every sun-beam, — are displayed in every flower, — are wafted on every whispering breath of air! May we dwell for ever in his presence, where uninterrupted Spring reigns through endless ages, and smiles with unfading splendor!"

To these Essays is added, A Sermon to Young People; in which we particularly admire the brief and simple comprehension of divine truths, and the ingenuity with which the subject is enforced. "The text" (Prov. xxiii. 15) says the preacher, "is the language of Heaven, of parents, of instructors, and of ministers." A few verses are added, of which the two first, more particularly, discover a musical ear and a poetic imagination.

The Mute Christian *under the Smarting Rod, &c. By the Rev.* Thomas Brooks. *With a Recommendatory Preface, by the Rev. Mr.* Ball. *24mo, 1s. 6d.*

If the sale of a book be its best recommendation, this small volume needs but little said in its favour, having passed through fifty editions. We are glad, however, to see it reprinted, as there are few books in the English language better calculated to support the afflicted and disconsolate.

The Nonconformist's Memorial; *being an Account of the Lives, Sufferings, and printed Works of* 2000 *Ministers, ejected by the Act of Uniformity in* 1666. *Originally written by* Edmund Calamy, D. D. *Abridged, corrected, and methodized, with many additional Anecdotes, and several New Lives, by* S. Palmer. *Second Edition, Three Volumes, with Heads of the Principal Divines, chiefly from Original Pictures. 1l. 8s. 6d. boards.*

This new edition of a Work already well known and in high esteem, particularly among Dissenters, has already too long escaped our notice. The chief additions now inserted are from scarce funeral-sermons and lives, — from the farewell-sermons of the ministers ejected, — from Cotton Mather's History of New England, — and from MS. papers and original records.

The nature of this Work, and the variety of Anecdotes it contains, renders it highly interesting and entertaining. Beside the additional matter inserted, the whole has been very carefully revised and considerably improved. It is also hand-

somely printed, and the embellishments are in a very superior style. The plates are all new; and many of the Portraits have not been before engraved.

Sermons, *preached on interesting Subjects; including the Service of Two Communion-Sabbaths, according to the Usage of the Church of Scotland.* By Robert Macculloch, *Minister of the Gospel at Dairsie, Author of Lectures on the Prophecies of Isaiah, &c.* 12mo, 3s. 6d.; *Fine Paper*, 4s.

THESE Discourses, unlike many others we are called to review, truly answer to their title. The pious author has treated his interesting topics in a very interesting manner. We were particularly pleased with his pointed addresses to the conscience, in the second, third, and fourth Sermons, on the Enormity of Men's Transgressions, — the Insufficiency of Excuses to extenuate them, — and the Equity of God's Dispensations. If we might express a wish on the choice of subjects, one of the Communion-services should have been omitted, for the sake of as great a variety of topics as possible, which, in a single volume, seems so obvious, that we wonder it escaped the worthy author. We, however, cordially recommend this volume as plain, pious, practical, and powerful, from the argumentative strain of most of the Discourses; and pray for the divine blessing to accompany their perusal. Since the setting of the great Northern Star, the late Dr. Erskine, whose two volumes of Discourses are full of ideas, both brilliant and solid, we have not read a more edifying volume than the present. As a short specimen of the author's pointed manner, we give the following extract, which contains a striking anecdote, and concludes the volume: —

"I have now finished what I proposed on this subject; and though the account I have given you comes far short of the truth, yet what you have now heard, may, through the divine blessing, conduce to your real benefit. Were these truths thoroughly believed, and frequently considered, what a happy change would follow in the temper, conversation, and conduct of mankind! But alas! many neglect, or forget them. I have somewhere read of an excellent preacher, who described the awful solemnities of the final judgment with such pathetic strains of eloquence, and in a manner so moving, that some of his audience burst forth in loud exclamations, as if the Judge had himself appeared, announcing the decisive sentence. In the height of the commotion, the preacher bade them restrain their tears and cries; for he had one thing more to add, the most astonishing of all. It was this, That within a quarter of an hour, the impression of those great events, which they now felt, would vanish; and they would return home unaffected by them, to those sensible objects that commonly engrossed their attention. — May the Lord God keep for ever the subject of which we have been treating in the imagination of the thoughts of your hearts, and cause it to bring forth the fruits of holy living; and to him, through Jesus Christ, be praise, and honour, and glory! Amen."

LITERARY NOTICES.

Mr. Parkinson, Surgeon, of Hoxton Square, has in the press a work, which is intended for publication next month, entitled, "Organic Remains of the former World displayed;" wherein the Mosaic account of the Deluge will be shewn to agree perfectly with the present appearances of our globe.

A New Edition is also in the press, of Claude's valuable Essay "On the Composition of a Sermon," as translated by the late Mr. Robinson, of Cambridge; with his Notes, revised by a Divine of the Church of England. To be comprized in One Volume, 8vo.

The Rev. Samuel Browne, of Yadley, Hants, has issued Proposals for publishing by Subscription an Allegorical Work, in the form of Dialogue, entitled, *The Travels of Seektruth*; in 12mo. price 3s. 6d. It will be put to press as soon as the number of Subscriptions will admit.

RELIGIOUS INTELLIGENCE.

Extract from the Report of the Directors to the Tenth General Meeting of the Missionary Society, May 9, 10, and 11, 1804.*

THE footsteps of Divine Providence, in the government of the world at large, are traced with devout attention by every real Christian; but those events, which are visibly connected with the extension of the Saviour's kingdom among men, and the salvation of those who had not heard his name, are observed with the most diligent and affectionate regard. To those who are the subjects of the great Redeemer, the interests of pure and vital godliness are inexpressibly dear; and the smallest advances towards the establishment of his gracious reign, where Satan ruled in Pagan darkness, must be pleasing in the highest degree. In this view, the Directors of the Missionary Society indulge a hope, that the Report which they have now the honour to make, will present to its Members the path which they have trodden during the past year, sufficiently marked with mercies to excite their thankfulness to our gracious Lord, and to invigorate their holy zeal in pursuing the grand object of the Institution.

OTAHEITE.

It would have afforded great satisfaction to the Directors, to have been able to announce to the Society any important information from this distant quarter of the globe; but, during last year, only incomplete parts of the Journal of the Missionaries have come to hand. They have, however, lately been favoured with the welcome tidings of the complete restoration of tranquillity. From this kind interposition of Divine Providence, we are encouraged to hope, that the patient and persevering labours of our faithful brethren will be ultimately crowned with success. The Directors wait the arrival of the Journals, which may be expected to contain such information of the actual state of this Mission, as may greatly assist their judgment as to the means of promoting its future interests.

AFRICA.

The whole Society has abundant cause for joy and thankfulness, that ever their attention was directed to the wretched inhabitants of South Africa; so many of whom have been turned from "darkness to light, and from the power of Satan unto God."

In the last Report, the Directors were only able to state concerning brother Kicherer, that his labours had been attended with considerable success. Since that time, information was received from Rotterdam, that he had arrived there, accompanied by three members of his Hottentot congregation. Upon due enquiry by the Society in Holland, and the statement which Mr. K. offered of his reasons and motives, the Directors could not but cordially approve of his conduct; and therefore invited him to an interview with them in London, together with the African strangers.

An opportunity to behold and converse with some of the first-fruits of the Missionary Society's labours in Africa, and to hear them declare, with their own lips, "the wonderful works of God," afforded a new and unequalled kind of satisfaction and delight. It was affecting, in no common degree, to hear these dear people, themselves recently delivered from the power of darkness, earnestly pleading in behalf of the Heathen world at large, and of their own countrymen in particular. A few sentences to this effect will not be deemed impertinent. One of the Hottentot women thus expressed herself: "What a pity, what a sin it is, that you

* This Report, for the convenience of Distribution, was printed previously to the Meeting.

(Europeans) who have for so many years enjoyed, in great abundance, the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the millions of poor Heathen;" adding, "that you may depend upon it, that you should not have the less for yourselves, by giving some to them; but that the Lord Jesus would bless you, and give you the more!" She also observed, That could we but conceive fully of the miserable situation of the Hottentots, we would certainly feel more compassion for them. She expressed her humble thanks to the English people for sending Missionaries among them; but intreated them earnestly to proceed further in this good work, the Lord having opened an effectual door, and there being yet so many thousands who know not the Lord †. When taking leave of the congregation, she said, "The last thing I would say is, O pray for poor Heathen!"

It was the earnest wish of the Directors, that Mr. Kicherer and his friends might return to Africa as soon as possible, to resume his useful labours, and to refresh the hearts of his poor people, who parted with him in extreme regret, and who fully expected to see him in the month of March; but insuperable difficulties, arising from the renewal of hostilities, have hitherto prevented this desirable event: it is hoped, however, that a suitable conveyance in a neutral vessel may, ere long, be provided.

The same cause has operated to interrupt their intercourse with Dr. Vanderkemp, no direct advices having been received from him. Through the medium, however, of the Dutch Society, who have been more successful in obtaining his letters, intelligence of a very interesting nature has been lately received ‡.

FRANCE.

The Directors next advert to a Missionary object of great magnitude, which we were once ready to hope would, ere this, have brightened more and more on our view, but which the renewal of hostilities has covered for the present with a gloomy cloud. The Society will recollect, that the New Testament of our Lord and Saviour Jesus Christ has been printed in France; and measures were adopted for dispersing that holy book, and the Essay on its Authenticity, throughout every part of that country, and its dependencies. The Old Testament also was printing; and in a state of forwardness, previous to the breaking out of the war. The Directors indulge a hope, that the former is, in some degree, silently diffusing its salutary influence in that *barren land*: and although the political state of the two countries has made it expedient for us to suspend our intercourse with France, yet it may be hoped, that the printing of the whole Scriptures will be effected by a Society on the Continent, actuated by views similar with our own; and who are not, like us, prohibited from this good work by a state of warfare with that country. This circumstance also puts it out of our power to represent so particularly, as might otherwise be done, the real state of the Protestant cause therein. We have, however, reason to believe that, in the course of the past year, a considerable number of Protestant congregations have been supplied with pastors, in different parts of the republic; and that an increasing bias, in favour of that cause, appears among the people.

NORTH AMERICA.

The Directors will now proceed briefly to mention the circumstances of the Society's Missions in North America.

Mr. Bentom still resides at Quebec, where he has sustained considerable opposition from persons who bear the Christian name; and who have prevailed on some of his less serious hearers to withdraw

† Several additional labourers are intended to accompany Mr. Kicherer to Africa. — We omit the account of them for want of room.

‡ This also we omit, as the most material parts of the account have already appeared in our Magazine.

themselves from his ministry. He has not been able to extend his labours to the Indians; but his services in Quebec have, we trust, been useful to many. The obloquy, however, which his adversaries have contrived to throw upon him, appears to have brought his usefulness there to a stand; so that he is desirous of resigning his station to some other minister: a measure which the Directors conceive may be expedient, should the Society think proper to send another Missionary there, and a suitable person could be found, who is able to preach in the French language: a qualification highly desirable for Missionaries in Canada.

Mr. Mitchell, who has resided for about three years in New Brunswick, has been an instrument of spiritual good to several individuals in that place. He has, however, left that part of the country, in consequence of his marriage; and removed to another spot, where, we hope, he will still exert himself in the cause of Christ. The poor people to whom he preached at New Carlisle, appear to relish the good word of God, and who were engaged in building a better place of worship, are extremely desirous that the Society would furnish them with another minister. The Directors, wishing to comply with their laudable request, have determined on sending the Rev. Mr. Pidgeon, one of the students at Gosport. This appointment Mr. P. has accepted with perfect readiness; and having been ordained at Gosport, has sailed for America.

From letters received from Mr. Mitchell, it appears that, in a journey of considerable extent, he visited a great number of settlements inhabited by Highlanders, &c. many of whom were Catholics, and who gladly received the word. — Whole towns and districts were totally destitute of all religious ordinances, and seemed in danger to lose the very forms of Christianity: many of them expressed strong desires for the means of religious instruction; and would rejoice even in the occasional visits of an itinerant minister. Among persons of this description Mr. P. is to labour as much as possible; and to collect as particular an account as he is able of the state of religion throughout the province of New Brunswick. Information of this kind cannot fail of being highly interesting to Christians of this country, and may ultimately lead to some active measures for the more general diffusion of evangelical light in that dark part of the earth. As a portion of the British empire, inhabited by persons who have emigrated from hence, or are descendants of Britons, they have a strong claim on our compassion; and it may be hoped, that a just and accurate representation of their pitiable state may induce our wealthy merchants, and others, to exert their benevolent endeavours in that quarter, upon a larger scale than may strictly comport with the precise object of the Missionary Society.

These observations are, in some measure, applicable to Newfoundland. Mr. Hillyard, whose faithful services in that island have been formerly reported, having fulfilled the term of his engagement with the Society, returned to England early in the last year; but feeling an earnest desire for further usefulness in Newfoundland, he voluntarily offered to resume the scene of his former labours. The Directors readily accepted his proposal; and he accordingly sailed from Liverpool in the latter end of the summer; and they have had the pleasure of hearing of his safe arrival at Carbonear.

ASIA.

The Directors would now solicit the attention of the Society towards the vast regions of the eastern world. These have long engaged the pity and the prayers of the Society; nor have the Directors ever lost sight of the stupendous object: they have repeatedly announced their earnest desires to send to the deluded millions of Asia the glad tidings of the glorious gospel, whenever the good providence of God should open their way, and furnish them with Missionaries whose talents and dispo-

sitions should appear suited to such important stations as abound in that part of the globe. The period for entering upon the interesting service has at length arrived; and there are now on their way to those countries six brethren, two of whom are accompanied by their wives. The Rev. Mr. Vos superintends the Mission designed for Ceylon. His long standing in the Christian ministry; his faithful and successful labours therein, both in Holland and at the Cape of Good Hope, point him out as a person remarkably qualified to fill this station. He is accompanied by the brethren Ehrhardt and Palm, natives of Germany, who received their education for Missionary services at the Seminary at Berlin. Mrs. Vos and Mrs. Palm have also an important service to occupy their zeal, in the instruction of the female natives, and in assisting in the education of children †.

Those who are designed to labour on the continent of India, are the Rev. Messrs. Ringeltaube, Desgranges, and Cran. The first is a native of Prussia, who has already passed a short time in India. The other Missionaries have been about two years in the Seminary at Gosport; and the whole have been ordained to the office of the Christian ministry, and recommended to the grace of God in the discharge of the arduous and important service to which they are called. The Society will, no doubt, bear these devoted servants of God in their affectionate remembrance; and, at the throne of grace, implore in their behalf the divine protection, counsel, and support, that they may make known among the Gentiles the unsearchable riches of Christ; and at length finish their course with joy!

The Directors have the satisfaction to make a favourable Report of the state of the Seminary at Gosport. The young men, who are under a course of instruction suited to Missionary labours, pursue their studies with diligence; and evince that devotedness of heart to the great object in view, which encourages their worthy Tutor and the Society to hope that they will one day become burning and shining lights in the benighted regions of the Pagan world. Two other persons have nearly finished their medical studies; and, we hope, may be eminently qualified for situations in which the healing art may prove a happy introduction to the dispensation of the gospel, particularly in the most highly civilized countries of the east.

With cheerful confidence the Directors look forward to the continued and liberal support of the Religious Public. The Society will perceive, by the foregoing statement of the enlargement of the Missionary sphere, that the expenditure of the Institution must, of course, be exceedingly increased: about 2000l. will be requisite for the conveyance of the Missionaries now on their way, or ready to depart; and nearly the same sum may be annually necessary for several years to come, for the purposes of their several Missions. The visit of the Africans to this country, and their return, together with eight additional labourers, have occasioned an unexpected and considerable demand; but, we trust, that this expence will not become a matter of regret, when the satisfaction which their visit has afforded to the Society, and the probable advantage which the Mission may derive from their report in Africa, are taken into consideration. When the large sums, which the efforts of the last year have occasioned, are paid, it will be found that the expenditure has greatly exceeded the income. Those of our friends, therefore, who have supposed the retention of a large capital by the Society to be improper, will find that it will then be considerably reduced; and unless the exertions of the public, particularly in the country, shall keep pace with the

† We have been informed, that, from unavoidable circumstances, Mr. and Mrs. Palm could not proceed with the rest of the Missionaries; but wait at Copenhagen for another opportunity.

extended operations of the Society, the reduction must be far greater than the Directors conceive is compatible with the permanent interests of the Institution: but they indulge a confident expectation, that while they pursue, with steady zeal, the grand object proposed, — "the spread of the gospel in Heathen and other unenlightened countries;" — and while the great Head of the Church shall be pleased to succeed with the sacred influences of his Holy Spirit their feeble endeavours, their fellow-Christians of every denomination, will cheerfully consecrate to this service a sufficient portion of their worldly substance, to enable the Society not only to support the Missions already established, but continually to make new inroads into the kingdom of Darkness, and to erect the standard of the cross in every country to which they may have access. Much, very much indeed, remains to be done. We have but just begun our work. We have made a beginning, and God has prospered it. Let us go forward. The voice of the Word is, "Go forward!" The voice of an approving Providence is, "Go forward!" Let the encouraging voice of the Public, in their prayers and in their generous contributions, also be, "Go forward!"

Subscriptions for the Support of the Missionary Institution, will be received by Joseph Hardcastle, Esq. Treasurer, Old Swan Stairs; and by the Rev. G. Burder, Secretary, Islington.

The Directors respectfully submit the following Form, by which any Legacy may be given to this Society: —

Item,

"I *A. B.* do hereby give and "bequeath unto *C. D.* of "and *E. F.* of the "Sum of to be paid "out of my *Personal Estate*, to the "Intent that they, or either of "them, do pay the same to Joseph "Hardcastle, Esq.; or to the "Treasurer for the Time being, "of a Voluntary Society, commonly called or known by the Name "of *The Missionary Society*; which "was instituted in the Year 1795. "Which said Sum of "I desire may be applied towards "carrying on the Benevolent Designs of the said Society."

THE TENTH GENERAL MEETING OF *The Missionary Society*, held in London, May 9, 10, and 11, 1804.

"How amiable are thy tabernacles, O Lord of Hosts!" said a man of God, when deprived of access to them. The same pious exclamation is often made by those who have the happiness to attend and enjoy them; and, surely, they appear with uncommon beauty, when multitudes of Christians, from various quarters and of various denominations, assemble and unite to promote, not their own salvation only, but that of the perishing millions of Heathen; for whom, till lately, no general or suitable concern was discovered. This pleasing spectacle we beheld, with unabated pleasure, for the Tenth time, on the days above-mentioned. All the capacious places were crowded long before the worship commenced; and multitudes more would have attended, could they have been accommodated.

The first devotional service was performed at Surry Chapel, on Wednesday morning, May 9. After the prayers of the Established Church were read by Mr. Hill, Mr. Timothy Wildbore, of Roscrow, in Cornwall, prayed in the pulpit; Mr. Thorpe, of London, preached from 1 Kings xviii. 19 to 40. After the sermon, Mr. Geo. Clayton, of Walworth, concluded the service by prayer.

On Wednesday evening, Mr. Bennett, of Romsey, preached from Isaiah lii. 13—15; Mr. J. Brown, of Scotland, prayed before the ser-

mon; and Mr. Banister, of Wareham, after it.

The whole of Thursday morning, May 10, was devoted to the business of the Institution, at Haberdashers' Hall. The Thanks of the Society were voted to the Treasurer and Secretary, for their disinterested labours: and both were requested to continue in their respective offices. The Report of the Directors was then read to the Society, and approved. The Thanks of the Society were given to the Directors, for their diligent attention to its affairs during the past year. A certain number of the Directors were, according to the usual rotation, declared ineligible for the year following. Those gentlemen, with others, forming a Committee of Nomination, withdrew; and afterwards presented a list of names of gentlemen to fill up the vacancies; and who were unanimously chosen by the Society. The 133d Psalm was then sung. Mr. Bogue gave an exhortation, animating the Members of the Society to proceed with vigour in the glorious undertaking, and presenting the most pleasing hopes of future and extensive advantage to the world by their persevering activity. Mr. Greatheed concluded the Meeting by solemn prayer. The utmost harmony prevailed during the whole, to the great satisfaction of a company more numerous than on former occasions.

On Thursday evening, a great concourse of people attended at Tottenham Court Chapel at an early hour. Previous to the commencement of the service, Mr. Tracy read the Annual Report from the pulpit; Mr. Huckwell, Curate of the chapel, read prayers; Mr. W. Evans, of Oxfordshire, prayed. The sermon was preached by Mr. David Dickson, of Edinburgh, from Luke ii. 10, 11. — Mr. Jones, of Oathall, concluded with prayer.

On Friday morning, May 11, at St. Saviour's Church, Southwark, Mr. Mann, one of the Chaplains of the church, read prayers. Mr. Scott, Rector of Aston Sandford, (formerly of the Lock Chapel) preached from Mat. ix. 37, 38.

On Friday afternoon, at four o'clock, the Society met, to conclude their public business, at the school-room adjoining Zion chapel; and at six in the evening.

The sacramental-festival concluded and crowned the Anniversary Meeting. Mr. Cockin presided. Mr. Bennet (of Birmingham) Mr. Buck, Mr. Greatheed, and Mr. Wilks gave suitable exhortations during the service. Mr. Roby, Mr. Cockin, and Mr. Hill prayed. The elements were distributed by Messrs. Collison, Ball, Nicholson, Fowler, T. Priestley, Jackson, Mather, Brooksbank, Castleden, Kent, J. Townsend, Sloper, Bickerdike, Lacy, Hyatt, Kingsbury, Nicol, Williams, Western, Styles, Cooke, Knight, Rankin, Steinkopfft, &c. The Communicants were far more numerous than before. The service was solemn and delightful, and afforded a high degree of sacred satisfaction to a great number of persons.

We have reason to believe, that all the Meetings of the Society this year have proved exceedingly pleasing and profitable; and that the Missionary spirit, or, in other words, a holy and fervent desire for the salvation of the Heathen, is gradually augmenting. The Four able Sermons preached on this occasion, will shew that the subject is far from being exhausted; that the more it is contemplated, it becomes more and more important in the public view; and recommends itself, with increasing dignity and interest, to serious minds. May the glorious "Friend of Sinners" go on to prosper the efforts of this and of all other Missionary Societies, for the advancement of his kingdom, until all "men shall be blessed in him," and "all nations shall call him blessed †."

Religious Tract Society.

The SIXTH Annual Meeting of this Society was held at St. Paul's Coffee-House, at seven o'clock, on

† The Sermons are in the press, with the Report at length, &c. and may be expected in the course of the present Month.

Thursday morning, May 10; and was numerously attended. A particular account of the state of the Institution, with a List of the Committee, shall appear in our next.

Missionary Collections, &c.

	£.	s.	d.
A few Friends at Alton, per Rev. Mr. Tracy — —	6	0	0
Rev. Mr. Griffin and Friends, at Portsea — —	37	16	4
Rev. Mr. Dewhirst and Congregation, Bury St Edmunds —	31	15	0
Rev Griffith Williams and Congregation, Gate Street Chapel	36	13	6
Rev. G. Townsend and Friends, Ramsgate — —	17	10	6
Rev. Alex. Steill and Congregation, Kidderminster —	18	18	0
1l. 1s. of the latter Collection, received from a Friendly Society belonging at the Old Meeting at which the Collection was made			
Rev. Mr. Bogue and Congregation, Gosport —	57	18	9
Rev. Mr. Roby and Congregation, Manchester —	30	7	7
Rev. Mr. Evans and Congregation, Goring, Oxon. —	14	0	0
Collection at Petersfield, per Rev. Mr. Tracy —	14	12	5
Collection at Harting, per Rev. Mr. Tracy — —	7	0	5
Ditto at Reading, per Rev. Mr. Treacy and Rev. Mr. Bickerdike — —	70	0	0
Ditto at Basingstoke, per Rev. Mr. Thorne and Congregation	20	0	6
Rev. Mr. Kingsbury and Congregation, Southampton	72	3	0
Rev. Mr. Walker and ditto, Peppard — —	5	3	0
Rev Mr. Weston and Congregation, Sherborn — —	15	7	6
Rev. Mr. Greatheed and Friends, Newport Pagnel —	16	6	0
Collection at Haberdashers' Hall, at the Anniversary of the Society — —	15	18	0
Rev. Mr. Griffith and Congregation, Aston Tirrold, Bucks	12	9	6
Addition to Rev. Mr. Lambert's Collection. (See our last Mag.)	4	4	0
Rev. Mr. Hopkins and Congregation, Christ Church, Hants	25	2	1
Collected by the Rev. T. Spencer, at Kilsby, &c. in Northamp.	5	8	6
Rev. Mr. Surnam and Friends, Chesham — —	5	5	0
Rev. Samuel Sloper and Friends, Devizes — —	12	1	6
Mr. Sam. Toomer and Friends	10	10	0
Rev. Mr. Adams and Friends, Salisbury — —	13	17	0

MISCELLANEOUS INTELLIGENCE.

Jan. 11, 1804, a new Chapel was opened at Helston, in Cornwall. Mr. Daniel (student at Bristol) began the service; Mr. Saunders, of Penzance, preached from 1 Kings viii. 27; Mr. Redding, of Truro, from 2 Chron. vi. 40, 41; Mr. Tyso (late Student at Bristol) concluded. Mr. Tyso has preached at Kelston and its vicinity with general acceptance; and has collected a congregation, notwithstanding great difficulties and opposition.

March 21. The Rev. J. Philp (educated at Hoxton Academy) late assistant to Mr. Winter, of Newbury, was ordained pastor over the Independent church at Aberdeen, formerly under the care of Mr. Steven. Mr. Davison commenced the service with prayer, &c. Mr. Thornton, of Billericay, delivered the introductory discourse, &c. Mr. Anderson, of Frazersburgh, offered up the ordination prayer; Mr. Cowie, of Huntley, gave the charge; Mr. Robertson, of Creechie, preached to the people; and Mr. Paterson, of Kingeff, concluded.

March 21. The Rev. J. Drake was ordained pastor over the Independent church of Christ, newly formed at Steeple Bumpstead, in Essex. Mr. Pyne, of Duxford, began by prayer and reading; Mr. Chaplin, of Bishop Stortford, delivered the introductory discourse, &c. Mr. Jennings, of Thaxted, offered the ordination prayer, with imposition of hands; Mr. Stevenson, of Castle Hedingham, gave the charge, from 1 Tim. iv. 15; Mr. Hopkins, of Linton, offered the general prayer; Mr. Mark, of Wea-

thersfield, preached to the people, from Deut. i. 38; Mr. Biddow, of Stambourn, concluded with prayer. — In the evening, a sermon was preached by Mr. Dobson, of Chisshill; and Mr. Judson, of Saffron Walden, engaged in prayer. —The religious world will, no doubt, be gratified to learn, that, under a divine blessing, this interest has been raised from the former labours and exertions of that truly venerable servant of Christ, Mr. Berridge.

March 28. Rev. John Thomas (lately a student at Hoxton Academy) was set apart to the pastoral office over the church at Founders' Hall, Lothbury, of which the late Rev. A. Crole was pastor. Mr. Clayton prayed, and read the Scriptures; Mr. Thorpe delivered an introductory discourse, &c.; Mr. Simpson, Senior Tutor of Hoxton, offered the ordination-prayer; Mr. Nicol delivered the charge, from Acts xx. 28; Mr. Wilks offered the general prayer; Mr. Burder preached to the people, from Heb. xiii. 17; and Mr. Atkinson concluded.

April 4. Mr. Lewis, who has been an occasional preacher for several years, was regularly devoted to the work of the ministry. Mr. Buck introduced the service by a suitable discourse. Mr. Lewis answered the usual questions, and gave a confession of his faith; Mr. Nicol prayed the ordination prayer; Mr. Burder delivered the charge, founded on Jer. i. 7; and Mr. Hill preached, from Rom. xii. 4, 5. The Managers of Orange Street Chapel lent their spacious place for this service, which was very numerously attended.

April 4. The Rev. David Blackadder was set apart to the pastoral charge of the Associate Burgher congregation of Brechin, by fasting and prayer, and the laying on of the hands of the Associate Presbytery of Perth. Mr. Hepburn, of Newburgh, introduced the religious exercises of the day with singing and prayer; after which he preached from 1 Cor. iii. 6, 7. Mr. Johnstone, of Rathillet, preached the ordination-sermon, from 2 Cor. iv. 5. and engaged in the ordination-prayer. Previous to which, Mr. Hepburn proposed the usual questions, which compose what, in Scotland, are commonly called the *Formula*. The professed belief of the principles which they contain, and a solemn engagement to discharge the duties which they enjoin, form the basis of the Association. Mr. King, of Montrose, addressed the minister, and concluded.

April 10. In the evening, the Rev. Edw. Pidgeon, who had been two years and a half at the Missionary Seminary at Gosport, was there set apart, by prayer and imposition of hands, to the pastoral office of a Missionary. Mr. Styles, of Cowes, began the service with prayer, &c. An introductory discourse was delivered by Mr. Griffin, of Portsea; who likewise enquired of Mr. Pidgeon the reasons of his hope, and of his desire to exercise his ministry as a Missionary of Jesus Christ. Satisfactory answers were given by Mr. P. who likewise delivered a confession of his faith. The ordination-prayer was offered up by his Tutor, Mr. Bogue; Mr. Winter, of Newport, gave the charge, from 2 Tim. iv. 5; Mr. Scamp, of Havant, presented the general and intercessory prayer; an exhortation was addressed to the large congregation present, by Mr. Cox, of Fareham, from Acts xxvi. 18. suitably explaining and enforcing the duties which Christians owe to Christ's Missionaries; Mr. Frey (the converted Jew) concluded the whole with prayer.

April 11. The Rev. Mr. Hyatt (brother to Mr. Hyatt of Frome) was set apart to the pastoral office over the church and congregation, late Mr. Radford's, removed from Virginia Street to Angel Chapel, Ratcliffe Highway. The services of the day were opened by Mr. Williams, of Stepney, with reading and prayer. The introductory discourse was delivered by Mr. Thorpe, of Carey Street; Mr. Wilks prayed the ordination-prayer, with imposition of hands; Mr.

Platt, of Holywell Mount, delivered an affectionate charge; Mr. Towers, of Barbican, offered up the intercessory prayer; Mr. Ball, of Jewry Street, preached an appropriate sermon to the people, from Deut. i. 38, "Encourage him;" and Mr. Fowler, of Edmonton, concluded with prayer.

The labours of the Rev. John Pye Smith, Resident Tutor in the Academy at Homerton, having been instrumental in raising a new congregation, and forming a small church in that village, Mr. Smith was ordained to the pastoral office over them, Apr. 11, at Mr. Gaffee's meeting, Broad Street, London. The service was introduced with prayer, &c. by Mr. Gaffee. A suitable discourse was delivered by Mr. Humphreys, who also proposed the usual questions, &c. This part of the service in particular, was rendered additionally affecting, by the repetition of the Solemn Covenant which this infant society has adopted; during the reading of which the members denoted their ratification of it by standing up. The ordination-prayer was then offered by Mr. Burder; with the scriptural rite of laying on the hands of the Presbytery; the charge was delivered by Mr. Barber, from Col. i. 28. Mr. Goode then offered up the General and Intercessory Prayer. The sermon to the church was preached by Mr. Clayton, from 1 Cor. xvi. 10. The service was concluded with prayer, by Mr. James Knight, Theological Tutor at Homerton.

On Tuesday evening and Wednesday, the 17th and 18th of April, was held at the Rev. F. Dixon's meeting-house, Lee Croft, Sheffield, the Association of Ministers belonging to several congregational churches in Yorkshire, Derbyshire, and Nottinghamshire. On the first evening, Mr. Phillips, of Rotherham, preached from Jude 3. On Wednesday morning, Dr. Williams preached on the doctrinal subject of "Predestination to Life," from Mat. xx. 23; and in the evening, Mr. Gawthorne, of Derby, preached from Ps. lxvi. 16. The services were well attended each time; and many can testify, that the Lord dwells in his earthly temples, and that it is good to wait upon him. We understand that the doctrinal sermon will be printed.—The substance of one Resolution of this Meeting was, That as the Members of this Association are so distantly situated as to make it inconvenient to meet often, a Plan is to be produced at their next meeting for dividing it into districts; and for an Annual Association of all the Members to be at one central place.—The next Meeting will be at Rotherham.

April 24th, the Sixth Annual Meeting of the Congregational Union for Promoting the Knowledge of the Gospel in the county of Essex and its vicinity, was held at the Rev. Mr. Craig's place at Bocking. The public services of the day were introduced with prayer and reading the Scriptures, by Mr. Thornton, of Billericay; Mr. Hobbs, of Colchester, offered up the general prayer. The sermon was preached by Mr. Crathern, of Dedham, from Psalm lxvii. 1, 2; and Mr. Morell, of Little Baddow, concluded. The Committee was renewed for the current year.

May 1, 1804, a new Chapel was opened at Cradley, Worcestershire. Rev. Mr. Palmer, of Shrewsbury, preached in the morning from Isa. xl. 11; Mr. Morgan, of Birmingham, in the afternoon, from Psalm cxxii. 6; Messrs. Edmonds, Steil, Richards, and Mason, engaged in prayer; and the services were sanctioned with manifest tokens of the divine approbation.

A General Meeting of the British and Foreign Bible Society was held at the London Tavern, May 2, when the Plan of the Institution was perfected, and the Funds of the Society considerably augmented. A more particular account, with the names of the Officers and Committee, shall be inserted hereafter.

The Union of Christians held their Eighth General Meeting at Bedford, on Wednesday, May 2.

Mr. S. Hillyard, of that town, preached in the forenoon, from Matt. ix. 36; and Mr. Morris, of Dunstable, in the evening, from Isa. xxxvii. 32; Messrs. Payne, of Braunston, in Northamptonshire; T. P. Bull, of Newport Pagnel; Grocer, of Watford, in Hertfordshire; and Castleden, of Woburn, Bedfordshire, engaged in public prayer. The usual conference in the afternoon was introduced with prayer by Mr. Higgs, of Dorchester. From the reports of the Committee and of the Treasurer, it appeared that prospects of usefulness, from the labours of the association, had considerably enlarged; and that there was room to hope for adequate funds in the ensuing year. An affectionate and edifying letter from the ministers assembled for conference at Hernhuth, in Germany, was read; and a reply to it, which had been prepared by the Committee, was approved. A digest of the various rules which had been adopted, from the commencement of the Union, for their joint proceedings, was also presented and sanctioned. Mr. Hubbard, of Stamford, Lincolnshire, closed the conference with prayer. The officers of the Union were rechosen. The attendance appeared to be as numerous as upon any former occasion; and the same cordial unanimity prevailed.

On Sunday evening, May 6, the Rev. Robert Hall, of Cambridge, preached a sermon at Salter's Hall, before the Corresponding Board in London, connected with the Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland. The text, St. Matthew xvi. 26. "What shall it profit," &c. A handsome collection was made for the charity.

On Whit-Tuesday, May 22, the Rev. Mr. Biddulph, Rector of St. James's, Bristol, preached before the Society for Missions to Africa and the East, at Blackfriar's church, from St. Matthew vii. 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." After a judicious explanation of the precept contained in the text, the preacher applied it to the subject of Missions to the Heathen. We were pleased to see several Evangelical Clergymen standing at the door of the church, to receive the benevolent donations of the congregation, which amounted to 256l. May divine mercy abundantly prosper this and every other institution of a similar kind, to diffuse the knowledge of Christ in our guilty and miserable world! To a genuine disciple of Christ, the Golden Rule must ever prove an invincible argument in behalf of Missionary exertions.

A new Society has recently been formed, entitled, "The Sunday-School Union." This is composed of the Teachers and active Members of many Sunday-schools of different denominations in and near London. Their object is, 1. To stimulate and encourage each other in the religious instruction of children and youth; 2. By mutual communication, to aim at improving each other's mode of instruction; and, 3. To promote the opening of new schools. Their Quarterly Meetings are to be held at Zion Chapel, Chapel Street, Soho; New Chapel, City Road; and at Surry Chapel. A sermon, for the encouragement of this promising Institution, was preached at the City Road Chapel on Wednesday evening, May 16, by the Rev. G. Burder, from 1 Cor. viii. 1. "Charity edifieth."

The Somerset Association, appointed to be held at the Rev. Mr. Jones's, at Bruton, in May, is necessarily postponed to the last Wednesday in June.

The Kentish Ministers will hold their Annual Association at Greenwich Tabernacle the Wednesday and Thursday after the first Sabbath in July. Mr. G. Townsend, Mr. Gurteen, and Mr. Vincent, are to preach.

POETRY.

ON SPRING.

All hail delightful season, Spring,
Fair daughter thou of Winter stern;
Each bursting germ and breathing thing
Revives and smiles at thy return!

Bright are the hues thy robes display,
As hung on ev'ry clust'red bough;
And rich the tints of thine array,
From endless op'ning flow'rets now.

New clad in green, the dewy mead
Fresh herbage yields the grazing kine;
The sportive flocks on plenty feed,
And on a velvet lawn recline.

The chilling storms at length subside;
And balmy zephyrs gently leave
A thousand odours as they glide,
To scent the morn and cheer the eve!

The vig'rous sun, with genial rav,
Sheds lustre o'er the gilded scene;
And feather'd songsters warbling gay,
Express the love and praise they mean!

Ah! let not man, with stupid gaze,
Behold the bounty spread around!
To thee, O God, belongs the praise!
In us may gratitude abound!

This fruitful earth, — yon rolling skies,
Are guided by thy skilful hand:
The show'rs that fall, the plants that rise,
Descend and shoot at thy command!

Man's sinful flesh, thou hast decreed,
Shall die; and dust his frame consume:
Yet shall thy saints, like precious seed
Arise, in endless Spring to bloom!

Fruitless and hard th' unbroken heart,
A gloomy wint'ry heath appears;
Till soft'ning show'rs thy truths impart,
And beaming love the spirit cheers.

Then chang'd to joy, the Desert sings,
And blossoms like the fragrant rose;
On earth celestial glory springs,
And sacred fruit in Zion grows.

ALIQUIS.

TO JESUS.

An Imitation of Cowper's Verses to Mary.

Near eighteen hundred years ago,
With pity touch'd for human woe,
Greatly thou suff'redst here below,
My Jesus!

When thou wast sent the world to save,
From Beth'lhem's manger to the grave,
Thy soul was toss'd on many a wave,
My Jesus!

Those glorious beams, divinely bright,
That fill the heav'nly courts with light,
Were veil'd in flesh from mortal sight,
My Jesus!

Yet, tho' despis'd, thou did'st fulfill
Ev'ry kind office for us still,
With mighty pow'r and constant will,
My Jesus!

Well hast thou wrought the Saviour's part;
For sure, thy love, with wond'rous art,
Has wound itself about this heart,
My Jesus!

What grace, what skill thy lips display!
They drew me from the dang'rous way;
And charm me still, whate'er they say,
My Jesus!

Thy head, once bound with piercing thorn,
Which crowns of glory now adorn,
Outshines the lustre of the morn,
My Jesus!

Had not my faith a glimpse of thee,
What sight worth seeing could I see!
The sun would rise in vain for me,
My Jesus!

Thy tender ear thou dost incline,
Whene'er I seek thy grace divine;
And gently whisp'rest, "I am thine,"
My Jesus!

Too false, alas, to thee I prove!
Yet wheresoe'er my footsteps rove,
Thou dost restore me in thy love,
My Jesus!

And since thy love can feel no chill,
Though oft I've treated thee so ill,
To me thou shalt be lovely still,
My Jesus!

But ah! from thy bless'd word I know,
The disobedience that I show
Offends thee much, and works me woe,
My Jesus!

Behind thee let my sins be cast;
And when my pilgrimage is past,
Receive me to thyself at last,
My Jesus!

LEUMAS.

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Ridley sc.

Rev.d L. Bradley.
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THE

EVANGELICAL MAGAZINE.

JULY, 1804.

MEMOIR

OF

THE LATE REV. EDWARD DUDLEY JACKSON,

OF WARMINSTER.

INFINITE Wisdom has assured us, that not a sparrow falls to the ground without the ordinance of God. Clouds, indeed, are round about him; yet Righteousness and Judgment are the habitation of his throne. This is the Christian's consolation under the most mysterious and afflictive providences; such as that which calls forth the present Memoir.

Glancing at the family of this man of God, we are struck with the vicissitudes of human affairs. He was paternally descended from a very respectable family: — his grandfather was a beneficed Clergyman, Chaplain to the late Prince of Wales, and Master of a Free Grammar-School in the metropolis. He married a lady of large fortune, by whom he had only one child; Mr. Warburton Jackson, the father of the deceased, who, with Mrs. Elizabeth Jackson, his mother, are mournful survivors of this, the eighth of sixteen children, and the only one who reached the age of twenty months. He was called by his mother's family-name, Dudley, — Mrs. Jackson being descended from an ancestor of the present Lord Dudley Ward. Mr. and Mrs. Jackson's union took place with more flattering prospects than they have lived to realize. They soon proved that riches take to themselves wings, and fly away: their property being reduced by entering into trade, which proved unsuccessful. When the subject of this Memoir was only five years of age, his father became insolvent. From that period he sunk into poverty, from which, through extreme debility, the effect of a cold, he has never been able to emerge. This circumstance proved the source of frequent regret to his son, it having deprived him of that education he might otherwise have enjoyed. When six years of age, through the interest of a nobleman, he had the promise of a presentation to the Blue-coat School. Providence, however,

had determined otherwise, that his future advancement might appear to be of God; for disappointment took place, from his not having fully attained his seventh year when the vacancy occurred. The promise of admission the next Easter was indeed renewed; but never fulfilled.

He entered immediately upon the world, having just received education sufficient to enable him to read, and write a plain hand. His first employ was in a printing-office, where, as in several subsequent situations, he gave such satisfaction as procured his removal to a more advantageous place. At length he entered into the service of a corn-chandler, at Newington Butts; and discovered such worth, as obtained the promise of much encouragement if he would continue: but, though young, his reasoning was just; and he determined to learn some mechanical business, that, when a man, he might have a more certain dependence. He accordingly articled himself, at thirteen years of age, to a silk-dyer, in Green Street, Leicester Fields. His new master soon proved himself a very depraved character; and, at the expiration of six months, the charge of the whole concern devolved upon the apprentice. Such was his engaging manners, his attention and skilfulness, that he soon ingratiated himself into the esteem of the customers, and increased the trade.

It is now requisite to advert to the state of Mr. Jackson's mind. He appears from his infancy to have been of an inquisitive, reasoning, and solid turn. He was early impressed with veneration for the Deity, and attachment to worship. At an almost incredibly early age, he voluntarily and constantly attended Divine Service twice a day, at St. George's church in the Borough (very near to which he lived) taking a Prayer-Book with him, and conducting himself as orderly as if attained to mature age and understanding. — At four years old, he went one Sacrament-Sabbath by himself; but instead of leaving with the congregation, he remained with the communicants, to the no small alarm of his mother, who, making ineffectual enquiry for him, concluded he was stolen. From this fear, Mrs. Jackson was happily relieved by his return with the beadle, who stated that, at the earnest solicitation of the child, the minister was prevailed on to allow him to be present: that he went to the table with the communicants, and kneeling with them, partook of the bread; but was omitted in the handing of the wine; — "Because," said little Jackson to his mother, "by being so small, I was overlooked by the clergyman." He was accustomed, at this period, to bring home and repeat the text and parts of the discourse; would be very frequent and fervent in private prayer; and, to use the apostle's expression, since adopted by himself, "he was a Pharisee of the Pharisees." Before he was six years old, he gave a striking

proof of his conviction of the omniscience of God: — Playing in a field, he lost one of his shoe-buckles, which, being silver, distressed him much; and he immediately retired to a corner of the field, and kneeling down, prayed to God with great earnestness that he might be directed to it; and rose with strong, though delusive, hope of his success. About the same time he also had convictions of sin, and reasoned much upon the plan of salvation. One day he addressed his mother, "You tell me, God made you, and me, and every thing; — now Mr. D. (the minister of the church before-mentioned) said a great deal to-day about the sufferings of the Son of God: — how he was nailed on a cross, and his side pierced; and they gave him vinegar, mixed with gall, to drink. As you say God can do every thing, — he could have forgiven men their sins without Christ's suffering, — could he not, mother? Tell me, for I have been thinking of it ever since I came from church."

These enquiries and impressions, cherished by a pious parent, excited the fond hope of seeing another Timothy fearing God from his youth; but the apostolic remark was soon verified, "Evil communications corrupt good manners." He no sooner mingled with a herd of boys, than he became acquainted with an host of sins; and the plant, which in better soil and tillage had promised such an ample store of fine fruit, soon began to shed untimely leaves.

His time being now divided between a shop of profane workmen and a school of mischievous boys, he soon lost all serious impressions; but was preserved from plunging into very gross immorality. The profanation of the Sabbath, and an attendance upon the amusements of the stage, appear to have been his ruling vices. A very great fondness for being on the water, though it had twice nearly cost him his life, proved a strong temptation to the former; while the nearness of his residence to the theatres, and his being employed in dyeing for the actors, gave him frequent opportunities of indulging his inclination for the latter. On one of these occasions, a slip of the foot precipitated him into the Thames, from a float of timber, on which he was entertaining himself, when he twice sunk in a very narrow opening between it and a barge; but providentially rising perpendicular a third time, he seized the boat, and was saved. At another time, while swimming in the Hyde-Park Canal, and completely beyond his depth, he was snatched from death by the humanity of a passing stranger, who plunged in to assist him. So thoughtless, however, was his youth, and so insensible was he either to the danger he had escaped, or the gratitude his rescue demanded, that he was no sooner out of the water, and found himself on the opposite bank to his clothes, than, to avoid a longer route, he plunged in again, and reached them in safety.

But let us suppose Mr. Jackson were writing this Memoir; that he was thus retracing his journey through life; would he not, when arrived at the important stage we are now to enter upon, stop a while, and, looking back, make some such reflections as these? "What a soil is the human heart! How prolific in poisonous weeds! But ah! what labour is requisite to the culture of better plants! If by a good education, and the influence of pious example, some pleasing buds appear, how soon are they destroyed by an unpropitious blast! Such, alas, was my youthful life! Never was the expectation of a tender Christian parent more flattered, and more disappointed. My heart never having been broken up by the plough of thy law, oh God! nor enriched by thy saving grace; and having mingled with the multitude that do evil, no wonder I was led captive by my passions at their will, was regardless of thy sacred Sabbaths, insensible of my past impressions, and, not knowing the power of thy love, — pursued the pleasures of sin, which are but for a season. But the hearts of all men, oh Lord! are in thy hands: thou canst turn them as rivers of water! Thy providence preserved me, though I knew thee not! Before Philip called me, while I was yet under the fig-tree, thou sawest me! thine eye ever watched over me, — thine hand was always my support! Thou besettest me behind and before; and though insensible of thy mercies, thou didst not withhold them! Surely, thou lovest me with an everlasting love; and hast made all things to work together for my good. My most grievous disappointments have proved my richest gain; those events, which excited my loudest murmurs, have been among my greatest blessings; those steps which were prompted by my depraved passions to the violation of thy Sabbaths, were guided by thy wisdom and mercy toward that sacred temple, where I should hear the voice of the Son of Man and live. "The heart of man deviseth his way; but the Lord directeth his steps."

Mr. Jackson, about the sixteenth year of his age, was one Lord's Day pursuing his pleasure, when seeing the people go into church, where the Rev. Mr. Foster was preaching, he turned in with them, and a part of the discourse made a deep impression on his mind. This, however, did not at first prevent his visits to the play-house; for having mistaken the sentiment of Dr. Watts, "That religion never was designed to make our pleasures less," he endeavoured to reconcile his attendance upon these opposite places, till what he heard in the one, produced a complete disgust with the productions of the other. He took his final leave of the theatres, on the perusal of a pamphlet, which he was at first reluctantly persuaded to look at by a serious friend who was printing it; and from whom he afterward, with avidity, obtained the remaining

proof sheets as fast as they came off. Thus God was pleased to illumine his understanding, to bring him to the knowledge of himself as a sinner, and to acquaint him with Jesus Christ as a Saviour. He was neither led long nor far about Sinai; nor was he ever exercised with many perplexing doubts. He grew rapidly in grace; and appeared like another John, leaning on his Master's bosom, favoured with peculiar access to his heart, and grew in the knowledge of his word. Old things now passed away; and in Christ Jesus he became a new creature. Possessing a new nature, new appetites, and new desires, he found in the preaching of Messrs. Foster, Cecil, and some others, the food he wanted. But food is not the only requisite: babes in grace, as well as nature, need a nursing-parent. This he was also provided with, in the acquaintance of "a mother in Israel," whose heart and house were open to God and his people. She possessed a discerning spirit; and discovered in young Jackson, talents that promised future glory to God, in usefulness to his church. To her he frequently resorted, and benefitted by her counsel. On one of these occasions, she insisted upon his praying with her. Startled at the request, he refused; but she was firm, and resolved to accept no excuse. On hearing him, she was confirmed in this unexpected opinion. She next persuaded him to engage in a select company who assembled at her house for prayer and exhortation. With this Society he met constantly, sometimes praying; but never attempted to speak, till one evening, when being disappointed of their speaker, the old lady fixed upon Mr. Jackson to supply the lack of service. A call so public and unexpected overwhelmed him for a time; but all waiting in silence, and every eye being fixed upon him, he felt the attempt a duty; and intreating the Lord for assistance, he addressed them in such a way, as left no hesitation on the mind of any present, respecting his fitness for the work of the ministry.

He was now about eighteen, and no longer permitted to inclose his light in a bushel; but continued to preach in London, and its environs, till the expiration of his apprenticeship; before which, he had attracted the attention of the Rev. Mr. Townsend, of Rotherhithe, Mr. Aldrige, of Jewry Street, and other respectable ministers, whose pulpits he frequently filled, to the edification of their hearers. As soon as he was at liberty from his master, he accepted an invitation from Bromyard, in Worcestershire, where he remained about ten months; and left the congregation much increased, and the church very desirous of his taking the pastoral charge of them. During his residence at Bromyard, he frequently visited Worcester (fourteen miles distant); and the savour of his labours in that city continue to be remembered by many with plea-

sure and gratitude. There he frequently preached, in the meeting now Mr. Osborne's; in which, at that time, the sentiment was heterodox, and the interest so low, that the place was nearly deserted; but, through a blessing on his preaching, it quickly filled; and the old minister, for 30l. assigned the pulpit to the new hearers, who formed the church afresh, and invited their present valuable pastor.

At the close of 1790, he visited Bristol Hot Wells; and supplied Hope Chapel, where he had the unanimous invitation to settle; but conscientious motives induced his declining it, as he from principle dissented from the ceremonies, as well as government, of the Established Church.

Early in the year 1792, he rather accidentally visited Yeovil, in Somersetshire, having spent most of the intermediate months very usefully at Cradely, in Worcestershire; and a few in Ireland. While he laboured in Somersetshire, there was a great revival of religion: a new meeting-house was erected, and filled; and he twice received a united call, and intended to accept it; but the unexpected disclosure of some sentimental difference, in a few individuals of the church, determined him otherwise. — In October he spent a single Sabbath at Warminster, where neither his person nor name was known when he entered the pulpit; but his first sermon was blessed to two persons, who became ornamental members of the church; and such was the general sentiment, that many observed, "If this man be not to settle, and live and die among us, we hope we shall never hear him again." On leaving Yeovil, in April, 1793, he re-visited Warminster; and, after profitably spending six months there, was ordained to the pastoral office, Nov. 9, of the same year*.

* Warminster is a manufacturing town in Wilts, containing 4700 inhabitants. The Independent Meeting, in which our friend first preached there, was originally a cottage, converted into a place of worship by a few pious persons, who separated, on account of religious sentiments, about the year 1720, from the Presbyterian church in the town. After forming into a church, under a pastor much beloved, Mr. Pike, the charge successively devolved on Messrs. Horsey, Pearsall, Dr. Fisher, Mr. Jamieson, Mr. Fry, and Mr. Gibbons, not one of whom died with them.

[*To be concluded in our next.*]

ANECDOTES.

FRENCH RELIGION.

WHILE ruminating the other evening on the present state of religion in France, it brought to my recollection a conversation which took place between myself and Monsieur de Veine,

one of the principal officers in the civil department at Boulogne, at the time I was there, commanding a cartel, soon after the late war: his reply to my remark will shew how extremely ignorant he must be of the nature of true religion. Seeing their chief market held on the Sabbath-Day; the boys at their games in the streets; troops innumerable lounging about the town, and as many upon the heights; the houses full, where their small wines are retailed; and many other symptoms unfavourable to religion, — I observed to the above respectable officer, That there appeared nothing like religion among the French people. He replied, "Nothing at all. We have no religion amongst us now; but the Convention are about *to make one:* then we shall go on very well."

Ah, when will the glorious period arrive, when men shall cease manufacturing their own religions, and be brought to submit to the pure and undefiled religion of the Bible!

MARINER.

GOOD EFFECT OF RETURNING KINDNESS FOR AN INJURY.

A FEW years since, a person of considerable property, near eighty miles from London, had part of a fence broke down, and taken off his premisses. On an investigation, the offender was known, who, after some time, was sent for. On his arrival he was placed in a room, where every thing desirable was set for his refreshment. The good man of the house repeatedly desired him to partake plentifully; at the close of which, he steps softly to him, and with a gentle voice, says, "My friend, I hope after this, you will not carry away my fence any more." It had its desired effect. — Thou injured Christian, make the word of God thy guide!

Greenwich. J. K.

WORLDLY ATTACHMENTS UNNECESSARY.

IT is reported by the Rabbinical writers, that Melchisedec, being warned of God to build a house for himself, for that he had yet 500 years to live, — answered, That for so short a time it was not worth the labour.

Whether this story be true or false, we may learn from it the excessive folly of modern worldlings, who must calculate their lives, not by hundreds of years, — but by the day, by the span, by the inch, and yet are as solicitous about worldly matters, as if they were sure of ages to come!

"Lord! make me to know mine end, and the measure of my days, what it is, that I may know how frail I am!"

ORIGINAL LETTER
OF THE LATE REV. JOHN FLETCHER,
OF MADELEY, SHROPSHIRE.

Dear Miss S—,

God blesses you with one of his choicest mercies, *Affliction*: and, I trust that, through his grace and your humble submission to his unerring goodness, I may say *sanctified afflictions*. The word of God drives the nail of his fear, but Affliction clinches it. Sickness is sent us for one or more of the following reasons: — For the glory of God, like the sickness of Lazarus; — for the trial of our patience, like Job's boils; — for our humiliation, like Hezekiah's and David's maladies, who, when they were sick, went to their God *right humbly* *; — to quicken our graces, and make us prepare ourselves for our approaching change, like the wise virgins, who trimmed their lamps at the midnight call; — to make us edify our neighbours by the example of our patience, like Christ, who was led to the slaughter as a lamb, and opened not his mouth. Sometimes also, God sends us sickness to counterbalance worldly prosperity, and to make us remember we are but men, and one thing is needful for us, viz. Laying up treasures in Heaven, and taking the cordial of Jesus's love. God afflicted also the Corinthians with sickness, for their spiritual declensions, and to make way for the loosening their spirits from the flesh, that they might be saved in the day of the Lord.

Let us examine ourselves in all these respects, and pray that every one of God's gracious designs towards us may be happily answered: so shall the life or the death of the righteous be the happy consequence of our visitation. It gives me much pleasure to think, that you know whom to apply to in every trouble. "To whom shall we go:" is the cry of every publican: "Thou hast the words of everlasting life." O speak to my inmost soul! What a Physician! He is yesterday, to-day, and for ever the same. He heals the soul; and, if it be best, the body too, by a word, — a touch; an ordinary or an extraordinary mean. Let his cross be the pole towards which you look, while you feel your affliction in the wilderness. Let his merits be your confidence, his blood your cordial, his spirit your comforter, his gracious will your stay, your firm hope in his word your sure anchor, — and you will safely outride the storm. — That you may do it triumphantly as well as safely, is the prayer of

your affectionate friend,

Madeley. JOHN FLETCHER.

* Psalm xxx.

THE NECESSITY OF MAINTAINING A CONVERSATION BECOMING THE GOSPEL.

Only let your conversation be as it becometh the Gospel of Christ.

SUCH is the nature of genuine religion, that a conversation becoming the gospel, as naturally proceeds from it as rays of light issue from the sun. "If the tree be good, its fruit will be good; if the tree be corrupt, its fruit will be corrupt. Men do not gather grapes off thorns, or figs off thistles; neither doth a fig-tree bear olive-berries, or a vine figs." Every tree will bring forth fruit according to its kind; and he who is a wise man and endowed with knowledge among you, will shew, out of a good conversation, his works with meekness of wisdom. Good works are necessary in professors of religion, to evidence their sincerity. To know who are the people of Christ, it is not enough to know what they understand, or what are the various opinions which form the substance of their creed; but whether they have a conversation becoming the gospel, and in all things walk worthy of that vocation wherewith they are called. To maintain such a conversation will certainly be their care; and to know how the rule enjoining it is to be exemplified, is worthy of their closest study.

1. An *holy* conversation is becoming the gospel of Christ. "As he who hath called you is holy, so be ye holy in all manner of conversation; for it is written, Be ye holy, for I am holy." A holy conversation is the natural fruit of inward purity; and, as the soul is created after the image of God, in righteousness and true holiness, the practice will correspond to the prevailing temper of the heart. Holiness is that which opposeth itself to sin, and may be considered as conformity of nature to the image of God, and conformity of practice to the letter and spirit of his law; and being a resemblance to the purity of the divine character, it should run through the whole of the Christian's conversation. It is the end of their election whom God hath chosen in Christ before the foundation of the world, "that they should be holy, and without blame before him in love;" and the design of Christ's dying for them, "to redeem them from all iniquity, to sanctify and cleanse them with the washing of water by the word, that he may present them to himself a glorious church, not having spot, or wrinkle, or any such thing; but that they should be holy, and without blemish."

2. A conversation blameless, and *without offence*, is a conversation becoming the gospel. "Be wise as serpents, and harmless as doves. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of

God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Give none offence; neither to the Jew, nor to the Greek, nor to the Church of God." It is vain for the Christian to expect that he shall escape the censure of men. "The disciple is not above his Master, nor the servant above his Lord;" and though his conduct should be blameless and pure as that of an angel of light, there will always be some who falsely accuse his good conversation in Christ. Though in all things he should study to keep his conscience void of offence toward God and toward man, it is impossible for him to spend the term of human life, short as it is, without having laid to his charge, by merciless calumny, things that he knows not.

Christian! the men of the world are your enemies; and enemies who not only wait for your halting, but lay snares for your life. You must not, however, consider it a matter of indifference whether you please or displease them. When you consult with flesh and blood, you are taught to render evil for evil, and to recompense injury with revenge. But the doctrines of the gospel enjoin a practice quite the reverse, and require you to render good for evil, and to repay hatred with love; to throw no stumbling-block, or occasion of evil, in the way of the Jew or of the Greek; but towards them, as well as to your brethren in Christ, maintain a blameless and harmless conversation, "that the worthy name by which you are called be not blasphemed. Walk in wisdom towards them that are without."

3. A conversation becoming the gospel, is a conversation sweetened with *love* and *kindness*. When the love of God is shed abroad in the heart by the Holy Ghost, it is natural for those who love God, to love them who are begotten of him. And this is what the doctrines of the gospel strictly enjoin: "A new commandment I give unto you, that you love one another. Let love be without dissimulation. Love one another with pure hearts fervently. Have fervent charity among yourselves, for charity covereth a multitude of sins." To be disposed to good from a principle of kindness and love, to seek opportunities of fulfilling this law of Christ, is a temper of mind to be found only among those who have imbibed the spirit of the gospel. Neither must their practice stop short with acts of love and kindness to their friends; but as followers of God, who is "kind to the evil and the unthankful," they are commanded to love their enemies, and to do good to them that hate them. It is difficult, indeed, for them to love those who hate them, or shew kindness to those who speak evil of them, and who treat them with scorn; but love them they *must*, be kind to them they *must*, if they would fulfil the law of Christ, and maintain a conversation becoming the gospel. The treatment they receive from others is not the rule of their conduct, and must not tempt them to retaliate in any other manner than the doctrines of the

gospel have prescribed; and these doctrines teach them to repay hatred with love, cursing with blessing, and the worst of usage with intercession and prayer.

4. To maintain a conversation becoming the gospel, Christians are called to the exercise of *compassion* and *mercy*. "Be ye merciful as your Father who is in Heaven is merciful. Put on, therefore, as the elect of God, bowels of mercies. The wisdom that is from above is full of mercy and good fruits." There is left on record, in the gospel history, an example of mercy in the tender-hearted Samaritan, which, wherever this gospel is preached, will be told for a memorial of him. But mere humanity, or a compassionate disposition, however amiable in itself and grateful to mankind, is far inferior to that temper and practice which should adorn the Christian conversation. That mercy and that compassion, which are worthy of the gospel of Christ, are the fruits of the Spirit, and shew themselves in corresponding acts in the life, in conformity to his character, who is kind to the evil and the unthankful. So numerous are the poor and the needy, the afflicted, the cast down, the tempted, that, as the elect of God, holy and beloved, your bowels of mercies can never want proper objects of compassion. Your profession, as the children of our Father who is in Heaven, calls you to the exercise of mercy in the whole of your conversation when proper objects present themselves; and the exercise of this mercy is necessary to prove your sincerity. On the other hand, it is in the most explicit manner declared, that the want of this temper, and a practice corresponding to it, is a decisive proof of the want of religion. The unmerciful are ranked with those who are given over of God to a reprobate mind, and who are worthy of death. "If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful for the body, what doth it profit? Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of mercies from him, how dwelleth the love of God in him? If thine enemy hunger, feed him; if he thirst, give him drink."

5. To cherish a *peaceful* disposition, and to cultivate *peace*, is to maintain a conversation becoming the gospel. — There are few things present to the world a more amiable display of the Christian character than a peaceful disposition; and none more strictly enjoined by the doctrines of the gospel. A peaceful disposition, which is the fruit of the Spirit of God, is the attainment only of those who are at peace with God through our Lord Jesus Christ, being justified by faith. "The peace of God, which passeth all understanding," keeps their hearts and minds, and is a blessing with which strangers do not intermeddle. This peace makes their sleep sweet, and yields them a continual feast. God keeps them in perfect peace whose minds are stayed on

him, because they trust in him. They must study, however, to maintain, through the whole of their conversation, a practice corresponding to that quiet and serenity they enjoy within; and assist in suppressing that discord and strife which frequently disturb the most retired walks of human life. In a particular manner, it is becoming the gospel of Christ, that all the people of Christ be at peace among themselves. To promote this desirable object, the following exhortations, addressed to them, are worthy of the most serious attention:—"Have peace with one another. Let us follow after the things which make for peace, and things whereby one may edify another. Be at peace among yourselves. Be of one mind; live in peace. Let the peace of God rule in your hearts, to the which you are called in one body."—A conversation regulated according to these divine instructions, will be a shining ornament in the Christian character, and a high recommendation of that gospel which inculcates it. There is nothing more directly repugnant to the nature and spirit of the gospel than an opposite conduct. A conduct marked with envy, dissention, and strife, is a conclusive proof that the *old man*, which is corrupt according to the deceitful lusts, is still predominant within. "The wrathful man stirreth up strife. A froward man soweth strife, and causeth contention and reproach. The works of the flesh are these:—Variance, emulations, wraths, strifes." But the people of Christ are enjoined to seek peace, and maintain it, not only with their brethren in Christ, but with all: and though they meet with injuries and insults from the men of the world, they must bear these with patience and without resentment, for it is becoming the doctrines of the gospel of Christ that they render not evil for evil, but "follow peace with all men; and, if it be possible, as much as lieth in you, live peaceably with all men." Let the authority and example of your Lord Jesus Christ, the doctrine and examples of his holy apostles, and the high recommendation which a peaceful conduct will give to your holy profession, influence you to exemplify it. "The beginning of strife is like the letting out of waters; but blessed are the peacemakers, for theirs is the kingdom of Heaven."

These few observations administer severe reproof to various professors. There are none, indeed, who are, in all respects, what they ought to be; but there are many whose practice is a glaring contradiction to their profession. They profess to embrace the doctrines of the gospel of peace, yet hesitate not to sow discord among brethren, and scatter fire-brands, arrows, and death. They can wantonly tear to pieces the characters of others, and, by tale-bearing and whispering, separate chief friends. Others, hard-hearted and unfeeling towards objects of distress, shut their ears against the cry of want; and, pitiless, expel the needy wanderer from their door. Is this being merciful, as your Father who is in Heaven is merciful? Nay, if

you are destitute of these spiritual dispositions, and of that holy practice which the foregoing observations inculcate, you are yet far from the kingdom of Heaven, whatever knowledge you possess, and whatever profession you maintain. With what confidence can you address yourselves to the throne of God, or say, "Our Father which art in Heaven," while you cherish tempers, and maintain a practice so opposite to what is descriptive of his children? Are not wraths, strifes, contentions, of the works of the flesh? Are not deceit, falsehood, and want of mercy, worthy of death? Is not your disinterestedness about the comfort and peace of the people of God, a plain evidence that you are not of the number? Lay aside that religion which you wear for a cloke of licentiousness, and appear what you are. "Be holy in all manner of conversation; be harmless and blameless; be self-denied, and denied to the world; be merciful and compassionate; seek peace and pursue it," or cease to bear the name of Christians. ADJUTOR.

ANSWER TO A QUERY ON TWO TEXTS OF SCRIPTURE.

Sir, *To the Editor.*

To reconcile Isa. xxviii. 16. "He that believeth shall not make haste;" with chap. xlix. 17, "Thy children shall make haste," according to G. H. R.'s request in your Number for March 1804, p. 126, recourse need only be had to the scope of the prophetic discourse in each place.

Isa xxviii. 16. Jehovah displays the vanity and sin of trusting to any created existence for safety and peace, whether under the prospect of temporal difficulties, as did those mentioned in verse 15, or with regard to eternity, by declaring the only true foundation whereon to build hopes of deliverance here,— or of Heaven hereafter. This foundation is the incarnate Jehovah. In pursuance of the eternal covenant, he became the infallible Saviour of all his chosen, and "a stone of stumbling, a rock of offence, to those who stumble at the Word (the divine Logos) being disobedient, whereunto also they were appointed." 1 Pet. ii. 8, compared with chap. i. 20. This seems evidently the connexion of verse 16 with the context.

By the latter clause of this verse, the prophet of Jehovah shews the salutary and beneficial effects which should be infallibly produced in the experience and conduct of every real believer in this incarnate Saviour, who should consequently build on this genuine and safe foundation. "He that believeth shall not make haste." A pleasing pious writer * of the last century,

* Mr. Hervey, in his Theron and Aspasio, Vol. II. Let. 5. For his illustration of the phrase "Shall not make haste," see his Note in the same place.

thus comments on these words: "Whosoever believeth, though pressed with adversities, or surrounded with dangers, shall not make haste; but, free from tumultuous and perplexing thoughts, preserved from rash and precipitate steps, he shall possess his patience; knowing the sufficiency of those merits, and the fidelity of that grace on which he has reposed his confidence, shall quietly, and without perturbation, wait for an expected end: and not only amidst the perilous or disastrous changes of life, but even in the day of everlasting judgment, such persons shall stand with boldness. They shall look up to the grand Arbitrator, — look round on all the solemnity of his appearance, — look forward to the unalterable sentence, — and neither feel anxiety, nor fear damnation."

Isa. xlix, 17. "Thy children shall make haste." In the former part of this chapter, Jehovah declares, by his prophet, the recovery of his chosen among the Jews to the possession and enjoyment of salvation in and by Jesus Christ; and shews that this privilege shall be extended to the Gentiles, verse 6. — The success of the Lord-Redeemer among the Gentile nations is then described, together with the blessings they should experience, ver. 9—12. — Zion is next introduced as one complaining of desertion on account of her present desolate condition, verse 14, *i. e.* the Jewish church scattered and dispersed among all nations. Jehovah brings to her recollection his rich promise of spiritual deliverance by Jesus Christ from the bondage and guilt of sin, to the enjoyment of all spiritual blessings in her covenant Saviour, and causes her to feel the present state of spiritual desolation and bondage. Thus, convinced of her misery, longing for deliverance, she complains, "The Lord hath forsaken me, and my Lord hath forgotten me." Jehovah hears: — because he loves his church, and these complaints dishonour him, he expostulates, verse 15, "Can a woman forget her sucking child?" &c. And to manifest his unchangeable faithfulness, declares she shall speedily be put in possession of the promised spiritual blessings. "Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee." As if he had said, Thou shalt no longer have cause to complain of thy desertion; — thy desolations are at an end; — I will speedily recall thy children by a genuine conversion; — I will restrain the malicious power of thy enemies, and, in due time, totally drive them from thee. Thus, by Jehovah's dealing with the Jewish church, is displayed the genuine mode of conversion. When he begins conversion-work, he will also make an end. When a sinner perceives the excellence, suitableness, and willingness of Jesus Christ to be his Saviour, and feels his own guilt, helplessness, wretchedness, and ruin, drawn by divine power and love, he "makes haste" to receive, by faith, this Saviour, and commit his eternal concerns into his faithful, compassionate hands. When Jesus Christ is thus re-

ceived, an unbounded confidence placed in him, the soul, under all circumstances, cheerfully acquiesces in his will and government, and experiences the beneficial effects of being so enabled to believe and act, that it "shall not make haste," but feel and behave as good Mr. H. above describes.

Should this short illustration of the two Scriptures in question be deemed apposite, by inserting it, as soon as convenient, the Editor will oblige his willing servant,

A CHURCHMAN.

A LETTER FROM A YOUNG MAN

TO THE

MANAGERS OF BROAD STREET SABBATH EVENING LECTURE.

A Young Man requests you to join him in praises to Almighty God for a blessing received under the word delivered in this house.

THE sermon to which the writer alludes, was preached on a Sabbath evening so long since as March or April last, from the Parable of the Tares *. Convictions of sin and the fear of death followed; which brought on such an unhappy state of mind, and such weakness of body, as nearly to realize his fears; and he was obliged to go to the country, where God was pleased to direct him to that great Physician, whose blood alone proved an antidote to his afflictions.

Independent of the blessing resulting to him as an individual, from being, he would humbly presume, a subject of mercy, he is happy to join his mite with the thousands who bear testimony to the truth as it is in Jesus. Previous to this, he attended the moral ministry of Dr. R. and knew nothing of the necessity of an atoning sacrifice for sin to enable man, in his fallen state, ever to approach his Maker; but the Spirit of God, by this sermon, shewed him he was a sinner, and that he could not appear before a just and perfect God without being condemned. Indeed, so strong were his convictions, and so sensible that his good works, on which he had placed his reliance, were all done from a wrong motive, that he recollects praying to God, in despair, to send him at once to Hell, and not to bring him to judgment!—This awful experience should influence every young person so to examine themselves, that they build not on this sandy foundation, which must inevitably give way. When, under these distressing circumstances, it was impressed on his mind that religion was the only thing that could alleviate his trouble; in consequence he attended closely at his stated place of worship: but, alas! the preaching of morality

* Mat. xiii.

only served to deprive him even of hope, for he found himself unable to keep the perfect law of God for an hour.

Those blessed doctrines of the imputed righteousness of Christ, and complete pardon for those who are enabled, through mercy, to apply the blood of sprinkling to their conscience, he had before this been unhappily led to consider as enthusiasm and madness; which now, being realized, made him one of the happiest of mortals: and now he lives to sing of mercy, and to declare, and he trusts, through grace, it is his sole desire and ambition to be an humble follower of the Lamb. — To him, with the Father, and Holy Spirit, be praise and glory now and evermore. Amen!

LETTER FROM THE REV. ARCHIBALD HALL,

LATE MINISTER OF THE ASSOCIATE CONGREGATION, WELLS STREET, OXFORD ROAD, LONDON,

TO ONE OF HIS ELDERS,

who had gone to Scotland for the Recovery of his Health.

Very dear Brother, ——

It is some alleviation to the grief that presses my mind, firmly attached to your present and everlasting interests, that I have the pleasure to find you are brought to an humble dependence upon, and resignation to your God. Why should you be cast down and disquieted by feeling the transgression Emmanuel hath finished, the sin he hath ended, and the iniquity for which he hath made reconciliation? Why should you be afraid of the law he hath magnified, of the divine justice he hath atoned, or of the offended Deity he hath reconciled? Why should you, my dear Sir, be dismayed at the Devil he hath conquered, at death which he hath destroyed, or at the grave which he hath sanctified? Why should your joys be abated for light afflictions which are but for a moment, and that work for you an exceeding and eternal weight of glory? Still hope in God, for you shall yet praise him, who is the health of your countenance and your God. If you sin, you have an Advocate with the Father, Jesus Christ the righteous; who also is the propitiation for your sins. If you are tempted of Satan, you have a sanctuary in the Son of God, who was manifested to destroy the works of the Devil. If the law in your members carry you captive to the law of sin and of death, you have relief in Jesus, who hath honoured the law by his obedience and death; and so hath removed the strength of sin, and disarmed death of all that is hostile. If conscience roars and condemns with tormenting rigour, you have the blood of sprinkling, which is precious in the sight of God, and may well

pacify his deputy. Does judgment appear terrible and solemn? you know, the Man who died for our sins, and rose again for our justification, is the appointed Judge. Is your mind dead to sensible and heavenly affections? you have a more sure word of prophecy, to which you do well to take heed. This light shines to the discerning of faith in those dark places where frames, and experiences, and sensible comforts are cast down. Indeed, whenever they rise, it is upon the appropriating view of divine truths: "Believing you rejoice with joy unspeakable, and full of glory."

My worthy brother does not imagine, I dare say he does not, that I assume any airs of importance, when I stir up his pure mind, by way of remembrance, to review those precious sources of everlasting consolation and good hope, through grace, which our Lord Jesus, and God even our Father himself, hath given us, that we may live in the daily and delightful improvement of them, for establishment, growth, and comfort. I would fain flatter myself with some hopes of your getting better, and fit for some higher degree of usefulness among us, while you serve your generation according to the will of God. It is my ardent submissive wish that it might be so; but the will of the Lord be done in you, and by you, and on you! May God sanctify all your trials, and furnish us with an abundant supply of the blessings of the gospel, and of all the fruits of the Spirit, which come down by the hearing of faith!

I am, with regard, dear Brother,
your sympathizing friend,

London. ARCH. HALL.

HINTS ON THE MEANS OF DOING GOOD.

THOUGH we have the happiness to live in an age distinguished for public and private benevolence, yet, with regard to the eternal interests of perishing souls, we fall infinitely short of that measure of exertion which their importance demands.

God having, in his gracious providence, sent unto us his glorious gospel, in which life and immortality are brought to light, it becomes those who, through grace, are made the partakers of it, well to consider, that they are placed in the responsible situation of the servant to whom his Lord had entrusted ten talents; and as a redeemed sinner is not his own, but is bought with a price, it may well be asked, "What do ye more than others?" A question too important to be passed over lightly; but which should induce every reader to examine his own conduct, as in the presence of him whose omniscient eye not only beholdeth our every action, but also the motives from whence they spring.

As the glory of God is the end which every Christian professes to have in view, he is called upon, by the claims of divine love, to embrace every opportunity of promoting that glory, by aiming at the conversion of those who are yet under bondage to sin and Satan; from which state he has himself been liberated, through the infinite compassion of his Heavenly Father.

True it is, that every Christian is not called to be a public preacher; yet every one who has tasted that the Lord is gracious, is to "hold forth the word of life;" and this may be done in various ways; which, so far from encroaching on the province of a minister, may much assist those immediate servants of God in the exercise of their ministerial functions.

Doubtless, many who are desirous of doing good, are much at a loss how they may be useful to any considerable extent. To such persons, as well as to every benevolent mind, I would recommend a mode of diffusing divine truth; which, as it is in the power of almost every Christian, ought especially to engage their attention: — I mean the distribution of cheap Religious Tracts, such as are published by the Tract Society; whose truly laudable designs have been carried to an unparalelled extent, in furnishing the public with a constant supply of valuable Tracts, in such variety, as to apply to the various situations and circumstances of life.

An account (which has been published by that Society) of its origin and progress, furnishes numerous instances of the usefulness of these little messengers of grace; which should cause every bosom to glow with desire to become also an instrument of conveying such inestimable blessings to mankind.

To what extent each individual might be useful, were they to distribute Tracts in their respective circles, it is impossible to calculate. What opportunities are lost for want of duly considering this subject! Many persons who are, more or less, dependent on us, daily afford an opportunity of presenting them with a Tract, and recommending it to their attention. Those who habitually distribute them in this way, not only find that they induce an attention to the most important subjects, but are continually receiving applications for more Tracts for themselves or others.

Who can behold the fields, in the vicinity of every town, thronged on the Lord's Day, with grave as well as with gay Sabbath-breakers, without feeling an earnest desire to turn them to righteousness? There are individuals who are in the constant practice of meeting with such, and, in a courteous manner, presenting them with Tracts*; and the event has proved that they have not done it in vain. This practice might be very much extended; and has these considerations for its encouragement, that "a book given by a stranger, excites cu-

* See the publications of the Religious Tract Society, No. 7, 14, or 15.

riosity;" and that the conduct of our blessed Lord presents us with lively examples of aiming to be useful to the multitudes in the fields.

In every town or village, the solemnities attending the funeral of a neighbour afford repeated occasions for the distribution of suitable Tracts*, which are commonly received with avidity, and at such a season will doubtless be read with some considerable share of attention; from which, through the influence of God the Holy Spirit, we may reasonably expect the happiest effects.

The multitude of spectators which attend the dying moments of those who forfeit their lives to the laws of their country, present seasonable occasions for an extensive circulation of the Tract specially adapted for that purpose †. In short, the opportunities that are continually presenting themselves to the benevolent mind, which has this important object in view, are so numerous and varied, as to leave the Christian much cause to regret that he has done so little in this way for the honour of his Divine Master; who himself went about doing good, and "whose meat and drink was to do the will of his Heavenly Father."

The advantages peculiar to this mode of diffusing the truths of the everlasting gospel are obvious. We may put a Tract into the hands of a person, when we cannot enter on the subject in conversation: the little monitor attends him to his secret retirement, and may arrest his attention again and again. It may fall under the notice of others, who may profit by the perusal, even though the first reader may have forgotten it.

Again, to offer instruction or reproof verbally, requires a larger portion of courage, and of spiritual gifts, than to do the same in the way abovementioned, which has also the advantages of study and deliberation in the composition, and of Christian experience in the writer of the paper, that claims attention; and hereby the wrath of the party reproved is not so likely to be stirred up as by verbal admonition.

I am aware that some will object that they do not possess a sufficient portion of courage even for this work; but let such ask themselves, as in the presence of the living God, whether, if they were to see a neighbour in imminent danger of some temporal calamity, they would not have the courage to step forward and attempt his rescue? — if so, are they not, therefore, inexcusable, while they habitually live in the neglect of this mode of attempting to rescue them from the impending danger of eternal ruin?

Is it the desire of our hearts to be useful to our fellow-sinners by this mean, and to be the honoured instruments of "plucking them as brands from the burning?"—let us immediately begin the work as we may feel ourselves at liberty; and fail not to

* See No. 48. † No. 61.

accompany the attempt by earnest prayer for a blessing on it, and " for victory over the fear of man which bringeth a snare;" and we shall assuredly find, that he who has promised that " as our day is, so shall our strength be," will enable us to persevere in the fear of the Lord; and we shall, by degrees, lose the fear of man, and follow the noble pursuits with a single eye to his glory, who has redeemed us unto God with his blood, and who hath declared, for our admonition and encouragement, " Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels *:"—but " whosoever shall confess me before men, him will I also confess before my Father which is in Heaven†."

NIHIL.

* Mark viii. 38. † Mat. x. 32.

ON COVETOUSNESS IN PROFESSORS.

SITTING lately under the word, my ear was forcibly struck with the following assertion, viz. " That the covetous man is as much excluded from the kingdom of Heaven as the swearer or the murderer." On my return home, like the Bereans of old, I searched the Scriptures, to see whether this thing were so or not; and was soon satisfied of the truth of the remark.

This crime, in many professors, is not fully credited in an age of alms-deeds like the present; and even if admitted to exist, does not excite that abhorrence which, from the letter of Scripture, it ought to raise in the mind.

If we refer to 1 Cor. vi. 10, we shall find this character classed with thieves, drunkards, &c. and this dreadful anathema denounced, that " such shall not inherit the kingdom of God." And as it respects persons professing godliness, we find, in the preceding chapter to the one last quoted, that the apostle warns the Corinthian church " not to keep company — if any man that is called a Brother be a fornicator, or *covetous*, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." Hence we see in what detestation the crime of covetousness is pourtrayed by the word of God, and more especially in one who is called a Brother; for the apostle tolerates eating with such as are of the world; for if it were otherwise, we must needs go out of the world.

But how is the character of the covetous professor esteemed by the religious world in the present day? Do we not seek the acquaintance of such rather than shun him? and are not they too highly esteemed, even among good men, who are an abomination in the sight of the Lord? Is it not a common observation, Mr. Such-a-one is a pious man, but a little too fond of

money? Do we, agreeably to the apostle's injunction, shun the company of the covetous as we shun the society of the fornicator, drunkard, thief, or extortioner? No; and the reason is obvious; because we weigh characters in the false scales of human estimation, and not in the balances of the sanctuary!

Hence, then, I conclude, that he cannot be a child of God and a covetous man, any more than a man can be said to be a truly converted character, and at the same time a thief. Nay, the covetous man's crime is, if possible, the greater, as it is a more continued act of the mind than the commission of a crime now and then; for the covetous man, like the young man in the gospel, sits down (as a pious writer has well observed) a violent professor before the Lord.

Reader, art thou a rich man? Thou art a steward, and must one day give an account of thy stewardship. Would it not be a very suspicious sign for the steward of an earthly lord to die very rich? Would it not be surmised that the heir to the estate had been defrauded? Apply this to your own case; you possess nothing but what you have received from the Lord; and when you give to his people, or to his cause, you give him "of his own;" and ever remember, "there is that which scattereth, and yet increaseth; and that which withholdeth more than is meet, and yet tendeth to penury." ZENAS.

IRREVERENT ATTENDANCE ON PUBLIC WORSHIP, AND IMPROPER FAMILIARITY WITH SCRIPTURE REPROVED.

Sir, *To the Editor.*

I BEG leave, through your Magazine, to call the attention of professors of religion to two points; in which too many, in my opinion, are guilty of irreverence. The first of which respects their attendance on public worship; and, I think, I cannot be contradicted when I say, that attending later than the time appointed, where it can be avoided, especially on Sabbath-Days, inattention during the service, or quitting before the conclusion, except in cases of urgent necessity, come within the charge. How can it be an acceptable service from persons who know the time fixed for beginning, and yet frequently, if not constantly, go in during the time the minister and people are engaged in supplication at the throne of Almighty God? Such a practice not only disturbs the minister and congregation assembled, but prevents entirely such as are appointed to keep the doors, or to open the pews, from joining in the worship; and to such is surely cruel in the extreme. I therefore earnestly intreat ministers, and those who have influence, to use their

endeavours to correct an evil so glaring. Is it not a fact that, where the national church-service is read, many persons, who profess attachment thereto, are never present at the beginning; and that where *extempore* prayer only is used, the worship is disturbed the whole time of the first prayer with the noise occasioned by persons coming in, and the opening of pews. The other point which I beg to mention is, the use of Scripture-terms or phraseology improperly or irreverently; and, in my opinion, this is the case when the Scriptures are quoted as a stroke of wit, or without any suitable design. The admonition to Moses appears to me to be very applicable, when approaching the sacred oracles, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." I do not think that the introduction of Scripture language jocosely is consistent with the Psalmist's spirit, when he said, "My heart standeth in awe of thy word;" or that it can have a good tendency; but rather that it may lead some to an improper familiarity with the inspired pages, as well as furnish argument to the Infidel. But to explain more particularly what I here intend, it may be necessary to mention a few of the many instances I have noticed, by way of example, viz. A person wishing to inform another he is alluded to, announces in Scripture language, "Thou art the man;" or in excusing the attendance of a man lately married, that "he has married a wife, and therefore cannot come." Another tells us, "I have found my sheep which was lost;" and I have heard a person, upon a piece of business taking a more favourable turn than expected, rebuke another jocosely in the words of our Lord, "O thou of little faith, wherefore didst thou doubt;" which was followed by a laugh! I have also heard, and not in a single instance, persons fond of smoking tobacco, invite others to have with them "a burnt-offering." Some may think these hints trifling, and that they arise from a sourness or singularity of sentiment in one who has no relish for *à jeu d'esprit*; however that may be, I wish to submit to their consideration, Whether the divine oracles ought not to be held more sacred? P.

ON THE EXISTENCE OF DEVILS.

Sir, *To the Editor.*

If you think the following remarks on the Socinian mode of reasoning (if reasoning it can be called) will serve the cause of religion among your Readers, you will, by inserting them, oblige your humble servant,

Rumsey. J. B.

A SOCINIAN writer, well known as one of the bulwarks of that system, has lately published "Conversations on the Divine Government;" in which, attempting to disprove the exist-

ence of the Devil, he says, he is only introduced as machinery, to give effect to the representation of the trials to which men are exposed.

It is not my intention to enter into the general question of the existence of the being "called the Devil and Satan;" if it were, I do not think it would be difficult to prove the affirmative. The possibility of the thing is evident, independently of the dispute between Materialists and Spiritualists. That there are no other rational creatures but men, is highly unphilosophical to suppose. If there be, their frame, though material, may be so totally unlike and superior to ours, so differently affected by the light of our sun, as to be to us invisible. That such beings may have revolted from their allegiance to the Creator, and become leaders of rebellion and tempters to vice, is not at all unsupposable. As we see, in fact, that God suffers one evil man to be a tempter and seducer to others,—who has sufficient *data* to assert, that it is incompatible with his character and government to suffer an evil being of a different order thus to be the test of our virtue and constancy?

But apart from all this, I design now to offer some cursory remarks upon the mode of argumentation by which this gentleman and his coadjutors seek to rid themselves of the Devil. Does it not remind us of what the Psalmist says of the wicked man, "as for all his enemies, he puffeth at them;" for by one puff of their contemptuous breath, they attempt to blow a whole order of inimical beings off the stage of existence. The writer alluded to, with imposing *nonchalance*, asserts, that the personage called the Devil is only the machinery which the apostles introduced, to give effect to their narratives and exhortations; just as the moderns employ fairies, genii, and spectres. Now, if we were to admit this sweeping assertion concerning the beings introduced in Scripture, who can assure us that the Deity himself (to adopt Socinian phraseology) shall not be swept away with this besom of destruction? Upon this plan, were I to turn Atheist, I might still retain the Scriptures. Why may I not be allowed to say, "Moses and Isaiah, Matthew and Paul, were too philosophical to believe the existence of a being, whom no one has ever seen, or is able to conceive, much less explain. It is all bold figure; the grand machinery by which they convey their doctrines concerning nature and morals. The personage whom you call Jesus Christ must not be conceived to exist, except in the writer's bold imagination. Like Fenelon's Telemachus, he is designed to embody the principles and effects of virtue. As to his miracles, they are daring representations of the powers which a superior teacher of science and morality may possess, to illuminate a blind intellect, to feed a mind hungering after knowledge, or resuscitate a prostrate character."

But our *soi-disant* rational Christians will sometimes admit,

that the apostles believed the existence of angels and devils; yet, as the good men were mistaken, we, who are wiser, have detected and exploded the mistake. If this be the case, might they not also be mistaken in their notions of a general resurrection, and a future life, and of every other doctrine which they have taught? Who shall set bounds to their mistakes, or tell where they were well informed concerning what they assert? Our opponents make a stand for the resurrection; of which, as a single fact, they say the apostles, being men of common sense and established veracity, are credible witnesses. But as a simple fact, it is of little or no use to us, whatever it might have been to Jesus himself. Upon the principles of Socinians, all the apostles' reasonings on it might have been false; and if there can be no certain deduction from the resurrection of such an extraordinary person as Jesus, what shall be the case with men in general, who are all so far removed from his singular character?

ANSWER TO A QUERY.

"Whether a person, who profits more from occasional hearing than by the preaching of his own pastor, may not attend constantly the ministrations of one whose sentiments, in some respects, differ from his own?" To this question I would offer the following answer:

1. There are some differences of sentiment which do not form sufficient ground for the formation of separate churches. If the particular sentiments of your enquirer be of this kind, they, of course, oppose no obstacle to his removal into another church, with which he may agree in the grand essential points; though there may be other reasons, which may make such removal highly improper.

2. If I be allowed to address the enquirer, as face to face, I must ask, have you adopted right views and motives in hearing the word? Ought not the divine glory to be the polar star by which you are guided in hearing the gospel, as in the whole of your religion and existence? "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." Your profiting should be considered not as a final end, to be pursued for its own sake, which would be seeking your own, not the things which are Jesus Christ's, — but as a mean for accomplishing a farther end, — to glorify God. Have you, in attending upon the ministry of the gospel, acted upon these pure, evangelical principles? Upon this the propriety of your present state of mind, and the lawfulness of the future steps which you may take, will very much depend.

3. Still, as your profiting under the divine word is of great

importance, in order to your "glorifying God in body and spirit, which are his," have you formed a right estimate of a profitable ministry? Do you judge that to be the most profitable, which is most searching and humbling? Do you value that ministry as most profitable, which gives you an insight into the genuine mind of the Spirit in the Scriptures? or do you love a pretty conceit, which discovers something new and wonderful in Scripture, no matter whether true and solid or not? Do you think yourself most profited by a grave, serious sermon, which sends you home silent and secretly praying? or do you prefer one that is noisy, dazzling, and droll? Are you best pleased when you return full of the preacher, exclaiming, what a fine man! or when you can think of nothing else but your own salvation, and the glory of him who died for sinners? Are you of the mind of him, who said to his friend, 'You do not know what you lost in not hearing my preacher to-day; if you had, you would never have relished another?' or would you, like the wiser friend, have replied, Then I am determined I never will hear him; for give me the preacher who will teach me to relish the gospel wherever I hear it in truth?

4. Then when you have formed right sentiments of profitable hearing, ask whether the profit you seemed to derive from occasional hearing did not arise from its novelty,—as a new dish on your table might seem nicer than any thing you ever ate before, but if it were repeated every day, you might soon find it inferior to the old. Examine whether those who constantly hear the preacher, under whom you seemed to profit, be more intelligent, consistent, holy, and zealous Christians, than those with whom you are in communion. Be assured, that mere preference to person, manner, or voice, would not have been thought, in the apostles' days, sufficient cause for shifting from one church to another. After all, I would intreat you to consult personally and impartially the wisest and most holy Christians you know. Lay the whole case before them, which is more than you can do in a Magazine. And why not consult your own minister himself in a serious, humble, and affectionate manner. Above all, consult the "Wonderful Counsellor;" and be assured, that if you commit your way sincerely to him, he will perform the promise, "I will instruct thee, and teach thee in the way which thou shouldest go, and will guide thee with mine eye." J. B.

SIGNS OF THE TIMES.

Sir, *To the Editor.*

THE observations made by your correspondent Gaius, in his Essay on Political Self-righteousness, in a late Number, appear very just and highly seasonable, consequently worthy the

attention of all the Lord's praying people; for surely they have great need to watch, as well as pray, against every species of self-righteousness, knowing his declared abhorrence of it, as set forth in the sacred pages. But there is another class of your readers, who ridicule the idea of the French invading our island; and who, of course, can never pray sincerely for its preservation. Should you think the following extract calculated to arouse them from their criminal security, and to put a cry into their hearts, "Lord, save our country, or we perish!" you will insert it in your miscellaneous and very useful work. It is taken from Bp. Newton's Dissertations on the Prophecies, 2d vol. 18th chap. the last part, where he is treating on our Saviour's prophecies relating to the destruction of Jerusalem. He observes, "That seldom any state is ruined, but there are evident signals and presages of it. Few people have their fate particularly foretold by prophets like the Jews; nor indeed can the fate of any people be so particularly foretold; the time, the manner, and all the circumstances preceding and succeeding, without divine inspiration. So many passages and circumstances cannot be particularly foretold, unless particularly revealed: but in the general, without the spirit of prophecy, it is no difficult matter to perceive when cities and kingdoms are tending towards their final period and dissolution. There are as certain tokens and symptoms of a consumption and decay in the body politic, as in the body natural. I would not presage ill to my country; but when we consider the many heinous and presumptuous sins of the nation; the licentiousness and violation of all order and discipline; the daring insolence of robbers and smugglers, in open defiance of all law and justice; the factions and divisions; the venality and corruption, the avarice and profusion of all ranks and degrees among us; the want of public spirit; the ardent passion for private ends and interests; the luxury, and gaming, and dissoluteness in high life; and the laziness, and drunkenness, and debauchery, in low life; and above all, that bare-faced ridicule of all virtue and decency; and that scandalous neglect, and I wish I could not say contempt, of all public worship and religion;—when we consider these things, these signs of the times, the stoutest and most sanguine of us all must tremble at the natural and probable consequences of them."

May the Author of every good gift deign to all his dear praying people a double portion of the spirit of prayer, to enable them to wrestle mightily in behalf of this our distracted isle, with him who is alone Almighty, to avert his judgments! for it is he only can turn us, a disobedient nation, to himself. He also can turn the hearts of our enemies, as rivers of water are turned; or, in the issue, cause us to come off conquerors; and thus prove better to us than our deserts and fears.

W——h. J. C.

LETTER FROM A DUTCH FISHERMAN,

IMPRISONED AT CHATHAM,

TO THE REV. MR. SLATTERIE,

IN CONSEQUENCE OF SOME TRACTS SENT TO HIM AND HIS FELLOW-PRISONERS.

Beloved Friend, ——

I CANNOT forbear to write a few words to you. I heartily thank you for the awakening address you have sent to us poor fishermen here in prison. Might we see with our own eyes that the Spirit of God was poured out on the inhabitants of this place of confinement to the conversion of sinners, then it would cease to be a prison, and become a temple of God; our bonds would not gall us, nor would we any longer walk about, as people deprived of our senses, under this heavy judgment; but we should be constrained to cry out, "O Lord, thy doings are judgment and truth! We would kiss the rod, and believe that a healing balsam adhered to it; but how ought we to lament that the Dutch and Flemish have despised and neglected so many calls from God! for how repeatedly has he called us, both in the way of judgments and blessings, and yet we remained unchanged! This we witness in our bonds: how often must I cry out, 'Is this a prison?' Ah, no; it is a scene of debauchery and voluptuousness! Alas! should we not rather mourn and howl? Should we not lay to heart those bereavements of our dear wives and children, and our usual occupations? God knows how my wife and children fare: if the Lord does not care for them in a wonderful manner, then they cannot stand it long. Ah, dear Friend, who can help mourning under these judgments of the Almighty God! Indeed we ought every one of us to plead guilty, saying, I am the cause of this thy wrath being moved. Alas, dear Friend, what hardness of heart do we witness every day in this country; for often we are moved to testify to the people of their sins, by which they have drawn upon themselves their chastisements, shewing them, that unless they be converted, and inclined to take upon them the easy yoke of Jesus, the wrath of God abideth upon them; and they ought to wish, in this case, that they never had been born, or that they never had heard of Jesus. Oh what a Hell in Hell will their remorseful thoughts create! Our souls are frequently vexed at the sights of wickedness around us; for know, dear brethren, there are many in this place that do not even profess externally to know Jesus. However, our desire is to gain souls for our Saviour; and how great will our satisfaction be, if we should not have been quite in vain here! Twice a day we have opportunities to draw near unto a mercy-seat by prayer. You can easily imagine, dear Friend, what peculiar grace we stand

in need of, seeing we are unlearned men, who can do nothing without the assistance of the Spirit of God. Dear Friends in Christ, for so I hope I may call you (I trust it was not done in a corner) and that you well remember both time and place where you pledged yourselves to live alone for Jesus, and to be saved by his grace alone. Ah, may we be enabled to feel over again what we have felt in those days, when, for the first time, we tasted the inexpressible happiness of the nearness of Jesus!

Who can describe the love of Jesus, felt in a situation similar to that of Mary; when, with her tears, she wetted his feet, and afterwards dried them with her hair? Ah, my Friends much beloved in the Lord, how various are our leadings! one of God's children is at liberty, whilst the other lies in prison. We have now an opportunity of enquiring, 'How is it now with me? Can I say now, "Lord, not my, but thy will be done!" Such a word, in our circumstances, requires much grace, for flesh and blood cannot teach it.

But God is faithful to his promises; "he will in nowise leave me nor forsake me;" in whatever circumstances he may place me, still he is faithful, notwithstanding our unfaithfulness. But often we are obliged to ask the questions, Where are we? how are we distinguished from the world? Ah, Friends, how does sin bring in unbelief! How soon might one lose sight of Jesus, and conform to the world! nay, surpass it in profligacy, if the Great Father of Mercies did not keep us! Whose heart does not take fire at the view of the stupendous work of the sinner's redemption in all its various parts! who does not call out, 'O Lord, what was it that moved thee to look out for such a vile criminal as I am?' But, my good Friend, how can we account for it, that even under such judgments as have befallen us, the men of this world turn a deaf ear unto the gospel?

How painful is the consideration, that our former idols are the cause of our misery! Would to God we could deny this charge. We are not even at liberty to pray for the deliverance of our country; for then we must pray against you, whom we look upon as friends and brethren. This would be impossible for us to do: on the contrary, we have sent up to God a thousand sighs for the prosperity of this country, where we now are prisoners. Gladly, however, if I should be set free; and I know if this depended on you, my bonds had been broken already, and I had been sent to my family. All I expect from you, dear Friend, is to have an interest in your prayers: — this is a duty from which you cannot disengage yourselves, seeing you have been the first to seek our acquaintance, and to discover your sympathy with our woes, by alleviating them as much as was in your power.

Let us confide in him who is a God that can do beyond what we are able to ask and understand; and let us persevere to the end in our faith. (Signed) A. P. H——.
W. B——.

EXTRACT OF A LETTER FROM THE LATE WM. COWPER, ESQ. TO THE REV. WM. UNWIN.

Sir, *To the Editor.*

Some months since, you favoured us with two or three Letters of the excellent Mr. Cowper: a third volume having just appeared, I trouble you with an Extract which may be useful to some of our gentry who are about setting off to the watering-places; and the insertion will much oblige Your constant reader,

P. P.

My dear William,

"I GIVE you joy of your safe return from the lips of the great deep. You did not indeed discern many signs of sobriety, or true wisdom, among the people of Brighthelmstone; but it is not possible to observe the manners of a multitude, of whatever rank, without learning something: I mean, if a man has a mind like yours, capable of reflection. If he sees nothing to imitate, he is sure to see something to avoid; if nothing to congratulate his fellow-creatures on, at least much to excite his compassion. There is not, I think, so melancholy a sight in the world (an hospital is not to be compared with it) as that of a thousand persons distinguished by the name of Gentry, who, gentle perhaps by nature, and made more gentle by education, have the appearance of being innocent and inoffensive, — yet, being destitute of all religion, or not at all governed by the religion they profess, are none of them at any great distance from an eternal state, where self-deception will be impossible, and where amusements cannot enter. Some of them, we may say, will be reclaimed: — it is most probable indeed that some of them will, because mercy, if one may be allowed the expression, is fond of distinguishing itself, by seeking its objects among the most desperate class; but the scripture gives no encouragement to the warmest charity to hope for deliverance for them all. When I see an afflicted and an unhappy man, I say to myself, "There is, perhaps, a man whom the world would envy, if they knew the value of his sorrows; which are possibly intended only to soften his heart, and to turn his afflictions toward their proper centre." But when I see or hear of a crowd of voluptuaries, who have no ears but for music, no eyes but for splendor, and no tongue but for impertinence and folly, — I say, or at least I see occasion to say, "This is madness! this persisted in, must have a tragical conclusion! it will condemn you, not only as Christians, unworthy of the name, but as intelligent creatures. You know, by the light of nature, if you have not quenched it, that there is a God; and that a life like yours cannot be according to his will."

Obituary.

MRS. JANE HOWARD

Was born January 7, 1749. She had the advantage of a pious education; but it does not appear that the work of grace was begun in her heart in early life. In Oct. 1777, she was married; and in Nov. 1785, was united to the church of Christ at the Tabernacle, near Moorfields; since which, by her humble and consistent conduct, she adorned the doctrine of God her Saviour. Through the care of her family, and afflictions of her body, she was often confined from the house of God; yet when any of the family returned from it, she would eagerly enquire the text, subject, &c. On Sunday, Dec. 19, 1802, she said to her daughter, "I have three cares: the care of my body, — the care of my family, — and, what is of far greater importance, the care of my soul. I am not so comfortable as I was; but I have been thinking, that Jesus lives to intercede for sinners; and why may I not hope for myself? 'Tis true, I have not had the advantages you have had, yet the Lord kept me moral in my younger days; that was a mercy! I have not heard God's ministers with that attention I should have done: I have gone sometimes and thought, now I will try what I can remember, and see if I can't get good; and I have come away just as I went. I have had a family, but that was no excuse; and if I am spared to hear again, which is not likely, shall I hear any better? I am afraid not; yet I think there is reason to hope that Jesus intercedes for me: as I have so much encouragement in his word. He says, "Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened." God was in Christ, reconciling the world to himself; and "him that cometh to me, I will in nowise cast out." She then desired the seventh chapter of Romans might be read to her.

Thursday, Feb. 17, 1803, she said, She had been reading the tenth chapter of Hebrews, and could not help noticing the condescension of God, particularly from ver. 7 to the 14th. On the 18th she said, She often doubted having any grace, because she could not tell the particular time when the Lord called her: — being answered, You can say, 'I was once blind; now I see,' — she said, "I see I am a great sinner!" She complained of great deadness in prayer, &c. and of not finding her mind quite reconciled to the will of God: she expressed grief for dishonouring God so much by unbelief; and spoke of a book called. "Songs in the Night:" she found pleasure in it, as it was both Scripture and experience. She desired a friend to read and pray with her; saying, "We may never meet again on earth; but, I trust, we shall meet in Heaven, where we shall for ever admire the way the Lord our God has led us through the wilderness."

19th. After reading the fortieth chapter of Isaiah, she spoke of the encouragement there was to wait upon God. In the evening, appearing worse, she was reminded of this promise, 'My grace is sufficient for thee;' — she said, "Yes, it is."

20th. She desired the third chapter of John, &c. might be read to her. In the afternoon, she took an affectionate leave of her sister; saying, "I hope, my dear, you will seek Christ, as nothing else will avail when you come into my situation.

21st. She said to a friend, "I am very uncomfortable; I can neither believe, nor pray." Her friend said, 'Then you can hope in God's mercy.' She said, "Yes, I can do that."

22d. Being restless, those words were repeated to her, 'Oh, that I had wings like a dove, for then would I fly away, and be at rest!' She said, "Yes; for I shall have no more rest here!"

23d. One asked her, If she recollected that verse, 'For our light

affliction, which is but for a moment?' &c. she said, "Yes." A verse of one of Mr. Hill's hymns was repeated to her: —

"When Jesus we in glory meet,
Our utmost joy shall be complete!
When landed on that Heav'nly shore,
Death and the curse shall be no more!"

She desired the hymn might be read to her. She said to a friend, "What shall I do?" Her friend replied,

"God's love in time past
Forbids you to think
He would leave you at last,
In trouble to sink!"

Conscious of her weakness, she frequently exclaimed, "Lord, undertake for me!" and repeated this verse,

"I'll speak the honours of his name
With my last lab'ring breath:
When speechless, clasp thee in my arms,
My joy in life and death!"

On mentioning these words, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Believest thou this?' She said, "Yes; I have fled for refuge to the hope set before me!"

A few minutes before her departure, with remarkable emphasis, she said, "Jesus says, he'll cast out none that come to him;" and soon after, her immortal spirit took its flight to realms of glory; and she became a partaker of those joys which her weak faith was almost afraid to anticipate! M. W.

MISS HARVEY.

On Sabbath-evening, March 18, 1804, departed this life, Miss Mary Ann Harvey, only child of Mr. T. Harvey, of Kigellack, near Penryn, aged fourteen years and four months. Her natural disposition was so remarkably amiable, that some of her acquaintance fondly imagined her to be as much without fault before God, as she was before men; but with all that amiableness of temper and gentleness of manners, which she uniformly manifested, and which secured her an interest in the esteem of all who knew her, — she saw herself, under the illuminating influence of the Holy Spirit, a depraved sinful creature; having a heart that was deceitful above all things, and desperately wicked. To a person who called upon her soon after her confinement; and who observed, that her life had been very good and virtuous, so that she could not have any sin to answer for, — she said, "You don't know the heart: you don't know the wickedness that is in my heart!" That she had a lively sense of it, was very apparent: she frequently complained of it; yea, it was the only thing which she complained of during a long and singularly painful illness; and, until within a few days of her departure, she verily thought that she was too bad to be admitted into the heavenly state. On the Thursday preceding her death, she was visited by a particular friend, who remarked, that if the sickness which she laboured under should be unto death, all would be well; — but she instantly exclaimed, "I have a wicked heart! and it is so wicked, I am afraid I shall not go to Heaven!" Her friend observed, That every body's heart was bad, and far too bad to be received into glory without a change; but that it was a great mercy to feel the malady, since many languished under it insensibly, through life, and were punished eternally. It was further observed, That there was a great and good Physician, who had a perfect knowledge of the soul's malady, and who was able to cure it; yea, who was willing as he was able. She listened with great attention to all that was spoken relative to those things; and then, with an earnestness never to be forgotten, she took her friend by the hand, saying, "Now kneel down and pray for me; and pray for us all:" and scarcely was the solemn exercise closed, which was affecting as it was solemn, ere she exclaimed, "Now I am happy!" and from that time to the moment of dissolution, she experienced such a sweet composure of mind as "passeth all understanding."

On the Thursday, it was thought that she was at the point of death;

and being asked, how the frame of her mind was? — she cheerfully replied, "Comfortable, very comfortable!" — 'Then you have a hope,' her friend remarked, 'in this hour of trial?' — 'Yes," she rejoined, "a good hope!" and shortly after, she repeated her favourite hymn; the 164th, book the second, of Dr. Watts, "Why should this earth delight us so?" &c. and added the thirty-sixth hymn, second book, "Will the Redeemer come," &c. Through the whole of the day following, Friday, the 16th, she suffered much in body; but still was composed in spirit. In the evening she remarked, That her friend Mr. W. had not called that day to see her; and upon being told that he had been in the house; but that it was judged that she was too much afflicted, either to converse with, or to see her, — she expressed much concern at the disappointment; and said to a near relative who was with her, "You know he could have prayed with me, if I was too ill to have conversed with him."

On the Saturday evening she greatly revived, insomuch, that those around her imagined she might recover; but the very hope was transient, for early the next morning, a sudden change took place:—Death, the last enemy, approached, and darted on his prey. She said, "I am dying: this is a time of need!" Observing those who attended her in much distress, she said, "Why do you weep? I am going to the realms of bliss; — a mansion is there ordained for me!" About noon she asked for her father; and on his approaching her, she said, "My dear father, now I am going; I am going to God; I must go;— will you resign me up to him?" Being answered in the affirmative, she asked again, "Now, can you do it heartily?" He said, 'Yes, my dear, heartily!' Then she addressed her weeping mother in the same affecting language; and having received the like answer, she affectionately embraced them both, saying, "Now let me go, let me go to glory!" *But the time of need*, as she emphatically called it, over and over again, was not yet past; — "deep called unto deep, — pain followed pain;" but all within was calm: her soul was fixed, trusting in God; and, in the midst of the conflict, she exclaimed, in a way of triumph, "My God, my God!" These were her last words; and soon after, her soul was conveyed into mansions of glory.

Her remains were interred at Budock church, attended by all the scholars of a neighbouring boarding-school, where she had been instructed from the fifth year of her age, until within a few months of her decease; and where her mind was first seriously impressed with divine things. On the following Sabbath-evening, March 25, the providence was improved to a crowded and attentive audience, in a Sermon founded on Rev. xiv. 13.

Penryn. T. W.

RECENT DEATH.

Died, on Sunday, March 25, in the forty-ninth year of his age, and very much regretted by all who had the pleasure of his acquaintance, but more particularly those who had the happiness of sitting under his ministry, the Rev. Thos. Green, twenty-three years pastor of the Baptist church, at Middleton Cheney, Northamptonshire. — He was in perfect health on the preceding Thursday morning, when he suddenly fell from his chair, with a paralytic seizure. He continued senseless till the time of his death; and left his surprized flock and friends to make a serious improvement of the truly solemn event.

Such sudden departures speak most loudly to ministers,—"Work while it is day." They strikingly address us all,—"Be ye, therefore, ready also; for the Son of Man cometh at an hour when ye think not." J. C.

Banbury.

Rural Philosophy; *or Reflections on Knowledge, Virtue, and Happiness; chiefly in Reference to a Life of Retirement in the Country. By* Ely Bates, *Esq.* 8vo, 8*s. boards.*

THIS subject has already been treated by many authors in various ways, and with very different degrees of merit. The poetry of Cowper not only pleases, but instructs us how to acquire the greatest portion of real happiness in retired life. Zimmerman is a popular author on this subject; but he is equally superficial and romantic.

Our author is of the good old school. His theory is not founded on the romantic feelings of modern sentimentalists; but in sober reason and divine revelation. The work itself is divided into three parts. As true knowledge is the foundation both of virtue * and happiness, the 1st part contains reflections on the knowledge of God, — of ourselves, — and of the world; and how far retirement, duly improved, may be conducive to this important acquisition.

The remarks upon the knowledge of God are highly worthy of attention. Many writers, both moral and philosophical, of no mean talents, overlook the justice of God in the present constitution and course of nature, which they consider merely as a display of wisdom and goodness. This, under a shew of exalting the goodness of God, derogates from his governing justice; and, in ministering to human consolation, induces a state of security, so as to render those warnings vain, which were graciously intended to be preventive of our final ruin. Able as Mr. Paley's Natural Theology is in other respects, we fear it cannot be entirely absolved from this charge. As an antidote to this partial and dangerous representation, Mr. Bates directs the attention of his reader to the whole frame and course of the world, since the original defection; and remarks, page 19,

"It is only, therefore, when we take into our view the twofold character which the Almighty sustains towards guilty man, of a just Ruler and of a tender Parent, that we can in any measure reconcile the phenomena of nature and providence with our ideas of the Divine perfections. In this case, as we shall no longer consider mankind as retaining the purity of their first paradisiacal state, we shall not be obliged to account why the earth they inhabit is not in all points entirely accommodated to their present convenience; why they are in danger from noxious plants and animals, and exposed to the intemperature of the seasons, with other disorders of the elements; and shall think it sufficient if we are able to discern, tho' imperfectly, in the present system and course of the world, considered in relation to man as a sinner, an exhibition of holiness and justice, tempered with much long suffering, and paternal indulgence."

This view of his subject is urged in proof of the necessity and advantage of revelation. Our author then observes, p. 25,

"The Bible is the brightest mirror of the Deity. There we discern not only his being, but his character; not only his character, but his will; not only what he is in himself, but what he is to us, and what we may expect at his hands. This knowledge of God, as we have before suggested, neither nature nor providence can teach us, whatever we may thence collect concerning the relation he bears towards us as the Creator and Governor of the world, or of his propensity to mercy and reconcilement"

He then proceeds to point out the means of attaining this knowledge; — by submitting reason to revelation; — by ardent prayer; — and by a due regard to the works of God.

"True philosophy, when kept in due subordination, is favourable to true religion, serves to shew its necessity, and, by correspondent analogies, to add new evidence and illustration to its doctrines. While they proceed together, they say the same thing †; and the former, when

* The words *virtue, rectitude*, and *reformation*, are used by the author for the sake of those persons who could not endure the terms *grace, holiness*, and *regeneration*.

† *Nunquam aliud natura, aliud sapientia dicit.*

it can make no farther advances, resigns up its disciple to the conduct of the latter No good man, therefore, ought to reject the study of Nature, because so many sophistical commentators have set up her light in opposition to that of revelation; but rather should use his best efforts to rescue her from such impure hands by a juster interpretation"

On the knowledge of ourselves in our moral situation, he observes, We must become acquainted first with the law of our creation, and with our defection from it: and, secondly, To what degree, according to the constitution or the gospel, we must be restored to a conformity with this law, in order to our present peace and final happiness; and in what manner it is most usual for men to deceive themselves upon this subject.

Among the causes of this deception, he particularly specifies the following, p. 63, as one of the most general, namely,

"A vain confidence in the privileges supposed to be attached to an adherence to the Christian profession, though this adherence be produced by no higher principle than either, first, a faith merely traditional and customary; or, secondly, a faith that may be called historical and learned; or, lastly, what I shall denominate, for want of a fitter term, an Antinomian faith."

After evincing the expediency of retirement for the purposes of self-knowledge, and cautioning his readers against its abuse in concealing a man from himself, both in respect of his vices and his virtues, his incapacities and his abilities, Mr. Bates concludes this section by observing, p. 86,

"Upon the whole it may appear, that retirement and society are suited to contribute, in their turns, to self-knowledge. The former, as being peculiarly favourable to the investigation of truth, will supply us with higher standards by which to try ourselves; while the latter is more likely (in some instances at least) to shew us our strength and weakness, and to detect those principles which lie deep and latent in the heart. What proportion they should bear to each other for the attainment of the end here in view, must be left to every individual to determine for himself, after a due consideration of his particular constitution, his habits, and his circumstances."

The knowledge of the world, taken extensively, comprizes the knowledge of its *exterior*, or of its manners; the knowledge of its *interior*, or of its secret principles, views, and dispositions; and, lastly, of its *value*, with respect to ourselves, that is, as *transitory*, *unsatisfying*, and *dangerous*. This knowledge, our author remarks, which is the most important of all, appears to have been attained by few; and ought therefore to engage our more particular attention. P. 113.

"If, then, the knowledge of which we have been speaking is such as we have stated, if it consists chiefly in a just view of the relation which this world bears to another, how few are there whose pretensions to it are solidly founded! Does he thus know the world, who thinks he has no other business in it than to eat and drink, and rise up to play? Or he whose entire occupation is to join house to house, and field to field, till he is placed alone in the midst of the earth *? Does that politician thus know the world, who imagines that nothing is wanting to complete its felicity but liberty and equality, peace and plenty? Or that philosopher who knows every thing under the sun as well as Solomon himself, except that "the whole is vanity?" No: these are merely novices in the science in which they fancy themselves proficients, and may go for lessons to the simplest hermit, who is piously studious of the Bible, and of his own heart."

The second part of this work considers how far retirement is favourable to virtue, from its tendency to weaken the impression of the world; and also those means which tend to the promoting of virtue, viz. education, religion, philosophy, and history.

Under the head of education, Mr. Bates quotes both Cicero and an eminent Christian Apologist, to shew the injury done to youth by what is called Classical Learning; and, behind this double shield, "fears no shafts of censure, whether emitted from the hands of the polite Greeks, or of those barbarous Latins who, as Mr. Locke speaks, 'scarce think their children have an orthodox education without a smattering of Paganism!"

In concluding the section on virtue; first, as the production of ac-

* Isaiah v. 8.

tion, and, secondly, of contemplation, he says, p. 206,

"He who has spent his days in some laborious employment within the bounds of his own parish, which is the case of multitudes, is not likely to feel much interest in what passes at a distance; though in his own contracted sphere he may display a high degree of moral worth. The same observation may be extended to every man who is trained up to active life; his principles may be just and pious, but their exercise, however exemplary, will commonly be limited by his exterior circumstances. On the other hand, he who has been bred up in a contemplative retirement is less restricted by time or place; he can more easily transfer his attention to every period and region of the globe we inhabit, and, through the medium of history or prophecy, receive the impression of every interesting event from the beginning to the end of time; and soar aloft with a less obstructed wing above this sublunary state and all contingent existence, to the contemplation of objects immutable and eternal. Thus it appears, that neither an active nor contemplative institution of life is so absolutely complete in itself, that each of them may not derive considerable assistance from a participation with the other. Happy then is he who can properly unite them both; who can "behold the face of his Father in Heaven," while he ministers to the welfare of his fellow creatures upon earth; and whose virtue bears at once the impression of man and of the universe."

The last section of this part points out, with fidelity and judgment, the evils to which a retired life is particularly incident, viz. idleness, humour, conceit, incivility, and churlishness.

In the second part of the work, retirement is considered as promoting human happiness, in the engagement of agriculture, literature, and religion; and a common objection against a life of retirement answered. The work concludes with some pertinent remarks on the application of the principles laid down by the author, in guiding us in the choice of life.

Mr. Bates appears, through the whole of this book, as the Christian, the scholar, and the philosopher. His thoughts are, in general, vigorous, just, and well matured, by that retirement which he recommends to others. — To three classes of men the philosophy of this book may be peculiarly useful. 1. To the country gentleman; — 2. To those who meditate a retreat after a course of years spent in public. It will teach them the proper qualifications for such a change; and that many things, besides hounds and horses, murmuring streams and shady groves, sumptuous houses and large estates, are necessary to form a comfortable retirement. Above all, it may tend to direct them to those inward resources, without which every condition of life is inevitably subject to vanity and disappointment; and without which some, after a few years consumed in vacancy and wearisomeness, have trod back their steps, and again mingled in dissipations, which they seemed to have entirely relinquished. 3. It may likewise be of service in the case of those to whom an interchange of business and retirement is preferable to either of them separately, and who wish to continue them both to the greatest advantage. A poet, towards whom Mr. Bates, perhaps, is not impartially just *, will furnish our English readers with no bad motto to this book.

——— "Wisdom's self
Oft seeks to sweet retired solitude:
Where, with her best nurse, Contemplation,
She plumes her feathers, lets grow her wings,
That, in the various bustle of resort,
Were all too ruffl'd, and sometimes impair'd."

Periodical Accounts *of the Missions of the United Brethren among the Heathen.* (No. 39.) *Price* 1s.

THE first paper in this Number is a letter from Labrador, giving an account of the Esquimaux congregation at Okkah. The second is a letter from Nain, lamenting, as the former, the renewal of war; and expressing their desire that the ene-

* Compare Dr. Johnson's *Critique* on Milton's *Satan* with a Note in this Book, p. 271.

my may not effect a landing in England. The third letter is from Hopedale. The arrival of the Brethren's ship the Resolution, at Okkah and at Nain, occasioned much joy and thanksgiving *. This vessel has been remarkably preserved for many years in its annual voyage. The writers of this letter also lament the renewed miseries of war; and add, "As it appears that England is, as it were, a wall of defence, screening the other countries from being over-run by the enemy, our prayers are the more fervent for the preservation of that nation." — It is highly gratifying to British Christians thus to perceive that their brethren, in many distant countries, are intercessors for our guilty and threatened land. This is succeeded by an account of the last illness and happy departure of Benjamin, a convert, at Hopedale.

The next paper is an extract from the Diary of the Mission at Surinam, which is entertaining and interesting. The labourers encountered many dangers, but were rewarded with success. An account is also given of the Missions at Fairfield, in Canada; Goshen, on the Muskingum; on the river Wabash; among the Chippeways, in Canada; and the Cherokees, at Esthernally.

A letter from Graceham gives a pleasing account of the visit of a company of Tuscarora Indians, who were treated in a most hospitable manner by the Christian brethren at Graceham; and who, in return, thanked them for their kindness; and declared they rejoiced to find a people who had Christianity not only in their lips, but in their hearts and lives. These Indians belong to a tribe among whom Mr. Holmes resides as a Missionary from the New York Society; of whom they spoke with much esteem.

A letter from Lewis Rose, a Missionary among the Hottentots, at Bavians kloof. The writer expresses regret at the loss of the British Governor Dundas, Mr. Barnard, and others; who, they say, "have approved themselves just men, and have been fathers to this Mission." The work of God prospers among the natives. In six months eleven adults and thirteen children had been baptized; twenty-eight admitted candidates for baptism; four admitted communicants; and fifty-six persons had come to reside. They express much thankfulness for a box of medicines which had arrived safely; for, say they, "among one thousand persons and upwards, there are always some sick: — they are too poor to buy medicines; nor can we bear to see them perish for want of them."

A letter, written with sweet simplicity, by a converted Esquimaux, closes this Number.

Transactions *of the Missionary Society*, (No. 10.) *Price* 1s.

THE complaints which was formerly made, by some individuals, that the public was not sufficiently apprized of the proceedings of the Missionary Society, are now completely done away, by the accounts now published of every material event, in the Transactions before us. This Number contains, 1. The Journal of a Tour made by two of the Missionaries at Otaheite, thro' a considerable part of that island. — 2. A Report of the Labours of the

* The Resolution left London June 7, and proceeded, with the Hudson's Bay convoy, to the Orknies, and from thence to Labrador. After transacting the usual business in the three settlements, Captain Fraser hastened back to the Orknies to take the convoy; but was disappointed, being driven back by contrary winds; but these proved the means of deliverance from the enemy. On the 18th of November he was chaced and brought to by a French frigate; but the sea ran so high that the enemy could not board her. The Resolution escaped, but had the mortification to meet the frigate again two days after. The Lord again interposed; for the wind was so violent that the French could not put out a boat to board her. During the following night the Captain crowded all his sail, and finally escaped. Many were the prayers offered up on this trying occasion, and many praises since, for the Lord's goodness, who has enabled the Society to preserve an uninterrupted communication with the Mission in Labrador for more than thirty years.

Missionary Society at the Cape, and of the state of the Missions in Africa under their direction. — 3. Extract of a Letter from Mr. J. Irwin, a Missionary in Africa. — 4. Extracts from the Journals of Dr. Vanderkemp, which are highly interesting. — 5. Letters from the Doctor to a Relation in Holland. — 6. An account of the Death of Mr. Matthys. — 7. An Account of the Missions in Canada and New Brunswick. — 8. Mission to Newfoundland. The whole furnishes useful information; and presents an encouraging view of the diligence with which missionary efforts are now made, and the extent to which they are carried. Objects of still greater magnitude are, we are told, in the immediate contemplation of the Society; and new Missionaries of piety and talents have lately been engaged.

Remarks *on a Charge delivered by the Right Reverend the Lord Bishop of Lincoln, at the Triennial Visitation, in May and June* 1803. *By an* Old Member of Parliament. 8*vo*, 3*s*. 6*d*.

THE worthy author of these sensible remarks has secreted his name; but those who have read *Pietas Oxoniensis* will easily recognize the venerable champion of the doctrines of the Church of England, whose able and satirical pen has often chastised the opposers of them.

The Right Reverend author of the Charge assures us, that the Established Church is in danger, from what is called, or rather *miscalled, Evangelical Preaching*. That the church is in danger, the writer of the Remarks admits; but differs from his Lordship as to the quarter from whence the danger arises; conceiving, that the peril to be dreaded is from "men of an externally moral, pharisaical cast; decent formalists, and self-justiciaries, who are, for the most part, greater enemies to sound doctrine and pure experimental piety, than the openly profane and careless."

The principal doctrine in the system of Calvinism, against which his Lordship brings his attack, being that of personal, unconditional, and limited redemption, the writer of these Remarks enters copiously on that subject; and successfully combats the Bishop's arguments. He very properly reprobates the method his Lordship adopts, "of dressing up those whom he is pleased to call *Calvinists*, in a most frightful garb; and then, by way of defeating them, you overturn," saith he, "a system which they do not hold; nay, which (as charging God himself with injustice) they abhor!"

The author of the Charge thought proper to affirm, "That the introduction of Calvinism, or rather its prevalence in any considerable degree, was subsequent to the beginning of Queen Elizabeth's days; and that when the Homilies were written and published, Calvinistic opinions had made very little progress in England." To these assertions of the Bishop, the Member of Parliament opposes indisputable facts. He shews, that the very year after the Articles were first ratified by King Edward, Cranmer was assiduous in spreading through the kingdom that excellent Catechism, ascribed to Ponet, Bishop of Winchester, which is fully Calvinistic; a quotation from which is subjoined in a note. He observes also, "That during this whole reign, Cranmer kept up a correspondence with Calvin; by whose advice and assistance the English Liturgy was revised: he likewise invited Bucer and Peter Martyr to reside in England; and read Lectures in our universities." He refers also to the Calvinistic writings of the excellent Bp. Jewel and of Bishop Ridley, who wrote a treatise on Predestination. He quotes the authority of the historian Strype, whose words fully confirm the point: also the testimony of Dr. Whitaker, in 1589; of Bishop Carlton, and of Dr. Ward.

Our author having disproved the assertions before mentioned, properly introduces a highly distinguished Bishop, Dr. Sanderson, who once graced that very cathe-

dral in which Bishop Prettyman is now enthroned; and who, in his days, judged the church to be in danger; not from Calvinism,—but from Arminianism. He laments that two learned Prelates of the same cathedral, and filling the same high station, should not have been more agreed in their religious opinions. "And could we suppose," saith he, "a dialogue to take place between the dead and the living, it is to be feared there would not be so much harmony between the two Bishops of Lincoln as there was between the two Kings of Brentford, who are introduced as both smelling the same nosegay."

The writer then steps forward to defend those excellent and useful men who are the subjects of animadversion in the Charge: "That I have the happiness of being particularly acquainted with several of the clergy, whether rightly called, or *miscalled*, *Evangelical*, I glory in avowing; and the more so, as I know them to be men of real grace and true humility;—attached, by every principle, to our excellent constitution, both in church and state;—men who have strained, and are willing to strain, every nerve for the defence and preservation of both; and who only want to be known, in order to be loved and respected:—yet these are the persons who are now held up to public odium,—branded with names of reproach, equally unjust and ignominious; insomuch, that whosoever ventures too near them, is supposed to be in danger of catching the infection of Puritanism, Methodism, Schism, Enthusiasm, Fanaticism, Jacobinism, and every other *ism* that can be thought of."

"Without laying claim to the spirit of prophecy, it is easy to foresee, that if this phantom of prejudice be suffered to stalk throughout the land, that the church will, indeed, be purged; and melted down too, with a witness: but it will be in such a crucible as will let out all the gold, and retain only the dross. The Dissenting interest will, of course, continue to gain ground in every part of the nation, as it now does in a very great degree: sinners will flock to hear the sound of evangelical truth wherever they can;—whilst the Church herself will sit as a desolate widow, bemoaning her faithful sons, all forced into banishment."

Milk for Babes; *a Catechism in Verse, intended as an Introduction to the Assembly's Catechism. Second Edition*. 3d. or 18s. per 100.

This is an improved edition of a pretty little work for Children, noticed in a former Magazine. The verse is easy, and the doctrine sound. The proofs are now added for the use of Catechumens in Sunday-schools.

LITERARY NOTICES.

Sir, *To the Editor.*

LATELY perusing the works of Ab. Leighton, I was highly gratified by their truly pious, evangelical, and savoury strain, expressed in neat language, quite superior to the age and country wherein he lived. I was led also to wish his works more known; and that his productions, still remaining in manuscript, were published. I see, by what his former Editors, Messrs. Fall and Wilson, have said in their prefaces, there was an Exposition of the Ephesians, and various religious letters among these. As a new edition of his works has been lately announced by Messrs. Ogle, with the addition of some of his manuscript lectures, &c. it is very desirable that the above should be also included; and as your Magazine goes through a multitude of hands, it may lead to such a discovery.

We understand that the Editor of Calmet has put to press a new work, intended as a Companion to the Holy Bible. The first part is the Geography of Scripture, with Excursions, treated on principles entirely new. The second part is the History of the Sacred Books, their origin, writers, style, &c. The fine paper in 4to; common paper, 8vo, pocket size.

A new edition of Dr. Witherspoon's Works is proposed to be published by subscription, one vol. per month, price 3s. 6d.

*** The Nonconformists Memorial, 3 vol. reviewed in our last, should have been marked price 1l. 11s. 6d. instead of 1l. 7s. 6d.

Sermons, chiefly Practical, by J. Erskine, D. D. Vol. II. 8vo, 7s.

Memoirs of Lydia Cladman, late Teacher of the Sabbath School, Gravel Lane, Southwark. Price 2d. or 12s. per 100; fine paper, 3d.

Memoirs of eminently Pious Women, who were Ornaments to their Sex, Blessings to their Country, and edifying Examples to the Church and World. By Thomas Gibbons, D. D. in 1 vol. To which is added, a 2d vol. by the Rev. G. Jerment, with 15 Portraits. Price, common, 18s.; fine, 1l. 1s.

Spiritual Characteristics; represented in an Account of a most Curious Sale of Curates by Public Auction. By an Old Observer. 8vo, 1s. 6d.

Britain's Echo! or the King's Prayer and the Subjects' Amen: a Sermon, preached on the Day appointed for the General Fast. By G. Phillips. 8vo, 1s.

The Antidote of Fear, a Sermon, preached at Kensington on the 25th of May, being the Day appointed for a General Fast. By John Clayton, jun. 8vo, 1s.

A Funeral Sermon for the Rev. Joseph Priestly, LL. D. F. R. S. To which is added, a True Statement of many Important Circumstances relative to those Differences of Opinion between the Brothers Joseph and Timothy, which have greatly been misrepresented by different Parties. By the Rev. Tim. Priestly. 8vo, 1s.

Salvation to be obtained only through Christ: a Sermon preached before the Society in Scotland, for Propagating Christian Knowledge in the Highlands and Islands. By D. Savile, A.M. Canongate, Edinburgh. 8vo, 1s.

God a Consuming Fire: a Sermon, by the Rev. J. Chamberlain, Bath. 8vo, 6d.

Sermons, by S. Charters, D. D. Minister of Wilton. vol. 2d. 8vo.

Appeal to Facts to Justify the Conduct of Dissenters. By a Lover of Truth. 12mo, 4d.

An Attempt to Rescue the Holy Scriptures from the Ridicule that the many Incorrect Translations occasion the Inconsiderate to fall into, &c. By R. Tomlinson, C. R. N.

Bonaparte, Emperor of the Gauls, considered as the Lucifer and Gog of Isaiah and Ezekiel, &c. By L. Meyer. 8vo, 1s. 6d.

Lectures on the Prophecies of Isaiah. By the Rev. R. M'Culloch, Minister of the Gospel at Dairsie. vol. 4, which completes this valuable work.

Discourses on the Whole Book of Esther. By the Rev. G. Lawson, Selkirk. 12mo.

Harmony of the Four Gospels; in which the Natural Order of each is preserved; with a Paraphrase and Notes. By James Macnight, D. D. To which is prefixed, some Account of the Life and Character of the Author. A new edition, 2 vols. 8vo, boards.

Sermons (chiefly Occasional) on Important Subjects. Containing the Funeral Sermons occasioned by the Deaths of the Right Hon. Lord Leven and Wilhelmina, &c. By S. Martin, D. D. Minister of Monemail. 1 vol. 8vo.

The Duty of Family Worship, urged and recommended on the Principles of Reason and Scripture. By S. Gilfillan, Minister of the Gospel at Cowes. 12mo.

An Historical Account of the Rise and Progress of the Secession. By the Rev. Mr. Brown. 8th edit. much enlarged, 12mo.

The Four Gospels, translated from the Greek, with Preliminary Dissertations, and Notes Critical and Explanatory. By the late Rev. George Campbell, D. D. Aberdeen. A new edition, with Additions and Corrections from the Author's Manuscripts. 4 vols. 8vo.

A Lecture on Part of the XVIth Chapter of the Acts of the Apostles. By Greville Ewing, Minister of the Gospel at Glasgow. 8vo.

MISSIONARY SOCIETY.

COLLECTIONS.

Collection at Greenwich Tabernacle	—	£.	29	13	0
A Benevolent Society at Deal	—	—	4	0	0
Rev. Mr. Griffiths, Long Buckby, Northamptonshire			13	0	0
Rev. Samuel Bottomley and Friends, Scarborough			11	11	0
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Rev. Mr. Harris and do. Fordham	—	—	9	0	0
Rev. Mr. Williams and do. Birmingham		—	11	0	0
Rev. Mr. Bennett and do. Romsey	—	—	11	11	6

Letter from the Missionary Society in Connecticut, North America, to the Directors of the London Missionary Society.

Hartford, in Connecticut, May 4, 1804.

Honoured and greatly beloved Brethren,

YOUR letters of the 12th of July and of the 22d of August, 1803, we have received; and you will be pleased to accept of our warmest acknowledgments for them. We have been made, by our own happy experience, to know the truth of that ancient Proverb, "As cold waters to a thirsty soul, so is good news from a far country." Is it not in the exercise of love, that divine principle, that our hearts mutually exult at the gathering of the people unto the standard set up from the root of Jesse in Europe and America, in Caffraria, and in the Islands of the South Sea; that our prayers, on each side of the Atlantic, are incessantly ascending to the throne of Heaven, that Zion may lengthen her cords and strengthen her stakes; that she might break forth on the right hand and on the left; her seed inherit the Gentiles, and cause the desolate places to be inhabited? Is it not this which calls forth our exertions to gather the perishing sons of Adam to the Divine Jesus! We hope, through the mercy of God, that it is; and, thro' the growth of it, we shall rejoice and exert ourselves more and more for those glorious purposes.

We truly rejoice in the increase of Christian knowledge in Great Britain; and that you are multiplying the number of Bibles, and making exertions that all the families on the islands of Great Britain and Ireland should enjoy this most precious of all books. We judge that our charity, that it may appear consistent, ought especially to be exercised towards our own fellow-subjects; that the souls of white men are not less precious than those of the savages; and that we are under more immediate obligations to those of our own nation and states than to others; though we ought, as far as possible, to preach the gospel to every creature.

With respect to this state, the laws have provided, even from the first settlement of it, that every family should be furnished with a sufficient number of Bibles. The law, at present, provides, that in all our schools the master should catechize the children weekly, and hear them read daily in the Bible; and we believe that families in general, throughout New England, are furnished with Bibles; but we have great occasion of humility and lamentation, that, notwithstanding, there are many with us, as well as with you, who too much contemn or disregard this blessed book. With you we lament that the flames of war are again kindled in Europe; and that the pleasing prospects of spreading the Protestant Religion through the extensive countries of France and Italy, which seemed to be opening the last year, are so soon clouded, by reason of the recommencement of the horrors of war. We sympathize with all our brethren in Christ in Europe, who are distressed with the present calamities; and especially with those in the land of our forefathers' sepulchres. We are not insensible that we are united by blood; and, we hope, in those bonds of fraternal

affection which never shall be dissolved. While we lament the awful convulsions which are in the earth, this is our consolation, "That the Lord reigneth; that he will make the wrath of man to praise him; and that the remainder of wrath he will restrain; that he carrieth the devices of the crafty headlong; and that those who walk in pride he is able to debase." We hope you will not forget, that it was when Moses lifted up his hand that Israel prevailed; and that it was when Samuel prayed, that the Lord thundered with a great thunder upon the enemies of his people, and discomfitted them. Penitence and prayer will afford you a surer defence than all the formidable fleets and armies of the British nation. We pray that you may know, by happy experience, that the name of the Lord is a strong tower; and that the righteous run into it, and are safe.

We rejoice that you have been instrumental in sending the gospel to so many of the dark places of the earth; and we hope that, notwithstanding the calamitous state of Europe, your zeal and harmony will still increase; and that God will enable you to effect still more at home, and in distant countries, for the diffusion of knowledge, the glory of the Redeemer, and the salvation of men. We kindly receive your exhortations, exciting our greater zeal and exertions in the missionary business. It is, dear brethren, our fixed purpose to do all which God shall enable us to do for the advancement of our common Christianity, and to be unceasing in our prayers that God would succeed the attempts of Missionary Societies in Europe and America, until "the earth shall be filled with the knowledge of the Lord, and all flesh shall see his salvation." Our Magazines, which will be transmitted to you with our letters, will give you such ample information relative to the state of religion in this country, and the proceedings and views of our Society, that it will be unnecessary to say any thing in this letter respecting them. You may be assured, that with eager desire we wait for your communications; and that we rejoice at the encouragement you have given us, that we shall receive them semi-annually.

Wishing that our zeal and love, as well as yours, may be constantly increasing until we shall receive the end of our faith, even the salvation of our souls, and see not only our Saviour, but you, our honoured and greatly-beloved brethren, face to face, in the kingdom of our common Father, we are, most respectfully, your brethren and fellow-labourers in the faith of the gospel, and in the kingdom and patience of our Lord Jesus Christ.

In the Name of the Trustees of the Missionary Society at Connecticut,

ABEL FLINT, Secretary.

To the Directors of the London Missionary Society.

Paris, May 4, 1804.

THE Bishop of Amiens has opened in his see a subscription, intended to provide for the education of young men destined to take orders. In imploring the charity of the faithful, the prelate exposes, in a moving manner, the wants of the church; and the necessity, for the continuance of religion, to continue the clerical order. "As a father," says he, "who opens his heart to his children, we unload, in your bosoms, the whole weight of our melancholy inquietude. Already, since our advancement to the episcopacy, sixty priests under us have died! And who are to fill their places? — Others, and those in great numbers, are advanced in their career, afflicted by infirmities. Who are to succeed them? Good God! the piety of our ancestors,—is it replaced in us by a mortal indifference? Exclusively fond of ourselves, shall we fix all our thoughts, all our affections, upon the present moment, without having any solicitude for our posterity? And are we to see the happiness of future generations sacrificed to our indifference, egotism, or irreligion, by neglecting all means to bequeath to

other ages the religion of Jesus Christ, with the great virtues which it alone inspires, and with the abounding heavenly consolations which religion alone gives and affords? The deplorable times will then soon come, when the night of ignorance, superstition, profanation, and all the shocking vices, their attendants, will cover the church of France! Her churches will stand; but no priest will be found to officiate at their altars, to sing with the people the praise of the Almighty, to explain to them their duty, and to shew them the way to eternal happiness! All charity will be extinguished! Orphans, widows, and the children of the poor, will, in vain, stretch out their hands for a morsel of bread; — all hearts are shut to pity. The afflicted will in vain look for consolation; — they will find none. They seek, in their sufferings and agonies, the old man near to breathe his last, — the repentant agonizing sinners, all in vain will call for the consolation and support of religion! Fathers and mothers, if you have any tenderness for your offspring, if a desire to preserve them from the worst of wretchedness in this world, and of misery in the next, inspires your generous humane sentiments; if you do not see with indifference the extinction of the Christian faith, the total cessation of instruction in the evangelical religion in your families, and in France; if you tremble in thinking on that fatal hour, on that disastrous moment, when Religion descends into the tomb with the last of its ministers, — remain not insensible to our prayers: do not refuse a small donation to our pressing solicitations which the preservation of the most invaluable of all things, and your own great interest, claim imperiously."

Journal des Debats.

Extracts from a Journal of a recent Tour through Part of France, Switzerland, &c.

[*Continued from page* 184.]

After a very agreeable journey, we arrived at Strasbourg on Sunday the 22d of May. Though it was but six o'clock in the morning, a dear Christian friend was waiting for us at the post-house, and received us with such a cordial brotherly love, as fills my heart with gratitude to this day. Every thing was prepared for our reception in his house; whatever could contribute to our refreshment and comfort was at hand. It being Sunday, we went, both before and after noon, to different Protestant churches; and I was rejoiced not only to see them pretty well filled, but still more to hear sermons agreeable to sound doctrine. I was particularly edified by a sermon of the Rev Mr. Rautenstrauch, who spoke about seeking the things that are above, and about that true rest for the soul, to be found in Jesus alone, with such energy, that I left his church filled with praise to God. I visited likewise the meetings of two small religious societies, where I felt quite at home. May the Lord Jesus bless all these precious souls!

Among the acquaintances which I either made or renewed at Strasbourgh, the following were the most interesting: —

1. Mr. Hebusen, a venerable old man, who was formerly very active in promoting the cause of Christ; and as long as he was in good circumstances, spent the greatest part of his income in printing and dispersing many thousands of religious books; but, through the calamities of the Revolution, he lost nearly all his property, and has only a bare subsistence left. For these last six years he has laboured under a lingering and painful complaint: but I was greatly edified by beholding his humility, resignation, and unshaken confidence in Christ in the midst of these severe afflictions.

2. A Christian lady, who for a long time has been greatly afflicted both in mind and body. The sufferings of her earthly tabernacle often press upon her spirit, so that sometimes her faith fails, and her hope vanishes. She said to me, "Often, when I am utterly at a loss what to do, a single text of Scripture, or the simplest verse of an

hymn occurring to my mind, proves a cordial to me."

3. Another Christian lady, who for years has laboured under a dropsy, and has been tapped forty-seven times. — She looks forward with a cheerful confidence to her dissolution.

4. An aged widow, who has suffered much for many years, both from poverty and from the ill usage of her husband, who persecuted her in the most cruel manner, on account of her piety: — but she always returned good for evil, continuing to shew him every mark of conjugal affection, and to wrestle with God in his behalf; till she had the great pleasure to see her prayers answered, by the conversion of her husband about a year before his death. She reminded me of the description which St. Paul gives of a true widow: "She, that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayers night and day." Words cannot express how much I was edified by this visit: her conversation, prayers, and deportment, altogether served both to humble and encourage me.

5. A whole family, who for many years has passed thro' a variety of tribulations. No sooner did the sun of prosperity appear to dawn upon them, than a new storm overtook them. They were often obliged to wander from place to place, and frequently had no resource left: still they were not forsaken. How salutary is affliction! How many have been constrained thereby to seek God! and how many more are by the same means preserved in his communion, and united more closely to him!

The 24th I left Strasbourgh for Basle; and had only left the town a few hours, when a French police-officer entered the house of my friend, in order to arrest me and my companion, supposing us to be Englishmen, in consequence of the war which had just broken out between France and England. But we were gone; and both of us, on separate routes, passed the boundaries without any molestation; and shall long remember, with gratitude, the gracious guidance and protection of Divine Providence in this and similar cases.

After a pleasant journey of two days, I had the pleasure to arrive in the city of Basle, so dear to me from my former six years abode. Several of my particular friends came beyond the Swiss boundaries to meet me; — we fell upon each other's necks; and, in midst the kindest expressions of friendship, they convoyed me to my former lodgings. My heart and my lips overflowed with thanks. Here I stayed a fortnight; during which time I received so many convincing proofs of the sincerest friendship and Christian affection, that the remembrance of it, to this day, causes tears of joy and gratitude.

As it would lead me too far to relate all the occurrences during my stay, let it suffice to mention the following: —

1. I had the favour to preach thrice in three different churches. The sight of the people flocking to the churches, in order to hear the word of God, humbled and encouraged me; and I was excited to adoration, when I afterwards heard that the word preached was made instrumental to the awakening of sundry persons.

2. Besides the public preachings, I either kept or attended several private meetings for edification. These were likewise very numerously attended; and I can say of a truth, "The Lord was in the midst of us," blessed his word, warmed our hearts, enlivened our zeal, confirmed our faith, enkindled brotherly love, and renewed in all our hearts the resolution to devote both soul and body to him and his service. The accounts which I gave them of the numbers of zealous and active Christians in England, and the salutations which I had to deliver from many of them to their brethren in Switzerland and Germany, caused universal joy, and stirred up a spirit of emulation. In like manner my heart rejoiced to see and hear that so much of real and vital Christianity is to be met with in the city and neighbourhood of Basle among persons of all ranks:

It is a great blessing for this city that there are so many worthy and truly pious ministers in it. There are likewise several hundreds of true followers of the Lord Jesus, most of whom are in connection with the United Brethren, and the rest with the "German Society." — Others again, either form smaller separate societies, or go on their Christian course without joining any particular society. A spirit of mutual forbearance and affection prevails among the greater part of these different societies; yet I could not help wishing and praying that brotherly love might still increase; all remains of a party spirit be totally subdued, and Christ become all in all. There are likewise in the canton of Basle, many ministers and laymen possessed of true piety. May the Lord keep, increase, strengthen, and bless them, out of the fulness of his grace! Amen.

3. I had likewise the pleasure frequently to meet a select number of friends; or to converse with single individuals upon spiritual subjects, and to join them in singing hymns of prayer and praise. In particular, it afforded me a great joy to meet companies of children and young people, who delighted to sing their Hosannas to the Son of David, and to walk in the ways of peace and righteousness.

4. Among other sick persons whom I visited, I was particularly struck with the case of a woman between thirty and forty years of age, who, ever since her thirteenth year, has been afflicted with a complication of very painful complaints, which have confined her almost the whole of that time to her bed. It is impossible for me to give an adequate idea of her sufferings by day and night, being sometimes totally deprived of sleep for a week together; at other times being unable to speak for ten months, and once on the point of losing her sight. Besides this, she is in constant pain, and can take scarcely any nourishment, as her stomach loaths all food, so that it is next to inconceivable how her life is supported. But the grace of God triumphs over all her sufferings; and I scarcely knew what to admire most, her unshaken faith, her exemplary patience, or her humble resignation to the will of God. During my former abode at Basle, I visited her frequently for four years together, and found her now just in the same happy frame of mind, full of serenity and even cheerfulness, earnestly longing to depart and to be with Christ; yet waiting, with child-like resignation, for the appointed hour. Not a single expression of murmuring or impatience escapes her lips. — Whenever she finds herself assailed by extraordinary pains or by inward temptations, she takes her immediate refuge in the Great Friend and reliever of sinners, and finds a ready help in every time of need. She frequently follows our Saviour, in spirit, from the manger to the grave; and dwells with particular delight upon the different scenes of his suffering unto death, which afford her an inexhaustible source of consolation. Often when I went to her, to encourage her by a word of comfort, I found her speaking more comfortably to my own soul than I could to hers; and I could not help wishing that some of our modern philosophers might be present at such a bed of sickness, in order to be convinced that all their boasted philosophy is not able to produce such a triumph over human misery, as is really effected by faith in Christ.

She is entirely maintained by the charity of Christian friends, and has been often reduced to the greatest extremity; but crying to the Lord, she has experienced many remarkable instances of a particular divine Providence in her behalf, supplying her wants in the time of greatest need. A true spirit of prayer and supplication rests upon her; and it is highly edifying to hear her making intercession at the throne of grace, not only in behalf of her family, friends, and benefactors, but also for her country, all the children of God, and the whole human race. — Her very countenance bespeaks the inward peace of her heart; and there are moments when she appears already half transformed into an angel of God.

5. I still reflect, with much pleasure, on sundry interesting conversations held with Christian friends of both sexes; and call to mind many a useful hint, counsel, exhortation, or experience. Many a poor and mean disciple of Christ has put me to shame, sometimes by his very countenance (testifying the peace of God which filled his soul); at other times by a few words spoken, or by a brief relation of some occurrence in his life. O how many opportunities have we for improvement, if we are but willing scholars!—Lord Jesus impart to me that single eye and child-like heart which become thy followers!

6. The providence of God did not permit me to meet with some of my most intimate friends in Basle, they being gone to visit some of the congregations of the brethren in Germany. At first I was disposed to repine at this dispensation; but presently recollecting that beautiful verse of Lavater, my heart joined in the sentiments therein expressed:

Only Jesus can supply
All my wants. — to Him I fly:
Jesus! fill my heart and mind!
Thy will be mine resign'd!
Earthly friends may faithless prove,
Thine is never-failing love!
On thy word we can depend,
Ever faithful to the end!

7. I visited several of the villages and hamlets round about Basle, in order to renew former Christian acquaintance. In these places, likewise, the Lord has a seed that serveth him, and many choice souls among them. O how will it be in Heaven, when all are gathered together!—that will surely be a multitude which no man can number.

[*To be continued.*]

MISCELLANEOUS INTELLIGENCE.

THE Ministers of the West Kent District held their Half-yearly Meeting at Maidstone, April 24, 1804; when the business of the Association was settled, and a sermon preached by Mr. Slatterie, of Chatham, from Luke v. 4—6; and several of the brethren engaged in prayer. — The next Meeting of this Society is to be held at Maidstone, on Tuesday, Nov. 13, next. Mr. Beaufoy, or in default of him, Mr. Knox, to preach in the evening.

On Thursday, May 10, a new chapel was opened at Boroughbridge, in Yorkshire. The morning service consisted in prayer and singing; in the afternoon, Mr. Bootlroyd, of Pontefract, preached from 1 Pet. ii. 5; in the evening Mr. Jackson, of Hammerton, prayed; and Mr. Howell, of Knaresborough, preached from Luke ii. 14.

About a mile from Boroughbridge, in the village of Ellenthorpe, now almost uninhabited, there is a small Dissenting chapel, built in 1658, which was occupied for some time by one of the ejected ministers. Mr. Howell preached here every fortnight for seventeen years with little apparent success, when he determined to attend this congregation no longer; but on the very morning on which he was delivering what he thought would be his last sermon, a woman, who had hitherto heard him without any serious concern, was awakened to a true sense of her sinful state, and remains to this day a humble follower of Jesus.

Soon after this, he and others began to preach at Boroughbridge; where there has been a considerable increase of hearers, and some instances of indisputable conversion. It has been long and generally lamented that, through the smallness of the meeting-room, the ministry of the word has been much confined; but an opportunity having at length been offered to the people for erecting the above convenient house, they much rejoice that they have been enabled to accomplish the work, though not without some opposition from the adversaries of Zion. A church has been formed;

a Society for distributing Religious Tracts has also been established; and the number of stated hearers is now likely to be much enlarged.

About eighteen months ago, the Rev. Messrs. Howell, Jackson, and others, by an application to the lord of the manor, obtained leave to preach in the Tolbooth, at Thirsk, a populous market-town in the North Riding of Yorkshire. This town, and the neighbouring villages, presenting a field of usefulness into which few labourers, on account of the distance, had hitherto entered, they continued their services every fortnight, which were soon attended by as large congregations as the building would contain; and also by an earnest and spreading desire among the people, that attempts should be made to erect a more commodious place. A subscription was accordingly opened, which was encouraging; and, certain difficulties relative to the trusteeship being removed, by the interference of friends at Hammerton and Knaresborough, a piece of ground was purchased in a very eligible situation, and the foundation of a chapel, sixteen yards by nine, was laid thereon; which, through the good hand of the Lord, is now completed.

On the 24th May, 1804, this house was opened for public worship. In the morning, Mr. Howell began with prayer, and reading a select portion of Scripture; and Mr. Vint, of Idle, preached from Mat. xvi. 18; in the afternoon Mr. Jackson engaged in the work of intercession; and Mr. Graham, of Darlington, in that of preaching, from Acts xvii. 22, 23; Mr. Hill, of Ravenestonedale, in Westmoreland, delivered a lecture in the evening; after which, Mr. Howell concluded the service of the day by an appropriate prayer.

A large and respectable congregation is likely to assemble in this place, where the word is now intended to be dispensed every Lord's Day: a privilege which many appear thankfully to acknowledge, and a few really to enjoy.

May 20, 1804, a large and commodious chapel was opened at Weymouth. The Rev. Wm. Jay, of Bath, preached in the morning, from Mat. xviii. 20; and in the evening, from Heb. xii. 25. The afternoon-sermon by the Rev. B. Cracknell, from Gen. xxviii. 17. The services were numerously attended, and the prospects of usefulness very encouraging.

On Whit-Monday last, May 21, was held an Annual Meeting at Peppard, intended to counteract the vile practice of revelling. Mr. Hackett, of High Wycomb, preached in the morning, from 1 John i. 7; Mr. Jeary, of Rodborough, in the afternoon, upon the Common, from 1 Cor. vi. 11. In the evening, Mr. Douglas, of Reading, in the chapel, from Prov. xiv. 9. — Mess Lovegrove, Holloway, Bickerdike, and others, assisted in the service.

May 24, 1804. At a Meeting of Ministers and others in the Baptist connection, at Hebden Bridge, a Society was formed, under the title of "The Northern Education Society," for the purpose of encouraging pious young men, recommended by the churches to which they belong, as persons of promising abilities for the ministry. Nearly 800l. have been already subscribed. Mr. J. Bury, of Blackburn, is appointed Treasurer; and the Rev. T. Littlewood, of Rochdale, Sec.

On Thursday, May 31, a commodious and very neat place of worship was opened at Chigwell-Row, Essex. The services of the morning were introduced by singing; Mr. Gray, assistant-preacher to Mr. Booth, read suitable portions of Scripture, and engaged in prayer; Mr. Ford, of Stepney, delivered a discourse from 2 Cor. iv. 7, and concluded. In the afternoon Mr. T. Thomas prayed; Mr. Collison, of Walthamstow, preached from Eph. i. 17, 18, and closed the opportunity in prayer. The place was crowded, the auditory attentive, and the whole of the exercises solemn and impressive.

June 14, 1804, a neat and commodious place of worship (lately erected by the exertions of the Independent Congregation under the

pastoral care of Mr. Castledon, with liberal assistance from other friends of the gospel) was solemnly opened at Woburn, Bedfordshire. Mr. Bull, sen. of Newport-Pagnel, who had laid the foundation of the present interest, by preaching once a fortnight for several years at Woburn; and Mr. Greatheed, under whose ministry a church was formed there in 1789, preached in the forenoon on this occasion; the latter from Zechariah iv. 10, — the former from Psalm cxviii. 25. Mess. Steward, of Malden, and Morris, of Dunstable, engaged in prayer.

In the evening, Messrs. Wake, of Leighton Buzzard, and Hunt, of Ridgemount, prayed; and Mr. Blundel, of Luton, preached from Isaiah lxii. 7. It is not known that the gospel was preached at Woburn, since the ejectment in 1662, till within thirty years past. The neighbouring preachers, in Mr. Wesley's connection, then began to visit the town. About fifty persons joined the church while Mr. Greatheed statedly preached there; but their place of worship, till the present meeting-house was constructed, had been an old thatched building, which was not only small, mean, and inconvenient, but likewise not secured in their possession. The late Mr. Raban, of Olney, who preached there one Lord's Day every month, till Mr. Greatheed took the pastoral charge in 1791, and Mr. Scroxton (now of Bromsgrove) who assisted him during six years that he retained it, were considerably useful toward the establishment of the gospel at Woburn. The congregation remain cordially united under their present minister; and have room to hope, that their acquisition of a suitable place of worship will greatly conduce to the progress of the gospel around them.

On Thursday, June 14, after a sermon preached at Pimlico by the Rev. J. Townsend, on 2 Cor. viii. 9, for the Benefit of a Sunday-School at Ranelagh Green, the following anonymous lines were addressed to the preacher: —

"Ah! for my sake he became poor, that I, through his poverty, might be made rich! — My silver and gold shall be his: and what give I but of his own?"

——"Have the goodness to present the inclosed (a Bank-note for Ten Pounds) to the Managers of the School, from a sincere friend."

"On Sunday, as a party of young men were playing at cricket, in the parish of Workingham, Edward Kimble, aged twenty-three, who was eagerly engaged in the game, dropped down and expired immediately."— *Public Ledger, June* 2.

One would be ready to hope that no person in a Christian country could be so lost to all sense of decency, as to engage in such an exercise on the Lord's Day; but, alas! it is too true, and awfully demonstrates the extreme depravity of the times. Some blame, it may be feared, attaches to Magistrates and Parish-Officers, who do not exert their authority to suppress such unchristian practices. If, however, offenders of this sort escape punishment from men, they cannot avoid the displeasure of a holy and just God.

The Rev. Mr. Hey, of Bristol, has resigned his charge in that city; and has sailed for America. Various conjectures having been formed respecting his motives, it may not be improper to present to our readers the following extract of a letter he wrote to a friend immediately before his departure: — "You have been sadly misinformed respecting my object in going to America; it is not to hide myself in the woods, but to act on a grand Missionary Plan. I expect, if life and health are spared, to see England again in a year or two; till which time, I earnestly pray you may be kept and blest with all your children," &c.

We are grieved to learn, from a correspondent of veracity, that in one of the universities of Germany, a person has been appointed Professor of Divinity, who has the audacity to treat the history of our adorable Saviour as a mere romance, and in a manner that shocks the feelings of every Christian!

We are informed, that *The Village Sermons* have been reprinted at Salem, in North America.

List of Lectures, &c. in and near London,

FOR THE MONTH OF JULY.

To be continued Monthly.

July 2. *Mon.* Missionary Prayer-Meeting, *ev.* Mr. Humphries's, Borough.
3. *Tu.* Broad Street, *m.* Dr. Fisher.
4. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Kello's.
5. *Th.* Monthly Meeting (Independent) Mr. Barker's, Deptford, Mr. Gaffee.—Regard due to Christ's Intercession. Anniversary of Kent Association, Greenwich Tabernacle. Mess Gurteen and Vincent to preach. Lecture, Fetter Lane, *ev.* Mr. Ford.—Sinfulness of Pride.
10. *Tu.* Broad Street, *m.* Mr. Barber.
11. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Burder's.
12. *Th.* Lecture, Fetter Lane, *ev.* Mr. Burder.—Predestination.
17. *Tu.* Broad Street, *m.* Dr. Fisher.
18. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. T. Thomas's.
19. *Th.* Monthly-Meeting (Baptist) *m.* at Mr. Dore's, Mr. Burnside.—Miracles of Christ. Lecture, *ev* Fetter Lane, Mr. Clayton.—How to ascertain Events to be in Answer to Prayer.
24. *Tu.* Broad Street, *m.* Mr. Clayton.
25. *Wed.* Prayer-Meeting for the Nation, *ev.* Dr. Jenkins's.
26. *Th.* Lecture, Fetter Lane, *ev.* Mr. Hughes.—Secret Prayer.
31. *Tu.* Broad Street, *m.* Mr. Goode.

Ministers from the Country, now supplying at

Tabernacle and Tottenham-Court Chapel, Mr. Charrier, of Lancaster; and Mr. Hyatt, of Frome.

Spa-Fields and Sion, Mr. Jones, of Llangan, — and Mr. Young, of Canterbury.

Surry Chapel, Mr. Sibree, of Frome.

POETRY.

A HYMN,

Sung at the Funeral of Miss Graham, of Newbury.

Bending with sorrow o'er the tomb,
Ye weeping saints arise;
Mourn not your sister's early doom,
But trace her to the skies.

Like the fair morn's resplendent ray
Her pious course begun;
And ere meridian noontide day,
Th' immortal prize was won.

Now in the blissful fields of light
Her happy spirit roves;
Perhaps looks down, with mild delight,
To view the friends she loves.

Exulting o'er the mortal scene,
Methinks, I hear her say,
"Calm be your minds, your thoughts serene,
Nor fear a long delay.

Soon shall you reach the promis'd rest
Which for the saints remains,
To sooth the anxious troubled breast,
And chace away its pains.

Soon, in full glory, shall you share
A bright eternal crown;
And ev'ry grief and ev'ry care
In sweet oblivion drown."

FOR THE CONCLUSION OF SABBATH PUBLIC WORSHIP.

The cloud hath fill'd the sacred place;
The glory hath appear'd!
The Lord hath shed abroad his grace,
And all our hearts are cheer'd.

It has been good to worship here;
Such blessings have been giv'n,
As prove it is the house of God,
The very gate of Heav'n!

Lord! we would all our Sabbaths spend
In such divine employ;
Till ev'ry earthly work shall end
In Heav'n's eternal joy.

PHOEBUS.

Printed by G. AULD, *Greville Street, London.*

THE

EVANGELICAL MAGAZINE.

AUGUST, 1804.

MEMOIR

OF

THE LATE REV. EDWARD DUDLEY JACKSON,

OF WARMINSTER.

[*Concluded from our last.*]

PREVIOUS to Mr. Jackson's settlement at Warminster, the interest was reduced very low, and the church divided; but under his ministry, by the uniting influence of the great Head of the Church, they soon became an harmonious body; and the congregation continued to increase till the old inconvenient house gave place to a new, neat, and very commodious building, calculated to seat 800 persons. This meeting was erected by the exclusive efforts of the congregation, who thought they did honour to their minister in exerting themselves, without troubling him to solicit the assistance of the religious world. In June following his ordination, he was united to Miss Eliza Butt, an amiable and serious daughter of a late venerable deacon of the church at Yeovil.

So soon as he thus became settled, he applied himself, with great assiduity, to increase his mental stores; and his mind rapidly expanded. At home, he continually grew in the affections of his people; and abroad, he stood high in the esteem of his neighbouring brethren in the ministry. But it is not in the study alone the man of God is to be thoroughly furnished to every good work; he must pass through the fiery ordeal; and as he enjoys comforts in common with men and Christians, so it is necessary he should be exercised with trials similar to theirs, that he might be able to mourn with those that mourn, as well as to rejoice with those who rejoice. No sooner had he felt the pleasing emotions of a parent, that a man child was born unto him, than he had to sustain the poignant feelings of a bereaved husband. Mrs. Jackson died December, 1798, soon after the birth of her first child, of a complaint in her head, to which she had been long subject †.

† See our Obituary, July 1799.

Scarcely were six months more elapsed, when he was called to the painful office of closing the eyes of his father-in-law, who had followed his daughter from Yeovil to Warminster, chiefly for the advantages of her husband's ministry. These strokes were deeply felt by a mind possessing, as Mr. Jackson's did, exquisite sensibility; and yet, through the power of divine grace, "In all this he sinned not, nor charged God foolishly;" but restless nights and hard study impaired his nervous system, if not his constitution, and occasioned a slight paralytic stroke while in the pulpit, which excited considerable alarm among his friends.

In May 1800 he married Miss Prescott, a young lady of genteel fortune, ward of the Rev. M. Wilks, of London. In this connection he had fresh proof that "man is born to trouble." Within a few months he was again threatened with one of the chief of human trials; but mercy was mingled with judgment, and Mrs. J. was graciously restored..

From his first settlement with the people at Warminster, his congregation gradually increased; and he now saw a constant audience attendant upon his ministry, which, with every accommodation, the new meeting could not seat. Accompanying proofs of his usefulness were not wanting, though to himself they sometimes appeared inadequate. To a friend, in Jan. 1801, he writes, "We are, through mercy, going on in our usual way, that is, with the most perfect unanimity; and now and then a soul awakened to a concern about its best interests, excites joy in Heaven and pleasure on earth, by crying out, 'What shall I do to be saved?' But, alas! though I am not without encouragement, I am, on the whole, discouraged, by seeing so little done. This frequently makes me miserable, shuts me up in preaching, if not in words, yet in spirit; and sometimes forces me to question whether, in preaching the gospel, I am doing the work God bids me do, or only attending to that my vanity has chosen." The prevalence of these feelings, and the hope of more extensive usefulness in new ground, with a warm attachment to the scenes of his youthful labours, occasioned his seriously thinking of a removal to the vicinage of London: but the affectionate appeals of his people, and the concurring sentiments of his friends, determined him to wait a farther revelation of the will of Providence. For this he did not tarry in vain. The winter of 1801 witnessed a great revival. The attendance on week-night ordinances increased in threefold proportion. Conviction was general, especially among the poor, who lay very near his heart, and conversions were numerous. At the Common, the chief residence of the manufacturing poor, about a mile from the town, the inhabitants, extremely indigent, were also notoriously immoral when he began to visit them. He at first delivered a weekly lecture in a large room; but his affectionate and ingratiating manner in-

duced such numbers to attend, that it became almost impossible to respire in the place; and a plain meeting was built in 1802 for their accommodation, where from two hundred and fifty to three hundred persons attended on his ministry.

In April 1803, he met a new and severe trial. He had always manifested a peculiar attachment to female children; and frequently expressed a wish that Providence might favour him with a daughter. This favour was conferred in March 1802: a sweet babe entwined herself about his heart, alas! only to prove that "roses grow on thorns, and honey wears a sting." The Lord saw meet to take back what he gave. The child was seized during Mr. Jackson's absence on a visit to Bristol tabernacle, and scarcely survived twenty-four hours. This affliction was very severely felt, and was, doubtless, the exciting cause of complaints, which close and constant study, and frequent labours had been long generating. His conduct and conversation on this occasion peculiarly excited the admiration of his friends; and have frequently produced the remark from his widow, that it proved a gracious preparation for her fiery trial, having not a little influenced and supported her since his removal. Indeed, he afterwards acknowledged that, fearing to dishonour God by indulging his feelings, he had, by endeavouring to suppress them, greatly increased his bodily disorder.

In June Mr. J. was attacked with dizziness and faintings, accompanied by symptoms of general debility. He, nevertheless, preached as usual three times on the Sabbath, and twice beside in the week, till finding his complaints increasing, he took the opinion of a physician, but did not fully communicate it to any one, having been recommended to discontinue preaching: an idea so unpleasant to his mind, that shortly after, writing to a member of the church, he says, "It is of all trials the most painful to me; I am even now (the physician's opinion having been corroborated) afraid to give it up; and think I should prefer dying in it, to living out of it." Attributing the increase of his complaint to the heat of the weather, he was prevailed upon to try the effects of sea-breezes and bathing. He accordingly visited Weymouth, took medical advice there, and used every mean, but in vain, for the restoration of his health. During a month's continuance at Weymouth, he preached twice only; but found the last service so difficult, as to compel him to be very short; and he remarked to his hearers, it was most likely the last sermon he should ever preach. His text was taken from Job, — "Deliver him from going down to the pit; I have found a ransom." His language and manner were, on this occasion, energetic and impressive; and there appeared scarcely an unaffected person in the place.

Tuesday, Sept. 20, he returned to Warminster, and appeared the next day very little affected by his journey. Thursday he kept his chamber; but rather to prevent his being exhausted in

conversing with his friends, whose solicitude prompted them to make personal enquiries, than from any sensible increase of indisposition. In the evening he had a return of the violent vomitings, to which he had been subject at Weymouth; but which had there been considered as the effect of extreme debility. The continuance of these symptoms, and the very great stricture on his breath, obliged him again to seek the advice of a physician, who visited him on Friday evening, and pronounced his disorder an extension of the liver; but gave flattering hope that it would be easily reduced. On Saturday morning appearances were less favourable; and while communicating his apprehensions to a friend of Mr. Jackson, the Doctor was surprized by the abrupt annunciation, "He is going." This was a mistake, produced by a convulsion fit; a succession of which terminated his sufferings. He continued through Saturday with his symptoms apparently so far improved, that, when leaving the house, the physician congratulated him on the favourable turn of his complaints; and inspired him with the expectation of being restored to health and usefulness. Throughout Saturday night he laboured hard for breath, and begged to have the window open, as he suffered the continual sensation of fainting, which, as often as he was inclined to doze, prevented him. On Sabbath morning he became conscious that his case was critical; but was not apprehensive of his approaching dissolution till within twelve hours of his death. On recovering from a convulsion fit in the afternoon, he blessed God for so good a night; and observing the light, enquired the hour: being informed it was half past two, he said, "Is it Sabbath afternoon still? how long have I been asleep?" Learning that it had been but a few minutes, he observed, "How strange I should feel so refreshed!" A friend took this opportunity of apprizing him of his state, and noticed to him that he would soon enjoy a new Sabbath. He answered, "Not so soon, perhaps, as you expect;" but the opinion being acquiesced in by another friend, he replied immediately,

"If sin be pardon'd I'm secure,
Death has no sting beside;
The law gave sin its damning pow'r,
But Christ my ransom dy'd."

He then broke forth in a highly experimental and evangelic strain, encouraging his surrounding friends to stand fast in the good ways of God. — Of his room it might be truly said,

"The chamber where the good man meets his fate
Is privileg'd beyond the common walk:
His God sustains him in the final hour;
His final hour brings glory to his God. —
Sweet peace, and heav'nly hope, and humble joy,
Divinely beam on his exalted soul;
A lecture silent, but of sov'reign pow'r;
To vice confusion, and to virtue peace."

As frequently as his breath allowed him, he continued to animate his attendants, especially those who were members of his church; observing to them, the ground of their hope must be the same as his,—the blood and righteousness of Jesus Christ. He added, "Oh, live near to God; that is the way to live comfortable, and die happy." Sometime after, seeing him unappalled by the rapid approach of death, one of them enquired into his present views of the gospel; he answered,

"Firm as the earth thy gospel stands,
My Lord, my hope, my trust;
If I am found in Jesu's hands,
My soul can ne'er be lost!"

One saying, 'How blessed it is to have nothing to do in a dying moment? he replied, "If I am saved, it must be as a poor sinner, by grace alone." In the evening, one of his deacons enquired if he preferred any text, from which his death might be improved to his people; he said, "No;" but pausing a moment, added, "except that which has been my living doctrine, and is now my dying hope:—'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.' Give my love to my church, and say, that I wish them a better and more faithful pastor." On account of his frequent convulsions, and the agitation of his mind on seeing Mrs. Jackson, together with her very weak state, their friends kept her from his chamber the greater part of the day; but hoping an interview in his present happy frame might prove to her a source of future consolation, she was introduced; but it proved a scene too painful for either; and he could only say, as she was carried out, "My dear Mary, I commit you to the care of a covenant God." On a relative's leaving his room about eleven o'clock, he impressively said, "Mary, I have always loved you; be kind to my wife and children.—Good night:—good night for ever!"

His convulsions now succeeded quicker, and with greater violence; nature continued to struggle, and grace to triumph. A few days before, he had said to a friend, "I do not wish the stroke lighter;" and in his last minutes, on telling another that he had never before known bodily affliction, he added,

"He will not always chide;
And when his strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt."

At his urgent request he was again assisted to his chair; and, when seated, he said, "Once more, and I shall cease to trouble you:—you take great pains to keep a worthless creature here; but it is in vain." As he was guided back to his bed, he prayed, "O Lord, cut short thy work in righteousness, and let me enter into rest!—Lord Jesus receive my spirit!" On lying

down, he looked up on his attending friends, and seeing them much affected, said, "You must be pleased with your Father;" and, turning on his side, was again convulsed, and received the accomplishment of his last petition; thus illustrating his own remarks on a funeral occasion, That the departure of good men naturally tends to impress us with the vanity of life, — to convince us of the worth of religion, — to affect us with the preciousness of Jesus, — to deliver us from the fear of death, — and to animate us in the expectation of eternity.

Grace in the heart, like the process of the laboratory, converts the most deadly poisons into salutary medicine. Strong powers, with impetuous passions, indefatigable diligence, and obstinate perseverance, distinguished the successive stages of Mr. Jackson's childhood and youth.

These characteristic traits, so dangerous while unrestrained by religion, became, under its benign influence, by separating the evil from the good, most subservient to a successful ministry. While the courage of the lion, and the wisdom of the serpent are retained, the ferocity of the former is converted into the harmlessness of the lamb, and the venom of the latter into the innocency of the dove. Such was the change Divine Grace effected on Mr. Jackson's mind, that the most intimate friend of his last years never witnessed an ebullition of anger, naturally so prominent in his temper.

His acquaintances were numerous, and his friendships not a few. Like the oak, they were of slow growth, but strong and durable. He was accustomed to remark, that he had never lost a friend. If he erred respecting them, it was in his persevering efforts to excuse their faults, or bear them through the difficulties they had to encounter. The poor ever found him an earnest advocate and a warm friend; whose liberality abounded with the increase of his means.

In the pulpit he had few equals, and still fewer superiors. Whatever subject he took up was thoroughly investigated. He read and reflected much; was always full, and ready. If in preaching he had a fault, it was excess; and yet his divisions were so just and natural, so comprehensively expressed, and eminently simple, that an attentive hearer could, without pain, carry away nearly his whole discourse. He was peculiarly happy in exhibiting divine truth in its own most lively colours. At times, his hearers were induced, reversing the apostle's order, to consider eternal things as visible, while they experienced present ones as obscured; and were ready to exclaim, "Let us make tents, that we may abide here." But while the saint was thus carried, on the wing of divine contemplation, into the bosom of his Saviour, the sinner's heart was alarmed with fearful anticipation of fiery indignation.

In the neighbouring churches he was highly esteemed, for his great prudence and wisdom in council; and among his

brethren, the solidity of his judgment, and the urbanity of his manners, gave weight to his opinion, and pointed him out as their adviser in every difficulty.

He read on almost every subject, and converted every thing he read to some useful purpose. He carefully examined sentiments before he appropriated them; was a decided defender of what he esteemed to be truth, but always a liberal opponent. As a private Christian he ranked high, uniformly living very near to God, and usually feeling the sweet effect of his heavenly intercourse in his own frame and temper. God honoured his private devotion with public enlargement. To a friend, a short time before his death, he observed, That he had not known, for eighteen months, an unpleasant season in public prayer.

Full of fruit, in the midst of usefulness, and in the prime of life, he "finished his course with joy"—but only to himself. The most unfeigned concern was visible throughout the town, as well in those that differed from him in religious sentiment, as in the members of his own congregation. Every token of respect was manifested at his interment; which, at the solicitations of his people, was conducted by themselves. The ministers, residing within twenty miles, preceded his corpse, and his congregation followed. Mr. Morren, of Shaftsbury, and Mr. Kingdon, of Frome, prayed; and Mr. Sibree delivered the funeral oration. Mr. Wilks, of London, preached a funeral-sermon on the succeeding Sabbath evening.

The pulpit and galleries were hung with black on the occasion; and an elegant monument will testify to posterity the affliction of his people in the following lines:—

This tablet records
the mournful feelings of
This Church and Congregation,
On the death of their beloved Pastor,
the Rev. EDWARD DUDLEY JACKSON,
who entered into rest Oct. 3, 1803, aged thirty-four years;
(and whose mortal remains
are deposited in the vault beneath.)
Superior talents, an amiable disposition,
glowing zeal, and eminent success,
distinguished his labours
during a residence of near ten years
in this part of the Lord's vineyard.
The cross of Christ was his glory;
Salvation by Him alone was his doctrine;
and that faith
which worketh by love,
and produceth the fruits of holiness,
was his constant and delightful theme.
Such was the preacher;—as a Christian,
his *life* was a continued sermon;
and the *end* of this excellent man
was *peace*.
O may his death a lesson still impart,
And write "PREPARE TO DIE" on ev'ry heart!

MISSIONARY WISH OF DR. DODDRIDGE.

THIS excellent man, in his "Family Expositor," makes some Reflections on the Third Epistle of St. John, verses five to eight, which breathe the true spirit of Christian Philanthropy; the insertion of which may be acceptable and useful.

Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church; whom, if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we might be fellow-helpers to the truth.

"May sentiments of true *generosity* fill and expand our hearts more and more! May we act toward strangers, and especially our brethren, in all the instances in which they need our assistance, in a manner worthy of God, worthy of the relation in which we and they have the honour to stand to our Heavenly Father! and especially let our love abound to those who have a desire to *spread the gospel!* And O, that it were more universal! O that divine grace would excite more to quit the indulgence of their homes, or their countries, if there be no bond of duty to detain them there, that they may go and *preach to the Gentiles!* And though there may be no prospect of any requital from them, God will open to them the inexhaustible stores of his celestial treasure, *and they shall be recompensed in the resurrection of the just!* Let them but see to it, that their intentions are pure, that they do it for his sake, and their labour shall not be in vain in the Lord."

APOSTACY IN PROFESSORS OF RELIGION.

THERE have been always many professors of religion (and great ones too) destitute of grace. The church has been imposed upon by such persons, in all ages; for it has admitted numbers of them to its communion. Nay, the apostles themselves, though endowed with extraordinary gifts, were frequently deceived by them. They ordained Nicholas a deacon; Demas was the companion of St. Paul; Hymeneus and Alexander, Phygellus and Hermogenes were highly respected by him. The deception lasted, in some instances, for a shorter, in others for a longer time; and, in many instances, was probably never discovered: from whence we may infer, That a mere professor may speak and act in such a way as to impose upon the most judicious and discerning Christians; he may possess great gifts, and be called perhaps to the ministry, and made useful.

I apprehend that mere professors are not always aware of

their hypocrisy. It is a sin that lies deep, and works much in secret. A designing hypocrite is undoubtedly conscious of hypocrisy; yet many are fatally deceived thereby, who are not at all suspicious of their danger: they have something very like religion, — feelings which very much resemble those of the people of God: they have the exact counterfeit of grace; and as they have never experienced the reality, they are the less able to discover that it is only the counterfeit. Or they may play the hypocrite, designedly at first, till God is provoked to punish them with judicial blindness; making them fall miserable victims to their own hypocrisy.

I think, however, there is frequently something in these persons, calculated to awaken a suspicion of their sincerity; yet not always. When nothing suspicious appears, I believe it is commonly attributable to one or other of these causes. There is a natural amiableness of disposition, or agreeableness of manners, which, when softened, refined, and polished by the common operations of the Spirit, appears more beautiful and lovely than grace itself, when the temper is rugged and the manners coarse. There is an easiness of disposition, a want of character, which causes people to take their complexion from those with whom they associate. There is a natural warmth of feeling and affection, which looks very like love to God and zeal for his glory, when the inclinations take a religious turn; and there is sometimes a designing head and a dissembling heart, which uses religion merely as an instrument to promote its personal and worldly interests. Frequently, however, there is something which marks them for doubtful characters, and, in most instances, of notorious declension or apostacy; the sinful propensity which occasions it, is discoverable before the declension, or apostacy, itself is apparent. Indeed, in the cases of designing hypocrites, the apostacy is very often sudden; the mask is worn most carefully, just before it is thrown off. — These, I think, are some of the most common symptoms. They like to talk about doctrinal subjects much better than about experimental and practical; and when it happens that they converse upon them, it is with reference to others; seldom to themselves. Their conversation is rather dry than savoury and profitable. There is something in their manner inconsistent with the Spirit of Christ. There is an apparent conceit of, and complacency in, themselves: they seem to possess their own good opinion: — there is a sort of supercilious pride, and contempt of others. An attentive observer may perceive, that Self is too prominent; either Self-conceit or Self-interest. Their religion seems more for shew than use. If you catch them off their guard in private, they are not the same men that they are in public; and their good qualities are partial, not universal; the offspring of some naturally amiable dispositions,— not of sanctifying grace.

There are several causes which may induce people to profess

religion, and make them appear like converted persons; and, so long as these causes continue to operate, the appearance of religion is maintained; but, when they cease, declension and apostacy take place.

The children of pious parents are frequently (and ought always to be) instructed in the doctrines of grace from their infancy; and restrained from bad company and sinful practices: but when the parents die, or the children, being grown up, become their own masters and mistresses, they forsake religion; and we discover, that the pleasant appearances in their childhood and youth, were the effects merely of parental authority, — not of divine grace. Men are frequently placed in situations in which they have no temptation to apostatize; but the reverse. Presently, however, the world offers something more flattering to their pride, or more tempting to their interest; and then they follow Demas. Affliction occasions many to profess religion. Severe affliction, especially if it meets with an affectionate temper, and is accompanied with convictions of sin, renders the conversation and amusements of the world tasteless and insipid. Sinners are poor comforters. They find the hearts of Christians tender and sympathizing, — their conversations soothing and comfortable: they chuse, therefore, Christians for their companions, and diligently attend upon the means of grace. But when Time has taken off the edge of their grief, the sympathy of Christians becomes less needful, and their conversation less agreeable; the amusements of the world acquire a new relish; and presently the reins are thrown loose on the neck of Gaiety and Dissipation.

The subject will afford us two or three useful remarks: —

1st, The apostacy of professors ought not to shake our faith in the gospel. It should make us jealous of ourselves, and stimulate us to diligent self-examination; it should teach us our own weakness, and the absolute need we have of divine grace to keep us; — but it should not lower our opinion of the excellency of religion, or of the faithfulness of God to his promises. We should judge of the gospel by what it is in itself, and by the noble effects it produces in true believers; and not disesteem it because pretenders to religion act like the rest of the world.

2d, It presses upon us the necessity of self-examination. The heart is the seat of religion; and in cases either of partial and temporary backsliding, or of total and final apostacy, the affections of the heart cool, and its dispositions alter, before an alteration is perceiveable in the conduct. Diligent self-examination is attended with great advantages to all: — the sinner discovers more clearly his need of converting grace, — and the Christian his need of preserving grace; and the first departure of the heart from God is observed, which is small in its beginning, but rapid in its progress, and often fatal in its consequences.

3d, It teaches us the necessity of being entirely and unreservedly given up to God. "My son, give me thine heart!" The smallest reserve will prove fatal. Many have given up every thing for God, one sin only excepted; and that perhaps a secret sin; — a sin of the mind, a disposition or affection contrary to the gospel. Yet this has maintained the life and power of sin in their soul, and led to a gradual but total apostacy. "He who does not seek to be universally holy, is not sincerely holy;" and without godly sincerity there can be no perseverance in religion. W.W.

THE CONSOLATIONS OF RELIGION
THE ONLY SUPPORT OF THE SOUL,
IN SEASONS OF DANGER AND DISTRESS.

This world presents a scene of intermingled joys and woes. At one time, the serene sky, the unclouded sun, the pleasing calm which surrounds us, soothe the mind, and tempt us to consider this state as our rest: but soon the thick dark cloud appears, the Heavens gather blackness, the winds arise, the rains descend, the floods come, and our fears are alarmed: — we then drop the tear over departed joys, and sink into despair. Even while all things around us wear a pleasing aspect, we often feel a secret anxiety lest the scene should soon change, and our joys take to themselves wings, and fly away. Man, endowed with a soul of capacious powers, and of exquisite sensibility, cannot but experience a variety of reflections in such varying scenes. This world is a barren soil, and too fickle a climate to produce real and perfect felicity. In Heaven it blooms in full perfection; for there will be no clouded sun, no chilling blasts of winter, no painful vicissitude; but sacred, high, eternal noon, and an everlasting calm. But while we remain inhabitants of Earth, it is not so. Therefore, it is the grand design of Religion to impart consolation to the soul in the midst of these distressing scenes, and fortitude under the severest trials; and thousands have experienced the consolations of the gospel to be neither few nor small. They have adopted the language of David, and felt its full emphasis: — "In the multitude of my thoughts within me, thy comforts delight my soul." They have cheerfully acknowledged, that the consolations derived from the religion of Jesus, are the only support in the awful hour of adversity.

Seasons of danger and distress must be experienced. Since the admission of sin into the world, they are unavoidable. All the ransomed millions above, once travelled through the same wilderness:

"They wrestled hard, as we do now,
"With sins, and doubts, and fears."

The *wicked* also meet with the same storms; but with this grand distinction: — they have no refuge, no covert from the tempest, no comforts to delight their souls! Be it then our employ,

1. To enumerate a few of those painful thoughts which frequently distress the pious soul; and, 2d, To shew how admirably calculated the comforts of God are to remove them, and to impart delight.

As soon as we enter on the subject, and attempt to enumerate those painful exercises of the soul, the mind recalls to remembrance those dark days and gloomy thoughts which are experienced by every afflicted soul.

Behold, one steps forward and says, "Despairing thoughts often distress my soul! When I reflect on the number and the aggravation of my crimes; when I think on the infinite and unmerited goodness, and the astonishing patience of my God toward me, and, at the same time, my base and ungrateful returns,— yea, my horrible abuse of mercy, so infinite and so undeserved, — I tremble! — I was educated in the knowledge of God. My pious parents and friends often prayed for me, and wept over me. Often did they admonish and beseech me to return unto the Lord; but I as often turned the deaf ear to their solicitations, and "would none of their reproofs." And can such a vile sinner as I am encourage hope? Will the great, the holy, the dread and mighty Jehovah receive me? Alas, I am undone! I have been led to the foot of Sinai's burning mount; its awful language I have heard, its thunders and lightnings have terrified my soul, and I have a multitude of despairing thoughts. Men and Brethren, what shall I do?"

Another, who has advanced one step further in the Christian life, and has experienced some faint glimmerings of hope, who has fled to Jesus for refuge, for life and salvation, — also comes forward; and, in the multitude of his thoughts, the following often perplex him: — "Through distinguishing mercy I have been led from Sinai's awful scene. My dear Redeemer has led me like a shepherd to the green pasture, beside the rivers of still waters. I have tasted his love in some small degree; and I long to experience it still more. But ah, how transient are those joys! how soon do I lose all my relish for spiritual enjoyments! I soon sink back into a state of carnal security; and then all my hopes vanish. When I look forward, through the several stages of the Christian life; when I reflect on the countless dangers, the snares and temptations, which attend the steps of the pious traveller in his journey to the celestial Canaan, — I tremble and fear, lest I should be numbered among the multitudes whose hearts are discouraged, and who perish in the way!"

Another says, "I have, for many years, been planted in the house of the Lord; and, for a long season, enjoyed the sacred

beams of the Sun of Righteousness, the sacred droppings of the sanctuary, and the reviving dews of gospel ordinances: but, alas! I am still but a slender shrub! little or no fruit have I produced to the honour of the great Lord of the vineyard! I daily fear the awful consequences: my soul is filled with a multitude of terrible apprehensions; and I fear that awful sentence which my conduct has often merited, "Cut it down! — why cumbereth it the ground?"

Again. The more advanced Christian often feels repining thoughts arise in his mind: —"Many afflictions have I borne; many a rude storm has overtaken me; many a dark and mysterious providence has visited my house, — providences which have astonished all my friends, and plunged me into complicated and almost unheard-of distress: one billow has succeeded another so rapidly, that I had well nigh dwelt in silence; — my flesh and my heart have failed, and my spirits fainted within me. In these fiery trials my faith has languished, my hope trembled; my soul, overwhelmed with anguish, has complained, yea, murmured, "Surely, no sorrow is like to my sorrow! — no one is exercised with such trials as I am!" I look around me, and long to exchange situations with many, whose souls dwelt at ease, — whose habitations are not so visited as mine. "Their houses are safe from fear, neither is the rod of God upon them;" "but I am made to possess months of vanity; and wearisome nights are appointed to me. My soul refused to be comforted: I remembered God, and was troubled. My heart murmured, and all my soul rose against him that smote me: I complained, and my spirit was overwhelmed. Will the Lord cast me off for ever? and will he be favourable no more? The arrows of the Almighty are within; the poison whereof drinketh up my spirit. The terrors of the Lord do set themselves in array against me. O that I might have my request; and that God would grant me the thing that I long for, — even that it would please God to destroy me! That he would let loose his hand and cut me off; for all these things are against me, and I do well to be angry,— even unto death!"

Another pious person complains of vain and wandering thoughts: — "When engaged in the most serious and solemn exercises of devotion; when in private retirements, or in the house of prayer, — I have attempted to divest myself of the cares and the joys of the world; and endeavoured to draw near unto the Lord, then do I feel my thoughts wandering like the fool's eye, even unto the ends of the earth; yea, such is the state of my mind, that frequently I feel a greater degree of dissipation, more wandering of heart, than at other times; so that I am tempted to think that all my religion is imagination, and the result of education, custom, or I know not what. When in my secret chamber, or when engaged in

gospel-ordinances, I have, or at least thought I have, experienced that the Lord has been gracious; — when my heart has burned within me, and I have felt the sacred, the indescribable glow of divine affection, and thus been indulged with the prelibations of Heaven, —

"My heart presumes, I cannot lose
The relish all my days;
But ere one fleeting hour is past,
The flatt'ring world employs
Some sensual bait to seize my taste,
And to pollute my joys."

Again: The timorous believer complains of terrifying thoughts of death and judgment: — "My faith is so weak, my grace so small, my imperfections so many, — that all my lifetime I am subject to bondage, through fear of death: I tremble to think in what manner I shall meet this King of Terrors. The prospect of dissolution terrifies me, when these eyes shall be closed until the resurrection day, when these active limbs shall be mouldering in the dust.

"The pains, and groans, and dying strife,
Fright my approaching soul away;
And I shrink back again to life,
Fond of my prison and my clay;"

especially when I look beyond the grave, and lift my eyes to the judgment-seat; when I realize the tremendous scenes of the final consummation, — I shudder at the idea of standing at the judgment-seat of Christ. How shall such a guilty, weak, and helpless worm stand, when the Heavens and the earth shall fly away from the face of him that sitteth upon the throne!"

I might go on to personate the fearful Christian, and you might listen to the language of Doubt and Despair, which arises from the multitude of his thoughts within him, but I forbear; and cheerfully proceed,

2d, *To shew you how admirably calculated the comforts of God are to remove those fears, and to impart delight.*

By the comforts of God, we understand the promises of God, and the expressions of the love of God to the soul, by the witness of the Spirit. In a word, those inconceivable communications out of the unsearchable riches of Christ, which the humble soul sometimes has experienced. Now, these comforts of God delight the soul for the following reasons: —

1. They are peculiarly adapted to the exigencies of the distressed soul. We have been attending to the plaintive language of Christians of different descriptions; let us then see if the word will not yield comforts sufficient to delight the soul of the most distressed. The young person, under his first awakenings, is mourning under despairing thoughts, on account of the number and the aggravation of his crimes. Then read

with me that precious declaration, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*." Also, "I, even I, am he that blotteth out thy transgressions, for mine own sake; and will not remember thy sins†." Hear also the language of Paul, that illustrious monument of grace: "This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of *whom I am chief*‡." And can you now doubt the willingness of God to pardon you? Go to the garden of Gethsemane, go to the judgment-hall, go to Calvary, attend the agonizing scenes through which Jesus passed,—and then ask, "Is he not willing to pardon?" Trace also the history of the redeemed multitudes; and among them you will find some of the *chief* of sinners. "Therefore, O ye of little faith, wherefore do ye doubt?" Jesus is the same yesterday, to-day, and for ever!

A second was lamenting the prospect of approaching trials and temptations, fearing lest he should not be able to hold out to the end. Then let me recommend to you the soothing language of David, in the twenty-third Psalm, the whole of which is peculiarly adapted to your case: "The Lord is my Shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me! thy rod and thy staff, they comfort me," &c. Hear also the reviving words of Isaiah (xli. 10): "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Another is distressed on account of the small advances he has made in the divine life. Then pray as David did: "My soul cleaveth unto the dust; quicken thou me according to thy word§." Wrestle hard for the enlivening influences of the Holy Spirit to rouze you from your lethargy; and then "wait on the Lord: be of good courage, and he shall strengthen thine heart:—wait, I say, on the Lord!" Read also, and reflect on the divine emphasis of the words of the Lord in Isaiah xl. 27, to the end.

We also heard the afflicted soul weeping beneath frowning providences, and ready to indulge repining thoughts. Let me sympathize with such an one, few having been more distressed with such thoughts than myself. No season more severely tries our faith and patience; and were it not for the anchor of Hope, the strongest would be the sport of every wave. "I had fainted, unless I had seen the goodness of the Lord in the land of the living." When providences are mysterious, when not a gleam of hope breaks through the surrounding cloud, when

* Isa. i. 18. † Isa. lxiii. 25. ‡ 1 Tim. i. 15. § Ps. cxix. 25.

"without are fightings and within are fears," — then remember the words of Jesus: "What I do thou knowest not *now*; but thou shalt know *hereafter*." "My grace is sufficient for thee; for my strength is made perfect in weakness!" Then call to mind the promise of divine veracity: — "All things shall work together for good to them that love God!" Let us look, above all, to that rest which remaineth for the people of God. A few dark nights more, and eternal day will dawn; a few weary steps more, and we shall be for ever at rest; a few battles more, and victory shall be proclaimed in our favour; a few tears more, and the hand of Jesus shall wipe away all tears from our eyes; yes, dry up the fountain: there shall not be a tear in the composition of our immortal bodies! This life is short, 'tis but an inch or two of time; and if it were all pain, all sorrow, yet the transports of *eternity* would amply repay us. Therefore, the Christian hero reasons conclusively: — "I reckon that the sufferings of this present life are not worthy to be compared with the glory hereafter to be revealed!"

Again. Let those who are distressed with wandering thoughts plead this promise, — "I will put my fear into their hearts, that they shall not depart from me." If you are afraid of death, then meditate on that sublime, that animating passage, "He will swallow up Death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it*!" "The sting of Death is sin, and the strength of Sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ." Multitudes, standing on this firm ground, have braved the terrors of Death; and while a mortal paleness has been impressed on the cheek, glory has surrounded the soul.

2. These comforts are calculated to remove distressing thoughts; because they are spiritual and divine, and consequently better calculated to impart delight than earthly and sensual joys. — After what has been said, methinks you are ready to confess, that they ought not to be compared together. Thousands have tried what effect worldly pleasures will produce in seasons of distress; and every one has been disappointed. When in anguish of mind, when involved in afflicting providences, when tortured with pain of body, and groaning beneath a burning fever, — will you then fly to sensual pleasures? No. Whither then will you fly but to God? And millions, in the multitude of such thoughts and such scenes, have found the comforts of God delight their souls. — Once more,

3. They delight their souls, because they are lasting; yea, everlasting! Eternity is engraven on all the promises. Jesus

* Isaiah xxv. 8.

has said, "I will never leave thee, nor forsake thee." — "There shall be no night in Heaven; and the inhabitants need no candle, neither the light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever!" — "Eternity! eternity! thou pleasing, dreadful thought!" — Eternity annexed to the unfading glories, perfect felicity, and pure society of Heaven, overwhelms the human mind; and it exclaims, in an extacy of wonder and gratitude, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Let the Christian learn hence his duty and his refuge in every affliction: — go and search the Bible! Go to this rich treasury, and be assured you will ever find something adapted to your particular trial, be it what it may. How conspicuous does the divinity of the Bible shine in this point! Well might David style it, "A River, the streams whereof make glad the city of God!" Yes, and a thousand precious streams there are; and many a weary traveller has drank, and been refreshed.

The next instruction is directed to young persons; and I wish you to reflect in what a pleasing point of view Religion now presents itself. It is not a gloomy subject: 'tis Sin that brought on the gloom of life. Religion imparts everlasting delight! As you go forward in life, you ought to expect trials; for you will assuredly meet them. The sun will not always shine; your atmosphere will not always be serene: and when your are involved in those distressing scenes, a multitude of painful thoughts will rush in upon your mind. Where then will you seek refuge? Where fly for peace and joy, if you have not the comforts of God to delight your soul? Many a young person has been driven to despair for want of the consolations of religion. If you launch out into the world without Religion, you are like a ship at sea without a compass or rudder. Pause then a moment, and take Jesus with you.

Finally. Let the sinner be alarmed, for in the multitude of his thoughts the terrors of the Lord make him afraid. Many a serious, and many a painful hour the sinner has, notwithstanding all his boasted joys. "The way of transgressors is hard!" Hast thou not felt many a bitter pang? many a wound in thy conscience? Yes; thou canst not deny it. The terrors of the Lord have set themselves in array against thee; and thou hast fled from sin to sin to calm the tumult of thy mind, — to fly from thyself and from thy God. But oh, this will only treasure up wrath against the day of wrath! Then hear the voice of Mercy: "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon!"

Plymouth. H. M.

THE SCATTERED SHEEP, WITH FLESH DEVOURED AND BONES BROKEN, *RESTORED.*

Israel is a scattered sheep, the lions have driven him away: first, the king of Assyria hath devoured him; and last, this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore, thus saith the Lord of Hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria: and I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. — Jer. l. 17, 18, 19.

This descriptive history was fulfilled in the correction of Israel by Assyria, the rod of the Lord's anger, their destruction by Nebuchadnezzar, and their restoration to and repossession of the land of Canaan by Cyrus. It has a higher exemplification in every poor lost sinner, when he returns to the great Shepherd and Bishop of Souls. The imagery of the word of God is simple: more frequently taken from common than from refined science; because it is best calculated to inform mankind in general.

1st, A wandering sheep is a very fit emblem of a poor sinner. Scripture says, "All we, like sheep, are gone astray." The generally professed faith of our land is, "That man is very far gone from original righteousness." The daily confession says, "We have erred and strayed from thy ways like lost sheep." Self-Knowledge owns this in deep humiliation; human misery proclaims it, and general experience gives the fullest demonstration of the fact. The sin of Adam was a representative transaction: an act in which we were concerned by covenant-appointment; "in whom all have sinned." We approve, sanction, and confirm the original apostacy by our own personal conduct, and by an exact imitation of our first father's practice. We are in Adam's fallen likeness, with all his propensities, and the very counterpart of what he was, as a sinner. The Divine Image is effaced, the protection of Heaven withdrawn, the enjoyment of God is no more. We bear the express image of Satan; exposed to the wrath of Heaven; in pursuit of earthly, sensual, and devilish enjoyments; and in these researches we have been entangled by the briars of this wilderness, torn and pierced by its thorns, caught by the old lion, the great bear, and the ravenous wolf: they have devoured our flesh, broken our bones, and scattered them as the bones in the "valley of Vision *."

2dly, The good Shepherd is excited by his covenant-love,

* Ezek. xxxvii.

pity, and compassion, to seek his poor wandering sheep: he knows they are in the wilderness, — he came there to seek and save those who are lost, — he finds us in this sad condition, — he sighs and pities us, — he punishes and destroys the enemies, — he takes the prey from the mighty, and delivers the lawful captive. His work is progressive. Every act is an act of love, infinite love: his hand of power first collects the broken, shattered, and scattered bones; unites each to its part, brings bone to its kindred bone, clothes them with sinews and flesh, and then restores life to the sheep. He came to give life, abundant life. What a change is this! Greater than the resurrection of Lazarus; — greater than that in the valley of Vision, as to the imagery. Lazarus was a human body, whole. The bones in the valley are not represented as injured; but these were broken! But is any thing too hard for the Lord? He brings from death to life, from slavery to liberty, from darkness to light, from Satan to God, from misery to felicity, from the thorns in the wilderness to the pleasures of Paradise, — to the society of angels, to the spirits of the just made perfect, to the beatific vision, and to the uninterrupted enjoyment of a triune God!

3dly, How blessed is the present state of the restored sheep! Loved, redeemed, restored, and infolded! It lives in, on, to, and for Jesus. The fold is a secure inclosure. The Lord is round about his people: his perfections are on every side for their security; his love, power, faithfulness, mercy, justice, holiness, and truth, all unite in their safety. They are in suitable and congenial society. Sheep unite not with others: their fellow-sheep are their proper associates, — they have fellowship one with another; — yet they have their disgusts and antipathies, and secret matters of contention. We are grieved to see them contending with such serious blows. Good people's misunderstandings are often attended with much hurt: sheep, after fighting, seem to retire as ashamed: — Is it not a shame for Christians to contend?

4thly, They have their provision, in due season, given to them. They go in and out, and find pasture; but they are not always fed in the same ordinance; — the blessing is not confined to one institution, that we might seek his grace in the use of all. In prayer, he kindly supplied us yesterday; to-day, we found his word as marrow and fatness; to-morrow, we shall find him near, as we converse with each other by the way; or, in some of his appointments, he will open his hand and supply our wants. The endearing character of Christ, as our Shepherd, should engage our confidence: he is naturally good, providentially kind, and graciously tender toward us; — his bounty supplies, his wisdom orders, all things for us; and his gospel brings us every spiritual enjoyment *.

* Psal. xxxvi. 6, 7. Deut. xxxii

5thly, The sheep of Christ are satisfied on the mountains of Gilead. They can, at times, say, "We have enough; — we have all." But here their satisfaction is not complete: — sin disquiets; the world disappoints; ordinances only prove a blessing, as the Lord makes them such; the society of the best will be unattended with advantage, if Jesus be not in the company; our gifts will be only as leaves on the tree, without cheering and satisfying fruit; our very graces will be unsatisfying as we lose sight and hold of Christ, whom they all principally regard. The stream from the fountain is not like the fountain itself; — the one wastes, the other remains: — graces are exercised, and the act is over: — Christ is the same. The light of the sun is gone to-day; but the Sun will renew it again to-morrow. Christ is the same yesterday, to-day, and for ever.

The hour is approaching when the flock shall be all in one fold, eternally with the Shepherd; and led by him into all the ever-green pastures of everlasting life, to fear no evil, and to feel no want. "Tell me, O thou whom my soul loveth, where thou feedest? where thou makest thy flock to rest at noon? for why should I be as one that passeth by the flocks of the companions?" — is the wish of a poor sheep, who has been exposed much to the thorns and enemies of the wilderness, but is yet

UNCONSUMED.

Woburn, Bucks.

SPIRITUAL GLEANING.

Go not to glean in another field, neither go from hence.
Ruth iii. 8.

THE divine life wants continual nourishment, as much as the natural life, — to replenish its languid desires, to revive its holy energies, and to awaken its solicitude for sacred enjoyments. The condescending wisdom of God points out to us in the Scriptures a sun to warm, cheer, and attract the Christian in his spiritual course; and, lest we should fail in our conceptions of his unseen majesty and power, the natural sun is used as a similitude to embody our ideas (might the expression be permitted) and the "Lord God is declared to be a Sun and a Shield!"

This one example may suffice to explain the propriety of figurative expressions, to discover to our weak capacities those sacred mysteries by any other means impossible to be conveyed to our understanding. The Scriptures are replete with this metaphorical language, whereby the mind is led in sacred curiosity to learn the depths of divine love and wisdom, and, by familiar objects, to trace the God of grace through the medium of the works of nature. The pleasing and entertaining history of Ruth cannot be read without discovering

many sweet traits of God's superintending providence, and many evidences of the purest natural affection; but we leave the story, and confine our views to the believer's enquiry, "Where he may safely glean for consolation, refreshment, and a blessing, whilst he sojourns his threescore years and ten?" and recommending three safe fields, or enclosures, where the bread of life is freely scattered, namely, the Holy Scriptures, the Ordinances of God's Appointment, and the ordinary Duties of Life,—we simply repeat, "Go not to glean in another field, neither go from hence."

Various are the pursuits of life; and we know not any art or science which can be acquired without diligent research, and the attention being directed to some decided object. What should we think of a mariner who sailed without his compass, and steered to no specific port? But the immortal mind, travelling thro' a dangerous and deceitful world, is often beguiled astray by surrounding temptations, through ignorance of its proper course, and for want of a sufficient guide. Thousands are content with the religion delivered from the pulpit, or taught them at school, without applying one sacred truth to their own experience, or seeking the meaning of a sentence, confided to memory before Reason could elucidate its meaning. Thus religion is coldly engaged in at church; confined to the performance of some external duties; never applied to the heart, or mingled into practice; and consequently lulling the mind into false and fatal security.

Alas! the best Christians are too supine and indolent; few are so industrious as to glean all they might during the time of harvest, or stoop to gather every ear of sacred nourishment which Providence scatters in their path. It were too harsh to say, "That a mind, content with its own acquirements, cannot be saved;" the power of God can, we know, in a moment awaken such a one; but spiritual things may be learned from natural. St. Paul urges us to be diligent, to make our "calling and election sure." Our Saviour attaches the promise of finding only to those who seek; and again he says, "Knock, and it shall be opened unto you." There must be an appetite for truth, and an appetite for religion, before the soul will go "forth and glean:" when it feels this hunger and thirst after righteousness, then, and not till then, the Scripture becomes *bread*. In such a state of earnest enquiry, let the seeking soul study the Scriptures, listening to the sweet counsel of Boaz, "Go not from hence, but abide here." In the first earnest desire after real religion, many are led to peruse books of abstruse controversy: they leave the enclosure of God's truth, and depend upon the illustrations and observations of the learned; whilst in their Father's house is "bread enough, and to spare."

Christian, be persuaded to read the Bible more studiously,—to read it for yourself. It is the food which will nourish unto

eternal life. Many a sacred *ear* of pure and holy sustenance lies neglected for want of industrious gleaners. O lean not to man's wisdom, — to the sects and parties which separate the husbandmen, and scatter the flock of Christ's fold; which speculate upon the husks and straw, and leave the rich kernels of the wheat to perish. Be not beguiled by sophistical tales of moral virtue and inherent merit; but abide with the laborious reapers, who labour in the rich field of God's revealed will. Scriptural truth may be gleaned among all the sacred sheaves of divine inspiration. The Scriptures contain the *Bread of Life*; they are spread before us as a field planted by infinite wisdom, and matured by divine love: the Holy Spirit waters them with the dews of grace and heavenly illumination. "Go not from hence;" accept the invitation of Boaz to Ruth. "Glean not in another field;" but read and pray, and the great Master of the treasure will "let fall some handfuls on purpose for thee, and rebuke thee not."

The *ordinances* of God's appointment are a second safe enclosure; where the soul, desirous of eternal life, may securely glean. These ordinances are private and social prayer, the public worship of God, and the privileges of the church. Prayer is the breath of the soul aspiring towards God. In vain would Ruth have followed the maidens, had she not stooped to gather the fallen grain. We leave all abstruse enquiries, how the mercy of God is dispensed through the medium of prayer; suffice it, that it is commanded us to pray, and not to faint: that religion is not an indolent acquiescence; but revealed as a principle to be roused into action. The Scriptures reason not upon the subtleties which amuse the world, and deaden its votaries with speculative theories and idle disquisitions. Its language is absolute and decisive, — "Arise and pray: — pray without ceasing. — In every thing, by prayer and supplication, make your requests known unto God. — In due time ye shall reap, if ye faint not."

Christian, be not outdone by the common gleaner. Oh be industrious, be urgent! In one day Ruth gleaned an *epha* of corn. For thee are spread greater things than these; for it is said, "The fruit of the righteous is a tree of life."

The public worship of God is another enclosure, where the soul may glean its desired nourishment; but let it receive the divine admonition, and "take heed how it hears." Variety of doctrines are advanced in our churches: not to condemn with rashness, nor applaud with prejudice, let the humble gleaner for divine knowledge be reminded of our Saviour's words: — "My sheep hear my voice, and they know me, and they follow me; and the voice of a stranger will they not follow." — The voice and eloquence of a preacher may beguile; but if the soul hears the consistent sense of revelation, or, in other words, listens to the Saviour's voice, through the instrumentality of

the preacher, — "let him not glean in another field, neither go from hence." Objectors to the evangelical doctrines of the gospel, and strangers to its pure consolations, contend zealously for the regular attendance of every one to their parish-church; and, in those days, when Hooker defended ecclesiastical polity, and Herbert praised church privileges, the ears of divine truth were scattered from the pulpit as uncorruptedly, and as consistently, as they are planted in the Articles and Liturgy. In the present day, when "knowledge is encreased," let it only be duly remarked, that Scripture and the Liturgy guard the path which is described by the preacher. In vain would the gleaner stoop for grain if he did not discern the wheat from the chaff: — in vain would he seek to thresh out his corn, were he to beat empty husks. Let the spiritual gleaner be duly enriched with scriptural knowledge, and he will be as accurate as Ruth, in the choice of the field of Boaz: nor will he then be confined by party-prejudices to glean in an unfruitful soil; but as faithfully and zealously as Ruth cleaved to her beloved Naomi, so will he cleave to the pure ministry of the gospel, evidencing by his attachment to the truth, that, by whatever distinction called, the people of Christ "shall be his people, and their God his God."

In the *privileges* of the *church* also may the soul securely glean; and here indeed he may be said to glean amongst the sheaves. At the sacrament of baptism he is permitted to enter into the Lord's enclosure, the church; and at the Lord's Table to ratify and confirm his sacred engagements. Here he openly professes and openly joins the chosen gleaners in the Lord's harvest-field; and if Boaz could distinguish the industrious hand of Ruth, and command his young men to let fall some handfuls on purpose for her, may we not presume to hope, that the great Master of the feast will condescend to own his waiting people with those sweet and encouraging words, "The Lord recompence thy labours, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

The *ordinary duties* of life are a third enclosure; where the devout gleaner may "find food enough, and to spare." Many professors of religion run with avidity to hear the gospel, and talk loudly to define the subtleties of doctrine. Whilst practice languishes, families are neglected; and the domestic scene, where religion should be always in full exercise, is rendered cheerless and solitary: — others, learning the rudiments of the doctrines of faith, become idle in prosecuting the daily duties assigned them by Providence; not remembering that the same voice which uttered, "Be careful for nothing," also said, "In the sweat of thy brow shalt thou eat bread." Such persons deprive the Scripture of half its value, and rob the sacred page of its preceptive energy: thus raising faith above its level,

and sinking practice into indolence, they leave to the Deity the task of procuring, by a miracle, food convenient for them. But it was not so with Ruth: she did not merely stand and gaze upon the rich field of Boaz; "but went and came, and gleaned in the field after the reapers;" and it is said "she gleaned until even, and then beat out what she had gleaned." It was in this path of duty, this industrious, active, laborious pursuit, she met with an unexpected blessing. It has been said by no ordinary moralist, "The lamp of life was lighted to work, and not to play by." Industry is its own reward in the pursuit of thy soul's good, and in the prosecution of temporal prosperity; and tho' Israel was promised "fields which they did not sow, and vineyards which they did not plant," it was only if they kept the statutes and ordinances of God:—a law then encumbered with many painful ceremonies, and requiring many personal observances.— Be it thy encouragement, that in the path of duty, in the most ordinary domestic engagements, many precious grains are scattered; which, if carefully gathered, shall enrich thee, and make thee like a fruitful garden. Go not into the vain and frivolous pursuits of fashion; go not into scenes of mere amusement; be not satisfied with present attainments. There are hidden in Providence and grace rich and abundant harvests. Glean like Ruth until even; but beware lest curiosity, and not devotion, guide thy researches;—beware lest hearsay-religion attract thy attention in preference to practical holiness:—indulged with the sacred Scriptures, privileged with gospel-ordinances, engaged by social duties, labour to inherit eternal life. "Go not to glean in another field, neither go from hence, and the Lord be with thee."

Surry. M. G.

THOUGHTS ON 1 COR. VI. 20.

Glorify God in your body, and in your spirit, which are God's.

THE POWERS OF THE MIND.—A FRAGMENT.

THE WILL. Let it chuse God in Christ, in preference to all things —*Judgment.* Let it, as instructed by the word of God, and enlightened by his Spirit, carefully determine what is to be believed and to be done.— *Memory.* Let it treasure up the word of God, the sins I have committed, the mercies I have received.— *Conscience.* Let it be exquisitely tender, without unnecessary scrupulosity.— *Invention.* Let me endeavour to discover new methods of doing good, and how I may do the utmost possible good with the means I possess.— *Imagination.* Let my imagination delight to trace the similitudes used in Scripture; such as where a soul dead in sins is compared to a dead body; and where spiritual things are illustrated by the ob-

jects of creation. —— PASSIONS. — 1. *Admiration.* Let it be employed upon God's attributes and works. — 2. *Anger.* Let it be turned against myself for sin. — 3. *Contempt.* Let it be of worldly pleasures and vanities. — 4. *Covetousness.* Let it be of the true riches, and of the best gifts. — 5. *Fear.* Let me have a filial fear of offending God, a fear of coming short of the heavenly rest, of the misery hanging over the wicked. — 6. *Grief.* Let it be for my own sins, and those of others. — 7. *Gratitude.* In reference to God, let it be exerted as in the case of the cleansed leper *: in reference to men, as in the case of Elisha towards the Shunamite †. — 8. *Hope.* Let it be of the heavenly happiness, of attaining greater conformity to Jesus; of the further extension of Christ's kingdom; of mens' not being so wicked as they seem to be. — 9. *Jealousy.* Let me have a godly jealousy of my own heart. — 10. *Joy.* Let it arise from victory over my sins; over death. Let me rejoice in God, and in the progress of the truth. — 11. *Love.* Let it be of God on account of what he is in himself, what he hath done for me, is doing for me, and will do for me; of the brethren, and of all mankind. — 12. *Revenge.* Against myself for sin, and against sin as my great enemy. — 13. *Shame.* Let shame arise in me on account of sins committed, duties omitted, the strength of indwelling sin, and my little knowledge of God. — 14. *Zeal.* Let my zeal be for God's honour, and for good works. —— SENSES. — *Sight.* Let my eyes continually look up to God in prayer, faith, and humble dependence. Let them be employed in reading his word, and other pious and useful writings. Let them gaze upon his wonderful works of creation. — *Hearing.* Let my ears be attentive to God's word read, or preached. Let them be swift to hear the instruction of the righteous. — *Smelling.* Let the fragrance of every sweet flower, or other odoriferous substance, lead me, as it did the ancient Israelites, to return thanks to that God who could as easily have made every scent in nature ungrateful to my nerves. — *Taste.* Let the pleasant flavour of my food lead me to thank the Lord who could, with equal ease, have made all my food nauseous. —— GIFT OF SPEECH. Let my tongue be talking of God, and for God; let it be employed in praying to him, and singing his praises; let my discourse be always gracious, wise, reasonable, and kind. — *Hands.* Let them be raised towards Heaven in prayer; let them write for the instruction and comfort of my fellow-creatures; let them diffuse divine truth in the distribution of the Scriptures and other religious books; let them minister to the bodily necessities of the indigent. — *Knees.* Let them bend at God's footstool. — *Feet.* Let them go on the messages of God. J. H. D.

* Luke xvii. 18. † 2 Kings iv. 13.

ON MODEST APPAREL.

Sir, *To the Editor.*

THERE are some practical points of religion which, I perceive, many professors are unwilling should be noticed;—such, particularly, is the article of dress. I confess, Sir, I maintain a very different opinion,—an opinion founded on the word of God; in which I find plain directions given even as to the outward appearance of Christ's disciples.

St. Paul, writing to Timothy, saith, "Let women adorn themselves with modest apparel, with shamefacedness, and sobriety *." Every serious Christian will readily admit this rule as plain and positive; nor can it be made to bend to the fashions of the times, or the example of the multitude. The only question at any time will be, "Is this particular mode of dress immodest, or contrary to female and Christian decorum?" "Is it such as becometh women professing godliness?"—Now, Sir, is there any difficulty in answering such a question? *Doth not even* NATURE *itself teach you*, as St. Paul saith, *Doth not even* NATURE *itself teach you*, what is modest or immodest? Can that mode of dress be justified, which excites immodest thoughts in the mind of the beholder? and is not the prevailing fashion at this time of this description?—I leave the answer to the conscience of every reader.

I am ready to allow that many young persons, who are happily ignorant, in great part, of the corruptions that abound in the world, are not fully conscious of the evil complained of, and are innocent of every base intention; but they ought to be informed, that such is the pernicious tendency of their practice, and that good men are grieved from day to day on this account; that, both in the domestic circle, and in the house of God, their eyes betray their hearts into sin, and their consciences are burdened with guilt.—Will not pious women then abstain from the appearance of evil, avoid becoming (however unintentionally) the occasion of temptation, and differ, more widely than they now do, from the attire of loose and wanton persons, whose aim is to allure and destroy †?—A word to the wise is enough.

OCULUS.

* 1 Tim. ii. 9.

† We are at war with France, but not with its abominations. The present mode of dress (or rather of undress) is borrowed from our Infidel neighbours, who studiously imitate the dress of the ancient Greeks, whose artists represented their figures as if clothed with wet drapery. A young lady at B——, lately fell a sacrifice to this extreme vanity; for, by dampling her clothes, that they might better display the form of her limbs, she caught a cold, which terminated in her death. O ye British females who fear God, stand at a distance from all these meretricious arts of dress, and adorn yourselves with meekness of spirit and good works!

BLASPHEMOUS ABUSE OF SCRIPTURE.

Sir, *To the Editor.*

I WAS glad to observe, in your last Number, a just reproof to those who lightly and irreverently make use of Scripture-phrases in common conversation. This should be restrained in time, or persons may go as far as a wretch in the island of Jersey did. He was a notorious drunkard, — he would often drink half a pint of neat Holland's at a time, and with these words in his mouth: — "Be not drunk with wine, wherein is excess, but be filled with the *Spirit*." On other occasions, when drinking off a small glass, he would profanely quote these words: "Take heed that ye despise not one of these *little* ones." I mention this sad instance, to warn others against perverting and abusing that sacred book, which is able to make us wise unto salvation. J. C.

ADMONITION
TO SLEEPERS IN A PLACE OF WORSHIP.

THE horrid habit of sleeping in some, is a source of infinite pain to others, and damps, more than any thing else, the vivacity of a preacher. Constant sleepers are public nuisances, and deserve to be whipped out of a religious assembly; to which they are a constant disgrace. There are some, who have regularly attended a place of worship for seven years twice a day, and yet have not heard one whole sermon in all that time. These dreamers are a constant distress to their preachers; and could sober reasoning operate on them, they would soon be reclaimed.

In regard to their health, would any but a stupid man chuse such a place to sleep in? In respect to their character, what can be said for him, who in his sleep makes mouths and wry faces, and exhibits strange postures, and sometimes snorts, starts, and talks in his sleep, rendering himself ridiculous to the very children in the place? Where is his prudence, when he gives such occasion to malicious persons to suspect him of gluttony, drunkenness, laziness, and other usual causes of sleeping in the day-time? Where is his breeding? He ought to respect the company present. What an offensive rudeness to sit down and sleep before them! Above all, where is his piety and fear of God?

There will come a time in the existence of this wretched drone, in which he will awake and find the Philistines punishing the idler, who was shorn in his sleep.

Ministers have tried a number of methods to rid our assemblies of this odious practice. Some have reasoned, some have spoken louder, some have whispered, some have threatened to

name the sleeper, and have actually named him,—some have cried *fire*; some have left off preaching; Dr. Young sat down and wept; Bishop Abbott took out his Testament and read Greek. Each of these awakened the auditors for the time; but the destruction of the habit belongs to the sleeper himself! and if neither reason nor religion can excite him, why, he must sleep on, I think, till death and judgment awake him!

QUERIES.

In the Memoir of C. Townsend, Esq. (see Mag. for December, 1803) we have the following sentence:—"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." Your Correspondent will feel highly obliged by a reply to the following queries:—"Is it lawful for Christians to adventure in lotteries?—Is it a commendable practice?—Is it what a Christian minister should countenance or blame? or should he leave it as a matter wholly indifferent?"

As it is the unavoidable lot of some tradesmen, especially in travelling on business, to be obliged to associate with ungodly men, it is an enquiry of much importance,—*How may a professing Christian best defend himself against the danger of evil company?* An answer to this, by some of your judicious Correspondents, especially by one who knows the danger by *experience*, will be highly acceptable to A TRAVELLER.

ANECDOTE.

The Gospel having been sent, by Lady Huntingdon's influence, to a place of public resort, it pleased God to bring nearly all the domestic servants of a noble personage under serious impressions. Their conversion was not merely to opinions; they lived under the influence of the gospel, and became distinguished for their exemplary conduct and zealous endeavours to promote the salvation of their neighbours. Their noble master being one day on the promenade, was jeered by some of the company, upon the revolution which had taken place among his servants, by a change of their religion. His Lordship replied, "As to the change of their religion, or what their religious sentiments are, I cannot tell; but one thing I know, that since they have changed their religion, they have been much better servants, and shall meet with no opposition from me."—How happy is it for hearers and professors of the gospel, when their good conduct puts to silence the ignorance of foolish speakers!

Obituary.

MRS. MARY BISHOP.

On the 15th of March, 1804, died at Westbury, in Wilts, aged seventy-two, Mrs. Mary Bishop, relict of the Rev. Thomas Bishop, formerly pastor of a Dissenting congregation in that town. She had the honour of being related to a family who has furnished the church with many worthy ministers, some of whom officiated in the Establishment prior to the ejection in 1662; and afterwards severely suffered, with the ejected, during the reigns of Charles and James, till the revolution. Her immediate parents were respectable members of a Christian society at Ottery, St. Mary, in Devon. Under the superintendence of her mother, a woman of eminent piety in her day, and who, like Dorcas, died amidst the lamentations of the poor, she grew up, from childhood, in the knowledge of Christian truths, as well as in the practice of every moral duty. At an early age she was prevailed on to join in the celebration of the Lord's Supper; but, as she has often declared, she then knew not the plague of her own heart, nor had any experimental acquaintance with the gospel of Christ. Her religion was the mere effect of education. Not long after her marriage, retired for accustomed exercises on a Sabbath evening, a ray of light penetrated her mind, which discovered the method of becoming righteous before God by faith. She welcomed the divine illumination, and was enabled immediately to renounce her legal confidence. In proportion as light increased, the spirit of bondage departed. Her course of practice, as it had been strict, had been, likewise, destitute of pleasure. An oppressive awe of God had been long the temper of her spirit: it was now tempered with love. As her views of the gospel became clearer, this awe and this love were more justly combined; forming that fear of God which is the true principle of obedience. While she had an habitual and realizing sense of the divine glory, she felt her obligations to divine grace. Solicitous, by an universal conformity to his will, to please God, her Father, her Saviour, and Sanctifier, she kept her heart with all diligence; she conscientiously governed her tongue; she closely watched over her conduct. Although, perhaps, she could not be more exact in the performance of duty than before, yet, as her motives and ends were now essentially changed, she enjoyed evangelical liberty. Sensible of personal insufficiency for the preservation and improvement of the spiritual life, she was daily an importunate supplicant at the feet of God. No business, however pressing, would she permit to curtail, much less to set aside, the services of the closet. As it was her custom to vent her heart in an audible, though inarticulate, voice, her family witnessed the length, and often, indeed, the fervor of her devotion. On the Lord's Day she gave up herself wholly to divine engagements. From her closet she proceeded to the sanctuary, and from the sanctuary to the closet. In the evening, most generally for two hours, she was apart with God; reflecting on and applying the word that had been publicly dispensed, and imploring the divine blessing. Aware of the deceitfulness of the heart, she frequently, in her Lord's Day-evening retirement, examined the foundation of her hope, or surveyed her temper and her conduct in different cases and circumstances, or pryed into the spring of her actions, or formed resolutions of more active service. In passing through the world, she was exercised with a variety of tribulations; but none ever heard a murmuring word. She felt, however, what she disapproved. "O what a struggle," would she at times say, "have I had with myself!" The conflicts of her soul were visible in her countenance. Her eja-

culations for help, amid sighs and groans, were easily perceptible by others; but it was in solitude she obtained the needed succour. She departed gloomy, or nearly overwhelmed; she re-appeared with a sweet composure; not seldom with an heavenly smile.

That principle which influenced her in personal, actuated her also in relative life. As a Christian helpmate to her husband in the ministry, she would be ever exciting him to diligence, pressing him to greater exertions, and encouraging him under the toils of his profession. Happy those ministers who, in so near a relation, have such fellow-helpers to the truth!—Nor less happy those children who have such a parent. Her natural temper was peculiarly gentle and affectionate; but, as a Christian parent, her natural tenderness did not confine itself to the present interests of her children. She watched the first openings of reason, and took the little one by the hand, discoursing on the authority and goodness of God, the love and redemption of Christ, the blessedness of Heaven, and the way which leads to it; teaching with so much simplicity, admonishing with so much seriousness, reproving with so much gentleness, as to be almost irresistible. Opportunities of instruction were daily embraced, common incidents improved, every advisable method of success pursued on with patience. Her heart was set upon success; and God gave her the desire of her heart. Of six children, four must, in a judgment of candour, be considered as united with their Parents on high. Her affection extended to an only grandchild, now preparing for the ministry. He had been favoured with her teachings, and with her prayers, for many years. On her return from the table of communion, about two years since, she mentioned, with lively pleasure, that, having there requested of her God his covenant blessing on him, the following words were immediately and deeply impressed upon her mind: "I will be a God to thee, and to thy seed's seed." May this promise be fulfilled in all its precious meaning! — In the churches with which she was connected, she studied the things which make for peace. The far greater part of her public life was spent in a town which has two congregational societies of the same evangelical principles. It was her concern to maintain harmony between the ministers and congregations. Careful of what dropped from her own lips, she frowned on tale-bearers; and if a report appeared to be well founded, she would suggest palliation, or be silent. Harmony and peace were not all she sought: she wished to forward all in the life of God; counselling the perplexed, animating the fearful, cheering the mourner, quickening the slothful, and, by serious converse on the truths and precepts of the gospel, aiming to render all more holy and happy. But her chief aim was to impress the youthful heart with sentiments of piety. The young of both sexes, just entering on the world, she seized every opportunity of acquainting with the realities of eternity, the nature and necessity of the gospel-salvation, the felicity of a religious course; and these generous endeavours were conducted with so much ease and sweetness, that even the gayest and most dissipated would not shun her company; would even hear with attention, and express themselves concerning her in the highest terms of esteem and veneration. Her love was not confined to those of her own party: possessed of genuine Catholicism, Conformists and Nonconformists, Presbyterians, Independents, Baptists, Methodists, were to her names of no importance; modes of administering divine institutions, and modes of discipline were, in her view, comparatively trifling. In the capacious bosom of her charity she embraced, with equal warmth, all of every denomination, who discovered a vital knowledge of the truth as it is in Jesus; and, devoted to her beloved Saviour, she cordially wished, prayed for, and rejoiced in the success of all missions for the spread of his kingdom, at home and abroad. All who knew her, beheld the eminence of her

character; she saw in herself nothing but sincerity; she acknowledged herself an unprofitable servant. Humility shone, with distinguished lustre, in the whole of her conversation. She often remarked, that her many afflictions had been designed to mortify her pride; and seemed to recollect them with pleasure, under that consideration.

As death is the end of all, it was an event which she steadily kept in view: — she wished to be actually ready whenever the summons should arrive. Returning from the house of God on Sabbath-evening, March 11, she complained of illness. Her illness confined her to her bed. Here, her whole attention was fixed on the great transition before her: she surveyed it with sedateness, resting on the promises of God. These, which had been her support through the whole of her pilgrimage, were now more than ever precious. Amidst continual and very acute pain, she passed the hours away in repeating and enjoying them. As the period of her dismission approached, she desired her Christian friends not to pray for her continuance; she longed to depart, and to be with Christ. The last words which she was heard to utter, Wednesday evening, March 14 (and they were uttered with unusual ardour) were, "Mercies! mercies! great mercies!—worlds! worlds!" After this strength departed, pain gradually ceased, the tongue faltered, and, at nine of the following morning, she fell asleep.

Some, perhaps, may be tempted to consider the above rather a display of what a Christian should be, than as a picture taken from life. To the circumstantial truth of this narrative, her family, her relatives, and the churches in and near the the town where she long resided, can bear ample testimony. It is presented to the eye of the public, as affording an additional instance of the reality and power of the gospel. May Jesus, by whose Spirit alone she was made thus to differ *even from the most depraved*, be eminently glorified in her! May he render it a mean of exciting many who are slothful, though sincere, to a faith, a love, an active, persevering zeal becoming their glorious destiny!

Ottery, St. Mary. W. E. B.

MR. SAMUEL ETHERIDGE.

On April 27th last died Mr. Samuel Etheridge, of Hackney, in the eighty-first year of his age. He had been an active and useful servant in the Bank of England above half a century; but, what will be more interesting to the readers of the Evangelical Magazine, he had been an honourable member of the Church of Christ (now, and for a long period) under the pastoral care of the Rev. A. Booth, more than sixty-four years; having been baptized and received into it in Sept. 1739. He was also a deacon upwards of forty years. He was, very early in life, a trophy of divine grace. Led, from motives of curiosity, to hear that faithful servant of Christ the Rev. Geo. Whitfield, God was pleased to reveal to him the knowledge of his great salvation. Though enabled, from so early a period, to give himself up to the Lord, and, through his grace, to persevere in an honourable course, adorning the doctrine of God his Saviour, — yet, from his conversation with intimate friends, as well as from some manuscripts that have been preserved, it appears he was very much a stranger to those rapturous enjoyments which some of God's people have been indulged with. A disposition to doubt seems to have been very prevalent, added to some degree of bondage, through fear of death. But the word of truth says, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger;" — and his life and death adds another proof of this cheering declaration.

On the evening previous to that attack which issued in his death, in conversation with his nearest relation, he expressed a wish (it is supposed for the first time in his life) that if any notice should be taken of his death, it might be from Philippians i. 23, "Having a desire to depart, and to be with Christ, which is far better." Little did that relation think the period was so near which would give that wish effect.

In the night he was seized with a violent attack upon his breath; and early in the morning medical aid was sent for. Appearances indi-

cated a speedy dissolution; but he was spared nearly two months, this happening on the 29th of February. His disorder, which was a dropsy in the chest, gave no ground to expect an entire recovery; yet there was a strength of constitution, which led to the hope that he might be spared through the approaching summer. This, however desirable to his friends, did not seem at all to enter into his wishes, as he neither expected nor desired a continuance of life. The doubts and apprehensions which had harassed him thro' life, had now, in a great degree, been removed; and but in a single instance, during his confinement, did he meet with any considerable interruption to the enjoyment of a calm and steady reliance on the Lord Jesus Christ as his all-sufficient Saviour, and a comfortable hope of interest in him. His intellects failed him at different periods of his illness; but when he was the least conscious of the true state of things about him, on religious subjects he was collected, and repeated passages of Scripture with considerable accuracy.

On the 23d of April he altered materially. Sleep had, in a considerable degree, been denied him during his confinement; and this, with the progress of his disorder, had very much weakened him, so that when he went to bed that evening, it was expected he would hardly get up again; which proved to be the case, except once or twice only to have it made.

The next morning (Tuesday) when his relation took leave of him to go to town, he seemed to have no knowledge of him. Calling on his return, he met a neighbouring minister coming down stairs; and it gave him much pleasure to learn that, both in conversation and prayer, the deceased had considerable enjoyment, as well as the knowledge who had conversed and prayed with him. He then went to his bed-side, took his hand, and asked how he found himself: — his reply was, "Breathing after Heaven." Leaving him soon after this, he returned again in the evening, and found him sensible; but with a mind evidently detached from all earthly objects. After praying by him, he pretty distinctly pronounced "Amen" at the close; and soon after talked much of the importance of believing and trusting in, and loving, and obeying the Lord Jesus Christ; thus evidencing, "That out of the abundance of the heart the mouth speaketh." Before leaving him for the night, the wife of his relation asked him how he did; to which he made this animating reply: "Waiting for an inheritance incorruptible, undefiled, and that fadeth not away." These were nearly the last words he was heard distinctly to speak. Although he lived two days beyond this, little was seen but the strong and ineffectual struggles of nature, painful in the extreme to those about him; but probably he was unconscious of pain himself. About half past twelve o'clock on the Thursday night the struggle ceased; and he was, no doubt, introduced into the presence of his Redeemer — an enjoyment earnestly longed for; now never to be interrupted more. The affectionate conversations and prayers of his pastor, and other Christian friends, in his illness, were supporting and comforting to him; but he is got above these; and, in the society of former pastors *, and former Christian friends, is deriving his blessedness from the fountain-head,—an everflowing and an overflowing supply.

On the 4th of May he was buried under the meeting-house, Butt Lane, Deptford; and on the 13th Mr. Booth improved the occasion from the words he had previously chosen. The Rev. Mr. Rance also, from an affectionate regard to his memory, improved the solemn event from Isaiah xlvi. 4. "And even to your old age I am he; and even to hoar hairs I will carry you."

The deceased was one who truly feared God from his youth, and he was not an unprofitable servant. God gave him a hand and a heart to do good, and he delighted in it, not ostentatiously. Many have experienced his bounty, who never knew the source of it; nor at his death has he forgotten the poor of the flock, the advancement of useful institutions, or the cause of his God and Saviour. J.

* The Rev. Mr. Wilson and the Rev. Mr. Burford, the worthy predecessors of Mr. A. Booth.

RECENT DEATHS.

About the end of March died the Rev. Thos. Green, of Middleton Cheneys. In early life he was a member of the Tabernacle, London; and was one of four young men who, about the same time, gave themselves to reading and the study of the Scriptures in a small society, of whom one only remains living. His temporal prospects were promising, and his friends adverse to his religious views. He sacrificed all, however, for what he judged to be the path of duty. He went to Lady Huntingdon's college, Trevecka, and preached, for some time, in her connexion, till at length he joined the Baptist denomination, among whom he was esteemed a pious, scriptural, and judicious minister.

May 21, 1804, died suddenly, aged seventy-eight, the Rev. B. Whitmore, nearly fifty years pastor of the Particular Baptist church at Hook-Norton, in Oxfordshire. The Friday preceding his death, he walked some distance to visit a dear and intimate friend (Mrs. G——) to whom he observed, that he was considerably better than for months before; and the next morning he was capable of calling upon part of his flock, which he did in his usually affectionate manner. His concern for the salvation of sinners appeared to increase with his years; and he was never more happy than when engaged in publishing the good news of redemption through a crucified Jesus. It may, with propriety, be said of this good man, he never was tired *of* the good work of the ministry, tho', sometimes, he was tired *in* it. His remains were deposited in the chapel-yard; and, on the following Sabbath, the providence was improved in a very appropriate sermon, preached by the Rev. William Harris of that place.

July 2, 1804, died of the dropsy, at Poole, the Rev. and venerable Edward Ashburner, aged sixty-nine, and thirty-eight years the indefatigable pastor of the Independent church in that town, now under the care of the Rev. Thos. Durant. He was buried on the Friday following. Mr. Adams, of Salisbury, delivered the oration at the grave. The ministers who paid their last token of respect to the deceased, as pall-bearers, were, — Mr. Field, of Blandford; Mr. Lewis, of Ringwood; Mr. Adams, and Mr. Sedcole, of Swanage; Mr. Hopkins, of Christchurch; and Mr. Banister, of Wareham. Mr. Kingsbury, of Southampton, at Mr. A.'s own request, preached the funeral-sermon. Text, Zech. i. 5.

On Monday the 9th of July, died the Rev. John Towers, for many years minister of the Independent meeting, Barbican, and formerly of Bartholomew Close, London, aged fifty-seven. On Tuesday the 17th, he was interred in Bunhill Fields burying-ground. The funeral oration was delivered by the Rev. Mr. Waugh. The pall was supported by the Rev. Messrs. Nicholson, Townsend, Thorpe, Jones, Buck, and Hockley. Many of the members of his church followed as mourners; and a prodigious concourse of people attended in the ground. On the Sabbath following, a funeral-sermon was preached by the Rev. W. F. Platt, of Holywell Mount chapel. —Mr. Towers began his ministerial labours early in life (being commonly called "The London Apprentice,") and in circumstances of great popularity; and he continued his labours among the same people, by whom he was highly respected, till his death, a period of thirty-three years. The great multitude of the poor who followed him to the grave, being noticed by one of the ministers, it was justly remarked, that this excited no wonder, as there was scarce a cellar or a garret round the neighbourhood where human misery resided, that he had not visited, relieving the indigent and distressed to the utmost of his power.

Lately died at Craven, Yorkshire, the Rev. Mr. Gawber, an eminent minister, near eighty, who has been, by bodily infirmity, disabled from exercising his ministry near fifteen years.

Died lately, at Birmingham, after a severe illness of a few days, Mrs. Pearce, widow of the late Rev. and truly-excellent Mr. Pearce, whose praise is in all the churches.

REVIEW OF RELIGIOUS PUBLICATIONS.

Discourses, *preached on several Occasions. By* John Erskine, D. D. *late one of the Ministers of the Old Grey-Friars Church, Edinburgh. Vol. II.* 8vo, 7s.

THE public are informed by the Editor of the volume before us, the Rev. Sir H. M. Wellwood, one of the Ministers of St. Cuthbert's, Edinburgh, that, through the decline of health and advanced age, Dr. Erskine was prevented from executing his purpose of publishing a second volume of sermons in his own life-time, yet he signified to him, that a volume might be printed from his manuscripts after his death. Agreeably to this suggestion, the Editor has selected two-and-twenty discourses, on very interesting subjects; and given some ground to hope that the religious public may be favoured also with a life of this great and good man. The Sermons treat of the following subjects: — The Riches of the Poor; Rev. ii. 9. — Self-denial; John xii. 26. — Lukewarmness in Religion; Rev. iii. 15. — Public Spirit; Phil. ii. 21. — Goodness and Fidelity; Prov. xx. 6. — The Ostentation of False Goodness; ditto. — The Want of Love to God; John v. 42. — The unprincipled Contempt of Religion; Ps. x. 13. — The Views of the Glory of Christ, which produce Humiliation and Penitence; Isa. vi. 5. — An open and intrepid Adherence to Vital Christianity; Rom. i. 16. — Infant-baptism; Mat. xxviii. 19. — Christ bearing Witness to the Truth; John xviii. 37. — Fidelity in Personal Duties; Heb. iii. 2. — The Influence of Religion on National Happiness; Isa. lv. 3. — The Education of Poor Children; Ps. cxliv. 12. — Prayer for Men in Public-Offices; Josh. i. 17. — The Sources and the Consequences of Anarchy; Isa. xxiv. 1—5. — Sorrow for the Death of Friends; Ps. lxxviii. 18. — Death; Isa. xxv. 8.

The discourses discover the same bold and unblushing attachment to the peculiar doctrines of Christianity, accompanied with the same zeal for the interest of morals, which, during a long life, and in great eminence of station, so strongly marked the character of the venerable author. The eleventh Sermon, entitled, "An open and intrepid Adherence to Vital Christianity," may be fairly selected as at once an illustration of the spirit of the author, of the manner of arranging his thoughts, and of his language. He considers, first, The profession made by the apostle: — "I am not ashamed of the gospel of Christ." These words, our author conceives, imply that the apostle saw in the gospel, or, in a strict adherence to it, no ground of shame: that he thought the cause of the gospel so glorious and excellent, that any shame which it might bring upon him, was honourable and advantageous: that he would, in no instance, allow himself to act as if he were ashamed of the gospel: that the shame to which he knew himself to be exposed, so far from discouraging him, spurred him on to greater earnestness in the service of the gospel; and that he gloried in, and made his boast of the gospel. He considers, secondly, The reason which the apostle assigns in vindication of the profession he made, viz. "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The particular reasons which animated the apostle's mind to make his boast of the gospel, the Doctor states to be brought from the nature of the gospel itself, as bringing life and immortality to light; from its being the gospel of Christ; from its being the power of God unto salvation; from the extent of the salvation of which it is the hallowed instrument, reaching to the Jew first, and also to the Greek; and from the infallible connection be-

tween genuine faith in this gospel and final salvation.

From the illustration of these reasons, the author, who powerfully felt his subject, draws the following just and spirited reflection: —

"How base and criminal is their conduct who accommodate to the prevailing taste their manner of professing the gospel! The plain simplicity of the gospel, or its sublime mysteries, or the strictness and spirituality of the laws which it teaches us to obey, — are opposite to their taste who are esteemed, or who affect to be called, Men of Wisdom; and, to preserve a reputation among them, or to banish from religion an unfashionable air, they are meanly relinquished or disguised. But let those who allow themselves to be influenced by such considerations, remember the awful words of our Lord Jesus: — "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he cometh, in the glory of his Father, with the holy angels." To resolve that the sentiments and manners of the times shall direct and limit our profession of the doctrines, or our practice of the duties of Christianity, is to give them up to be directed and limited by a world which lieth in wickedness; — and are those who are led captive by Satan, at his pleasure; or is Satan, their master, entituled to say, "Hitherto shall your faith and holiness go, and no farther?" Do important truths become empty or insignificant speculations, because they are so accounted by men, whose eyes the God of this world hath blinded? Are holiness of heart and circumspect behaviour the same things with being righteous overmuch, because they are represented by those whose carnal minds are enmity both against the nature and the laws of God?"

Sermons, *and other Miscellaneous Pieces, by the late* Henry Hunter, D. D. *To which are prefixed, a Biographical Sketch of his Life, and a Critical Account of his Writings. 8vo, Two Vols.* 18*s.*

DR. HUNTER was born at Culross, in Perthshire, in 1741; entered the college of Edinburgh at thirteen years of age; was licensed to preach, 1764; was ordained minister of South Leith, 1766; and took charge of the congregation at London Wall in 1771. Before he entered upon the ministry of the gospel, he entertained thoughts of relinquishing his theological studies for a military life, seemingly from an apprehension of inadequate stedfastness of character. His talents were conspicuous from his childhood, and excited general attention from the commencement of his public services. He appeared as an author in 1784; when the first two volumes of his Sacred Biography were published; and five more were added at successive periods. In 1795 he collected the sermons he had occasionally printed, into two volumes. His other publications were mostly translations from French authors; some of which are omitted in the Memoir and Critique written by a pupil of Dr. Hunter's, and prefixed to this selection from his written discourses.

The first volume contains seventeen Sermons, with several Addresses and Prayers; all upon sacramental occasions. The second volume comprizes an equal number of Sermons on various subjects; with some Addresses, chiefly at funerals. In a posthumous collection of discourses, many of which appear to have been delivered during the earlier part of Dr. Hunter's ministry, the same degree of polish, as in his own publications, could not be expected; but we doubt whether the serious reader will not judge this deficiency to be more than compensated by the simple and manly eloquence which characterizes most of the Sermons and Addresses now printed. They have, in general, the additional recommendation of a more evangelical strain than that of many Sermons, published by persons of avowed orthodoxy and piety. We regard the first of these volumes, as one of the most valuable companions to the Lord's Table that have appeared. Two prayers, offered on occasions of that kind, might, we think, have been omitted. They are unequal to Dr. Hunter's usual exercises in public devotion, which were marked by a happy choice of scriptural language.

We add, as a specimen of the style, a brief extract from the ninth Sermon, on Luke xxii. 19, 20: —

"Do this then, O Christian, in remembrance of the meek and lowly, the self-denied and patient Jesus! And, when thus employed, suppose him once more addressing thee in such terms as these: — "How ill does pride become thee, O my disciple and my friend, when thy Master was pleased so to debase himself! Was he so poor? Blush then, to think that thou wert ever ashamed of poverty, and anxious to avoid it. Did I condescend to wash my servants' feet? — And dare you reckon the meanest office of charity, and meekness, and self-denial beneath you? — Did I assume or affect state and magnificence? — and can you be vain of costly furniture, or apparel, or equipage? When you behold me ascribing all the glory to God, will you covet, and seek, and delight in the applause of men? If Christ pleased not himself, do you deserve the name of his disciples, if your only, or your great study be how to please yourselves? Did the most outrageous insults and injuries excite my compassion, not my anger? and shall every trifling piece of disrespect, every little injury, every insignificant affront, blow up my servant into a flame? Did I drink off my cup of unmixed bitterness without repining? — and shall the smallest drop of gall cause thee to murmur and complain? Why? O why has the example of your Master so little influence upon you? Remember me, and be humble, and patient, and mortified to self and the world." Vol. I. 177.

An Advertisement, prefixed to the first volume, announces the design to publish a selection of Letters, chiefly by members of Dr. Hunter's family, pursuant to a plan which he had formed. In this view, the Editors deprecate the charge of an attempt to draw further upon the fund of private friendship. That they may be fully acquitted of such a charge, it seems necessary, however, that the proposed publication should be sold cheaper than the present.

Four Sermons *preached in London, at the Tenth General Meeting of the Missionary Society, May* 9, 10, 11, 1804. *By the Rev.* Wm. Thorp, *London*; *Rev.* J. Bennet, *Romsey*; *Rev.* D. Dickson, *Edinburgh*; *and Rev.* T. Scott, *Aston-Sandford*. *Also, The Report of the Directors, and a List of the Subscribers.* 2s. 6d.

THE first of these Sermons, which was delivered at Surry chapel (entitled *The Universe Jehovah's Temple*) is founded on that memorable passage (1 Kings xviii 36, &c.) in which Jehovah, at the request of Elijah, proves his superiority to Baal by fire. Mr. T. enquires first into the nature of the controversy between Ahab, the patron of Idolatry, and Elijah, the servant of the living God; and, secondly, Shews the importance of the controversy, or the aspect it bears to the entire scheme and ultimate design of divine revelation. Under the first particular, he traces the steps of Jeroboam, who had imbibed the principles of idolatry in Egypt, and introduced them into Israel, to detach the people more effectually from the family of David. He considers Baal as the representative of the solar fire, which, proceeding from its central body, extends its influence to the extremities of the system; and, returning back upon a principle of mechanical circulation, gives life and motion to all things in its course. Supposing the frame of nature to be intelligent, and independent of the hand that formed it, it became the object of love, of confidence, and of terror.

"But who is this that cometh in the name of the Lord, with his credentials in his hand, and all the powers of nature under his controul! He comes to assert, and not only to affert but prove, by the most indisputable evidence, the sovereignty of the God whom he worships, over the heavens and the earth which he created."

The author points out, under the second head of his discourse, the importance of the controversy, &c. and shews that the law, committed to writing by Moses, restored by Elijah, and completed by Messiah, was designed to establish the worship of God upon the ruins of idolatry, — to prescribe the nature of that worship which is acceptable in his sight, through the mediation of Christ, — and to reclaim the universe from the power of Satan, who has usurped the dominion over it, and restore it to its primary use as a temple sacred to the true God.

Mr. T. enlarges on each of these positions with great energy and in glowing language, of which the following passage is a specimen: —

"Friends, and followers of Immanuel, I congratulate you. . . . . If angels in the temple above are spectators of what passes here below, however they may look down with pity and contempt on the elevations of human pride, the uneasiness of ambition, the misery of covetousness, the rage of envy, the torment of lust, the noise of drunkenness, the madness of infidelity, and all the votaries of the god of this world, whether in Heathen or Christian countries; they must behold you with peculiar approbation; they bend from their thrones of glory to explore the mysteries of human redemption; they learn from the churches of Jesus the manifold wisdom of God attending your Missionaries through every clime; they perform the kind office of ministering spirits to the heirs of salvation, converted to the true God by your instrumentality; and, hovering round your Society, they sing in strains of heavenly harmony as you proceed, — "Glory be to God in the highest, on earth peace, and good-will towards men."

The second sermon, by Mr. Bennet, of Romsey, was delivered at the Tabernacle, on Wednesday evening. The subject of this discourse is, — *Messiah's Success proportioned to his Merits*. The text, "Behold, my servant shall deal prudently, &c. Isa. lii. 13—15. The author proposes this subject to the Missionary Society, as pointing out a basis as broad as their most comprehensive plans, and firm as the weight of their structure can demand: "You learn here," saith he, "that missionary exertions rest on this unshaken rock; that the justice of the Divine Government will bestow on Messiah honours and rewards equivalent to his unparalleled sufferings." — "Look back, then, and sympathize with your Saviour in his unparalleled sufferings, — *his visage was so marred, &c.*

"Look forward, and anticipate his destined honours, — *My servant be exalted, &c.*

"Look up, and adore the equity which maintains a due proportion between his rewards and merits," — *He shall sprinkle many nations, &c.*

On these points Mr. B. enlarges with considerable ability, and with much warmth of evangelical piety; and concludes with an animating address to the Society; from which we transcribe the following paragraph: —

"Every encouragement surrounds us to rouze us into action. Science and commerce have gone before, as the pioneers, and prepared the way for the noble army of Missionaries ‡. The extensive territories which Britain holds in the most distant climes, afford the greatest facilities for us to enter in and occupy the fields which are white already to the harvest. The concentrated force which the unparalleled union of Christians in this cause has produced, may enable us to grasp what others would singly have wished for in vain. Without presuming to obtrude my advice with regard to proper plans and fields of labour, let me only ask, what more distinguished mark of eminent religion than ardent zeal for the glory of God in Christ? Was not this the stamp of peculiarity conspicuous on the forehead of Paul, of Luther, of Calvin, of Edwards, Brainerd, and Whitfield. On this ground I tread with reverence; for I feel beneath my feet the ashes of the holy man by whose zeal this building rose. I see his apostolic spirit bending from the skies, while, as he hovers over the favourite spot, his Heaven acquires new relish, to behold his tabernacle thus filled with a Society, formed to accomplish the object for which he preached and travelled, laboured and suffered, lived and died.

"I hear again the voice which so often shook this place. "The blessing of the Lord my God be upon you. Let thy work appear, O Lord, unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon them, and establish thou the work of their hands upon them." Make them wise to win souls, that they may with me "shine as the brightness of the firmament." May they "turn many nations to righteousness, and be as the stars for ever and ever." "Let the whole earth be full of thy glory." "My prayers are ended." Now welcome eternal praise!

[*To be concluded in our next.*]

The Powers of Genius, *a Poem, in Three Parts. By* J. B. Linn, A.M.

Mr. (now Dr.) Linn, of Philadelphia, lately distinguished himself as the antagonist of Dr. Priestley, in America. The learned So-

‡ See the Note, p. 67.

cinian instituted a comparison between Socrates and Jesus, giving the palm of excellence to the latter; but considering both in the same light, as eminent philosophers and philanthropists. Mr. Linn and his brethren were grieved to see the Son of God thus degraded, by placing him on the parallel with a Heathen philosopher, who, though eminent in the schools, was by no means a spotless character; whereas Jesus, even in his human nature, was "holy, harmless, and undefiled."

Dr. Priestley, in his reply to Mr. Linn, says, "The reading of your poem on *Genius*, when I was at Philadelphia, led me to form a high opinion of your ability, though out of the line of your profession."

Widely as we differ from the theological opinions of Dr. Priestley, we pay a high respect to his literary talents, and have the pleasure, in the present instance, to agree perfectly with him. The subject of this poem, indeed, would not have brought it before us in a theological review, being rather moral and literary than religious. It is throughout, however, perfectly consistent with the character of the writer; and the notes subjoined are equally instructive and entertaining. But some of the additional poems are decidedly religious, particularly the Midnight Hymn; from which we shall extract a few lines as a specimen of the author's manner: —

"O hasty traveller thro' the vale of tears,
O stay thy step, and weep o'er wretched man!
Weep o'er those honours fall'n, fall'n so low;
Talk not of dignity, but humbly look
On him who died, that man might live again.
Away, thou folly of an empty world,
Thou airy bubble gilded by the sun!
Come to my heart, thou sov'reign hope of Heav'n,
Reign o'er my actions and my wandering thoughts;
My bed of death illuminate; and lead
A son of sorrow to his father's home.
O what is life without the love of God,
Without the arm of mercy to support
A sinner without strength! Eternity,
Thou ocean boundless, where the thought is lost,
Our years and ages are to thee unknown,
Thy moments are eternal! Time was not,
Thou didst exist; and thou shalt still move on
When Time shall sweep his iron scythe no more.
O then receive me to thy arms, my God!"

Horæ Lyricæ: *Poems chiefly of the Lyric kind, in Three Books. By* I. Watts, D.D. *To which are added, English Translations of the Latin Pieces. By* T. Gibbons. *2d edit. Foolscap 8vo, 6s. 6d. boards; Demy 18mo, 4s. 6d. boards.*

THE works of Dr. Watts cannot need our encomiums; but we have a pleasure in announcing editions of these pieces worthy of the author; and which are rendered particularly interesting to *English* readers by the addition of Gibbons's Translations of the Latin Poems. A very neat portrait (by Chapman) is prefixed.

LITERARY NOTICES.

Two new editions of Mr. Bogue's Essay (fine and common) are in the press, with very considerable alterations and improvements.

Mr. Churchey, of Brecon, South Wales (author of an Elegy on Mr. Cowper) is about to publish, by subscription, a new Essay on Man, upon principles opposite to those of Lord Bolingbroke.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

LECTURES delivered at the Parish Church of Wakefield, 1802, on that part of the Liturgy contained in the Morning Prayer. By T. Rogers, M.A. 2 vols. 12mo.

Sermons on Important Subjects. By the late President Davies. To which are added, three Occasional Sermons, Memoirs of the Author, &c. 8vo, 3 vols. bds. 11. 1s.

Single Sermons.

A Sermon preached at the Parish Church of St. Anne, &c. Blackfriars, May 22, 1804, before the Society for Missions to Africa and the East, instituted by Members of the Established Church; being their Fourth Anniversary. By T. T. Biddulph, M. A. of Bristol. Also the Report of the Committee, List of Subscribers, &c. 8vo, 1s.

A Sermon on Behalf of the Protestant Union, delivered at the Meeting-house in Moorfields, May 13, 1804. By G. Clayton, 8vo, 1s.

FOREIGN INTELLIGENCE.

Extracts from a Journal of a recent Tour through Part of France, Switzerland, &c.

[*Continued from page* 333.]

On Thursday the 9th of June I left Basle, to proceed to my native country, accompanied by a Christian friend. We passed through several Roman Catholic towns and villages, where the festival of *Corpus Christi* was celebrating. In the morning all appeared to be devotion; but towards evening they fell to eating, drinking, dancing, and a variety of tumultuous diversions, which continued through the night, and greatly disturbed my rest. I could not but deeply lament the ignorance of this people; and sighed ardently to the Lord to open their blind eyes, and convert their hearts. Early in the morning we proceeded, on foot, to Schaffhausen, about twelve English miles distant. I felt rather unwell, and it began to rain harder and harder; so that we got thoroughly wet. — At the same time I was seized with a lowness of spirits, and felt a disposition to murmur; but soon calling to mind the hardships which my Saviour endured on his journeys, I revived, — all discontent vanished, — and a peaceful serenity of mind succeeded. The sky likewise cleared up, and we arrived at Schaffhausen in better condition than we could have expected. We turned in to an aged disciple of Christ, now with his Lord, who received us with cordial brotherly love, and refreshed us both in body and soul.

After dinner we travelled in a post-chaise thirty miles farther, and arrived in the evening at Tuttlingen, the first town on the borders of Wirtemberg. I cannot express my joy and gratitude of heart, after so long a journey, to tread again my native soil. After spending an agreeable night with a Christian friend, we proceeded in the same manner to Balingen, where we arrived early in the afternoon. During this day's journey I grew very ill; and felt greatly concerned at the idea of arriving sick at my parents' house, and turning their joy into sorrow. In this situation I turned to my Saviour, poured out my heart in prayer, committed my ways to him, and found rest, comfort, and peace. I had hardly been two hours in Balingen, when a dear friend of mine hastened from a neighbouring village to meet me; and, after welcoming me with great cordiality, invited me to preach for him the next morning. I declined it on account of my indisposition; but he would take no denial. Finding him so very urgent, I retired for a while, fell on my knees, and laid my case before the Lord, earnestly praying him to vouchsafe me his direction. After prayer, I felt myself greatly strengthened; and, notwithstanding my weakness, I cheerfully engaged to preach. Having been refreshed by the conversation of some Christian friends, I retired to rest. Although my sleep was disturbed with symptoms of fever, yet I arose in good spirits, strengthening myself in God, and went to the above village, where I preached with great freedom; and, I trust, not without a blessing. — Afterwards, I dined with the worthy minister and his large family. During dinner-time he related many wonderful instances of the hand of Divine Providence, in protecting and delivering him out of dangers and distresses, which could not but fill me with astonishment. I had likewise the pleasure to converse with some of his children, from ten to twelve years of age, who already experienced the grace of God in their hearts, and live in a blessed communion with their Saviour; often retiring to pour out their hearts in prayer to him in their child-like manner.

After dinner I proceeded to the city of Tuelingen, where I had spent five years of my academical course. The recollection of the many blessings bestowed upon me

here by my gracious God, filled my heart with gratitude; whilst, at the same time, I was deeply ashamed of my many neglects. After spending the night with a good friend, I hastened the following morning to Stutgardt, where I arrived about noon at the house of my parents, to our great and mutual joy. No words can express the pleasure that is felt by near and dear friends, when meeting again after a long and distant separation; and it is only to be conceived by those who experience it. O what will our feelings be when we meet above in our Heavenly Father's house! But the first moments of joy were scarcely over, when the child of my eldest brother was seized with convulsions to so violent a degree, that for some time his life was despaired of; and thus all our joy was at once turned into sorrow.

What a fluctuating scene is human life! how imperfect and unstable are its happiest hours! But the deep depravity of our nature seems to render it necessary that every cup of joy which is presented to us, should be mingled with a portion of gall. These impressions came still more home to me by the complaint which had attacked me on the road, now turning to a jaundice. But I had reason to be very thankful that this disorder, which generally proves very obstinate, was, in my case, but mild, and soon removed. Being only confined to my room, I had the more leisure to enjoy the long-wished-for company of my dear parents, brothers, and sisters. At the same time, I could undisturbedly meditate on God's kind and gracious dealings with me; and, in secret prayer, devote myself anew to his service. This was a truly blessed and salutary preparation for the scene of activity which I was immediately to enter upon. I had scarcely recovered, when one invitation after another was sent me to preach, to hold private meetings for edification, and to visit the sick.

It was evident that the Lord himself had opened a door, for he gave me great freedom of speech, and caused a visible blessing to rest upon the preaching of his word. Multitudes flocked together; and I am well persuaded there were many among them who attended not merely out of curiosity, but in order to hear the word of God with seriousness and devotion; and who, in consequence of the benefit they received, rendered praises to God, and offered up prayers in my behalf. And if only a few strayed sheep have been led to Christ (which I have reason to hope was the case) or believers confirmed and built up in their most holy faith, I am amply recompenced.

The Duchy of Wirtemberg is still (God be praised!) richly blessed with the gospel. Among the higher and lower clergy, there are many who are not ashamed of the gospel of Christ; some of whom are men of great talents and solid erudition, I will only mention the Rev. Dr. Sterr, formerly Professor of Divinity at the University of Tulingen, and now first chaplain to the court, as one of the most distinguished both for the extent of his knowledge and for his exemplary piety; for whom I entertain a particular veneration, as having been formerly my tutor.

And where there are able, upright, and zealous ministers, the Lord is generally pleased to give them souls to receive the truth in the love of it, and bring forth fruits to the glory of God. And indeed there are, throughout the duchy of Wirtemberg, hundreds and thousands of this description, who may truly be styled followers of the Lamb, adorning the doctrine of God their Saviour in all things. Some of these unite together in small societies; others walk more singly in the Christian path, without expressly joining any particular society, yet living in true Christian charity with them all. The greatest number of them is found amongst trades-people and peasantry; yet a few likewise in the superior classes, as among the officers of justice, and those belonging to the court; and in the army, among both officers and privates, some truly Christian characters are to be met with. — Among the rest, I shall ever re-

member, with particular respect, Baron de Saakendorf, one of the principal ministers of the Elector of Wirtemberg, and now his ambassador at the Diet of Ratisbon. He is one of the most humble and devoted followers of Christ, who is not ashamed to serve the meanest of his Christian brethren; whose love to mankind, and particularly to the household of faith, is unweariedly exerting itself in acts of benevolence, notwithstanding that he is frequently imposed upon by hypocrites. He is also a great friend and promoter of the Missionary cause; and had a principal hand in forming a Society, consisting of pious ministers and private Christians, for the furtherance of the Gospel among the Heathen, during my stay there. His brother, a colonel in the army, is both a good soldier and a true Christian.

I spent many very blessed hours in fellowship with pious Christians in my native country, partly in their meetings for edification, and partly in private company; and often had a very sensible perception that the Lord was amongst us. Likewise, amongst the common peasants, I got acquainted with some in whom the Spirit of Christ dwells in truth, who have the unction of the Holy One; and who, by the wisdom which they have learnt in the school of Christ, are able to put to silence the philosophers of the present age. It afforded me particular satisfaction to find among the students of divinity, in the University of Tuclingen, some very pious and promising young men, notwithstanding that, in general, Socinian principles and corruption of manners gain, alas! too much ground at the University. Blessed be God that, among the professors of divinity, there are some who do their best to stem the torrent. — During my stay at Stutgardt, I made frequent excursions to twenty or thirty towns and villages round about; and in all these places I had the pleasure to meet either with individuals or small societies of pious people. What am I, that God should count me worthy to number such exemplary Christians among my friends? Great is the gain to be derived from Christian conversation, when we communicate to each other our views, feelings, and experience, rejoicing with those that rejoice, weeping with those that weep; and thus supporting and encouraging each other to press forward, amidst all difficulties, on our journey through this vale of tears.

Surrounded with blessings, as I was, I could not forbear taking notice of many scenes of human misery. Many cases of outward and inward distresses, many instances of family afflictions presented themselves to my view. In Stutgardt I visited a poor woman, who, for twelve years past, had been afflicted with blindness; yet (blessed be God!) not destitute of spiritual light. I likewise met with numbers of the people of God, labouring under the infirmities of age and various diseases; many of whom, however, could triumph in the language of the apostle, "Who shall separate us from the love of Christ?" The children of God are not exempt from a variety of severe trials and perplexities; but if they really love God, then all things must work together for their good.

Having been encouraged from various quarters, during my stay in my native country, respectfully to present myself to my most gracious Sovereign and his illustrious Consort, a Royal Princess of the Britannic House, I was graciously received by them, and honoured with letters for her majesty the Queen. On this occasion I was deeply impressed with sentiments of the most unfeigned respect towards my most gracious Sovereign, and felt myself constrained to offer up my humble prayers and supplications in his behalf. Princes are placed in a most difficult situation; they need an abundant measure of divine wisdom and grace, being exposed to numberless temptations and dangers; for which reason the word of God so very earnestly enjoins to their subjects the duty of constant and fervent prayer on their behalf.

MISSIONARY SOCIETY.

OTAHEITE.

THE Directors of the Missionary Society have lately received letters and journals from Otaheite, by which we have the pleasure to hear that the Missionaries continue in safety and health, and are diligently engaged in the instruction of the natives. Also a Letter from Dr. Vanderkemp.

The Journals of the Missionaries at Otaheite, from Oct. 1, 1802, to April 11, 1803, were brought to England by the *Unicorn*, and happily preserved by a Mr. Newton, the supercargo and part owner, notwithstanding the ship was captured by the French in her way home. The Missionaries having attained the language, frequently preach to the natives, not only statedly on the Lord's Day at *Matavai*, their place of residence, but Messrs. Jefferson and Scott have made a month's tour, in October and November 1802, through a large part of the island, preaching several times a-day to the people they could collect. In some places, few could be induced to attend; in others, a considerable number.

Messrs. Bicknell and Wilson took a journey round *Eimeo* for a month, commencing Dec. 23, 1802, and preached to many souls.

The whole number of adult persons who heard our brethren in the former tour, was about 3,700. For the greater part, they heard with much indifference, and even some mocked; but a few were attentive and inquisitive. In the latter journey round Eimeo, the attention of the natives was more serious. They have not yet perceived any positive fruits of their labours in the conversion of the Heathen; but they have sown in hope; and, we trust, will reap with joy.

The havoc made by disease and war has been deplorably great; — some parts of the island are almost depopulated; and, from the most accurate judgment they could form, the whole number of remaining inhabitants does not exceed six or seven thousand at most.

A few days after the arrival of the above official papers, fresh intelligence of a later date was communicated to the Directors by Captain M'Lennan, of the ship *Dart*, just arrived, and which left Otaheite September 2, 1803. While he was there, an event of great importance took place. *Pomarre*, the principal chief, who had been feasting in Attarahoo, in order to consolidate his authority in that quarter, was about to pay a visit to the ship, when he was observed suddenly to drop his paddle, and sink down into the canoe. It appears that he was seized with an apoplectic fit, and expired in half an hour.

The Missionaries having lost their principal protector, began to be alarmed for their safety; but on assurances received from Edea, that whatever changes might happen in the government, they should be secure, they resolved to continue in the island, and persevere in their labours. The Captain left them all well. But we must refer, for the curious and interesting particulars of these events, to No. XI. of the Transactions of the Missionary Society, which is in the press, and will be published in a few days.

DR. VANDERKEMP.

A Letter has been received by the Directors from Dr. Vanderkemp, dated Feb. 29, 1803; from which it appears, that the Mission at Bethel's Village goes on well; that the gospel spreads more and more among the poor Hottentots; and that the progress of the scholars in reading, writing, and religious knowledge, is equally astonishing. The Missionary spirit which animates the new converts to profess the name of Christ whenever they have opportunity, is remarkably great, and will appear very extraordinary to all who know their natural languor, stupidity, and aversion from every kind of mental or bodily exercise. — A particular account will be also given in the above No. XI. of the Transactions.

Extract of a Letter from Mr. Palm, dated Copenhagen, June 11, 1804.

"Our brethen left Copenhagen on the 20th of April. From Elsineur they wrote us word, that the Lord has again been pleased to exercise their faith at the first setting out of their long voyage. Their ship happening to lie at anchor about three English miles from the shore, they were obliged to join it in a boat; but when they had made about three parts of their way, the boat became leaky; and such a quantity of water rushed in, that, all of a sudden, they found themselves immersed almost to the middle. But Mr. Voss having, happily, a tin vessel with him, they made use of it to bail out the water as fast as they could. By this means they kept themselves up till their ship's boat came to their assistance, and safely carried them on board. Mr. and Mrs. Voss, however, caught a severe cold."

Extract of a Letter from a Missionary on the Coast of Malabar.

[Translated from the German.]

"On the 20th of Sept. 1793, I set out on my journey for Tanschaur, in company with the worthy Mr. Schwartz. The Prince of Tanschaur, the adopted son of the late King Tuletchi (whom he, by the express desire of government, had brought to Madras) accompanied us, with his retinue on horseback, for some miles. On the evening of the same day we reached Tirupalur, a great Heathen place, with two temples, esteemed very holy by the Pagan priests. Here Mr. Schwartz had occasion to speak with many bramins, and other people (to whom he was already known) a word in due season. In an animated and energetic speech, he shewed them the absurdity and corrupted state of the Heathen religion; and their blindness in comparison with the light of Christianity, as a clear, pure, and rational system, and a convincing and powerful doctrine. — I saw, with amazement, how willingly these poor creatures heard this powerful instruction.

"It must be allowed, that to keep awake the attention of these people, a perfect knowledge of the language, which Mr. Schwartz possesses in a very great degree, is required. He spoke a long time to the multitude standing; and tho' I did not understand the whole discourse in the Malabar tongue, yet I remarked, in the very eyes and whole deportment of this numerous assembly, that, to the several questions proposed to them, they more than once answered, "Yes, it is true, it is right, it should be so." The night soon came on, and Mr. Schwartz moved, as if he would depart; "O, by no means!" cried the people: "we wish to hear you longer. Come," said they, "sit down here; you are tired of standing." —We readily complied; and sat down on the steps of a stone stair-case, near which there stood a great waggon, in which, on festival days, their idols are drawn.

"Mr. Schwartz continued preaching for about half an hour longer. The people, on their departure, thanked us for the pains we had taken on their account. We asked these people afterwards, Why they did not embrace so excellent a doctrine, which they themselves could neither contradict, nor allow to be any otherwise than good; but the answer was always this: — "Yes, that we would do, was it not for the world and the belly: the world would hate, deride, and despise us; nay, even your own people, who call themselves Christians, would mock us: — and the belly must be supported; — you priests cannot maintain us! and you are not to be blamed for it: your government will not provide for us."

AFRICA.

A Missionary now labouring in Africa, thus writes: —

"My present habitation is among the Briquas, at the Kroeman River, about twelve days journey beyond the Orange River, about the latitude of 25 south.

"The Briquas are more ci-

than any other nation in this part of the world. They do not murder, nor steal; and are very seldom at war. Their language is pleasant, and without the claps of the tongue among the Hottentots: they do not worship idols, but acknowledge one Supreme Being: they circumcise their children: they cultivate the ground; and sow a sort of corn, pumpkins, beans, &c.: they trade with other nations in iron, brass, ivory, cattle, and skins: they are governed by kings. The name of the Prince where I am labouring, is Mallahabang. They make their own instruments and tools, — such as knives, axes, &c. Wild beasts abound here, — such as elephants, buffaloes, rhinoceroses, and gnoes, with others not mentioned in the natural histories. Once in two or three weeks I ride round to the different kraals in my neighbourhood, to preach the gospel to them by means of an interpreter. To those who live nearer to me, about 150 in number, I preach every Sabbath. A few Corannas who live with me, I instruct every day. I labour under great difficulties, and my situation has been very trying for three years past; but have reason to glory in tribulations."

From the Minutes of the Philadelphia Baptist Association, assembled Oct. 4—6, 1803, at Cohansey, in New Jersey, we learn, That the number of Members then in their several churches (thirty-four in all) amounted to 2898; of whom 340 had been received in the course of the year. The Association laments the death of the Rev. Joshua Jones, of Montgomery, who had been a preacher more than fifty years; and of the Rev. Thomas Ustick, of Philadelphia, who had laboured thirty years in the Lord's vineyard. The Circular Letter is on the subject of the Work of the Holy Spirit. A new edition of the Bible, now publishing at Philadelphia, is also recommended by the Association to their Societies.

MISSIONARY COLLECTIONS.

Rev. R. Adams and friends, Winchester	— £.	9	0	0
Rev. J. Churchill and congregation, Ongar, Essex		16	0	0
Rev. J. Wilson and friends, Drayton, Shropshire		15	6	0

MISCELLANEOUS INTELLIGENCE.

Hoxton Academy.

TUESDAY, June 26, was held the Anniversary Meeting of the Subscribers and Friends, at the chapel belonging to the Academy, which has recently been considerably enlarged. Four of the students were engaged as follows: — Mr. Fletcher began with prayer; Mr. Arrow preached, on the Connexion between Sin and Misery; Mr. Payne, on Justification and Sanctification; Mr. S. Sleigh, on Holiness and Happiness. The Rev. S. Palmer, of Hackney; and the Rev. A. Waugh, of Well Street, some days before, examined the students respecting their progress in the Latin, Greek, and Hebrew languages. The former intended to have made the Report, had he not been unexpectedly detained in the country. Mr. Waugh spoke highly of the assiduity of the Tutors, and the application and improvement of the young men. After he had concluded with an exhortation and prayer, Mr. Shrubsole mentioned the steps the Committee had taken, relative to two of the students receiving exhibitions, from the late Dr. Williams's trustees, for the purpose of completing their studies at the university of Glasgow; which was approved by the Subscribers; and will, therefore, be carried into effect, as a measure calculated to produce many important advantages.

This institution, in the course of the present year, has sent out eight

valuable ministers; one of whom has devoted himself to labour among the Heathen abroad.

Masquerade.

This species of amusement, at all times unworthy of men and of Christians, is peculiarly unseasonable and improper under the present serious circumstances of our country. We were, therefore, much concerned to read in the public prints, a long account of Mr. Thelluson's Masquerade, at Foley-House; where, beside innumerable follies, such as an ass-race, and the assumed characters of jockies, kitchen-maids, waggoners, butchers, gods and goddesses, &c. a groupe of grotesque figures was exhibited, intended to personify and ridicule the worthy Members of the Society for the Suppression of Vice, whose harangues were chiefly directed against the immorality of masquerades, to the no small amusement of the company, including many of the noble and great of our country, who were not ashamed thus to burlesque a number of wise and good men, laudably associated to promote the true interest of the united kingdom.

The Half-Yearly Meeting of the Independent association in Cornwall, was held at Falmouth, on Tuesday, April 3. Mr. Henrings introduced the services of the day; Mr. Phillips preached from Isaiah lxii. 6; and the service was concluded, as usual, by administering the Lord's Supper to the church, and other Christian friends present; in which several ministers engaged. In the evening Mr. Wall prayed; Mr. Turnbull preached from 2 Cor. iv. 7; and Mr. Wildbore, jun. concluded. The different opportunities were well attended; and many found them refreshing and profitable seasons.

April 5, the Burgher Associate Presbytery of Edinburgh admitted the Rev. P. Thompson, late of Whitley, to the pastoral charge of the Associate Congregation of Albion chapel, Leeds. Mr. P. Comrie, of Pennycuick, opened the service with prayer, and preached from Rom. i. 9; Mr. James Hall, of Edinburgh, related the steps previously taken by the Congregation and Presbytery, proposed the usual questions, offered the admission-prayer, and addressed the congregation; Mr. Jacks, of Manchester, preached in the evening from Acts ix. 30.

April 25, the Half-yearly Meeting of the Hampshire Association was held at Poole. Mr. Winter, of Newport, preached the preceding evening; Mr. Styles, of Cowes, preached before breakfast; Mr. Loader, of Fordingbridge, preached in the forenoon, on Public Worship (which he was requested to publish); Mr. Bogue, of Gosport, preached in the evening. The Lord's Supper was administered after the sermon in the morning. Messrs. Winter, Lewis, Eccale, Hopkins, M'Gibbon, Davis, &c. engaged in different parts of the morning service; which was concluded by the late venerable Mr. Ashburner.

June 5, the Rev. Jos. Such (late of Ingatestone) was ordained pastor of the Baptist Church in Steventon, Bedfordshire. Mr. Hannel, of Wollaston, began in prayer; Mr. Freeman, of Cardington introduced the business, and read the confession, &c. Mr. Vorley, of Carlton, offered the ordination-prayer; Mr. Hunt, of Ridgemount, addressed the pastor from 2 Tim. ii. 15; Mr. Sutcliffe, of Olney, exhorted the church from 1 Thes. iv. 1; and Mr. Pinchard, of Bedford, concluded. This congregation, tho' one of the oldest in the county, had been brought very low; but it is now raised to 400 people, with a pleasing prospect of continuance.

June 6th, the Rev. John Allen, from Hoxton Academy, was ordained pastor over a church recently formed at Lynn, in Norfolk. Mr. Carter, of Mattishall, delivered the introductory discourse, from Mat. xxi. 23; Mr. Newton, of Norwich, offered up the ordination-prayer and gave the charge, from

1 Tim. iv. 16; Mr. Kinghorn, of Norwich, preached to the people, from Heb. xiii. 22. — In 1802, a person in London, accidentally hearing that the above meeting, formerly occupied by the Presbyterians, was shut up, made application to obtain a supply during the Midsummer vacation; which, however, he could not procure till the following year.

June 7, the Rev. John Reuals was ordained pastor of the church at Wellingborough, Northamptonshire, of which the late Rev. Mr. Carver was many years minister. Mr. Hennell, of Wollaston, began the service with prayer; introductory discourse by Mr. Whitehead, of Creaton; Mr. Bull, sen. of Newport, engaged in the ordination-prayer; the charge by Mr. Grundy, of Lutterworth; text, 1 Tim. iv. 6; Mr. Gill preached to the people from Phil. ii. 29; and Mr. Washbourn, of Wellingborough, concluded. In the evening Mr. Toller, of Kettering, preached from Psalm xxii. 30; Mr. Hillyard, of Bedford, prayed before, and Mr. Philipps, of Chedworth, in Gloucestershire, after the sermon. The congregations were very numerous and attentive; and the services highly pleasant and gratifying to ministers and people.

June 12, 13, 14, the Baptist Association in South Wales, met at Fynnon, Pembrokeshire, when eight sermons were preached by Messrs. Breeze, T. Jones, D. Davies, T. and C. Evans, T. Thomas, and M. Jones. Several other ministers engaged in prayer, &c. The next General Meeting to be at Cwmivor, Carmarthenshire.

June 20, the Rev. Jos. Walker was set apart as pastor of the Independent Church at Newmarket, Suffolk. Mr. Nicklin, of Burwell, began with prayer; Mr. Lacon, of Stowmarket, explained and introduced the business of the day; Mr. Walker, sen. of Peppard, offered the ordination-prayer; Mr. Douglas, of Reading, gave the charge, from John xii. 26; Mr. Gardner, of Newport, preached from 1 Cor. iii. 23; Mr. Dewhirst, of Bury, concluded the service, and preached in the evening; when Mr. Shepherd, of Ely, and Mr. Douglas engaged in prayer.

June 21, the Rev. Robert Pickering, late student at Rotherham academy, was set apart as pastor of the Independent church at Brigstock, Northamptonshire. Mr. Chadwick, of Oundle, introduced the service; Mr. Toller, of Kettering, delivered the introductory discourse, and asked the questions, &c. Mr. Wood, of Rowell, offered the ordination-prayer; Mr. Whitehead, of Creaton, delivered the charge from 1 Tim. iv. 16; Mr. Spencer, of Kilsby, addressed the church and congregation from John xiii. 35; Mr. Bullock, of Ashley, concluded by prayer; Mr. Gronow, of Weedon, preached in the evening from Mat. vi. 6.

June 28, the Rev. Mr. Redford was ordained at Windsor. Mr. Yockney opened the service; Mr. Douglas, of Reading, introduced the business of the day; Mr. English offered the ordination-prayer; Mr. Slatterie addressed the minister from 1 Tim. iii. 2; and Mr. Cooke from Deut. xii. 19; Mr. Fryer, of Hammersmith, concluded. Mr. Douglas preached in the evening. By the account read by one of the members, it appears there was a Dissenting Congregation at Windsor as early as 1714. For some years since 1777, the worship was conducted in a private house by Mr. Ford, of Miles's Lane, and afterwards in the present place of worship by Mr. Burgess, till his death. Mr. Redford has been with the people about eighteen months.

On July 1st, the Independent chapel at Gornal, Staffordshire, was re-opened by the Rev. Mr. Styles, of Cowes, in the Isle of Wight; it being necessarily enlarged to admit the poor children of the Sunday-School, which has lately greatly increased under the preached word.

List of Lectures, &c. in and near London,

FOR THE MONTH OF AUGUST.

To be continued Monthly.

Aug. 1. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Jennings's, Islington.

2. *Th.* Monthly Meeting (Independent) *m.* at Mr. Humphrys's, Borough. Mr. Thorp to preach.—Moral Impotency no Excuse for Irreligion.
Fetter Lane, *ev.* Mr. Stollery. — Humility.

5. *Sun.* Broad Street, *ev.* Mr. Collison; Devonshire Square, Mr. Phillips; Hare Court, Mr. W. Smith.
At Mr. Wall's, *ev.* Mr. Thorp, for the London Society Charity-School, where 100 poor children are educated and clothed.

6. *Mon.* Missionary Prayer-Meeting, *ev.* Mr. Platt's, Holywell Mount Chapel.

7. *Tu.* Broad Street, *m.* Mr. Clayton.

8. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Ford's, Stepney.

9. *Th.* Fetter Lane, *ev.* Mr. Nicol.—The Divinity of Jesus Christ.

12. *Sun.* Broad Street, *ev.* Mr. Booth; Devonshire Square, Mr. Powell; Hare Court, Mr. J. Humphrys.

14. *Tu.* Broad Street, *m.* Mr. Goode.

15. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Hutchings's, Tooley Street.

16. *Th.* Fetter Lane, *ev.* Mr. Smith. — The Nature, Grounds, and Utility of Christian Hope.

19. *Sun.* Broad Street, *ev.* Mr. Townsend; Devonshire Square, Mr. Atkinson; Hare Court, Mr. Stollery.

21. *Tu.* Broad Street, *m.* Mr. Ford.

22. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Tim. Taylor's.

23. *Th.* Monthly-Meeting (Baptist) *m.* at Mr. Rance's. Mr. Newman to preach. — The Death of Christ.
Fetter Lane, *ev.* Mr. Collison. — Sincerity.

26. *Sun.* Broad Street, *ev.* Dr. Rippon; Devonshire Square, Mr. Shenston; Hare Court, Mr. Collyer.

28. *Tu.* Broad Street, *m.* Mr. Humphrys.

29. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Dan. Taylor's.

30. *Th.* Fetter Lane, *ev.* Mr. Townsend. — The Tree of Life.

Ministers now supplying at

Tabernacle and Tottenham-Court Chapel, Mr. Grove and Mr. Wilks.
Surry Chapel, Mr. Whitefoot, to be succeeded by Mr. Jay.
Spa-Fields Chapel, Mr. Jones, of Llangan, to be succeeded by Mr. Clarke, of Brigg. —— Sion Chapel, Mr. Kemp.
Hoxton Academy-Chapel, Mr. S. Hillyard, of Bedford.

POETRY.

TO THE SUN.

YES, orient orb, thy lustrous light
Beams in effulgent beauty bright;
Resplendence marks thy way.
Morn's blushing beauties all rejoice,
And Nature, with concordant voice,
Proclaims thee King of Day.

Oft, ere thy gilded splendours gleam,
I've watch'd to catch thy rising beam
Tinging the verdant hill;
Have mark'd thy vivid rays ascend,
Beauty and light thy steps attend,
Peerless thy sov'reign skill.

Oft when thy genial heat has warm'd,
And all thy cloudless splendours charm'd
The captivated eye,
I've bless'd thy vivifying pow'r,
Enjoy'd thy noon-tide's fervid hour,
And own'd thy majesty.

Oft when thy last retiring ray
In lucid softness speeds away,
And glowing tints arise,
I've watch'd the swift succeeding cloud
Which all thy dazzling glories shroud,
And darkness veil the skies.

So gaze we on life's fairest form;
But soon obscur'd, some gath'ring storm,
Or fate's severe decree,
Veils with impenetrable maze
Health's richest glow, fair Fancy's blaze,
And Youth's festivity.

But if, fair orb, thy mystic flight
Involves the world in deepest night;
Soon shall thy dazzling rays
These sleeping scenes again revive,
Bid Nature's fairest beauties live,
And bloom beneath thy blaze!

And soon, tho' virtue's children sigh,
And feel the pangs of misery
Eclipse life's transient day,
Religion's cloudless sun shall rise,
Fill the sad soul with glad surprize,
And chace all mists away!

Borne on the wings of faith divine,
We view Emmanuel's glories shine:
Oh may his genial ray
Illume this heart with peerless light,
Subdue my sin, that mortal night,
And beam unclouded day.

Thy fading splendors, Sun, must cease,
Thy orb consume in time's abyss,
Th' appointed circuit run;
But cloth'd in radiance sublime,
Thro' all eternity shall shine
God's uncreated Sun. M. G.

Sir, *To the Editor.*

I lately met with an old Poem, the Plan of which I thought of an edifying nature; and have therefore been at the trouble of revising it for your excellent Miscellany. I should remark, that I found it necessary to alter *every line* which I adopted from the old Poem, whilst a large proportion of the following Lines are original, especially the concluding ones.

Bristol. —— ALPHA.

ON MAN'S MORTALITY.

LIKE the fair rose, in vernal pride,
Or like the never-slumb'ring tide,
Or like the blossom, fresh and gay,
Or like the early dawn of day;
Or like the cloud, 'mid tempest high,
That floats across the stormy sky, —
E'en such is man, the heir of sorrow!
Alive to-day, and dead to-morrow!
The blushing rose soon fades away,
His course the ocean will not stay;
The blossom fades, the tempest flies,
And man, the child of frailty, dies!

Or like a tale that soon is told,
Or like a meadow gemm'd with gold,
Or like a bird with plumage gay,
Or like the dew-drop pearls of May,
Or passing hour, or fleeting span,
E'en such, in all his pride, is man!
The grass decays, the tale is ended,
The bird is flown, the dew's ascended;
The span is short, the hour is past,
And his long home man seeks at last!

Or like a bubble in the brook,
Or glass, in which vain man doth look,
Or shuttle sent from hand to hand,
Or letters written on the sand;
Or like a thought, or like a dream,
Or like an ever-gliding stream, —
E'en such is man, who soon will know
That all is vanity below!
Bubbles our wasting lives betoken,
The shuttle stops, the glass is broken;
No letters traced on sand remain,
Our dreams are brief, our thoughts are vain;
And like the stream that passes by,
Is man, who only lives to die!

Like Autumn's leaf, or like the snow,
Or like the journey man doth go;
Or like the river's flow and ebb,
Or like the patient spider's web;
Or like the fruit, or like the flow'r,
Or like the short-lived April-show'r, —
E'en such is man, who toils to gain
The chaff of the immortal grain!
The leaf decays, the snow is past,
The roughest journey ends at last;
The web is torn, the show'r is o'er,
The fruit delights the taste no more;
The flower fades, the flood's suspended,
Man's hour is come, and life is ended!

Or like an arrow through the air,
Or like the lightning's sudden glare,
Or like the vapour of the sky,
Or like the goal for which we try,
Or like the minstrel's pleasant song,
Which we, tho' vain, would fain prolong;
E'en such is life, with all its cares,
Fast floating down the tide of years!
The arrow soon to earth declines,
The lightning but a moment shines;
He stops who doth most sweetly sing;
The cloud is ever on the wing;
The race, tho' hard, will soon be o'er,
And living man be seen no more!

If ev'ry thing above, below,
Aloud doth mortal's frailty shew;
If we, ere long, must take our flight
From this revolving day and night,
And our eternal portion be
In realms of joy or misery, —
Let us no more in trifles spend
The life which must so shortly end;
But, whilst the sun salutes our eyes,
To righteousness and God arise.
Let each, who has a soul to save,
Extend his views beyond the grave;
And, while salvation still is nigh,
To Christ, the friend of sinners, fly.
So, when this fleeting state is o'er,
And time with us shall be no more;
When e'en the elements around
Shall in consuming flames be found,
Upheld by faith, we will not fear,
For our redemption draweth near.

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THE

EVANGELICAL MAGAZINE.

SEPTEMBER, 1804.

MEMOIR

OF

MR. CHARLES PARSONS,

Late Preacher of the Gospel at Little Kineton Chapel, In the County of Warwick.

THE great Head of the Church, who dispenses his favours to his servants as he pleases, does not ordinarily manifest his approbation of the extent and measure of their gifts, so much as of the faithful use of them. "If there be first a willing mind, it is accepted according to that a man hath." In the judgment of wise and good men, also, they are more highly esteemed who magnify their office, and labour according to the ability which God giveth. In the church of Christ the most splendid talents lose their lustre in the loiterer, whilst the humblest, plodding labourer, if sincere, seldom lives without the comforts of a good conscience, the respect of men, and the plaudits of his Divine Master. If the subject of these memoirs possessed not talents of the first magnitude, he possessed an excellent substitute, — a disposition always to do good.

So far as men are concerned in introducing others into the work of the ministry, they are bound to promote in the candidate a due attention to every needful branch of human learning and knowledge. It is evident, however, that the blessed God, who is a wise Sovereign, often raises up obscure, and even unlettered men, whom he qualifies with gifts, and makes eminently useful in his church. This was exemplified in good Mr. Parsons. The only seminaries of human instruction that offered him their aid, were the pious families in which he lived a servant; especially the Rev. Mr. Talbot's, late Vicar of Kineton, and that of the late Mr. Wilberforce, uncle to the present amiable Member of Parliament of that name. The first serious impressions of Mr. Parsons were in early life, and appeared to originate from his own private reflections upon the precious Scriptures. One time, in particular, he would make mention of to his friends, when a farmer's servant, and but a boy, he was melted down, while at his work in the fields, under a sense of

the love of God in sending his dear Son into this lower world to save guilty sinners. These solemn convictions led him to retire under the branches of a spreading tree, and pour out his soul to God in prayer. While in the family of the pious Vicar of Kineton, these early impressions matured into a life of faith and steady obedience; the preaching, family-worship, and walk of his master, all under God, contributing to promote these. Whoever might at all be acquainted with the rules of the late Mr. Wilberforce's family, in which Mr. Parsons lived more than twenty-two years, will not wonder that he found an abode here every way calculated to nourish his graces and expand his mind. After the death of his master, Mrs. Wilberforce, so long as health would permit, conducted the worship of the house one part of the day, and Mr. Parsons (if no minister was visiting) very frequently the other. This pious lady, who had an excellent discernment in divine things, appears to have discovered the talents of her servant for public usefulness, as she would frequently say, "Charles, when I am dead, you will go into your own country, and preach the gospel to the poor." This little pleasantry turned out to be a true prediction.

After the decease of Mrs. Wilberforce, some of her domesties, now advanced in years, retired to enjoy, in a country retreat, the fruits of their servitude; which, with a small annuity granted by a near relation of this respectable family, was found sufficient to support them without necessitous labour. The subject of these Memoirs, with his wife, settled at Reading, that they might share the friendship of two of their old fellow-servants who resided in that town; and, at the same time, sit under the ministry of the late Rev. and Honourable Mr. Cadogan, for whom they had a great partiality. But Mr. Parsons was not to stay long here, having work provided for him to do by the great Lord of the harvest. During the period of his abode at Reading, a gospel ministry was removed from the parish-church of Kineton, a spot dear to this pious man, not only because it was within a few miles of his birth-place, but equally so on account of the spiritual benefits he had received in his youth under the ministry of the then excellent vicar. A number of spiritual people were now left as sheep without a shepherd; and, what must necessarily increase their grief, there was little prospect of the gospel returning to the church, as the new patron of the living appeared inimical to evangelical doctrine:—a painful consideration, which the following anecdote will serve to confirm:—The Rev. Mr. Cadogan, on a journey, passing through Kineton, felt a strong desire to preach in the church: accordingly, he made application in form, but was peremptorily denied; upon which a friend's house was offered him, where a considerable number soon collected together, to whom, with much affection, he expounded the Scriptures.

Soon after this event, which might in no small degree contri-

bute to subsequent pleasing circumstances, Mr. Parsons being on a visit among this people, was requested to improve his talent in praying and exhorting among them from day to day. These simple attempts were so blessed to many, that they earnestly solicited his residence in that town; with which request, after due consideration, he complied. It was now, at the advanced age of fifty-five that our friend, like another Abraham, resolved to relinquish his own ease, to obey the divine impulse and command. He took a house at Kineton, and engaged himself heartily in the work of the Lord. A neat chapel was soon erected for his use, in which he preached twice every Lord's Day, and very often the other part in a neighbouring village; seldom preaching at Kineton at the hour when divine service was at the church, lest it might be construed into opposition. If he might, in this instance, be scrupulous to an extreme, it must be noticed, that himself and hearers were all partial to the prayers of the established church, where they continued to hold communion, although they lamented that the bread and wine were not administered by one whose sentiments might better accord with their own. For the space of thirteen years, few men could have discovered greater ardour and seriousness in the work of winning souls than Mr. Parsons. According to the ability given him of God he laboured abundantly, nor was his work unrewarded; for the Chief Shepherd, who had furnished him with engaging gifts, condescended to own these for the conversion of many souls. To his animated pulpit-labours he united an holy, humble, exemplary conduct. Like a true imitator of Jesus, he was ever doing good; being ready, as opportunity offered, to feed the hungry, clothe the naked, and administer to the necessities of the poor of his flock. So unblameable, affectionate, and upright was his conduct before men, that no one dared move a tongue to reproach him, nor could envy itself lay an improper thing to his charge! Among the many excellent qualities which associated in this man of God, modesty and humility were not the least conspicuous. Very far from many, who, destitute of literary advantages, envy their brethren who have shared them, he always esteemed ministers in proportion as they were eminent, or honoured of God. He has been heard to say, when in company with his brethren, "He was not worthy to loose the latchets of their shoes."

The spiritual joys of this poor but affectionate flock, which had been uniformly promoted by the doctrine and life of their godly minister, were as suddenly blasted by his unexpected and instantaneous death. He left his habitation in the morning in the most cheerful frame, with the design of returning the same evening to preach to his people, which he was accustomed to do every Wednesday. The sale of a deceased clergyman's library had occasioned the little excursion, at which he con-

sidered he might buy some useful books to give away in the village where he resided. These he purchased; and now the sale ended, and hastening to get home, to save time, he put the catalogue into the hand of a friend; and while desiring him to pay for such lots as he was pointing out, — in the act of folding down the leaf he fell, and, without sigh or struggle, instantly expired.

Thus ended the course of this precious man, whose memory will ever be dear to the many souls who sat under his ministry; but especially to those who were his work in the Lord. His funeral exhibited an affecting scene. Many inhabitants of the village came into the room where his coffin lay, to drop a tear upon his body before it was finally closed; some exclaiming, "Alas, my friend!" and others, "Alas, my father!" As he was dearly loved by all about him, so they testified their affection by falling in with the mourners, and following him to his grave. The sermon preached on the solemn occasion, directly after the interment, attracted a concourse far beyond what the chapel could comfortably contain; all of whom, even to the children, appeared during the service bathed in tears.

This people, mostly poor, and altogether unable to support a minister, are now deprived of the blessing of stated preaching, notwithstanding there is a great thirst of hearing the word. Most earnestly it is wished that the great Head of the Church would incline many pious men of gifts, of leisure, and of independence, to tread in the steps of good Mr. Parsons; and, like him, to consecrate their service to the Lord.

Warwick. J. M.

ON JUDGING BY APPEARANCES.

It is truly astonishing to observe how much we are taken by outward appearances, — in matters of commerce, in forming connexions, in judging of character, and in the concerns of religion; and yet our own experience, confirmed by the testimony of all past ages, proves this conduct to be injudicious, partial, and deceptive. How a splendid shewy shop attracts notice, — how the outward manners and dress of persons often invite friendship or affection to the ruin of the young and unthinking, — how candid are our examinations of the character of the rich and great among our connexions, — how the outward forms of religion often engage our attention, while the inward and spiritual grace is neglected!

Do we judge after the outward appearance? then we,

1. Act contrary to the injunctions of Scripture *.

2. Then we do not, in this particular, imitate Christ. It was foretold in the prophecies which went before, that the Messiah

* 2 Cor. x. 7. John vii. 24, &c.

should "not judge after the sight of his eyes, neither reprove after the hearing of his ears." Mark the conduct of the Son of God; he passed by all that was splendid and gay, and chose his most intimate friends from the most obscure part of the community. He knew the heart; he could discern motives, and perceive excellence of character beneath outward circumstances that wore the most uninviting aspect. Amidst all the courting and courtly appearances of the high priests and other orders, what impiety of motive, — what defect in principle, — what hidden hypocrisy did he discover and reprove *! Behold the Saviour of the world, with infinite wisdom, scrutinizing the offerings cast into the treasury. See that rich man cast in; — what we should think *much*. — How liberal! should we exclaim. What says Christ? 'Mark that *widow*; her appearance is mean, but her offering will be noble! she is about to cast in all, even all her living!' This is true liberality. After this striking instance, let us cease from judging by appearances.

Do we judge by the outward appearance? then we,

3. Render ourselves liable to deceptions. "The *ear* discerneth sounds, and the *taste* judgeth meats," but our *eye* hath often deceived us. I have somewhere read of pictures painted expressly to deceive, and which, on a nearer approach, represented a directly contrary scene to that which, at a distance, we conceived. If we look only at the appearance of some professors of Christianity in the house of God, and judge of them from that, surely, we shall be deceived: — Let us follow them to their dwellings, to the Exchange, to the counting-house, to their social interview with friends,—are the same appearances of godliness kept up here? Is the family a scene of order, of subordination, of peace, and piety? are they punctual and upright in their engagements? and is it their constant aim to glorify God? My friends, if we would not be deceived, let us not take a narrow view, but judge both of doctrines, duties, and characters, by the unerring rule of the word of God.

4. If we judge by appearances, then we are likely to give countenance to deceivers. — Hypocrites are always insinuating characters; "their words are smoother than oil;" they well know how both the world and the church are taken with appearances. It is therefore on this that their chief pains is bestowed; they aim to make the resemblance as strong as they can between the base counterfeit and the coin of the realm, that it may obtain more unsuspecting currency. It has been remarked by an elegant writer, that "The pretender exceeds the real character — the actor surpasses nature, and goes beyond life. Where a man regards *show only*, he can afford to be more expensive and magnificent in appearances than those who are concerned for the reality †." If a person makes high pretensions to zeal and religious affections, let us not suffer the

* Mat. xxiii. 28. † Jay's Sermons, Vol. I, p. 10.

blaze to dazzle our judgment, but rather let us examine every part of such a character in domestic life and relative situations, as well as in social interviews and public societies; — let us *wait* before we either decide on such a character, or "wish him God speed." Such persons are not "*broken reeds*," even if sincere, and therefore do not need the tenderness of Christian sympathy, but rather the exercise of a Christian's judgment, and of a "sound mind."

5. Do we judge after the outward appearance? — Then we are not likely to become acquainted with some of the best characters. It is an undeniable fact, that some of the best characters exist among the poor *. Their piety, simplicity, sincerity, heavenly-mindedness, and, strange to tell, their liberality (in a comparative view) far surpasses that of their richer brethren: but if we look on things after the outward appearance, we shall pass by the cottage and the dwellings of poverty, in search of appearances more inviting; but if we thus act, we shall suffer for it, for sterling piety is modest, and will not intrude on us; it rather requires to be sought out, and led forth to notice, than eagerly courts the acquaintance of others †. What valuable lessons might we frequently learn by visiting the abodes of the pious poor! Surely, their contentment would reprove our murmurs; their cheerfulness would reprove our dissatisfaction; their humble hopes in God's providence for the future, would shame our restless anxiety and solicitude about worldly good.

Thus, if we would obey the precepts of Scripture, imitate our blessed Master, be preserved from deception, discountenance hypocrisy, and encourage real piety, we must mortify our natural propensity to look on things after the outward appearance, and duly examine, and judge coolly and dispassionately, if we would judge righteously.

Westminster. S——.

* Spect. No. 464. † 1 Sam. xvi 7.

THE MEANS AND THE END CONNECTED:

AN ILLUSTRATION OF 1 COR. IX. 27.

I observed lately in a periodical publication which assumes the *name* of Orthodoxy, while it opposes the *thing*, a paper, intended to prove that St. Paul was no favourer of those doctrines which, saith the writer, "have been promulgated, as if *upon his authority*, by Calvin and his followers." The paper then states the opinion of a learned author on the 1st Epistle to the Corinthians, ch. ix, ver. 27, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

On this passage the writer gives the following plausible gloss: — "If St. Paul had believed or taught that faith without works was sufficient to save a disciple of Christ, to what purpose did he *keep under his body*, since his salvation was not to depend on *that*, but merely upon the faith he possessed? Or if he had supposed that his election and calling was of such a nature that it irresistibly impelled him to good, and restrained him from evil, how could he express any fear lest the lust of his body should prevent his salvation? Can such an apprehension be made to agree with the notions of absolute predestination ascribed to St. Paul? This single passage is a full answer, out of the mouth of St. Paul himself, to all the mistakes that have been made of his meaning in some *obscure* expressions concerning grace, election, and justification." Thus far the objection, a little abridged, from Lord Lyttleton.

To this objection I answer, that St. Paul always taught that we are justified before God by *faith alone*, but not by such a faith as *can be alone*, or be destitute of good works; for the faith of God's elect, by which they are justified, necessarily produceth them, as our Reformers declare in the 12th Article of the Church of England, "Good works do spring out *necessarily* of a true and lively faith."

Nor had St. Paul any doubt on the score of his election, for he says, ver. 26, "I therefore so run, not as *uncertainly*: so fight I, not as one that beateth the air." But did this certainty, as to the issue of the combat, render the vigorous exertions of a combatant unnecessary? No: St. Paul well knew the necessary connexion, in the order of divine appointment, between the *end* and the *means*; a connexion which the opposers of this doctrine seem wilfully to forget. Let such persons, however, be reminded, that believers "are chosen unto salvation *through sanctification of the Spirit* and belief of the truth *;" and that they are "*predestinated to be conformed to the image of his Son*†." St. Paul, therefore, like all who rightly understand this doctrine, and feel its holy influence, was stirred up to those exertions which were necessary to the fulfilment of the decree: he exercised watchfulness, self-denial, prayer, and mortification of sin in his members, lest after having preached to others (as an *herald* proclaimed to others the heavenly prize) he himself should be a cast-away (ἀδόκιμος) *rejected*, or *disapproved* by the Judge, as unworthy of the *prize*.

I am not certain that the word translated *cast-away*, refers to final damnation‡; *rejected* or *disapproved* may respect his *works*

* 2 Thes. ii. 13. † Rom. viii. 29.

‡ Ἀδόκιμος Rabbinis est פסול; i. e. *non probatus*, vel *non idoneus*; cui opponunt כשר δόκιμον, rem nempe vel personam *approbatam*, *idoneam*, *rejectus*, Catoni et Varroni.—*Reprobus*, i. e. reprobatus à supremo pugilum judice

rather than his *person*, according to the distinction which he makes in 1 Cor. iii. 15, "If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so, as by fire;" that is, "He who, through ignorance or mistake, has maintained and propagated doctrines inconsistent with the acknowledged fundamentals of the gospel, may finally be saved, but with apparent difficulty, like that of a man escaping from a house in flames"— But I wish not to avail myself of a softer translation of the word, much less to propose an apology for the unholy conduct of professing Christians. Let the word *cast-away* be admitted to signify the final rejection of an unholy professor; yet it is by no means fair to conclude, from the whole sentence, that St. Paul doubted whether he should be saved, or questioned the connexion between election and glorification; for that he asserts in Rom. viii. 30, "whom God *predestinated*, them he also *glorified*;" his meaning appears to be this: "I keep under my body, &c. I allow not myself in luxury and indolence, but with godly jealousy (imitating the Agonistical combatants in their public games) I exercise self-denial, and bring my body into such a degree of *servitude* as the superior interests of my soul require: and this I judge a necessary precaution, lest, *were it possible I should be left to the indulgence of unsubdued appetites*, I myself should be a cast-away." This does not imply his fear of being suffered to act so inconsistently, but is intended to shew the inseparable connexion between the means and the end; and by transferring these things to himself, more effectually to enforce his admonitions to others, without giving them offence.

G. B.

judice et agonotheta Deo. Sensus, nè Evangelio defrauder, cujus alii meâ operâ fiunt participes: vel potiùs, nè doctrinæ mores mei et opera repugnent, atque ità cum magno meo dedecore et fratrum offendiculo ea negligam quæ ab aliis requiro, et sic reprehensibilis fiam, bene docendo et male vivendo. *Poole's Synopsis, in loc.*

In this sense the passage was understood by the learned authors of *The Protestant Reconciler*, a scarce and valuable book, printed in 1662. "Paul," say they, "mortified his lusts, and subdued his flesh to the obedience and discipline of the Spirit of God, lest he should be a *cast-away*, or *reprobate*, or *unapproved* (so the Greek may signify); the word signifies not a *reprobate*, as if he were uncertain of his election, for "who can separate us from the love of God?"— Ἀδόκιμος signifies not here to be cast away for ever out of God's favour, but to be rejected, either as base and refuse ore or dross; or, to be cast out of their society and company who wrestled or ran for the prize. The apostle only shews, that his care was that his life might be conformable to his doctrine; his practice to his preaching; that so the one might not cross the other. So that this thing, "to be cast away," was in the sight of men, not of God."

Johannes Thaddeus and T. Man.

REMARKS ON JUDGES VIII. 4.

—— Faint, yet pursuing; ——

Believers in Jesus Christ are said to be a peculiar people; their experience is altogether peculiar to themselves: — they are frequently "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." The short motto at the head of this essay, though primarily descriptive of the state of the little chosen army of Gideon, when pressing home their conquest over the Midianites, as recorded by the inspired historian, — may, nevertheless, be added to the apostle's description of the experience of a truly pious man. Nothing is more true, than that, in the pursuit of the prize of his high calling, many "a good soldier of Jesus Christ" grows weary.

Our animal nature frequently becomes faint from internal debility, persevering exertion, and a want of necessary refreshment. Whether the first had any place in the victorious army of Gideon I cannot say; but it is certain, that the two last contributed, in no small degree, to produce that fainting of which Gideon speaks. The spiritual nature, or renewed man, often grows faint from causes somewhat similar. Nothing is more common than to hear a believer complain, that, in his pursuit of heavenly objects, he makes but slow advances: that his spirits often tire and faint; perhaps his graces are weak, — such as his faith, his hope, his love. There is a faith which can remove mountains of difficulties; and make a man say, "I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus!" But this is not the portion of every one. The state of a believer frequently resembles that of Peter, when he walked upon the water to go to Jesus: his eye is taken off from the grand object of faith, and turned to the storms and tempests that beat upon him. Hence, like Peter, he begins to sink; and as his faith is weak, so, of course, his hope is wavering; and that love to Jesus, which should animate his soul, supports him under a thousand difficulties, and bears him away in acts of prompt obedience, — is frequently cold, and leaves him fainting in his heavenly journey. Perhaps, in addition to this inward debility, his constant opposition (not to flesh and blood only, but to principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places) contributes to produce this fainting. An Elijah, after continued opposition to some of these, sits down under a juniper-tree, and (not the man merely, but the believer) faints, exclaiming, "O Lord, take away my life!" Did not the man Jesus himself, in that awful hour when the powers of darkness were let loose against

him, find the strengthening hand of an angel necessary? We must not then be surprized that a follower of Jesus faints by the way; especially if, in addition to all this, he should be deprived of that spiritual provision which God has graciously appointed for the support of his people. Is not the gospel *a feast of fat things?* — is it not bread of life? Are not the ordinances of God's house *green pastures?* At this feast many saints have been regaled; of this bread many have eaten, and been satisfied; in these pastures many of the *little flock* of Jesus have been refreshed. But sickness may confine a man to his bed-chamber, — persecution may drive him (though not from a covenant-God) from "the place where his honour dwelleth;" if so, although he may afterwards have reason to say, "It is good for me that I have been afflicted," yet his soul will then be cast down within him, and he will go mourning because of the oppression of the enemy. Yes; he will be weary and faint; but even at this period his language will be "Hope in God, for I shall yet praise him." We enquire then,

How it is that, amidst all this weariness, the spiritual man still pursues? Shall I say, "He does so, in virtue of the absolute promises of God?" Yes. Gideon and his 300 men had never put to flight and vanquished the vast army of Midian, had not God previously said to him, "Go in this thy might, and thou shalt save Israel." A believer pursues his eternal prize in virtue of these precious promises, which say, "He will give grace and glory: — my sheep hear my voice, and they shall never perish: — he who hath begun a good work in you, will carry it on: — the Lord knoweth them that are his." These truths are an inexhaustible fountain of refreshment, from which the soul is greatly invigorated. Moreover, God declared not only that Gideon should overcome, but also that he himself would be with him, in order to strengthen him. Is it not true, that a Christian pursues in the exercise of that strength which Jesus Christ, his living head, daily communicates unto him? Christ overcame the world, sin, and Hell; and he, by virtue of his union with him, must overcome likewise. We are ready to wonder at hearing a good man say, "I can do all things;" but our wonder ceases, when he adds, "Through Christ, who strengtheneth me." We look up, and ask our brethren in bliss, "Whence their victory came?"

"They, with united breath,
Ascribe their conquest to the Lamb;
Then triumph to his death!"

Besides, a good man, under all his disquietude, keeps in view the promised reward. As the valiant soldiers of the famous Carthaginian General, when passing over the dismal Alps, were animated in the prospect of the fertile plains of Italy, and the repose they expected to enjoy there,—so he who is engaged in the heavenly warfare is animated in view of the

recompence of reward. He contrasts the rest which remains for the people of God with the troubles of the way: he opposes the mansion in his Father's house to the tottering tabernacle in which he now dwells: he considers, that shortly his present sorrow will be exchanged for joy; his present mourning for triumph; his present obscurity for glory, honour, and immortality: and this animates his soul, and enables him, tho' faint, still to press forward toward the mark. Thus, in every age of the church, have all the ransomed of the Lord been invigorated in their return to Zion.

O ye believers in Jesus! recollect, always recollect, that it is through much tribulation you must enter into the kingdom! Wait upon the Lord, that your spiritual strength may be daily renewed; and often realize that period when your sun shall no more go down, nor your moon withdraw itself: — when the Lord shall be your everlasting light, and the days of your mourning shall be ended! W. H.

Harwich.

THE PIERCED SAVIOUR.

And again another Scripture saith, "They shall look on him whom they pierced." — John xix. 37.

VARIOUS are the objects contemplated by the philosopher. He observes the distinguishing marks which discriminate one from another. If I ask him, "How he knows? or, Why he affirms that this being, this creature, belongs to such a class, such a tribe, such a species?" — he replies, 'That he is assured of it, from certain marks which, altogether, meet in no other tribe or class.' And he cannot give me a better or more convincing answer: — I am satisfied.

The great Messiah, who should restore men to God, and save his people from their sins, was promised from the earliest ages; but the year, the month, the day, were not specified. How shall I know this Messiah? By certain marks, which, altogether, only meet in him.

"Another Scripture saith," —— Apostolic men had a high regard for the Scriptures. They were not like modern infidels, full of unbelief, full of prejudice, full of enmity! No; they were men of piety, men of a sound understanding: — they could appreciate the worth of the Bible; they were convinced of Scripture authority; they were acquainted with the interesting contents of the Bible; they were taught by the same Spirit as taught Moses and the prophets; they could apply the types and develope their hidden mysteries, full of grace and full of glory; they read the Holy Scripture under the conduct of an infallible guide; they never erred in their application of it. Uninspired men, however pious, have not precisely the

same advantages; and must not be relied on with the same implicit confidence.

The words of the text are a quotation from the prophet Zechariah, chap. xii, and thus quoted by the evangelist, determine absolutely to whom the prophetical text ultimately relates, and in whom it hath been positively fulfilled, viz. Jesus Christ; and, taken in connection with the words as they stand in the prophecy, three objects of consideration will be presented to view: — 1. Jesus Christ was pierced, and his painful sufferings should never be forgotten; — 2. An enlightened mind maintains a constant regard to Jesus Christ, and to him as crucified; — 3. A penitent sinner, when contemplating a bleeding Saviour, is, at times, constrained to mourn.

1. Jesus Christ was pierced, and his painful sufferings should never be forgotten. They made an impression on the luminaries above, and on the rocks below! Though sustained near 2000 years ago, they are fresh in every believer's memory. Returning sacraments, which contain the pledges of his dying love, serve to keep up a lively recollection of the same. In that ordinance, his body broken and his blood shed, are represented in a manner calculated to impress the mind, and affect the heart. "Him whom they pierced," seems to be written on the fore-front of the ordinance.—They pierced every power of his soul; and made it "exceeding sorrowful, even unto death." Their ingratitude and cruel enmity penetrated his heart. — They pierced his reputation, and laboured to ruin a character which was without a flaw. — They pierced his back by cruel lashes, after it had borne the burden and heat of the day. — "They made deep their furrows:" their bitter enmity added fury to their strokes! — They pierced his head; that dear majestic head, which no crown on earth was sufficient to adorn! that very head was wreathed about with lacerating thorns! What violent throbs, what excruciating pain, must be occasioned by the points of those thorns! And, as if he thought the points did not go deep enough, one inhuman wretch struck him on the head! From the gushing wounds behold the flow of redeeming love; and let tears of grateful joy and mingled sorrow gush, in quick succession, from every eye! — They pierced his hands; those very hands which had healed many an afflicted object! — those hands which had supplied the wants of many in distress! Thro' the center of those hands were the nails driven, which fastened him to the cross! The sensations which he must feel, at every stroke of the instrument which drove in the nails, are far beyond what we can conceive. All this he bore for sin and sinners! — They pierced his feet; those blessed feet which had travelled many a weary step to do them good! The construction of the feet is very curious and complicate: there are bones, sinews, ligaments, tendons, veins, and arteries; through all these the

cruel nails must make their way to reach the wood,—the cross to which they were affixed! What writhing pains must instantly ascend from the feet to the head, and increase at every blow! Is all this of no account to you, O sinner? Will you crucify the Saviour *afresh* by your negligence, your ingratitude, and your folly?— They pierced his side, as though they thought they never could wound him sufficiently. If ever the malice of men seemed at all to rage, and to rage without a cause, it certainly was in the crucifixion of Jesus Christ Was ever affliction so complicate? Was ever sorrow like unto his sorrow?

2. An enlightened understanding maintains a constant regard to Jesus Christ, and to him as crucified. "They shall look on him," and be lost in wonder, love, and praise! Light shining from the Lord Jesus, that blessed Sun of Righteousness, is sure to attract the mind to him! The various and ineffable glories which meet in Christ, when once discovered, are sure to engage and confine the attention to him.

In his face they shall contemplate the lineaments of the Deity. Omniscience beaming in his eye: he searcheth the heart, and he trieth the reins of the children of men. All the treasures of Wisdom and Knowledge lodged in his understanding, who is the "wisdom and power of God." They shall see infinite authority and command in the majesty of his countenance;—all the fulness of the Godhead dwelt in him bodily: he was with God, and he was God, "God over all, blessed for evermore."

On his heart they shall read the characters of love, — love exceeding a possibility of description. A compassion which felt for men in their low estate; — a love which led to exertion for their rescue and deliverance, — a love all divine. In its *length*, reaching forward to the immense ages of eternity: "I have loved thee with an everlasting love." In its *breadth*, extending to the ends of the earth; and pouring out blessings upon both Jew and Gentile. In its *depth*, descending to the verge of the bottomless pit; and thence plucking various brands from the burning! And in its *height*, exalting sinners, renewed, justified, and sanctified to the throne of God, and the regions of everlasting blessedness.

In his hands they shall behold and contemplate all the blessings of salvation. Effectual calling by the word of truth, — regeneration, by the spirit of all grace, — justification from all sin and guilt, — sanctification in its beginning, progress, and perfection, — support in every trial, — perseverance unto the end, — acceptance in the general judgment, — and final glorification. These, with all the blessings which they include, may be contemplated in the hands of that Prince of Peace, that Lord of Glory, who was "wounded for our transgressions, and by whose stripes we are healed."

In his person and work they shall contemplate, with admiration and joy, the sum total of their felicity. Whatever is necessary to render them holy and happy; whatever is necessary to render them faithful, and to keep them so; whatever is necessary to shield and protect them, — all, all is found in Jesus Christ. "Thine eyes shall see the King in his beauty, and the land which is afar off." "There the glorious Lord, the Lord of Glory, shall be unto us a place of broad rivers," where felicity shall ever flow and overflow! Jesus Christ is the spring of ineffable joy. The light of his countenance is Heaven unvailed! A man hath not stepped on the *threshold* of religion whose eye is not turned towards the Lord Jesus. "This," said the Father of Mercies, "this is my beloved Son; hear ye him." Bend your whole attention to his instructions: his words are music; they fall melodious on the ear. "Never man spake like this man!" "Grace is poured into thy lips, O King of saints!" "How dear are thy counsels unto me, O God!" All our springs are in him, the God of our salvation, the Mediator of the new covenant, the Spirit of all truth! Whole centuries ago, the sun supplied 10,000 streams of light; and it shines with equal brightness now. Jesus Christ is the Sun of Righteousness.

Connecting the words quoted by the Evangelist, with the remainder of the prophetical expression, we have another observation afforded us, viz.

3. A penitent sinner, when contemplating a bleeding Saviour, is constrained to mourn. "They shall look on *me* whom they have pierced, and mourn." The words in the original text appear to refer to Jehovah, as the next preceding antecedent; and being applied by the evangelist to Jesus Christ, are an argument in favour of his true divinity; *Jehovah* in the text of the Old Testament, and *Jesus* in the New, being one and the same. "They shall look, — and mourn." They who contemplate the Saviour Jesus Christ, mourn on various accounts: —

They mourn for the ruin occasioned by the fall. "By one man Sin entered into the world; and Death by Sin." The covenant was broken, the anger of God incurred, the order of the creation deranged, a thousand springs of misery opened, Satan triumphing in his success, the glory of the creation reduced to ruins!

They mourn for sins committed against an holy God. Sin is uniformly the source of sorrow. Those who are insensible to the evil of sin, may well remain unacquainted with sorrow on that account; but the man who looks to a bleeding Saviour, and contemplates the cause of all his sufferings, will drop the penitential tear, and say, "Oh, Lord, I have sinned, and done foolishly, — cast me not away from thy presence; — pardon my iniquity, for it is great!" Divines have usually distin-

guished sins by two expressive words, — sins of *omission*, and sins of *commission*. These are two fountains of sorrow to all who look on the suffering Son of God.

They mourn over inbred depravity, or the innate corruption of the heart. Heedless persons, careless professors, give no heed to what passes *within*: if the *out-side* be fair, they are satisfied. Not so with a true penitent, who hath looked on the bleeding Saviour. Such a man examines the motives of his actions, and observes the various and multiplied deviations from the rules of perfect rectitude: he mourns, because of his pride, his unbelief, his evil concupiscence, his wanderings; his want of fervent love, holy zeal, and lively animation: — he groans under a "body of sin and death;" and often exclaims, "Oh, wretched man," &c.

They mourn, especially for their vile ingratitude. This is a sin which is utterly passed by, as of very small moment, by the gay and thoughtless part of mankind; but God will be found to rank the *unthankful* with the *unholy*. True penitents recall to mind the numberless favours which they have received, the debt of gratitude which they owe,—and mourn!

Infer. 1, If those who look on Jesus Christ and mourn, are men of enlightened minds, then such as never look on him, nor regard his sufferings, are in darkness unto this day. A darkness of the worst kind; and which, if not removed, must prove fatal! It is a thick darkness: — it may be felt. It prepares a man for outer darkness, into which the wicked shall be finally cast! "Take ye the unprofitable servant, bind him hand and foot, and cast him into outer darkness."

2, If Jesus Christ was pierced in so tremendous a manner, then there must be weighty reasons for his sufferings; and important ends to be accomplished thereby. Certainly, man had sinned, the covenant was broken, God was offended, mankind were ruined, Satan was gratified: — but man must be redeemed, a better covenant must be established, God must be reconciled, the church of God must rise from the general wreck of human-kind, Satan must be conquered, grace must triumph, and the Heavens be replenished with new inhabitants. To effect all which, there was no one able, no one competent, but the Lord Jesus. "This is the true God, and eternal life."

3, If those who look on Jesus Christ, and think on sin, mourn, — then such as never mourn on the same accounts, are as insensible as a stone, and as cold as death. Ruin by sin, and recovery by Jesus Christ, are objects of the first magnitude; and if they do not effect men, it is because they are "dead in trespasses and sins." What must be the consequence if they depart out of this world in their present condition? Every ray of hope will be extinguished the moment they expire. "Repent ye, and believe the gospel." "Now is the day of salvation; — now is the accepted time!"

H.

HELP IN TIME OF NEED.

SCRIPTURE-history is to be considered not only as a simple record of facts, but as opening before us that school of science which addresses those instructions to the conscience, which penetrate to the heart, and produce that passive or practical obedience to the will of God, which is the ornament of the Christian character. "Sacred history," says the judicious *Rollin*, "lays down rules, and prescribes models for all ranks and conditions; kings and judges, rich and poor, husbands and wives, fathers and children, all find there the most excellent instructions upon every branch of duty." We may select a specimen from the narrative of the widow of the poor deceased prophet and her sons, recorded 2 Kings iv. 1—7.

There cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? tell me what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and thou shalt pour out into all these vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her, and upon her sons, who brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said to her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God: and he said, Go sell the oil, and pay the debt, and live thou and thy children of the rest. — From these words we may make the following remarks: —

1. *Death is the common lot of all, of the righteous as well as the wicked.* This woman's husband, one of the sons of the prophets, having served his generation according to the will of God, now slept the sleep of death, and was gathered to his fathers. Religion had been the subject of his choice; and to its service he had devoted his talents and his life. With a soul formed for society, he had married a pious woman, by whom he had two sons. Living during the height of *Jezebel's* idolatry, as his children grew up, he would spare no pains to instruct them in the nurture and admonition of the Lord. Often would he expose to them the folly and sin of idolatry, dwell upon the perfections of Jehovah, and describe to them that word which was able to make them wise unto salvation. When others were given to idolatry, the holy resolution of his

soul was, that however he might be reviled, or whatever he might suffer, he and his would serve the Lord. That the conduct of this prophet was well known to *Elisha*, appears from this appeal of his widow. "Thy servant my husband is dead; and thou *knowest* that thy servant did fear the Lord."—'Often has he sat at thy feet, listening attentively to thy word. Well thou canst remember with what holy zeal and fortitude he stood up for the honour of God. Had his conscience allowed him to follow the multitude to do evil, he might have fed at *Jezebel's* table, been promoted to honour, and have left me and my sons in affluence: but, good man, he could not dissemble, nor did he dare to transgress. He was faithful to his God; and surely his God will not forsake us in our distress. O *Elisha*, pity our case, pray for our deliverance; and if thou canst do any thing, help us!'—Here was a good man that dared to be singular in bad times; yet he lived despised, died poor, and left his family in great distress. Though he had neither gold nor silver, he had laid up a good inheritance for his children. Having lived *by* faith, he died *in* it; committing his fatherless children to the Lord, while he exhorted his widow to trust in him.

How necessary is it to have the heart rooted and grounded in truth, that it may be established with grace. In keeping God's commands there is a *present* reward; for godliness with contentment is real gain; and they who honour God, shall sooner or later be honoured by him. To this good man, Death would be a discharge from a hard warfare; but though during his life he might be despised,—in death, his character was honourably embalmed in that book which shall be preserved and revered through all generations.

2. *A good man may, at his death, leave his family in embarrassed circumstances.* It has already been remarked, that his adherence to God might stand in the way of his preferment; nor was this all, it might expose him to persecution. That *Jezebel* stuck at nothing to accomplish her purposes, is clear from the case of *Naboth*. Even *Ahab* had pronounced *Elisha* a troubler of *Israel*; and probably the late husband of this poor widow was one of those poor prophets whom good *Obadiah* had hid in caves, feeding them with bread and water. With food and raiment this good man could be content for himself; but while looking upon his wife and children, had it not been for the hope of better times, his heart had often failed. However, while *Ahab* is upon the throne, Religion in disgrace, and Idolatry triumphant, Disease lays its hand upon the son of the prophets, and Death executes its solemn commission. The time was come that he must depart; but to die before his debt was paid, or any provision made for the discharge of it, the prospect of that distress in which his family would be involved, would prove like thorns in his dying pillow. He must die; but the Lord liveth. He can only pray for them, consigning

them to that God who could help them in ways that he knew not.

3. *Worldly trials frequently travel in a train, and succeed each other with hasty steps.* Scarcely had death dismissed this good man's soul to Heaven, but the creditor enters with the demand of immediate payment, or the surrender of her two sons as bond-men. Had the love of the world excluded every sentiment of humanity from his obdurate heart? This was pressing the thorn of affliction into the newly-opened wound. The delight of her eyes is already removed, and the darlings of her heart are threatened to be torn from her! Wretched sufferer, born to trouble! Ah! what a variety of disappointments and distresses are necessary to make us relinquish our earthly hopes, and fix our affections upon things above! But we see the perplexities of this poor widow compelled her to spread her mournful tale before the Lord's prophet.

4. *It is a happy circumstance when outward trials, instead of leading us to reflect upon religion as the cause, compel us, with warmer attachment, to adhere to it.* We hear of no reflection upon her husband for his attachment to the good ways of the Lord; no remorse, as if she herself had cleansed her hands in vain; no apprehension that it was useless to wait for the Lord any longer. She does not entertain a single thought of recanting her religion, or seeking a sanctuary at the shrine of idolatry. Instead of reflecting on, she glories in the past conduct of her husband; openly she renews her resolution of taking his God for her God:— though poor in this world, she was yet rich in faith. Knowing that *Elisha* had a sympathizing heart, she flies to him in the day of her distress; confident that if he could not relieve her, yet he would pity her, pray for her, and help her to bear the heavy load. Here we see that *religion* is the best support in a day of distress; and that the conversation of a godly friend sooths and supports the sinking heart.

5. *The liberal heart deviseth liberal things.* With this prophet it meets the distressed with a *What shall I do for thee?* Silver or gold had he none, or it would not have been withheld; at court he had no interest, or it would have been exerted; and if the distresses of this poor widow could not excite pity in the creditor's heart, there was little probability that any arguments he could use would do it. However, there was a court above, and a King there, who had all hearts and all things at his disposal. Him, as his tried friend, he addresses in this difficulty. Let us, likewise, enquire with this prophet, *What can be done* for our *fellow-men*, who are poor, sinful, mortal, and need help from God as well as ourselves? *What can be done* to *convince* the thoughtless, and *convert* the sinner from the error of his way? *What can be done* to bring both *foes* and *friends* to *submit* to the God of grace and salvation? *What can be done* to

alleviate the *distresses* of our fellow-creatures? *What can be done* to give the *gospel* of Jesus a *wider spread,* both at home and abroad? Did such enquiries more frequently impress our minds, we might all of us be more useful in the world than we are. *Elisha* was poor, but he could pray; and what he could not accomplish with his hand, he endeavoured to effect by his heart.

6. *Genuine religion, though it be accompanied with poverty, will always demand respect, and be productive of confidence.* Poor as this widow was, her neighbours discovered no reluctance to lend her their vessels. We may conclude they were idolaters, for that was the fashion of the day; but they knew that the religion she professed would not suffer her to do a dishonest action.

From the conduct of the two sons of this woman it appears, *that dutiful children will be concerned to minister comfort to parents when they need their aid.* "Her sons brought the vessels to her, and she poured out." In her we behold faith, accompanied with diligence. She poured, and prayed, and praised, as she beheld the increasing blessing. Nor were her sons inactive; for while she called, they ran, presenting an empty vessel, as they bore away that which was full. O what a debt of love and duty do children owe to those parents who have ministered to them when they could do nothing for themselves! and can such withhold their aid when age and infirmities call for it? Jesus has set us an example; for he, while young, was subject to his parents; and when suffering for us upon the cross, was concerned for the protection and support of his mother. From this narrative it further appears,

That faith, when in the fullest exercise, comes far short of the standard of God's grace and power. "Go, borrow thee vessels abroad of thy neighbours," said the prophet; "borrow not a few." "And when the vessels were full, she said to her son, Bring me yet a vessel; and he said, there is not a vessel more. And the oil stayed." The commission she had received was large, "Borrow not a few." Her faith was strong, for she did as she was commanded; and the demand upon her was so great, as to require the servitude of both her sons for several years; yet, with such a commission, and such a faith, and such a requirement, she found that God was able to do exceeding abundantly above all she could ask or think.—Be then your requirements ever so numerous or complicated, present them as so many empty vessels to God; and every want shall be supplied, according to the riches of his glory, by Jesus Christ. Be it only our care, that all the vessels be psesented *empty.*

Even the unkind or cruel conduct we may receive from others, cannot release us from the discharge of our duty towards them. She went and informed *Elisha,* that, in obedience to his direc-

tion, God had multiplied the blessing. "Go," said he, "sell the oil, and pay the debt."—'From this time owe nothing more, than to love him who has despitefully used thee. You have it now in your power to prove that you were possessed of a principle of integrity, though you then lacked opportunity to make it manifest. Your God has now enabled you to provide things honest in the sight of all men.'—From the whole we may learn,

That *God both can and will provide for those who put their trust in him.* "Live thou on the rest, and thy children." Here was not only enough, but to spare. *Live upon it*, as the prodigy of God's power, as the fruit of thine own faith, and as the answer to thy departed husband's prayer while he was here below. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath accepted thy work of faith and labour of love. But whether you eat or drink, or whatever you do, do all to the glory of God." Thus her future life would be, what our constant life should be,—*The fruit of a miracle, effected by God's grace and power.*

Hull. G. L.

THE HYPOCRITE AND TRUE CHRISTIAN.

Sir, *To the Editor.*

The following characters are so justly and truly drawn in one of Mr. Cowper's Letters, that I am persuaded your insertion of them will require no apology to your Readers. P. P.

I say *amen* with all my heart, to your observation on religious characters. Men who profess themselves adepts in mathematical knowledge, in astronomy, or jurisprudence, are generally as well qualified as they would appear. The reason may be, that they are always liable to detection, should they attempt to impose upon mankind; and therefore take care to be what they pretend. In religion alone, a profession is often slightly taken up, and slovenly carried on, because, forsooth, candour and charity require us to hope the best, and to judge favourably of our neighbours; and because it is easy to deceive the ignorant, who are a great majority, upon this subject. Let a man attach himself to a particular party, contend furiously for what are properly called evangelical doctrines, and enlist himself under the banner of some popular preacher, and the business is done. Behold a Christian, a Saint, a Phœnix! In the mean time, perhaps, his heart and his temper, and even his conduct, are unsanctified; possibly less exemplary than those of some avowed Infidels.—No matter; he can talk, he has the *shibboleth* of the true church, the Bible in his pocket, and a head well stored with notions; but the quiet, humble, modest,

and peaceable person, who is in his practice what the other is only in his profession, who hates a noise, and therefore makes none; who, knowing the snares that are in the world, keeps himself as much out of it as he can, and never enters it but when duty calls, and even then with fear and trembling,—is the Christian that will always stand highest in the estimation of those who bring all characters to the test of true wisdom, and judge of the tree by its fruit.

LETTER

FROM THE LATE REV. ARCHIBALD HALL,

of Wells' Street, Oxford Road, London,

TO A FRIEND,

who was then under Distress of Mind.

Dear Friend, ——

I AM sorry to hear lowness of spirits continues to hang upon you. They have been your companions and familiar friends, though neither pleasant in themselves, nor profitable to the soul. Low spirits are the effect of sin; they are frequently the very workings of unbelief, refusing comfort in the consolation of Israel, through the faith of the promises and declarations of the gospel. They are an engine by which our adversary, the Devil, gains more advantage against many serious Christians, than by any other of his numberless devices. To what purpose, will you say, are these things mentioned to one who has so much of the unhappy experience of this powerful disease, both in body and mind?—I will tell you to what purpose I mention them.

1. I would have you to consider them your sinful infirmity; and that you feel them to be exceeding sinful.—2. Consider your low spirits as an occasion of much hurt and disquiet to your soul; they rob it of present peace, and expose you to many temptations; in that melancholy disposition, you cannot set a proper value upon the grace of God, which bringeth salvation; you do not trust yourself upon the Lord, and stay yourself upon your God; you do not in hope, believe against hope; and how much loss does your soul sustain, as to its peace and comfort, and spiritual interest, by such a temper and disposition?—3. I mention these things, to stir you up under the felt sense of great guilt, deep pollution, utter unworthiness, weakness, and treachery, to essay, taking hold of God's everlasting covenant, made with his dear Son, and richly freighted with all the mercy your condition stands in need of, with all the grace your most enlarged wishes can desire; for this covenant is the storehouse of all the mercy of God; this covenant is the exhibition and

conveyance of all grace, and of all spiritual blessings to you and me. Yes, my dear friend, to you and me it is the exhibition and the conveyance of the mercy and grace of God, as well pleased in his Son, the great God, even our Saviour Jesus Christ, to men, to sinners, to the world, to enemies, to rebels, to the stout-hearted, to backsliders, to the wretched and miserable, to the chief of sinners; — are not these our characters and descriptions? Surely, they are. Is not the covenant of grace the exhibition and conveyance of Christ, and of all spiritual blessings to sinners of these descriptions? Yes, it seems to be the design of the Scriptures to set wide open a door of faith for such wretched sinners; and, consequently, for you and me. Now, in the consideration of all this good, which the God of all grace is shewing us, what doth the Lord require of us, but to take hold of God's covenant of rich, free, and superabounding grace; to be well-pleased with it, to approve of its infinitely wise and merciful constitution, to accept of it, and rest upon Christ as the Lord our righteousness; as the alone pay-master of all our enormous debt; as the alone propitiation for all our atrocious crimes, and as the author of our eternal redemption; to view the promises of the new covenant as promises of eternal life in Christ to us, and to esteem this covenant, whose condition Christ performed, and whose promises Christ will fulfil, all our salvation; resolving to hope in it, to live by it, to seek and expect comfort, holiness, grace, and glory, no other way: — thus let us take hold, and keep hold of it. The Christian life has a close connexion with our keeping fast hold of the covenant of promise. It is neither a constant nor continued summer with our earth; yet we are sure, even in the coldest frosts and longest nights of winter, that the spring and summer will return; for God hath made a covenant concerning their succession. Even so in the Christian life. It is very usual for the heirs of salvation to be in sorrow, and in fear, and in great bondage; to have cold and dark winter nights; but when the saints live and walk in character, when they live and walk by faith, they set their foot upon the stable rock of Jehovah's promise, and smile for joy in the pleasant assurance, that his word will be made good to them at last; and, in the mean time, that their strength shall be at least as their day, proportioned to the day of trial. This is the way we should study to live while we are in this howling wilderness, and not yet come to the rest, and to the refreshing at the fountain-head of all-satisfying consolation, in the immediate presence of God and the Lamb. Does iniquity abound with us, we have a sweet passage in Micah vii. 18—20. Does Satan terrify and alarm us, we have some delightful expressions in Isa. lix. 16—20, and others in Isa. xlix. 24—26. Have we treacherously departed from the Lord by a grievous backslid-

ing, and do we fear our case is so dangerously bad that it will never be better, every syllable in the 3d of Jeremiah, and the 4th of Hosea, is sweetly suited to such a view of ourselves. Is Providence any way dark and lowring, Mat. vi. 19, and to the close, is remarkably comfortable; so is Ps. 107. Whatever be our condition, the 119th Psalm is both a source and pattern of proper exercise. — "Only believe," says Christ.

I think I am holding better.—My kind compliments to your sister and brother, and accept of the same yourself, from

your sincere and affectionate friend and servant,

ARCH. HALL.

THOUGHTS ON ISAIAH XXVIII. 10.

For precept must be upon precept, line upon line; here a little and there a little.

THE life of man, from the dawn of reason to the termination of his mortal course, is one continued series of education; either his capacity is enlarging, or his experience is confirming. Every year is introducing him into new scenes, which the fleeting moment is preparing him to encounter; and were he to improve the events of life as they pass by him, his stores would generally be sufficient to prepare for succeeding events. Nature affords us pleasing proofs, in the gradual disclosure of her wonderful process, of the coincident preparative train in all her inimitable works: the leaves which we see folded up in curious miniature as the winter approaches, when spring appears, by degrees, burst their confinement, and unfold themselves from day to day. And, in the sacred Scriptures, the great Creator of man and Author of nature condescends to express, in the words of Isaiah, the same process to produce the work of repentance, faith, and holiness in the soul of man. To all the purposes of the divine life, the heart, in its natural state, is not only incompetent, but adverse: it needs discipline to subdue its perverseness; and holy principles must be implanted by instruction: — "Precept must be upon precept, line upon line; here a little and there a little." The infant mind is taught to name the name of God, without any fixed or appropriate ideas; it learns the alphabet of religion without any connecting views in the mind; nor is it till the Lord works savingly by his Holy Spirit, that the "line upon line, and precept upon precept," effectually attracts the soul.

Christian! if you are beloved of the Lord, submit to the education which shall prepare for future glory. It may be, the "line laid upon line" is painful, the "precept upon precept" irksome; but experience must be deepened, and the soul must

be attracted. The work of divine grace is to convince of sin, to subdue the will, to raise the affections, to influence the conduct, to purify the principles, to animate the hope! — Can it be performed without repeated lessons? Shall we learn, laboriously and diligently, the common arts of life to prepare us for the meat which perisheth; and shall we not bend all our powers to learn those sacred truths which shall prepare us for the fruition of blessedness in a glorious eternity?

These lines and precepts, which the prophet declares must be repeated, are an encouragement to parents and to preachers. It is their privilege and their duty to lay the "line upon line," and enforce the "precept upon precept;" not doubting but those who sow in tears shall, in due time, reap, if they faint not.

These lines and precepts are an incitement to enquiring minds who are seeking the truth in simplicity, and do not yet feel all the consolations which may be expected when divine grace and love flow in upon the soul. It is something to understand the theory of divine truth, and to be able to clothe the thoughts in the language of God's children. To gain this language theoretically, is in the power of every one who has a reasonable soul, as much as it is in the power of the mind and memory to gain the first rudiments of any art or science; and to pray for the influences of divine grace, is the most we are able to do in the application of these truths to the salvation of the soul. But even upon the common principles of reason, it should seem surprizing and unjustifiable to remain stupidly ignorant of a science applicable to all the varied pursuits and purposes of life. Nor is it too much to say, that, with the Bible in our possession, we have a treasury of rules and maxims to conduct us in all the situations and stations wherein Divine Providence may place us. Shame upon that rational being who can read, and neglects to study those "lines upon lines, and precepts upon precepts," which inspiration has indited and committed to our charge!

Lastly, These lines and precepts, when applied to the believer, should be received, in all their varieties, with humble hearts and teachable minds. "Except ye become as little children, ye cannot enter into the kingdom of Heaven." Divine love lays these lines and precepts in various forms. Temptations, afflictions, deprivations, the word of God, the conviction of sin, are all so many exercises wherein the student, in the Christian faith, is instructed in the warfare he is waging. To watch these lessons of mercy should be his delight; to kiss the rod is his bounden duty; to improve afflictions his sacred privilege. He should study to convert every providence, every changing season, every varied event, as the apostle instructed us to view the moral law, — into "a schoolmaster, to bring him to Christ."

M. G.

THE CARE OF THE SOUL RECOMMENDED.

We live in awful times! — menaced with invasion by a fierce, powerful, cruel, and tyrannic enemy. Politicians and patriots, both nobles and plebeians, unite in arms with their King, for the defence of their country, their property, their liberty, their constitution and national existence. Scarce a village do we pass but what resounds with the noise of bugle-horns and drums. It is to be hoped the united, patriotic, and well-timed zeal of the nation, may check the impetuosity of the enemy, and cause his proud and ambitious schemes to prove abortive; but should he be permitted to land, it is more than probable that blood will be shed, and many souls hurried into the eternal world. As such, how needful is it, that while, as a nation, we fortify against the French, we do so as individuals, in respect of our souls, against the attack and shock of the great and last enemy, Death! To rouse attention to this "one thing needful," is the design of this paper. In attempting which, it may be proper to take a survey of the dignity and importance of the soul, with the care and attention included and required in securing its salvation.

It must be acknowledged that the soul is a mysterious subject. It is indeed easy to prove its existence, and to describe many of its operations; but fully to unfold and discover its nature, requires more than the tongues of men; perhaps, more than the tongues of angels. Man is a mystery to man: he sometimes "trembles at himself, and in himself is lost." To estimate the value of his soul, is by him utterly impossible; because there is nothing within his knowledge to which its value can be compared. "What shall a man give in exchange for his soul?" Let us keep in memory its divine origin. It was not the production of the air, the earth, or the waters; but breathed immediately from the ever adorable Jehovah! Our earthly parents are styled *Fathers of our Flesh*, in distinction from the *Father of Spirits*, to whom the soul returns when once the body dies. But some may enquire, "If God, in the present time, form the spirit of man within him, as the prophet Zechariah speaks, in chap. xii. 1, and that by infusion, as in the case of Adam, — whence is it that the soul, coming immediately from God, is the subject of moral evil?" And how is it that "we are conceived in sin and shapen in iniquity?" — These are difficult questions, perhaps the most so of any in the whole body of divinity. It is not to be supposed, that he who is supremely glorious in holiness can create a soul with a propensity to sin; and yet the universal depravity of Adam's whole posterity, and that from the birth, is too evident for the contrary ever to be demonstrated. In Nature, there are many things we know to be true, which yet, for their origin and man-

ner of existence, we are incompetent to ascertain; and in the present case, it is better to confess our own ignorance than proudly charge God with foolishness. Till a better answer to the enquiries be found, it may suffice to say, That though a holy God necessarily creates the soul holy, yet he does not possess it of supernatural grace to resist the flesh; and, therefore, being infused into a body that is corrupt and defiled, as being propagated by corrupt mortals, the pure soul, by its conjunction with a defiled body, may receive its contagion immediately; and which may be considered as a just punishment of the sin of our first parents. Thus we discern a wide difference between the soul, as created with sinful propensities, and receiving them from sinful bodies, propagated by sinful mortals; and so the Former of the soul is holy, while man is shapen in iniquity.

Besides the soul's divine origin, we further contemplate its wonderful powers and faculties. How capacious is the human mind! — how wonderful its understanding! By the exertion of its own energies, under proper cultivation, to what amazing heights hath it soared, and discoveries made, in the knowledge of philosophy, astronomy, physic, music, trade, and navigation, with a variety of particulars too numerous to mention! How astonishing is the human imagination! It can transcend the bounds of reality: it can imagine a huge mountain to be a mass of gold; the ocean to be replete with milk or wine, and all the sands that bound its shores to be so many valuable pearls! Some have written on the pleasures of imagination, but more have experienced the miseries of imagination; and all have to lament that, naturally, "the imagination of the heart is evil continually;" but Christians may rejoice in knowing, that, capacious as the imagination is, "it hath not entered into the imagination of the heart of man fully to conceive what God hath laid up for them that love him." How surprizing the power of thinking! What crowds of thoughts pass through human hearts! How silent, and yet how quick they move! They can ascend to Heaven in the twinkling of an eye, — and, in as short a space of time, penetrate the depths of Hell! What a pity that so many of them are foolish and vain!

The *memory* likewise is a choice faculty: therein many things are deeply engraven, particularly such as greatly affect us at the time they occurred. The aged soldier, mariner, or minister, can entertain and surprize with accurate relations of various transactions which long since took place. How desirable that this repository be sacred, and only retain what is worth remembrance!

The *will* is another of the mental powers, which, alas! is often at variance with the will of God. Were it not so, how often should we be happy in our several stations, relations, and circumstances, in which we are wretched!

But of all the powers of the soul, let us attend to *conscience*:

this is either the best friend or the worst enemy of its possessor. It is indeed a noble and mighty power; it is God's vicegerent. Sooner or later it will speak so as to be heard and obeyed. Happy they in whom it abides void of offence, both in the sight of God and man! Men are often cowards or heroes, according to the state of their consciences. "The wicked flee when none pursue, while the righteous are bold as a lion." Conscience can account for this.

But in respect of the soul, let us further consider the immensity of its desires. Nothing sublunary can possibly satisfy its boundless cravings. If it had all the world, it would still cry, "Give, give." Those who have had the best opportunities for making experiments, to try what the things of time and sense could do, have been known to confess that all are vanity; and, instead of satisfaction, prove vexation of spirit. The choicest blessings earth can yield, starve the hungry mind. Besides the immensity of its desires, there is to be considered the immortality of its nature. If men kill not the body, diseases may; but whether or not, it will, in time, wear away and die. Not so the soul. The body is but its tenement, or rather prison; and when it quits the same, its powers expand in a state of endless bliss or endless woe!

But the value and dignity of the soul will abundantly appear from the price of its redemption. It was not to be redeemed by corruptible things, such as silver and gold; — nothing less than the precious blood of Christ was sufficient. This infinite price was paid to put away sin's infinite offence, and redeem the soul to God. Strict justice could not require too much; and when the Redeemer laid down his life, he paid no more than divine justice required. He died, the just for the unjust, to bring us to God. Now, on such accounts and considerations as these, the wisest, the greatest, and best of men in all ages, have made the salvation of their souls their main and chief concern. Rather than lose their souls they would deny themselves, and suffer the greatest afflictions. They would submit to the spoiling of their goods, the loss of their liberty, and even of their lives, and rather die martyrs than deny their Lord and Saviour! They wisely considered, that no savings could compensate for the loss of the soul. If it were safe, all things else would be secure, and work together for good; but if its state were wretched, nothing could give satisfaction. Wealth, honour, splendor, and power would all be miserable comforters. The dread of death, judgment, and eternity would embitter every thing. What care then is necessary to prevent the loss and secure the eternal salvation of the soul! On this care, let us expatiate a little further, and particularly remark, that it must bear some proportion to the magnitude of its object. Persons cannot properly be said to care for their souls till they care for them as such: while they care most for their

bodies, they may truly be said to neglect their souls. This implies a due consideration of the soul's dangers. The defenders of a city or nation must pay particular attention to the weak and vulnernable parts: they must watch the enemy. If the mariner neglect the leaks in his vessel, he may perish with her in the mighty deep. The divine oracles abound with caveats to apprize men of the dangers incident to their souls. Such watch-words are not superfluous. He who daily cares for his soul, takes heed to them all. Finally, this care includes the diligent and persevering use of all the appointed means of grace: — they are kindly instituted to facilitate the working out of our salvation. No one who understands their design can think of making a merit or boast of his attendance upon them. He knows, that the more of them he enjoys under the greater obligations he lies to the giver of them, and the more he improves them, the more he loves them. They who neglect outward ordinances as beggarly elements, have not experienced what it is to hold communion with God therein; they who are most careful of their souls will be most attentive, constant, and diligent in their attendance on divine ordinances; they will not forsake those ministers who watch for their souls; they will be glad to go to the house of God, that their souls may be fed and feasted with the rich provisions thereof; they will listen to that word, by the hearing of which faith comes; they will wait where the Lord waits to be gracious. In a word, the care of the soul includes putting on the whole armour of God, and standing fast in the evil day, in the exercise of prayer and watchfulness, and abounding in whatever may be the work of the Lord. S. B.

Scarborough.

AWFUL WARNINGS.

THERE was in a populous Swiss village a pious and excellent clergyman, who preached and lived with such holy zeal and exemplary piety, that many were converted under his ministry. But there lived in the same place a wicked and abandoned character, who not only slighted all the means of grace, but turned the most serious matters and expressions of his minister into ridicule, and made them a public laughing scoff. Once he came very early in the morning to the public-house, and began to intoxicate himself with liquor, repeating his old wicked tricks, profaning the name and word of God, and ridiculing the term of conversion. "Now," says he, "I myself also will become a convert," turning himself from one side to the other, and dancing about in the room with a variety of foolish gestures: he quickly left the room, fell down the stairs, broke his neck, and expired as an awful monument of God's most righteous vengeance, which sometimes, even in this life, overtakes them that abuse his name, and prove a scandal to their fellow-creatures.

A worthy Protestant Clergyman in Montpelier, related the following Awful Warning, upon the authenticity of which the Reader may rely :—

A FEW years ago, several French soldiers, quartered in that part of the country, assisted a good honest peasant in gathering in his harvest. A thunder-storm, accompanied by a torrent of rain, overtook them in the midst of their work. Being thus interrupted, they got so angry, that they broke out in the most blasphemous language against the Holy One of Israel. "Had I but my gun," said the most impious among them, "I would soon put this troublesome thunderer to silence." His wicked comrades laughed applause; but the simple good peasant was so shocked with the enormity of his crime, that he fled, as it were, from the immediate destruction, which he was afraid would overtake them: and so it was. The blasphemer had hardly finished his vain threatenings, when a tremendous clap of thunder was heard; — four of the soldiers were struck dead on the spot, and the fifth was carried senseless to the city.

C. F. S.

ANECDOTES.

THE Rev. David Some, of Market Harborough, was a person eminent for "piety, zeal, prudence, and sagacity," according to Mr. Orton's expressions in his valuable biography of Dr. Doddridge. His advice was highly prized, not only by the members of his own congregation, but by his brethren in the ministry of the gospel. Dr. Doddridge himself, when in the twenty-fourth year of his age, removed from Kibworth, where he statedly preached at that time, to reside at Market Harborough, for the sake of being near Mr. Some; and has recorded, "That in him he found a sincere, wise, faithful, and tender friend; and from him had met with all the goodness he could have expected from a father, having received the greatest assistance from him."

This excellent man, after having lain several days in a very serene and comfortable frame of mind, and expressed a very cheerful hope of approaching glory, fell asleep in Jesus, May 29, 1737. On his death-bed, he said, "If it be asked how David Some died, let it be answered, *That he sought, and he found Mercy!*

DR. DODDRIDGE was one day conversing with his pupils in the lecture-room of his academy at Northampton, on the various manner in which real Christians died. He said, "I wish that my last words may be those lines of Dr. Watts: —

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!" BOOK ii. H. 90.

Whether he uttered those words on his death-bed is not certain; but it is well known that the spirit which they breathe was that in which Dr. Doddridge lived and died. RABKASHEB.

USEFUL HINTS.

We frequently receive Pieces from our Correspondents which we cannot insert at length, but which contain useful hints that may be improved to general good. We purpose, therefore, occasionally, to select the most material.

Stephanas laments the condition of the poor boys in the metropolis who are employed in sweeping chimnies, most of whom are deplorably ignorant, and who can scarcely be admitted into Sunday-Schools. He observes, that too frequently they are found making depredations on the Public, having nothing to do in the evening, and being unable to employ their time in reading. He therefore proposes Evening Schools for their instruction, which may be readily supported by pious young men of leisure, at a very small expence. — We should be happy to see some institutions of this kind established.

CAUTION AGAINST FIRE.

Humanity induces us to insert the following Article of information, which may happily preserve the lives of some of our readers: —

That many ladies have been burnt, in consequence of the inflammability of their muslin dresses, is well known. We are informed that this danger may be prevented by rincing them out in alum-water; which may be made by dissolving a piece of alum, about the size of a hen's egg, or less, in a quart of water. An experiment may be made by burning a rag of muslin so rinced and dried, and then another rag unprepared: the first will burn gradually, and with difficulty; the second will blaze instantly, and be consumed.

TO PREVENT INFECTION IN SICK ROOMS.

In compliance with the earnest request of a Correspondent, we insert the following Method, published at Philadelphia, by order of the College of Physicians: —

Put half an ounce of powdered saltpetre into a china or glass vessel, and pour upon it half an ounce of oil of vitriol: the fume will be found beneficial in preventing persons from catching the infection.

QUERIES.

I. Y. R. desires to know "What constitutes an idol?" or, "How he may know when his love to any created good exceeds its proper bounds?"

II. Another Correspondent proposes the following Query: — "Can a Christian be justified (considering the immoral tendency of Plays, Novels, &c.) in keeping a circulating library?"

III. Suppose a minister to have been in a backsliding state, and by sovereign grace having been recovered, and giving evident proofs of his repentance and conversion, ought this to prevent the future exercise of his ministerial functions? And are persons who witnessed his backslidings justifiable in endeavouring to blast his present respectability, and consequently destroy his future usefulness?

IV. Can that person who is continually offering up secret prayer to God for mercy, and desiring deliverance from the guilt and power of sin, be destitute of saving grace? Philanthropus.

Obituary.

MRS. VERNON.

Mrs. Elizabeth Vernon, of Drayton, in Shropshire, was the descendant of respectable ancestors, but moved in a humble sphere. When she came to Drayton, about thirty years ago, the gospel began to be preached in a private house, amidst a furious opposition from abandoned men. A minister was one evening expected to preach; but his horse falling lame on the road, he was prevented. It is probable that he thus escaped being murdered, as it appeared afterwards to have been the determination of the mob to kill him. The person who then received the preachers was so intimidated, that he advised the people to depart, as the minister was not come. Mrs. Vernon, who was then almost unknown to the serious people as friendly to their cause, "stood up, and invited them to her own house." The invitation was accepted; but the few praying people were followed by the mob with clubs and staves; and, on their beginning the worship of God, the windows of the house were broken, and a violent riot ensued. Mrs. Vernon and her friends, however, resolutely persevered; and the preachers occupied her house for many years before the chapel was erected. She walked on foot to Shrewsbury to obtain a licence; and wherever her business led her, she endeavoured to introduce the preaching of the gospel.

The Rev. Mr. Scott (formerly Capt. Scott) was the principal instrument of the work of God in this place; at Wollerton, where he then resided; and at many other places in Shropshire and Staffordshire; where, by his zealous and gratuitous labours, many were brought to a knowledge of the truth as it is in Jesus. At length a chapel was built, to which Mrs. Vernon contributed to the utmost of her power; as also to the erection of a convenient dwelling-house for the minister some years after. Her hand was always open to relieve the necessities of the poor, and to support the cause of religion, in a manner uncommonly liberal for her situation in life, the whole being derived from the profits of a little trade.

In her early days her mind was devoted to gaiety and vanity; but when she received the gospel in its power, her whole soul seemed to be engaged in the work of the Lord. She was invariably attentive to the public preaching, and to meetings for prayer; from which scarcely any considerations could detain her. Her constant study and prayer was to be conformed to the holy Jesus; to extol him was her daily delight; and, by every means, to engage sinners to forsake their evil ways, was her continual employment. Long before a Tract Society was thought of, she entered into the spirit of that design, and would cause little Tracts to be printed, and sent to her customers, and others, with the little parcels of tea, &c. which she sold.

For many years before her departure, she sustained repeated attacks of violent diseases; but always seemed resigned to the will of God, and ready for the summons of her Lord. Death was her familiar theme. She endeavoured always to improve the funerals of her neighbours, and (like the Rev. Mr. Jenks, author of the Prayers) to keep her coffin by her, which was reared up in her bed-room, having this motto on the lid, — "Prepare to meet thy God!"

Having acquired, notwithstanding her liberality, a little competency, and being far advanced in years, without the encumbrance of a family, she retired from business to a quiet abode, where she adjusted all her temporal concerns, and calmly waited for her dismission. This she received after a short illness, which deprived her of the power of articulation; but her last hours were apparently full of peace

and composure; and she gently slept in the Lord on Tuesday the 26th of April, 1803. The Rev. Mr. Wilson, now the pastor of the church, preached to a crowded congregation on the occasion from Rev. xiv. 13, a text well adapted to the case, "Blessed are the dead which die in the Lord," &c.

MARY TRUMBLE.

MARY TRUMBLE was born at Hull, of religious parents, and was favoured with a religious education; but for a considerable time manifested no inclination to bear the yoke of Christ. Her religious instructions, however, were not entirely void of effect; she always manifested a degree of respect to the followers of Christ, and pretty regularly attended the public means of grace.

On the first Sabbath afternoon in September 1803, being indisposed, she staid at home, and entertained herself with reading. The 273d hymn, in Dr. Rippon's selection, was made remarkably useful to her; and, under the sweet influences of the Holy Spirit, became instrumental in her conversion. This day she began to pour out her soul before the Lord in prayer. Very soon after, she became much troubled about her state, and asked her mother how she thought she should then appear before the tribunal of God, if called to it. "Oh mother," said she, "should I go to Hell?" Her relative gave her much encouragement; and these words afforded her much immediate relief:—

"The deep fetch'd sigh, the inward groan,
Rises accepted to the throne."

From this time she became a praying soul!—The week after this she was subject to the continual assaults of Satan. The busy enemy brought a long roll of charges against her. Prayer, however, soon overcame the enemy, and put him to flight. She would often repeat those words of the apostle, "My grace is sufficient for thee." A perfect calm succeeded the tempest; and she frequently expressed her confidence in the Redeemer. Her afflictions daily increased. When she experienced any alleviation of pain, she frequently expressed her thankfulness, and lamented that the afflictions of her body so bowed her mind to the earth, that she could not devote herself to her Lord in prayer and praise as she wished to do; but expressed a confidence of going to glory, and of praising him there in a perfect manner.

The first Sabbath in March was a day of great sorrow to her, though not without many privileges. A friend called in the evening, and, finding her much worse, said to her, 'My friend, you are going fast to Heaven! It will not be long ere you will be before the throne! you will soon exchange the land of sorrow for the land of songs!" She then repeated these lines:—

"That blissful interview! how sweet
To fall transported at his feet!
Rais'd in his arms to view his face,
In the full beamings of his grace!"

and concluded, "I long to depart, and be with Christ, which is far better." "I love," said she, "my parents and dear husband, but I love Christ far better."

After service, the same evening, she was visited by Mr. M——, a respectable minister in the town. "Oh, Sir," said she, "you find me very weak in body, but strong in Christ! This has been a day of great privileges to you (it had been sacrament-day) but I hope to sit at Christ's table, and see his divine face without a veil between!—Oh, what goodness! what kindness! to such a wretch as I am!"

On the Monday after, toward the afternoon, she seemed to enjoy a bright prospect of the promised land; and, quite in an ecstasy, cried out, "O blessed Jesus! Precious Jesus! See the kind angels!" and then sang, in a loud tone of voice,

"Lend, lend your wings; I mount, I fly!
O grave where is thy victory!"

On the Wednesday after, a visible change took place about six o'clock in the morning, and at half past nine, March 14, 1804, with serenity and composure, she fell asleep in Jesus!

MRS. ALICE JOULE.

On the 14th of April, 1804, died Mrs. Alice Joule, of New Windsor, near Manchester During many years, after she had begun to hear the gospel, she manifested a strong enmity against its distinguishing doctrines. The impressions which she received, under a sermon preached in the open air by the Rev. Cornelius Winter, subdued her prejudices; but the mean of her effectual conversion appears to have been a discourse delivered at Delph, by the Rev. Mr. Hunt, from John viii. 24. "If ye believe not that I am he, ye shall die in your sins." Ever after this, she was eminently distinguished by an ardent attachment to the gospel, and by a high respect for its ministers. Concerning the latter, it was her habitual practice either to speak well, or to be silent.

In religious opinion, she was what is generally termed a High Calvinist; but she was far from abusing the doctrines of grace, as too many do;—while they administered comfort to her soul, they excited her to diligence in duty. Her attendance at the house of God was remarkably punctual. When indisposition rendered it almost imprudent to stir out of doors, she could not be persuaded to neglect the means of grace. During upwards of twenty years, though her family was very numerous, she never suffered a daughter or a servant to stay at home to prepare a dinner on the Lord's Day, but left her own oven, or the pot, to perform the office of a cook; remarking, that such dinners on the Sabbath afforded the most satisfaction. Her regular attention to the season of family-prayer deserves to be noticed. If a stranger or friend happened to visit them in the evening, she would bring the Bible to her husband at the usual time, apologizing by saying, "The children must go to bed; and it would be improper to let them go before prayer." On such occasions as these, she would frequently remark, that parental example might produce some happy effect on the children in future; and that, if they derived no benefit from it, they should not have to say their parents lived without prayer.

She was favoured, almost habitually, with an extraordinary degree of confidence in God One instance of this may be mentioned:—After a long season of heavy rain, a large body of water, just opposite the house in which the family then lived, burst its bounds in the middle of the night, and carried away hedges, trees, walls, &c. in its impetuous course. It beat violently against the house, filled all the lower rooms; and the family expected every moment that the walls would give way, unable to resist the force of the torrent. Whilst the other members of the family were distracted by alarming apprehensions, she enjoyed a calm composure; a delightful confidence in her covenant God. She was exercised with many and very severe attacks of bodily sickness; but in these trying seasons she was indulged with such strong consolations, that her afflictions appeared unto her only as a dream. Her last attack was of such a nature as to prevent any particular expressions of confidence or comfort; but her end was evidently peace. On the Friday morning she was seized with a violent pain in her right side and breast: it was so excruciating, that she could not rest in the same posture for one minute till six o'clock in the evening. During these agonies, she was asked how she felt in her mind. Her reply was, "I have no more feeling than a stone, except of my bodily pain." When this was a little abated, the question was repeated; and she replied, "Oh! I am very comfortable!—The Lord is very kind and good to me,—His goodness is above all praise." Her husband then asked her if the family should unite in helping her to praise the Lord. "O yes," said she, "praise him, praise him, praise him, for his goodness to me!" After this she was scarcely able to articulate, and was only heard to say, occasionally, "Very comfortable! very comfortable!" About one o'clock on the Saturday morning she became insensible, and died about eight in the evening. Those who were acquainted with her will testify, that she was truly "a mother in Israel."

W. R.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons *preached in London, at the Tenth General Meeting of the Missionary Society, &c.*

[*Continued from our last.*]

THE third of these Discourses was delivered at Tottenham Court Chapel on Thursday evening. Mr. Dickson entitles his Sermon "The principal subject, joyful import, and glorious extent of gospel tidings." These topics are derived from Luke xi. 10, 11, "Behold, I bring you good tidings, &c." In considering the *principal subject* of these tidings, he notices the character and work of Jesus as a *Saviour*; his appointment and qualifications as *Christ*; his dignity and dominion as the *Lord*. The *joyful import* of these tidings is considered in the following views: — Because the subject of them had long been the matter of desire and expectation, — because peculiarly interesting in their nature, — and because of their important consequences. The preacher then proceeds to notice *their glorious extent*; these good tidings "shall be to all people," — to people of *all descriptions*, and of *all nations*. This is argued from "the determinate, immutable purpose of God; — from his numerous promises to his Son, and to his people; — from the many express predictions of his prophets, and of Christ himself from the particular, though yet partial fulfilment of both, as a pledge that all the rest shall in due time be accomplished; — from the extent of Christ's mediation, the efficacy of his atonement, and the prevalence of his intercession; — from his unchangeable faithfulness; — and, finally, from the power of which he is possessed, whereby he is able to subdue all things to himself; to raise up proper instruments for carrying forward his own work; to remove every obstacle out of the way; to restrain his enemies; to conquer the pride and prejudices of depraved men; and to give such abundant testimony to the word of his grace, that a whole nation may be born at once."

From the whole, the preacher infers the excellence and truth of the gospel; our obligations to the distinguished goodness of God; and the duty of giving a cordial acceptance to the gospel. The sermon concludes with a suitable application to the Missionary Society.

The Fourth and last Sermon was preached at St. Saviour's Church, Southwark, on Friday morning, by the Rev. Thomas Scott, Rector of Aston-Sandford (formerly Morning Preacher of the Lock Chapel.) The subject of this discourse is, "A call to prayer for the sending forth of labourers," founded on Luke x. 2. "The harvest truly is great, but the labourers are few," &c.

The preacher, apprehensive that men of narrow minds might blame him, having acted as the Secretary of a similar Society, for affording his assistance to this, commences his discourse with an apology for his conduct. "It has been asked," saith he, "Why I preach for both Societies? To which I answer,—For the same reason that I would preach for both the Westminster Infirmary and for Saint George's Hospital (contiguous charities, both for the same purpose); because both are needful and useful, and are entitled to support." He afterwards observes, that the several Societies, established in the metropolis for Missions, may *seem* to crowd and interfere with each other in London; but there is no fear that their Missionaries will impede each other's usefulness abroad. "Thus the ships, by which our extensive commerce is carried on, are greatly crowded together in the river, but not so on the vast seas and oceans which they severally navigate. Nay (the case of war excepted) the sight of a sail is generally refreshing to seamen. When vessels, even of different nations, meet a great distance from home, they relieve each other's wants, &c. so, different Societies, if mutually aiding each other, will be found more useful than any *one* which could be formed out of them all."

The author appears to have been induced to fix on this subject, on account of the difficulty of procuring an adequate number of competent Missionaries, especially among our own countrymen, by several of the Societies instituted for this important object. After dwelling on the fewness of the labourers at first, he says, "The zeal, the courage, the compassion for perishing sinners, cannot be so low at present as it was when Christ died on the cross. Believers are immensely more numerous; and prejudices cannot be so strong and general against his cause, nor can the minds of men be so repugnant to the work, the danger, and hardship of attempting to evangelize the Gentiles, as at that crisis. Who then can say, but that within a few years, or even months, hundreds, yea, thousands of labourers, like the first Evangelists, may be sent forth into the harvest?"

In the prosecution of the subject, Mr. Scott considers, 1. The largeness of the harvest. 2dly, The small number of labourers. 3dly, The duty and efficacy of prayer in this behalf.

Under the first of these particulars, he observes, that every unconverted sinner on earth, viewed in connexion with the gospel, and the command of Christ to his disciples to preach it to every creature, and the hope that he may be converted and saved, should be considered as a part of the harvest. He takes an affecting view of the state of things among ourselves, then of the vast proportion of professed Christians, who still support the tottering cause of the papal Antichrist; then of the reformed and Protestant churches; then of the poor, pitiable, and yet generally unpitied Jews, whom he supposes may now be more numerous than in the days of Solomon. He hints at the populous regions of China, Tartary, Japan, and Hindostan; in short, all the continent of Asia, containing perhaps four hundred millions of inhabitants, dying, yet immortal; sinners, yet generally without the means of grace; idolaters, with their bloody sacrifices and detestable rites; or Mahometans, sunk in sloth and sensuality. He next mentions the unnumbered multitudes inhabiting much injured Africa; nations yet unvisited by avarice or ambition; and also their brethren in slavery in the West Indies. And here he contrasts the benevolent preachers of the gospel among the latter, who consent to fare as slaves themselves, for the purpose of evangelizing them, with the slave-holders of those islands: "they seem not to be of the same species; certainly, in one sense, they are not of the same nature." He closes this head, however, with an encouraging thought:—"I feel a confidence in giving it as my opinion, grounded on careful examination, that these prophecies (referring to the prophet Daniel and John) will soon begin to be accomplished; and that within two or three centuries at most, "the earth shall be filled with the glory of the Lord, as the waters cover the sea."

He proceeds, secondly, to consider the small number of the labourers,—men who deserve the name, particularly in the Gentile world. "View Asia, with her immense population! A few Missionaries, sent by different Societies in England and on the Continent, have been, and are zealously and ably endeavouring to evangelize the Hindoos and others; but what are these compared with the sphere of their activity? The vast regions of China and Japan, perhaps, without a single labourer." "I fear that all the faithful labourers in Asia would little more than suffice for the adequate religious instruction of *one* of the largest counties in this little island."—Our limits will not allow us to enlarge. We earnestly wish that those cold-hearted professors, who have never yet lent a helping hand to the cause of Missions, would candidly peruse these pages; and if then they feel not for perishing sinners, we can only say, "How dwelleth the love of God in them!"

These premises admitted, must prepare the mind of the reader for the third part of the subject, The duty and efficacy of prayer on this

behalf. After shewing that this is more evidently and entirely the Lord's work than any thing in the whole undertaking, and pointing out the difficulties and hardships which deter many from missionary services, he offers the following remark: — "There is, in general, too small a proportion by far of supplication or intercession, in the devotions of Christians in the present day. Selfishness seems even to infect our religion: we seek comfort, and, perhaps, sanctification for ourselves, the company, and our particular circle; but, except on particular occasions, we are not apt to enlarge, to multiply our petitions, and fill our mouths with arguments, in pleading for our fellow-Christians and fellow-sinners throughout the world."

This important hint cannot be too seriously considered. We shall only add a paragraph at the close of the discourse, which, we fear, is applicable to many persons who are too indifferent to the salvation of the Heathen to read Missionary Sermons. "A thought, at this moment, darts across my mind; which gives me pain and discouragement. There are, I know, even religious persons, apparently so at least, who disapprove the design, and endeavour to damp the ardour of those engaged in it; or, at least, cannot concur in any plan till a sort of Utopian perfection, according to their notions, can be discerned in the plans and in the managers of the business. I shall only say, that had such notions generally prevailed in our Lord's days, and in subsequent ages, *we* should now have been Idolaters; if, in the time of Luther, and his successors in reformation, *we* also must have continued Papists. — Join your efforts, at least, with some of our Societies; and let us have your prayers for them all."

We have contented ourselves with merely an Analytical Review of these discourses; we forbear, as usual, to decide on the merit of their composition. We think, however, they will not be less acceptable to the religious world than any of the discourses of preceding years. The reader will not find the subject exhausted. Every year produces new thoughts on that same important business, which, we trust, will grow in the esteem of pious men, and acquire additional assistance, proportioned to the extending sphere of missionary exertions.

The Believer's Justification; or, the Lord Jesus Christ the Lord our Righteousness. *Extracted from the Sermons of* Ob. Greve, D. D. *formerly Minister at Coventry.* 12mo. 4*d.*

We think it our duty peculiarly to encourage and commend those who endeavour to furnish the poor with evangelical books upon their own terms; — a double portion of their blessing will fall on the head of the Editor of this excellent Extract (Mr. J. A. Knight) for this, and other attempts of the same nature, small in bulk and in price, but rich with gospel truth.

The Death of Eusebius. *By* James Edwards. 12mo, 6*d.*

This little production is designed, like the articles in our Obituary, to exemplify the power of religion in death. Eusebius is represented as a useful Christian in life, and a triumphant believer in its closing scene. In the narrative of his dying experience, the author has judiciously interwoven some very striking incidents; and has successfully repelled, by an unanswerable strain of reasoning, the infidelity of the physician who attended him. The effect of the representation is considerably augmented by the pathetic manner in which it is composed, and the exhibition it affords of domestic affection. — The profit is intended to be distributed among the religious poor at Wilton.

A Funeral Sermon, *occasioned by the Death of the late Rev.* Joseph Priestley, LLD. *&c. By the Rev.* Timothy Priestley. 8vo, 1*s.*

"For me," says the author of this Discourse, in his preface to it, "to be silent on the death of a

brother, would undoubtedly appear like disrespect, and might probably be construed either as cowardice or dishonesty." In the Sermon, which is grounded upon John xvii. 4, the concluding paragraphs alone relate to the death of Dr. P. of which an account was given in one of our former Numbers. We extract them, as exhibiting the sentiments of one who best knew the deceased, and who highly valued his moral character, while he strenuously opposed his doctrinal views.

"Curiosity has brought numbers to hear what I say of his eternal state. This I say, — not one in Heaven, nor on the road to that happy world, will be more glad to find him there than myself. But I fear, the manner of his departure may be the ruin of many who are far from being devoted to religion, especially those who have none at all. One would suppose these imagine they can get to Heaven by praising others. You must walk in the path, or you will never reach that heavenly city where the godly dwell. Many have I heard say, 'Oh, that I had been so happy as to have had a personal acquaintance with him!' I have answered, "Your swearing and vain conversation would not make him desirous of your acquaintance."

"Many would be very cautious how they speak of the manner of any man's dying, were they more aware how they betray unpardonable ignorance. Do you ever read the word of God? See how the death of the common wicked world is there described! "There are no bonds in their deaths, but their strength is firm *."

"When I consider that the praise and glory of free-grace is that which God principally designs; and that we find, in divine revelation, some of the chiefest offenders have been singled out and made monuments of mercy, — such as Manasseh, Paul, and others; and also, that he who can create a world in a moment, and raise the dead in the twinkling of an eye, can make a change in any man in one moment,—here, and here alone, are founded my hopes. But I should not follow the advice of my departed brother, if I did not warn, and that in the most solemn manner, that none should venture on eternity on any other foundation than an interest in him who gloriously finished this work." P. 34, 35.

The closing expression refers to the text. The advice alluded to had been recently mentioned. "Did I believe as you do," said Dr. P. to his brother, "I should never fear offending any man; I would speak the truth at the risk of frowns from a whole congregation." This anecdote, and several more among those which are annexed to the Sermon, may properly remind evangelical preachers of a well-known adage, *Fas est et ab hoste doceri*. It appears that Dr. P. was always studious and active; and, when a child, was seriously disposed. He derived his aversion to Calvinism from listening, when very young, to the objections which two ministers, of Baxterian sentiments, made against some parts of that system. At the academy, under Dr. Ashworth, he seems to have concealed his real sentiments, and to have vainly endeavoured to do so in the first congregation to which he administered. Most of the anecdotes detailed by Mr. P. though unconnected and desultory, are interesting. One of them we shall cite, on account of the manner in which it has been controverted in other periodical publications.

"One time when he was at Warrington, the tutor in divinity, my brother, and I, spent an afternoon together. The conversation turned upon those surprizing changes we had known in several who had been, like his uncle, brought to embrace religion in the space of a few hours; and how these lived happily, and, at death, triumphed over the king of terrors. The tutor was remarkably affected, and, turning to my brother, said, "If these things are true, this is something more than philosophy." My brother answered, 'True: if ever God had a people under the Heavens, the persons alluded to were men of God." My brother being called over the way to meet some Gentlemen, desired me to stay with the tutor till he came again. By the time he had got out of the room, the tutor wished to ask me any question he chose. I answered, 'The more freedom the more pleasing to me.' After answering several questions, I asked him if he thought sentiments like his were calculated to help a man to face a holy God. He burst into a flood of tears, and, crossing the room, laid his head on my right knee (for he sat on a little buffet); he wept exceedingly. After some time he recovered himself, and said, "Christ God! Christ God! I cannot believe it; and fear I shall never die like a Christian." P. 44.

* Psalm lxxiii. 4.

It appears that the tutor in divinity at Warrington academy was the late Rev. Dr. Aikin. We cannot but regard this anecdote as creditable to his memory, because it discovers a more serious concern for salvation than is usually found in persons of his theological opinions. His son, the present Dr. Aikin, of Stoke Newington, doubtless aware that it tended to disparage those tenets which he has held in common with his father, endeavours (in the Monthly Mag. for July) to represent the fact as disgraceful to and inconsistent with the character of the latter. On no better ground than the opinion which he, and others of similar sentiments in Theology, may have formed of this subject, he says, "I do not hesitate, therefore, to pronounce Mr. Priestley's account of his conversation with the Divinity-tutor at Warrington, either altogether a fiction, or at least a gross misrepresentation. It has all the marks of one of those miscalled *pious frauds*, which men, of more zeal than honesty, have, in all ages, been too apt to employ in support of their tenets." P. 513.

Dr. Aikin has not explained what he means by "all the marks" of fraud; nor has he instanced one such mark in the anecdote referred to. He leaves us, therefore, in doubt, whether *all* may not be resolved into its bearing on Socinianism. If he deems this apprehension uncandid, he must, at least, allow us to give no more weight to his attempt at invalidating Mr. P.'s evidence, than it would acquire in a court of justice or a court of equity. *Non tali auxilio, nec defensoribus istis, Opus eget.*

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Cruden's Concordance. 4to, 1l. 1s. boards; fine paper, 1l. 7s.

Transactions of the Missionary Society, No. 11. 8vo, 1s.

Periodical Accounts of the Missions of the United Brethren, No 40. 8vo, 1s.

A Philosophical Enquiry into the Properties of Nature. By C. Turner, LL.D. 8vo, 4s. 6d. boards.

Fidus and Eumenes; a Poetical Dialogue. Two Parts, viz. 1. The Truth and Excellency of Christianity;—and, 2. The Last Judgment. By J. Clarke, of Trowbridge. 8vo, 2s.

A Complete Body of Divinity. By the Rev. T. Boston. New edit. 3 vols. 8vo, 18s. boards.

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The Non-such Professor in his Meridian Splendor. By W. Secker. Revised by M. Wilks, and recommended by E. Parsons and J. Cockin. New edit. 12mo, 2s. boards.

The Authenticity, Uncorrupted Preservation, and Credibility of the New Testament. By G. Less, late Professor at Gottingen. Translated from the German, by R. Kingdon, A. M. 8vo, 7s. boards.

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A Sermon preached before the Society for the Suppression of Vice, in St. George's Church, Hanover Square. By R. Watson, D.D. F.R.S. Lord B. of Llandaff. 8vo, 1s.

Divine Justice essential to the Divine Character; a Sermon preached in Mr. Thomas's Meeting House, Devonshire Square, at the Baptist Monthly Meeting. By A. Booth. 8vo, 2s.

Moses and Amalek; a Sermon preached at Brigg, on the Fast Day. By J. Clark, Minister there. 8vo, 6d.

A Treatise on Growth in Grace. By the Rev. S. E. Pierce. (Recommended by the Rev. Js. Nicholson.) 12mo, 4s. 6d. bds.

FOREIGN INTELLIGENCE.

We have been severely censured by an anonymous writer in another publication, for the insertion of accounts from America of remarkable awakenings and conversions in that country. We only appeal to the respectable authorities from which we derived our information, by which we think ourselves fully justified; and shall now add, from the Connecticut Evangelical Magazine for September 1803, with which we have just been favoured, an Extract of a Letter from the Rev. Mr. BADGER, who has been an eye-witness of the extraordinary circumstances alluded to, and who made a particular investigation of them. This information we merely state, as we did the former, leaving every reader to form his own conclusions.

Extract of a Letter from the Rev. Joseph Badger, Missionary from New Connecticut, dated Canfield, July 19, 1803.

"TAKING into view the progressive attention to religion in the Ohio and Erie Presbyteries, the extraordinary circumstances attending the work, and the clamour raised against it by enemies, full of subtlety and unrighteousness against the truth, I determined to spend two Sabbaths in attending a sacramental season in each Presbytery. Friday, June 17, rode to Mount Pleasant, twenty-two miles, and lodged. Saturday, rode to Salem, ten miles, a congregation about three miles east of this state line, and five miles from the Ohio river; Rev. Thomas Hughs, pastor. The people were convened about two o'clock, in a tall shady grove, where was prepared a tent or pulpit, at the foot of an ascending ground, and where were arranged seats and sheds on each side and in front. In the center were placed two tables, about forty feet in length, with seats. At this time about four or five hundred were together, and behaved as though eternity was in their view. I preached to them from Luke xi. 21, 22. Several fell in time of prayer, and more in time of sermon; some were greatly agitated, cried out suddenly as they fell, and for a few moments struggled violently, but were immediately taken care of by those who sat near them. After struggling a few moments, they lay for hours, more resembling a dead corpse than living creatures. Others fell without noise or struggle; and some as suddenly as if they were dead. Others discovered deep distress without noise or falling. At evening Mr. Wick preached. As the air was dry and still, candles were lighted, and stuck upon trees and shed posts, sufficient to enlighten the whole congregation. The sermon, several prayers, and singing of hymns, lengthened out the exercise until about one o'clock, when many retired, and took a little sleep. I slept about three hours. Many of the distressed, and others, did not leave the place. In the morning, two or three hundred attended family worship at the tent. Until ten, the time was spent in singing hymns and prayer, the pious people leading in the worship;—then public exercise began. Mr. Wick preached. There were many fell. Mr. Hughs fenced the tables; after which a psalm was sung, and the communicants went singing to the tables. The tables were served three times, at which one hundred and eighty persons communed. One person at the table was so deeply affected with a view of divine truth, as to be unable to go from it without help. In time of sermon and season of communing, many new instances of attention took place. I preached again, about four o'clock, from Heb. ii. 3, after which about an hour was spent in taking some refreshment; and the social exercises of singing and prayer were attended until near midnight; at which time I preached again from Luke xiii. 3, and then dismissed the assembly at about two in the morning. A number of us retired to a cabin meeting-house, and lay down in our loose coats, and slept about three hours. But the great body of the people continued in prayer and singing through the night. They sang principally hymns from Hartford Collection, of which the serious people are very fond. A gentleman of education and medical skill attended through the whole season apparently candid, believing he could account for all the extraordinary exercises on philosophical principles. But on Monday morning he acknowledged his error, and declared himself fully convinced that it was, in

the main, the work of God. The Rev. George Scott came in the morning from his house, twelve miles distance, and preached the first sermon on Monday; and Mr. Hughs preached the second, and dismissed the assembly about three in the afternoon. It was thought on the Sabbath that the assembly amounted to nearly two thousand. There was decency and good order universally preserved, except in a few low bred people, who stalked about at a respectful distance from the assembly. Those who were distressed complained much of their heart being hard; and viewed themselves totally opposed to God, and in imminent danger of eternal ruin. Those who had obtained hopes, spoke of the purity of the law; of the nature and tendency of sin; of the justice of God in the condemnation of the sinner, with propriety. Many seemed to lose all sense of their own danger, and to be swallowed up in views of the justice and glory of the divine government. The plan of salvation in the gospel appeared to them excellent, in that God was exalted, and the creature abased, and in that it is a salvation from sin. After the exercises were ended, a lecture was appointed for me to preach next day at twelve, at Bever township. Rode to the place, and lodged. Preached next day to about fifty people, and rode, after preaching, fifteen miles, to a place where a Mr. Cook was to be ordained by the Presbytery the next day.

"June 23. Presbytery met at eight this morning; and, after examination of the candidate, a sermon was preached by Mr. Boyd, containing orthodox sentiments, and pertinent to the occasion. Mr. Cook was then set apart to the work of the ministry, and to the pastoral charge of the congregation, by laying on of the hands of the Presbytery, and prayer. In this congregation the attention is considerable. Many were in tears, and several fell in the time of the exercise. From the ministers convened on this occasion, we were informed, that the awakening had become pretty general in ten congregations on this side of the river. Twelve ministers are now settled north of the Ohio waters in Pennsylvania; these, with Mr. Wick and myself in this county, form the Erie Presbytery. There are sixteen congregations newly formed within the bounds of this Presbytery, who are seeking for supplies, and several for candidates to settle with them; but there are not more than two or three licentiates on this side the mountain. Several congregations will probably be formed in this county within another year. After attending to presbyterial business until the sun was down, we adjourned, and rode ten miles towards George-town, and lodged with a plain, pious family, with whom I had some acquaintance.

"Thursday, 24. Rode to Mill Creek, twenty two miles, and south of the Ohio six. Called on Mr. Scott, minister of that place, and lodged. Serious attention in his congregation pretty general; but a number of bitter opposers. Mr. Scott was educated at Prince town college; is a sensible, sound preacher. Next day rode to Mr. M'Curdy's, in the congregation where the attention began last fall, and in company with Mr. Scott, who was going to assist at the Cross Creek sacrament. Here received the pleasing account of the hope and comfort of the old man, one hundred and three years old, mentioned in my letter last November. He obtained a comfortable hope, made profession of religion, attends public worship, is able to walk several miles on the Sabbath to the place of meeting, and gives comfortable evidence of real friendship and union to Christ.

Saturday, rode to Cross Creek, a congregation under the care of Mr Marcus. People were gathering from all quarters,—probably a thousand were now upon the ground. About twenty large five-horse waggons were standing, with as many more large tents pitching around the gathering assembly, many of whom were now occupied in speaking to each other of the rising glory of the Redeemer's kingdom in this western world; and others singing hymns suitable to the occasion.

"About 3 P. M. the noise of pitching tents and other preparation work ceased; the assembly, who were now the largest by far I had ever seen convened for special worship, took seats. They covered more than half an acre of ground. I was requested by Mr. Marcus to preach. It appeared to me I should not be able to speak, so as to be heard; but I made the trial from 1 Cor. i. 18. The people were very solemn, attentive, and still, through the exercises, excepting those who fell and cried out. By speaking slow and distinctly, with a loud voice, they could hear. Among the number that fell, there was a stout, hearty looking man, whose distress continued, with very little intermission, and so as to render him totally incapable of taking care of himself until Monday evening, when I left the congregation.—After sermon, the people made all further arrangements necessary to stay on the ground through the occasion, and took refreshment. The place of meeting was convenient, and rendered comfortable with light sheds and seats, covering nearly an an acre of ground. The air was clear and dry; and as the day-light withdrew, candles were lighted, and placed so as to give light to the whole congregation. The evening exercises then began, in singing,

prayer, and discourses from two of the ministers. About twelve I retired with Mr. Marcus, and had a few hours sleep; Sabbath morning I returned to the tent at about eight. Here this great family were then engaged in worship. There was then an interval till ten; but singing of hymns, conversing, and prayer, were carried on in parts of the assembly, by pious people, the whole time. The first sermon was preached by Mr. Hughs. Mr. Patterson fenced the tables; after which, while singing a psalm, about one hundred and thirty communicants took their seats at the tables. He then consecrated the elements, and administered to them. The tables were filled six times, making about eight hundred communicants. There were two instances of persons being so overcome with views of the Saviour's love, as to render them incapable of going to the table without help, or supporting themselves on their seat. The sweet and lovely frame Christians appeared to be in, the meekness and humbleness of mind, exceeded any thing I ever saw before. At the close of the sacrament, there was an intermission of half an hour; and then Mr. Patterson preached a short sermon, and dismissed the assembly until candle-lighting. It was thought about five thousand people attended on this day; and but few went away at night. The order and decency of the assembly exceeded any thing I ever saw. Those that fell were taken care of without any needless bustle. The outcries of the distressed prevented some near them from hearing for a few moments; but their expressions respecting their hard hearts, — "Oh, my hard impenitent heart, it is harder than a rock. I have sinned against the light of God's word, and against the faithful warninge of Christ's ministers; I have sinned against my parents; I have crucified Christ; I am the greatest of sinners. Oh, my hard heart, my hard, impenitent heart, it will not repent! How can such a sinner as I am ever be saved?"

"The evening exercises began with singing and prayer. Several of the ministers spoke in turn, with propriety and clearness, on the doctrines of grace. Some of the ministers continued through the night, and but few of the people went away. After refreshment was had in the morning, at ten a sermon was preached by Mr. John Anderson. It was then my lot to preach again. After prayer and singing, the people were dismissed about 3 P. M. expecting they would mostly retire; but it was thought nearly two thousand kept their places, as though the religious exercises were but just commencing; many of them totally unable to go away, or take care of themselves. It was thought by some who passed through the congregation, that there were, some part of the time, from Sabbath evening until Tuesday morning, two hundred persons at a time, unable to support or take care of themselves. The enemies of religion, say this cannot be the work of God, for the Bible gives no account of such things. But when all Israel saw the fire come down, and consume the sacrifice and the altar on which Elijah offered sacrifice, they fell on their faces, "and they said, the Lord he is the God, the Lord he is the God." Paul fell to the ground under deep conviction, when going to Damascus. The jailer trembled, and fell down before Paul and Silas, and said, "What shall I do?"—It is said also, that only persons of ignorance, weak nerves and intellects, fall. But men of strong minds, and of learning, in the vigour of life and health, are brought down, like other people. I will mention one instance, without naming the gentleman who attended on a sacramental season, I think the first Sabbath in June, declaring to the ministers and others, that he could, by his medical skill, and on philosophical principles, account for all the extraordinary exercises. He said none but weak women, and persons of weak nerves, were made to fall; but if some stout, healthy, brawny-built man should fall, he should think it above human art. It was so ordered, that he had the most fair trial. Some time in the meeting, he found himself alarmed from his security, and, instead of philosophizing on others, was constrained to attend on his own soul; — his strength was so far gone he could not escape; — asked some near him to carry him out, which they did immediately. When they had got him out of hearing, "Oh, carry me back," he said, "God is here, I cannot get away from God; I know now that I am in God's hands; this is God's work!" They carried him back into the assembly, trembling and feeble as a dying man. In the time of intermission, many gathered round to hear what he would say:— "Oh, I have lived forty-seven years an enemy to God; I have been in some of the hottest battles, and never knew what it was to have my heart palpitate with fear; but now I am all unstrung: I have cut off limbs with a steady hand, and now I cannot hold this hand still if I might have a world. I know this is not the work of men. I feel that I am in God's hands, and that he will do with me just as he pleases." The last Sabbath in June I saw him at Cross Creek; he said, he thought, at some times, he could see a little how that God could save, through Jesus Christ, such a sinner as he was; but most of the time he was in total darkness."

A General Account of the Missions, established by the Society, late in Connexion with the Rev. John Wesley.

THE Methodist Missions have for many years been under the care of the Rev. Thomas Coke, L.L.D. who has been indefatigable in his exertions for their support, and whose zealous labours have been crowned with very extraordinary success. Multitudes of immortal souls have been brought out of gross darkness into the "marvellous light" of Christian truth; delivered from the bondage of sin and wickedness; and made partakers of those inestimable privileges and enjoyments which result from the glorious gospel of God our Saviour.

But Dr. Coke having occasion to visit the religious Societies on the continent of America, the superintendence of these Missions has of late devolved upon a Committee, resident in London, and consisting of the Preachers appointed for the London Circuit, and the persons following, viz. G. Wolff, C. Sundius, and W. Marriott, Esqrs. Mr. J. Butterworth, Mr. R. Middleton, Mr. W. Jerram, Mr. J. Bulmer, Mr. L. Haslope, Mr. T. Allan.

They perceive that these Missions will shortly furnish ample materials for an interesting publication.

In the mean time, the Committee most respectfully submit the following particulars to the attention of the public: —

1. The Mission in the Welch language was first undertaken in the year 1800; and the blessing of God has remarkably accompanied it. In Denbighshire, Flintshire, Caernarvonshire, Anglesea, and other parts of North Wales, no less than fifty-seven Societies had been formed in August, 1803 (when the last regular accounts were received) consisting of 1344 members. And from advices received lately, there is reason to believe that this important work is still rapidly advancing; and that there are now 1700 persons at least, who, by means of the Welch Mission, have exchanged ignorance and vice for the blessings of Christian knowledge and Christian virtue.

2. In Ireland, the Missionaries are still unwearied in their labours, and, considering the peculiar difficulties they have had to encounter, they too have been favoured with great success. Many of the poor and ignorant Catholics have now heard, received, and obeyed, the genuine doctrines of Christianity. By recent accounts it appears, that a wide door is opening for the spread of the gospel in that part of the United Kingdom. Numbers are determined to risk the displeasure of their priests, and to hear and judge of truth for themselves. The little Tracts, distributed by the Missionaries, are read with much avidity; and the best effects, both civil and religious, are likely to result from the plan of preaching the gospel to the Irish in their own native language.

3. But the principal object of the Methodist Mission has, for many years, been the instruction of the Negroes and People of Colour in the West Indies; and the blessing of Heaven has crowned with most signal success the labours of those who have been employed in that quarter of the world. Many thousands of slaves, and others, have been rescued from heathenish darkness and superstition, and are at this time living ornaments to the profession of Christianity. And there is good reason to believe, that many thousands more, having lived the life, have also "died the death of the righteous," and are now, "for ever with the Lord."

There are at present 19 Missionaries in the different islands; who have nearly 100,000 persons under their instruction. When the last returns were made up, there were more than 14,000 of the Blacks and Coloured People formed into religious Societies; many of whom are truly converted to God; and all, as far as the Missionaries know, fulfil with propriety the relative duties of life, their own masters being judges. Or, if occasionaly there be any who transgress the rules of morality, they are excluded from the Society, at least after a neglect of

due reproof. And it may be added, that they have all abandoned the practice of polygamy, their most besetting sin: and the fatal influence of Obeah (witchcraft) is effectually destroyed, wherever Christianity prevails.

In proof of the general good conduct of the Negroes, the Committee with pleasure relate a fact, which has been stated to them by the best authority, viz. That when an office which implies trust and confidence, such as that of watchman, is vacant, it is an usual practice, in several of the islands, with the planters or their managers, to enquire for a religious Negro, who may fill it. And in Antigua, Nevis, Tortola, and St. Vincent's, the owners of estates and other inhabitants, are so fully satisfied with the conduct of the Missionaries, and so conscious of the political as well as religious advantages resulting from their labours, that they entirely support the work in those islands by voluntary contributions and subscriptions. But tho' in the other islands there are several friends of the Missions among the rich and benevolent, the work there is still very burdensome to the Fund in Europe. Indeed, the mere sending over of Missionaries from time to time necessarily occasions very considerable expence. The charge of supplying a preacher with the clothes he will want in that country, — a small collection of books, — money to purchase a horse,—the price of his passage, — and a few pounds towards his subsistence in a foreign land, amounts to more than a hundred guineas.

At this time there are pressing applications from various islands for more Missionaries: and Divine Providence is raising up men qualified for the work, and ready, with all humility, to go wherever God shall direct.

A few months ago, the Committee had to advance a considerable sum of money, in order to defray various necessary expences; but by some late public collections, their Fund is now cleared from that debt. They are, however, in want of further contributions to carry on the blessed work, which has been so happily begun; and they most earnestly intreat the kind support of all who are friends to Christianity and to mankind.

Subscriptions will be received by each Member of the Committee, and by the Preachers in town and country.

The List of Subscribers will be printed, together with the detailed account of the Missions, as abovementioned.

Signed, by order of the Committee,
Jos. BUTTERWORTH, Sec.

London, April 13, 1804.

MISSIONARY COLLECTIONS.

Rev. D. Williamson and the Associate Antiburgher Congregation, Whitehaven, — half of a public Collection for spreading the Gospel (the other half of which was given to the Edingburgh Missionary Society) —	£.	8	10 0
Rev. Mr. Wilkinson and Friends, Howden, Yorkshire		4	4 6

HOME INTELLIGENCE.

April 5. The Rev. R. Adams was ordained pastor over the Independent Church at Winchester. Mr. Bingham, of Whitechurch, began the service by prayer and reading; Mr. Esdale, of Andover, delivered the introductory discourse; Mr. R. Winter, of Newport, Isle of Wight, offered up the ordination-prayer, with imposition of hands; Mr. Kingsbury, of Southampton, gave the charge, from 2 Cor. vi. 4; Mr. Cox, of Fareham, prayed the general intercessory prayer; Mr. Bogue, of Gosport, addressed the people from 1 Thes. v. 13; and Mr. Scamp, of Havant, concluded.

April 18. The East Kent Association held their Half-yearly Meeting at Mr. Cramp's, St. Peter's, in the Isle of Thanet. Mr. Collins, of Folkstone, preached in the morning, from 2 Thes. ii. 16, 17; Mr. Young, of Canterbury, in the evening, from Ps. cxvi. 1; Mr. James Parnell, the preceding evening, from Zech. xiv. 9. The next meeting is to be held at

Mr. Gurteen's, Canterbury, Oct. 24. The preachers appointed are Mr. Townsend, of Ramsgate; Mr White, of Ashford; and Mr. Gore, of Sandwich.

May 9 and 10, a new Independent Meeting was opened at Swansea, of which the Rev. D. Davies is minister. Twelve sermons, in English and Welch, alternately, were preached by the Rev. J. Davies, D. Morgan, W. Griffiths, T. Davies, S Davies, J. Lloyd, D. Peters, M. Jones, T. Phillips, T. Brown, M. Lewis, and G. Hughes. From 1000 to 1500 statedly worship at this place; and the brethren would be glad of the occasional assistance of any ministers from England who travel that way.

June 6. The Rev. G. Clayton was ordained over the Independent Church at Walworth, Surry. Mr. J. Clayton, jun. began with prayer, &c. Mr. Kingsbury introduced the work of the day; Mr. Simpson offered the ordination prayer, with laying on of hands; Mr. Clayton, sen. gave the charge, from 1 Tim. vi. 20; Mr. Goode engaged in the general prayer; Mr. Nicol preached to the people from Is. xl. 1; and Mr. Berry, of Camberwell, concluded.

June 13. The Rev. Jas. Wall (late student at Homerton) was ordained at Southwold, Suffolk. Mr. Price began; Mr. Walford introduced the business; Mr. Gardner (late pastor) offered the ordination prayer; Mr. Kello gave the charge, from Mat. xiii. 52; Mr. Ray addressed the people from 1 Thes. iii. 8 to 13; and Mr Wall, of London, concluded. Mr. Price preached in the evening, and Mr. Perry engaged in prayer. We are happy to find this an increasing interest.

The Devon Association met at Exmouth, June 20. At seven in the morning a meeting for prayer, &c. when the Address, prepared by Mr. Stoat, of Ashburton, was read and approved. Mr. Small preached in the morning, from Tit. i. 1; Mr. Saltren, of Bridport, in the afternoon, from Luke xvi 23, &c. Mr. W. Rooker in the evening, from Gal i. 15, 16. Other parts of the services were conducted by Messrs. S. Rooker, Crook, Varder, Heudebourck, and J. Crook. Mr. Allen, of Exeter, preached on the preceding evening, from Jer. ii. 31.

Next day, most of the same ministers attending, a chapel was opened at Teignmouth. Mr Small preached, from Jer. xxiii. 29; and in the evening, Mr Allen, from 1 Cor. xv. 58. Messrs. Innes, Winton, J. Crook, W. Rooker, and Pyke, engaged in other parts of the services.—We rejoice in the prosperity of this Society, which was first formed by the exertions of the late Mr. Holmes, of Exeter. After a variety of changes, and little prospect of success, there are pleasing appearances of usefulness under the labours of Mr. Heudebourck (late a student at Axminster) now settled among them.

A Meeting of Ministers, residing in North Wilts and the borders of Berkshire, was held at Mr G. Mantell's, Swinden; when two Sermons were preached by Messrs. Berkley and Thresher; after which a new Society was formed, to be called "The North Wiltshire Religious Society for Spreading the Gospel on the Borders of Wilts and Berks, by distributing Tracts and Preaching." Mess. J. and R. Strange were appointed Treasurers; and the Rev. S. Clift, Secretary. — Next meeting to be held at Mr. Berkley's, Malmsbury, Second Tuesday in Sept.

June 28 The Rev. G. Atkins, late student at Wymondley, was set apart to the charge of a congregation, formerly at Kirkley, now at Thorneford, near Morpeth, Northumberland. Mr. J. Heslup began with prayer, &c.; Mr. D. M'Indoe preached from Mat. xxviii. 20; Mr. A. Hadley introduced the business; Mr. Blythe offered the ordination-prayer; Mr. J. Kirton gave the charge, and addressed the people from 1 Cor. iv. 2; Mr. J. Orr concluded.

July 2. The Anniversary of the Hoxton Itinerant Society was held at Mill-Hill, Middlesex; when the Rev. Mr. Platt preached in the morning, and the Rev. Mr. Buck in the afternoon. — The above is the first place of worship and Sunday-School which this Society established in 1797. But since that time, through the blessing of God, they have been enabled to carry on the worship of God in six other villages where the gospel was not heard, and where it had been formerly rejected with persecution. — This Society is held at Cumberland Street Chapel.

July 5. The Kentish Association of Independent Ministers, held their Annual Meeting in the New Tabernacle, Greenwich. The Rev. G. Townsend preached the preceding evening, from Rom. xv. 16. A prayer-meeting was held the next morning, at seven o'clock, as usual. In the forenoon, Mr. Gurteen, of Canterbury, preached from Rev. ii. 1; and Mr. Vincent, of Deal, in the evening, from 1 Cor. iii. 9. Immediately after, the ministers and members of different churches joined in the communion of the Lord's Supper, at which Mr Ralph, of Maidstone, pre-

sided; and Messrs. Townsend, Leggett, Cox, and Gore severally addressed the people. The congregations were large and respectable; about forty ministers, from all parts of the country, and in the vicinity of London, were present. — The afternoon was devoted to business relative to the Kentish Union Society, for the Benefit of the Widows of deceased Ministers, and other matters connected with the success of the gospel in the county.

Mr. Evans, of Bridgnorth, having resigned the charge of the Independent congregation at that place, he is succeeded by Mr. D. Davies, of Welch Pool. On occasion of his settlement, July 6, Mr. Edwards, of Wem, preached from 2 Chron. xxx. 32; Messrs. Richards, Steill, and Weaver engaged in other parts of the service. Mr. Weaver preached in the evening.

July 12 Rev. Mr. Arundel, late student at Rotherham, was ordained over the church at Whitby, late Mr. Brownfield's. Mr. A. Kidd opened the service by prayer and reading; Mr. Parsons delivered the introductory discourse, &c. The ordination prayer was offered by Dr. Williams, who gave the charge from 1 Thes. ii. 3, 4. The exhortation to the people, founded on 2 Cor. ii. 11, was given by Mr. Bottomley, who also concluded. Mr. T. Kidd preached in the evening. — The Independent interest has been very low at Whitby; but has lately been so much revived, that the place in which they have assembled for thirty-four years is now far too small; and the congregation (with the assistance of Christian friends) are exerting themselves to erect a larger, hoping to extend the boundaries of the Redeemer's kingdom.

July 15. A new chapel was opened at Bakewell, Derbyshire. Mr. Scott, of Matlock, preached in the morning, from Phil. iii. 8; Mr. Boden, of Sheffield, in the afternoon, from Acts xxviii. 22; and in the evening, from Ps. xxvi 8. — The place was well filled, and a pleasing solemnity appeared upon the congregations.

On the 17th, the Rev. Mr. Bain (late of Downton) was set apart over the Baptist Church, Potter Street, Harlow, late Mr. Brown's, and originally formed under the ministry of Mr. Nottage, about fifty years ago. Mr. Bloomfield began the service by prayer and reading; Mr. Severn introduced the business of the day; Mr. Upton addressed the minister, from 1 Tim. iv. 16; and Mr. Brodie the people, from 1 Thess. iii. 8; Mr. Chaplin concluded.

The Wiltshire Association met at Bath July 18. Mr. Lamb preached in the morning on Christian Watchfulness, Mark xiii. 37; Mr. Honeywell, in the afternoon, on James i. 22; Mr. Hill, in the evening, on 1 Cor. i. 10.

The next Meeting to be at Shepton Mallet, on the Wednesday after Easter Sunday. Mr. Elliot to preach on Christian Prudence. Mr. Hyatt in the afternoon.

The Somerset Association held their Annual Meeting at Bruton. Mr. Tozer preached in the morning, from Exod. xxxiii. 14, 15; Mr. Morren in the afternoon, from Ephes. i. 14; Mr. Golding in the evening, from 1 John iii. 3. Mess. Herdsman, Evans, M'Gibbon, and Box engaged in prayer.

On July 19, Mr. Gough was ordained at Chippenham. Mr. W. Priestley introduced the service and asked the questions; Mr. Sibree prayed, and preached from Acts xi. 23; Mr. Bartlett concluded. — Mr. Row. Hill preached in the evening, from Acts ix. 31.

July 24. The Rev. Js. Linnell, lately a student at Hoxton Academy, was ordained over the Independent Church, newly formed at Hudham Ford, Herts. Mr. Severn prayed, &c.; Mr. Driver delivered the introductory discourse; Mr. Covilier offered the ordination prayer; Mr. Gaffee, of Hatfield Heath, gave the charge, from 1 Pet. v. 1—4; Mr. Chaplin, of Bishop Stortford, preached to the people, from Heb. xiii. 22; Mr. Thomas, of Founders' Hall, London, concluded with prayer.

Aug. 1. A new chapel was opened at Somerton. Mr W. Priestley preached from Ps. lxxxiv. 4; Mr. Golding in the afternoon, from 2 Tit. xi. 12; Mr. Evans in the evening. Messrs. Buck, Tozer, Magor, Toms, and Herdsman engaged in prayer. — This place, which was the principal station of the itinerant preacher of the county, is to be supplied by neighbouring ministers, till something more permanent is determined on.

Aug. 8. The Rev. Mr. Berry was ordained over the late Mr. Jackson's congregation, Warminster. Next morning, the service of the day was commenced with reading and prayer, by Mr. Lamb, of Westbury; Mr. Jay delivered the introductory discourse; Mr. Grove offered the ordination-prayer; Mr. Berry, sen. of Camberwell, delivered the charge to his son; Mr. Sibree, of Frome, engaged in the intercessory prayer; Mr. Wilks, of London, preached to the people; and Mr. Vardy concluded with prayer. —

Mr. Lowell preached in the evening, and Mr. Page the preceding evening.

Next day the Rev. J. Lamb (late of Cerne) was settled at the Upper Meeting, Westbury. Mr. Bourne began with prayer and reading; Mr. Wilks, of London, introduced the business and prayed; Mr. Berry offered the intercessory prayer; Mr. Sibree preached from 2 Cor. viii. 22, 23; and Mr. Williams, of the Lower Meeting, concluded. In the evening, a double lecture was preached by Mess. Hyatt and Wilks; Mess. Morren and Ralph (of Tisbury) engaged in prayer. — Warminster and Westbury are both manufacturing towns, not more than four miles apart. The ministers and hearers, at both places, were numerous; and, in great part, the same.

The Rev. D. Tyerman (late of Willington) has accepted an unanimous call from the new Independent interest, in Newport, on the Isle of Wight, with a very considerable prospect of usefulness, on that populous, but much neglected island.

The Independent congregations, worshipping in Carr's Lane and Paradise Street; and the Baptist congregations, worshipping in Canon Street and Bond Street, Birmingham, have united together, for the purpose of holding a prayer-meeting for the Spread of the Gospel amongst the Heathen, and to implore the Blessing of God upon this guilty Nation. The first united prayer meeting was held on Monday, Aug. 6, at Paradise Street Chapel, which was filled with a large and serious congregation.

LONDON.

At the final close of the Poll, on the 30th of July last, for a Minister of the Parish of Clerkenwell, in the room of Mr. Davies, deceased, the numbers were,

For the Rev. Henry Foster	1105
Rev. Richard Lendon	1047
Majority for Mr. Foster	58

whereupon Mr. Foster was declared duly elected. Mr. Lendon has, however, demanded a scrutiny, which is not yet commenced; but the friends of Mr. Foster appear to have no apprehensions respecting the result.

The Rev. Mr. Lake has been elected to the Consolidated Afternoon Lectureship of St. Luke's, Old Street, vacant by the resignation of the Rev. Drs. Gregory and Forbes.

We have the pleasure to announce the institution of "An Asylum for Male and Female *Outcasts*," of which the Rev. E. Whitaker is Treasurer. The objects of this charity are discharged criminals, — indigent prostitutes (who cannot gain admission into the Magdalen) —and the poor in general, who have no honest means of support.

From the Female Subscribers to "The Society for bettering the Condition of the Poor," a Committee of Ladies has been formed, whose object is the *Education* and *Employment* of the *Female Poor*, by promoting their moral and religious education, and by finding them healthful domestic employment.

By a late Report of the Sunday-School Society, it appears that, since the institution in 1785, they have established or assisted 2232 schools, in which 200,787 scholars have been instructed: and they have distributed, besides Spelling-Books, 42,680 Testaments and 6,583 Bibles, beside donations of more than 4000l. in money.

The Edinburgh "Society for Propagating the Gospel at Home," on the 1st of July last sent out 20 Missionaries to itinerate for three months in Scotland and Ireland; and at the beginning of this month propose to send out at least twenty more.

The "Edinburgh Religious Tracts Society" during the last year printed 21,000 Tracts, which have been distributed to the members, and among various charitable institutions.

When this sheet of the Magazine was going to press, we received the painful information of the death of the Rev. Mr. Winkworth, one of the Chaplains of St. Saviour's, Southwark. He died at Reading, and his remains have been brought to town; but we must defer farther particulars till our next.

List of Lectures, &c. in and near London,

FOR THE MONTH OF SEPTEMBER.

To be continued Monthly.

Sept. 2. *Sun.* Broad Street, *ev.* Mr. Brooksbank; Devonshire Square, Mr. Gray; Hare Court, Mr. T. Thomas.

3. *Mon.* Missionary Prayer-Meeting, Orange Street.

4. *Tu.* Broad Street, *m.* Mr. Ford.

5. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Goode's: Mr. J. Humphreys to preach.

6. *Th.* { Monthly Meeting (Independent) *m.* at Mr. Jennings's, Islington.—The Uncertainty of Future Events improved. Fetter Lane, *ev.* Mr. Thorp. — Spiritual Mindedness.

9. *Sun.* Broad Street, *ev.* Mr. Collyer; Devonshire Square, Mr. Gould; Hare Court, Mr. Newman.

10. *Mon.* Prayer-Meeting for the Nation, *ev.* Surry Chapel.

11. *Tu.* Broad Street, *m.* Mr. J. Humphreys.

12. *Wed.* Prayer-Meeting for the Nation, *ev.* at Mr. Button's.

13. *Th.* Fetter Lane, *ev.* Mr. Goode. — Improvement in Religion.

16. *Sun.* Broad Street, *ev.* Mr. Hutchings; Devonshire Square, Dr. Jenkins; Hare Court, Mr. Young.

18. *Tu.* Broad Street, *m.* Mr. Barber.

19. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Knight's, Borough.

20. *Th.* { Monthly-Meeting (Bapt.) *m.* at Dr. Jenkins's, Walworth. Mr. Dore to preach. — The Resurrection. Fetter Lane, *ev.* Mr. Waugh. — Bad Company.

23. *Sun.* Broad Street, *ev.* Mr. Newman; Devonshire Square, Mr. Platt; Hare Court, Mr. Webb.

25. *Tu.* Broad Street, *m.* Dr. Fisher.

26. *Wed.* Prayer-Meeting for the Nation, *ev.* Mr. Wall's.

27. *Th.* Fetter Lane, *ev.* Dr. Rippon. — Agur's Wish.

30. *Sun.* Hare Court, *ev.* Mr. Shenstone.

Ministers now supplying at

Tabernacle and Tottenham-Court Chapel, Mr. Toothill, of Yorkshire.
Surry Chapel, Mr. Jay, of Bath.
Spa-Fields Chapel, Mr. Clark, of Brigg. — Sion Chapel, Mr. J. James.
Hoxton Academy-Chapel, Mr. Weaver, of Shrewsbury.

Half-yearly Distribution of the Profits of this Magazine.

July 30, 1804.

Cases.	Denomination.	Recommended by	£.	s.	Cases.	Denomination.	Recommended by	£.	s.
G.	Indep.	Rev. J. Cockin	5	0	D.	Baptist	C. Buck	5	0
E. T.	ditto	J. Boden	5	0	A. P.	ditto	J. Townsend	5	0
M. T.	ditto	ditto	5	0	A. B.	ditto	ditto	5	0
M. S.	ditto	G. Burder	5	0	M.	ditto	A. Fuller	5	0
S. G.	ditto	ditto	5	0	A. K.	ditto	ditto	5	0
J. D.	ditto	S. Greatheed	5	0	S. B.	ditto	ditto	5	0
R. D.	ditto	ditto	5	0	S. D.	ditto	G. Collison	5	0
T.	ditto	W. F. Platt	5	0	J. G.	Methodist	T. Beck	3	3
M. J.	ditto	W. Roby	5	0	R. P.	ditto	ditto	3	3
A. C.	ditto	J. Townsend	5	0	J. R.	ditto	G. Lambert	5	0
J. W.	ditto	ditto	5	0	C. G.	Presbyterian	ditto	5	0
B.	ditto	A. Fuller	5	0	J. Y.	ditto	A. Waugh	5	0
S. M.	ditto	ditto	5	0	R.	ditto	ditto	5	0
E.	Baptist	Dr. Ryland	5	0	F.	ditto	ditto	5	0
U. R.	ditto	M. Wilks	5	0	M. Q.	ditto	J. Smart	4	0
D. G.	ditto	G. Burder	5	0	M. K.	ditto	D. Rogue	5	0
M. M.	ditto	S. Greatheed	5	0	H. S.	ditto	A. Fuller	5	0
A. G.	ditto	M. Wilks	5	0	E. C.	ditto	R. Hill	4	0

POETRY.

ON HARVEST.

ALMIGHTY God, thy bounteous hand
Hath spread abundance round the land,
And fill'd the world with food!
The time to sow, the time to reap,
Still their appointed seasons keep,
And make thy promise good.

With wearied limbs and moisten'd brow,
Man tills the soil and guides the plough,
And casts the precious grain:
Yet steril is the labour'd ground,
Unless with thy rich blessing crown'd;
And all his hopes are vain!

By thee, with heav'nly moisture fed,
The earth becomes a genial bed, —
The infant charge to rear:
Fann'd by thy winds the blades aspire,
Warm'd by thy sun's ethereal fire,
The golden ears appear!

The furrow'd clods receive the seed,
The blade, the ear, the corn succeed;
Yet man can never know
What secret process brings again
An hundred fold the bury'd grain,
And makes his crops to grow!

'Tis done; and lo! the reaper wields
His sickle o'er luxuriant fields,
Where patient gleaners roam;
Our barns are fill'd with future stores,
And Gratitude, with rapture, pours
The shout of Harvest Home!

Lord of the harvest, hear our cry, —
Thy church with husbandmen supply,
Whose labours shall be Love!
Instruct them with a reaper's skill,
With souls, like ripen'd shocks, to fill
Thy granaries above! ALIQUIS.

ON THE FALL OF THE LEAF.

His leaf also shall not wither. — Psalm i. 3.

THRO' all the great storms and changes of time,
The Christian's supported by grace that's divine;
The God of his mercies he loves and reveres;
His leaf does not wither, he still perseveres.

Tho' often oppos'd while longing for Heav'n,
Yet still help and grace are frequently giv'n;
This strengthens him much in the midst of his fears;
His leaf does not wither, he still perseveres.

Bereavements and crosses, temptation and sin,
Oppress him with grief, and fill him with pain;
But yet, in the midst of his manifold cares,
His leaf does not wither, he still perseveres.

As death is advancing, he often enquires
What object it is he mostly desires;
And finding 'tis Jesus, whose image he bears,
His leaf does not wither, he still perseveres.

Thus, sinners, from hence learn how to be wise;
'Tis union to Jesus shall raise to the skies;
Whose wisdom and goodness shall then be display'd;
Our leaf never wither, nor happiness fade. C. B.

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THE

EVANGELICAL MAGAZINE.

OCTOBER, 1804.

MEMOIR

OF

THE LATE MR. JAMES NESBITT,

BERWICK UPON TWEED.

THE subject of this Memoir, who was in a private station all his life, was much esteemed as a truly religious character by all denominations of Christians who knew him; and to the last, both in the temper of his mind and tenor of his conduct, honoured the profession which he made. His religion was not merely speculation, nor did it consist in a stated round of external devotion; but it answered to that account given by the apostle:—"If any man be in Christ, he is a new creature." It is a tribute of respect due to his memory to say, That, by his death, Society lost a useful member, and Religion a valuable friend. The greater part of the following sketch, excepting what relates to his last illness, is taken from his own manuscript papers.

Mr. James Nesbitt was born in the town of Berwick upon Tweed, July 16, 1742. His parents were honest and industrious persons. His father was not thought serious till towards the latter part of his life, when he read much in his Bible and other good books, and gave many evidences of a saving change. His mother, Margaret Burn, was a very godly woman. She was nearly related to some of the most respectable families in Berwick, *e. g.* to the present S. Burn, Esq. who has sometimes filled the office of Mayor, with much credit to himself and great approbation from the public; and to the late Dr. Burn, long an eminent physician. Mr. Nesbitt's mother died when he was only three years of age; by which event he sustained a great loss indeed. He was bred to the Church of England, his parents having been both of that communion. His first religious impressions he did not remember; but when a boy at school, he was wont sometimes to pray very fervently for God's grace. When very young, he used to attend all the funerals he could; and would cry when he could not get an op-

portunity. — At one time, in his very early years, he was unhappy in his mind about the resurrection of his body, if laid under a large tomb-stone, and how it could get to heaven. — As he was standing one day by the church-yard gate, he observed an old lame man shake his crutch, and say, "O ye meikle stones, ye shall all be broken to pieces in the morning of the resurrection!" This remark, together with these words of our blessed Lord, pronounced by the clergyman reading the Burial-Service, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die," — greatly relieved his soul.

Mr. Nesbitt was intended for the medical profession; but so delicate were his feelings, that he could not bear the idea of a surgical operation: so he went, when very young, to an uncle who was a brewer, to take care of his books.

In his fifteenth year, he left the Church of England, and went to hear the late Rev. Mr. Monteith, a Presbyterian minister in Berwick, for whom he had a great regard. "This year," says he in his manuscript papers, "Mr. Monteith's ministry was greatly blessed to my soul. I then received more humbling views of the depravity of my nature, and the desperate wickedness of my heart, than ever I had before. I wondered that I had not been sealed up long before, under an irreversible sentence of destruction. I also obtained more clear and affecting discoveries of the glory, suitableness, and excellency of the Lord Jesus as a Saviour, and a Saviour for me, than ever I before experienced. I was then enabled to make his righteousness, blood, and atonement, my only refuge. Blessed, for ever blessed, be thy name, O Father of Mercies, who hast contrived the way to eternal life! All praise be to the Lamb that was slain; and to that kind Providence which sent the word of salvation to me! O let me not, for ten thousand worlds, receive the grace of God in vain!"

On the 1st of September, 1763, he was married to Hannah Stanton, a religiously disposed woman, by whom he had a son, named Samuel, who died a few days after birth; and whose death seems to have been a very sore trial to him, as he never had another child. On this dispensation he makes the following observations: — "O my God, I lent my little Samuel to thee so long as he should live; and now, January 30, 1765, thou hast been pleased to take him away by death. I trust thou hast taken him home to thyself, for thy covenant of promise is firm, sure, and reviving: — "I will be thy God, and the God of thy seed." I now weep for sorrow; — but why should I? From this thy word, I hope my little Sam is singing the praises of a redeeming God in much better company than his mother's and mine."

March 2, 1765, he remarks, "When I was in deep distress, both of body and mind, I found my Bible open at Ezek. xxxvi. 11, 'I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord.' It pleased God to shine upon his word, and to fill my soul with such an extacy, that I never enjoyed such a night in my life." That promise supported him powerfully through all the difficulties and trials he afterwards met with: indeed, the remembrance of it ever after gave him pleasure, and raised his spirits in his lowest frames.

February 19, 1766, "When walking along the walls of Berwick," says he, "I accidentally met with Capt. Torial Joss. At this time I was unspeakably harrassed by the temptations of Satan, and borne down by an easily besetting sin that had almost ruined me. Capt. Joss spoke to me, though a stranger. I invited him to my house; and that day, the Lord remarkably blessed his conversation for relieving my soul from its heavy troubles, and for obtaining victory over the sin that had sadly prevailed against me. That day I shall never forget! Blessed be God for sending that holy man to me, and for making him an instrument in his hand of my deliverance! Ever after, I fasted on the anniversary of that day (so far as my worldly business would permit) and spent the evening of it in solemn thanksgiving to God."

After Mr. Monteith removed from Berwick to Alnwick, Mr. Nesbitt attended the ministry of the Rev. A. Dickson, whom he highly esteemed, both as a Christian and a minister. He was truly a burning and a shining light in his day. To a clear and accurate display of evangelical truths, he added an enforcement of them singularly earnest. About this time Mr. Nesbitt read, and studied with great attention, The Confession of Faith, Catechisms, and Form of Presbyterian Church Government. He compared these with the word of God; and expresses, in his MSS. his great satisfaction with them, and the spiritual profit which he reaped from a diligent perusal of them. "They were truly," says he, "a feast to my soul!—and may the present generation never lose sight of these precious forms of sound words, but transmit them down to posterity, to the very end of time!"

On the 25th of October, 1772, Mr. Nesbitt was ordained an Elder in the Associate Congregation of Berwick. On that occasion he expresses himself thus: — "O Lord, I have this day been admitted to an office in thy church! Lord, thou knowest my unfitness for it. I look up to thee for every necessary qualification. I implore more grace for the performance of the numerous duties incumbent upon me: more wisdom, more prudence, more caution and circumspection in all my ways become me. May I derive more abundant supplies from the exhaustless fulness of Jesus, and be more active!

the service of my God and immortal souls! Lord, help me, and uphold me with thine everlasting arms!"

In the year 1777, W. Pratt and A. Gregson, Esqrs. being well informed of Mr. Nesbitt's abilities as an accurate and ready accountant, and of his great sobriety and uprightness in the whole of his deportment, engaged him to superintend their extensive brewery in Berwick. In this situation he continued to the end of his days.

Mr. Nesbitt was concerned to live habitually near to God; and he enjoyed much comfortable fellowship with him in secret and family duties; but sacramental solemnities more especially, were to his soul times of refreshing from the presence of the Lord. Of this he has given many hints in his MSS. I shall only instance the following: — "October 19th, 1798. This morning," says he, "I rose at four o'clock, to spend two hours in prayer for my minister and the other servants of God in the gospel, and for all the congregation, in view of the Lord's Supper; not forgetting the concerns of my own soul. This has been my manner before communion seasons, ever since I knew the grace of God in truth; and, praise to my God, who has frequently made it a profitable as well as a pleasant exercise! I have this morning been endeavouring to cry to him for his assisting, sanctifying, and reviving presence to be with ministers and people, and that my own soul may be satisfied with the goodness of his house. I trust, I have not cried in vain. He has given me a word on which to hope; his Holy Spirit has spoken it to my heart with power: — "I will make them and the places about my hill a blessing; and I will cause the shower to come down in its season, — there shall be showers of blessing *." Lord, thou hast often, ere now, at a communion-table, sealed to me the remission of all my sins, the gift of the Holy Ghost, and the promise of eternal life, — enable me again, next Sabbath, to take the cup of salvation, and to call upon thy blessed name."

Mrs. Hannah Nesbitt, after a long and severe illness, departed this life December 10, 1799. Concerning this providence he has the following remarks: — "The Lord hath taken away, this day, my pious and peaceable companion, with whom I have lived these thirty-six years. Surely, it becomes me to lay my hand upon my mouth, and to say, "The will of the Lord be done." What a loud call is this dispensation to me, to prepare for my last change! As with a voice from Heaven, God is now crying to me, "Let your loins be girded, and your lamp burning, and be in a posture of waiting for your Lord." Alas! for my unreadiness for dying. My soul, in spite of me, cleaves unto the dust! Almighty God, raise my heart and af-

* Ezek. xxxiv. 26.

fections to thyself! clear up the evidences of my interest in Jesus, and brighten my prospect of an happy eternity!"

November 2, 1802. Mr Nesbitt makes these observations: —"Upon a review of the precious season of the administration of the Lord's Supper last Sabbath, I must say to his praise, that, at the sacramental table, and all the day, I saw my name written among the ransomed of the Lord; and that I have had a feast of love indeed! I am still in the wilderness, exposed to many enemies; but my prospects of the Zion above have been much brightened lately. I have been enabled, by faith, to look within the veil, and am helped to triumph in the hopes of the glory of God! Lord, how marvellously condescending art thou to such an unworthy sinner as me! Lord, keep me from falling! I trust I shall arrive safe in the celestial Zion, with songs and everlasting joy upon my head! Glory, glory, glory to my redeeming God!"

His constitution was never very strong. His nervous system, by much confinement and great application to business, was, during the three last years of his life, much debilitated. He was severely afflicted by a complaint in the bowels; which diminished his strength and increased his many ailments. From the beginning of the year 1803, he often expressed a persuasion that his dissolution was at hand. He had earnestly prayed that he might be permitted to attend on the dispensation of the Lord's Supper once more; and as April the 17th, the time of the communion, drew nigh, his wishes became more ardent. He was, however, prevented by his heavy bodily distress. On the 19th of April the writer of this account visiting him, he expressed himself in the following language, sometimes pausing between the sentences: "O how I mourned on the Communion Sabbath-morning, because this my frail tabernacle would not allow my being carried to the table of the Lord. But in the forenoon, and through the day, it pleased the Lord to admit me into the chambers of fellowship with himself, in the duties of meditation, prayer, and reading his own word. I beheld sins atoned for, offended Justice satisfied, the Law magnified; and all for me!—I was made glad in the conquests which he has obtained, and in the victories he has won over Sin, Satan, Death, and the Grave; and that he has purchased my pardon, my peace, my holiness, my heaven, although I be a hell-deserving creature. The blessings of his great salvation are precious indeed; but Jesus, my Saviour, himself is more precious than them all! O how glorious is he in his blood-red apparel, travelling in the greatness of his strength for my redemption!"

May 10, 1803, he had a sore conflict with the adversary of souls, who shot at him, and wounded him by his fiery darts of temptation. The combat was very sharp; but it did not last long: he was enabled to ply his Christian armour, and to ob-

tain the victory. On the day following, he said "Satan has been mustering up all my sins, and setting them in battle-array against me. The Lord knows that, by the assistance of his grace, I have long been endeavouring to keep a conscience void of offence both towards God and men. Yet, O how true it is, I have been a singularly worthless and rebellious creature! The enemy hath been pursuing my soul, and, yesterday, had nearly trodden me under his feet; but in the critical moment the Lord interposed, and enabled me to set his own word against all the accusations of the foe; the blood of Jesus Christ, God's Son, cleanseth me from all sin. Let the accuser of the brethren say what he will, I resolve still to cleave to the Lord Jesus, to his sin-atoning sacrifice, and to be a debtor to his rich and sovereign grace!"

To his bowel-complaints was now added a swelling in one leg, accompanied with a great degree of inflammation. June 6, when carried out in a chair to the sea-side to get the fresh air, he desired to be set down, and earnestly prayed to God to remove all unwillingness to die. While he spake, the Lord was pleased immediately to answer him; for on the very spot, looking up to the firmament, he said, "Blessed Father, thou hast granted me the petition I asked! When my Lord Jesus shall come in the clouds of Heaven, and shall erect his great white throne, with his shining company around him, and I make one of the number, O what a glorious day will that be! I, a poor sinner, shall be there too; for, surely, the word and oath of my God can never fail; and the merit of his Son's blood can never be done away."

June 12, Sabbath evening, he said, "This has been a day of sore trouble of body to me; but, blessed be God, I have not wanted my spiritual meal. I have been detained from the sanctuary, but the Lord's will is always good,—and why should I murmur! no; I have cause to rejoice; for the sufferings of this present life are not worthy to be compared with the glory that shall be revealed!

June 19, Sabbath evening, he was extremely afflicted; and was apprehensive that, in a few hours, he might be in eternity: yet his faith was strong, and his spiritual joy abundant. "I am here," said he, "lying on the banks of Jordan, waiting for my passage; but there is no fear now! there is no fear now! my Joshua, my Jesus, will divide the river, and I shall go over in safety! I am just in that frame I have often prayed I might be in when I came to die. I am willing to stay a little longer here, if it be God's pleasure; but I am no less willing to depart and to leave the world. O, I have glorious manifestations now! How is my soul delighted with the view of Mercy and Truth met together, Righteousness and Peace embracing each other in Christ, and in his redemption! O re-

demption, finished redemption, free, full, everlasting redemption, and all mine own!"

June 24, he went out in a gig to get the fresh air; but being very weak and much spent, and the day not being very warm, he caught cold, and was feverish when he returned. The fever, accompanied with a sore throat, which greatly impeded his speech, never left him altogether. He retained his senses, however, in their full exercise to the last.

July 4, he said, "I have been thinking on these sweet words of our Lord: "Jesus knew that his hour was come, that he should depart out of this world unto the Father; and having loved his own that were in the world, he loved them unto the end."[1] I have been musing too on these delightful words of the Psalmist: "The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted."[2] On my rock Christ I now build. Lord, strengthen my confidence and hope in thee!"

July 8, Friday, he repeated the following pleasant lines of Dr. Watts, and even tried to sing them:

> "He is a God of sov'reign love
> That promis'd Heaven to me," &c.

After having lain composed for some hours, he suddenly started, grasped the hand of a friend, and lifting up his eyes, said, "O Lord, whom have I in Heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever!" These were the last words which he was heard to utter with any distinctness.

July 9, he became gradually weaker. He often tried to articulate, but was not able, owing to his sore throat: he lay, however, very quiet, and with a pleasant smile upon his countenance, except when he was evidently in great pain.

About two o'clock on the Sabbath morning, he had a sore struggle with Death; but it was of no long duration. After it was over, he closed his eyes and calmly fell asleep in Jesus, about four o'clock, July 10, 1803; his soul, we doubt not, being conducted by attending angels into the heavenly inheritance, where he now enjoys all that glory to which he used so earnestly to aspire;—while his body, a few days after conveyed to the grave, waits the accomplishment of that favourite text, which he often repeated with great emphasis:—"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Mr. Nesbitt was not without his infirmities: of these he was very sensible, and bitterly bewailed them before the Lord. But those who were most intimate with him can truly attest, that few men were more careful to abstain from all evil, and

even from every appearance of it. He was eminently pious and devout. In his own house was an altar erected for morning and evening sacrifice, constant and regular as the return of day; while he counted the Sabbath his delight, and appropriated that season of sacred rest to the solemn and profitable employments of public and domestic worship. He was truly a man of prayer. The whole word of God was highly prized by him; but the Book of Psalms was more especially sweet to his soul. This he used to read over once every month. He took great pleasure in the exercise of praise. He often gave vent to his holy joy by singing aloud; not only in his family, but in his closet; and frequently after his wife's death, he spent great part of his sleepless nights in psalm-singing. He was wont to say, "That songs of praise are sovereign cordials for drooping souls." In all his transactions with men, his conduct was remarkably exact. Although he did business to the amount of some thousands a year, he never was known to deviate from the rules of justice and equity. Messrs. Pratt and Gregson have borne the most ample testimony to his unsullied integrity and uprightness. He had a sympathizing heart for the poor and distressed. His benevolence to such was equal to his circumstances; but his charity was not ostentatious: it was usually given in private to necessitous householders. His conscience was singularly tender; insomuch, that he was reckoned by not a few to be too strict: but while he abhorred the precision and self-righteousness of Pharisees, he kept at an equal distance from the unjustifiable practices in which the careless professors of the present age indulge. His temper and manner were rather reserved; but these traits in his character took their rise, in a great degree, from that Christian prudence and caution which he continually observed in the whole of his deportment. To his few familiar friends, however, he would occasionally unbend himself with the greatest freedom, relating the great things God had done for his soul. His personal and family-troubles were great; but he was wont to say, "These are no more than I have reason to expect, since I am such a sinner, and since my Lord has declared, that through much tribulation I must enter into the kingdom." Though naturally of a timid disposition, yet he sustained his many afflictions with uncommon firmness, and, at last, looked Death in the face with much Christian fortitude, well knowing the power, grace, and sufficiency of him in whom he had believed; and that he is fully able to keep that which he had committed to him against the day of final judgment.—Thus we may see how a Christian should live, and how a Christian can die. "Precious in the sight of the Lord is the death of his saints!"

Berwick.

ON THE TEMPORAL CIRCUMSTANCES *OF MINISTERS.*

Sir, *To the Editor.*

It is often observed, that example has more influence than precept. Much has been said in your Magazine about the duty of Christian Churches to make suitable provision for their ministers; and, no doubt, many have seen the propriety and felt the force of what they have read: but I have thought the following facts, which I have liberty to publish, provided persons and places are not mentioned, may not be without their use. As you know me, you may assure your readers, that the following are well attested facts, and as accurate as I am capable of relating them. For obvious reasons, it would be unsuitable to mention those persons to the Public, who, though they have acted so liberally, did it in such a manner as tended to keep it a secret. Within the last half year I have travelled near 2000 miles, and have been in most of the principal towns and cities in the kingdom; which has afforded me an opportunity of collecting the following, with many other Anecdotes relative to this subject.

Yours, &c. A Traveller.

A person informed me that, some time since, when provisions, especially bread, were higher in price than they are at present, several principal persons of a congregation were spending an evening together; the conversation turned upon the relative value of money, and how much it had been depreciated within the last fifty years. One observed, "A much greater capital is required now, for the same business and the same returns, than formerly." Another said, 'The same profits, with the same returns, which would have rendered a tradesman's family comfortable and respectable a few years since, now, in consequence of the increase of the public burdens, and of the price of provisions, will scarcely afford his family the necessaries of life.' A third person remarked, "If this applies to us who are in business, it equally applies to our minister." This led to further conversation on the subject, which terminated in a resolution to raise their subscriptions; and each agreed to make application to such friends as he thought proper. In a few days they sent their minister an affectionate letter, inclosing fifty pounds; telling him he might expect that sum, at least, annually, in addition to his former income. This was done altogether unknown to the minister, and without his expecting it. When alluding to this fact, in friendly conversation with the minister, he replied, "It is true, Sir; and I assure you, it was done in a manner so much like gentlemen, or rather so much like real Christians, that, though

I have been with them more than fourteen years, I feel my heart more attached to them than ever. Where is the minister, who, after such tokens of kindness to him, will not cheerfully labour for their spiritual welfare, — feel interested in their interest — and visit, and endeavour to console them and their families in the seasons of affliction?"

Another minister, speaking to me of the kind interpositions of his heavenly Father, said, "Some months ago, one of my friends in the church (whose name he mentioned) told me, he was afraid, from my income, and from the nature of the times, I must feel some difficulties in making suitable provision for my family. He wished very much to see me in comfortable circumstances; and, therefore, thought I should do right to turn my attention to some business, in conjunction with the ministry; and that he would advance me, upon a loan, from 500l. to 1000l. according to the nature of the trade." This kind offer very much surprized the minister, and excited his grateful acknowledgements. At first, he seemed disposed to accept it; but said to his friend, "I will think of it, and consult my wife." This he did; and they agreed to make it a matter of prayer, and converse upon it afterwards. The next day she said to her husband, 'Though we have difficulties, we have them with a clear conscience. I am afraid, if you enter into business, and should not be successful, it might injure the cause of Christ in the town; or, should you prosper, we may get as worldly-minded as some other professors; and thus, what we gain in temporal comforts, we, and the souls of your people, may lose in spiritual advantage. Besides,' said she, 'you have given up yourself to God and to the people, to fulfil the work of the ministry; and, surely, the Master whom you serve will not let you go long without your wages. You know, though you are seven or eight hours in the day in your study, you are often complaining for want of time, and lamenting how little you can do in a day. How dejected you appeared the other day, fearing you had given a wrong sense to a passage of Scripture, from not having had time to see how the words of the text were used in other parts of Scripture! — how then will you feel, when so much of your time is taken up with business! Let us gratefully decline our friend's kind offer, and trust in him who has said, "Dwell in the land," that is, keep the station of duty, "and, verily, thou shalt be fed.' — I said to myself, while he related this conversation of his wife, "This is a helpmate indeed for a minister! I wish all our young preachers might find such." — The minister said to me, 'My own reasoning on the subject was a counterpart of my wife's; and as we so cordially agreed, I told my friend the gratitude we felt, and the reasons which induced us to decline his offer.' The reasoning of the minister deeply impressed his friend's mind, and raised him still higher in his

esteem. This friend then felt it his duty to exert his influence with the congregation; and doubling his own subscription, from five to ten guineas a year, he mentioned the subject to others of the congregation, who immediately increased the minister's income between 40 and 50l. per annum. "Thus," said the minister, 'as my family have increased, my people have increased their subscriptions; and we live in confident expectation, that as our children rise into life, the people will help me to bring them forward suitably to my situation."

When in company with the gentleman alluded too, I congratulated him on having such a minister, and such a flourishing congregation. The gentleman said, "I was so impressed with his piety and scriptural reasons for declining the loan, that I resolved to entreat his acceptance of a *hundred pounds*." This, I understand, was presented to the minister in a manner becoming an affectionate friend and a humble Christian. — On my saying to him, 'Your conduct does you much credit, Sir,' — he replied, "I can assure you, I have never had any other abiding feelings on my heart respecting any thing I have done for my minister, than painful ones, from a consciousness that I have not done enough. When I think of the benefit I derive from his ministry, the comfort he often affords me as my family counsellor, and as a second father to my children; and consider how much I have gained for my family, and how little he has gained for his, during the time of our acquaintance, — I cannot think what I have done more than duty calls for; and I hope, as his family rises, I shall not forget that I am a steward!' — I would here only remark, that the praises of such men ought to be in the churches.

Travelling in the west of England some months since, a tradesman, who, I understood, was a deacon of an Independent church, offered me a seat in his chaise, for about sixty miles. In the course of the ride, the conversation turned upon the income of ministers, as mentioned in the Evangelical Magazine. He said, "I have felt the force of what I have read in that publication; and am constrained to think, as a congregation, we have not done all for our minister we could and ought to have done. It has some time been in agitation among us, to build a neat and commodious house for the minister; and the last time I was in London, I purchased 600l. three per cent. stock, which I have devoted towards that object when it is called for; which I have pledged to my friends as my part toward the building; and, I have no doubt but the object will be accomplished." — Might it not, with propriety, be said to some other congregations, "Go ye, and do likewise?"

I was not a little interested in a friendly conversation with a minister and his wife, in another part of the kingdom, who, in speaking on this subject, mentioned a pleasing number of

proofs of the gracious care of God displayed toward them in seasons of necessity. Among others, she related the following: — "I shall never forget what we felt some little time since in a case of this kind. You know what I mean," said she to her husband." — 'Well,' said he, 'tell our friend, he will make no improper use of it.' — "The expences of my last confinement," said she, "excited some anxious feelings in our minds; and after conversing on the subject, my husband noticed it in prayer with me in the morning, with humble petitions and confident pleas at the throne of grace. The same day, a friend and one of the congregation came to see me, for the first time during my confinement. Having prefaced her kindness, by saying she was under great obligations to my husband as a minister, she begged my acceptance of a token of her gratitude; putting two ten pound notes into my hand. The same day we received a letter from a lady, a friend at a distance, enclosing a ten-pound note. Could our liberal friends have seen, when my husband came home, and I had informed him of the kindness of the Lord toward us, with what tears and emotions of soul we knelt before the Lord, and poured forth our grateful feelings for such evident answers to prayer; and with what earnestness we supplicated for the spiritual and eternal welfare of our friends, I think their feelings would have taught them the meaning of this passage: — "It is more blessed to give than to receive." Thus our fears were silenced, and our prayers and pleadings were turned into admiration and gratitude."

These, with many other equally interesting facts, have come to my knowledge; and which I would relate, were it not for filling too many of your pages. These, I think, tend to show the necessity of Christians attending to this subject, and likewise the use of stating it to the public. While they equally prove, that those who honour God, by trusting him in the way of duty, and by making use of no improper means for relief, God will honour by a seasonable and suitable supply.

THE HINDRANCE AND THE ANSWER OF PRAYER.

If I regard iniquity in my heart, the Lord will not hear me. But, verily, God hath heard: he hath attended to the voice of my prayer. — Psalm lxvi. 18, 19.

The Psalmist here states the grand hindrance of prayer: — regarding iniquity in the heart, loving it, indulging it, looking on it with favour or allowance: whoso does this, the Lord will not hear his prayer; he will not accept it: — on the contrary,

he will reject it with holy indignation. What do we learn from this? We learn, that there may be the words of prayer on the lips, while the love of sin is in the heart; and that, where this is the case, religious services are sure to be rejected. It cannot be otherwise: — every perfection of the Divine Nature forbids it; and the word of God is sufficiently express:— "What is the hope of the hypocrite? Will God hear his cry when trouble cometh upon him*?" It is here supposed, that the hypocrite may have a hope; but, What is it? Is it of any value? "The hypocrite's hope shall perish†." It is supposed also, that he may cry unto God; but, will God hear him? The answer is, "If I regard iniquity in my heart, the Lord will not hear." The same is confirmed in that remarkable passage, "He that turneth away his ear from hearing the law, even his prayer shall be abomination‡." A man may talk of the gospel; he may boast of salvation by Jesus Christ; he may make a splendid profession, and shine in external gifts; — yet, if he be careless of practical godliness, his prayer is sin; his sacrifice is none other than the sacrifice of the wicked; and this, no less than his open wickedness, is "an abomination to the Lord §."

But the Psalmist also gives us his cheerful testimony concerning the answer of prayer: — "Verily, God hath heard;" not only so, "He hath attended to the voice of my prayer." This is evidently the sentiment of humble confidence and of lively thankfulness. But it is an important question, How may we know that God attends to our prayer? A general reply is, 'When blessings asked for are bestowed.' Yet this rule does not always apply: it is not the safest nor the best rule. A hypocrite pretends to pray: he may ask for this and the other blessing, as health in sickness, or deliverance in danger. It may please God to give these blessings, yet not in answer to his prayer; for, in fact, he did not truly pray at all. The mere receiving what is asked for, is no infallible sign that prayer is accepted. There are more certain rules. For instance, 1st, When God stirs up the soul in prayer from a proper sense of its need, and of the Redeemer's fulness. The soul of the hypocrite is not engaged in prayer; it is merely the labour of his lips, aided by his memory, and perhaps a lively imagination; but he knows these things only by rote: he has no proper sense of them. — 2dly, When God quickens the soul to look out, with believing expectation, for the returns of prayer. This disposition is never excited, but in order to its being satisfied. We must, indeed, carefully distinguish between faith and fancy, between believing and ignorantly presuming; yet humble reliance on what the Lord hath said, be-

* Job xxvii. 8, 9. † Job viii. 13. ‡ Prov. xxviii. 9.
§ Prov. xv. 8. and xxi. 27.

cause he hath said it; and lively expectation arising hence, is neither fancy nor presumption, — it is faith: and wherever this is found, it shall be honoured. When the man applied to Jesus in behalf of his son, saying, "If thou canst do any thing, have compassion on us, and help us,"— Jesus replied, 'If thou canst believe, all things are possible to him that believeth." The man's faith operated with his prayer: — "Lord, I believe; help thou my unbelief!" He waited, in humble expectation, for the display of the compassion of the Saviour. Compassion was exercised, and his son was healed *. "All things whatsoever ye ask in prayer, believing, ye shall receive ‡." — To which we may add, 3dly, When we have evident tokens for good, that the Lord has answered us. While the mere receiving what we solicit, is no certain proof, yet, where there is the true spirit of prayer, from a proper knowledge of ourselves and of Jesus Christ; where there is a looking out for the returns of prayer, and, sooner or later, the actual possession of what was sought at the throne of grace, — there cannot be a reasonable doubt, but that God hath attended to the voice of Prayer. Suppose some sin to be the burden of the believer's soul; he spreads this sin before God in prayer; he pleads his promise; he rests on his word,—that sin shall not have the dominion over him §; and that he will cleanse the blood which he hath not yet cleansed ‖. Gradually, the believer gains the ascendency over this sin, and is fortified with strength against it. Does not this prove that his prayer is heard? Or, suppose some temporal blessing be needed; there is no direct promise, it may be, which warrants the expectation of this individual blessing; — yet the believer goes to his heavenly Father; he acknowledges God in all his ways, and bows submissive to his will. Presently, what he sought is bestowed, or something of higher value in its stead. Ought not such a one to say with David, "Verily, God hath heard: he hath attended to the voice of my prayer."

Does the experience of the reader agree, in any measure, with this of the Psalmist? Say with him, "Blessed be God!" While you enjoy the evidence that sin is not cherished in the heart, render praise to whom it is due. Mr. Henry observes on the passage, "Whatever be the premises, God's glory should always be the conclusion: God hath heard, therefore, blessed be God!" He hath not turned away my prayer, nor his mercy from me. Mark the expressions: they breathe the most amiable humility and most admiring thoughts of divine mercy. While God receives, he communicates: he receives the prayer of the unworthy, — he communicates the mercy needed from his throne: he turns not away the latter

* Mark xix 17—27. ‡ Matt. xxi. 22. § Rom. vi. 14. ‖ Joel iii. 21.

from us; therefore, he rejects not the former from him. Divine Mercy, flowing to sinners by Jesus Christ, is at once the fountain of blessings already received, and the foundation of our hope for blessings yet in reserve. Blessed be God on this account! Prayer heard and answered, obliges us to be thankful. But is the reader a stranger to the answer of prayer? Has he no solid evidence that God has attended to his prayer? It is time to enquire into the cause. Ask yourself, Is there no iniquity regarded in my heart? — is there no secret evil indulged? — is there no beloved sin, which I am unwilling to sacrifice? God forbid that I should deceive my own soul! — While God has engaged to regard the prayer of the destitute *, and to hear the cry of the humble †, all his perfections and his government demand that the prayer of Iniquity and Hypocrisy be rejected. "Search me, O God, and know my heart; try me, and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting §."

ERIPHOS.

* Ps. cii. 17. † Ps. ix. 12. § Ps. cxxxix. 23, 24.

THOUGHTS ON THE MOST ELIGIBLE MODE *OF COLLECTING MONEY* FOR THE ERECTION OF CHAPELS.

THE spread of the glorious gospel of God our Saviour, must be attended with the erection of buildings, where the peaceful and powerful doctrines of grace may be proclaimed,— the statutes and commandments of the sovereign Redeemer enforced, — and his appointed ordinances celebrated. Nor is it likely that the stated ministry of the gospel would be continued in many places without the accommodation afforded by such erections.

In new places the truth is not generally received by many rich or noble, but by those in the lower classes of society; and who are hereby made "rich in faith, and heirs of the kingdom of God." Unaided by the liberality of the friends of Christ in other places, such would seldom be able to build a house for the name of God; as the attempt must be followed by an incumbrance which would prove a mill-stone round the neck of their future endeavours. Thus circumstanced, applications for pecuniary help to trading, populous, and opulent towns, become unavoidable and desirable, and should be encouraged by every consistent follower of our Lord Jesus Christ. True Christianity is not a private, but a public and common cause. The church at large is like a community of bees. Many infant societies are like single bees, which, however in-

dustrious, can do little alone; — but what great effects follow from cordial co-operation and general zeal!

Formal covetous professors may frown upon, discourage, and sometimes with contempt and incivility, the servants of God, engaged in the good, but difficult and humbling work, of soliciting the offerings of the rich for the service of the sanctuary. Applications of this kind are too frequent, or too urgent, for them to pay attention to *any*; or, in order to furnish an answer, which precludes all remonstrances of conscience in themselves, or reasoning from others, they have *religiously* vowed *to do no more for brick and mortar*. Well, indeed, it is for the church that her Redeemer has the hearts and hands of all under his controul; and that he will carry on his cause, and promote his own glory in the world, not only without the assistance, but in spite of all the unkindness of such inconsistent and equivocal friends as these.

It may, indeed, be justly questioned, how far the present mode of making applications is not liable to many strong objections. Ministers are frequently sent forth to strange and distant places at hazard. On their arrival, they find the ground pre-occupied by another, on the same errand; or, on account of circumstances, the resident ministers cannot immediately recommend the case, without incurring the charge of imprudence among their own people. Thus, some unforeseen discouragement arising, they feel embarrassed how to act. They must either return home, under every expence incurred, without accomplishing their object at all; or, breaking through every obstruction, and crucifying every feeling, be content with not more than a fourth of the sum which a well-timed and well-managed application would have produced. The several sums procured being small, a wider range of places and a much longer continuance from home become necessary. The evils resulting to the flock in the mean time may be neither few nor small. The enemy, perhaps, takes this opportunity of casting in his tares among the wheat, — dissentions are fomented; and while the minister is abroad toiling to rear a temple made with hands, the edification of souls is retarded, and it may be a foundation laid for his eventual removal from this once promising scene of labours.

To remedy these inconveniences, some have proposed, that congregations should join to establish a kind of national fund, from which assistance might be afforded. This plan, though in some respects desirable, appears liable to several weighty objections. It may be justly questioned, whether subscriptions for an indefinite object would exceed one-tenth of the sum annually raised on the present plan, defective as it is. Many personal applications, especially in neighbouring places, would still be made. Nor would it be possible that one committee, wherever established, could give general satisfaction, in a pe-

cuniary concern, involving so many special and local circumstances.

Taking it for granted, that personal applications are, on the whole, most eligible, because most efficient; and that, generally, ministers are more likely to succeed in this business than others,—it is submitted, That congregations in populous towns, and those united by friendly associations in the vicinity, should concur in some plan among themselves,—agree upon the number of cases it will be proper to admit in the year, — appoint a Committee to receive and examine cases, — to select the most urgent and deserving in rotation, — to correspond with such congregations as apply for aid; informing them when to make application by their minister, or some other authorized person, — recommend the case to the people, — introducing and generously assisting in the needed contribution. Were this mode adopted, cases would be examined before admitted; and people would, of course, give with the greater confidence of doing good. Ministers would have no fruitless journies, their travelling expences would be lessened, and their painful feelings much relieved; and, what is of far greater consequence still, as most of their excursions might be performed in the course of a week, there would be an important saving of invaluable time.

Sheffield. B—.

A SUPPOSED DIALOGUE OF THE BLESSED.

RACHEL AND JACOB.

Rachel. I rejoice, O Jacob, at thy arrival in these realms of bliss, after a tedious pilgrimage of 147 years. Now thy toils and troubles are ended!

Jacob. O Rachel, whom I once loved with an affection too inordinate, I receive thy congratulations with the purest love; and join thee in blessing the name of Jehovah, who hath brought all my trials to so happy an issue. Seventeen years ago, when I first went down to Egypt, and was introduced to Pharaoh, by thy son Joseph, I told him, "That my days, compared with those of my fathers, had been few and evil; but though my latter days have been far more peaceful than the former, and still have not equalled those of my father, nor of my grandfather, yet I am well contented that they are finished; and I now see abundant reason to be thankful for the troubles of my former life, as well as for the comforts of my latter years.

Ra. Though the angelic messengers, who are perpetually employed in visiting the lower world, and have more concern in the affairs of them who are heirs of salvation than I once imagined, have given me much information respecting the events which have befallen our family, since I left thee in the way to Ephratah; yet I should like to converse with thee concerning the gracious dealings of the Lord with thyself and thy children.

Ja. Verily, Jehovah is a God glorious in holiness, venerable in praises, — a God doing wonders! Repeatedly did my despairing heart suggest

what once my lips uttered in a paroxysm of grief: — "All these things are against me!" But, even before I entered this world of perfect light, I began to perceive that God had done all things well; and now, on reviewing all the way that he led me, I contemplate his wisdom, goodness, and truth, and am filled with unutterable delight!

Ra. Doubtless, thou hast now experienced the same alteration with myself, as to the partiality of our affection towards our son Joseph. Whatever mixture of selfishness once attended my regard for him, it is over; and I now could rejoice as much in hearing of the piety of my sister's children, or even of the children of Zilpah, as of my own. But I feel a high degree of complacency in that excellent saint; and admire the wonderful providence of God, which has made him the preserver of his father's house; and, consequently, as the Messiah shall descend from thy race, he has been, in a higher sense than ever the King of Egypt imagined, the Saviour of the world.

Ja. It was revealed to me by the Holy Spirit, on my dying-bed, that he to whom that title shall properly belong, will descend from Judah. However, though Joseph will not be his ancestor, yet he has, in many things, proved an eminent type of the Messiah; and has, indeed, been the instrument of preserving the holy seed.

Ra. Our God is wonderful in counsel, and mighty to execute his well-ordered plans; but nothing grieved me so much, in the latter part of my life, as to see how little our family appeared to be holiness to the Lord. The polygamy into which you were drawn by my father's artifice, and which was increased by my foolish envy and jealousy, appeared to be one great cause of injury to your children.

Ja. Doubtless, it was a preposterous self-love which could lead you to think the children of Bilhah would be more yours, and, as it were, nearer a-kin to you, than those of your own sister. That unhappy woman, since your death, has proved herself to have been very unworthy of the partiality which you manifested towards her. By her compliance with the impetuous passions of Reuben, my first-born, she was the instrument of severely correcting me for complying with your wayward advice, which caused me to deviate still farther from the original appointment of divine wisdom, for securing domestic comfort and family order.

Ra. I sorely repented of my folly before I left the world of imperfection; and though all painful sensations are now over, yet my humility will be deepened for ever, by a reflection on former errors and sins. I rejoice greatly to learn, that God has over-ruled the events, in which my eldest son has had so remarkable a share, to bring most of his brethren to know the God of their fathers.

Ja. Certainly, Joseph conducted himself towards them with singular wisdom; and he, from whom every good and perfect gift descendeth, and who put it into his heart, seems greatly to have blessed these surprizing transactions for their good. Even Simeon, the most hard-hearted and revengeful of them all, who was the first contriver of the disgraceful and execrable massacre at Shechem, which dishonoured our family among the inhabitants of Canaan, seems to have been softened by the salutary influences of the Divine Spirit, while Joseph detained him a prisoner in Egypt; and Levi, who was nearly as bad, is become eminent for the reverence wherewith he venerates the Lord, and stands in awe of his name *.

Ra. I hear that Judah's family-troubles have been greatly sanctified to him; and that he is become a very different man to what he was when he was so intimate with Hirah, the Adulamite.

Ja. True; I have had great comfort in him for a long time; and the affection he discovered for me and for his brother Benjamin, when he offered himself for a slave in his stead, endeared him to me exceedingly.

* Mal. ii. 5, 6.

Joseph has highly esteemed him ever since, and all his brethren rej[illegible] and praise him.

Ra. I understand, that it was he who proposed their selling Joseph to the Ishmaelites, instead of shedding his blood.

Ja. Yes; but Reuben had first interposed in his favour, who persuaded them to let him down into a dry pit; not without a design of delivering him from them, and bringing him safely home.

Ra. Yet, I suspect he was more anxious to have thus made his peace with you, after his criminal conduct with Bilhah, than he was to preserve Joseph from destruction.

Ja. That seems to have been the case. He was, however, more the slave of unruly affections than of malignant passions; and though he was the first-born, yet he was not disposed to indulge such envy and jealousy towards Joseph as most of his brethren.

Ra. Well, God so ordered it, that Reuben being out of the way, Judah's plan effectually defeated his intention of rescuing him, as well as the design of Simeon and Levi to put him to death.

Ja. Yes; and my inordinate affection, which I not only expressed too imprudently, but which I now see had a degree of idolatrous excess, was severely corrected, while all these trials were sanctified to Joseph himself, to prepare him for his subsequent exaltation.

Ra. And what good consequences ultimately resulted to all Egypt, and the neighbouring countries, but especially to your own family, not only in their temporal preservation, but in their spiritual benefit!

Ja. Well might Joseph tell his brethren, that what they meant for evil, God intended for good. And who can calculate the advantages that shall result to future generations, from the record of these astonishing events!

Ra. Undoubtedly, it shall encourage myriads of believers to trust in the divine wisdom and faithfulness.

Ja. Yet, while on earth, I sometimes felt an anxiety bordering on distrust, respecting the sojourning of my family in Egypt.

Ra. But you could not forget how Jehovah appeared to you at Beersheba, saying, "Fear not to go down into Egypt, for I will surely bring thee up; and Joseph shall put his hand on thine eyes."

Ja. Verily, I never could forget that condescending display of the divine glory. But I was grieved to see how the Egyptians are addicted to idolatry, and how little influence Joseph's example has had to excite them to enquire after the living and true God.

Ra. Is not Joseph still in great favour with Pharaoh, and with all the people of the land?

Ja. He is so; but now the years of famine are almost forgotten, some of the Egyptians begin to complain of his having brought them into so entire a dependence on the king.

Ra. No prince ever acquired absolute authority in so fair and equitable a way as Pharaoh; and I have not learned that he has abused his power.

Ja. I say not that he has; but I sometimes was ready to apprehend that my son was rather mistaken in his politics, and carried his gratitude to his benefactor too far. Such a measure of power is scarcely to be trusted in the hands of any man; and if a prince of a different stamp should succeed to the throne, may be easily misemployed.

Ra. Yes; and if that king should not remember the obligations of the crown to Joseph, it may be especially injurious to your descendants.

Ja. I well remember the prediction which Isaac told me had been given to his father, Abraham: — "That his seed should be strangers in a land not theirs, and should serve them, and be afflicted by them.

Ra. True; but you know the promise which followed, "That nation also, whom they shall serve, will I judge, saith the Lord; and afterwards shall they come out with great substance."

Ja. I fully recollect it; and depend upon it. Indeed, my soul is now

perfectly at ease. Here I could implicitly repose on the all-sufficient God, even if nothing of his future plan had been revealed; but in the lower world, I found these predictions a great stay to my mind.

Ra. And surely the fulfilment of the divine promises which you witnessed, and the unravelling of the mysteries of Providence which you experienced while on earth, must have mightily strengthened your faith!

Ja. They had that effect in a high degree; and the new discoveries made by the Spirit of God, in my dying moments, caused me to depart in triumph: but the freedom from all sinful darkness and weakness, which I now experience, is attended with a sacred calmness and rest in God, which unspeakably transcends all my highest spiritual enjoyments below.

Ra. Here, no doubt nor distrust is ever known; nor can any thing disturb our perfect serenity and holy peace: but additional pleasure is excited by all the information we receive from the lower world; for, to us, who are freed from all sinful prejudices, and are never misinformed, every event, in one way or other, displays the wisdom, goodness, and faithfulness of our God. Or, if any circumstance should be inexplicable for a season, it only calls for greater attention; while we wait, with the most certain confidence, for some extraordinary manifestation of his unfathomable skill, in causing light to arise out of darkness.

Ja. My mind is at once filled with the like implicit reliance upon God, and holy acquiescence in his will; — but what an increase of joy and bliss shall we experience, even in Heaven itself, when once the Messiah shall have made his appearance on earth, and finished the redemption of his people!

Ra. Though ages may first elapse, yet, in the fulness of time, it shall be accomplished; and all the glorious consequences shall take place in due order. He that has managed all the concerns of your family so well, will as surely bring all the events of time to that issue, which shall produce the greatest revenue of glory to his holy name, and the highest degree of happiness to his people!

Ja. I fully believe it. Amen! Hallelujah!

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ANSWER TO A QUERY ON LOTTERIES.

Rev. Sir, *To the Editor.*

I beg leave to submit the following Remarks, in Answer to the Queries respecting Lotteries, in your Magazine for August, p. 364.

Yours, &c. PHILADELPHIA.

Is it lawful for Christians to adventure in Lotteries? Is it a commendable practice? Is it what a Christian Minister should countenance, or blame? Or should he leave it as a matter wholly indifferent?

I ASK, What is a lottery? It is, without doubt, a game of chance; and if it be lawful, we may enquire, What description of gaming is unlawful? But all gaming must be, I think, a breach of the Tenth Commandment, as we thereby covet what God, in his providence, has not given us, and which we cannot receive but by the loss of our neighbour*. Besides, lotteries are a species of gaming, by which mischief

* The Rev Mr. Scott, in his Exposition of the Ten Commandments (see his Essays, No. IV) says, on the last Commandment, "All gaming, public or private, is coveting our neighbour's goods, to increase our wealth by his loss; and is, therefore, a direct violation of the command:" to which he adds, in a note, "Not excepting lotteries, of

and misery, beyond all comparison with other kinds of gaming, have been brought on the inhabitants of this country; and even if a lottery were lawful in itself, the consequences thereof, even now, in the more restricted way in which it is conducted, are more than sufficient to determine that it is unlawful for a Christian to encourage it, in any way whatever†; for he is commanded to abstain from even the *appearance* of evil. But if any one should attempt to justify lotteries, while he will not allow card-playing in his family (which also I deem unlawful) I should suppose, that he complied, in a restricted sense, with the Scripture just quoted, by abstaining only from the *appearance* (comparatively) while he embraced the *substance* of evil. But further, to determine, whether or not adventuring in lotteries be lawful, let us try it by another Scripture rule: "Whatsoever is not of faith is sin:" — and on what ground or authority can we believe or trust in God, that he will give us, by those means, which, I presume, cannot be proved to be of his appointment, what he has seen fit to withhold by assuredly lawful means? Or can we ask his blessing in the adventure of property he has committed to us, and say, that our object is his glory? I am aware that many delude themselves with the excuse, that they only wish for a large prize, that they may do good with it; and this, from the manner in which the passage in the Memoir of Mr. Townsend is expressed (which, by the bye, I think, rather sanctions the practice) appears to have been the object of that gentleman; but, however high we may esteem his character in other respects, we ought not to follow his example, but as we see him clearly right. This practice in him, I think, was an infirmity; but allowing that we are sincere in wishing for an increase to our property, by means of a lottery, for the purpose of doing more good, — yet, if the means are not lawful, we are not justified in adopting them: — and how shall we be clear from the guilt of adventuring what we have lawfully attained, thro' God's providence, which, however little, if devoted to him faithfully, would be acceptable, in preference to thousands unlawfully gained? God wants not abundance of silver and gold. If he did, they are at his command; and as it respects us, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The promises we make to ourselves, of devoting to the service of God, or our fellow-creatures, any large accumulation of wealth that may come by way of chance, is, no doubt, a stratagem of Satan, to gloss over a covetous desire, which is the root of all evil; and it would be contrary to general experience, if those who adventure what is "but lent them," should, in the event of success, devote what they gain by such means; at least, we ought to see several strong cases corroborative thereof before we attend to the suggestion. But if we have the price of a ticket, or a proportion thereof to *spare*, we know how it may be disposed of to beneficial purposes with some certainty; but if we *hazard* it in the lottery, there are many thousand chances against the large prizes; and generally two to one

even tontines: these latter constitute a kind of complicated wager about longevity, to be decided by Providence in favour of the survivors; and must, therefore, be equally culpable with other games of chance." — To which we may add, that any use of a lot (which is an appeal to the decision of Providence) for the purpose of amusement or gain, or in any case without a serious desire that God would decide for us what we cannot otherwise decide, seems to be, and is generally by religious persons held to be, indefensible.

† From another answer to this Query by Aspasio, we select the following lines: — "The mischief occasioned by the lottery is incalculable. If it were only a doubtful point, Christians should avoid it; but the lottery is a most pernicious thing! The money got by it is "the price of blood." Thousands have been ruined by it, and numberless suicides have been the consequence. Mr. Colquhoun, in his Police of the Metropolis, states, "That many of those who are now living on the plunder of society, were reduced to their miserable situation by this cause."

that we entirely lose what was entrusted to us for better purposes, and which can never be recovered: and to those who lose, it may be said that they have not done so well as those wicked servants who preserved the talent committed to them in a napkin, or hid it in the earth; but alas! they have hazarded, they have lost it.

If what has been here advanced is sufficient to negative the first question, the second must of course follow it; and then the duty of ministers will be obvious: but I here beg to say, that it might be useful if ministers in general would revive the old-fashioned manner of reproving professors plainly, for this and similar conformities to the present sinful world.



THE NATURAL HISTORY OF *THE LION*,

SPIRITUALLY IMPROVED.

God, whose wisdom appears in all the infinitely diversified forms of nature, hath inscribed on every creature its proper character in marks indelible and unequivocal. Such is particularly the case with the noble animal before us, whose fiery eye and flowing mane inspire us with awe and terror.

The natural history of the lion is so well known, that we shall treat it very cursorily. Its native regions are in the interior of Africa, where he reigns

"Sole monarch of all he surveys,"

few animals ever attempting to dispute with him the right of sovereignty. The magnanimous Dr. Vanderkemp, among other dangers, has been much among these terrible animals. He mentions herds of them, to the number of an hundred, whose footsteps he has traced in the desert; and from whom he was preserved, in several instances, almost by miracle. It is a gracious dispensation of Providence, however, that this creature, in a great measure, loses its native courage and ferocity as it approaches the haunts of men; and is seldom known to make inroads on society, except when compelled by extreme hunger. And even when individuals of men and beasts have fallen within its power, it has been known generously to spare their lives, when it has not been in want of food. It is a creature also highly susceptible of grateful impressions for benefits long since received, and may be tamed more easily, if taken young, than many other beasts of prey.

The Scriptures name several kinds of this animal, to which it frequently alludes. Jacob blessing Judah, compares him, or rather his tribe, to a *lion's whelp*—a full-grown *lion couched down*, i. e. resting in conscious security, and (not an old lion, but) *a lioness* * having young, which makes her more ferocious than the male. Job distinguishes "the lion (*Ariah*, the usual name) the fierce," or rather the *black* (i. e. dark-coloured) "lion † the young lion — the old (full grown) lion, and the stout lion's whelps." The woody parts of the banks of Jordan ‖ are particularly mentioned as the haunts of these terrible creatures; and we have repeated instances in Scripture of their being used as the instruments of the divine displeasure §; while, on the other hand, when they have been employed against his people, he hath shut their mouths, as in the case of Daniel, that they might not hurt them. — Thus the Lord reigns even among the savages of the desert.

The Scriptures frequently make use of the character of the lion, as the type of a tyrant and a destroyer. Nero is compared to one; and a greater tyrant than even he was, is described as "a roaring lion, seeking whom he may devour." In one instance, however, they take the fairer part of this animal's character — his strength, courage, sagacity, magnanimity, are the qualities intended to be conveyed when the great Messiah is described as "The Lion of the Tribe of Judah;" though it is probable also that it may contain an allusion to the standard of that tribe, which the Rabins tell us was that animal borrowed from the form of the sacred cherubim, or rather, perhaps, from the blessing of the patriarch Jacob.

It may seem extraordinary that the sacred writers should borrow their illustrations from an object so terrible, when they meant to do honour to their subject; but the fact is, they were so full of the glory of the Saviour, that they could see no admirable or attracting quality in any object in nature, but they applied it to the great object of their esteem and veneration.

Nor is this all; — the same Jesus, who is the Saviour of his people, is the Judge of his enemies; and those who will not embrace him as the Lamb of God, should prepare to meet him as the Lion of the tribe of Judah, when the great day of his wrath shall come. — "Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver."

"Where grace can neither melt nor move,
The Lamb resents his injur'd love;
Awakes his wrath without delay,
And Judah's lion tears the prey." WATTS.

* See Parkhurst in לביא. † Job iv. 9, 10. ‡ In אשבל
‖ Jer. xlix. 19. § 1 Kings xiii. 23, 36.

REMARKS ON 2 TIMOTHY II. 19.

Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

[An Extract from Dubost.]

It may be considered somewhat singular, that the apostle should here connect a seal with a foundation, since they do not seem to bear the least relation to each other. Seals, it is well known, are not affixed to foundations; because, in such situations, they would not answer the smallest purpose.

To remove the obscurity naturally arising from this passage, we shall offer two observations; which will, in some measure, elucidate it: —

First, The word *seal* must not be limited to that impression, as stamped on letters or writings, with a design of sealing them; but in an extensive sense, including engravings, and all kinds of inscriptions. In seals, we generally find some engraving representing a figure, or some other device. Hence engravings, inscriptions, and devices were termed by the antients *seals*. Thus, God directing Moses relative to the plate of pure gold, designed for the mitre of the high priest, said to him, "And thou shalt make a plate of pure gold, and grave upon it, like the gravings of a signet, *Holiness to the Lord* *." So that it was not designed to be concealed; but exposed to public view. Anciently, the cups and vessels on which were engraved figures, letters, &c. for ornament, were denominated *sealed cups and vessels*. We read also of *sealed habits*, — which has afforded great amusement for the learned and curious; but by these habits may obviously be understood embroidered dresses, trimmed with gold and silver; for embroidery may be considered as a species of engraving or printing, performed upon dresses, to embellish and enrich them. It is in this extensive sense the word *seal* should be taken, and not restricted merely to a concealing or hiding.

Secondly, It was common among the antients to carve inscriptions or devices upon foundation-stones, thus to preserve the memory of those who had erected the edifices. The founder's name was engraved, either in figures, or some enigmatical device. To this God himself alludes, when speaking of Zerubbabel, who was to rebuild the temple after the return of the Jews from the Babylonish captivity: "And he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it †," — as if these words were to be engraved upon the foundation-stone laid by that holy and illustrious character.

* Exod. xxviii. 36. † Zech. iv. 7.

We find also, in Rev. xxi. and xxiv, that the holy city, the New Jerusalem, had twelve foundations; and in them the names of the twelve apostles of the Lamb:" and, no doubt, the apostle, in this passage, had this ancient custom in view; so that his design is to represent to us not a seal on the foundation of God, but an inscription or device, to assure us of its strength, permanency, and solidity. E. H.

USEFUL HINTS.

Sir, *To the Editor.*

As we have heard frequent and just complaints of the pernicious habit in which some professors indulge themselves of speaking against ministers, to the great injury of their usefulness, may we not hope to lay the axe to the root of this evil, by cautioning ministers themselves against setting the wretched example. — If you think the following extract from a Sermon by Mr. David Some, on the methods to be taken by ministers for the revival of religion, will promote this end, you will oblige, by its insertion, Yours, J. B.

"Our treatment of each other, says the preacher to his fellow-labourers, ought to be generous and kind, sincere and friendly; remembering that we are engaged in a cause which will require the strictest union to support it. If we are divided among ourselves, and make it our business, by little stories, to lessen one another in the eyes of the people, the common interests of serious piety will suffer very much by it. Are our hearers such strangers to the arts of backbiting and defamation that they need to be taught them by our example? Or is it a thing so reputable, that we should desire it may appear to be a part of our character? Are we secure that, after all, the reproach will not turn upon ourselves; or that the very persons we are speaking to will not despise us, as actuated by principles of envy and ill-nature? Or, if we are sure the reflection would fix where we intended it, is the usefulness of ministers so great that we should desire to hinder it? Is an attachment to one minister, to the neglect of all others, so amiable a temper that we should attempt to infuse it into those committed to our care? Should we endeavour to revive that *carnality* which the apostle condemns in the Corinthians, "While one said, I am of Paul, and another, I am of Apollos?" should we not rather make the most vigorous efforts to suppress every thing of this sort, as that which will always be prejudicial to Christianity? The prevalence of these evils has led me to mention them with a warmth and severity which their malignant nature does require, since I never yet saw religion flourish where there was not harmony and friendship among the ministers."

On the mode of preventing infection in sick rooms, recommended in our last, a Medical Correspondent observes, "It is most undoubtedly of inestimable value." He adds, "It should be remembered, however, that the fumes which issue from the mixture, materially irritate the lungs of many people. It is better, if possible, to remove the sick person, for the time, to another apartment, giving an opportunity of changing the bed-linen; to let the cup, containing the mixture, be put into the room, which should then for some time be kept close shut; after which, air should be re-admitted as freely as possible. It should also be remembered, that this is the remedy for which Dr. Carmichael Smith obtained a parliamentary reward."

QUERIES.

I. *N. N.* enquires, Is it possible for a Christian not to know what is his most easily besetting sin? and, What sign is it when, after close examination, he cannot discover which, out of many sins, appears to be most predominant?

II. In Acts ix. 7, we are informed, That the men who journied with Saul towards Damascus, "*heard* the voice, but saw no man:" — and in chap. xxii. 9, Saul himself, relating this miraculous event, says, "They that were with me saw indeed the light, but *heard not* the voice." — How are these texts reconcileable?

III. In 1 Tim. iv. 10, our translation reads, "We trust in the living God, who is the *Saviour* of all men, especially of those who believe." The *variantes lectiones*, in notes to my Testament, observe, "That instead of the word σωτὴρ, the New College manuscript, Oxon. has πατὴρ. What antiquity and authority has that manuscript and this last reading? Does it not best agree with the context and the general sense of the Bible?

IV. Is it the duty of a bankrupt to consider himself bound, in the sight of God, to make up his dividend 20s. in the pound, if, after setting up in business again, he prospers, and is able to do it? or, May he retire from business without making up his dividend, when he finds himself possessed of sufficient property; and consider himself an honourable Christian, eligible for any public station in the church?

Other Correspondents beg solutions or illustrations of the following passages of Scripture, viz. Ezek. xviii. 24. — 1 Thess. v. 12, 13. — Eccles. viii. 16.

Obituary.

FRANCIS WALKER.

On the 27th of September, 1803, died Francis Walker, of Leeds, a respected member of the church under the pastoral care of the Rev. E. Parsons. He was a man of an excellent spirit. By the influence of the religion of Jesus, his temper, which was naturally mild, was rendered uncommonly engaging. He always spoke of himself in the most humiliating terms; and whenever his opinion was asked, he gave it with the greatest diffidence.

The disorder (the scrofula) which at length proved mortal, he considered as the means of first leading him to reflect upon the necessity of attention to religion, at about the age of sixteen. As such, he regarded it as one of the greatest blessings of his life. He loved the ordinances of religion. This was strikingly evinced by his frequent appearance in the house of God, when his weakness was such as rendered his attendance extremely difficult and painful. Indeed, his love of public worship, and especially of the ordinance of the Lord's Supper, evidently increased as he drew nearer to the eternal Sabbath. Often did he mention the uncommon pleasure with which he attended some of the last sermons he was permitted to hear. At those seasons he was favoured with the most delightful foretastes of that happiness, the fulness of which, it is confidently hoped, he is now enjoying. He was particularly fond of those more private, religious meetings, at which the mere professor is seldom seen.

"Let me die the death of the righteous, and let my last end be like his," must have been the petition of all who had an opportunity of observing his faith and patience throughout his last sickness.

"The chamber where the good man meets his fate
Is privileg'd beyond the common walk
Of virtuous life, quite on the verge of Heav'n."

He possessed a hope full of immortality. This did not, however, arise from ignorance of himself: he was deeply sensible of his sinfulness. "I suffer," said he, while the writer was one evening sitting by him, "as a sinner; and yet," added he, "I trust I am a saint in some small degree, though altogether unworthy of that name." His hopes of future happiness were built solely upon the rock Christ Jesus. "Mine eyes," said he, at another time, "are fixed upon Christ, not upon myself." A friend asking him if he found his recollection fail him, he answered, "Not so much but that I still remember the promises."—Upon another observing that he hoped he found them as breasts of consolation to his soul, he said, "Yes, yes," with such a degree of earnestness, that indicated the deep interest he felt in them.

His patience was almost astonishing. Though his last illness was long and severe, yet was he never heard to utter a murmuring expression. Indeed, in general, he was even cheerful in the midst of all his sufferings. Often did the pleasant manner in which he spoke extort a smile from those who were around him. His gratitude was also remarkable. The most trivial favour always met with his grateful acknowledgment. Indeed, to mention all the pleasing evidences he gave of a gracious state, would far exceed the limits of this paper. It is hoped that the many pious expressions, and earnest exhortations which proceeded from his dying lips, will leave a lasting impression upon the minds of his surviving relations.

The last time I saw him was the evening before his dissolution. He then seemed to take no notice of those who were around him; yet, while his brother was engaged in prayer, though unable to speak, he evidently joined in that solemn exercise. The next morning, about seven o'clock, he bid a final adieu to all his sufferings, and entered in to the joy of his Lord, aged 22.

Leeds. W. E.

MRS. E. ALLEN.

FEB. 13, 1804, died Mrs. E. Allen. She was trained up in the paths of religion; and, from her earliest days, sat under the sound of the gospel; but it was not, till about seven years ago, that she felt the power of the truth. After a declaration of her experience, she was received into the church where she first drew the breath of life; and, from that period, adorned her profession. In the former part of the illness by which she was removed, her minister being absent on a journey, she expressed an earnest desire to see him. "He has been," said she, "blessed to my soul. I was decent and moral, and, being brought up strictly, I constantly attended the preaching of the gospel; but I never understood or felt any thing until I heard him preach on the work of the Holy Spirit. I then saw what a change must be wrought on me; and, by the influences of that good Spirit, was led to Jesus for salvation. I wish I could see the instrument of that happy change now; but if I do not see him any more in this world, we shall meet in Heaven." On his entering the room after his return, she said, "I never expected to see you again in this world; but if I had not, I should have blessed God to eternity for having heard you. I have been brought very low, but God has been wonderfully gracious to me. I have enjoyed more than I can express." Some one said, 'You have suffered a great deal within and without;' but she replied, with much emotion, "It has been all without;—within, I have had nothing but joy and peace; the tempter has not been suffered to come near me once. I am astonished at the goodness of God." She frequently repeated, with pleasure, parts of the hymn commencing, "Jesus, lover of my soul," and gave much emphasis to the words, "Other refuge have I none." Reviving once from a kind of swooning or dosing state, she said to her father, "I have been to the top of Mount Zion, and saw the glorious company. I thought of you, and interceded for you and many others." But she afterwards said, "I think there was something delirious in my frame then, which shews the rational, discriminating state of mind she generally possessed; and thus gives more weight to her last sentiments and expressions. When some of her Christian friends called upon her, at their return from the house of God, she shewed where her heart was, by asking what was the text. When informed that it was 1 Cor. xv. 10, "By the grace of God I am what I am," "Ah!" said she, "It is all of pure grace. What was I! a poor, vain, thoughtless, worldly creature! What could Jesus see in me to merit any thing at his hands? It was his own grace that saved me!

When her minister asked her once what he should pray for on her behalf, she replied, "That I may honour my profession, and glorify God in my death; especially that my death may be a means of doing good to my family. I do not wish that my children may have any of the great things of this world, but that they may be partakers of the grace of God." She had, some time before her death, been asked if she would have her children called; but she declined, saying, "At a proper time I will call for them." Within about an hour before her departure, she desired her husband and children to come round her. Having cast a most expressive look upon her husband, as he sat by her, she desired each of the children to come and kiss her. She observed the order of their ages, and would not suffer a younger to come before an elder. Having had occasion to order one of them to be corrected during the day, she kissed that one twice with peculiar emotion, giving a dying testimony that a parent's corrections spring from tenderest affection. Her minister then asked her if he should commend her spirit into the hands of Christ? She intimated her consent, and, clasping her hands, discovered a lively interest in each petition. The powers of speech

seemed to have failed, but her mental faculties were in the fullest exercise. Shortly after, she sweetly slept in Jesus.—On beholding such a death, who could refrain from exclaiming, "What symptoms of immortality!" While the mortal frame was dissolving, and just on the point of dropping into dust, the soul discovered no signs of decay; seemed conscious that it had nothing to do with death; went thro' the work of departure with entire self-possession, in full enjoyment of immortal vigour.

Here the Christian might stand and say, "Oh death, where is thy sting?" Though conscious that her departure was at hand, and alive to all the awful importance of eternity, far from shrinking with fear, every look seemed to say, "Nevertheless, I am not ashamed, for I know whom I have believed."—Let these things endear to us the principles of the gospel, whence she derived her victory. Let it induce ministers frequently to preach on the work of the Holy Spirit, which was blessed to her conversion, and with which she always declared herself peculiarly delighted. As she expressed some regret on her dying-bed for having been, as she thought, too remiss in keeping her children under the minister's instruction in catechism, let parents take this hint.

Romsey. J. B.

DR. CHARLES BACKUS,

Pastor of the Church in Somers Town, Connecticut, North America.

DR. BACKUS was born at Franklin, Nov. 5, 1749. received his education at Yale College, and commenced his ministry in June 1773; was ordained Aug. 10, 1774, and continued the faithful pastor of the church at Somers Town more than twenty-nine years.

At college he made a distinguishing proficiency in science. His understanding, which was naturally clear, and his judgment, which was correct, were improved by a general acquaintance with literary subjects and the best authors. In the latter part of his collegiate life his mind was deeply impressed with divine truths and he was led to an experimental knowledge of the glory of the Redeemer.

As a Christian, he was humble, exemplary, and submissive, particularly on the loss of his only son, in the seventeenth year of his age, while a student at Yale college.

As a Minister, he was faithful, evangelical, and indefatigable in his pastoral services, being filled with love to the souls of his people. Under his ministry there were four seasons of remarkable revivals of religion.

As a Theologian, he was eminent, and was twice elected Professor of Divinity, both which elections he declined. But his superiority as an instructor, drew around him many who were designed for the ministry. Nearly fifty had been members of his Theological school, most of whom are now pastors of Christian churches.

The first attack of disease, which disabled him from his public work, was on Aug. 31, 1801, and terminated in his death, Dec. 30, 1803. In this long sickness he enjoyed much of the divine presence; and the last words he was heard to whisper were, "Glory to God in the highest; and on earth peace, good-will towards men."

The friends of Zion, in the neighbourhood where he lived, deeply feel on this occasion, being sensible that a luminary of great magnitude in their churches is now extinguished.

RECENT DEATH.

September 11, 1804, died, much esteemed and lamented, the Rev. J. ADAMS, of Salisbury, after a short illness of only three days. Of this excellent and useful man, as well as of several others lately taken to their eternal rest, we hope to give a more full account in our biographical department;—for the memory of the just is blessed.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Original Essay on the Immateriality and Immortality of the Human Soul, *founded solely on Physical and Rational Principles.* *By* S. Drew. *2d Edit.* 8vo, *Pr.* 7*s.*

COMPARING the merit of this work with the circumstances of its author, the reader will be forcibly struck with the idea, that in the common ranks of life there are men of uncommon minds. The dedication to the Rev. and learned Mr. Whitaker, is eminently distinguished from the fulsome flattery which too frequently debases this species of composition. It is evidently the deserved tribute of respectful gratitude, flowing from a feeling heart, and expressed by an elegant pen. It does equal honour to the author and to his patron.

The publication of this work, which is intended to prove that the soul of man is immaterial and immortal, is rendered seasonable by the late attacks of Infidels and professedly Christian philosophers. The subject is confessedly deep and mysterious. The author proposes to establish it on rational principles, distinct from divine revelation. Whether it is discoverable without the aid of revelation, will probably admit of a dispute; but that reason confirms what revelation has taught on this subject, is, we think, in this work, very clearly demonstrated.

The author introduces his subject by some observations on matter and spirit. In proving the immateriality of the soul, he remarks, that every man feels within himself a consciousness not only of his own existence, but also of the powers of perception, judgment, volition. He then shews that these, having no positive existence, necessarily support the positive existence of a substance in which they inhere; — that these powers are not essential to matter; — that they cannot be the result of matter, nor of any modification of matter; nor any quality superadded to matter. He then proceeds to prove, that a conscious principle is essentially immaterial; and deduces his evidence of this, especially from its intelligence, its affections, and its reflective powers. In the discussion of these topics, the author has some ingenious remarks on the difference between reason and instinct.

On the immortality of the soul he observes, that if the soul perish, it must necessarily be either by dissolution, by privation, or by annihilation; — and then clearly shews that it cannot possibly perish by any of these means; — that nothing in the soul itself, nor any thing exterior to it, can produce these effects; — and that the essential properties of the soul are as immortal as itself. In demonstrating these particulars, he employs a very wide compass of forcible reasoning.

The admirers of metaphysical disquisition will be highly gratified in reading this treatise. They will not expect to find every argument equally conclusive; but we venture to say, that they will certainly meet with a depth of penetration, a force and acuteness of reasoning, of which few publications can boast. The author craves indulgence for the incorrectness of his style; and for any grammatical inaccuracies. But there needs no apology. His style is far from inelegance. Considering the nature of his subject, it is remarkably clear. In his use of the subjunctive mood, we think we discover an error; and the nature of his work being argumentative, occasions its frequent recurrence. But if he errs in this particular, it is in company with many of the most respectable writers. It is commonly supposed that *contingency* is the sign of the subjunctive mood; but if we deliberately consider the subject, we shall probably conclude, that the subjunctive form should be used only when the sentence supposes *contingency* and *futurity* united *.

* See Murray's Grammar, 8th Edit. p. 56. &c. and p. 169, &c.

The limits of our review prevent us from giving a specimen of the author's style and manner; we therefore conclude by informing our readers, that this second edition is, in many respects, so far superior to the first, as to give it the character of almost a new work.

Memoirs of Eminently Pious Women, *who were Ornaments of their Sex, Blessings to their Country, and Edifying Examples to the Church and World.* By Thos. Gibbons, D.D.

To which is now added, a Second Volume; containing the Lives of many others equally exemplary in every Grace which can adorn the Female Character. By the Rev. George Jerment. *In Two Vols. embellished with* 15 *Portraits*, 18*s*; *fine*, 21*s*.

THE former part of this work is already known to the public, and was so well received as to require a second edition. The Editor has judiciously comprized the substance of the original memoirs, which were printed in two volumes, in the first of these, which we think an improvement, as some of the lives were certainly too prolix. To these are now added, in a second volume, the lives of Mrs. Drake, Lady Falkland, Lady Halket, Mrs. Combe, Mrs. Clarkson, Mrs. Terry, Mrs. West, Mrs. Ann Dutton, Mrs. Housman, Mrs. Woodd, Miss Gray, Miss S. Mainwaring, Mrs. M. M. Althens, Lady Hope, Lady Glenorchy, Lady Huntingdon, Mrs. Talbot, Mrs. Campbell, Lady Burford, Mrs. Brander, Mrs. Middleton, Miss Neale, Mrs. Humphrys, Mrs. Hutchinson, and Mrs. Bennet. Most of these have appeared before singly; but, combined in the present form, they present to view a rich constellation of female excellence, which, we trust, will be studied with delight and profit by a great number of our fair countrywomen; and excite in many a breast earnest desires to resemble these pious persons, who, in various stations of life, adorned the doctrines of grace, exemplified the Christian temper in all its branches, and are now, without doubt, inheriting the promises. Had the Editor expunged some obsolete phrases and Scotticisms from a few of the lives, the work would have been more uniformly agreeable to a reader of taste; but these are trifles compared with the substantial excellence of the whole, which we can cordially recommend as a valuable performance.

As a specimen of the original matter we give the following extract, containing an account of Lady Glenorchy's conversion:

"Wilhelmina Maxwell, Lady Glenorchy, was the younger of two daughters left by Dr. William Maxwell, Esq. of Preston, a gentleman of high respectability and large fortune, in Galloway, North Britain; and was born at Preston, an. 1742. Dr. Maxwell died four months before the birth of his youngest daughter; and his widow, now the venerable Lady Alva, wishing to perpetuate the name of a husband so dear, called the fatherless child Wilhelmina. She watched over the education of both daughters with maternal solicitude, and endeavoured to preserve them from the vortex of fashionable pleasure. The oldest was married at Edinburgh, 1761, to William Earl of Sutherland; the youngest, who is the subject of these memoirs, was married at London some months afterwards, to John Lord Viscount Glenorchy, only son of the earl of Breadalbane. The earl of Sutherland and his countess died within a few days of each other, and left an only daughter two months old. That daughter, the present Marchioness of Stafford, formerly Countess of Sutherland, was educated under the direction of her grandmother, Lady Alva; and received kind attention from her aunt, Lady Glenorchy.

This worthy lady, whose tenderness for orphans was increased by her own premature widowhood, was formed for a superior place in society. Her understanding was naturally strong and capacious, and her memory retentive. Her mind was polished by a liberal education, and richly furnished with ideas. Her person was agreeable, her manner engaging, her fancy brilliant, and attended by a constant flow of spirits and good humour. Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts. In early life, as might be expected from these circumstances, this accomplished young lady was filled with vanity, was fond of dress, and attached to gay amusements. But, as Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter, choos-

ing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt,"—in like manner, she, in all the bloom of youth, with all worldly pleasures at her command, laid herself, her fortune, her honours, and her talents, at the foot of the cross of Jesus.

About the twenty-third year of her age she was visited with sickness: in recovering from which, her thoughts were involuntarily turned to the first question and answer of that form of sound words which is given in the Assembly's Catechism: "What is the chief end of man? It is to glorify God, and to enjoy him for ever?" Musing on these words, they arrested her attention, and naturally led her to put to herself the important queries: Have I answered the design of my being? Have I glorified God? Shall I enjoy him for ever?

Reviewing her life of thoughtless gaiety, she found there was no connexion between such conduct and the glorifying and enjoying of God; and that consequently, hitherto, she had not answered the chief end of her existence. Her conscience was awakened; and, for a considerable time, she laboured under that anxiety and fear which usually attend such a state of mind.

But, on reading the 5th chapter of the Epistle to the Romans, she discovered the way whereby the great God could be just, and yet the justifier of the believer in Jesus. She believed, her understanding was enlightened, her conscience relieved, and her mind restored to peace. The fruits of her faith soon gave the most unequivocal evidence to the truth of the happy change which had taken place in her mind. For some time she endeavoured to avoid the ridicule which attends true religion, by concealing it, and mingling in the society and amusements to which she had been accustomed; but she soon found it impossible to support the spirit and practice of religion, and at the same time be conformed to the manners of the world. She therefore openly avowed her religion, and renounced the sinful enjoyments of the world. From this time, her whole life was one continued course of devotion: her closet was a little sanctuary for God, to which she habitually retired with avidity and pleasure. In her family there was always an altar for God, and from which, with the morning and the evening, regularly ascended social prayer and praise. She loved the house of God; and the most painful circumstance of her frequent ill health, in the last years of her life, was, her being detained by it from public worship."

Charis; *or Reflections chiefly upon the Office of the Holy Spirit in the Salvation of Men.* 12mo, p. 247. 3s.

THE Reflections contained in this volume, owe their origin to a conversation which the author held with two pious clergymen. A question was started, "Whether a man of the world, one unrenewed and unchanged in heart and life, could really and sincerely desire the gift of divine grace *ex mero motu*; or, from his own excitement, or (what is quite the same) without the gracious agency of the Spirit of God?" The text, in Luke xi. 13, is selected as the ground of enquiry; and from thence the author considers, 1st, The gift of the Holy Spirit; and, 2nd, The persons to whom the Holy Spirit is given. By the gift of the Spirit, he observes, that we are not to understand the power of effecting miraculous operations; nor does it imply visions, raptures, or any enthusiastic appearances or impressions; but it must be understood, agreeably to the declarations made in the Scriptures, concerning his office in the covenant of grace: which declarations import all that is necessary to be known and realized for the conversion, edification, and final happiness of those persons who are interested in it. It does not imply or impart any new revelation; but enables the mind to understand and digest the revelation already given and established. The persons to whom the Holy Spirit is given, are those that ask this gift of their Heavenly Father: — and who are these, but the children of God? Who, beside these, can truly ask for the Holy Spirit, knowing for what they ask? — though, indeed, all should be taught the necessity of this duty; but the present object of consideration is the *power* of performing spiritual and gracious prayer. The children of this world, while such, or as such, can sincerely ask for no such gift; because a man must be renewed, or be born of the Spirit, before he can discern the work of spiritual things, or truly ask for them."

We have not room to follow the

author in all his arguments, nor to state the objections which he has answered; the reader will see from the above the general nature of the subject. The real condition of man, by nature; and the work of the Holy Spirit in renewing his mind, impressing the image of God on his soul, and producing true holiness and happiness, are insisted on and explained with considerable ability.

In page 28, some observations worthy of notice will be found, relative to the duty of every man to believe in Christ. — In page 113, we have a just statement of Enthusiasm. — His remarks on Schism, Moral Preaching, and Revivals of Religion, are peculiarly excellent. "Those," says he, "are the worst Schismatics, the real and most dangerous Dissenters from the doctrine, and the greatest disgrace to the discipline of the Church of England, who, while they profess to be its ministers and members, do most strenuously contradict, by evil life or heterodox principles, the fundamentals of the Christian religion. Idle and dissolute clergymen, who (one must say with regret) are to be found in every place of worldly entertainment; and almost in any place rather than in their duties or churches, where the service seems, too often, tedious and burdensome; — the loose, the ignorant, the unprincipled laymen, professing at the same time to be Members of the church: these, and these chiefly, are the grand Schismatics and Enthusiasts! Can it be expected, that persons really concerned for truth and salvation will listen to the voice of the fox-hunter, the gambler, the sordid worldling, or the openly profane? It is with a very ill grace, therefore, that ministers of this stamp complain of the increase of Dissenters. They themselves are the principal cause of that increase." — As it respects Moral Preaching, he justly observes, "That the Holy Spirit rarely blesses, and cannot be expected to bless at all, any other than his own sound and unsophisticated truths; and, therefore, those who, instead of pointing to the Saviour and to the Holy Spirit, are directing men, more or less, to their own powers, to rational investigation of spiritual things, to metaphysical inquiries concerning divine truth, or to fine-spun theories of human invention, — all of them opposite to the plan and simplicity of the gospel, have their reward in cold, unanimated hearers, or uninfluenced and useless attention. Rarely do even sounder doctrines possess the happy effect of truly converting sinners, when adorned with the meretricious splendor of man's wisdom, with a laboured style, with ornamental flourishes, with the glitter of human wit or oratory, employed too much for the purpose of gaining human applause. Nor do real Christians receive content or edification from classical elegancies of expression, or studied points borrowed from ancient Heathens, who neither knew God nor themselves. Fine and admired discourses, barren of evangelical truth, may cause men to be charmed with the preacher or writer; but they lead them not from the playhouse, nor the card-table, nor fashionable amusements, nor sordid views and endeavours, nor from the spirit of the world. Preachers of this sort may seem, like instruments of music, to sound well; but they only sound: and their hearers go off as from a concert, admiring the tunes and the performers perhaps; but neither duly fed, nor properly informed."

We cannot multiply quotations, but must refer our readers to the volume itself; from which, we have no doubt, they will derive both pleasure and profit.

We shall only add, that we have the pleasure to be informed, that for this work we are indebted to the same able pen that produced Horæ Solitariæ, The Christian Remembrancer, and several other excellent publications.

The *Transactions* of the *Missionary Society* (No. XI.) 8vo. 1s.

In this periodical work the proceedings of the London Missionary Society are fully detailed from authentic documents, and form a genuine and interesting history of the work of God under their instrumentality. We think it our duty to the public to present to their view, from month to month, some of the great outlines of that work; but the limits of a publication, comprizing a great variety of matter, do not admit of so particular an account of the journals and correspondence of the Missionaries, as fully to gratify the numerous friends of the Society, who feel a lively interest in its welfare and success. We make this remark, because we conceive that many persons are not yet aware of the utility and importance of the "Transactions." The first eight numbers form a handsome volume of 515 pages, and comprize the History of the Society from its commencement in 1795 to the close of 1802. The ninth number contains Mr. Kitcherer's Narrative of his Mission to the Hottentots, accompanied with a view of the settlement at Zak River. No. X. includes a variety of interesting materials concerning different Missions in the south of Africa, America, and Otaheite. The present number (XI.) contains, beside other particulars, a large extract from the journals of the Missionaries at Otaheite, in their preaching-journies round that island; and an account of the sudden death of Pomarre the Chief, who had been their principal protector. The difficulties which the Missionaries have to combat there, are indeed affecting; but, as nothing is too hard for the Lord, we may still hope that their eyes will be opened, and that they will be turned from darkness to light, and from the power of Satan unto God. The letter from Dr. Vanderkemp to the Directors is remarkably interesting; an extract from which we shall present to our readers in the Intelligence.

A Discourse delivered at Poole, Dorset, *July* 6, 1804, *immediately after the Interment of the Rev. Edward Ashburner, M. A. who died July* 2, *in the* 70*th year of his age. To which are added, Memoirs of his Life, Labours, and Departure. By* Wm. Kingsbury, M. A. *Price* 1s.

The text chosen by the preacher on the above solemn occasion, is taken from Zech. i. 5. "Your fathers, where are they? and the prophets, do they live for ever?" from which he shews who are the persons described as "fathers and prophets;" and then proposes several heads of meditation, suggested by the affecting questions concerning them. He observes, particularly, that nothing can deliver us from the stroke of death, — that ministers are as liable to dissolution as others, — that departed friends, fathers, and ministers, should not be forgotten by survivors, — and that we should trace them from our world into their present abodes. Under each of these particulars, many serious and weighty thoughts are advanced. The author then improves the subject by a word of admonition to his brother ministers, several of whom were present: he next admonishes the stated hearers of his departed friend; recommends an enquiry among all, Whether they are prepared for death; and, finally, observes, that though the fathers and prophets are removed, "the word of God liveth and abideth for ever." The whole discourse is serious, evangelical, and well adapted to the mournful occasion.

A Sermon *preached at St. Ann's, Blackfriars, May* 22, *before the Society for Missions to Africa and the East. By the Rev.* T. T. Biddulph, *Minister of St. James's, Bristol, &c. Also the Report of the Committee, &c. 8vo, Price* 1s.

This is the Fourth Anniversary Sermon preached before a Missionary Society instituted by Evangelical Members of the Established Church; and who have directed their first attention to the Susoo nation, in Africa. Mr. Biddulph founds his exhortation to Missionary exertions on the golden rule in St. Matthew's gospel, chap. vii. 12, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." He first makes some general remarks on

the rule of duty proposed in the text, and then applies it to the occasion. He observes, "That this admirable rule comprizes every individual of the human species; that it is of universal obligation; that it is not merely a prohibition, but a command, enforced by the authority of the great Lawgiver of the universe, recommended by his own example, and containing an appeal to every affection of the human breast." The author then applies the subject to the occasion, and shews, that the soul being of infinitely greater value than the body, a failure in the duty we owe to the souls of men, is far more sinful than any defect of brotherly kindness relative to their temporal interests. The claims of a fellow-man refer to both the parts of his vital frame, but particularly to that which is immortal; and his prayer resembles that which was successfully addressed to the Saviour: —"If thou canst do any thing, help us." He calls upon his hearers to place themselves, as much as possible, in the situation of the Heathen: "Fancy yourself to be a poor Heathen, wandering in your native woods, without any distinct knowledge of God, or any acquaintance at all with a crucified Saviour,— yet, conscious of guilt, harrassed by fear, and destitute of all consolation under a certain prospect of death, and a subsequent state of existence. Now, what would you wish that the enlightened Susoos, enjoying your present advantages, should do to you? Let Conscience determine the part which you would have them to act, and this is the rule of your own conduct, when you again contemplate yourselves as Christians." Describing the object of the Society, he says, "Our present aim is vast; — vast beyond all calculation! It is nothing less than to evangelize, not merely a village, a parish, a town, a city, a kingdom; but, if possible, the whole world! — The command of God sanctions the effort, and the promise of God affords encouragement in making it. Archimedes assigned to the Lever mechanical powers that are capable of moving the universe; and we know that such power may be attributed, without exaggeration, to the gospel of Christ. If the Spirit of God attends the promulgation of his truth, nothing can withstand its energy; and we are roused to action by a confident persuasion, that the time is at hand, when all the world shall feel the benign and saving influence of the glorious gospel of the blessed God!"

We are glad to see Mr. Biddulph strongly insisting upon the *duty* of all Christians to exert themselves in support of Missionary endeavours; and he justly observes (from Mr. Milner, in his Church History) "That the existence of spiritual life, in the general mass of Christian professors, may be inferred from the favourable circumstance of Missionary efforts; and that, on the contrary, there is ground for apprehension, that, when the desire to spread the knowledge of Christ begins to languish, the spirituality of the church is at a low ebb; for genuine piety is necessarily diffusive. One of its grand characteristics is Charity," &c.

The author candidly introduces the expostulation of one of the converted Hottentots, made in one of our worshipping assemblies (published in this Magazine in December last) and adds, "O, may the affecting considerations, suggested by this lisping reprover, fan the languid spark of zeal in our bosoms, and excite us to more spirited exertions, and a patient continuance in well-doing!"

We have reason to think, the expostulation was not made in vain; and that it has contributed much to the revival of a Missionary spirit. The recital of the passage in the church, appeared to make a strong impression on the congregation; and the liberal collection made at the doors (amounting to 226l. 6s.) proved that Mr. Biddulph's hearers were properly affected with the subject. It has been a matter of surprize and regret for several years past, that the London Missionary Society has not made public collections at their Annual Meetings. Vast numbers of persons who attend on such occasions, and who are not otherwise applied to on the same subject, feel warmly disposed to patronize the glorious cause, and would gladly contribute towards its support.

To this useful Sermon a REPORT is subjoined, which was delivered by the Rev. Mr. Pratt, Secretary, to the Annual Meeting of the Society, on

the same day, at the New London Tavern, Cheapside; an extract of which will be found in our Missionary Intelligence for the present month.

The APPENDIX contains an Address to the Rev. M. Renner and P. Hartwig, their first Missionaries, just before their departure for Africa, in January last; which contains some judicious advice, well worthy the regard of all Missionaries. This is followed by a pious farewell-letter to the Committee, from Mr. Renner and his companions; another from the Rev. Mr. Jaenicke, tutor of the Missionary Seminary at Berlin; a List of Collections. Benefactions, Subscriptions, &c. — The whole publication is interesting, and must afford much pleasure to the genuine disciples of Christ, who cannot but wish well to every institution that has the glory of the Redeemer and the salvation of sinners in view.

LITERARY NOTICES.

AN English Translation of Turretine's History of the Christian Church is about to be printed, by subscription, in a duodecimo volume, for the benefit of a Dissenting minister and his family (see advertisement on the cover.) The work itself will be very useful in diffusing a general knowledge of church-history (a branch of information too little regarded) while the subscribers will enjoy an opportunity of contributing some assistance to a worthy man who has endured no small share of adversity.

We are informed that the Rev. Sir Henry Moncrief Wellwood, of Edinburgh, is preparing for the press a Volume of Sermons, which will appear in the course of the winter.

Mr. I. James, of Bristol, is about to reprint his father's "Abstract of the gracious Dealings of God with several Eminent Christians;" to which will be prefixed, the Life of the Author. Some of the accounts also will contain several very interesting Anecdotes, from the original manuscripts in Mr. James's possession.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Select Remains of James Meikle, Author of Solitude Sweetened, &c. 12mo, 3s. 6d.; fine paper, 4s.

Lectures on Preaching, by Dr. Doddridge, 2s. 6d. sewed.

A Discourse on the Funeral of the late Rev. E. Ashburner, A. M. with Memoirs of his Life. By William Kingsbury, A. M. 1s.

Periodical Accounts relative to the Baptist Missionary Society; No. XIII. 1s.

Paradise Lost. A New and Elegant Edition, with Plates and Notes, by the Rev. J. Evans, A. M. Two Vols. 18mo, 7s. — Foolscap 8vo, fine, 10s. 6d.

The Consummation, or a View of Future Glory, a Poem, 12mo, 6d.

Practical Thoughts on Religious Subjects, in Plain and Easy Verse, 12mo, 4d.

A Sermon on the Harvest; or an Address to Farmers, Reapers, and Gleaners. By J. Audley, Cambridge, 6d.

The Characters of Virtues and Vices, from Bp. Hall, 18mo.

The Vain Cottager, or the History of Lucy Franklin: with Hints to Young Women in Humble Life, 12mo, 1s. 6d.

Hints on the Lawfulness of Self-Defence. By a Scots Dissenter, 12mo, 6d.

For Children and Schools.

The Evangelical Catechist, first class; or the Young Child's First Catechism. By E. Williams, D. D. 12mo, 3d.

Fables for Children, 12mo, 3d.

A Religious School-Book; containing First Lessons on the Creation, Fall, &c. and a Dialogue. By Jos. Whitehouse, 24mo, 2d.

A Theological School-Book, or Twenty-four Letters to Young Ladies. By the same, 24mo, 2d.

An Evangelical Catechism; containing the First Principles of Christianity. By the Rev. T. Charles, A. B. of Bala.

A View of the Divine Goodness, presented to the Young in a Lecture, designed principally for the Use of Sunday Schools, 1d; or, with Questions for the Use of Teachers, 2d.

The Friend that loveth at all Times. By the Author of the Brother Born for Adversity, 3d.

The New Testament Harmonized, from Dr. Doddridge; and improved in Question and Answer, 12mo, 3s. bound.

Lydia Gladman, Second Edition, 2d. — fine paper, 3d.

Catherine Haldane, 4th Edition, 2d.; fine paper, 3d.

FOREIGN INTELLIGENCE.

We have been favoured with the following Letters, relative to the eminent Black Preacher, Moses Baker, and the Persecutions in Jamaica; and insert them at the Request of a very respectable Correspondent.

Account of Moses Baker, OF JAMAICA.

[*Continued from Vol. XI. p.* 365.]

Honoured Sir,

Conformably to your request, I come now to relate the trials and pesecutions I have met with. As these writings are rather too long, I am obliged to confine myself to the most material.

It so happened, that some negroes belonging to a property at a considerable distance, fell into Mr. W.'s hands, who were not willing to come here. Mr. W. told me, that he was going to send for some of those good people (he called them) from the place where he first saw me, to get them to do a favour for him. I then begged him to send for old brother Wilkin. Accordingly he did so. The old man brought down two other brethren with him: one of whom, named W. Kitt, was highly esteemed in Mr. Liele's church, as one of the judges. After they had seen the work of God here, they were highly delighted, and seemed willing to stay. However, they returned; but left W. Kitt, who was determined to stay, and send for his wife. I readily agreed to his proposals, hoping that God had blessed me with a fellow-labourer; but in four or five weeks I found out that his manner of life was quite contrary to the gospel. I hailed to him, and brought him to the Scriptures, and convinced him, in several places, where he was not walking according to the word; begging him, in the name of the Lord, not to set a bad example in such a place, and among such weak people as these were. It soon appeared to me, that he was in a state of fornication † with one that I held in the church. I immediately told him, that I could not, by any means, hold fellowship with him. On which he went among the people, endeavouring to destroy the work of God. He told them, that I was not much acquainted with the discipline of the Baptist church; and was thought very little of at Kingston: that he was a man of their own colour, and better able to teach them than I was. Not satisfied with this, he went to Mr. W. and told him, that Mrs. Baker and myself could read and write, and wanted to blind him of his religion; but we were going on entirely wrong. Mr. W. told him, he utterly abhorred all contention, particularly among those that call themselves Christians. So Mr. W. sent for me, and said, "Because you can read, you want to blind this poor man of his religion, in order to brighten yourself. I do not call this religion at all." Having no means of convincing him, and as I saw he believed this man, I told him, time would try all things; and so left him. By this conduct of Kett, our society was broken up, and every soul turned away from me, except one man. But I remembered the word of God: "If God be for thee, who shall be against thee." In this situation Mr. W. left me, and went up to Kingston, where he gave a very poor account of me. I knew I had nothing to trust in but the Lord, while this man had full liberty to go on in his own way. In a little time Mrs. Baker turned against me also; and became as great a persecutor as any I had, so that I could not stay in the house. I was obliged to resort to a desart place, and there continue fasting and praying for upwards of six months; till I was reduced so low, that I was not able to bear it any longer. I now agreed with Mrs. Baker not to follow the Baptist religion any more; but to give up these people, and leave Mr. W.'s estate. Notwithstanding these resolutions, I was obliged to go back to the desart again, and there applied myself to God. In this disordered state of mind I fell into a slumber; when I thought I saw myself taken up, with my heels upward, and Hell, as it were, gaping for me, I awoke in the greatest terror; and falling on my knees, applied to God in prayer, promising that I would even lay down my life sooner than depart any more from the cause of Christ. I came home from this place, and went to Mrs. Baker, and said, "Sukey, my dear, let us remember the word of our Lord, who says, "Where two or three are gathered together in my name, there will I be in the midst of them;" therefore, as this poor thing stays with us *, why should

† This is the dreadful besetting sin of Jamaica.

* Alluding to the man who had not deserted the cause.

I leave the work of God?" This discourse seemed to pacify her greatly.

Not long after this, Mr. W. came home; and sending for me, told me, that there were some people coming down, and when they came, he would know which of us was right. He added, which affected me greatly, that a gentleman had told him, if he kept me here with my religion, in four years time there would not be a green thing upon the estate. I answered, "Sir, if there is one man ready to do a good thing in the sight of God, there are twenty ready to draw him away from it. Therefore, Sir, I do not mean to be a stumbling block in your place; neither shall you stumble me out of the ways of God. Now, Sir, as you have brought me hither, if you'll give me a passage back I'll quit your place as soon as possible." He said, 'We will try this matter first.' Now, as St. Paul says, "All things work together for good;" and as God had laid it out (exclusive of W. Kitt's wife) Mr. W. had two brethren and their wives, and one unmarried sister, so there were three couple and one. When they came down, Mr. W. sent them immediately to me; and desired they would be very particular in this matter. They called up the Society, with W. Kitt. There was one of the brethren who could read a little. I then opened the Scriptures to them, shewed them where I hailed him, and called upon him in a kind, tender, loving manner. The sister whom he had deluded came forward, and acknowledged in what manner he had deluded her. She said, he told her that it was no harm for her to go that length with him. The brethren hearing these things, having examined well into the matter, turned round to me, and said, "Well, brother Baker, we have seen and heard the Scriptures as well as the matter before us, and we do not see, in any measure, wherein you are wrong. We are fully satisfied, and find you have done every thing right according to the word of God." After this business was settled among ourselves, the brethren, W. Kitt, and myself, went to Mr. W. They related the whole to him as above. Mr. W. being now thoroughly convinced, approved greatly of my conduct; and turning to W. Kitt, said, "Well, friend, thou art no longer fit to speak to my people; but if thou wilt go and saw for me, I will hire thee, and pay thee, as it is thy trade." But, in a short time after, he took his wife, and went back to Kingston, where he acknowledged his faults before the brethren, and soon after departed this life. Thus ended this severe trial of W. Kitt.

But soon afterward, three out of the five professors left here, and went into a state of fornication. Finding this out, I told the people, I would not go with any such matter to Mr. W. "As you are his own property," said I, "you may go if you think fit: but I put you away entirely from me, and have no part with you." These people, however, gave me no little trouble, contradicting my words. I here remembered the words of Paul to the Galatians, where he speaks of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus." In order that you should not be in anywise deceived, I thought it proper to give you a just account, that you may be able to judge; and admitting the very great difficulties I have to encounter, you may not think it strange that I have been less successful than might otherwise have been expected.

In the year 1791, an extraordinary circumstance happened here:—You must know, Sir, that in the island of Jamaica, it is customary, on or before Christmas, for the overseers and book-keepers of estates to make a general search in all the negro-houses (as they are very suspicious of the negroes at that time) to see if they can find any guns, ammunition, or other unlawful weapons. Now, at this time, Mr. W. had for his clerk a German gentleman, who wanted something to be done to his chaise by the blacksmith; he being one of the brethren that I held in great esteem, whose name is Charles. He told this gentleman, that he was just now shoeing one of his master's horses; but would endeavour to serve him as soon as he had done. At this the German flew into a violent passion, and looking round the shop, he saw two new cutlasses, which were not handled: he took them up, and said to Charles, "These you have made to arm the negroes to rebel; and I will swear against you." He carried them before Mr. W. and several other persons that were with him, and said, "That fellow, Charles, ought to be carried down to the bay, and tried for his life. See, I have found these weapons with him." Mr. W. immediately sent for me, shewed me the cutlasses, and said, 'Is not this Charles one of your Christians?'—I replied, "Yes, Sir, I held him as a Christian."—'Well, Mr. S‡. has found those weapons with him; and he is just now going down to the bay to be tried for his life.'—This affected me much; and I said to him, "Sir, I do not believe that Charles made these cutlasses for any bad purpose. I see that all your negroes have such to clean their grounds with:" and I further said, "Now, if Charles is going down to the

‡ Schroeter was the clerk's name

bay to be tried for his life, as it is I that have taught him, and many others, now, Sir, I will not go home to my family; but will go down to the bay, and take this upon myself, if it is even unto death, that Charles, who is innocent, may live." On this Mr. W. said, 'Mr. S. do you hear what Mr. Baker has said?' — Mr. S. starting up in the most violent manner, exclaimed, "He is a fool; he is mad." — 'Well,' said Mr. W. 'if you think so, you must go on; I will go on no farther in the matter. Mr. Baker is ready to go with you.' — When they had all heard this, no more was said; but Charles was sent to his work again, the cutlasses were given to him, and so ended this affair.

A considerable time after this trial, I was much troubled in spirit: it appeared to me, that I was too much confined on Mr. W.'s estate; and that I ought to go abroad and try to do some good with the gospel. I make it my daily study to read a little of the Scriptures, and reading that passage, "Go ye into all the world, and preach the gospel to every creature," I could refrain no longer: so I went down to Montego Bay; and there I got among the fishermen. I began to put up the word of God to them; and the two or three that had heard me the first night, seemed to receive it joyfully. They soon invited all their acquaintance to come and hear. I staid with them several days. Some time after, they agreed with me to get a place to serve God in. I gave my part; and we got a house at Montego Bay, for 40l. per ann. After procuring this house, I thought proper to mention it to Mr. W. His answer was, that he had no objection to my going anywhere to do the will of God. I soon proceeded to recommend it to all that were willing to hear, that every man should have his own wife, and every woman her own husband. In a little time, I was able to form a small society of above twenty souls. Exclusive of this I had, at every meeting, a great number of hearers.

One night in particular, I called the society together, in order to praise God. During the time of duty, I heard a man in the next house groaning exceedingly. Just after I had sung a hymn, and said, "Let us pray," there came in a gentleman and tapped me on the shoulder, saying, "Pray, Sir, what is this you are after? There is a gentleman in the next house lies dying, and your noise is distracting him." My answer was, 'Sir, this I am going to do, is fit for a departing soul.' He left me immediately, went out, and called two constables. When they came to the door, I was speaking the word of God to the people. He commanded them to take hold of me. They said, 'What has he done? We hear him speaking nothing but the word of God.' When he heard them say this, he quarrelled with them, telling them he would report them to the magistrates, for refusing to do their duty. The Lord laid it to me to continue in the grace of God! Accordingly, I called the people together the next night. As soon as I had raised a hymn and put up a prayer, I saw them moving the chairs out of the house. I called to the brother, and asked him the reason for doing so. He told me there were several of the magistrates and other gentlemen, as well as ladies, who were going to sit down in the yard to listen to my discourse; and said to me, "Brother, for God's sake, say but little; and take care what you do say." I told him to stand in his place. It reminded me of the words of Paul, "That the word of God is not bound." Yet I must acknowledge that I was a little daunted at first; but soon after, it seemed as if the Lord was with me, and I had utterance with great boldness. I spoke in such a manner as I do not recollect ever to have done before. After I had ended my discourse, some of them said, "This man speaks very well, and we find no fault with him, particularly as he is a man of colour." Others of them said, 'The fellow's mouth ought to be stopped;' and in this division they left me. The next day I left the bay. A few days after, I returned again, and called the society together; but there was great fear upon them, and they seemed very doubtful. I opened the Scriptures and read to them, particularly reminding them how our Lord suffered even unto death; and what trials and persecutions the apostles bore before us, for the cause of our blessed Lord. They then told me what great threatenings they had heard given out against me. The brother before mentioned (who told me to be careful what I said) took an opportunity of speaking to the brethren and sisters in the following manner: — "The brother does not live among us; he does not know what people he has to deal with; and it seems to me that he does not regard his life. This very matter will turn all the great people against us, and ruin our living." Notwithstanding this dangerous discourse, they all agreed to come to duty with me that night, and share the same with me. After commencing with singing and prayer, there came in two or three gentlemen, who appeared to be much intoxicated; one of whom was the person who first forbade me, and called the constables. Soon after, the house was crowded with more of them. They pushed all the brethren and sisters aside; so they had me in the midst of them. But this thought impressed my mind, 'That they

had no power except it was from God:'—thus I felt great boldness, and spoke the word of God to them. After I had ended, they went away; and I found there was a great division among them also. After the brethren saw that they did no harm, they appeared to be reconciled again; and we proposed meeting the next night, which we did accordingly. Soon after I began duty, there were stones thrown on the house. I told the brethren to keep as much as possible from the door, and that they would receive no hurt. They did so, and I went on. These people, not contented with throwing stones, now began firing shot at the house. After they had fired twice thro' the house and upon it, the poor things were sorely afraid. One who stood behind the door, shut it close. I asked, if any of them was hurt? They said, 'No.' I said, "Well, my brethren, he who seeks to save his life, shall lose it; but I profess to lay down my life for Jesus Christ and the gospel." After saying these words, I made them throw open the doors. When this was done, they ceased firing.

An Extract from the Report of the Committee, delivered to the Annual Meeting of the Society for Missions to Africa and the East, May 22, 1804.

"THOUGH your Committee entertain the most satisfactory hopes of the Divine blessing on the ultimate designs of this Institution, it has yet been, from the beginning, their desire to caution their friends against the expectation of a rapid progress. They are sensible, that such an expectation would not correspond with the usual method of Divine Providence towards those undertakings, which are eventually rendered the most beneficial to mankind.

"In this view it is that your Committee wish to consider every past delay in the accomplishment of their designs, every interruption of their efforts, and every disappointment of their expectations. They are aware that their progress has been slow. The views of the Society have, however, been progressively improving; and your Committee have now the happiness of meeting the Subscribers with more satisfaction than they have before felt, in the prospect which begins to open before them of Missionary labours among the Heathen.

"It was expected that an opportunity would have been afforded, very soon after the last General Meeting, to convey the two Missionary catechists, Melchior Renner and Peter Hartwig, to the place of their destination; but a variety of circumstances occasioned a delay till about two months since. The principal causes of that delay will prove, it may be hoped, advantageous to the progress of the Society's designs.

"On January 31st, an Address was delivered to them at an open Committee, convened for that purpose; when they took leave of the Society in an affecting and pious letter, drawn up and signed by them all for that purpose, the Missionaries not being able to express themselves readily in the English language. At Portsmouth, whither they were attended by the Deputy Secretary at the desire of your Committee, they embarked on board a vessel for Sierra Leone; and as the ship was detained there several days, waiting for a convoy, your Committee heard with pleasure, that they were comfortably accommodated, and were in good spirits, — that they were very kindly treated by the Captain, —and that they were anxiously desirous of entering upon their office. Your Committee entertain the hope, that they are, before this time, arrived at the Colony, and preparing for their labours; as the vessel was heard of several weeks since off the Madeiras, within a few days sail of her destination.

"A Letter, dated Freetown, 27th Aug. 1803, from the Committee of Correspondence at Sierra Leone, expresses their hearty concurrence with your Committee in the plan of the Missionaries temporary residence at Sierra Leone; and their own determination to give every assistance in their power to promote the views of the Society. They purpose also to propose it to the Missionaries, during their residence there, to make excursions into the adjacent districts, whereby they will have the opportunity of viewing and pointing out the most eligible situations for the more extensive exercise of their ministry.

"In their last Report, your Committee referred to a Correspondence with the Directors of the Seminary at Berlin, for the selection of four other students for the purposes of this Society. By the recommendation of the Rev. Mr. Jaenicke, your Committee, at their meeting on July 4th, 1803, accepted four students, who should be wholly supported and educated at the expence of this Society; and diligently employ themselves in the study of the English, Arabic, and Susoo languages, and in such other pursuits as might qualify them for their future employ.

"Should the Great Head of the Church open to the Missionaries already sent out,

a prospect of usefulness among the Susoos, your Committee propose to appoint the four students, now at Berlin, to the same destination. Your Committee think it right to make a vigorous and combined effort among that people, should the way be opened for them to do so; and they wish to leave that field to the exclusive cultivation of a body of Missionaries of the same communion, who, it may be presumed, will act together with more harmony and cordiality than could be expected from persons of different communions.

"This nation forms, indeed, but a small portion of that extensive quarter of the globe, from which, in part, this Society assumes its name; but your Committee have considered, that the Susoo nation being situated in the midst of other numerous and widely scattered tribes, this circumstance renders it, independently of other advantages, a favourable station for a first attempt; from which, should it please God to prosper the designs of the Society, access may be ultimately opened among the numerous natives on the western coast, and in the interior. While, therefore, your Committee congratulate the friends of the gospel that some other Societies appear to be labouring successfully in South Africa, they purpose to confine, for the present at least, their attempts in this quarter of the globe to that part of it, whither, they trust, Divine Providence has opened them a way.

"Your Committee have not, in the mean time, been inattentive to that immensely populous part of the world, which is embraced under the head of "The East," in the appellation of the Society. The recent extension of British power and influence in that quarter, is a strong inducement, in addition to the other numerous and weighty reasons which previously called upon Christians for zealous and persevering exertions amongst the Heathens and Mahometans of Asia. This circumstance, together with the successful efforts which are now making by various Societies in this field, seem to render it eminently the duty of British Christians to follow whither God seems to lead; and to pray and labour that wherever British power is felt, the infinite blessings of pure Christianity may be felt likewise; and that the time may soon approach, when the countless millions of Asia may have fulfilled to them the animating words of prophecy, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"In the mean time, Divine Providence allows circumstances to arise, whic' exercise the faith and patience of those who embark in this cause. Your Committee cannot but sympathize with the venerable Society for Promoting Christian Knowledge, and with all other friends to the propagation of the gospel in the East, in the recent death of that most exemplary Missionary the Rev. C. W. Gericke. The most promising sphere of Missionary labours in the whole eastern world (the region lying between Tanjore and Cape Comorin) has been thus most severely visited by the successive deaths, within a short period, first, of the apostolical Swartz; and afterwards of his brethren in spirit and zeal, the Rev. Joseph Daniel Jaenicke, and the Rev. Christian Wm. Gericke. Tanjore was the station of Mr. Swartz, and of his fellow-labourer and successor Mr. Jaenicke. From Tanjore they extended their labours towards Cape Cormorin; in which part of the country Mr. J., the brother of the Rev. Mr. J. of Berlin, found the most promising appearance of success. After the loss which this important Mission sustained by his death, Mr. Gericke, whose station was at Vepery, near Madras, with an ardent zeal to further the good beginnings in the southern part of the peninsula, took a journey thither in 1801; of which journey he thus expresses himself: —"How happy a thing would it be, if God were to furnish a faithful Missionary for the assistance of Mr. Kolhoff, and another or two for the congregations southward of Tanjore. It is delightful to see the growth of the Tanjore Mission, and the southern congregations dependent on it. What a pity that there are not labourers for such a great and delightful harvest! At Jaffna, and all the coast of Ceylon, there is another great harvest. We have sent such of our native catechists as could be spared, but many are required for that extensive work ‡." The Rev Mr. Kolhoff, whom Mr. G. mentions, together with the Rev. Mr. Holzberg, are Missionaries of the Society for Promoting Christian Knowledge, who are stationed at Tanjore; and though holy and laborious men, yet they are quite inadequate to the cultivation of the extensive field before them.

"In 1802, Mr. Gericke repeated his journey to the southward (of which we gave an account in the Evan. Mag. for Aug. 1803, p. 337.) He was preparing for a third journey into the south, where, he expected, as he wrote but a week before his death, a greater harvest than even that which he had in 1802. Thus longing to be instrumental in the extension of

‡ See the Report of the Society for Promoting Christian Knowledge, for 1803, p. 138.

his Master's kingdom, he was taken to his reward after an illness of about three days, on the 2d of October, 1803, and rests from his labour. It would be, therefore, with great satisfaction, that your Committee should hear of suitable Missionaries offering themselves to supply this loss to that Society, under whose protection Mr. G. laboured.

"The Society will hear with pleasure, that there is a good prospect of one or two zealous and devoted members of our own church coming forward, after due preparation, in this great cause.

"Your Committee now beg leave to call the attention of the Society to the state of the Funds, which will be found entirely insufficient for their present engagements and future prospects. In soliciting the exertions of the Society, and the Contributions of the Public, they have been cautious to proportion their application to their increasing views and opportunities of usefulness. Hitherto, the Subscriptions have been found adequate to those opportunities; but, at present, their opportunities have enlarged far beyond their abilities to pursue them. Their field of Missionary labours cannot, of course, be extended without extended supplies. Their undertakings must indeed be very limited, if the liberality of the public be not excited to meet their enlarging views. Your Committee, therefore, find it necessary to state, that, as seven persons are now wholly dependent upon the Society, its actual income is not equal to half its actual expences. Your Committee make this statement, not through any desponding apprehensions, but confident that the knowledge of the fact will be sufficient to provoke the zeal and liberality of pious Christians. Of this, indeed, they have had some encouraging and satisfactory proofs, since the circumstances have been a little more known.

"They take the liberty also of observing, that since they have not only the prospect of some Missionaries among clergymen of their own church, but that the Lutheran church appears to offer them such a facility of obtaining suitable Missionaries, they have now a well-founded expectation of usefully employing whatever funds the exertions and liberality of their Christian friends may entrust to their disposal.

"Your Committee, therefore, earnestly intreat the Members of this Society to promote its interest to the utmost of their power, both by their prayers for its success, and by encouraging Subscriptions and Contributions among their friends. They particularly request of the clergy to place before their congregations the importance of the object, and to endeavour to excite a liberal spirit in promoting it," particularly (where practicable) by annual collections in their respective congregations."

MISSIONARY SOCIETY.

Extract of a Letter from Dr. Vanderkemp, in South Africa, to the Missionary Society.

Bethelsdorp, Feb. 29, 1804.

Most respected, and dearly beloved Fathers and Brethren in Christ,

"OUR labours and present institution have, from the first, been a stumbling-block in the eyes of the unchristian inhabitants of this country, and an object of their hatred. After the restoration of government into the hands of the Batavian Republic, the almost universal clamour was, that an institution, not only formed and administered by emissaries of the London Society, but even now continuing under the influence and direction of a company of Englishmen, was, by its nature, too dangerous for the public tranquillity to be suffered any longer. It was an easy matter to convince the philanthropic Governor Jansens of the futility of the objection; and to shew that our undertaking was entirely separated from all national views and concerns; and that your direction, being entirely restricted to spiritual purposes, did not, even in the least degree affect, much less relax, the authority which government has a right to exercise over all its subjects, any more than the filial obedience due to a father or tutor infringes the rights of a sovereign over a son or pupil residing in his dominions. But it was not so easy to eradicate the inveterate prejudices against our work among the Heathen, out of the stony hearts of more barbarous inhabitants; and it was evident that our relation to English benefactors was only a pretext to give vent to a deeper rooted enmity against God, his Christ, and the extension of his kingdom of love and grace among the Heathen.

"Some of our Missionary brethren have received an order from

government to give up the instruction of Christians or Heathen within the limits of the parishes in this colony, and to remove to a distance of three days journey from every established church. We have written a letter of thanks to the Governor for this step; by which our brethren are effectually directed to the helpless Heathen, who, hitherto, have been left without the means of grace. We have obtained, that this prohibition be extended to all the Missionaries in general; and that those parishes which are at present without a regular clergyman be excepted, and thus rendered accessible for Missionaries. We had hereby chiefly in view the colony of Graaff Reinet, where not only some Heathen, but also three nominal Christians, were awakened by the labours of two of our Hottentot brethren, who have been rewarded for this labour of love, by order of a boor, acting as landdrost of that place, with imprisonment and stripes. The Missionary spirit which it pleased the Lord to kindle in the hearts of several of our Hottentot converts, is remarkable, and gives us a pleasing prospect of new victories over the power of darkness.

"The forementioned prohibition has excited, in several of our fellow-missionaries, a desire to settle among us. Our Rules do not admit more than three Missionaries, and two schoolmasters fixed at Bethelsdorp; but more can reside here, and itinerate in the neighbourhood, or form new settlements by our assistance. We long to see a Mission established in Madagascar. I repeatedly suggested to our Missionary brethren in this colony and the Cape Society, to undertake it; but hitherto in vain. They might commence their expeditions by running into Algoa Bay, in order to take in two or three Missionaries from Bethelsdorp, whose hearts the Lord shall incline to give themselves over to that service, and to debark them in Madagascar, or elsewhere. Should none be found, I should wish to supply their place, if the Lord shall appoint one to whom we may commit the direction of Bethelsdorp; but I am not my own master, and must do that work which the Lord shall call me to. My dear brother Read is also, in this respect, of the same mind.

"Last month I received a Memoir from Mr. Hogendorp, a man of considerable property in Amsterdam, and Director of the Missionary Society; in which he proposes to form a settlement of a commercial nature, in connection with our institution, near Algoa Bay; and speaks of sending every year one or more ships to this bay. This undertaking may, perhaps, in the hand of God, be subservient to facilitate Missionary efforts in this part of the world.

"To the conjecture expressed in your letter of the 31st of August, 1802, respecting the means likely to be furnished for our future support, I can only reply, that it is uncertain what fellow-creatures may do; but Christ will, most certainly, supply us abundantly with all that is necessary for us to carry his glorious plan into execution; and this is all we can wish for. Hitherto, I have not touched the 500l.; and I hope not to employ any part of it but with the utmost frugality.

"The Lord continues to bless our labours, and the kingdom of his grace seems to spread itself more and more among the poor Hottentots; and the progress of our scholars in reading, writing, and religious knowledge, is equally astonishing as (if I may call it so) the Missionary spirit and zeal which animates our new Christians, whenever they find an opportunity to profess the name of Christ before the world and the Heathen. These three particulars will appear the more astonishing to one who is acquainted with the natural languor, stupidity, and aversion from every other kind of mental or bodily exercise characterizing this nation. This shews, that nothing is impossible for God! To him we commit our, or rathe his own work, the success of your undertakings, and the direction of all your thoughts and actions to the glory of his name! I am yours, &c.

J. T. VANDERKEMP.

MISSIONARY COLLECTIONS, &c.

Rev. Mr. Shufflebotham and friends, Bungay	£.	14	6	0
Mr. Humphryes and friends, Hammersmith		30	0	0
Geo. Gill and friends, Market Harbro'	—	24	0	0
Mr. Clarke and congregation, Brigg	—	11	0	0

HOME INTELLIGENCE.

On Tuesday, Aug. 14, the Associated Ministers of Gloucester, with many others, met in Mr. Harris's meeting-house. Mr. Phillips, of Chedworth, preached from Isa. liii. 1; and Mr. Thomas, of Cam, from Acts iv. 19. In the afternoon Mr. Evans, who is supplying at Dursley, preached also to a full congregation; while the ministers, with some of their friends, withdrew to arrange the business of the Association, of their Mission, and of the Benevolent Society, whose object is to relieve its necessitous ministers, their widows and orphans. It is remarked with pleasure and gratitude, that, by subscribers and collections, the Society has been enabled to purchase this year 200l. in the 5 per cents. making the whole of their fund 520l. and the Society proposes to give to every claimant 20l. per year in proportion to every 1000l. capital. The Rev. Wm. Bishop, of Gloster, is the Secretary. In the evening, a very large congregation was affectionately addressed by the Rev. R. Hill, from Acts xviii 25; Mess. Richardson, Winter, T. Jones, and Flint, led the devotional exercises of the day.

N. B. The Half-yearly Meeting of the Associated Ministers of Dorsetshire, intended to be held at Sherborne in October, is postponed to the 4th of November, at which time the new chapel is also intended to be opened.

May 24, the Rev. John Hoppus was ordained pastor of the Independent church at Yardley Hastings, Northamptonshire, formerly under the care of the late Rev. T. Raban. Mr. T. Hillyard, of Bedford, introduced the solemnities with prayer and reading of Scripture; Mr. T. P. Bull, of Newport-Pagnel, delivered an introductory discourse, and proposed the usual enquiries; Mr Bull, sen. addressed to the minister a charge from Mat. x. 16; Mr. Hennell, of Wollaston, preached to the church from 2 Chron x. 20: and Mr. Manning, of Spalding, concluded with prayer. Mr. Hoppus having laboured chiefly at Yardley Hastings since the death of Mr Raban, with great acceptance and prospect of usefulness, has been enabled to take the charge of this congregation, which had been in a very low state, by the liberal assistance of friends, chiefly in London, toward the building of a convenient house, which was not otherwise to be obtained in that village. He has extended his labours to neighbouring places with pleasing success, especially at Denton, where a place has lately been fitted up for worship by the Union of Christians formed at Bedford

The increase of the Independent congregation at Romsey having rendered it necessary, they have, at their *own* expence, erected a new place of worship (sixty-three feet by forty-seven) which was opened July 17. Mr. Bennett, pastor of the church, opened the service with prayer and reading the Scriptures; Mr. Bogue preached from Ps. lxxxvii. 4. Mr. Lewis, of Ringwood, concluded with prayer; Mr. Eisdell, and Mr. Adams, of Winchester, offered up prayers in the afternoon; when Mr. Adams, of Salisbury (now no more) preached from Ps. ii. 8. In the evening, Mr. Winter, of Newbury, engaged in prayer; and his brother, from the Isle of Wight, preached from Neh. x. 39. — May the Lord answer the requests of these numerous assemblies, that the glory of the latter house may be greater than the former!

Aug. 9. The Rev. James Hatton (late a student at Hoxton) was ordained over the Independent church at Sowerby, near Halifax. Mr. Hudswell, of Bingley, opened the service by prayer and reading the Scriptures; Mr. Vint, of Idle, introduced the business of the day and proposed the usual questions; Mr. Cockin, of Halifax, offered up the ordination prayer; Mr. Holdgate, of Bradford, gave the charge, from 1 Tim. iv. 16.; Mr. Sowden, of Bolton, preached to the people, from Deut. iii. 28.; Mr. Pollard, of Booth, concluded.

On Wednesday, Aug. 22, the Rev. Jos. Parkin, lately a student at Rotherham, was ordained to the pastoral charge of the Independent church at Wigan, in Lancashire. Mr. Charrier, of Lancaster, introduced the service by reading the Scriptures and by prayer; Mr. Evans, of Stockport, gave a discourse on ordination among Protestant Dissenters,

and proposed the usual questions; Mr. M. Phillips, one of the tutors at Rotherham, offered the ordination-prayer; and Dr. Williams, the other tutor, gave the charge, from Phil. ii. 20, 21, 22.; Mr. Roby, of Manchester, preached to the people, from Heb. x. 25.; and Mr. Ralph, of Liverpool, concluded with prayer. Mr. Charrier preached in the evening, from John xx. 29.

The Independent congregation at Cook's Ground, Chelsea, late under the pastoral charge of Mr. B. Fielder (who died in June, 1803, after having preached there upwards of thirty years) having given an unanimous call to Mr. J. Bunce, jun. (one of his church, and who had laboured among them since Mr. F.'s death) he accepted the same; and was publicly set apart to be their minister, by prayer and imposition of hands, on Tuesday, the 28th of August. Mr. Torlin, of Harlington, began with reading the Scriptures and prayer; Mr. Thorp introduced the service of the day and asked the questions; Dr. Duncan offered the ordination prayer; Mr. Fryer gave the charge, from 1 Tim. iv. former part of ver. 6.; Mr. Stollery preached to the people, from 1 Thes. iii. 8; Mr. Hawkins, of Yorkshire, concluded with prayer.

Aug. 29. The Rev. Js. Trego, late student at Cheshunt, was ordained at Ebley chapel, as an itinerant in the late Lady Huntingdon's connexion. Mess. Arbone, Chamberlain, Collins, Bradley, and Barnard, all in the same connexion, engaged in this service.

Sept. 9. A new chapel was opened at Holloway, an increasing neighbourhood, between Islington and Highgate, near London, by Mr. James Haldane of Edinburgh, who preached morning and afternoon. It is intended to be supplied by Evangelical Ministers in the Dissenting mode of worship.

Sept. 11, The Rev. John Grey, from Hoxton Academy, was ordained over a church recently established at Guildford. Mr. E. A. Dunn began with prayer and reading; Mr. Atkinson (junior tutor) gave an account of a church of Christ, and asked the questions; Mr. Buck, of London, offered the ordination-prayer; Mr. Bowden, of Tooting, gave the charge from Ephes. iv. 10; Mr. Prattman, of Farnham, prayed; Mr. Harris, of Kingston, preached from 1 Thes. v. 12, 13; Mr. Coulson, of Crondall, concluded. Mr. Buck preached in the evening, from Prov. xi. 30. — About three years ago, the old place of worship was deserted and in ruins. Now it may be said, "The wilderness and the solitary place shall be glad for them." — See Evan. Mag. for 1802, p. 334.

LONDON.

In our last number we noticed the election of the Rev. Mr. Foster to the Perpetual Curacy of St. James's, Clerkenwell, and stated that a scrutiny had been demanded, and agreed to by the Churchwardens. This demand, however, we are informed they have since thought it their duty to reject, and for the following reasons, viz.

1. Because the election, or poll, was itself attended by a scrutiny, inspectors were mutually appointed, who sifted the suspicious votes; and considerable numbers, on each side, were, in consequence, rejected. 2. Because Mr. Foster was publicly and officially declared to be duly elected minister of St. James's before any demand for a scrutiny was made. — 3. Because, in granting this demand, the churchwardens acted under a false impression that it was their duty to do so; which impression resulted from the advice then given by the vestry clerk himself.—4. Because, after the case had been ably argued by counsel on both sides, and the highest legal authorities carefully investigated, such a scrutiny, as was required, did not appear to be known to the law of England as applicable to such elections.—5. Because neither the churchwardens, nor their assessor, are furnished by law with due authority for conducting such a scrutiny in a just and efficient manner, having no power to convene witnesses, to administer an oath, or to punish falsehood, fraud, &c.—6. Because the Rev. Mr. Lendon, who first demanded the scrutiny, himself refused to be finally bound by its determination; and, lastly, That to put the parties to such an enormous expence as that which the scrutiny would occasion (probably not less than 5 or 6000l.) under such hopeless circumstances, and without any legal obligation or precedent, might have been deemed a measure of extreme folly and prodigality. Mr. L. has entered a caveat in the Bishop of London's Court. This is the only proceeding which has yet taken place; and the Rev. Mr. Foster has pursued the proper legal steps for removing the caveat in a short time.

British & Foreign Bible Society.

The exclusive object of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulat-

ing them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

The principles upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper Standard of Faith.

It may be necessary to add, in soliciting the countenance of the Public, that, in consequence of the enlarged means of instruction which the lower classes in this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness which, but for authentic assurances to that effect, would scarcely be credited.

Influenced by these considerations, a numerous and respectable Meeting was convened at the London Tavern, on the 7th of March, 1804, of which we gave an account in our Magazine for April.

At a subsequent General Meeting, held at the London Tavern on Wednesday, the 2d of May, 1804 (as mentioned in our Mag. for that month) a Report of the Committee was read, purporting that they had been occupied in opening communications with various persons of influence in different parts of the United Kingdom and of the Continent, for the purpose of obtaining important intelligence, of augmenting the Funds of the Society, and otherwise promoting its interests. A Plan of the Society was then unanimously adopted. The chief Resolutions, differing from those given in our April Mag. were the following:—

"The Committee shall consist of thirty-six Laymen; of whom twenty-four who shall have most frequently attended, shall be eligible for re-election for the ensuing year. Six of the Committee shall be Foreigners resident in London or its vicinity; half the remainder shall be Members of the Church of England; and the other half members of other denominations of Christians.

"Every Clergyman and Dissenting Minister who is a member of the Society, shall be entitled to attend and vote at all Meetings of the Committee.

"The Treasurer and Secretaries for the time being, shall be considered as Members of the Committee.

"No person deriving any emolument or profit from the Society, shall be entitled to sit or vote in the Committee.

"The Committee shall conduct the business of the Society; appoint all Officers except the Treasurer; have power to call Special General Meetings; and shall be charged with procuring for the Society suitable Patronage, both British and Foreign. (Signed)

G. SHARP, Chairman."

PRESIDENT, Right Hon. John Lord Teignmouth.

TREASURER, Henry Thornton, Esq. M. P.

COMMITTEE.

William Alers, Esq.	Cha. Grant, Esq. M. P.	Joseph Reyner, Esq.
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Secretaries, Rev. John Owen, M. A. Rev Joseph Hughes, M. A. Rev. Charles Frederick Steinkoffpt, M. A.

Assistant Secretaries, Mr. Joseph Tarn. Mr. Thomas Smith.

In our last we mentioned the recent and much-lamented death of Mr. Winkworth, one of the Chaplains of St. Saviour's, Southwark, who died at Reading Aug. 22, where he had gone for the recovery of his health. He was buried at his own church.

On the 11th inst. came on the election of a Successor, when the Rev. W. Mann, A. M. was chosen by a great majority (300 to 25) Mr. Gilson being the other candidate.

Mr. Mann is succeeded in the evening at Ely chapel, by the Rev. Mr. Holbrook.

The Rev. John Knight, late minister of the congregation at Nightingale Lane, has accepted the charge of the church at Ponder's End.

The meeting-house in Nightingale Lane being pulled down to make room for the London Docks, the people have removed, for the present, to a building in King Henry's Yard.

We are requested to announce, that a plan of regulation is adopted at Bristol, respecting the mode of collecting for meeting-houses, &c. A certain number of cases will be admitted annually, and none be countenanced but such as are so recommended. Ministers and others are requested to state particulars in their applications, and to correspond with the Rev. H. Page, who is the appointed Secretary.

After our Obituary was gone to press, we received the following painful intelligence:—On Tuesday, the 18th inst. died the Rev. Jas. Mathews, of Whetstone, aged 62, who for many years was a respectable bookseller in the Strand. During the last eighteen years he has devoted his labours in the ministry with much acceptance to the inhabitants of the above village, who, by his death, sustain a great loss, being, in general, poor people. It is hoped the great Head of the church will direct some individual to supply the destitute flock, who may be enabled to manifest the same disinterested desire to do good which was so conspicuous in their late pastor.

List of Lectures in and near London, for October.

OCT.

1. MON. Missionary Prayer-Meeting, *ev.* Mr. Ball's, Jewry Street.
2. TU. Broad Street, *m.* Mr. Barber.
3. WED. Prayer-Meeting for the Nation, *ev.* at Dr. Rippon's.
4. TH. Fetter Lane, *ev.* Mr. Ford.—Nature and Evidences of Saving Faith.
   Mr. Jay will preach, *ev.* at Mr. Upton's, Church Street, Blackfriars Road, for the Benefit of the Walworth Charity-Schools.
7. LORD'S DAY. Broad Street, *ev.* Mr. Thorp; Devonshire Square, Mr. Phillips; Hare Court, Mr. Collison.
8. MON. Prayer-Meeting for the Nation, *ev.* Surry Chapel.
9. TU. Broad Street, *m.* Dr. Fisher.
10. WED. Prayer-Meeting for the Nation, *ev.* Mr. Gaffee's.
11. TH. Monthly-Meeting (Indep.) *m.* Mr. Ford's, Stepney, Mr. Knight to preach. — When may a people be said to be a Minister's Joy and Crown?
    Fetter Lane, *ev.* Mr. Burder. — The proper influence of Religion on the Dress and Manners of its Professors.
14. LORD'S DAY. Broad Street, *ev.* Mr. Hughes; Devonshire Square, Mr. Powell; Hare Court, Mr. Berry.
16. TU. Broad Street, *m.* Mr. Clayton.
17. WED. Prayer-Meeting for the Nation, *ev.* Mr. Thorpe's.
18. TH. Fetter Lane, *ev.* Mr. Clayton.—The Duty of Christians towards Professors who walk disorderly.
21. LORD'S DAY. Broad Street, *ev.* Mr. Gaffee; Devonshire Sq. Mr. Atkinson; Hare Court, Mr. Thorp.
23. TU. Broad Street, *m.* Mr. Goode.
24. WED. Prayer-Meeting for the Nation, Mr. Clayton's.
25. TH. Monthly-Meeting (Bap.) *m.* at Mr. Dore's, Mr. Prance to preach. — Ascension of Christ.
    Fetter Lane, *ev.* Mr. Hughes. — Public Worship.
28. LORD'S DAY. Broad Street, *ev.* Mr. Dore; Devonshire Sq. Mr. Shenston; Hare Court, Mr. Lyndal.

Preachers at

Tabernacle and Tottenham Court Chapels, Mr. Parsons, of Leeds.
Surry Chapel, Mr. Jay, of Bath.
Spa Fields Chapel, Mr. Clark, of Brigg.
Sion Chapel, Mr. James.
Hoxton Academy Chapel, Mr. Weaver.

POETRY.

THE REAPERS' SONG.

Ye verdant hills, ye smiling fields,
Thou earth, whose breast spontaneous yields
To man a rich supply;
Echo, whose mimic notes prolong
The melting strain, and bear along,
O'er distant glades and caves among,
The mountain-shepherd's artless song
Loft swelling to the sky—

Attend the reapers' joyful lays,
And bear the tribute of their praise
To Nature's bounteous King;
Whose voice, loud-sounding from the pole,
In thunder oft is heard to roll,
And oft has melted down the soul,
When murmuring along it stole
The zephyr's silken wing!

With bread, the heart of man to cheer,
See, bending low, the ripen'd ear
Bow its luxuriant head!
In vain, ye swains, had been *your* care,
Had not *he* caus'd the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
Their gracious influence shed.

He bade the soft refreshing gale
Blow gently down the teeming vale,
Nor hurt the peeping grain:
But when the ear began to rise,
To him we rais'd our anxious eyes;
Oft from the cisterns of the skies
He sent, in mercy, rich supplies,
Early and latter rain.

And now his hand hath crown'd our toil,
We joy, like those that share the spoil,
The harvest home to bear!
With shouts the laughing pastures ring—
With grateful hearts, ye reapers, sing
The praise of Heav'n's eternal King,
Through whose paternal care ye bring
The produce of the year!

Margate. W. B. Collyer.

THE SMILE OF JESUS.

Lovely is the face of Nature
Deck'd with Spring's unfolding flow'rs,
While the sun shews ev'ry feature
Smiling thro' descending show'rs:
Birds, with songs the time beguiling,
Chant their little notes with glee—
But to see a Saviour smiling,
Is more soft — more sweet to me!

Morn her melting tints displaying
Ere the sluggard is awake;
Ev'ning's zephyrs gently straying
O'er the surface of the lake;
Melting hues, and airy breezes,
All have pow'rful charms for me—
But no earthly beauty pleases
When, my Lord, compar'd with thee!

Soft and sweet are show'rs descending
On the parch'd, expecting ground;
Fragrance, from the fields ascending,
Scatters health and joy around.
These, with ev'ry earthly blessing,
Loudly for thanksgiving call—
Yet, one smile from thee possessing,
Surely, far exceeds them all!

Sweet is sleep to tired nature;
Sweet to labour is repose;
Sweet is life to ev'ry creature;
Sweet the balm that hope bestows:
But tho' spring, and ev'ning's breezes,
Sleep, and hope, and life, to me
All are pleasant — nothing pleases,
Jesus! like a smile from thee!

Margate. W. B. Collyer.

ON THE MOTTO
on the Present Duke of Roxburgh.

Pro Christo et Patriæ dulce periculum.

When perils threaten all around
Our native land, — can there be found
A Briton that's supine?—
My country near my heart shall dwell;
With patriot zeal my bosom swell,—
Thy cause, O Britain,'s mine!

Dangers endur'd in such a cause,
To shield our friends, defend our laws,
And guard our happy isle,
Are easy, yea, delightful too;
Zeal shall my fainting strength renew,
And sweeten all my toil!

My country does this tribute claim.—
Is nothing due to thy dear name,
My Saviour and my friend?
When dangers threaten in thy cause,
Shall worldly censure or applause
Divert my steady mind?

Here danger shall be sweet indeed
For him who did for sinners bleed,
And thus did life afford
O make me willing to forego
Ease, health, yea life, for love to thee;—
To thee my dearest Lord!

Westminster. S——.

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EVANGELICAL MAGAZINE.

NOVEMBER, 1804.

MEMOIR
OF
THE LATE REV. EDWARD ASHBURNER, M.A.
OF POOLE, DORSETSHIRE.

THE Rev. E. Ashburner was born at Olney, Buckinghamshire, October, 1734. His parents, whom he believed to be truly pious, were members of the Independent church in the above town, of which the Rev. Mr. John Drake was then pastor, and on whom Mr. Ashburner attended with his parents. Mr. Ashburner, sen. was a grazier; and brought up his son to some agricultural business.

Prior to his conversion, Mr. Ashburner pursued sin with eagerness, against the dictates of a religious education, and the expostulations of an enlightened conscience. The first abiding impressions of a serious nature that his mind received, were occasioned by hearing the Rev. W. Walker, the Baptist minister at Olney, deliver an address at the grave; and on whose ministry he attended for some time. He also found considerable benefit from the ministry of the Rev. James Hervey. Though he travelled on foot eleven miles to hear him, and almost without food, he obtained so much instruction from his preaching, as amply to compensate all his toils. When it came to be known that he attended Mr. Hervey, his father from whom it had been concealed, was much displeased; being prejudiced against that clergyman, because he was what the world called a *Methodist*: — a most odious nick-name at that time! The good old man was afterward brought to think very respectfully of the Rector of Weston Flavel, in consequence of reading his excellent Dialogues. Mr. A. being, however, brought up a Dissenter, at length joined the church under the pastoral care of the Rev. Mr. Grant, of Wellingborough, under whose ministry he enjoyed so much pleasure, as to induce him to walk, regularly, not less than eleven miles, in all kinds of weather, to hear him. Once he related to a friend, that after hearing Mr. Grant on a particular subject, and musing on it, in the intervals of worship, in the meet-

ing-house, such was the mental refreshment experienced by him, that he would not but have been there, to use his own expression, for his hat-full of guineas.

While he lived at Olney, at one season, being much distressed in mind, he retired to a solitary walk; and, drawing near a particular spot, where there was a small well of water, he was led to pour forth his heart before God: there it pleased the Lord, in a most remarkable manner, to manifest himself to his soul. His doubts were dissipated, and he was enabled to sing of the loving kindness of the Lord. To this beloved spot he used constantly to repair whenever he visited Olney, tracing by the stream the way up to the well, which has since been inclosed; and here, doubtless, he remembered, like Jacob, where he had "wept and made supplication, and the Bethel where the Lord spake unto him."

At the age of twenty-six, having long entertained a desire to engage in the work of the ministry, he was introduced into the academy at Mile-End, then under the care of the Rev. Drs. Conder, Gibbons, and Walker. Here, at first, he met with great difficulty, having been acquainted with no other language than his own; and was nearly on the point of relinquishing his studies. But it was so ordered, by Him who does all things well, that, at this critical season, a young student, who had been educated from his earliest years in public schools, became intimate with him. His young friend encouraged him to persevere with resolution, assuring him the difficulties which lay in his way would soon be surmounted. The youth, it should be observed, at that time laboured under much oppression of mind, on account of his own sinful and wretched condition; for, though he knew the doctrines of the gospel, yet he could not obtain the relief he sighed after:—he wanted a spiritual friend, who could afford him counsel resulting from experience. Such a friend he found in Mr. Ashburner, who was even then an adept in doctrinal, polemical, and experimental divinity; and who, in return for the spiritual consolation he was instrumental in affording, received considerable assistance from his young companion, in the commencement of his classical studies. Thus, while the letter-learned youth was imparting his literary knowledge, he was obtaining instruction in the most important of all sciences,—the humbling knowledge of the human heart, and the consolatory knowledge of Jesus Christ the Lord.

Strengthened by divine assistance, and persevering with unwearied labour and patience, at length he went through most of the Latin and Greek authors used in public schools; and also read through the whole of the Old Testament, in Hebrew and Chaldee, three times; and the New Testament in Greek as often; and afterwards those books became almost as familiar as his English Bible. The learned Dr. J. Walker, who was

considered as one of the greatest linguists of this age, was so much attached to him, on account of his assiduity and progress, that he used to invite him to spend the long vacations at his house, that our student might converse with him on literary topics, in which the doctor enjoyed much pleasure.

He entered on his ministerial labours about the year 1766 or 1767. The church of Christ at Poole was at that time destitute. On application being made to the Rev. Dr Conder for a minister, Mr. Ashburner supplied for three weeks; at the end of which time he returned to London, without any idea of hearing from Poole: but the people so much approved of his services as to give him an unanimous invitation to become their pastor. In answer to many prayers offered by the church to God, he came and settled among them in July, 1767.

Soon after his settlement, the church and congregation greatly increased. The meeting-house in which they worshipped being too small to contain the numbers that wished to attend his preaching, was lengthened twelve feet. The congregation continuing to multiply, the enlarged place soon became insufficient for their comfortable accommodation: on which account, the present spacious building was erected, and opened in the year 1777; and it has always been well filled. To render it still more convenient and roomy, the porches and the stairs to the galleries were afterwards placed on the outside of the walls.

How he fulfilled his ministry, there are many living witnesses to attest; but still more who have left our world. He gave much of his time to reading, that he might fill up those stores of knowledge, which, by the frequency of his preaching, were continually exhausting. No genius, however fertile, — no pulpit talents, however popular for a season, will, for a series of years, supply such fresh and suitable matter as is necessary for keeping up the attention of the same auditory, without laborious cultivation. The soil, though originally rich, will be worn out without manure; and, unless fresh seed be sown, an abundant harvest is not to be expected. Mr. Ashburner was not such a foolish husbandman as to think it would: he laid in his seed in proportion as he gave out his crop. He did not suffer his talents to be wrapped up in indolence. He constantly preached three times on the Lord's Day to his own congregation. On Wednesday evenings he delivered a lecture. On Thursday evenings, unless engaged in the villages, he met his young friends in the vestry for prayer and conversation; "for which," says a correspondent, "some in Heaven and on earth are praising God for the precious comforts they there received from him, as the instrument. — On Friday evenings he expounded; and these services were much blessed for the comfort and consolation of the tried, tempted, and weak believer."

His itinerant excursions were very extensive and laborious in the villages round Poole: — Every Monday evening, for twenty years, he preached at Lytchett, five miles from home. Lulworth, eighteen miles, he visited once a month: there his life was frequently threatened by the Roman Catholics, who form the majority of inhabitants in that place. Corfe Mullen, six miles, and Long Ham, five miles, he occasionally supplied. He used to preach at Spetisbury, ten miles distance, once in six weeks. In conjunction with another minister, he was the honoured instrument of introducing the gospel into Broad Chalk, Wilts; and here he laboured, though less frequently, it being twenty-four miles distant, yet with decisive proofs of success. At this latter place, a small neat meeting-house has lately been erected. At Ripley, about fourteen miles, he preached very often. In these excursions he was frequently exposed to rain, snow, and frost; but neither the dark nights, nor the inclement weather of winter, could intimidate his heart, or cool his zeal, in attempting to do good to immortal souls.

Once in the year he visited London; preached to very large congregations at the Tabernacle and Tottenham Court chapel; he also paid an annual visit to Bristol Tabernacle and Kingswood. Many have acknowledged the spiritual benefits they received from his lips. In addition to his annual visit to London, he paid a stated one to Olney; where, and in its neighbourhood, the scene of so many interesting feelings and circumstances in his younger years, he constantly spake the word of God; and, it is not to be doubted, with those emotions of spirit which the recollection of past days is apt to inspire.

Mr. Ashburner never cultivated elegance of composition. His prevailing taste was acquired in early life, not by perusing the writings of the polite moderns, but by reading the old puritan divines; and his habits and modes of address being formed while he lived among a serious but rustic people, he had too much good sense afterwards to affect that refinement of speech, and that polished manner, which would never have been easy to him. He seemed to have formed himself after the model of Luther, who somewhere says, "He is the best preacher who speaks in plain and entertaining language, and in a manner most calculated to draw the attention of the young, and best adapted to the capacities of the common people." He was more of a rough *Burgess* than a glittering *Bates*, though a great admirer of the latter. He used what the celebrated George Whitefield called *market-language*. His vivacious and vigorous conceptions were conveyed in terms clear and strong, in bold metaphors and abrupt sentences, to the understandings and feelings of his hearers. But there was such an unction on his spirit, such a richness in his matter, as made serious and spiritual hearers pass over what

persons of fastidious refinement would call *coarse expression, and uncouth gesture* *.

It pleased God to honour him, however, with signal and very extensive success in the conversion of many "sinners from the errors of their ways, and the building up of the saints on their most holy faith." The church at present consists of about 150 persons, who have all been united under his own eye; and most of them are the fruits of his own ministry. Many others, called by grace, through his instrumentality, were removed from the world antecedent to his own departure; and some of them died in the triumphs of faith.

Soon after his settlement at Poole, he married Miss Frances Welch, a pious young lady, endowed with a handsome fortune; with whom he lived in harmony for many years, and who is now his bereaved widow.

In the midst of all his knowledge and success, we do not

* A woman, who once heard him preach, on coming out of the place of worship, observed, in the simplicity of her heart, "This man drives it into the very soul of us!"

"As a specimen of his cast of mind and turn of expression, I recollect," says the Rev. Mr. Kingsbury, of Southampton, to whom we are indebted for most of the materials in this Memoir, "the following sentences, which I know to be correct, having written them down many years ago, soon after I heard them from his lips: —

"There are many so wise they will not be defrauded of a shilling, who are so foolish as to be cheated out of their souls and salvation."

"A Protestant professor, who had an orthodox creed, but lived an infamous life, solicited his sister, who was a Roman Catholic, to go with him to hear the Protestant preaching; but she smartly replied, 'Brother, what are you the better for it?' — Many have a good religion, but are not the better for it."

"He is a good merchant who parts with what he cannot keep, and seeks after what he cannot lose."

"The world expect perfection in a Christian; but they do not understand the saintship which they ridicule. A perfect black may find fault with a few specks on a white man's skin."

"Christians, after conversion, are like Lazarus;—though raised to life, they have still their grave-clothes on."

"Afflictions — the Hebrew word, says Gurnal, signifies *troops*, — and God's people are like inn-keepers, who think and complain that they have too many quartered on them."

"Children wanting the breast need no arguments to make them cry:— so souls feeling their want of Christ need no arguments to make them pray."

Speaking of Christians being always possessed of grace, though not always comfortable in the enjoyment of the grace they possess, he observed, "Rich men are yet rich, though they may not have much money in the house."—Several more observations are recited by Mr. Kingsbury, who adds,

The compiler cannot answer for all these sentences as Mr. Ashburner's own, — some may be quotations; but they shew his taste and familiar manner. And every body must own, that such sentiments, couched in such a style, accompanied with a loud voice and sprightly action, are calculated to strike the minds, and make deep impressions on the memories of the bulk of crowded congregations.

mean to intimate that he was free from infirmities: no one was more willing to own and bewail them than himself. While he was earnest in communicating truths to others, he was himself often cast down with the most distressing doubts; and was often afraid, "lest, after having preached to others, he himself should be a castaway." These apprehensions arose partly from his views of the spiritual nature and sanctifying operations of real religion; partly from the deep knowledge he had of his own heart, and the strict observations he made on the mixture of motives which discover themselves in the labours of the sanctuary; and partly from that legality of spirit to which good men are prone.

His severe conflicts, however, occasioned that tender sensibility, which was easily touched with compassion toward those who were exercised with similar fears. They taught him how to speak a word in season to him that was weary and ready to faint; and many can witness what "a son of consolation" he became to tempted and distressed minds. Indeed, it is in the school of experience, and with a discipline so diversified as to be best suited to different circumstances and dispositions, that our great Master trains up his pupils to be humble, affectionate, patient, and sympathizing ministers in his church.

Between four and five years ago he was attacked with a paralytic stroke, which so impaired his faculties as to oblige him to desist from his delightful employ. Infirmities, both of body and mind, followed so fast upon him, as to induce him to resign his office as pastor of the church. The people chose in his stead their present acceptable and esteemed minister, the Rev. T. Durant, who was ordained to the pastoral office Sept. 8, 1801. The most undisturbed harmony continued to subsist between Mr. Durant and his late venerable friend, from the commencement of their acquaintance to the time of his death.

It is remarkable, that after the threatening attack before mentioned, he was restored to a full capacity for preaching again, in turn with his successor, with almost as much clearness and energy as ever, for some time. About two years ago, he was seized, after preaching on the preceding Sabbath, with a violent hæmorrage from the head; the blood flowing in such quantities, as to baffle, for a time, all the efforts of medical skill, and to leave no rational hope of recovery; but, contrary to all expectation, he was once more restored to a measure of health and strength, which enabled him again to appear with vigour in the pulpit for a series of several months.

But, at length, the time drew near that Ashburner must die. The last service in which he engaged on a week-day, was the concluding prayer after the general Sacrament, at the Hants Association, held at Poole, April 25, 1804; and the last

sermon he preached was delivered on the following Sabbath, April 29. The text was Rom. viii. part of the 26th and 34th verses. In this discourse he treated on the two intercessions in which the Christian is interested, as the pledge and earnest of his future inheritance: — the intercession of Christ in Heaven, and the intercession of the Spirit in the heart. When Mr. Ashburner came home, he said, "Now my work is done!" This last sermon was much blessed to the comfort of God's people; and one young man in particular, knowing the indisposition under which the aged preacher laboured at that time (for his strength gradually decayed) said, If he never heard him again, he should have reason to bless God that he heard him at that time.

The day after the Association, April 25, "I had," says Mr. Kingsbury, "the opportunity of spending an hour or more with my dear old friend: I found him in a state of body which gave me little rational hope of his long continuance. He had dropsical symptoms, which I considered as the natural consequence of the profusion of blood some time before. I had every reason to conclude this would be our last interview; and I have no doubt, from the tenor of his conversation, he thought the same. In our discourse, we took a retrospect of our life as connected with our friendship; of the many changes we had seen among our mutual connexions; we recollected the faithfulness of God to his promises, how much better he had been to us than our fears had suggested; what he had done *for* us and *by* us, as Christians and as ministers; and we looked forward with a pleasing hope, to a state of everlasting blessedness and perfection. Recurring to his former doubts, he assured me that, though he had no raptures, he felt solid peace in believing. Our last parting was sanctified and sweetened by prayer and praise; in which, pleasing views were taken of the topics of our recent conversation. I believe we had the refreshing presence of God, and enjoyed the assistance of his good Spirit; and we both felt as though we should never meet again till we arrived in Heaven.

During his last illness he enjoyed sweet peace of mind, with a calm resignation to the will of God, and a good hope through grace. He spoke of dying with great familiarity and fortitude; and said, "I used to have doubts and fears respecting death; but now the sting of death is gone; Jesus is precious; I have no fear as to death; that is all gone." At another time he said, with sweet composure of mind, "I wait for thy salvation, O Lord; I have got the world behind me, and I am glad I have done with it: and I see a greater beauty in that promise than ever," — "As thy day is, so shall thy strength be."

The Rev. John Lewis, of Ringwood, had an interview with Mr. Ashburner a short time before his death; and enjoyed so much pleasure in his company and conversation, as nothing on

this side Heaven could exceed. His doubts and fears were all departed, and his will entirely swallowed up in the will of God. "I have," said he, "my dear brother, no choice as it respects life or death; I have a persuasion in my own mind that I shall die suddenly; the thought is not in the least distressing; whether I live this night or not, be it as the Lord will, I am ready to go whenever he calls. I shall never again worship him in his house below, but shall join in nobler worship above. In the time of health I have had many sore conflicts and doubts; but now, in the near view of eternity, I have none: thus it was with me when God laid his afflicting hand last upon me; but when restored, my conflicts and doubts returned: and now I think death near, it hath no sting in it." A female friend, who was much with him, reports, that, about a fortnight before he died, when he was going to bed, he said, "The sting of death is taken away. It makes no difference to me whether I open my eyes on this world or on another."

From this time to the day of his dissolution, being for the greater part confined to his bed, he grew weaker and weaker; still expressing perfect confidence in Christ, composure of mind, and delightful expectation of being convoyed by attending angels to the celestial paradise. About nine o'clock in the morning of Monday the second of July, his happy spirit was released from the house of clay in which it had so long "groaned, being burdened," and sprang away from earth, and all its labours, griefs, and diseases; and, we have every reason to believe and hope, reached its appointed rest in one of those many mansions which the Lord Jesus went to prepare for all his disciples: "For he died for them, that, whether they wake or sleep, they should live together with him."

His remains were attended to the grave by a number of neighbouring ministers, six of whom held the pall, and others preceded the corpse, among whom was the respectable clergyman of the parish; and followed by his weeping widow, and a long train of genuine mourners. The solemnity of their countenances, and their sighs of sorrow, spake to the heart a language which words can ill express. The burial-ground was filled with persons, who attentively listened to the service at the interment. Mr. Adams, of Salisbury, also since deceased, addressed the people, and concluded with prayer. From the grave the people proceeded to the meeting-house. The Rev. Henry Field, of Blandford, opened the worship; the Rev. J. Lewis, of Ringwood, prayed. The funeral-sermon was then delivered by Mr. Kingsbury, which has since been published, with a sketch of Mr. A.'s life.—The Rev. Thomas Durant paid a tribute of respect to the memory of his predecessor, in a sermon on the Lord's Day evening after the interment. Funeral discourses were also delivered by many of the most respectable ministers in the neighbourhood; and at all the places to which he had been accustomed to pay an annual visit.

ON CONFORMITY TO THE WORLD.

Hints submitted to the consideration of professing Christians, who either themselves mix with the world, in their amusements, or suffer their children to do it.

It is pleasing, no doubt, to see the great number of hearers that attend the preaching of the word; but it is grievous at the same time to observe, how great a proportion of these cry, "Lord! Lord!" and yet, in works, dishonour and deny him, especially by their attachment to the company and pleasures of the world — a practice by which many of God's own people are grieved, and their own profession rendered unprofitable. When in the company of Christians, they would fain appear to see and believe as they do; yet, when experimental subjects become the topic of conversation, it is plain they are out of their element; and manifest, by a total silence and a reserved countenance, that a trifling story would have suited them much better. Were you the next day to see them in the company of the world, they then appear at home; for in their society they never drop a sentiment that is serious or moral, fearing it would be esteemed particular and unpleasant; and should any reflections be made on religious characters, they will join in the sneer.

The writer of this article knows some who attend the preaching of the gospel, that mingle with the gay world in all their amusements, and yet can hear their faithful pastors on the Lord's Day say, in the language of divine writ, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing *." They go farther, they will eat and drink at the Lord's Table one day with his dear people; and the next, will associate with the profane, who are haters of God, and join at a card-party, a ball, or a comedy. How distressing is the conduct of such professors! they grieve the Holy Spirit, bring great dishonour on the gospel, and are a stumbling-block to their weak brethren. These are sitting down at ease in Zion, crying, "Peace, peace!" when God has never spoken it.

Whoever can join in the world's pleasures and diversions with satisfaction and delight, can have no real fellowship or communion with God; "For what concord hath Christ with Belial †?" To those who love this world's pleasures, Heaven itself could yield no felicity, since there must be a meetness here for glory. The apostle Paul, addressing the Corinthians, says, "Whatsoever ye do, do all to the glory of God ‖." Do

* 2 Cor. xvi. 17. † 2 Cor. v. 15, 16. ‖ 1 Cor. x. 3.

professors glorify God at a card-table? Can they glorify God at a dance or a playhouse? Can they even ask God's blessing to attend them to these places and employments? for there is no path safe in which we cannot ask his presence and blessing.

When David was out of the path of duty he fell into awful sins, destroyed his own happiness all his days, and caused the enemy to blaspheme *. Let such professors remember, that life is very uncertain; and ask themselves, Should the Lord see fit, when in these gay circles, to cut the thread of life, how they should feel in the prospect of being summoned from the playhouse, or card-table, to his judgment bar! Their own consciences must confess, that it would be awful indeed!

There are other professors who, perhaps, will not themselves join in the pleasures of the world; but then, as if their dear children's souls were of no value, will permit them to associate with the world, in all their vanities and amusements. Is it not enough, that they are contaminated and depraved, and in danger of being banished from the presence of God for ever, — but will professing parents quietly permit their children to mix with such company, and attend such amusements as tend to fan all the latent sparks of corruption to a flame? How different is such a line of conduct to that of the good patriarch Abraham, of whom the Lord says, "For I know that he will command his children and his household after him, and they shall keep the way of the Lord †!" The souls of our dear children are an important charge; and if we teach them not by precept and example, we are accessary to their ruin. Oh, remember what an awful account you have to give of your stewardship! — dread nothing so much as the idea of your dear children dwelling in eternal torments, and reproaching you for their eternal misery! We cannot give our children grace, it is true; that is the gift of God; but there is much required of those who have the charge of young persons; and it is the incumbent duty of parents to restrain, reprove, and, above all, to exemplify before them in practice, the truth, the beauty, and the pleasantness of the ways of religion.

If the real Christian's offspring die in sin, he may mourn their hapless fate; but his conscience testifies that their ruin is neither chargeable to his neglect, nor the fatal influence of his example. The history of good old Eli is left upon record as a warning to all parents in after-times; for by neglecting to restrain his sons, who made themselves vile, he displeased his God, and hastened their destruction ‡.

DAMARIS.

* 2 Sam. xii. 11, 12. † Gen. xviii. 19. ‡ 1 Sam. iii. 11, 14.

THE MOTIVES OF MINISTERS.

Sir, *To the Editor.*

Though the following passage may be known, in substance, to some of your readers, yet, as many others may have never seen it, the insertion may be useful both to ministers and hearers. A. Z.

An old divine, preaching before an association of ministers, and desiring to quicken them in their regard to the principal end and motive from which they acted, pointed them to the last and awful day of judgment; and having considered Christ the Judge, as seated on his throne, he then, by an elegant *prosopopœia*, represented him as calling his ministers to an account, enquiring how they had preached; and with what views.

He calls one first, and puts this question to him: — "What did *you* preach for?" He answers, 'I preached, Lord, that I might keep a very good living left me by my father; and which would have been lost to the family if I had not taken orders.' Christ says to him, "Stand by; thou hast had thy reward."

The question is put to another: — "And what did *you* preach for?" He replies, 'Lord, I was applauded as a very learned man; and I preached to keep up the reputation of an eloquent orator, and an ingenious preacher.' Christ's answer to him also was, "Stand by; thou hast had thy reward."

The Judge puts the question to a third: — "And what did *you* preach for?" 'Lord,' says he, 'I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach to acquire the character of a wit, or a scholar, — but I preached in compassion to souls, and to please and honour thee. My design in preaching was, Lord, that I might win souls to thy blessed Majesty!' — Upon this, the Judge called out, "Room, men! Room, angels! Let this man come, and sit down with me on my throne, as I am set down with my Father on his throne: he has owned and honoured me upon earth, and I will own and honour him through all the ages of eternity!"

The result of this representation was, that all the ministers went home much affected; resolving, that, through the help of God, they would mind their work more, and look better to their aims and ends ever after *.

That such may be the effect of this paragraph on the mind of every clerical reader, is the prayer of

yours, A. Z.

* See a Sermon by the late Rev. T. Hall, at the ordination of the late Dr. Gibbons, 1743.

PULPIT ELOQUENCE DEFENDED.

It is no uncommon thing, in circles of professing Christians, to meet with persons who assert, that literature is of little or no service to the interests of Christianity; and they appear to be particularly inimical to that part of liberal education which teaches a public speaker to court the graces of language, and to employ the charms of eloquence. That this should be a sentiment easily adopted, and strenuously supported, by those who either are strangers to science, or unable to relish the beauties of composition, I do not wonder; but the sentiment is far from being confined to these; it is sometimes held by persons of good sense, who themselves are indebted for the superiority they possess, to those very sources of information which, in the ministerial character, they undervalue. It may be a matter of surprize, but the fact is indisputable, that there are many persons of respectability who prefer hearing an uneducated man, to one of very superior talents and equal soundness, merely because the first is unlettered, and the other has had the temerity to join the aids of human science to the inexhaustible stores of divine knowledge. It is a sentiment but too generally embraced by a certain class of conscientious, serious Christians, that divine teaching is totally incompatible with human literature; and that human eloquence is inconsistent with the simplicity of the gospel. The advantages arising to a Christian minister from a knowledge of the learned languages, as they are termed, and from general science, has often been discussed; therefore I wish to confine my remarks principally to that branch of literary employment which relates to composition, and which goes under the general name of Eloquence. Our object is to shew that the use of it in the pulpit is lawful and expedient; in order to which, for the sake of perspicuity, we shall attend,

1. To the natural power of eloquence as seen in its effects in various instances; and,

2. To some general objections against the use of it in preaching: in answering which, we trust, it will be evident that it is far from being inimical to the interests of Christianity.

1. It is sufficiently evident, that eloquence has a strong influence over the minds and passions of men.

I do not call the attention of the reader to those compositions which filled Athens with valour, which agitated or calmed, at the will of the orator, the bosoms of a thousand warriors, and which, all nations have consented to immortalize. The thunder which Demosthenes hurled at the head of Philip, continues to roll to the present hour; and his eloquence, stripped as it is of action and utterance, mutilated by time, and enfeebled

by translation, is yet powerful enough to kindle in our bosoms, at this remote age, a fire, which the hand of Death has extinguished in the hearts of those who were originally addressed! We pass over, also, the eloquence which Cicero poured out, in a torrent so resistless, that the awful senate of Rome could not withstand its force: an eloquence that could break confederacies, disarm forces, control anarchy! — an eloquence that years cannot impair, age cannot weaken, time cannot destroy! But we appeal to its influence, in an age not very remote, nor very unlike the present, in a neighbouring country, in the ministerial profession. I am anticipated to mean the distinguished eloquence of such French preachers as Massillon, Bourdaloue, Bossuet, and many others. I think it is incontestable that these were the pillars upon which the unwieldy fabric of papal power stood, through so many ages; and that, had it not been for the support afforded that enormous system of priestcraft, by the talents and eloquence of such men, it must have fallen, ages before its ruin was actually effected. Calculated as the ceremonies of that church were, to strike the senses, to captivate the imagination, and to awe the illiterate, Time would have destroyed their effect, and the mind would have palled upon them, had not Science, and her sister Eloquence, daily decked them with new charms, and, with magic hand bestowed upon them new fascinations. Not the splendid altars adorned by the matchless execution of a Raphael's masterly pencil; but the fire of genius blazing upon those altars, secured dignity. The name of Massillon was more attractive than all the perfumes that Arabia could furnish; and this was the incense that filled the churches of Spiritual Babylon. The theatre was forsaken, while the church was crowded: the court forgot their amusements, to attend the preacher; and his spirit-controling accents drew the monarch from his throne to his feet; stopped the impetuous stream of dissipation, and compelled the mocking world to listen! This is not a picture delineated by fancy, but a representation of facts; and it is well known, that no fashionable amusements had attractions when the French Bishop was to ascend the pulpit. While he spoke, the King trembled; while he denounced the indignation of God against a corrupted court, nobility shrunk into nothingness; while he described the horrors of a judgment to come, infidelity turned pale, and the congregation, unable to support the thunder of his language, rose from their seats in agony! Let these instances suffice to shew the power of eloquence, the influence which language well-chosen has upon the mind of man, who alone, of all the creatures of God, is able to transmit his thoughts through the medium of speech, to know, to relish, and to use the charms of language. We have stated the power of eloquence; it remains that we attempt to answer,

2. Some general objections against the use of it in preaching. — I am well aware that an argument is deduced from the power of eloquence against the use of it in the pulpit. 'It is liable to abuse;' say they, 'it tends to impose upon the understanding, by fascinating the imagination.' Most true! it is liable to abuse; and what is there so excellent in its nature that is not? The doctrines of grace have been abused to licentiousness; and the liberty of Christianity "used as a cloke of maliciousness." This, however, is no refutation of those doctrines, no argument against that liberty. Because eloquence has been abused, because it has served Antichrist, or rendered sin specious, is it, therefore, less excellent in itself? or is it, for that reason, to be rejected from the service of holiness? No; let it be employed in the service of God, and it is directed to its noblest ends; it answers the best of purposes!

'But it is, notwithstanding its natural power, inefficient in the work of God; unable to save one soul from death; or, of itself, to impress one truth upon the heart.' Who doubts it? This is a power which God has reserved to himself; and when we defend the use of eloquence as a substitute for divine teaching,—away with it! If it were opposed to the operations of God the Spirit, no one would sooner renounce its cause than the writer who now attempts to defend it. But shall we reject the use of the means, because, considered in themselves, they are inadequate to the end proposed? Or can it be said, that eloquence is not a mean to some classes of hearers, at least; and that it never has been blessed? or is there any thing in the mode of preaching that addresses itself at once to the understanding, and to the imagination,— to the judgement, and to the heart, — to reason, and to taste, — inimical to conviction? Must we not reach the heart, speaking after the manner of man, through the judgment? and must not the attention of the man be excited to judge, by striking the more susceptible powers of the mind, and by captivating the fancy?

'But the most eloquent are not always the most useful; and God hath chosen the ignorant, in various instances, to confound the wise.' It is granted. But does God uniformly work one way? when he sends, it is by whom he will send; and he can qualify, and does qualify those whom he raises up for himself. He can give powers as a substitute for literature, and by his own energy effect that which eloquence alone cannot. But we set not up this attainment against his energy, we know that it is useful only in dependence upon it. We know, too, why the ignorant are frequently exalted in the scale of usefulness, to shew that "the power is not of man, but of God;" and "that no flesh should glory in his presence." But has he not blessed talents also, for the same important purpose? Has he never employed eloquence usefully? Has his favour been uniformly

limited, or ever *limited* to the illiterate? Because he sometimes works without the means, and apparently in defiance of the means, are we therefore to lay them aside? Who possessed more advantages, or more eloquence, than the Apostle, whose words are alluded to in this objection? Did Paul make a worse preacher for being brought up at the feet of Gamaliel?

'But Paul laid his attainments at the feet of Jesus Christ.' True; and there we are now endeavouring to lay Eloquence! There we wish talents to be brought and expended! There, we desire always to learn. At the altar of God we would kindle the torch of Science; and when kindled, let it be quenched without pity, unless it serves, like the star that appeared to the Magi, to lead us to Christ.

'But he counted his gain, in which his attainments were included, loss for Christ.' Yes, when it had a tendency to lead him to self-dependence, to "exalt him above measure," to support Pharisaical pride, to depress the salvation of Christ in his esteem! Whenever literature, or eloquence, gives the mind this bias, it is time for that individual to "count it" not merely nothing, but "loss" too! But if knowledge, unhappily, in some sad instances, puffeth up, where is the good that does not? We must renounce every comfort, if we would live without danger! The corrupted mind of man is capable of turning every blessing into a curse, unless God control it. And under his direction, even that which would otherwise be injurious, is useful. What the Apostle counted loss, in comparison of Christ, was serviceable to him, and to the cause of God, at the Areopagus in Athens, and on a variety of occasions.

'But the Gospel of Jesus disdains such assistance: for the Apostle says to the Corinthians, "I came not to you with excellency of speech:"—"and my speech, and my preaching, was not with enticing words of mens' wisdom." That the Gospel of Jesus disdains the assistance of eloquence, in a certain sense, I admit: it will not accept of any thing as its support. It stands upon its own inherent excellence; and spurns all extraneous aid. It is a sun absorbing every surrounding luminary. Its beauty eclipses every charm brought in comparison with it. Yet, is this a reason why, in enforcing its glorious truths upon our fellow-men, we should disdain assistance which, although it aids not the gospel, is useful to them? Follow the opposite principle, and lay aside preaching. The gospel approves itself to the conscience; every attempt to illustrate and enforce it is useless, when applied to the truth itself, for it cannot be rendered more excellent than it is: yet it may be rendered more perspicuous to our fellow-men, it needs enforcing as it regards them; and preaching has been

instituted by God himself for that express purpose. So eloquence cannot render assistance to the gospel itself; but may be useful to those who attend it. True eloquence has for its object, not merely to please, but to render luminous the subject discussed, and to reach the hearts of those concerned.

"But the Apostle's speech was plain." We grant, that in stating the doctrine of Christianity to the Corinthians, he asserts that he did it with plainness; and we doubt it not. Yet there were seasons when he disdained not the use of eloquence; and we admit, that there are seasons when all ornament should be laid aside, and plain truths should be told plainly: but this is no argument for the total or general disuse of it; not to say that much of real eloquence consists in simplicity.

Let every man limit the exertion of eloquence as it pleases him; and let him exercise his judgment in determining when it is and is not useful: let him pursue his own method, and hear his favourite preacher: but let him not condemn literature and its adherents; let him not reject Truth, because she wears a richer garb than that in which he has been accustomed to see her: if Eloquence cannot be the mistress, let her be the handmaid of Religion; and we wish to assign her no higher office. We contend not for literature in general, nor for eloquence as a branch of it, as the substitute for divine operations, or as essential to truth; but, as subservient to divine teaching, as useful to the cause of God; at least, as not inimical to the great designs held in view, in the exercise of the Christian Ministry.

We live in a day when it becomes us to be equal every way to our adversaries. This we never can be, if we cherish a contempt for liberal science. Infidelity lifts her standard, and advances, with daring front, to "defy the armies of the living God." Distinguished talents rally around her ensign. The charms of eloquence, the force of reason, the majesty of literature, the light of science, are all enlisted under her banner; are all opposed to "the truth as it is in Jesus." Let us, in reliance upon divine aid, meet them upon equal terms, contend with them on their own ground, turn against them their own weapons! Let us meet them in the plain, or upon the mountain; let us ascend to their elevation, or stoop to their level! Let us oppose science to science, eloquence to eloquence, light to light, energy to energy! Let us prove that we are their equals in intellect, their colleagues in literature: but that, in addition to this, "One is our Master, even Christ,"—that we have "a more sure word of prophecy,"—and that our light, borrowed from the fountain of illumination, will shine with undiminished lustre, when their lamp, fed only by perishable, precarious supplies, shall be for ever extinguished!

W. B. COLLYER.

THE DUTIES OF CHRISTIANS *TO EACH OTHER.*

THE number of professors of religion in this country, is probably greater than at any former period; yet it may be questioned whether Christians in general possess such superior piety and activity, in the practice of all godliness, as many of their predecessors have done. It is to be feared that they retain too much sinful self-love; that their hearts are too contracted; and that they are too feebly impressed with this important truth: — That they are all fellow-members of the same body, and every Christian is his brother's keeper.

They have lately, indeed, felt the obligations they owe to their unconverted brethren; and many, both at home and abroad, are strenuously endeavouring to evangelize the Heathen. May the work of the Lord prosper in their hands! Yet there are important duties which believers owe to one another, which (as far as I have been able to observe) are seldom well discharged. The negligence of some arises, I am afraid, from criminal carelessness; that of others, from mere inadvertance and ignorance.

These duties were strictly performed in the apostolic age, and in times of persecution; but, alas! the ease and external prosperity of the church have tended to produce indifference toward the brethren; and indifference toward the brethren is ingratitude to Christ. They are particularly binding on believers who live near to each other; more especially on those who publicly worship together, and are members of the same church; and the regular performance of Christian duties is attended with this great advantage (among many others) to our own souls: — That it fills up every vacancy in our time, and leaves no leisure for the world to intrude.

First, Of their conversation. Spirituality of conversation should be carefully maintained. When we discourse upon temporal affairs, it should be after a spiritual manner; and the sooner it becomes entirely spiritual the better. We are not to suppose that conversation is of course spiritual, because the subject matter of it is so; for we frequently discourse of spiritual subjects in a carnal strain. We do so when we criticise upon ministers and private Christians; or when we extol one minister at the expence of another; or largely censure or applaud his action, language, &c. Critical hearers seldom hear to profit: the ungodly are as capable of this sort of conversation as the pious. Christians should rather discourse upon the substance of sermons than upon the style and manner of preachers: they should discourse of the glory and grace of the

Lord Jesus; of the dealings of God with them, and the way by which he has led them; of their trials and temptations, comforts and discouragements, experiences and observations. By this means the whole company will be benefited: they will warm each other's hearts, and the warmth will be reflected back on their own. When modesty and candour prevail, and there is a mutual desire to instruct and be instructed, the intercourse of Christians is incalculably precious, and they are helpers of each other's faith and joy. A truly spiritual conversation is, perhaps, as profitable as an evangelical sermon, or more so.

Secondly, The apostle recommends us to confess our sins one to another; thereby affording opportunities for mutual advice, encouragement, reproof, praise, and prayer. We frequently stand in need of advice, and of a judicious faithful friend to give it. Free and unrestrained conversation among Christians, discovers the general similarity of their experience, and destroys the power of a temptation with which Satan often harrasses them; that their cases and experiences are peculiar, and, therefore, that they cannot be the children of God: they become better acquainted with the subtleties and devices of this arch-enemy of souls, and with the different kind of attacks which he makes; and learn the most effectual methods of resisting him: — their love to each other is increased and cemented, and likewise their humility and knowledge of God and of themselves. Christians obtain much profit by making a common stock of their knowledge and experience.

Thirdly, Christians should pray for one another. It is to be feared, this duty is, in general, but little thought of, and but indifferently performed; yet it is our high privilege, as well as our bounden duty, to be intercessors for each other at the throne of grace. It is adviseable to particularize persons and their circumstances in our prayers. The more minute and particular we are, the better. The advantages attending mutual prayer are very many. It increases our affection to the brethren, and deeply interests us in their welfare; — it enlarges and warms our hearts; it causes us to be much in prayer, and enables us to pray better for ourselves; especially, should a fallen brother have an interest in our sympathy and our petitions. We know not how much we are indebted to the prayers of others, nor how useful we may be to others by praying for them. Prayer costs nothing; — it is the cheapest, yet the best service we can render to any one.

Fourthly, Admonition and reproof. This is a duty particularly incumbent on elder Christians. It may, with propriety, be performed among equals; but very young persons, either in years or in grace, are seldom well qualified for such a task. Perhaps, there is not a more difficult duty to perform properly; partly, because those who have the greatest need of

admonition and reproof are seldom disposed to receive them; and partly, because those who administer them are in great danger of speaking in their own spirit, not in the spirit of Christ. That they may produce the desired effect, they must not be done hastily; — the time must be well chosen, and the manner affectionate and humble. No symptoms of a harsh, censorious, or cavilling spirit must appear. It is often better to reprove by example than by precept, or by a short but seasonable observation. However difficult and unpleasant the discharge of this duty may be, it should be conscientiously performed, for we certainly partake of the sins that we do not reprove. We contract guilt ourselves when we suffer sin to be committed by another, without reproving him for it.

Fifthly, Forbearance is a debt which Christians owe to one another. They should be pliable and yielding as the reed, unless duty imperiously commands them to be resolute; they should give way to their brethren rather than contend with them; they should make their brother's interest their own: they should be meek and lowly to all, overlooking slights, hasty words, and even injuries; kindly putting on every thing the best construction it will bear; and if it will not bear a good one after all, covering it with a large mantle of love. Christians should, especially, avoid disputes, always remembering it is the second word that makes the quarrel.

Sixthly, Young professors, newly converted persons, and seeking souls should be encouraged, and helped forward in their pilgrimage by private Christians, as well as ministers. When Aquila and Priscilla found that Apollos knew only the baptism of John, they took him, and expounded unto him the way of God more perfectly. When they see the members constantly leave the chapel and pass by them, without taking any notice, they are grieved, and think Christians are proud and unsociable. Speak to them, get acquainted with them, perhaps they desire your acquaintance; but are ashamed or afraid to speak first. They may receive much benefit from your pious conversation. Perhaps, they are enquiring after truth: — instruct them. Perhaps, they are wavering: — fix them. Cherish whatever is good in them, and meekly bear with their infirmities. Do not expect too much from them at first, or require them immediately to come up to a particular standard. Deal with them wisely and tenderly, like a nurse with a little child.

Seventhly, Christians should endeavour, by all possible means, to raise and restore a fallen brother. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." We are not to judge hastily and harshly that he is not a Christian, because he has fallen into sin. Charity will suppose, or at least hope, that he is a brother still; and will, therefore, labour anxiously to heal and

to restore a member of the Lord Jesus, considering that we ourselves are in the flesh, and in danger from temptation. Do not publish your brother's fault; but cover it, if possible. Great grace, wisdom, and tenderness are necessary in attempting the recovery of fallen brethren; for they are frequently in a bad spirit, and very much indisposed to receive the salutary counsel and reproof they so deeply need. We should persevere in our attempts to bring them back to Christ, and to save them, even in spite of themselves. We should bear a decided testimony against the sin, but not utterly discard the sinner. If his brethren turn their backs upon him, he may fall into despair*; or go on from bad to worse, till he apostatize from the very profession of Christianity itself. At all events, if every other means of attempting his recovery be inaccessible or hopeless, you can pray for him; and this you are bound to do.

Were the duties of Christians toward each other properly performed, the attention of the world would be fixed upon them, — their admiration excited, — and they would exclaim, with the Heathen of old (an exclamation, how honourable to the gospel!) "See how these Christians love one another!"

Birmingham. W. W.

* 2 Cor. ii. 7, 8.

LETTER
FROM THE LATE REV. ARCH. HALL,
TO A FRIEND IN DISTRESS.

My dear Friend, ———

I AM pleased to think you are no worse than you was when I left London. I hope you are better on the whole; — better in bodily health, and better in the state of your mind. I believe it does not grieve you I am no worse. My friends, who saw me lately, are better able to form an impartial opinion about the state of my health than I am. There is nothing has come in my way to engage my affections to Bristol, except the reverence I wish to have for every mean of divine appointment for bestowing health; and, in that view, I came to drink the waters here; and, in that view, I use them, from a conviction of being in the way of my duty. Religious companions are but rare in any place. It has not been my happiness to get acquainted with any such in this place, with whom I could enjoy the pleasure of much friendly intercourse. However, the God of all grace is omnipresent; — Christ is nigh us in the word of promise; — and, blessed be God, there is no bar in the way of an access to the infinite fulness of the one Mediator between God and man! Alas! that we

improve his fulness so little! It never entered into our thoughts to shut up the meridian beams of the sun in a room, to supply us with light, when darkness should return to cover the face of the earth; or, if the foolish attempt should be made, it would only demonstrate the egregious folly of the person who should make it. But how often have we vainly imagined that the grace of the Lord Jesus Christ, the Sun of Righteousness, might be, as it were, shut up and retained in our minds, without a constant improvement of him, as exhibited unto us in the free and faithful promises! A person, you know, may make all midnight darkness to himself at noon-day, by either shutting his eyes, or retiring into some subterraneous cave, where the cheering rays of the sun do not penetrate. So do many Christians create a darkness of discouragement to themselves, by shutting their eyes and ears against the merciful and comfortable truths of the gospel of their salvation, and by retiring into dark sensible frames. The person who would wish to enjoy most of the light and warmth of the natural sun, must sit in his rays, and, like the sun-flower, follow his motion through the day. In like manner, the soul that wishes to be enlightened and warmed by the Sun of Righteousness, must be chiefly conversant with the word of Christ; and must cleave to it, even when sense, feeling, and providence conspire to damp the spirits and destroy hope. The kingdom suffereth violence, and the violent take it by force. Those who walk by faith, are often obliged to do violence to their present sense and feelings; and to encourage themselves in the Lord, even when he is hiding his face or frowning; nay, perhaps sharply correcting them. To be so exercised in these circumstances is no presumption; for the Lord has made it our bounden duty to be strong, and very courageous; — to be strong in the grace that is in Christ Jesus; and to endure hardiness, as good soldiers of Jesus Christ, through whose loving us, we shall be more than conquerors over all enemies within and without. It is too manifest a proof of our wicked and deceitful hearts, as well as of Satan, when we give encouragement to melancholy and desponding thoughts. It is the will of the Lord that we should be joyful as well as holy. The everlasting and strong consolation, wherein our souls should rejoice, is in Christ Jesus. Ask a triumphant Christian what makes him joyful,—he will, without hesitation, answer, that he is as complete in Christ for comfort as for righteousness. Yes, the unsearchable riches of Christ are the undiminishable source of his exulting joy! Thither let us repair, and there let us rest. The suitableness of Christ to every case, and his ability to do above all we can ask or can think, together with his willingness and readiness to supply all our needs, are inexhaustible treasures. Oh, that the Holy Ghost would enable us to live in the faith of these things! then we

would live like Christians, in point of comfort and in respect of holiness!

I hope your sister continues to recover. Great reason has she to write *Ebenezer* on the kind providence; and to say, "Hitherto has the Lord helped;" and good cause has she to trust him who has been her help in time of need. May her heart be moulded into a corresponding harmony with the word and providence of God! — The harvest in England is mostly over, and got well in; but how melancholy and just is the prophet's complaint, "The summer is past and the harvest is ended, and we are not saved *!" Yet, if we look forward to the last verse, we will find a remedy. "Is there no balm in Gilead? — Is there no physician there?" You wish for something to think on: permit me to call your attention to Heb. viii. 10—19; and while you meditate on them, may you firmly believe and appropriate every article of that everlasting covenant! May you take hold of it, and find it to be all your salvation! I remain, with kind salutations,

my dear friend,
your soul's affectionate wellwisher,

Hot Wells, Bristol. ARCH. HALL.

* Jer. viii. 20.

ON THE KNOWLEDGE THAT SPIRITS MAY HAVE OF OCCURRENCES IN THIS WORLD.

FEW persons have ever lost a beloved relative without feeling some anxiety on the above subject. The gospel, which brings life and immortality to light, assures us, that those we lose in this world, exist in another state; and if they die in the Lord, we know that it is a state of knowledge, holiness, and true happiness. But on these occasions we cannot help asking ourselves, Are they conscious of our state? Do they know our sorrows, or witness our joys? Who, in like circumstances, has not been ready to say with the author of the Task, in one of the most admired of his charming productions,

> "My mother, when I learn'd that thou wast dead,
> Say, wast thou conscious of the tears I shed?
> Hover'd thy spirit o'er thy sorrowing son;
> Wretch even then, life's journey just begun?"

It seems highly probable, separate spirits may know what is passing in this world, from what the Scriptures teach us concerning angels who appear to possess this knowledge, both fallen and elect: hence the cautions against the dangers to be apprehended from the former; and the promises of benefits

from the latter, who are said to be "ministering spirits, sent forth to minister to the heirs of salvation *." We have many instances of good angels being employed on particular occasions. Our Lord seems to assent to the general notion prevailing among the Jews, that every person had his guardian spirit, when he says of infants, "Their angels do always behold the face of my Father †."

It is probable that they are present in our worshipping assemblies, from 1 Cor. xi. 10. We are told, that there is joy in Heaven amongst the angels, over one sinner that repenteth; and that the progress of divine truth, in the world, is an object which they desire to look into ‡. From these and other passages which might be produced, it is evident that there is nothing in the nature of a spirit which prevents it from discerning carnal and sensible objects; and that these ministering spirits are acquainted with the transactions passing on earth. Now, if angels have this knowledge, is it not highly probable that saints have it likewise? Have they not the same desire to behold the manifold wisdom of God? Have they not the same interest, nay, a greater, in the concerns of the church on earth? Can we suppose angels praise God with renewed fervour at every fresh triumph of divine grace over a son of fallen Adam, and imagine that glorified saints, who are of the same kindred, through ignorance of the event, are excluded from the song?

Various passages seem to imply, if not positively assert, that the saints in Heaven are no strangers to what is passing on earth §. The apostle Paul, after mentioning the worthies enumerated in the preceding chapter, says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," &c. The allusion is evidently to the games of the Greeks. Christians are represented as running a race; and are exhorted, like the ancient racers, to lay aside every weight; whilst those characters, who had before been mentioned, are described as surrounding them as spectators of their faith and patience. Having finished their course, they look with interest on the struggles and difficulties of those who are in the situation which they once filled. The account given by our Lord, of the concern felt by the rich man in Hell, for his profligate brethren on earth, as well as the answer of Abraham to his request for cold water ("Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things," &c.) implies, that both Abraham and Dives, tho' the one was in Heaven and the other in Hell, were not unacquainted with occurrences in the world they had once inhabited. Agreeably to this sentiment, we find the saints in glory

* Heb. i. 14. Ps. xci. 11, 12. † Mat. xviii. 10. ‡ 1 Pet. i. 12.
§ Heb. xii. 1.

rejoicing over the fall of Antichrist, and praising God for the accomplishment of the divine predictions *. In Rev. vi. 10, the souls of them that were slain for the word of God, are represented as saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood," &c. as if they were conscious that the enemies of the church were not yet punished, and, from the zeal they felt for the honour of God, were looking with impatience for the execution of the divine vengeance. Perhaps, "the glorified spirits of just men made perfect," may, like the angels, be employed in carrying on the purposes of God in the world. It is said of them, "His servants shall serve him †." Possibly, as ministering spirits, they may minister to the heirs of salvation; and watch over the interests of those who, on earth, were dear to them, either by the ties of nature or religion. One of them was employed to converse with the apostle John, and explain to him the wonderful things he saw in vision §.

The sentiment for which we are pleading, has the sanction of the highest antiquity. Philo speaks of it as a received notion amongst the Jews, that the souls of good men officiated as ministering spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in performing acts of kindness. Hence the deification of their kings and heroes, and the custom of invoking the manes of those that were dear to them.

Cicero makes a better use of the doctrine, when he endeavours to comfort a father for the loss of his son, by the thought, that he might still be engaged in performing kind offices for him ‖. And it is not improbable that this idea, though perverted by the Heathen to the purposes of idolatry, might, like the doctrine of the immortality of the soul, be derived from a divine source.

It will perhaps be objected, that, if departed saints have this knowledge of what is passing on earth, it would oftener be a source of pain than pleasure. To this it may be replied, that, in that perfect state to which we refer, the will and affections will be so entirely under the influence of the blessed God, that whatever pleases him must please us. Complete resignation to the will of the Lord necessarily annihilates all pain and anxiety. The holy angels, doubtless, often behold the most awful scenes of sin and misery, and have been often employed as the ministers of the divine vengeance; yet we cannot suppose the peace of their minds is at all disturbed by what they see and know. The happiness of Abraham was not diminished by the sight of his son in torment. Of such a complete union

* Rev. xix. 1. † Rev. xxii. 3. § Rev. xxii. 9.
‖ De Senec. 23.

of our will and affections to those of the holy and blessed God, so as to absorb and annihilate our own individual feelings, we can form no idea of in this state; but it is what the "spirits of just men made perfect" most certainly attain; for otherwise, the general judgment, when so many of their fellow-creatures will be doomed to endless misery, and that, in their view, would imbitter all the pleasures of Heaven.

I cannot close this paper without remarking, that whatever ideas we may form of a subject on which the word of God appears to be less decided than on many others; yet we ought to be thankful, that whatever is essential to the eternal salvation of them that believe, is fully and clearly revealed. T. P. B.

LETTER TO THE EDITOR.

Sir,

In the Monthly Magazine for July, there is the following piece, entitled,

A THEOLOGICAL DIFFICULTY.

"In one of the Jesuit Missionary Letters, entitled, *Lettres, Edifiantes et Curieuses*, an observation is made of the gross ignorance of the papas, or priests, of the Greek church, of which the following story is given as an instance: — 'A country papa coming to Thessalonica, put this question to a papa of that city, "Is it true that Christ is God? I think I have frequently heard it asserted; but, on the other hand, they say he is a man. How can these two things be made to agree? If he be God, how can he be a man? and if he be a man, how can he be God?" The city papa hereupon gave a lesson out of the Catechism to his village brother, who readily acquiesced in every thing. The writer goes on to observe, "That it was not necessary to be a great theologian to resolve this question."

From the sinister and sceptical tendency of the work in which it is introduced, this anecdote seems to be designed as a sneer at the divinity of Christ. Will then our *soi-disant* rational Christians insinuate, that this great foundation of our hope is worthy only of the ignorance and implicit credulity of the modern Greeks, who readily acquiesce in any thing? Have they forgotten the shameful route which Socinus and his early coadjutors received, in spite of all their boasted learning, from the superior arms of the immortal Owen? Or have they not dared to witness the issue of the combat between Jamieson and their modern champion, who now sleeps in dust? Perhaps also, it is their intention to remind us here, that we, like the Greek priest, must go to our Catechism to learn what the Bible does not teach us, that Christ is both God and man. Yet I know of no Catechism, however orthodox, to which I would sooner refer for proofs of the divinity of Christ than to the Scriptures themselves. But it is probable, the leading design of the anecdote was, to leave on the minds of the readers an impression of the impossibility, as well as difficulty, that Christ should be a man, and yet God. So then our rational and learned theologians tacitly own themselves as incapable of receiving this "wisdom of God in a mystery, which none of the princes of this world knew," as a poor Greek village papa. That he, who is the eternal "God over all, blessed for ever," could, if he so pleased, assume to himself an inferior nature, and become man, is, I believe, not denied by the Socinians; and that he has done so, the lively oracles of truth abundantly declare. J. B.

Dear Sir, *To the Editor.*

I send you the following extract of a Letter written by a friend at W—g, in S—x, to a gentleman here, who has exerted himself in promoting the building of a Meeting at the above place. I read it with pleasure; and persuade myself others will do the same.

Edmonton. Yours, &c. I. F.

To Mr. ———.

I CANNOT forbear testifying my gratitude for your unwearied labour in behalf of such an unworthy creature; but it is for the Lord; and those who are most in his business have most of his company. Blessed be our adorable Master, in the days of his humiliation he never sent out his servants to work and withdrew to indolence and ease!

How have you fared, my dear brother (I would ask with all freedom)? I suppose you board with your Master; and he keeps a good table. Wages, you know, are not to be expected; but when our time is out, we know, if we run not away from his service, we shall receive, at the close of our Term, sufficient to retire and spend an eternal day. Blessed be his liberal and all-bountiful hand, he permits us to draw enough to carry us on our journey! Praise to Jesus, my poor heart is ready to burst with gratitude for his matchless and unmerited goodness, though I have to lament sometimes, I am more brutish than the stupid ass, who knoweth not his master's crib.

With an heart thankful to the God of Seasons, for fine weather to erect our building,—to the God of Providence for raising up friends, and blessing their endeavours in procuring abundant means,—and praying the God of Grace to crown the labour with abundant prosperity, I subscribe myself yours, in everlasting bonds, J. T.

CHARACTER OF MR. KICHERER.

Sir, *To the Editor.*

The following character of that truly zealous teacher the Rev. Mr. Kicherer, extracted from the second volume of "Barrow's Travels in South Africa," just published, will, I am sure, be highly acceptable to the worthy Members of the Missionary Society; and as such, there needs no further apology for requesting your insertion of it in the Evangelical Magazine. Yours, &c.

"Mr. Kicherer, a regular bred minister of the reformed church, and a gentleman of mild and persuasive manners, proceeded, alone and unprotected, into the midst of the Boscheman hordes, on the skirts of the Orange River. He considered, that a solitary being, without arms, or any visible means of doing injury to his fellow-mortals, would be received without suspicion, and might enter into the society of the most savage hordes without danger. The event proved his conjectures to be right. He lived in the midst of a tribe the most needy and wretched that he could discover; for many years, shared with them every inconvenience; and suffered a total privation of all the comforts, and very frequently even of the necessaries of life: with a weak constitution he braved the vicissitudes of an unsteady climate in scanty clothing; in temporary huts and hovels, that were neither proof against wind nor water; and often in the open air, on desarts wild and naked as those of Arabia: he learned their language, instructed them in the benevolent doctrines of Christianity; and endeavoured, with enthusiastic zeal, to assuage their miserable lot in this life, by assuring them that there was "another and a better world." In a word, he became so

much attached to this most indigent and deplorable race of human beings, who possess nothing they can call their own; but live from day to day on the precarious spoils of the chace, and commonly on the spontaneous products of a barren soil, — that it was not without much difficulty, and great distress to his feelings, he mustered resolution to tear himself from his little flock: lingering under a disease that threatened to terminate in a consumption, he could not be prevailed upon to desert them, when urged by his friends to accept of a vacant living of one of the colonial churches, which was offered to him by the government."

QUERIES ANSWERED.

ANSWER TO QUERY II. IN OUR LAST, p. 458.

THE semblance of contradiction in these two accounts of the miracle at the conversion of Paul, will vanish, if it be considered that it is no uncommon event to hear the sound of a speaker's voice, yet to be unable to distinguish the articulate words. This was undoubtedly the case with Saul's associates. It is also not improbable, that an awful sound, resembling thunder, preceded the words addressed to Saul, and intelligibly heard only by him. An instance very similar occurs in John xii. 28, 29, "There came a voice from Heaven," &c. "Then the multitude which stood by and heard, said, that it thundered; others said, an angel spoke to him." If these persons, who were calmly standing by, were unable to distinguish the words spoken from Heaven, what a much greater suspension of faculties must have occurred in the minds of men, who saw their leader actually struck to the ground by the terror of what they saw and heard! The fact then was this, The companions of Saul heard a most awful sound, and beheld a divinely majestic splendor; the effect of which was such, that they were fixed speechless and insensible (ἐνεοὶ) on the place. They, therefore, neither heard the words spoken, nor saw the glorious person who uttered them. S.

ANSWER TO QUERY III. *Ibid.*

THE manuscript to which the enquirer refers, is one of those MSS. preserved in the library of New College, Oxford. It contains the Acts and all the Epistles, accidental mutilations excepted. Its date cannot be carried beyond the beginning of the fourteenth century, probably, it is even still more recent. It is marked in Mill, *Nov.* 2; and in Wetstein, *Cod.* 43. It does not appear to have been the work of an ordinary copyist; but of a critical transcriber, who has adopted many singular and, as far as we now know, unauthorized readings. Many of these peculiar readings pretty evidently betray their origin; as they seem designed to soften a difficulty, or answer some other systematical purpose. Such a manuscript, therefore, is of little weight in sacred criticism; and, in the case of a reading peculiar to itself, of no weight at all.

The reading Πατὴρ (Father) instead of Σωτὴρ (Saviour or Preserver) is of this latter class; and cannot be admitted, unless we were to reject the united evidence of all other and better MSS., of all the ancient versions, and of citations by the fathers. To reject the common reading would be committing unjustifiable violence on the sacred text. If our theological systems cannot be supported without having recourse to such means, let them be abandoned. The passage very evidently relates to the daily providence of God, as the supporter and preserver of all mankind; but "especially of the faithful," as πιστῶν strictly means. The venerable Ethiopic version has justly, though rather paraphrastically, rendered the clause to which the enquiry refers, "The God of life, who giveth life to all men." S.

Obituary.

MRS. START.

MRS. START, the subject of this narrative, was born Nov. 13, 1766; and was favoured with the blessing of a pious education, as her parents lived in the fear of God, and died in the enjoyment of his favour. Her maiden name was Rachel Davis; and she resided, in the former part of her life, at Craswell, near Long Town, in Herefordshire. At the age of thirteen, she was called by grace, under the instrumentality of Mr. Hide, a student at the late Countess of Huntingdon's College, at Trevecca, from this text, John iii. 16. Prior to this time, she laboured under strong convictions; but they were not durable upon her mind, until those words came with power. From this period she became a decided follower of the Lamb.

About eighteen, she was publicly baptized by sprinkling (as her parents were Baptists) and gave in a confession of her faith before the church at Trevecca. She was zealous and useful in the place where she lived, particularly among young people; and rode many miles to hear the gospel. She afterwards joined the church at Hay; and, in the year 1797, she entered into a marriage state with the writer of this account, and filled up her station with honour, being a most spiritual, wise, and confidential friend. In the whole of her deportment, she discovered a love to Christ, his cause, ministers, and people. She was much with Mary at the Saviour's feet. She was often afflicted from a complication of disorders. Near the close of her life she was taken ill with the influenza; being in a state of pregnancy, and near the time of her confinement. This was about a fortnight before she was put to bed, during which time, until her death, which was six days after her delivery, she was exercised much in her mind, and, through her excessive weakness, was low in her spirits. She was in London at this time; and on Tuesday, Feb. 22, 1803, was safely delivered of her fourth son. Every circumstance appeared favourable for her recovery; but she had a violent cough and an intermitting fever with her other disorders. On Wednesday she was very weak, and complained of great darkness of soul, observing, she never had been so on any former occasion. She mourned the Lord's absence, and desired I would pray for her, that he would shine upon her. She saw the truth of the promise, but could not take the comfort of it. — On Thursday, she was full of pain, continued very low, and thought she should die, and begged we would pray for her. — On Friday she appeared extremely languid. She spake to me about the children. In the evening, I found much liberty in speaking of the love of God; and begged her to recollect past mercies and blessings, &c. The cloud now began to vanish: she observed her mind was more comfortable, she could view God as unchangeable, and thought he would bring her through. On Saturday she seemed to be somewhat easier, and her mind was more calm and serene. When I spoke about her soul, she seemed to enjoy it; and said, all that took place was according to God's will, and must be for the best. "Let him do what seemeth good to him," said she, "I am willing to submit;" and begged I would not be cast down, for if she died, she should be happy. I asked, whether she could view the Lord as her portion? "O Yes, my dear, I can," replied she: "pray for me." On the Sabbath, she sat up for some time, and seemed to be more cheerful; but towards the evening, her cough and fever came on more rapidly than before. I spoke to her, and she seemed to have a steady faith in Christ, although no raptures; but much requested prayer of all who came to see her. This night she was very ill. On Monday, the day of her death, I went to prayer, as usual; but about two o'clock in the afternoon, she took her flight to her Saviour, Feb. 28, 1803. Mr. Bennet, of Birmingham, spake over her

remains, in Bunhill Fields; and on the Sabbath following, preached her funeral-sermon at Salon chapel, to a crowded congregation, from Rev. xiv. 13. S.

G. R. ANDREWS.

March 6, 1804, died at Chelmsford, Mr. George Rutt Andrews, aged twenty-one, second son of the late Rev. Mordecai Andrews. From his childhood he appeared thoughtful and attentive to religion, was very dutiful to his parents, and kind to his companions. At the age of thirteen he joined the church at Coggeshall; and at fourteen, was bound apprentice at Sudbury; where he soon devoted some of his leisure time to reading the Scriptures to some poor people who could not read, and at the Sunday-Schools took an active part in instructing the boys; and his efforts were crowned with considerable success In Oct. 1803, a violent cold seized him, and produced on his lungs the disorder which terminated his life. About ten days before his death, when his cough was so violent and frequent in the night as not to admit of his lying down more than three or four hours at a time, he was continually desiring those about him to read the Scriptures; and seemed much attached to the Psalms, especially those that speak of affliction. One morning he said to his mother, "I found in the night that all attempts to comfort me were in vain; and I seemed like one left alone in the hands of God. I think I now understand something of what is meant by these words: — "It is a fearful thing to fall into the hands of the living God." He seemed, at this time, to consider the Lord as his enemy; and that his affliction was sent in judgment. Upon its being suggested to him from the Scriptures, that the Lord Jesus had borne the curse due to sin, for all who believe on him; and that afflictions were not sent to the people of God as tokens of his anger, but for their spiritual profit, — he said, He believed it was all true, but could not take the comfort of it; and wished he could more clearly see the connexion between the death of Christ and the pardon of sin. —His father-in-law (the Rev. S. Douglas) was incessant in prayer, both with him and in the family, that the Lord would lift up the light of his countenance upon him. — One morning, after prayer, he said, "I believe I have a great benefit to receive, but have a dark cloud to pass through before I shall obtain it!" Soon after this, his dejection seemed to abate, and consolatory passages of Scripture to be applied with power to his mind, especially Micah vii. 18, "He retaineth not his anger for ever, because he delighteth in mercy;" which he desired might be read over again; and then said, "That's the word!" About this time his confidence in the atonement, which appeared to have been shaken, seemed gradually strengthening, and he said, "I believe there can be no other way." Upon those lines of Dr. Watts being repeated to him,

> "The death of Christ shall still remain
> Sufficient and alone," &c.

he said, "I believe it;" and it was evident that, until he came to this conclusion, there was no calmness of mind in the prospect of death.— The Sabbath-night before he died, observing that his afflicted parent saw him weep, he said, "You know that tears are not always expressive of sorrow, and, indeed, mine are not; but quite the contrary; for now I know that the Lord loves me, or he would not deal with me as he does. I have had this night such a clear view of the necessity of Christ's coming down from Heaven, and dying on the cross for sinners, as I never had before; and I have seen clearly, that had he not done so, the whole human race would have perished." A few hours after, he repeated those lines of the Dying Christian to his Soul: —

> "The world recedes, it disappears;
> Heav'n opens on my eyes, my ears
> With sounds seraphic ring,"

and said, "That is my experience." He passed through Monday with much composure of spirit; but said little, for want of breath. Upon his mother's expressing her earnest wish that he might yet be raised up again, he said that he did not wish it; but appeared much to dread returning to a world where he must meet with continual incitements to swerve from the path of duty: he mentioned particularly dress, vain amusements, and gay company; and said, with tears, "I wish no one would pray for my life."

Early on Tuesday morning, he said to his mother, "I feel myself dying, and have only one thing to trouble me; and that is, how I shall pass through the dark valley. Cannot you read or mention some suitable Scripture?" The twenty-third Psalm being read, and those words mentioned, "At evening-tide it shall be light," — he said, "I hope it will be so!" And after sitting a little time, as if musing, he said, "I have seen the valley: it looks like a little dark arch, which I have to pass under; but I see one at the further end, holding out a light, and beckoning me to come to him. 'Tis my Saviour!" and then, as if he really saw somebody, he said, "Lord, I will come to thee immediately, but I must stay till thou sendest Death to release me!" Then turning to those in the room, he said, "Perhaps, you think I have been dreaming; but be that as it may, I am sure this is sent to comfort me, and I have no fear now!"

At nine o'clock he desired his father to pray with him for the last time: then wished that his sisters and brother, who lived at home, might be called; took an affectionate leave of them; and requested that they (with the rest of his brothers) might each have a Bible provided for them on his account, as expressive of his veneration for the Holy Scriptures; adding, that, perhaps, it might be an inducement to them to the more frequent and attentive reading of that blessed book; likewise, Dr. Watts's Psalm and Hymn-Book. He then urged his mother to send a message to Dr. L—, his kind and attentive physician, in London, expressing his sense of obligation; then said, "I am very near death." Soon the painful struggles came on; in one of which he said, "The vision is now plain, — I see it clearly. The will of the Lord be done!" (we suppose he referred to the sight of his Saviour, mentioned before) and then finished his course; and, we doubt not, entered into the presence and enjoyment of God and the Lamb. R.

MRS. BUCK.

On Tuesday, July 10, died Mrs. Buck, of Bury, Suffolk, in the fifty-seventh year of her age. Being providentially prevented from setting out that day with Mr. Buck, on a visit to her family in London, she passed the day in taking leave of her friends, and preparing for the intended journey the next morning. It was not till eight in the evening the fatal fit of an apoplexy arrested their progress, and terminated in her departure for a better world, about eleven o'clock. She had experienced a degree of debility for some considerable time, which became familiar to herself and family, and furnished frequent occasions for the exercise of tender attention and intercourse. The awful and unexpected approach of this dispensation, aggravated the anguish of her surrounding family. At times, she expressed fears, lest her last sufferings should be painful and lingering. It pleased God mercifully to supersede the tediousness of her final conflict by the severity and suddenness of the attack.

The subject selected for a funeral discourse (which was numerously and respectably attended) was appropriate to her life of faith and trust in her Redeemer, Rev. xiv. 13, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Plea for Religion and the Sacred Writings, *addressed to the Disciples of Thomas Paine, and Wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the late Rev.* David Simpson, A. M. *Third Edition,* 8vo, *Price* 7*s.*

THIS is an edition, very much improved, of a work which has excited considerable attention, and which is rendered remarkably interesting by the vast fund of anecdote which it contains. In the former part of the volume, the author gives us, 1st, Examples of dying Infidels; 2d, Examples of Persons recovered from their Infidelity; 3d, Examples of dying Christians, who had lived in the spirit of the world; 4th, Examples of Persons living and dying in Faith. The prophecies concerning Christ and his church are amply discussed, with a view to demonstrate the divine authority of the sacred writings. Mr. Paine's objections to the Scriptures are particularly considered and answered; while his abuse of them is treated with the severity it deserves, and his extreme ignorance and diabolical malignity are properly exposed. This is a part of the work peculiarly valuable. The atrocities committed by the infidel governors of France are depicted in an awful manner. Among the objections made by the Deists to the gospel of Christ, Mr. Simpson takes occasion to introduce some severe censures of the Establishment, and of the Clergy; and dilates largely on the "shameful instances of non-residence, patronage, and pluralities of livings." That there is much to complain of on these and other points on which the author dwells, we believe few good men will deny; yet we cannot but think Mr. Simpson dipped his pen in gall when he wrote those pages. From a knowledge of his truly pious and amiable character, we give him full credit for the best intentions; — but had Christian calmness and candour prevailed, he would not have expressed himself with such extreme severity. Let us hear, however, his own apology (page xx, Preface.)

"If he is thought severe upon the episcopal and clerical orders of men, let it be remarked, that he esteems them all very highly in love for their office sake, because he is persuaded it is of divine appointment; and that, if at any time he has given way to his indignation, and expressed himself in strong terms against these orders, it is never intended to affect any but the culpable part of them; and that both the prophets under the Old Testament dispensation, and Christ and his apostles under the New, have done the same. We cannot follow better examples."

Mr. Simpson, having given a compendious account of the present state of church preferments, &c. proceeds to exhibit a view of the religious bodies of Dissenters and Methodists. In his statement of the different classes of Dissenters (see Note on p. 70) we are persuaded he is incorrect: — "The Quakers," he says, "are numerous, being about 50,000; but the Baptists are still more numerous than either the Quakers, or the Presbyterians, or Independents, or Moravians."— Some, however, who are well acquainted with these denominations, apprehend the Independents are considerably more numerous than the Baptists.

Two Appendixes are subjoined; the former of which contains some farther thoughts on a national reform; and the latter, the author's reasons for resigning his preferment in the religious establishment of the country. This step, it is well known, he was not permitted to take; the Lord being pleased to remove him, by a short illness, to that only church in which there is no defect, and in which good men of all classes will cordially unite in the praise of their common Lord, without a dissonant note.

Upon the whole, we think the Work highly valuable; and by an unusual mixture of the *utile dulci*, such as may be read, especially by younger persons, with a happy union of profit and entertainment.

Periodical Accounts of the *Missions* of the *United Brethren*, No. XL. 1s.

THIS Number contains, 1. A Letter from Antigua; — 2. A Letter from Jamaica; — 3. Extract of the Diary of Bavian's Kloof, 1802; — 4. Various Accounts from Surinam, Goshen, and the West Indies; — 5. Account of the Mission among the Cherokees; — 6. Account of the Creek Nation; — 7. Of the Negroes in North Carolina.

These Accounts will always be perused with pleasure by the faithful subjects of our common Lord, who rejoice in seeing his kingdom come among any denomination of their fellow-men. — Some particulars, extracted from this Number, will appear in our Religious Intelligence for the present month.

Sermons on Important Subjects. *By the late President* Davies. *To which are added, Three Occasional Sermons, Memoirs of the Author, &c.* 8vo, 3 *vol. 5th edit. bds.* 1*l.* 1*s.*

THESE Sermons are already so well known, that a review of them is scarcely necessary. We are glad to see, however, a new edition, as we believe few Sermons are better calculated for usefulness. Dr. Finley's testimony to the character and abilities of President Davies, supersedes any recommendation of ours. He justly observes, that "his natural genius was strong and masculine; his understanding was clear; his memory retentive; his invention quick; his imagination lively and florid; his thoughts sublime, and his language elegant, strong, and expressive."

A Lecture on Part of the XVth Chapter of the Acts of the Apostles. *By* Greville Ewing, *Minister of the Gospel, Glasgow.* p.p. 105. 8vo.

THIS is a lecture, or exposition, on that memorable passage in the Acts, wherein the apostles, the elders, and the whole church at Jerusalem, made a solemn decision on the controverted question, Whether or not the Gentile converts should be circumcised, and obey the law of Moses?

The author maintains, that this meeting is not an instance of a representative church, consisting of delegates from several congregations; that it was not a *council*, as the Episcopalians assert, nor a *Synod*, as the Presbyterians affirm, — but a meeting of the whole church (all the multitude, ver. 12.) together with their elders, and all the apostles then residing at Jerusalem: in short, that it was an Independent church, such as, he thinks, all the primitive churches were: and to confirm his opinion on this subject, he largely quotes, in the *Appendix*, a learned and scarce work of Mosheim,—*De rebus Christianorum ante Constantinum Magnum*; of which he also gives an English translation. The title of the paragraph is, *Omnes Ecclesiæ primæ ætatis Independentes*, or, "All the Churches of the first century Independent."

Mr. Ewing, though a friend of the congregational mode of church-government, expresses himself in strong terms against those who think that every measure, however trifling or obvious, should be brought before the church for general discussion. This he thinks by no means agreeable to the directions given to the primitive churches; in which it is plain that the office-bearers governed them by instruction and persuasion, according to the word of God. In doing this, he adds, "They are entitled, nay, bound, to carry into effect the rules of Scripture; and to require obedience from the church to those rules when laid before them. A different conduct deprives the church of the benefit of government, must give continual encouragement to dissention, and is likely to make discipline degenerate into an engine of faction."

The author proceeds to discuss the several articles in the prohibition published by the church respecting the conduct of Gentile believers — "to abstain from pollution of idols, and from fornication,

and from things strangled, and from blood." He unites the two last clauses together, judging that they belong to the same precept, that of abstinence from blood. The first, he says, guards against eating blood in the flesh; the second, against eating blood separated from the flesh. Things strangled for the mere purpose of killing them conveniently *, and from which the blood is afterwards taken, do not appear, from the connexion, to come at all within the meaning of the precept. But things strangled for the purpose of retaining the blood in them, are certainly forbidden. He observes, that many individuals of exemplary piety make no conscience of abstaining from blood; and that many of the ablest modern commentators understand the clause as only of partial and temporary obligation. But he subjoins, "After all the attention we have been able to bestow upon it, and with all our prejudices in favour of the lawfulness of the practice, we have found it impossible to give to the passage what appears to be its fair and natural explanation, without admitting that it requires the abstinence in question from Gentile believers, in every place, and in every age." In support of this opinion, he quotes Clemens Alexandrinus, Tertullian, Minutius Felix, and others; but he candidly adds the contrary opinion of a *later* Father, Augustine, who speaks decidedly of the prohibition as temporary; as needful only till the wall of partition between Jews and Gentiles was demolished; and who says, "What Christian is *now* so observant of this precept, as not to touch swallows or smaller birds, unless their blood have been poured out; or not to eat a hare, if it has been struck with the hand on the neck, and not been killed by a bloody wound? And the few who perhaps still are afraid to touch those things, are laughed at by others," &c. — But we refer our readers, who choose to enter into these controversial matters, to the work itself, which is ingeniously written, in the spirit of piety and of modesty.

The Confessions of J. Lackington, *late Bookseller at the Temple of the Muses, in a Series of Letters to a Friend: to which are added, Two Letters on the Bad Consequences of having Daughters educated at Boarding-Schools.* 2s. 6d.

To a man who has been brought really to believe and to feel the important truths of Christianity, it must be cause of the deepest sorrow and humiliation to have written such a book as Lackington's Memoirs; and to counteract its baneful tendency must be his ardent desire and unwearied endeavour. Although we do not trace in these Confessions so much of the former as we expected; yet we rejoice to hope, that the latter was the motive for their publication. Many of the Letters which compose them having been written when the impressions of truth on the mind of the author were slight, and his convictions weak and wavering, may, perhaps, account for the peculiarity of style, and the want of that seriousness which the subject certainly demands. The two first, which contain a retrospect of the progress of infidelity on the mind of Mr. Lackington and one of his free-thinking companions, afford an awful warning, as they mark the almost certain end of a similar beginning. In several subsequent ones, the influence of infidelity in depraving the morals, destroying the bonds of social obligation, and filling the soul with gloom and uncertainty, is delineat-

* "The ordinary method of killing a fowl is not by strangulation, which would require a considerable time; but by the dislocation of the neck, and consequent injury of the spinal marrow. In this way," he says in the Appendix, "the effect is produced more speedily and more mercifully than by any other mode. In this way cattle are slaughtered in Iceland, Lapland, Portugal, and some other countries. The late President of the Board of Agriculture, Lord Somerville, has recommended this method, and an instrument for practising it."

ed in the experience of the author and his associates. Its awful effects on a death-bed, are strikingly illustrated and pathetically described in an extract from Dr. Young's Centaur not Fabulous.

The natural enmity of the heart of man to God and holiness, whether manifesting itself in the professed Atheist, the natural Religionist, the dissipated Worldling, or the nominal and formal Christian, is justly remarked and exemplified by some appropriate anecdotes. In the Nineteenth Letter Mr. Lackington begins a more regular account of his "Conversion to Christianity." In the Twentieth he says, "I was effectually humbled, and obliged to cry out, God be merciful to me a dreadful sinner;" and the Twenty-ninth we transcribe for our readers, omitting only (for brevity sake) the poetical quotations.

"Dear Friend,

"When I look into my Memoirs, I shudder to see what I have done. I have wantonly treated of and sported with the most solemn and precious truths of the gospel. O God, lay not this sin to my charge! Other infidels have obscured, as much as they were able, the external evidences of Christianity; but I made a thrust at its vital part. There are many thousands who never had time or opportunity, or who have been, somehow or other, prevented from investigating the external evidences of the Christian religion, who are yet as much assured of its divine authority as they are of their own existence. They "know that Christ is come in the flesh; that they are born of God; that they are passed from death unto life; that they were once blind, that now they see; that old things are done away, and all things are become new;" that they were once miserable, but are now happy; they once were without God in the world, but now, by that "faith which is the operation of God, the substance of things hoped for, the evidence of things not seen, — by this precious faith, they can say, My Father and my God." They can "call Christ Lord by the Holy Ghost." They know what is the communion of saints; and often "sit together in heavenly places in Christ Jesus, and are filled with the fulness of God; and they know when this earthly tabernacle is dissolved, they have a building, not made with hands, eternal in the heavens."

"It was this internal evidence which made the martyrs triumph in the midst of the flames; and this evidence, neither the pretended friends nor the open enemies of Christianity, will ever be able to destroy; — Christianity without this is a body without a soul; — and all those who endeavour to invalidate this internal evidence, are "blind, knowing nothing; are false spies, that bring an evil report of the good land: they are in the gall of bitterness and bonds of iniquity, and have neither part nor lot in the matter;" and, sooner or later, they will be found to be fighters against God.

"I suppose you are ready to ask, how it was possible for me, who "once was enlightened, and had tasted the good word of God, and the powers of the world to come," — how it was possible for me to sink into ignorance, blindness, and infidelity? Ah, my friend, nothing is more easy! As a real Christian is one that has been "called out of darkness into marvellous light;" so, as long as "his eye is single, his soul is full of light; and he walks in the light, as God is in the light; and in him is no darkness at all;" yet, if he turn back again into Egypt, he will again be involved in Egyptian darkness. The Sun of Righteousness will no longer shine upon him. Adam, as soon as he disobeyed his God, at once lost his favour and likeness, and sunk into a state of darkness and ignorance; and attempted to hide himself from the all-seeing eye amongst the trees: and when a renewed soul falls again into a course of sin, he is at last smitten with blindness, and he "gropes, but cannot find the door. The candle of the Lord no more shines upon his head. They are blind, and cannot see afar off; and have forgot that they were purged from their sins. They will curse, and swear that they know not the man. As they did not like to retain the knowledge of God," he gives them over to blindness and hardness of heart. They have "quenched the Spirit, and done despite unto it." They no longer know "the things which belong to their peace," they being hid from their eyes. They have eyes that see not, and ears that hear not.

"This evidence I have attempted to invalidate. God be merciful to me a sinner! . . . . . .

"I have, in my Life, said that the Methodists have driven people out of their mind, made them commit suicide, &c. But I solemnly declare, that *I never knew an instance of the kind from my own personal knowledge*. I have seen it asserted in pamphlets wrote against them, and also in newspapers; and I have been told that such things have happened; and, upon such kind of evidence, I have shamefully followed others in relating those stories after them.

"In finding fault with the Methodist preachers for endeavouring to awaken all such as were never converted, every one may see, that in blaming them I also blamed the prophets, Christ and his apostles, and also the Church of England, and most other reformed churches. The Methodist preachers often tell their hearers, in the words of our church, in her Ninth Article, "That every man is far gone from original righteousness; is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and, therefore, every person born into the world deserveth God's wrath and damnation." What the Methodists mean by conviction of sin, is the same as our church has set down in the Communion Service: — "We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, and the burden is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life." That which displeases the Infidels and pretended Christians on this head is, the Methodists insist on the necessity of *feeling* what we repeat, lest we be found solemn mockers of God.

"In the Scripture this conviction is called being pricked to the heart; under which sinners are constrained to enquire, "What shall we do to be saved?" To cry, "God be merciful to me a sinner," &c.; and under this conviction David roared "for the disquietude of his soul, and watered his bed with his tears." Jeremiah saith, "Be not a terror to me." In another place God says, "I will make thee a terror to thyself." Solomon says, "The spirit of a man may sustain his [*bodily*] infirmities; but a wounded spirit who can bear?" This is what is intended by a contrite spirit, a broken heart, &c.

"So that what I have pointed out as a dreadful state is, I presume, quite scriptural; and must be, more or less, felt by every person before he will see the necessity of coming to Christ for pardon and salvation; before "he can be born again, or converted;" or, "before he can be justified," as St. Paul says; and as our Church says also, "Before he ever can be changed by the inspiration of the Holy Spirit; before he can perfectly love God, or worthily magnify his holy name."

"But as an Infidel, I cared for none of these things; and so ridiculed them all. The remembrance of which has, in reality, been to me grievous, and the burden intolerable! May Almighty God make all the inventors and other wanton relaters of such stories, feel, before it is too late, the same sorrow and sincere repentance! — and may they also obtain mercy, through the all-atoning blood of Christ, who forgiveth all manner of sins and blasphemies of such as truly repent, and unfeignedly believe his holy gospel.

I am, dear Friend,
yours."

The unwarrantable and violent attacks made by Mr. Lackington, in his Memoirs, on the principles and character of the people called *Methodists*, justify and demand a public recantation in the most explicit manner. This Mr. Lackington has not withheld.

As we would charitably hope that the intention of Mr. Lackington, in the publication of these Confessions was to do good, we should rejoice in its success; yet we cannot but wish he had communicated them in another form, as we fear, lest the minute details of the adventures of some of his former companions, the levity of some of the letters, and quotations from exceptionable authors, might produce a contrary effect.

The Two Letters on Boarding-Schools, contain some lamentable truths and useful advice.

Though Mr. Lackington has long relinquished the trade of a bookseller, it appears he has not forgot the art of book-making, as half the present volume consists (like his Life) of quotations from his favourite poets, who, as well as a great number of prose writers, are directly or indirectly recommended.

Another edition of the above Work has appeared, thrown into the narrative form, by a Mr. Macleod, which reads more pleasantly, as it is not so much interlarded with scraps of poetry; but the editor has taken liberties with his author by no means justifiable, and which are not always friendly to his character.

Sermons on the Religious Education of Children. *By* P. Doddridge, D.D. *Anon. Edit.* 1s. *bds.*

THERE is hardly a term more abused than what is in general call-

ed a *good education*. Some confine it merely to that knowledge which fits a man for the discharge of business; others place it in a competent acquaintance with the classics; while others imagine that only to be a good education which enables young persons to shine in the polite and fashionable world. We, however, cannot conceive any education to be *good*, where God, religion, and morality, have been neglected. It is a religious education (with Dr. Doddridge) we would press upon all parents and instructors. And let any who have hitherto neglected this part of their duty, read these admirable and well-known discourses; which are not only worthy the perusal, but the study of all who have the care of children.

Periodical Accounts *of the* Baptist Missionary Society. *No. XIII.* 8vo, 1s.

THIS Number contains a variety of information relative to the Mission at Serampore, &c. The reader will judge of its importance by the interesting extracts from it in our Religious Intelligence for the present month.

Precious Remedies against Satan's Devices; *being a Companion for Christians of all Denominations. By the Rev.* Thomas Brooks, *Author of the Mute Christian, &c.* 2s. *bds.*

THIS work has gone through fifty-six editions, and is now reprinted in a neat and convenient form. The subject of which it treats is peculiarly useful to Christians. It is written in the author's usual way, abounding with the most suitable cautions, pithy remarks, and enlivening anecdotes.

A Manual of One Hundred Practical Contemplations, *tending to promote Gospel Principles and a good Conversation in Christ. A New Edition, revised from the Original, published in* 1680. 18*mo*, 1s. 6*d. bound.*

THIS little Work appears to have been lost to the world for many years. The Rev. Mr. Lambert, of Hull, in a strong recommendation of the book, rejoices as one having found great treasure; and the reader will, no doubt, rejoice with him.

LITERARY NOTICES.

WE have the pleasure to find two new editions are publishing of Dr. WATTS's Sermons and Practical Works *only*, in a full-size type. The one edition, being published in Numbers, is adapted for the convenience of the many; the other in royal 8vo volumes, for those who wish to encourage the publication of the best works in a suitable style of elegance.

Mr. Moseley is about to print a third edition of Brown's Explanation of the Assembly's Catechism, with his Improvements; also a Sermon on Walking with God, preached in London.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Hawker's Works, vol. 5th, 8vo, 7s. 6d. — 12mo, 4s.

Doddridge's Works, vol. 7 (being vol. 2 of the Expositor)

Hawker's Union with Christ. New Edition, 9d.

Select Works of Dr. Witherspoon, two large vols. 8vo, 8s. boards.

Letters to the Rev. T. Belsham, occasioned by his Discourse on the Death of Dr. Priestley, by the Rev. J. P. Smith, 8vo, 3s. boards.

An Evangelical View of the Moral Law. By J. Cobbin. Price 4d. or 3s. 6d. per dozen.

The Sabbath, a Poem, with Notes, 12mo, 3s.

Bunyan's Heart's Ease in Trouble. A New Edition, 2s. 6d.

Wood's Dictionary of the Bible, two vols. thick 8vo, with Plates, Maps, &c. 18s. boards.

Henry's Bible, in 4to, vol. 1, 1l. 2s. — Vol. 2, 1l. 6s.; to be completed in five vols.

An Essay on Man (on Principles opposite to Lord Bollingbroke's) with a Preface and Notes. By W. Churchey. Small 8vo, 4s.

SERMONS.

Introductory Discourse, Confession of Faith, and Charge at the Ordination of the Rev. G. Clayton, Walworth, 8vo, 1s.

Religious Experience essential to a Christian Minister. By J. Dore, 8vo, 1s.

Public Worship enforced. By Thos. Loader. 6d.

RELIGIOUS INTELLIGENCE.

It is the wish of the Editors to render this Part of the Work as interesting and as satisfactory as possible to every class of their Readers; for this purpose they have collected, from various sources, that information which respects the interests of Religion among different Parties, and present them in the present combined form.

We have the satisfaction of informing our Readers, that Mr. Kicherer and the Hottentots, who have been detained for so many months in Holland, not being able to procure a passage, have at length sailed in an American ship, Capt. King, for the Cape of Good Hope. They are accompanied by several additional labourers, viz. Mr. and Mrs. Voss, and their daughter, Mr. Christian Albricht, his brother Mr. Austin Albricht, and Mr. Ulbricht; also Mr. Syden Faden, who is sent out by the Dutch Society. The Hottentot, Mary, has been lately delivered of a son; and so far recovered as to be able to accompany the Missionaries.

Some time before Mr. Kicherer sailed, the following Letter was received by a Friend in England, who has favoured us with a copy: —

To Mr. and Mrs. E.

Hague, July 30, 1804.

My dearest Friends,

Through the goodness of the Lord God, am I a little better than I was some days ago; nevertheless, very weak. I hope this letter will reach you in a good state for soul and body.

What shall I say, my dear friends? Shall I say the Lord's doing is hard, since I left your country? — that I could not; but I could say it was hard to flesh and blood. O yes! never shall I forget what I felt, and yet feel! There I lost my brother Charles,— lost in a time that I the least expected! He is gone, my dear friends, he is gone the way of all flesh! O my heart, — my soul is gone with him! But the Lord gave me that time so much of his comfort; and yet, that I can say his chastening cometh from a Father, who knows the best what is good for his poor child. I cannot express myself more, else I should write a great deal about this subject.

Our Martha is already recovered. She was, through a coach, very much wounded; the horses made her almost dead: but the Lord delivered her in a wonderful way. She, and Mary, and John are tolerably well.

Mary is eight months in the family-way: they desire all to see again the dear English friends. So soon as they are a little low spirited we begin to speak from (of) England; and they become happy. O that England! Never in our life shall we forget it, — never the friendship of that dear people of God! My dearest brothers and sisters, in Heaven we shall rejoice that we have got the opportunity to have met one another upon this earth.

The ways are hitherto shut for to go to the Cape: it is a great trial to me. O may the Lord open the way! I long very much for to see again my dearest flock in the wilderness, and to preach Jesus to them. If there is opportunity from England, I wish to know it; — if it is the Lord's will, then I should like to come again to you.

Now, my dear friends, I can write no more; I am so weak, and the English language is so difficult for me. Excuse this poor English; I am not able to do it better. Farewell, farewell, my dear, dear

friends: the Lord strengthen and comfort your souls! My kind respects to all your family. Don't forget me, poor creature. I hope to remember you constantly before the throne of grace.

Your affectionate Brother,
J. J. KIEHERER.

NEWFOUNDLAND.

A Letter has been received from the Rev. John Hillyard, dated Harbour Grace, Sept. 14, 1804. He had lately returned from an excursion into the northern parts of the country; and was preparing to set out again for St. John's, in order to take his passage for Bonavista, where he learns, that there are more than 2000 inhabitants, scattered abroad, as sheep without a shepherd; and in Trinity Bay, about the same number in similar circumstances. Great numbers of persons, who bear the Christian name, dishonour their profession by every act of profanity; in which they are encouraged by too many of their teachers.

NOVA SCOTIA.

A Letter has been received by the Directors from Dorchester, in the county of Sydney, Nova Scotia, earnestly imploring the help of the Society, in sending a gospel minister to them. There are about forty families there, who would generally attend the worship of God, if regularly administered; and who could, in great part, support a minister. Owing to the late emigrations from Scotland, the Catholics have greatly multiplied. Their priests are assiduous in their labours in gaining proselytes, by intermarriages and baptizing the children of Protestants; which may be productive of the most fatal consequences. "Sure I am," says the writer, "could you have a view of our melancholy situation, your tenderest regards would be engaged on our behalf." There are also in the neighbourhood, a number of families of free-negroes, who are perishing through lack of knowledge, but who are truly desirous to receive instruction.

A Letter has been received from Mr. Pidgeon, a Missionary, on his way to New Brunswick, dated Charlotte Town, in Prince Edward's Island, July 18, 1804. He describes the state of the people as very deplorable, through want of the means of grace. He was informed, that there were more than a thousand families in the island, many of whom have lived to the age of thirty, and have never heard a sermon of any kind. Many are very desirous of a Missionary being sent among them. The Roman Catholics here also are very busy in making converts.

As the inhabitants of British North America are not Heathen, but, in great part, professedly *Christian*, they are not properly the object for which the Missionary Society was established, though help, in a very limited degree, has been afforded to them. But as there are many thousands of persons in that country entirely destitute of all gospel ordinances, it would be highly praiseworthy if some benevolent Christians would form themselves into a *Society for Missions to British North America*; in many parts of which extensive region, preachers of the gospel would be gladly received and partially supported.

Missionary Society.

AT a Special Meeting of the Directors, held Sept. 24, 1804, the following Resolutions respecting Otaheite were, among others, adopted: —

Resolved, That the measure suggested by the brethren at Otaheite, for a reinforcement of that Mission, sufficient to render them independent of the support of the Chiefs, is, in its nature, incompatible with the principles of the institution:

That the Missionaries now on that island, are a sufficient number for the purposes of the Society at that station, except that it be expedient to send out one who is well acquainted with medicine and surgery:

That it appears to us desirable, that the Missionaries remain at Otaheite, or some other of the Society Islands, so long as it appears to consist with their personal security:

That the propriety of their separation, for the purpose of preaching in different islands, be suggested to their consideration:

That if any of the Missionaries be under strong apprehensions respecting his personal safety, he be recommended to state to the brethren there the grounds of his apprehensions; and if they be well founded, that his removal be recommended, either to any other island in the South Seas, or to Port Jackson, by the first convenient opportunity, in order that he may be employed there under the direction of the Rev. Mr. Marsden, in promoting the cause of religion, till further instructions be sent from the Directors:

That a competent supply of necessaries and conveniences for the Missionaries be annually provided and forwarded to Otaheite, either by a direct conveyance, or through the medium of the Rev. Mr. Marsden, New South Wales.

A supply of such articles as were requested by the Missionaries at Otaheite, has been provided; and will be sent, with letters, &c. by a ship just about to sail for New South Wales; from whence they are to be forwarded by the first opportunity.

Extracts from the Periodical Accounts of the Missions of the United Brethren among the Heathen, No. XL.

ANTIGUA.

"This blessed work is still going on in the same manner. I must, particularly notice a meeting we have every Tuesday night, which has proved the means of stirring up, not only the little ones, but also hundreds of adult persons, to a concern for their salvation.

"From Easter 1803, to Easter 1804, there have been admitted to the Lord's Supper at St. John's, eighty-four; at Grace-Hill, fifty-nine; at Grace Bay, forty-one. In all, 184 negroes.—*Cornelius Adolph.*

JAMAICA.

"I received a letter from the attorney on Elim estate, informing me, he had been directed by the proprietor to give every accommodation to our Mission on that estate; and, for the present, to fit up the hall in the great house for meetings of the negroes.

"The proprietor of Perce estate has also allowed an hour in the week-days for the negroes to meet and hear the gospel.

"It were to be wished that every proprietor, who desires that the gospel may be preached to his negroes, might adopt the same plan."

In one place, the Africans thus indulged said, "We pray that Almighty God may bless our good master, for his goodness to us poor negroes! We hope and pray that God may reward him with good crops," &c.

BAVIAN'S KLOOF,

near the Cape of Good Hope.

From many pleasing declarations of Christian faith and experience in the converted Hottentots, we have room to select only the following:

One of them said, "Before we heard the word of God, we lived, like senseless beasts, in sin and vice, and thought but little or never of God; and even now, after the gospel has been brought to us, and the great love of our Saviour towards us is described to us every day, we ought to be ashamed that we are still so disobedient to his word."

Another said, "I am a miserable creature! In my youth, I grew up in all manner of bad things; and continued in the practice of them till my old age. How shall I thank our Saviour enough, that he has had mercy upon me!"

Another said, "I am a poor sinner, and many evil thoughts come daily into my mind; but whenever they arise in my heart, if I turn to

my Saviour, and pray him to preserve me, he has pity upon me, and grants me again a sense of his love, freeing my heart from evil."

One of the people related an account of a quarrel between her and her husband; but added, "Our Saviour has granted us grace to be friends again. We confessed to each other our sins; and kneeling down, prayed him to take all enmity and bitterness away from us. He heard our prayers, and we now live in peace. This has given me new courage, firmly to trust in him."

One of the communicants said, "I am not able to find words to describe the mercy and favour shewn to me on this occasion. What I felt during the holy Sacrament, and what my heart enjoyed, I must take with me to eternity; for it is not possible to speak of it here. I thought, O my God! is it possible that such a wretched creature should enjoy such bliss!"

PARAMIRO, &c.

The Mission in this place, among the negroe-slaves, is in a prosperous state; and the congregation receives a gradual increase.

From the West India islands in general, the latest accounts, up to May, 1803, are pleasing. In St. Kitt's, Barbadoes, the Danish islands, St. Thomas, St. Croix, and St. Jan, the Missionaries were well, and diligent in their labours.

CHEROKEE INDIANS.

Considerable difficulties have presented themselves in attempting to establish a Mission among the Cherokees. Colonel Meigs, agent of the United States for the Cherokees, has taken pains to forward this object. The brethren Wohlfahrt and Byhan attended a council of the Indians at Esternally; at which about 160 were present: — they were cordially received by the chiefs; but, about two months after, at another council, they came to a resolution, in consequence of a misunderstanding, which amounts almost to a refusal of their labours. By a subsequent conference, however, the obstacles seemed, in some measure, removed. Some of the chiefs shook hands with the brethren, and others shook them by the shoulder; which, among them, is a more expressive way of shewing friendship.

CREEKS.

Brother Steiner, in Sept. 1803, took a journey into the Creek country; and paid a visit to Col. Hawkins, the agent, to confer with him on the best mode of establishing a Mission. The Colonel received him kindly; and promised to do every thing in his power to protect the Missionaries, and to procure admission into a good Creek family, where he might best learn the language, &c.

The people consist of about 70 or 80,000 souls. They live on the rivers Mobile and Chatahochie, within the territory of the United States, in thirty seven towns, and many villages. They are said to be rather jealous of the Christian religion, having heard much of the cruelties formerly practised by the Spaniards and the Romish priests. They likewise accuse some ministers of the English church, of having interfered in their political concerns. — May the Lord open a door for his gospel among these poor people!

Baptist Mission, East Indies.

THE Thirteenth Number of the Periodical Accounts of this Mission has lately been published, which presents a variety of pleasing and interesting matter. The following paper is selected, as giving the most complete account of the present state of the work: —

From the Missionaries to the Society.

Serampore, Aug. 1803.

"Very dear brethren in our Lord Jesus Christ,

"We again address our quarterly epistle to you, not merely as a matter of duty, but as a matter of enjoyment to ourselves, and of conveying enjoyment to you.

"When the Mission was first begun, you engaged in it with fear and trembling,

mingled with hope: you foresaw that there would be many obstacles to overcome, and many trials to endure. The Lord, in infinite wisdom, saw proper also, for several years, to try your patience and ours, — to deny the success which you earnestly hoped for, and had probably anticipated; yet, even in that long and gloomy period, the favourable appearance in several, though in the end abortive, served to keep up our spirits, and to encourage you. By apparently very dark and distressing providences, the seat of the Mission was removed from the place where those hopes were raised; death afterwards was suffered to make many very alarming inroads upon us, and we had much to struggle with; — being then without a settled habitation, and often put to shifts for our temporal support.

"Yet the Mission was never deserted of God. The removing it to Mudnabatty, at first, was the mean of preserving it in its very feeble and infant state; and of expediting the translation of the Scriptures. Its after removal to Serampore, was the necessary step to the use of our printing-press; to the free use of which, as a mean, more is to be attributed than to all other means put together. Just at that time God opened the heart of the Danish Governor to receive us; and this has paved the way gradually to our being well known, and our designs well understood by the English government. The Lord has given two good houses, with extensive premisses, to the Mission; — has so prospered our school, that it greatly assists us in our temporal support, and, at the same time, opens a way for the religious education of a considerable number of those who spend their lives in India; and some of whom, it may be reasonably expected, will receive impressions at school which may be the beginning of salvation to them and to many others. Our press is constantly at work, and is likely to be so; the demand for New Testaments, Tracts, &c. being rather increasing than otherwise.

[*To be concluded in our next.*]

MISSIONARY COLLECTIONS, &c.

Rev. Mr. Moorhouse and friends, Huddersfield, Yorkshire £. 100 0 0

Legacies received since the Annual Balance on the 1st of June last: —

Mr. Raybolt, late of Kent Road, by Mr. Bacon — £. 100
Mr. A. Ross, jun. late of Aberdeen, by Mr. A. Thom 50
Mr. J. Binns, late of Threadneedle Str. by Mess. Woods 200
Mr. G. Ramsay, late of Tyson Place, Kingsland Road, by Mr. Gidley — — 10

——— 360 0 0

HOME INTELLIGENCE.

June 5. The Rev. W. Podmore was set apart over the newly-formed church at Little Waltham. The ministers engaged were Mr. Thornton, of Billericay; Mr. Stevenson, of Heddingham; Mr. Foster, of Malden (who preached from Heb. xiii. 7); and Mr. Frost, of Dunmow.

Sept. 11. The North Wiltshire Religious Society held their Second Meeting at the Rev. J. Barclay's place, Malmsbury. Three appropriate sermons were preached on the occasion. Mr. Mantell, from 1 Cor. xvi. 10; Mr. Friend, from Ephes. ii. 13; and Mr. Clift, from Jer. xxxiii. 14. The congregations were numerous and respectable; and there is encouragement to hope this infant society will be productive of much benefit to that part of the country, to which its efforts are directed.—The next Meeting will be held at Mr. Friend's, Highworth, the second Thursday in January next.

Sept. 12. Mr. John Morrison (who has preached in and about London for several years past) was ordained pastor of a congregational church at Barnet. Mr. Brooksbank began the service. The introductory discourse was delivered by Mr. Thorp, the charge by Mr. Nicol, and the sermon to the people by Mr. Clayton. Mr. Burder engaged in the ordination prayer; Mr. Smith, of Homerton, in the general prayer; and Mr. Cook, of Maidenhead, concluded. — This place of worship had been shut up for nine years; when the Congregational Society for promoting the Gospel, undertook to supply it with ministers. Mr. Clayton, and Dr. Stafford opened the meeting-house, Oct. 9, 1797. It was supplied by various ministers and students, till Mr. Morrison was invited statedly to preach among the people, March 1802. His labours having proved acceptable and useful, he has complied with their pressing invitation to be-

come their pastor. It is hoped that the cause of God will now revive in this town.

The same day a neat place of worship, for Dissenters of the Independent denomination, was opened at Burford, in Oxfordshire. In the morning, Mr. Coles, of Bourton, preached from Ps. cxxii. 7—9; and Mr. Hinton, of Oxford, in the afternoon, from Isa. lxii. 6; Mr. Cobbin, of Banbury; Mr. Hughes, of Battersea; and Mr. Williams, of Fairford, engaged in prayer. — The cause of religion formerly flourished at this place; and it is sincerely hoped a revival will be experienced. Mr. Smith, the pastor, labours also in the adjacent villages. Seventeen neighbouring ministers, and several respectable members of their churches were present; and a pleasing solemnity rested on the services of the day.

Sept. 26. A new meeting was opened at Nash, in the county of Bucks, the former meeting being too small to contain Mr. Reynolds's congregation. In the morning, Mr. Carey, of Woburn, began in prayer; Mr. Hillyard, of Olney, preached from Ps lxxxvii. 2; and Mr. Aston, of the new meeting in Buckingham, concluded. In the afternoon, Mr. Scraggs, of the great meeting, Buckingham, began with prayer; Mr. Bull, jun. of Newport, preached from Ps. lxxxvii. 5; and Mr. Chapman, one of Mr. Bull's students, concluded. — The place was uncommonly full; and, we trust, many were edified and comforted.

Sept. 28. Mr. J. K. Parker was ordained to the pastoral office at Barking, in Essex. Mr. Barker, of Deptford, began with prayer and reading; Mr. Thomas, of Enfield, delivered the introductory discourse; Mr. Gold, of Stratford (by whose occasional labours the congregation at Barking was raised) offered the ordination prayer; Mr. Townsend, of Bermondsey, gave the charge; Mr. Smith, of Homerton, offered the general prayer; Mr. Thorpe, of New Court, preached to the people; and Mr. Smith (formerly of Eagle Street) closed the service in prayer. — Many who attended expressed themselves happy in witnessing the solemnity of the day; and cordially united in wishing prosperity to the work of the Lord in this corner of his vineyard, which was once peculiarly dark and barren.

On Lord's Day, Sept. 30, was opened the new Baptist meeting-house, at Eythorn, near Dover, Kent. The Lord has had a people here for many years; and it is remarkable, that persons of the name of Knott were successively their pastors for 180 years, or more. About fifty years since, their first building, for the sole purpose of religious worship, was erected, when Mr. J. Knott, of Baston, was ordained their pastor. Soon after which, it became necessary to make the meeting-house as large again. When this truly reverend and holy man closed his labours among them, the church consisted of forty-eight members. During the ministry of the Rev. T. Ranger, who succeeded him, the meeting-house was made a third larger; and a front gallery erected. At the close of his ministry, the number of the church was ninety-three. Their present pastor, the Rev. J. Giles (from Dr. Rippon's church) came among them in 1792; since which time 128 persons have been added to the church. Their present number is 183. This increase made a more commodious meeting-house necessary. The new building is fifty-five feet by forty, including a vestry behind the pulpit, with a four-seat front gallery. This building, with a large stable, will cost more than 1000l.; and, to their honour, it should be recorded, the people have determined not to increase the applications to a generous public, but to pay the whole expence themselves. They have it also in contemplation to erect a new house adjoining the meeting for their minister. The worship of God, at the opening of the meeting, was conducted by Dr. Rippon and Mr. Illidge, both of London. The latter preached in the morning, from Ps. cxv. 12—14; and the Dr. in the afternoon, from Ps. lxxx. 14. An anthem, composed for the occasion, by Mr. Pearce, of Dover, was sung in the morning; and the afternoon service was closed with Handel's grand Hallelujah Chorus.

Oct 17. The Rev. J. Raban was ordained over the Pedobaptist church, Wallingford, Berks. Mr. Griffiths, of Aston Tirrold (late pastor of the church at Wallingford) began with prayer and reading; Mr. Hinton, of Oxford, delivered the introductory discourse, &c.; Mr Fuller, of Kettering, prayed the ordination prayer; Mr. Cooke, of Maidenhead, gave the charge; Mr. Douglass, of Reading, addressed the people; and Mr. Lovegrove, Baptist minister at Wallingford, concluded. By unanimous request, the discourses are to be printed. — On the preceding evening, Mr. Elliott, of Devizes, preached; and Messrs. Clift and Radford engaged in prayer — In the afternoon of the 17th, the business of the Berkshire Association was settled; and in the evening, Mr. Scott, of Woburn, preached; and Mess. Thresher and West prayed.

Friday evening, Oct. 19, —— Taylor, M. D. was ordained to the office of the Christian ministry; and Messrs. Mac-

donald and Lovelace were set apart to the office of Catechists, or Assistants, in the Mission to SURAT. The service (which was conducted at the Rev. J. Townsend's meeting-house, Bermondsey) was begun with prayer, by Mr. Buck; Mr. Collison delivered an introductory discourse: suitable questions were proposed to the Missionaries by Mr. Burder; Mr. Waugh offered up the ordination prayer. A Bible was then put into the hand of each of the Missionaries by Mr. Wilks, with these words, "Go, our beloved brother, live agreeably to this blessed word, and publish the gospel to the Heathen, according to your calling, gifts, and abilities." To which each replied, 'I will, the Lord being my helper.' After which Mr. Townsend delivered a solemn charge; and Mr. Griffin, of Portsea, concluded the whole by prayer. — These Missionaries are expected shortly to sail for Tranquebar, in an American ship.

LONDON.

Methodist Conference.

THE Sixty-first Annual Conference of the Preachers in the Wesleyan Connexion, was held in London, July 30, 1804. From the Minutes of their Proceedings, lately published, we learn that the number of persons in their Society is as follows: —

In Great Britain and Ireland	—	—	120,222
In Nova Scotia, New-Brunswick, and Newfoundland	—	—	1,410
In the West India Islands	Whites 1,632 / Blacks, &c. 14,164	—	15,796
In the United States of America	White — 87,020 / Coloured People and Blacks 22,650	—	109,670
	Total in Europe	—	120,222
	Total in America	—	125,466
	Total in Europe and America	—	245,688

Among the Resolutions, we observed the following:—

"A public collection for the Missions shall be made in all our congregations, in every circuit of Great Britain; and the monies transmitted as soon as possible; but at farthest before Christmas.

"We determine, that if any Travelling Preacher or Missionary be employed in, or carry on any trade, he shall be excluded from the itinerant plan; as we judge that such a pursuit of private emolument is incompatible with our ministerial duties.

"Let the Rules which have been made for the observance of the Lord's Day be strictly enforced; let no books be sold at any of our chapels, on any account, on that day; and let all the preachers press upon the people, in their sermons and exhortations, the dreadful consequences of profaning that holy day.

"The appointment of a monthly fast and a weekly prayer-meeting, in behalf of the nation, is to be continued; and we earnestly exhort all our Societies to a diligent observance of them.

"The next Conference is to be held at Sheffield, on the last Monday of July, 1805.

"Twenty-two preachers have been admitted into full connexion during the past year; 119 are on trial.

"The following preachers have died the past year: — Charles Bland, William Simpson, Robert Heyward, John Johnson, and Thos. Richardson. The last was removed by the yellow fever, in five days. He had been a local preacher in Yorkshire, but became a Missionary; and arrived at Antigua, Jan. 1, 1803: he went to Dominica, Feb. 2; and died, Oct. 9, in great peace, triumphing over his last enemy. His labours were much owned, and his death greatly lamented."

British and Foreign Bible Society.

In our account of this excellent Institution in our last Number, an omission was made, by mistake, of the very respectable Names of the Patrons of the Society. We gladly present to our readers the following List: —

President.

Right Hon. JOHN LORD TEIGNMOUTH.

Vice-Presidents.

Right Rev. LORD BISHOP of LONDON,
Right Rev. LORD BISHOP of DURHAM,
Right Rev. LORD BISHOP of EXETER,
Right Rev. LORD BISHOP of ST. DAVID'S,
Right Hon. LORD RADSTOCK,
Sir WILLIAM PEPPERILL, Bart.
Vice Admiral GAMBIER,
CHARLES GRANT, Esq. M. P.
WILLIAM WILBERFORCE, Esq. M. P.

Treasurer.

H. THORNTON, Esq. M. P.

We also subjoin the following Circular Letter, lately printed: —

SIR,

"THE Society, which now takes the liberty to address you, founds its claim to your notice, upon the nature of its object, — *to promote the Circulation of the Scriptures at Home and Abroad:* an object, which every one, who professes the religion of Christ, must feel a deep interest in.

"The liberal basis of its establishment, also, which unites, to a degree perhaps hitherto unexampled, the zeal and exertions of Christians, of the several denominations, to which the Constitution of this happy country affords equal protection, will, doubtless, give additional force to the claims arising from the simplicity, purity, and importance of its design.

"It cannot be doubted, that, in every part of the United Kingdom, there are many who are actuated with the true spirit of Christian benevolence, and who only want proper opportunities of manifesting it. The British and Foreign Bible Society now presents such an opportunity to them, and solicits your assistance in making it known, as well as your influence and co-operation in promoting the object of its association.

"The Society is fully sensible of the happy results to be expected from the combined exertions of the Christian community, and is required by a sense of duty to call them forth in the advancement of a work, which it can with confidence recommend to the blessing of God and the support of every good man.

I have the honour to be, Sir, your most obedient humble Servant,

TEIGNMOUTH, *President.*

London, Sept. 1804.

Letters may be addressed to Mr. Joseph Tarn, Ironmongers' Hall, London.

Extract of a Letter from a Clergyman in Wales, to a Friend in London.

"I cannot express the joy I felt on receiving the information of a Society being formed for supplying various nations of the world with Bibles. I hope it will prove a lasting magazine of Welch Bibles, and relieve my anxiety on that head. Those noble institutions, the Missionary, the Sunday-School, together with the Bible Society, added now to the other two, complete the means for the dispersion of divine knowledge far and near. The Sun-

day-Schools have occasioned more calls for Bibles within these five years, than perhaps *ever* was known before, among our poor people. — The possession of a Bible produces a feeling among them, which the possession of no one thing in the world besides could produce. In many houses they have but one Bible for the use of a numerous family; of course, every one cannot obtain the free use of it at all vacant seasons, when they might read it; and, frequently, the young people and the menial servants, who are debarred the use of it, are the most anxiously desirous for the reading of it. The last Oxford edition was bought up, by them principally, in every parish where dispersed, with the greatest avidity; and there were not half enough to answer the demands for them. I have seen some of them overcome with joy, and burst into tears of thankfulness, on their obtaining possession of a Bible as their own property and for their free use. Young females, in service, have walked thirty miles to me with only the bare hopes of obtaining a Bible each; and returned with more joy and thanksgiving than if they had obtained great spoils. We, who have half a dozen Bibles by us, and are in circumstances to obtain as many more, know but little of the value those put upon *one*, who before were hardly permitted to look into a Bible once a week."

Sunday-School Union.

In July, 1803, a Society was instituted, under the title of the *Sunday School Union*; consisting of teachers, and others actively engaged in the Protestant Sunday-Schools: any persons thus employed being admitted members, on signifying their wish to any of the Committee.

The objects proposed by those who form the Union, are, 1st, To stimulate and encourage each other in the religious instruction of children and youth; — 2dly, By mutual communication to aim at improving each other's method of instruction; — and, 3dly, To promote the opening of new schools, by their influence and personal assistance, wherever it may be deemed expedient. For the attainment of these objects, the Members of the Union hold Quarterly Meetings; when the Secretary reports the state of the schools in the metropolis, and its vicinity; after which the Chairman calls upon the Members for any interesting and useful information they may be able to communicate.

A Treasurer, Secretary, and Committee of eighteen other Members are annually chosen to manage the affairs of the Institution; and, in consequence of frequent applications having been made from persons in the country, who wished to institute schools, but felt difficulties in carrying their desires into effect, a Committee for Correspondence has also been appointed; to whom any, who are desirous of information, may apply; and who will likewise endeavour to promote an intercourse with the principal schools already formed in different parts of the kingdom.

Reports have been received from a large proportion of the schools in London, and its vicinity; from which it appears that the number of children is greatly increasing: — that many flourishing schools have been lately formed, which are attended by gratuitous teachers: — and that the religious instructions which have been given, have, in a great many instances, been blessed to the conversion of the children; and, in some instances, eventually to that of their parents.

The expences incurred in carrying the designs of this Union into effect, are defrayed by annual subscriptions and donations. — Persons who wish for further information, are referred to the Treasurer, Mr. W. Marriott, jun. No. 55, Hoxton Square; or the Secretary, Mr. W. B. Gurney, No. 17, Bartlett's Buildings, Holborn.

Oct. 18. The ballot commenced for the Afternoon-Lecturer of St. Bartholomew the Great, in the room of the Rev. H. G. Watkins, resigned; when, at the final close the same day, the numbers were,

For the Rev. D. Williams	123
——— Cha. Price	64
Majority for Mr. W.	59

On account of the many serious objections to the present mode of collecting money for building or repairing chapels, the Independent ministers in Manchester, and several persons in their congregations, have formed a plan for the future regulation of their conduct respecting cases, which they request to be announced in this Magazine: — 1st, A certain number of cases will be admitted in a year; — 2dly, A Committee, consisting of eleven persons, is appointed to examine the cases; — 3dly, Cases, in general, will be countenanced according to rotation, their urgency, and the contiguity of the places from whence applications are made; — 4th, The Rev. S. Bradley is the appointed Secretary, with whom ministers and others, having well-recommended cases, are desired to correspond.

RECENT DEATHS.

We are sorry to inform the friends of religion, that they have to lament the loss of the Rev. John Johnson, of Manchester, who died on Saturday, Sept. 22. On the Sabbath but one after his interment, Mr. Roby preached a funeral-sermon to the bereaved congregation; and, on the succeeding Sabbath, Mr. Jack and Mr. Bradley improved the mournful occasion at their respective chapels. At all the places the congregations were exceedingly crowded, and deeply affected. — Mr. Johnson was one of the first six students who were ordained in the late Countess of Huntingdon's connection, on the plan of secession. — Mr. Roby's Sermon, including a Memoir of his Life, is just published.

On Friday, the 5th of October, died at the Chapel-House, Spa Fields, Lady Anne Agnes Erskine, aged sixty-five, one of the trustees of the late Countess of Huntingdon's chapels, the superintendence of which principally devolved upon her. Lady Anne had, for some time past, been indisposed, which excited apprehensions among those who best knew her, although there was no expectation of her immediate departure. Her ladyship was in the chapel on the Lord's Day preceding; and on the day before her decease, went out in a friend's coach for an airing: after which she appeared revived, and flattered herself with being able to undertake an intended journey to Margate. She conversed cheerfully with some friends the same evening; and went to rest without any thing material occurring. Her attendant, who was in the same room, heard her cough slightly about five o'clock the next morning; but, hearing nothing further, hoped she was getting rest. About six o'clock she went to see if her ladyship was asleep; and, at first, supposed she was, her head being reclined on her hand; but, some time after, upon approaching near, found that she was dead: from which it appears that she quitted this world without a struggle. Her body was removed, on Saturday the 13th, to Bunhill Fields burying-ground, in a plain but decent and respectful manner, in a hearse and six, followed by seven mourning coaches; in which were her ladyship's brother and nephew, the ministers in the connexion who were in town at the time of her decease, two of the three surviving trustees of Lady Huntingdon's chapels, and the Committees who manage the chapels in London. The corpse, when arrived at the ground, was preceded by the Rev. Mess. Kirkman and Clark. Mr. Kirkman read the burial service, and Mr. Clark delivered a short but solemn address over the grave. A funeral-sermon was preached on the Lord's Day morning at Spa Fields, by the Rev. Mr. Clark; and in the evening at Sion Chapel, by the Rev. Dr. Ford. — Mr. Clarke's Sermon, we understand, is printed.

List of Lectures in and near London, for November.

NOV.

1. TH. Fetter Lane, *ev.* Mr. Stollery.—Brotherly Love.
4. LORD'S DAY. Broad Street, *ev.* Mr. Collison; Devonshire Sq. Mr. Gray; Hare Court, Mr. W. Smith.
5. MON. Missionary Prayer-Meeting, *ev.* Camomile Street.
6. TU. Broad Street, *m.* Mr. Goode.
7. WED. Prayer-Meeting for the Nation, *ev.* Mr. Coxhead's.
8. TH. Monthly-Meeting (Indep.) *m.* at Towle and Barber's, Mr. Knight. — Religious Fasting. Fetter Lane, *ev.* Mr. Nicol. — The Atonement of Christ.
11. LORD'S DAY. Broad Street, *ev.* Mr. Booth; Devonshire Square, Mr. Gould; Hare Court, Mr. J. Humphrys.
12. MON. Prayer-Meeting for the Nation, Surry Chapel.
13. TU. Broad Street, *m.* Mr. Ford.
14. WED. Prayer-Meeting for the Nation, *ev.* Mr. Waugh's.
15. TH. Fetter Lane, *ev.* Mr. Smith. —The Presence of God promised to those who wait upon him.
18. LORD'S DAY. Broad Street, *ev.* Mr. Townsend; Devonshire Sq. Dr. Jenkins; Hare Court, Mr. Stollery; Hoxton, Mr. G. Clayton.
20. TU. Broad Street, *m.* Mr. Humphrys.
21. WED. Prayer-Meeting for the Nation, *ev.* Camomile Street.
22. TH. Monthly-Meeting (Bap.) *m.* Dr. Rippon. — Intercession of Christ. Fetter Lane, *ev.* Mr. Collison.—Perseverance.
25. LORD'S DAY. Broad Street, *ev.* Dr. Rippon; Devonshire Sq. Mr. Platt; Hare Court, Mr. Collyer.
27. TU. Broad Street, *m.* Mr. Ford.
28. WED. Prayer-Meeting for the Nation, Mr. Brookshank's.
29. TH. Fetter Lane, *ev.* Mr. Townsend. — The Ministry of Christ.

Preachers at

Tabernacle and Tottenham Court Chapels, Mr. Parsons, of Leeds.
Surry Chapel, Mr. Griffin, of Portsea.
Spa Fields Chapel, Mr. Brown.
Sion Chapel, Mr. Kemp.
Hoxton Academy Chapel, Mr. Ralph, of Liverpool, Nov. 4 and 11; Mr. G. Clayton, Nov. 18, evening.

POETRY.

EPITAPH:

intended for the Grave-Stone of a Minister.

Whilst servile Flatt'ry spreads the heroe's fame,
And pours her venal praises on the wise, —
Jesus! 'tis on the glories of thy name
The Christian's faith and hope of Heav'n relies!
Thy precious blood be all thy servant's plea;
Thy merits, Lord, alone shall speak for me! K.

Autumn.

AUTHOR of Nature, who dost guide
The vary'd seasons as they fly;
Each marking with distinction wide,
Yet in succession ever nigh.

Thou bidst the blooming Spring arise,
And sooth the wint'ry storms to peace:
Thou warm'st the Summer's glowing skies,
And giv'st to Autumn large increase!

The fruitful tree, the cluster'd vine,
That yielded many a sweet repast,
Their fading foilage now resign,
Swift scatter'd by th' autumnal blast.

Envelop'd in a misty veil
The morn a scanty visit shews;
And early ev'ning shades prevail,
Condensing thick the chilling dews.

Ah! soon shall dreary Winter come,
And spread his ice and snow around;
The fields be bare, the groves be dumb,
The streams in frozen chains be bound.

Yet ere with rigour Winter frowns,
Autumn with placid smile retires;
The woods with fading tints embrowns,
And future budding Hope inspires.

So mortals, like the leaf, shall fade,
And with'ring shrink to swift decay:
Their honours in the dust be laid,
Swept by the storms of Time away.

Yet ere the blast of Death destroys,
To pious age a space is giv'n
For sober thought and tranquil joys:
Sweet buds, that bloom at length in Heav'n!

ALIQUIS.

HYMN ON THE CRUCIFIXION.

SET TO MUSIC BY C. H. WILTON.



Is this my bleeding sacrifice,
Who bows his head and calmly dies,
High lifted on the tree?
Unknown by Gentiles, scoff'd by Jews,
Whom almost all mankind refuse?
Yes, O my soul, 'tis he!

And shall my soul again forget
His love, so free, immensely great?
No, never let it be!
But let me always see the Lamb,
And truly praise his gracious name
To all eternity!

The Frown of Jesus.

When the winter's tempest lowers
O'er a bleak and cloudy sky,
Herbs, and shrubs, and fragrant flowers,
Hang their drooping heads and die!
Thus my bosom-comforts languish,
Like a lily overblown;
And my heart is fill'd with anguish
When I see my Saviour frown!

Nipping frosts the wave congealing,
Bind the gently flowing stream,
Which, along the valley stealing,
Lately shun'd the sultry beam:
But the stream of life more slowly
Creeps along, with lingering pace,
When the frown of Jesus wholly
Hides the beauties of his face!

Oft, in summer, pealing thunder
Threatens as it gathers near;
Lightning cleaves the rock asunder,
Shaking guilty man with fear:—
But no sky, tho' storm beclouded,
Half so dark, so drear, can be
As my bosom, when 'tis shrouded,
Jesus, by a frown from thee!

Sad is death to shrinking nature,
Sad the last,—the parting sigh,
Sad the pale distorted feature,
Sad the slowly closing eye!
Summer's storms and winter's horrors,
Death's sad tear and long-drawn groans,
All are bitter; yet more sorrows,
Jesus, gather in thy frown!

Ramsgate. W. B. COLLYER.

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Ridley sc

The late REVD JOSEPH WILKINS:

Weymouth.

Pubd by J. Williams, Holborn Court 1 July 1804

THE

EVANGELICAL MAGAZINE.

DECEMBER, 1804.

MEMOIR

OF

THE LATE REV. JOSEPH WILKINS,

senior Pastor of the Congregation of Protestant Dissenters,

WEYMOUTH.

The subject of this biographical sketch, was the son of Thomas Wilkins, and Elizabeth his wife. He was born at Uley, in Gloucestershire, in the year 1730. Mr. T. Wilkins and his wife, like Zechariah and Elizabeth, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Personal religion insured domestic instruction. They were solicitous to "bring him up in the nurture and admonition of the Lord:" nor were their labours of love in vain; for their son Joseph "feared the Lord from his youth," and "served the God of his father with a perfect heart and a willing mind."—Let parents learn the importance of early instruction in "the things of God." If they sow the good seed, will they not reap of the fruits of their doings? When evangelical truth is incorporated in the heart, its importance is soon ascertained; and an experience of the value and efficacy of the gospel, creates a desire to impart the discoveries we have made unto others. Thus young Melancthon (afterwards an eminent reformer) when first converted to Jesus Christ, instantly felt a desire to commence a preacher of the gospel. Such were the sentiments and wishes of young Wilkins. An evangelized heart is the dwelling-place, not only of pious, but benevolent affections; and from such an heart only can genuine benevolence flow.

As Mr. Joseph Wilkins felt such a prevailing desire to enter into the sacred office, so his parents and religious friends readily concurred with his wishes. In the nineteenth year of his age, he left his father's house, removed to Plasterers' Hall, London; and entered a student in that seminary, then under the tuition of the Rev. Drs. Walker and Marriott. Under such

able instructors he enjoyed great advantages, and made no small progress in the paths of knowledge.

After he had been at Plasterers' Hall about three years, the supporters of this institution determined, that, besides this academy for training young men for the Christian ministry, they would establish another in the west of England. After many enquiries for a proper person to fill the important office of *tutor*, the Society was directed to the Rev. J. Lavington, of Ottery, St. Mary, Devon. Mr. Lavington accepting this appointment, the Society, with a view to facilitate the establishment of the seminary, selected four students from Plasterers' Hall, and sent them to Ottery. The four students were Mess. Wilkins, Punfield, Cross, and Bishop. In the new institution, Mr. Wilkins continued and closed his studies preparatory to the great work before him.

A short time before he left Ottery, he had a very remarkable dream, which he carefully preserved in writing, and which may properly be inserted in this place: — "One night, soon after I was in bed, I fell asleep, and dreamed I was going to London. I thought it would not be much out of my way to go through Gloucestershire, and call upon my friends there. Accordingly I set out; but remembered nothing that happened by the way, till I came to my father's house; when I went to our front-door, and tried to open it; but found it fast: then I went to our back-door, which I opened, and went in; but finding all the family were in bed, I went across the rooms only, went up stairs, and entered the chamber where my father and mother were in bed. As I went by the side of the bed on which my father lay, I found him asleep, or thought he was so: then I went to the other side, and as I just turned the foot of the bed, I found my mother awake; to whom I said these words: 'Mother, I am going a long journey; and am come to bid you good-bye:' upon which she answered me in a fright, "O dear son, thou art dead!" With this I awoke, and took no notice of it, more than a common dream; only it appeared to me very perfect, as some dreams will. But in a few days after, as soon as a letter could reach me, I received one, by post, from my father; upon the receipt of which I was a little surprized, and concluded something extraordinary must have happened, as it was but a little before I had a letter from my friends, and all were well. But, upon opening it, I was more surprized still, for my father addressed me as though I was dead; desiring me, if alive, or whosoever's hands the letter might fall into, to write immediately. But if the letter should find me living, they concluded I should not live long; and gave this as the reason of their fears: — That such a night, naming it, after they were in bed, my father asleep and my mother awake, she heard somebody try to open the front-

door; but finding it fast, he went to the back-door, which he opened, and came in, and came directly through the rooms up stairs; and she perfectly knew it to be my step; came to her bed-side, and spoke to her these words: 'Mother, I am going a long journey; and am come to bid you good-bye:' upon which she answered me in a fright, "O dear son, thou art dead!" Which were the very circumstances and words of my dream; but she heard nothing more, she saw nothing; neither did I in my dream, as it was quite dark. Upon this she awoke, and told my father what had passed; but he endeavoured to appease her, persuading her it was only a dream: but she insisted on it, it was no dream; for that she was as perfectly awake as ever; and had not the least inclination to sleep since she had been in bed: — from which I am apt to think, it was the very same instant with my dream, though the distance between us was about 100 miles; but of this I cannot speak positively. This occurred whilst I was at the academy, Ottery, Devon, in the year 1754; and, at this distance, every circumstance is fresh upon my mind. I have since had frequent opportunities of talking over the affair with my mother; and the whole was as fresh upon her mind as it was upon mine; and I have often thought, that her sensations, as to this matter, were stronger than mine. What some may think strange, I cannot remember any thing remarkable happened hereupon. This is only a plain simple narrative of a matter of fact."

Mr. Wilkins having finished his academical studies in 1754, received several offers to settle over different congregations; but an invitation being sent from the congregation of Protestant Dissenters at Weymouth, to this he gave preference; and, after preaching among them as a probationer, and being approved, was regularly ordained over them in the Lord. In this situation Mr. Wilkins remained till the time of his death; including a period of more than forty-five years. His attentions during this period, were alternately directed to the discharge of pastoral duties and literary pursuits. He was particularly fond of natural philosophy; and, in the year 1777, his friend Dr. Cummings presented to the Royal Society some papers which Mr. Wilkins had drawn up; in which he proposed to that learned body three new instruments in Hydrostatics. Another branch of philosophy engaged still more of his attention, I mean Mechanics; and in this department of science he made several improvements. Mr. Wilkins likewise discovered much assiduity in collecting natural curiosities; and some of these wonderful productions of nature he had the honour of submitting to the inspection of their Majesties, in one of his interviews with the Royal Family. Their Majesties were pleased to declare themselves highly gratified, while Mr. Wil-

kins felt himself greatly honoured by the condescending affability with which he was treated.

Though Mr. Wilkins experienced so much pleasure in philosophical researches, yet he saw the propriety of imposing some restraint in these studies, and of directing his mind to the serious investigation of subjects, which had a more immediate relation to his professional character. Indeed, as a divine, he manifested to all who knew him, that he had read his Bible with critical and serious attention. He was well acquainted with theological controversy in all its bearings, and accurately informed in all the leading events in Church-History. His sermons were well studied, and always contained much solid instruction: his thoughts were generally well arranged, yet never delivered with much eloquence. His conduct thro' life was so inoffensive, so humane, and so benevolent, that he was very generally and highly esteemed. Suitable to such a life were the manner and circumstances of his death. In his last sickness, though his pains were very acute, yet his friends heard no complaints: all he said indicated entire resignation to the will of his God; and to him, death appeared without a sting, without any terror. "Death," said he to a friend, "is no more to me than going out of one room into another; "I am ready to depart and be with Christ, which is far better than remaining in this sinful world." And in the nearer approaches of eternity, when several of his church-members were standing by his bed-side, he distinctly, and with animation, recited these lines of Dr. Watts:

> "A guilty, weak, and helpless worm,
> On thy kind arms I fall;
> Be thou my strength and righteousness,
> My Jesus and my all!"

"Mark the perfect man, and behold the upright, for the end of that man is peace!" Yes, "the righteous hath hope in his death;" and who would not say, "Let me die the death of the righteous, and let my last end be like his?" Mr. Wilkins died November 15, 1800, in the seventieth year of his age, and forty-sixth of his ministry.

Mr. Wilkins published nothing himself; but many papers, drawn up by him, were inserted in different periodical publications; and a circular letter "On Proper Behaviour in Public Worship," addressed to the different churches and congregations in the county of Dorset, was written by him. As Mr. Wilkins left no children, he bequeathed the sum of 150l. to those Societies which defrayed the expences of his academical education, to be paid after the death of his widow: he also left 50l. to the Society for the Relief of the necessitous Widows and Children of Dissenting Ministers.

THE MORAL LAW
AS A RULE OF CONDUCT TO BELIEVERS.

A LETTER TO A FRIEND.

My dear Brother, ——

You requested me, when I was at W——d, to give you my reasons in the brief compass of a letter, for considering *The Moral Law as the Rule of Conduct to Believers.* It is painful that a question of this nature should ever have been started among professing Christians; but this, and other things of the kind, are permitted, that they who are approved may be made manifest.

You do not wish me, my dear brother, to encounter the foul dogmas of our pulpit-libertines; but to state a few plain scriptural evidences, which may be useful to some serious minds, who have been entangled in the mazes of their delusions. Before I proceed to this, however, it will be proper to make a remark or two in a general way.

1st, There is no dispute on the ground of our acceptance with God. We are not justified on account of any thing inherent, whether before, in, or after believing; but merely for the sake of the righteousness of Christ, believed in and imputed to us. As a medium of life, or, as our divines commonly express it, as a covenant, believers are dead to the law, and the law to them, being united to another husband. — The question is not, Whether the whole of Christian obedience *be formally* required in the Ten Commandments? Certainly it is not. Neither the ordinance of baptism, nor that of the supper, are expressly required by them; and there may be other duties which they do not in so many words inculcate: — but the question is, Whether it be not eventually required by them? and, Whether they be not *binding* on believers? If we allow our Saviour to be a just expositor, the sum of the Ten Commandments is, "The love of God, with all the heart, soul, mind, and strength, and of our neighbour as ourselves;" and this includes all the obedience that can possibly be yielded by a creature. If we love God with all our hearts, we shall comply with every positive institute and particular precept which he hath enjoined in his word; and all such compliance contains just so much obedience as it contains love to him, and no more. Let an instance of Christian obedience be produced, if it can, which is not comprehended in the general precept of love. In objecting to the perfection of the Ten Commandments, our adversaries would seem to hold with an extensive rule; but the design manifestly is to undermine their authority, and that without substituting any other competent rule in the place of them. In what follows, therefore, I shall

endeavour to prove both the authority and perfection of the law; or that the Commandments of God, whether we consider them as ten or two, are still *binding* on Christians; and virtually contain the whole revealed will of God, as to the matter of obedience. To prove that they are binding, let any person, in the first place, read them, one by one, and ask his own conscience as he reads, Whether it would be any sin to break them? Is the believer at liberty to have other gods besides the true God? Would there be no harm in his making to himself a graven image, and falling down to worship it? Is it any less sin for a believer to take God's name in vain than for an unbeliever? Are believers at liberty to profane the Sabbath, or to disobey their parents, or to kill their neighbours, or to commit adultery, or to steal, or to bear false witness, or to covet what is not their own? Is this, or any part of it, the liberty of the gospel? Every conscience that is not seared as with a hot iron, must answer these questions in the negative.

2dly, It is utterly inconsistent with the nature of moral government, and of the great designs of mercy, as revealed in the gospel, that believers should be freed from obligation to love God with all their hearts; and their neighbours as themselves. The requirement of love is founded in the nature of the relation between God and a rational creature; and cannot be made void so long as the latter exists, unless the former were to deny himself. The relation between a father and son is such, that an obligation to love is indispensable; and should the son, on having offended his father, be forgiven and restored, like the prodigal to his family, to pretend to be free on this account, were an outrage on decency. Every one must feel that his obligations, in such a case, are increased rather than diminished. In executing the great work of redemption, our Saviour invariably did honour to the law: it was written in his heart. He did not ask for the salvation of his chosen at the expence of it; he laid down his life to satisfy its righteous demands. Now, the essence of true religion is for the "same mind to be in us which was in Christ Jesus." Hence he prayed that they all might be *one*, as the Father was in him, and he in the Father, that they might be one in both. The Lawgiver and the Saviour were one; and believers must be of one mind with the former as well as the latter: but if we depreciate the law, which Christ delighted to honour, and deny our obligations to obey it, how are we of his mind? Rather, are we not of that mind which is "enmity against God, which is not subject to the law of God, neither indeed can be* it"

* Rom. viii. 7.

3dly, It was solemnly declared by our Saviour, "That he came not to destroy the law, but to fulfil it; yea, that Heaven and earth should pass away, but not a jot or tittle of the law should fail." A considerable part of his Sermon on the Mount is taken up in pointing out the true meaning of its particular precepts, and in enforcing them upon his disciples †. To the same purpose the apostle Paul, after dwelling largely on justification by faith in Christ, in opposition to the works of the law, asks, "Do we then make void the law thro' faith? God forbid: yea, we establish the law ‡." But if the law ceases to be binding on believers, Christ did come to destroy its authority over them; and faith does make it void in respect of them. The faith of those who set Moses and Christ at variance, has manifestly this effect; — it is, therefore, in opposition to the faith taught by our Saviour and the apostle Paul.

4thly, The apostle, in what he writes to the Romans and the Galatians (two epistles, in which he largely explodes the idea of justification by the works of the law) enforces *brotherly love as a requirement of the law*. "Love one another," says he, "for love is the fulfilling of the law." Brethren, ye have been called unto liberty, only use not liberty as an occasion to the flesh; but, by love, serve one another; for all the law is fulfilled in one word: "Thou shalt love thy neighbour as thyself §." If the liberty of the primitive Christians consisted in being delivered from an obligation to obey the precepts of the law, the reasoning of the apostle was self-contradictory:—'Ye are not obliged to love one another because God in his law requires it; therefore, love one another because God in his law requires it!!'

5thly, If the law be not a rule of conduct to believers, and a perfect rule too, they are under no rule, or, which is the same thing, are lawless. But if so, they commit no sin; for "where no law is, there is no transgression:" and in this case they have no sins to confess, either to God or to one another; nor do they stand in need of Christ as an Advocate with the Father; nor of daily forgiveness through his blood. Thus it is, that, by disowning the law, men utterly subvert the gospel. I am aware that those who deny the law to be the rule of a believer's conduct, some of them, at least, will not pretend to be lawless. Sometimes, they will profess to make the gospel their rule; but the gospel, strictly speaking, is not a rule of conduct, but a message of grace, providing for our conformity to the rule previously given. To set aside the moral law as a rule, and to substitute the gospel in its place, is making the gospel *a new law*; and affords a proof how Antinoman-

† See Mat. v. 17—48. ‡ Rom. iii. 31. § Rom. xiii. 8—10. Gal. viii. 13, 14.

ism and Neonomianism, after all their differences, can occasionally agree. The Scriptures teach us, that "by the law is the knowledge of sin *; which clearly implies, that there is no sin but what is a breach of that rule. Hence sin is defined "the transgression of the law †. But if sin be the transgression of the law, the authority of the law must be still binding; for no crime or offence attaches to the breach of a law which is abrogated or repealed; nor can it be known by such a law how much any man hath sinned, or whether he hath sinned at all. Moreover, if there be no sin but what is a transgression of the law, there can be no rule which is not comprehended in that law, binding on men.

6thly, The apostle writes as if there were no medium between being under the law to Christ, and without law ‡. If we be not the one, we are the other. Paul does not say he was under *a* law, but *the* law to Christ; which implies that Christ has taken the precepts of the moral law as the first principles of his legislative code. Believers, therefore, instead of being freed from obligation to obey it, are under greater obligations than any men in the world to do so. To be exempt from this, is to be without a law, and, of course, without sin; in which case we might do without a Saviour, which is utterly subversive of all religion. — I have been told, that believers are not to be ruled by the law, but by love; and that it is by the influence of the Spirit that they are moved to obedience, rather than by the precepts of the law. To this I answer, 1st, If a believer be ruled by love, in such a way as to exclude obligation, this is the same thing as if a son should say to his father, 'I have no objection to oblige you, Sir: I will do your business from love; but I will not be commanded!' That is,—what he pleases he will do, and no more. No parent could bear such an answer from a child; and how can we suppose that God will bear it from us! "If I be a father, where is my honour?" — 2. The question is not, what *moves* or causes obedience, — but what is the *rule* of it? It is allowed, that all true obedience is caused by the influence of the Holy Spirit; but that to which he influences the mind was antecedently required of us: "He leadeth us in the way that we should go." — 3. If the influence of the Holy Spirit on the mind be made the rule of obligation, and that influence be effectual, it will follow that believers are without sin; for whatever they are effectually influenced to do, they do; and if this be all they are obliged to do, then do they comply with their whole duty, and so are sinless. Thus, methinks, we have arrived at a state of sinless perfection by a sort of back way! But, "let us not deceive ourselves: God is not mocked; whatsoever a man soweth that shall he also reap!" GAIUS.

* Rom. iii. 20. † 1 John iii. 4. ‡ 1 Cor. ix. 21.

A SPEECH,
SUPPOSED TO BE MADE BY THE BIBLE.

FROM the days of Constantine, Emperor of Rome, down to the present, my character in Europe has been held in high estimation. Indeed, I have been acknowledged by all, to be the only true teacher of religion. Notwithstanding this complaisance, the treatment I have received from many has been worse than unpolite. People of opposite sentiments, have not only whispered among their own circles, but proclaimed it to the world, that I support them both. Such double conduct I detest: but as few, comparatively, consulted me, many adopted all the false and ruinous tenets propagated in my name.

The Roman Pontiff acquired excessive temporal power by gradual encroachments. He and his associates formed, as they said, a religion founded on my instructions; and sent out emissaries, in all directions, to compel men, by fire and faggot, to confess their inventions to be my truths.

As I had pourtrayed this ecclesiastical monster with great accuracy, and warned the world of his approach, they soon viewed me with a jealous eye. At length I was laid under the severest restrictions, being enjoined never to address any people in the language they understood. As no nation spoke Latin after the overthrow of the Roman empire by the northern barbarians, they assigned to me that language. However, they would not have been highly displeased, though I had spoken French in Holland, and Dutch in France.

Finding that even this barbarity did not wholly prevent me from teaching truth to the nations, they laid me under an embargo, till they had made such incisions and alterations upon my tongue, that I could hardly utter a sentence intelligibly. Indeed, they pared my tongue with such ingenuity, that, in spite of myself, I appeared to speak in favour of superstition and absurdity. For example, when I attempted to say, "Jacob worshipped, leaning upon the top of his staff," — it always sounded to the hearer, as if I had said, "Jacob worshipped the top of his staff;" which made many suppose there had been an image of Enoch carved on the top, to which he paid religious honour. But as I had always been accustomed to give a distinct and certain sound, many perceived the wounds I had received in the house of my pretended friends, and likewise the effect it had on my articulation. The moment they perceived it, they condemned the cruelty and knavery of Rome; but these, my advocates, were silenced by a rod of iron: the old way of answering arguments. In a few ages, men lost the remembrance of my fair character; and Rome had the effrontery to assure the world I was become such a mystic, that no mortal but herself could under-

stand what I said; and falsely asserted, I had appointed her my sole and infallible interpreter. The world believed her, and tamely surrendered their right of judging for themselves.

In consequence of all this malice, sophistry, and treachery, I walked in the world, prophecying in sackcloth and chains; and no man dared to express a desire for my liberation. However, even in the darkest ages of Roman tyranny and superstition, I had a few familiar friends, whom God taught to understand me, and influenced to believe and love my ancient testimony. These continually cried to God to dispel the cloud with which I was covered, that I might illumine the world, as in primitive times.

The prayers of these friends came up before God in an accepted time. He heard and sent deliverance, by exposing the deceit and absurdity of the antichristian hierarchy. Calvin, Luther, and others were enlightened to discern my truth and purity; and obtained courage to publish the discovery. They inveighed against my captivity, and detailed the barbarous treatment I had experienced during its continuance: — how cruelly they had increased my torture, year after year; — how frequently they had published lies in my name!

Multitudes were shocked at the conduct of Rome by this exposure, and would no more acknowledge her to be their teacher. They said they had eyes and ears as well as the Conclave; wherefore, in matters of everlasting moment, they would not trust to those of others. My friends then applied ointment to my wounds; by which means they were soon healed; and all the bad matter with which I had been inoculated was extracted; so that I travelled about with my pristine health and vigour. Thus was my age renewed like the eagle's; and I promoted the health and happiness of many countries. Rome raged because I was liberated, and laid many a snare to renew my captivity; but without success. To be sure, many of my admirers suffered for their friendship; but they died rejoicing that they were counted worthy to suffer in such a cause.

My peregrinations became so rapid and extensive, that Rome could not follow me. At length she began to tremble, lest I should remove her from her seat. Upon this she cried for help to all her friends and flatterers. One of the Henrys, King of England, wrote a little in her favour: — she styled him her *Defender*; and declared that his sons, to the very latest posterity, might assume the same honourable title, even though they should never put pen to paper in her favour; so much did she consider herself obliged to this foreigner. However, in a few years this very Henry began to turn against her, and laugh at her folly; and then renounced all connexion with her. Being condemned to die a lingering death, she has long been in a declining state.

At present, many of my friends, who have had peculiar happiness in my company, and who have been taught my real worth, are liberally subscribing, for the purpose of sending me on a mission to many countries, which are as foreign to me as I am to them. These friends know, that when I am sent in my native simplicity, I never give an uncertain sound; but teach in all places the same truths I have taught them. I am also the cheapest Missionary they can send; I require nothing to pay for bed or board. I say more than any man about God and godliness, and preach as willingly at midnight as mid-day, and with the same pleasure to one as to a thousand, — to a slave as to a sovereign; nor do I fear the face of man.

My travels are the travels of truth. Where I am known, there is no night; — clouds and darkness flee before me. I shall persevere in my mission to man till all shall know me, from the least unto the greatest; — till the glory of the Lord shall cover the earth as the waters cover the channel of the sea. Those who assist in bringing me forward on my journey, after a godly sort, shall do well. My God shall supply all their needs, according to his glorious riches, by Christ Jesus.

Kingsland. HEMAN.

THOUGHTS ON 1 COR. XIII. 6.

Rejoice not in iniquity.

REGENERATION, or a change of heart wrought by the power of divine grace, is one of the leading principles delivered in the gospel. Our blessed Saviour decides upon this subject with the force of divine authority: — "Verily, verily, I say unto you, except a man be born again, he cannot enter into the kingdom of Heaven." The reasoning of Nicodemus upon this subject, shews us how his mind (as does the mind of every natural man) shrunk from the reception of this important doctrine: —and the answer of our blessed Saviour to his question, "How can a man be born again?" — unfolds how this mysterious change is effected, by the beautiful similitude of "the wind blowing where it listeth," &c. It has been the fashion of modern divines to soften down this grand and fundamental feature of gospel truth to the level of the understanding; but after every effort, it remains a mystery: — "Nevertheless, the counsel of God standeth sure; having this seal, the Lord knoweth them that are his." That there is a change wrought in the heart remains an established truth, experienced, and consequently believed, by the people of God. The unlettered Christian, who feels this difference in the choice of his pursuits, the desires of his mind, and the affections of his

heart, simply and honestly resolves it into the renewal of his powers; and can say, with the restored man in the gospel, "One thing I know, that whereas I was blind, now I see."

The heart longing for salvation, will anxiously seek for evidences of this change. Of all the subjects we can contemplate, it is the most important. A believer, who is described as *born again*, is included in an unalterable covenant, his justification in the sight of God is complete, his sins forgiven, his sanctification promised, and his glorification certain. Let it be our pleasing meditation to trace one evidence of this change, which we contemplate with reverence rather than curiosity.

The renewed soul "rejoiceth not in iniquity." — It is nowhere mentioned in the sacred Scriptures that the saints are perfect while they dwell in these tabernacles. No; they follow after, and press towards the mark; but they are beset with sins and temptations; "without are fightings, and within are fears:" — nevertheless, if they are overtaken in a snare, they struggle to get free, — they cannot "rejoice in iniquity." Let us pursue the sacred Scriptures as our directory. David, when he fell, "rejoiced not in iniquity;" but soon melted into sacred sorrow, and confessed, "I have sinned;"— and when again he trespasses, he emphatically exclaims, "I have sinned greatly; and now I beseech thee, O Lord, take away mine iniquity, for I have done very foolishly!" Peter was tempted to deny his Lord and Master; but no security or rejoicing engaged his mind to forget his sin: "he went out and wept bitterly."

Examples might be multiplied; and our own church furnishes proofs how the holy indignation against sin prevented "rejoicing in iniquity." We read of Bishop Latimer, who suffered the flames to consume the outstretched arm which had signed his recantation.

It remains to bring forward the general conduct of the world. They sin, they live jocundly, they forget to pray, they pass from the enjoyment and indulgence of the senses to every gratification of the passions, "rejoicing in iniquity." — But is it so with the Christian? He falls indeed too frequently; but mark his deep contrition, his holy relentings, his secret breathings, — "He rejoiceth not in iniquity!"

Believer, remember the solemn injunction, WATCH. Pry not into the manner how that change is effected, which the divine mind has veiled from human penetration; but look after your evidences. Be not like poor Christian, when he lost his roll, and vainly felt in his bosom to find his dearest treasure; and let it be one source of consolation to you, under the pressure of mists and doubts, which may probably obscure your views, if your heart "rejoices not in iniquity."

M. G.

Surry.

THE INWARD CONFLICT.

When we take a survey of the wickedness and temptation which abound in the world, together with the propensity that there is in our evil nature to every thing that is "earthly, sensual, and devilish," it can be little short of a miracle that can keep us from being contaminated by the pollution around and within us; especially when we consider that Satan, the great adversary of our souls, is ever lying in wait to deceive, ever going about seeking whom he may destroy. These are affecting truths, which the child of God daily learns experimentally. He need not have arguments adduced in proof of the depravity of human nature, for he feels its baneful influence; and when he confesses himself a sinner, it is not with him a circumstance of trifling import; but a matter of poignant sorrow, and the cause of much humiliation before God. It is a wounded spirit alone that can enter into the apostle's feelings, when he exclaimed, "Oh, wretched man that I am, who shall deliver me from the body of this death?" He has received that principle from God which renders sin abominable and odious in the extreme; and yet, he has that old corrupt nature within, that loves, and would (but for subduing grace) be continually joining itself with forbidden objects. Hence a continual conflict within, painful in its nature, but honourable in its principle, and certain as to its event.

1. It is *painful* in its nature, because the child of God would serve and love God always and wholly; but he finds "a law in his members warring against the law of his mind, and, too often, bringing him into captivity to the law of sin, which is in his members." Ah! how often is it his sorrowful exclamation, "When I would do good, evil is present with me!" — And what is he to do in these circumstances? Is he to rush into sin to drown reflection, to harden conscience, to obtain peace? No; he wants only "the peace of God;" and that is contrary and expressly opposite to the peace which those possess who, "dead in trespasses and sin," are alike insensible to the terrors of Sinai, and the alluring voice of gospel invitation. Hence, the very sufferings of believers, on account of their convictions of sin, if rightly considered, are evidences of their interest in all the blessings of salvation; and in this sense we may say, "Blessed are they that mourn." If sin is our burden, there is reason to believe it will never be our damnation. It is an office of the Holy Ghost to convince of sin; and how can this be done but by the believer being made to feel that he is a sinner? I apprehend, the sensations which arise in the mind, on the knowledge or conviction of sin, are satisfactory evidences of our interest in Christ. The wicked and unrege-

nerate may, at times, have great terror of conscience; but it has for its origin no better a principle than fear. Hence many criminals, who have pursued a life of villany, in sight of approaching death, and in expectation of future judgment, are apparently very penitent; but if a pardon is afforded, how quickly every appearance of amendment passes away, and the old path of wickedness is retrod, perhaps with more hasty steps than ever. The conscience of such may be compared to a bank placed across a current; an alarming providence, a sense of immediate danger raises it; and, for a time, the stream of sin is opposed, but the obstruction it meets with only increases its force, and the barrier is no sooner removed than the current rushes in like a flood. Its course has been repelled, but not changed; it has not been dried up, but increased by its temporary confinement; and that which carried destruction with it as a stream, is not less dangerous by becoming a torrent. But the sensations which arise in the mind of a believer, on an experience and conviction of sin, are those of real sorrow; — not that which attracts the eye, and courts the attention of others; but that which leads its subject to secret aspirations of soul to the God, who alone can succour it under its various temptations, and enable it successfully to pass through all the conflicts and trials with which it is exercised. Love, and not terror, renders sin hateful to the regenerate soul: he has had the blessed Spirit witnessing with his spirit, again and again, that he is a subject of grace. The Saviour, in many a Bethel visit, has said to him, "Be of good cheer, thy sins, which are many, are all forgiven;" but still, feeling himself the subject of remaining depravity, and that his corruptions are striving to gain the ascendency over his thoughts, his affections, his heart, and to rob him of his privileges of communion with the Lord, separating between his soul and God; and, as an honoured servant of God once observed, taking him, as it were, by the throat, and obstructing his utterance at a throne of grace: Oh, how does he sigh for liberty! — and, in the empassioned language of the Psalmist, say, "Oh that I had wings like a dove, for then would I flee away, and be at rest." I would leave for ever this hateful body of sin and death, where I am constrained to dwell with the enemies of my Lord's glory and my own peace; and I would be continually worshipping, adoring, and loving the Lamb, with the redeemed around the throne; — but alas! I feel so much carnality in my mind, so much deadness in the ways of God, so much sin and imperfection in my holiest duties, — that the conflict within, between nature and grace, is very painful, nevertheless, it is,

2dly, *Honourable* in its principle; for it is an indication of being under the tuition of God; and "none teacheth like

him." It likewise gives us a likeness to him, and is an evidence of our belonging to his family, all of whom, "through much tribulation, enter the kingdom." It gives us a new view of the beauties and excellencies of Scripture; the subjects of whom we find, for the most part, to have been characters who have not enjoyed a calm and settled peace, which, indeed, cannot be expected in the present state of things; but men of like passions, and exercised with the same trials as ourselves. And the promises of the word of God, under these circumstances, appear peculiarly delightful; because we find them directed chiefly to those who are maintaining the same combat, and travelling the same enemy's country with ourselves: and it is moreover an evidence, that we are not of the multitude who are hastening on the downward road; for tho' in danger of destruction, like the silly moth, they are insensible, and sporting near the flame whose touch is death. Sin to them is no burden; — it is the only element in which they can find pleasure. Hence, they "glory in their shame;" and they never sigh over the corruptions of their nature, nor express ardent desires for deliverance from them. They know not what it is to mourn after an absent God, for they have never experienced the joys of his presence: — but the believer is alive to all these feelings; and if they afford him not present comfort, they are proofs that he is not left to perish in his sins. If the soul is alive to God, it will be either rejoicing in his presence, or mourning his absence. A dead calm is as unfavourable to the Christian as it is to the mariner.

3dly, What should embolden and afford us consolation under the sharpest trials to which, as Christians, we are exposed, is that this conflict is *certain* as to its event. Victory is already determined in the purposes of God, and his decrees must be fulfilled. Many a wave may still pass over our heads and menace us with destruction; but, at length, we are certain of obtaining the haven: — many a blow we may yet have to receive from Satan; but our life cannot be destroyed, for that "is hid with Christ in God; and he has given the promise, "Because I live, ye shall live also:" — many a cloud we may still pass by, which may enwrap us in midnight darkness; and the valley of the shadow of death lies in our way to the heavenly city, and may occasion many a trepidation to these fearful hearts of ours: — but neither the waves of trouble, should they arise mountains high, — the buffetings of Satan, though more severe than a Paul experienced, — nor clouds of soul adversity; no, nor even death itself, "can separate us from the love of God, which is in Christ Jesus our Lord." Herein is our confidence; and it is not unscriptural, nor presumptuous, resting on the eternal immutable love of God, to say, "I shall

never be moved." Let us then be found in the Lord's ways, though they may be rough at times, and painful to flesh and blood; — let us be found fighting rather than parleying with the enemy. It is more honourable, though we should fall, to have the sword in our hand, than to be signing the preliminaries of peace with the enemy; and it will save us much anxiety of mind to keep continually upon the watch-tower of All-prayer, thus to mark the enemy's approach, and be prepared for his reception, rather than to attack him when he has gained the outposts of the kingdom. If I may be allowed the simile, 'Thoughts are the suburbs of the soul:' if we suffer them to be the prisoners of Satan, he advances easily then to the next post Desire; if not repelled here, he knows how to secret himself in ambush, in the post of Opportunity; and, at length, to spring the mine that shall give a decisive action, and cause us, if not to make a surrender, at least a cowardly and shameful retreat. We cannot too strongly guard our thoughts: — the outposts of a kingdom are generally most fortified; when an enemy gets possession of these, he advances with little difficulty to its center. Hence, we should not resist evil only, but likewise the appearance of evil, recollecting, that though the shadow of a sword cannot hurt, it is the representation of what can; and that if we are pursued by the one, we may be assured that the other is at no great distance. G. R.

LETTER FROM A WIDOW
TO HER SON AND DAUGHTER,
to be delivered to them after her own Death.

My very dear Children,

A WISE and righteous God has seen fit to deprive you of the best of fathers in your infancy, which, with regard to mortal friends, is an irreparable loss to you. You have lost the wise, the affectionate, and pious guide of your youth; — the faithful guardian of your tender years. Those eyes that often beheld you with an overflowing tenderness, are now closed in death! The tongue that daily addressed the throne of grace on your account, and earnestly begged the best blessings for you for time and eternity, is now silent in the grave! His care and tenderness for you continued to the last: in the near and immediate views of death, when struggling with the agonies of dissolving nature, he called for you both, and took a most affectionate leave of you, committing you cheerfully to his dear and gracious Redeemer; and expressing a joyful

hope that the Lord would bestow his saving grace on you, that you should meet at the right hand of Christ, and spend an eternity of happiness and glory together in Heaven! The great and glorious Lord of Heaven and earth is witness how sincerely and fervently I wish and pray, that the prayers and hopes of your dying father may be answered, in the eternal salvation of your precious immortal souls!

Before you read these lines, the loss of an affectionate mother will be added to that of your excellent father. I too shall be gone to my long home. This frail body shall rest in the grave, and the clods of the valley shall cover it; and, I trust, through the free grace and infinite love of my gracious and dear Redeemer, I shall meet the amiable and dear companion of my happiest years on earth (whose loss now fills my heart with a tender and almost overwhelming sorrow) on terms of infinite advantage, — shall meet to feel the agonies of separation no more; but shall join with him, and with the multitudes of holy and happy spirits above, in ascribing eternal glory and praise to the great, the gracious, and glorious Author of our complete and eternal salvation! And oh! what a dreadful thing would it be, if either of you, my dear children, should exclude yourselves from those soul-reviving hopes in this mortal life, those gracious supports at the awful hour of death, and from those glorious mansions of eternal felicity and joy beyond the grave, by a wicked and irreligious life, or an unbelieving heart! As surely as you now live and breathe, so surely you must die: however active and healthy your bodies now are, they must shortly moulder in the cold and silent grave; and, which is of infinitely greater importance, your immortal souls must, immediately after their dismission from the body, appear before their Judge, to receive the great decisive sentence, which must consign them over to an immortality of happiness and bliss, or to the blackness of darkness and eternal despair in Hell for ever!

O rest not in a dreadful uncertainty which must be your case; but while time and life is continued to you, work out your own salvation with fear and trembling. Fly to the Lord Jesus, that glorious hope set before you, as for your life; — even the life of your precious and immortal souls. There is no other name given, under Heaven, amongst men, by which you can be saved; but he has graciously promised, that those who come unto him, he will in nowise cast out. As ever you would see us your parents, with comfort, at the awful tribunal of the Judge of all the earth, — as you would then desire his favour, which is life, — and as you value your own eternal happiness, lay hold on his gracious promise, and come to him, that your souls may live, may live for ever! Such indeed is the guilt and depravity of human nature in its present fallen state, that of ourselves we can do nothing truly good; but

the Lord has promised to give his Holy Spirit to those who ask him. O apply earnestly to God, in humble and fervent prayer, for the influences and assistances of his good and holy Spirit to change your corrupt and degenerate natures; and to work in you that faith, without which it is impossible to please God, or to be accepted of him.

I cannot, in this way, lay before you those grounds and principles of the Christian faith which it is necessary you should be acquainted with; but, unless it is your own fault, you may enjoy better instructions, in the way of your duty, and the glorious method proposed in the blessed gospel for your salvation, than I am capable of giving you, by means of a pious and faithful guardian.

Before I conclude this my last address to my dear children, I would endeavour to guard them against a few of the many dangerous snares, with which they will be surrounded in the unexperienced years of youth; and, 1st, I would earnestly desire you to beware of the dangerous soul-destroying snare of vain and wicked company. Avoid them as you would your own destruction. More than your temporal happiness is at stake, if you give way to this fatal temptation. All your immortal hopes are lost if their attempts prevail. I recommend to your reading, and to your attentive consideration, Dr. Doddridge's Sermons to Young Persons, and particularly that on this subject, and the sixth. — 2dly, Beware of Sabbath-breaking, of trifling away that holy day, that sacred portion of time, in idle visits, in business, or amusements. Rather look upon it as a most desirable blessing, that you have such an opportunity to confine your regards to those things which concern your everlasting peace; and, indeed, your present happiness too, if rightly improved. Be diligent in your attendance on public ordinances; and be careful to spend the remaining part of that day of sacred rest, in prayer, reading the Scriptures, and meditating on divine subjects. — 3dly, Avoid a needless expence of time and money in dress, and the other vain amusements with which youth are too apt to be pleased; and consider that your time and your fortunes were given you for nobler purposes. What you waste in extravagant expences on yourselves, might give you a much nobler pleasure if employed to clothe the naked, and to feed the hungry industrious poor. You might even relieve Christ in his poor members; and he has declared, that what is done to his people, he will regard as done to himself. — 4thly, Avoid and guard against a slothful indolent disposition. If you are unemployed, you are in great danger of being ill employed. Let some useful innocent study or business fill up the time which is not set apart for religious duty. — 5thly, Guard against a covetous or ambitious turn of mind. If you could succeed in an avarice of wealth or fame, neither of them could make

you happy: they are empty and unsatisfying in their nature, and by no means suited to the exigences of an immortal spirit. — 6thly, If you should live to an age that you should think of a married state, beware of suffering giddy Fancy or sordid Avarice to direct your choice in an affair of so great importance. Let Reason and Religion be called in to your assistance; and never make or listen to any addresses, with a view to it, without earnestly imploring the direction and blessing of God. An amiable temper, joined with a good capacity, and, above all, a virtuous pious disposition, is the most lasting and most desirable ornament in either sex.

And now, my dear children, I come to take a last farewell of you till we meet in the world of separate spirits. To the protection and the blessing of an all-sufficient God, and gracious Redeemer, I earnestly recommend you; and am your most affectionate mother, whilst AGNES MUNCASTER.

HINTS FOR A PLAN

TO PROVIDE FOR THOSE UNHAPPY FEMALES

Who have been seduced from the Paths of Virtue; but who, feeling their wretched and awful Situation, would gladly return to the Exercise of virtuous Habits, yet have no Means to rescue themselves from Infamy.

How delightfully varied are the social duties which occupy the persevering attention of the sincere and active Christian! When the performance of duty is found to be an employment highly pleasurable, — when the obligations of religion are regarded only as blessed opportunities of testifying gratitude and love to the best of friends and benefactors, it is no inconsiderable satisfaction to the believer, that his obligations and duties are numerous. The fountain, whose waters are pure and grateful, suffers nothing in our esteem, because its abundant streams convey, in every direction, comfort and joy.

On such principles as these, how actively have Christians employed themselves in our day! Our Sunday-Schools, — our Missionaries, — our stated and itinerant labourers, — our institutions for the Promotion of Religion, for the Suppression of Vice, for the Diffusion of Knowledge, and for the Comfort of the Afflicted, — are scenes which the eye beholds with unwearied delight. But have Christians done all that is necessary? May they now sit down and contemplate the fruit of their labours? O no! The performance of duty is a Christian's privilege and joy; and whilst any remain the slaves of sin, or the victims of grief, his opportunities of indulging this

privilege are not terminated. Rejoice, therefore, O ye who love the gospel! The fields are ripe for the harvest; — be animated with the thought: but "the harvest is great, and the labourers few." Let your exertions, therefore, be redoubled; and while ye pray the Lord of the harvest to send in faithful labourers, do ye act up to the spirit of the prayer, and devote your thoughts, your words, your actions, and your property to the glorious work!

In submitting the following sketch to public observation, I wish it to be understood, as by no means opposing those institutions which already exist of this kind. They are, in many respects, excellent; but, perhaps, a more popular and general plan may be adopted.

There are, I think, none who have visited the streets of London in the evening, who can, for a moment, doubt its necessity or importance. An effectual blow, aimed at prostitution, would be directed against one of the strong holds of Satan. It is a vortex which ingulphs multitudes of both sexes; it is the prolific parent of every other sin, — drunkenness, theft, robbery, murder; it is the shrine at which are daily immolated the dearest interests of thousands, — health, property, and happiness; — every kind of individual, social, and domestic comfort. O then, fellow-Christians, let us direct our attention to the subject with that zeal and persevering exertion which its magnitude and importance demands!

The institution to be under the conduct of females of respectability, possessed of suitable talents and undoubted piety.

Situations should be provided for their reception. Retired spots would be desirable; and buildings of a suitable size and kind are frequently to be met with in secluded villages, which are unoccupied, because too large for persons of moderate income, and too old-fashioned and tasteless for persons of large property.

Some intelligent and respectable ladies in London, would, perhaps, devote a certain time each day to receive applications from the unfortunates. It would be necessary that a house be provided where such applicants could be lodged for a night or two, till removed to the permanent residence.

As many of these distressed women would never perhaps hear of such a design; or if they heard of it casually, remain ignorant of its nature, and of the place or places where they may apply, it would be necessary often to issue short and judicious advertisements, which should catch attention and facilitate applications.

As an indiscriminate mixture of female penitents would be attended with much inconvenience, it would be advisable to have different situations for different classes; such, probably, as these: —

1. Women who occupied the station of servants. These might be employed in such a way as would qualify them again for the station they were accustomed to fill; and, it is presumed, that, after a suf-

ficient probation, no family, well disposed to the cause of Christianity, would refuse to take them.

II. Women who may have been the daughters of sensible tradesmen, or of respectable people in low circumstances, who had never been at service, and whose education, though confined, had been of a higher kind than the first class; — these might be qualified to fill the station of superior servants, assistants to milliners, or shopwomen.

III. Women who, having received a superior education, are fit to superintend the education of young ladies, whether in public seminaries, or by private tuition, or to become companions to ladies of fortune. Such may be perfected in the knowledge of geography, French, &c. the arts of drawing, music, and finer kinds of work, which, in their unhappy situation, they may have neglected or forgotten.

All other qualifications, however, will be but so many snares to vice, if the principles of morality and the sacred obligations of Christianity are not, by every possible means, interwoven with all the parts of the institution. This would be therefore the grand concern of the superintendants. Every thing would depend, under the divine blessing, on their qualifications, on the regulations formed, and on the strict enforcement of those regulations. Whatever would tend to render their situation comfortable and happy. By whatever mode vice may be made to appear in all its deformity, and the religion of Jesus in all its beauty and loveliness, it should be adopted. C—.

EXTRACT FROM THE LATE REV. R. ERSKINE.

Dear Sir, *To the Editor.*

In consequence of the pleasure and profit I have frequently derived from the perusal of the following passages in Mr. R. Erskine's Sermon on Jeremiah xxx. 21, I feel urged to request that you will favour it with a place in your useful Miscellany; and, I trust, many of your Readers will, under the divine blessing, enjoy similar advantage with

yours, &c. A Wellwisher.

—— "Hence see the duty of all that hear the gospel, and what the Lord is calling you to this day: it is even this, that your heart be engaged to approach unto him, whose heart was engaged to approach unto God in your room; that so, approaching heartily unto Christ, you may approach confidently to God in him; for there is no approaching to God but by taking Christ by the way. O then, let your hearts be engaged to approach unto Christ! This is the very design of all that we have been saying, even to engage your hearts to the Son of God. And, O Sirs, what, in all the world, will engage your hearts, if the engaged heart of Christ do it not?

He is come here this day to court your hearts; — the very heart of a Saviour is come down to court the heart of a sinner; and to court you with this argument, That his heart is so much upon you, that he engaged his heart to approach unto God in your room. Away with the Devil's logic: — "May be it was not for me that Christ engaged, nor for me that he approached unto God; for there is but a select number, that were selected from eternity, for whom he engaged and approached." In order to shut this objection out of the way, let me tell you, Man, "That secret things belong to God; but to us the things that are revealed." Let an infinitely wise God answer for his own decrees as well as he can; but you dare not be answerable to God for meddling with them; and you meddle too far, if the thoughts thereof discourage you from coming to Christ this day. Will it be a good answer for you, before the bar of God, "Lord, I thought, perhaps, I was not elected; and, therefore, my heart could never be engaged to Christ?" What answer can you expect from God, but the like of this, 'Wretch that thou art, had you not my revealed will to be a rule of your duty? — and did not I reveal, that, upon the peril of damnation, you was to close with my Christ? — and what had you to do with my secret decree? How durst you attempt to be wise above what is written? Who but the Devil could suggest that to your heart, that you was not an elect? And he was a liar for saying so; for he told you what he did not know himself.' How does the Devil act herein like himself, while he would carry you up to the pinnacle of the temple of eternal predestination at the first instant, that you may thence throw yourself down from the battlement of Heaven to the bottom of Hell, which was the way himself went, and he would have you along with him. O will you regard the ruining suggestions of a black Devil more than the kindly notions of a Saviour? O will you not rather outshoot the Devil in his own bow, and draw an argument from faith, from what was done from all eternity? Was eternal life promised in Christ before the world began? — was all engaged for from eternity? Then there is the less to do for me, when this promise of eternal life comes directed and offered; for "to you is the word of this salvation sent," that Christ hath engaged for all that concerns our salvation; and we have nothing to do but, through grace, to consent that this engager be ours, to do all for us. From all eternity the Mediator's heart was engaged to the work of our redemption; and from this infinitely high and eternal tower there are ropes of divine promises hanging down, for us to lay hold on with our hearts; "for the promise is to us, and to our children, and to all that are afar off." And when our hearts embrace any of these promises that are fastened to Christ's engaged heart, then our hearts are carried up, in God's order, to the knowledge of

the divine counsels, and go up the Scripture-stair; while Satan would have us begin at the top, that we may fall down headlong. Now, among these promises that are let down from Christ's engaged heart, for us to embrace with our heart, this is one, "I have loved thee with an everlasting love, therefore, with loving-kindness will I draw thee." O Sirs, here is a cord of love let down; and the upper end of it is fastened to Christ's heart, and the lower end of it hanging down the length of your hearts: — and O, shall not Christ's heart and yours be knit together this day! Here is a cord to bind your heart to his heart, and his heart to your heart. O strong cord of God's making! O shall not the Saviour's heart and the sinner's heart meet together this day! Will the heart of Jesus gain no heart in this house to-day? Yea, we hope there shall be a meeting of hearts betwixt him and a remnant here. O then, sinners, come into his heart, for his heart is open; and I have a commission to tell you, that his heart is open to you, and opened so wide, that you may all go into his opened heart. It is not a hard heart, like yours. No, no! If he had been as hardened against you as your hearts were hardened against him, he would never have engaged so heartily to approach to God for you; nor ever sent us to tell you his heart's love towards you. O believe it upon his word, he is not hard hearted! No, his heart is a melting heart, saying, "I do earnestly remember you still. My bowels are troubled for you: I will surely have mercy upon you!" From the very time that I engaged for you, which was from all eternity, I do earnestly remember you still; and now the time of love is come, the time of setting out my heart towards you. My bowels are sounding for you, my heart is melting over you, and warm drops of love are falling down from my melted heart to your hard hearts, that they may be melted and dissolved, so that both yours and mine may be melted into one; and being run together with the fire of my everlasting love, they may be engaged to each other for ever! O Sinner, sinner, sinner! O enemies, enemies to God, enemies to Jesus! O hard hearted sinner! Words and rods, calls and threatenings, sermons and sacraments have not melted your heart; and if you go to Hell, the flames will never melt your heart: — but here are the flames of infinite love from the heart of a God-man. What will this do? Ah! a God of love is come down; — and must not the mountains melt before him? Yea, mountains of enmity and unbelief, and hard flinty hearts will melt like wax before him! A live coal from the flaming altar of Christ's engaged heart, is come down to put fire to your cold-rife heart. O is the blessed fire kindled? Is your heart engaged to him, or not?" ——

ON THE CHOICE OF PROPER COMPANY.

Dear Sir, *To the Editor.*

SHOULD the following Remarks, which took their rise from a Query in your Miscellany for August, p. 364, meet your approbation, they are at your service. Yours, &c.

AMATOR VERA AMICITIÆ.

I TAKE it for granted, your Correspondent has considered the distinction between intercourse with mankind in general, and habits of close and frequent intimacy with individuals in particular. It is to the latter, I conceive, he has reference; and, surely, it cannot be matter of doubt, whether the Christian should receive the man of the world into his confidence, as his bosom friend, in whose company he can take pleasure. If we reflect, that we are prone to assimilate the manners and customs of our more familiar associates; and so much are we warped, by fondness and partiality, as frequently to adopt their very foibles, — hence the importance of choosing proper companions, whom it would be our glory as well as advantage to imitate and resemble. It is an old adage, "That either we shall make our companions better, or they will make us worse." We cannot maintain a state of neutrality here. The mind will be active; nor can it be a matter of indifference whether we please our friends, or not. If we really esteem them as such, we shall be anxious to secure their favour and regard; and thus be in danger, if we are of opposite sentiments, either of disguising our own opinion, or of keeping the obnoxious subject out of sight.

We may observe further, that others will, in a great degree, form their opinion of us from the company we keep. This, very frequently, stamps a man's character, to his honour or disgrace. They generally associate, from a similarity in temper, disposition, pursuits, or principle; and thus interest or prejudice unites them in one common tie; and they are thus classed in the minds of others. It is there we look for them, and from thence they are denominated. If we are found mingling with men of the world, or those whose conduct is known to be extremely reprehensible, which is the same, shall we not appear to countenance their ways? A censorious world, which is always eagle-eyed to mark the walk of such as are not of the world, will infer that we approve of that in their conduct which is justly blameable, and so become partakers of their evil deeds; — while the godly will be grieved that we give the enemy occasion for reproach; and be ready to tax us with lukewarmness and indifference in religion. Such consequences should influence the man of God, especially ministers, whose conduct is, or ought

to be, an example for others, to avoid the appearance of evil; to be decided in his conduct, by well-doing, putting to silence the clamours of ignorant and malicious men. We may observe that Scripture is decided here: — "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful *." And the same inspired penman considers it as an evidence of his sincerity, that he was a companion of those that feared God, and kept his precepts †. "He that walketh with wise men," says Solomon, "shall be wise; but a companion of fools shall be destroyed." It may be objected, that these passages have an allusion to practising the ways as well as joining in company with the wicked. But, do not evil communications corrupt good manners? — and what concord hath Christ with Belial, or he that believeth with an Infidel? Can two walk together, except they be agreed? We are inclined to favour the negative, in the common concerns of life; and will it not hold good in religion? Our divine Master exhorts his disciples, even to forsake a refractory brother, and esteem him as an Heathen man, or a publican. The writer of this article well knows that it is no pleasing part of duty to separate from those with whom, previous to conversion, we may have formed attachments; but the duty may not be less necessary, though painful. We are called upon to "deny ourselves, and take up our cross daily." Let us cheerfully "go without the camp, bearing the reproach of Jesus:" like him, be harmless, undefiled, and separate from sinners," "hating even the garment spotted by the flesh;" bearing in mind, that we are exhorted to "come out from the world and be separate," if we claim a relation to the Almighty; for "the friend of this world is an enemy to God." At the same time, not forgetting that Christian philosophy which teaches and excites to weep over, pray for, and tenderly admonish our friends and relations; convincing them, that we feel for them, are kindly affected towards their welfare, while we maintain a steady attachment to our holy religion, by not countenancing their evil practices. Thus we shall appear to be followers of Jesus indeed!

* Ps. i. 1. † Ps. cxix. 63.

No. I.

AN ORIGINAL LETTER
FROM THE LATE REV. R. ROBINSON,
OF CAMBRIDGE.

My dear Brother, ———

NOTHING could be more acceptable to me than your valuable present by the German. I was at that time too ill to converse much, and had been so six weeks before; but, thro'

tender mercy, I am now recovered, and able to write. Permit me to assure my dear Mr. L——, that neither length of time, distance of place, nor multiplicity of affairs, have been able to erase from my mind that deep-rooted regard which (I will not say formerly, but constantly) to this moment has subsisted for you. The pleasing moments we have enjoyed together, stamped in me a veneration for a name which, when I cease to respect, I shall also cease to live. But when shall we have an interview? I have a thousand questions to ask, and a thousand things to tell. Bear with me a little in my folly. I have two of our Tabernacle Society situated near me, pastors of two congregational churches; but alas! where is that ancient simplicity and power? They are modernized; and a vain affectation of academic pride and insolence has taken place of Methodistic zeal and energy. I confess, therefore, freely to you (for friendship admits of no reserve) that while I long to know how you are in the ministry, I am afraid to enquire, lest I should not find you such as I would. O that I had a window, think I, into his heart, that I might see the secret spring of his conduct! or, O that I had a seat in —— meeting, that I might read his heart in his actions! Does he court popularity and applause? or is he aiming at winning souls for Christ? Does he give himself airs? Does he study the art of the finger, show of the ring, cut of the band, size of the wig? &c. or, dead to these, is his holy soul absorbed in the presence of God, importance of his errand, misery of sin, bowels of the Saviour, and certainty of an approaching judgment, when he must give an account? The former are baubles, fit only for babes and idiots;— the latter, worthy the desires of a minister of Christ. You see I am putting your patient friendship to the trial; but, believe me, real love makes me speak. I enquired several years before I heard where you was. I intended to have visited you last harvest; but sickness prevented. Now, I beg to see you at Cambridge.— Somebody told me (I fancy Mr. C——) that you was moveable; if so, pray let me see you at Cambridge. A pretty congregation, thirty miles from me, want just such a man as I hope you are: there is a plenty of fish; and there, should I have a world of pleasure in seeing you catch men. I have mentioned you to this people, and told them (what I heard) that you intended to leave ——; and I, this day, received a letter from them, desiring me to inform them more particularly about you, and to enquire the truth from you. Do me, therefore, the favour, my dear J——y, to write by return of post. Direct for me at Mr. F——'s, Cambridge; and, however it be in regard to a removal, do not deny me a visit. We have some Jonahs, though in the belly of Hell;— I mean, though at Cambridge.

I am now in my eighth year at Cambridge, with a people

who abound in love to me and each other; so that I never knew what a wish for a remove meant; and was I to choose this day a people in the three kingdoms, this is the people I should choose. I am only troubled that I can serve them no better. Would to God I had the gift of an archangel for so worthy a people. I have plenty of work in Cambridge, and villages adjacent, where I preach in my poor way often: I trust, not altogether in vain. I live in a village four miles from town; I have four daughters, a son, and a wife, who fear God. — I have judged of your love to me by mine to you, and have therefore stuffed in trifles, not worthy of being related to other people; but Friendship is inquisitive. Tell your lady, I should take pleasure in shewing her the University, &c. With tears I conclude, praying that the Almighty God, who led us formerly, "when the land was not sown," would bless you indeed here and hereafter. I can get in no more. Love to Mrs. L. and Mr. S. I am, my dear brother,

Hauxton, yours unalterably,
Nov. 19, 1766. R. ROBINSON.

P. S. My mother was in the room when your letter came: she rejoiced with me. She lives twelve miles off; but begged I would insert her love when I wrote.

ANECDOTES.

THE LATE REV. S. PEARCE.

MR. P. being one week-day evening in town, and not engaged to preach, asked his friend Mr. S. where he could hear a good sermon. Mr. S. mentioned two places. "Well," said Mr. P. "tell me the character of the preachers, that I may choose." 'Mr. D.' said his friend, 'exhibits the orator, and is much admired for his *pulpit eloquence.*' "Well," said Mr. P. "and what is the other?" 'Why, I hardly know what to say of Mr. C.: he always throws himself in the back-ground, and you see his Master only.' "That's the man for me then," said the amiable Pearce; "let us go and hear him."

A CURIOUS PROOF OF CONVERSION.

ABOUT the time of the conclusion of the peace of Reswick, the noted Therouet died at Montreal. The French gave him Christian burial in a pompous manner, the Popish priest, who attended him in his sickness, having pronounced the poor Indian to have been a true Christian; "for," said he, "while I explained to him the passion of our Saviour, whom the Jews crucified, he cried out, 'Oh! had I been there, I would have revenged his death, and brought away their scalps!'"

Colden's Hist. of the Five Nations, vol. i. p. 187.

Obituary.

JAMES OLD,
DORCHESTER.

THE righteous shall, doubtless, be held in everlasting remembrance. After death, indeed, their survivors soon forget them; but it is a consoling truth, that they are ever known unto the Lord. "Their names are written in the Lamb's book of life, they have a place among the living in Jerusalem, and are numbered among the citizens of Zion." At death, believers only part to meet again at their Father's house: they will certainly know each other in Heaven. Possessing a perfect knowledge of the dealings of God, they will relate to each other all the way in which the Lord led them, and admire every part of his conduct towards them. I am firmly persuaded that the subject of this account now stands before the throne, and is mingling his praises with all the ransomed of the Lord. For many years he followed the Saviour; and manifested the most unshaken confidence in the doctrines of the gospel. Amidst very indigent circumstances, and the greatest sufferings, the promises of the word were his constant support. He had a clear view of divine truth, a deep acquaintance with the human heart, and a zealous attachment to the doctrines of the gospel. The precepts of the word also were his delight; and he was very diligent in the performance of religious duties. The character of Barnabas may, with great propriety, be applied unto him: "He was a good man, full of the Holy Ghost and of faith." No human character is perfect: spots of impurity are found in the most eminent believers. Religion, delineated in the sacred Scriptures, is perfect; but when exhibited in the lives of men, it is mixed with more or less sin. Though few persons possessed greater excellencies than Mr. Old, he also had his faults. His natural temper was hasty and irascible. This was his easily besetting sin; he used often to complain of it, and earnestly to pray against it; yet it was evident to all, what influence the love of Jesus had on his natural disposition to restrain and sweeten it.

The dispensations of Providence are subservient to religion. Onesimus fled from the service of his Master to Rome: his conduct was wrong; but it was over-ruled for his spiritual advantage. In this place he heard St. Paul preach the gospel, which was made the power of God to his salvation. In the days of youth, Mr. Old left an unkind master, and went to London to follow his occupation. It was in this place that he was brought to a known concern for his eternal state. The ministry of Mr. Whitefield was rendered very useful to him when he first began to walk in the ways of God; and he used to speak, with peculiar delight, of the many comfortable seasons he enjoyed under the early morning discourses of that eminent servant of the Lord Jesus. He afterwards joined the church under the care of the Rev. Mr. Hart; and, for many years, adorned his profession as a useful member of that Society. On account of growing afflictions and increasing infirmities, he left London, and came into the country. For many years past, he has resided in the alms-house at Dorchester, the place of his nativity. By his death, the church there has lost one of its most active members and brightest ornaments. During the time of my residence in that town, I had frequent opportunities of observing his truly Christian spirit; and can say, I never was in his company without receiving spiritual benefit. His room was a Bethel set apart for the worship of

God: few ever departed from it without reading the Scriptures and prayer. The young, and all under spiritual distress, found his house a sanctuary, and his conversation a blessing. Before his friends departed, he used to say to them, in the language of Archbishop Usher, "Surely, we must have one word of Christ before we part." Being eminently a man of prayer, he wrestled much with God; and spent much time in this delightful exercise. He used to keep a list of particular persons by him, in order that he might present them severally before the throne of grace. He was a man of a public spirit, greatly concerned for the kingdom of Christ, and desirous that the gospel might universally spread. When it met with any hindrance, like Eli, he trembled for the ark of God; but when he heard of any revival of religion, it rejoiced his heart. The success of the Missionaries that now labour among the Heathen, greatly engaged his attention; and for them he put up many a fervent prayer. Tender compassion for immortal souls particularly marked his character. He often mentioned, that it was his greatest desire on earth that he might live to see his daughter, his only child, brought to the knowledge of the truth, that she might serve the Lord here, and dwell for ever with him in Heaven. He was very diligent in endeavouring to bring others under the sound of the gospel; and I have heard him relate, with pleasure and humility, many instances of his success. Being prudent, judicious, and affectionate, his advice and counsels were remarkably useful. Under injuries, he used to say, "I live by mercy myself; and therefore should shew mercy to others: Jesus bears much with me, and ought not I to bear much with my brethren?" He always manifested a peculiar attachment to the word of God; and, for a number of years, had never read no other book. The Bible was truly the rule of his faith, the support of his mind, and the guide of his life. He had a singular talent in addressing others on religious subjects; and embraced every prudent opportunity of conversing with all he met concerning eternal things.

Like Abraham, our friend was a man of great faith. Amidst great poverty and pain, his confidence in Jesus was firm and unmoved. When his worldly stock was exhausted, and he had neither bread nor money, he used to say, "I will draw upon my heavenly Banker, for he has never yet failed to supply me: his promise is sure. Notwithstanding all, I am in good circumstances; besides present possessions, I am heir to a large estate,—"an inheritance that is incorruptible, undefiled, and that fadeth not away!"

During his last illness, he suffered the most acute pain; but, in general, bore it with Christian patience, especially while he underwent a most painful operation. He was confined to his bed about three weeks, during which period he enjoyed much of God. When able to speak to the numerous friends who visited him, he addressed them in the most affectionate and faithful manner. With great solemnity he thus spake to a young person: "My journey is almost ended: I would not be in your situation for a thousand worlds! I know beforehand your troubles: I know something of the various temptations and afflictions you must endure. O live near to God! There is no real enjoyment but in him. Be much upon your watch-tower: your path is a slippery one. It is my earnest prayer that you may have strength proportioned to your day. Make the word of God your Counsellor, and God will bless you." The experience of this good man, in the last hours of his life, was a practical commentary on that expression of the apostle's: — Rejoicing with joy unspeakable, and full of glory!" For some time before his death, he appeared like an inhabitant of the other world. When unable to speak, he often took his surrounding friends by the hand; and, with an expressive look, manifested his

affection for them, and the unspeakable glory he felt in his own mind. The joys of Heaven seemed to expand his breast even before he left the body: he anticipated them. They appeared to overstrain their usual bounds to prepare this highly-favoured servant of the Lord for the mansions of bliss! His death appeared to be but the transition from joy to joy, and from glory to an exceeding and eternal weight of glory! He departed October 11, 1802.

J. M.

JAMES CLUNIE,

of Castle Street, St. Mary-le-Bone.

On Tuesday, Nov. 15, 1803, died, in his fifty-sixth year, Mr. J. Clunie, who had been thirty-one years a Member of the Associate Congregation, Wells Street, London; during twenty-one years of which he filled the office of an Elder.

He was born near Forres, in Scotland, of pious parents; for whose instructions and example he ever expressed the highest gratitude. These instructions were blessed to his soul; and, at an early period, he sought the Lord God of his fathers. Though, like Jacob, he early left his father's house, God, who preserved the patriarch, watched over him also; and protected him from the evil tendency of the ungodly company with which his business sometimes obliged him to intermingle; so that impressions of divine truths were not erased from his mind, but cherished and increased.

Constant in his attendance on public ordinances, the delight of his soul, he could say with the Psalmist, "A day in thy courts is better than a thousand:" but in this he did not rest satisfied; for the word of God was the subject of his daily study and devout meditation.

When placed at the head of a family, he studied to conduct himself as a Christian husband and father. He erected the altar of God in his house, enforced a strict observance of the Lord's Day; and his grand aim was, in the most engaging manner, to bring up his children in the fear of God.

In public, he was active and diligent in the discharge of his office: he guided his affairs with such discretion, that he always found time for visiting the afflicted, and going after the wanderer from the fold. He took every opportunity of impressing religion on the minds of his friends, especially of the young.—Feeling an ardent desire for the welfare of Zion, and rejoicing in every effort to promote her cause, the prosperity of the churches, and the extension of the Redeemer's kingdom among the Heathen, were the subjects of his daily and fervent prayer.

As in his life he gave abundant proof of his unaffected piety, it pleased him, whose dispensations to his people are mercy and love, to take him so suddenly to himself, that his friends did not enjoy the satisfaction of receiving his last testimony to the truths he had so long belived. The following extracts from some of his papers will, however, express the pious feelings of his soul on different occasions: — In one paper he thus expresses himself: "I, last Sabbath, heard the love of Christ preached on, from Song i. 4. Alas! that I have heard so much of this ravishing subject, and have been so little inspired with it! I hope, however, I have felt something of its divine influence! O lovely and loving Saviour! I think I have had, and now have, some love to thee. Draw me, and I will run after thee! I put my heart into thy hand, O form it for thyself! Keep me in the love of God, and patient waiting for the coming of Christ! I thank thee, that last Sabbath I had an opportunity of sitting down at thy table! Thy name, O Jesus! was as ointment poured forth; therefore do I love thee. O let the passion of love no longer warm my breast than this breast is warmed with love to him who loved me, and gave himself for me!" — In an-

other paper (dated Nov. 1789) he hath these words: "It is now more than twenty years since the word, O my God, came with much sweetness; and, I hope, divine power! "I have loved thee with an everlasting love." What is this? I know not what to say or think of it. What am I? But so it seemed good in thy sight. Surely, wonder and praise become me!" On the death of a child he thus wrote: "O help me, my heavenly Father, rightly to conceive of and improve this stroke of thy heavenly hand! Make the mother and me to profit by this visitation! Lord, have mercy upon the sufferer! Wash him with the washing of regeneration and the renewing of the Holy Ghost! Heal the bone which thou hast broken! Grant patience to his parent! Lord, I am thine, by my own voluntary dedication; and mine have I, in like manner, dedicated to thee! Help me to think and act accordingly." — Jan. 3, 1802, he thus expresses himself: "I bless thee, O God, for thy patience and long-suffering! I have, this first Sabbath of a new year, been permitted, in thy great mercy, to worship thee with thy people. O teach me to double my diligence as a Christian and an Elder! I am clothed with the memorials of the death of a brother-elder (Mr. Hastie) with whom, for upwards of twenty years, I have had the most intimate friendship. The church hath lost one of its most distinguished helps. Help me, O most merciful God and Saviour, to do my duty, in the view of my being soon called to give in my account."

He enjoyed good health until about five years before his death, when he was attacked with some symptoms of that disorder which afterwards terminated his valuable life. From that time, it was evident that his constitution was considerably weakened: his zeal and activity, in the ways of God, nevertheless, seemed to increase: his mind appeared gradually taking leave of the world; and his conversation clearly manifested that his thoughts and affections were much engaged about divine things, and especially the blessedness of Heaven.

As it was his earnest desire to abide in the tabernacle of his God, the manner of his death was so ordered, that he was permitted to worship in public the whole of the preceding Sabbath. Two of the discourses were peculiary suited to his near approach to the eternal state: that in the morning, on the Song of the Angels, in Rev. v. 11, 12; and that in the evening, on Lazarus being carried by the Angels into Abraham's Bosom, in Luke xvi. 22. In the former it was observed, that the great teacher, Death, would inform the believer, in one moment, more of the nature of the work of praise in Heaven, than he had learned by all the sermons heard about it on earth. A blessed truth, which he was soon to experience! Being much impressed with these discourses, he, in the most feeling manner, spake of them that evening and the two following mornings; on the latter of which, he mentioned to his beloved partner these lines of the pious Craig: —

"O'er to the New Jerusalem,
Where I with Christ may dwell;
And ever hear his own dear lips
His own dear story tell.

"Where, in his presence, I shall find
The Heav'n that I desire;
And the sweet glories of his face
Eternally admire!"

and then spake of those delightful words recorded in Isaiah xxxv. 8, 9, 10. To those who believe that the most minute circumstances are directed by Him to whom nothing is contingent, it will not be unworthy of observation, that, as it appeared by a mark in his Bible, which lay before him when taken ill, the sixteenth Psalm was the last passage he had read; the latter verses of which he had repeatedly spoken of, for some time preceding.

He was in his usual health and spirits, at dinner, on Tuesday; but was soon after, while alone, seized with an apoplectic fit, which de-

prived him of speech, and almost of the use of one side: he had, however, recollection sufficient to come to the door of the room in which Mrs. C. was, without alarming any other person. When she spoke to him, he smiled, as he did also when one of his sons entered the apartment, thereby, apparently, intimating that all was well. Tho' speechless, it was evident that he was sensible of his situation; for his countenance remained tranquil and placid, except when he perceived his dear partner, who sat near him, agitated through the alarm. About five o'clock he fell into a slumbering state; from which, as the event proved, he was not to awake until the morning of the resurrection. About twelve at night, without a struggle, he sweetly fell asleep in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace!" His pastor, the Rev. A. Waugh, spoke at his grave; and on the Sabbath, the 27th of Nov. improved the afflicting dispensation by a sermon, from Ps. xxxix. 9.—May this trying dispensation be sanctified to the church, and especially to his aged widow and her sons! May they follow the pious example of their friend and relative; finish their course with joy; and, at last, join with him and all the redeemed, in ascribing "Salvation to our God, who sitteth upon the throne, and unto the Lamb!" Amen. W. C.

MRS. HURST,

Wife of Mr. John Hurst,

in the Parish of Foleshill, near Coventry, died May 6, 1804, aged twenty-six.

THE advantages arising from a religious education are many and great. Happy are those children who enjoy the benefit of the fervent prayers and pious counsel of godly parents! Such persons cannot sin at so cheap a rate as others; but should they ungratefully disobey their parents, and act contrary to their advice, their sin will be attended with tenfold aggravations. If, in addition to religious instructions, the grace of God should make a conquest of their hearts,—how eminently conspicuous will their advantages appear! Initiated, in early life, into the principles of our holy religion; acquainted with its doctrines and precepts; and brought to experience their superlative excellency,—they will become burning and shining lights in the world. Such was the character of our deceased friend. She enjoyed those advantages; and discovered, in a great degree, the evidences of divine grace, both in her life and death.

She was the daughter of Mr. and Mrs. Grafton, near Stanbridge, who have had the pleasure of living to see their pious labours and earnest prayers crowned with success. Mrs. Hurst was married at an early age to a respectable mechanic in Foleshill; by whom she had seven children; two died in their infancy; and the remaining five are left to deplore the loss of a serious and affectionate mother.—May divine grace be as conspicuous in them as in their deceased parent; and her dying prayers for their salvation be answered! Her affliction was short, but severe: a pulmonary complaint, which, in the course of a few days, removed her from this world of sin and sorrow. No fatal symptoms appeared until the day preceding her death; when expectation suddenly ceased, and her breathing became very laborious, attended with every symptom of a speedy dissolution. At this period, having attended my ministry several years, she sent for me; that I might have (as she expressed it) the satisfaction of seeing the happiness arising from an interest in Christ; and a good hope, through grace, in the important article of death. I found her mind perfectly tranquil,—a mortal paleness in her face, but glory in her soul! I never witnessed greater submission to the will of God, abstractedness from the world, nor a more settled peace of mind!

1st, Her patience under affliction,

and submission to the will of God. "The passage," said she, "is sharp; but, I trust, it will be short. Pray that I may have an easy dismission, if it be the will of my God; but if not, his will be done: his grace is sufficient for me! It will soon be over!" Not a murmuring word escaped her lips; but all was serenity and acquiescence in the will of God.

2dly, Her abstractedness from the world. — She was strongly attached to her children: they were the objects of her constant and anxious care; but she was enabled entirely to resign them into the hands of God. She once said, "I should like to see my children before I die;" but almost instantly added, "I had better decline it; it will neither do them nor me any good: I have committed them into the hands of my covenant God; and there I can safely leave them!"

As a *wife*, she was affectionate. Observing her husband sitting on the side of the bed, much agitated and distressed, she said to him, "My dear, do not grieve;—the Lord does all things well! There is mercy mixed with the present affliction! It is far better the Lord should remove me than you: it is in your power to provide better for the dear children than I could; — God will take care of them and you!"

As a *daughter*, she felt tenderly for her parents. She said, "How distressed will my dear father and mother be, when they hear of my death, — an event so unexpected by them; but they have a God to go to in their trouble, who can and will support them; and they will have the consolation of reflecting, that they have another child in glory!"

3dly, The happy state of her mind in the immediate prospect of eternity. — She mentioned many suitable promises, which were the support of her soul; among the rest, "Fear not, for I am with thee; be not dismayed, for I am thy God," &c. "I will never leave thee, nor forsake thee;" and often said, "I know in whom I have believed," &c.

I requested her to spare herself, as her exertions injured her, by increasing the difficulty of breathing: she replied, "Do not hinder me from doing all I can for the glory of God in death, I have done so little for him while I had health and strength. I am naturally diffident; but now I am bold for Christ!"

Her husband once gave her similar advice; — but she replied, "My dear, you would not wish me to leave the world without saying something for your comfort. I am greatly supported: the Lord is more precious than ever!" I said to her, 'It is a mercy you was enabled to seek the Lord in early life: you have now the comforts of religion when they are so necessary:' — she replied to this, "Rather say, the Lord sought me; or I had never sought him. He came to seek and to save that which was lost!" She exhorted all who came to see her, agreeably to the state she supposed they were in; and she particularly warned some against an abuse of their privileges.

When I took leave of her, she said, "Farewell! we shall meet in a better world. Give my love to Miss E—y: I love her, because she loves Jesus Christ! My best love to Mrs. E—." She then said, "I long to depart, and to be with Christ! Come, Lord Jesus, come quickly!" Her last act was repeating that precious Hymn,

> "Jesus, lover of my soul,
> "Let me to thy bosom fly," &c.

She then sweetly slept in that Jesus who loved her, and washed her from her sins in his own blood, and was translated from an earthly Sabbath to spend an eternal one in his presence!

At her request, I preached a funeral-sermon for the benefit of the living, to a crowded and attentive congregation, from Heb. ii. 11, 12. which I conceived peculiarly applicable to her case.

J. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters *on the Evidences of the Christian Religion. By* An Inquirer. *First printed in the Oriental Star, afterwards reprinted at Serampore. A new Edition, corrected and enlarged. Price* 3s.

We have been told, that the great body of Europeans in the East Indies are Deists, paying no manner of regard to the Scriptures, and frequenting no place of Christian worship. If it be so, it is not very surprizing. Young gentlemen, who leave their native country without the possession of any thing like Christian principle, are not very likely to be proof against the insinuations of Infidelity in a foreign land. We have heard of late, however, and with no small pleasure, that the state of things in that part of the world, is much more promising than formerly. It has been lately stated in a periodical publication *, that "A very considerable amelioration in the manners of Calcutta has been gradually taking place since the administration of Lord Cornwallis, when a new tone was given to the general sentiment on the subject of religion. The influence of religious principles has become much more predominant. The churches are well attended; and the decorum and attention of the congregations strike new comers with surprize. Family-worship has been established in several houses; and a great comparative degree of regularity and correctness of conduct has, very generally, taken place of the dissipation for which the capital of our Indian empire was formerly distinguished. In Calcutta there are neither plays nor masquerades; and gaming is absolutely put down. As a proof of the growing regard of the people of that place to religion, it is stated, that no less than *forty-two thousand* rupees (between 5 and 6000l.) were raised among them in one year, for religious and charitable purposes."

Whether the above statement be perfectly accurate, or not, it is certain that there are, in that city and country, a goodly number of serious Christians, from whom Infidelity has met with some bold and decided resistance. Among other attempts to sap its foundations, and to establish the Christian faith upon its ruins, we may reckon these "Letters on the Evidences of the Christian Religion." They are said to have been written by a gentleman who for some years resided in India, in the service of the Company; and were first printed in a Calcutta newspaper, called "The Oriental Star." In 1802 they were reprinted at Serampore; and now, at the desire of some friends, have undergone a third impression in England, with additions, by the author.

This able writer, if we be not misinformed, was himself once entangled in the snares from which he labours to extricate others. We congratulate Bengal in having such a production as this written and circulated in it. It has acquired much deserved fame by its literary researches; and, we hope, these will be followed by many decided attempts to defend and propagate the gospel.

The work consists of twelve letters; to which is now added, *A Conclusion*, "On the Effects of Christianity on the Minds of those who embrace it."

We shall content ourselves with selecting a passage or two as instances of his calm but acute manner of overturning, as by a single stroke, the writings of some of our most noted Infidels.

"Mr. Gibbon makes use of much of that indirect insinuation, and masked ridicule, which have so often been employed by his coadjutors in the ministry

* The Christian Observer.

of infidelity. He all along pretends to respect and believe Christianity. How far in this he was consistent with himself, and with what truth he pretended to believe Christianity, will appear by the following passage of one of his Letters to Lord Sheffield, since published by that nobleman. It relates to Mr. Burke's book on the French Revolution: 'I admire his eloquence,' says he, 'I approve his politics, I adore his chivalry, and I can forgive even his superstition. The primitive church, which I have treated with some freedom, was itself an innovation; and I was attached to the old *Pagan* establishment.' However brilliant were the talents, however splendid the eloquence of Mr. Gibbon, we may infer from his confession, that he possessed neither that impartiality, nor strict regard to truth, which are the first requisites of an historian. This confession gives us a key, which at once explains his panegyric on the elegant Mythology of Greece and Rome, and all his insinuations against Christianity.

"Hartley, in his Observations on Man, speaking of persons who reject Christianity, but profess a regard to natural religion, says, 'As far as has occurred to my observation, these persons either deceive themselves, or attempt to deceive others in this. There appears in them no love or fear of God, no confidence in him, no delight in meditating upon him, no hope or joy in a future state. Their hearts and their treasures are upon this earth; upon sensual pleasures, or vain amusements, perhaps of philosophy or philology, pursued to pass the time; upon honour or riches.' Accordingly Mr. Hume, a person of this description, uses an expression to the following effect, in regard to religion, in a Letter to Dr. Blair, already quoted in this work:— 'I have long,' says he, 'done with all enquiries on such subjects; and am become incapable of instruction.' How fully this passage justifies Hartley's Remarks!"

The profits arising from the sale of this publication, are devoted to the use of the Baptist Mission in Bengal.

Letters *to the Rev. T. Belsham, on some Important Subjects of Theological Discussion, referred to in his Discourse on Occasion of the Death of the Rev. Joseph Priestley, L.L.D. F.R.S.* By John Pye Smith. *8vo, Price 3s. boards.*

THE respectable author of these passages, introduces his object in submitting them to the public notice, in the following words:—

"Dr. Priestley is dead. May the wrath and rancour of his enemies, for their own sakes, die also, and perish for ever! The prayers and wishes which purest benevolence has often dictated, for a revolution infinitely desirable in his religious sentiments and feelings, are brought to an awful pause; and their result is a problem, to be resolved only when "we all stand before the judgment-seat of Christ."

"But, in the sincere spirit of integrity and candour, to examine his public character; and to investigate the evidence, the tendency, and the value of his sentiments, is now become a duty more incumbent than ever, on the lovers of truth. By that prepossessing interest, which the death of an illustrious man produces in every ingenious mind, by the expected publication of the Doctor's Posthumous Works; and by that strong excitement of the public attention which may justly be looked for, a most fair and open opportunity is presented for spreading and recommending his religious opinions. In such circumstances, indifference would be deeply criminal in those whose honest convictions lead them to entertain views widely different on the most interesting parts of sacred truth.

"To join my very humble efforts in advancing the great cause of pure, rational, and scriptural truth, is my object in submitting to yourself and the public, some remarks on various sentiments and expressions occurring in your discourse. An apology for so doing, you would esteem very needless."

Such is our author's object; and the gentleman to whom the Letters are addressed, will, with us, candidly allow, that it is pursued with the meekness of a Christian, and the breeding of a man of polished manners. Happy would it have been for the church, had the enquiries of her sons after the truth, and their defences of the truth, been ever conducted by this mild and candid spirit. When the passions are interested, the dust raised

by the combatants must blind their own eyes, and weaken the influence of evidence on the minds of spectators. The wrath of man worketh not the righteousness of God, nor do his bitter bilious tempers aid the diffusion of evangelical sentiment.

It would be impracticable, in our narrow limits, to give an analysis of the diversified contents of these papers. In Letter II, the author gives a view of the opinions peculiar to Calvinists, in opposition to what he justly styles "The Caricature of them sketched," by Mr. Belsham. Mr. Smith indeed admits, that his ideas on the subject of *Necessity*, are different from those commonly received by Calvinists. These are depths in the doctrine of the connection of the divine purpose with the free operation of the human will, which our very limited faculties permit us not to fathom. Instead of urging our way farther into the abyss, piety and modesty of mind, we conceive, should induce us to return; and, with St. Paul, taking our station on the shore, devoutly exclaim "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

In the abstract which Mr. Belsham gives of the leading articles of the doctrine of Jesus, he enumerates, p. 59, 'The equal and impartial love of God to his whole human offspring, unrestrained by any local or ceremonial distinction; the infinite placability of the divine character; and the free and unpurchased mercy of God to the truly penitent.'

"It is superfluous," says Mr. Smith, "to observe, that these particulars are introduced expressly as *the reverse* of Calvinism. Most evidently, it is designed that your readers should conceive of that much calumniated system as the absolute denial of these propositions. Permit me, however, to assure you that this is a representation of the case utterly erroneous and injurious. Calvinism, Sir, restrains not the love of God by any local or ceremonial distinction; or by any distinction conceivable, except that which is made by Purity and Wisdom, Rectitude and Truth. If your view of the equality of divine love sets at defiance this distinction, it is an outrage and an insult on Infinite Perfection and Excellence. Calvinism inviolably maintains that the divine character is infinitely placable; and that the mercy of God is free and unpurchased; and it maintains these great principles in a manner consistent and rational. It is true, Calvinism does not confound the eternal difference of right and wrong; it does not consider mercy as justice, and grace as debt; it does not immolate all the moral and legislative glories of Deity to the ignorant proscriptions, the criminal partialities, of selfish and worthless rebels, who care for nothing but their own interest. Such, in the view of a consistent and practical Calvinist, is the infinite placability, the free and unpurchased mercy of God: that, unable to form conception, or devise language equal to the boundless theme, with grateful astonishment, he exclaims, "God is love! Herein is love; not that we loved God, but that he loved us;" and, as the first and noblest expression of his free and unpurchased love, "sent his Son to be the propiriation for our sins."

From the apostle Paul's zeal and success in converting the Heathen, and from the success of the orthodox, in latter times, among the Indians in America, the Hottentots in Africa, and the Bramins in Hindostan, — contrasted with the torpor and deadness of the Unitarians in Poland, and elsewhere, with all their advantages, Mr. Smith concludes with saying,

"Can it be deemed any other than a fair, just, and candid inference from the loud language of facts, that the doctrine and spirit of Unitarianism are essentially different from the doctrine which Paul taught, and the spirit by which he was actuated?"

In Letter VI, Mr. Smith shews that the enemies of the apostle Paul were the very men whom Dr. Priestley considered as the *primitive Unitarians*.

'Jesus,' says Mr. Belsham, 'was, no doubt, generally present with Paul,

though invisibly; and we know that he occasionally appeared to him during the course of his ministry: and surely, it must have been an exquisite gratification to the apostle to reflect, that he lived, and laboured, and suffered *under his Master's eye*; to whom he might, at any time, have recourse in a season of difficulty; and of whose protection he was secure. "I can do all things," says he, "through Christ, who strengtheneth me. Gladly, therefore, will I glory in my infirmity, that the power of Christ may rest upon me; for when I am weak, then am I strong."

On this doctrine of the corporeal, yet invisible presence of Jesus on earth during the apostolic age, Mr. Smith puts these very pertinent questions: —

"Are not supplicatory addresses for such blessings as the apostle is admitted to have prayed to the Lord Jesus for, a recognition of divine power and goodness in the being to whom they are offered? Is not the "Lord Jehovah, in whom is everlasting strength," uniformly represented in Scripture as the only proper and competent object of prayer for those blessings? Compare 2 Cor. xii. 8. with 2 Chron. xxiii, 12. Ps. cxvi. 4; — 2 Cor. xii. 9, with Ps. lxviii. 35. Ps. cxxxviii. 3; — 2 Cor. xii. 10, with Ps. lxxiii. 26; — and Phil. iv. 13, with Ps. lxxi. 16. If the apostle was under the necessity of duty "to have recourse" to Jesus, by the hypothesis a simple fellow-man, for those very blessings which the saints of old always sought from the only living God, — was not his condition, though in the best and purest state of the New Testament church, incomparably more disadvantageous than that of the pious, under the dark dispensation of the Mosaic law? They always sought to the eternal God, as "a strength to the poor, a strength to the needy in his distress;" but, behold the chief of the apostles, "in necessities, in persecutions, in distresses," crying out to an *invisible Man*, and "praying unto him; and saying, Deliver me!" Ps. xliv. 17. — Would not a Jewish saint have applied this keen reproach; "Lo! this is the man that made not God his strength!" — Ps. lii. 7.

After shewing, in Letter VIII, Dr. Priestley's inaccuracy in several quotations in his "History of Early Opinions," the author draws the following candid and charitable conclusion:

"I can by no means believe that Dr. Priestley would descend to the dishonesty of intentional misrepresentation. He might possibly employ some one to assist him in the irksome toil of collecting passages from the fathers; and he might place unmerited confidence in the fidelity of his coadjutor: or he might seek his passages by the commodious, but sometimes delusive, aid of *indices rerum et verborum*. It is also possible, that a strong previous belief of the idea, with a high confidence of finding it in the pages of Chrysostom and others, might produce an involuntary self-imposition; a state of mind which would convert slight resemblances into determinate foundations of opinion. But, in whatever way the occurrence of such capital mistakes may be accounted for, if I have established the proof of their existence, it follows, *That implicit reliance cannot be safely placed on Dr. Priestley's representations*, even in cases of the plainest fact. Then, let the theological student, let every honest enquirer after truth, be on his guard when he seeks aid from "The History of Early Opinions" concerning Jesus Christ. But if I have advanced what is untrue, my ignorance or my wickedness can easily be detected,"

We earnestly recommend these Letters to the serious and dispassionate perusal of the persons for whose eternal benefit we believe that, from the purest motives, they were written; and may the Father of Lights lead every sincere enquirer into just views of the person of Jesus Christ!

The Authenticity, uncorrupted Preservation, and Credibility of the New Testament. *By* Godfrey Less, *late Professor in the University of Gottingen; and translated from the German by* Roger Kingdon, A. M. *of St. John's College, Cambridge.* 8vo, 7s.

Dr. Less, the author of this book, was a professor in the University of Gottingen. For many years he entertained doubts respecting the divine authority of the New Testament. In order to remove

them, he studied the subject with particular attention. The result was both pleasing and profitable. His mind was fully satisfied; and the public is favoured with a valuable treatise in defence of the Authenticity, the uncorrupted Preservation, and the Credibility of the Gospel. That part of it which adduces the external proofs of the Authenticity of the New Testament, merits particular attention. Lardner has indeed quoted every passage of note from the fathers that can throw light on this part of the subject; but his works are in the possession but of few; and, from their size, can never become familiar to the mass of readers. To have what is most valuable of them brought into a small compass, that it may be of general utility, is an important service rendered to the public. This service Dr. Less has rendered; and he has enabled his readers to form an accurate idea of the nature and force of this part of the evidence, that the writings of the New Testament are genuine. We are not pleased with the manner in which he speaks of the Book of the Revelation of St. John: here the spirit of system and veneration for the authority of others, have biassed his mind in opposition to the weight of evidence.

The uncorrupted preservation of the Books of the New Testament, which, to some who have never studied the subject, appears so difficult, he has proved, in a very satisfactory manner, and in a small space.

The proofs he brings forward in support of the credibility of the writings of the evangelists and apostles, are well chosen and ably stated *. There is, towards the close, a very interesting section "On the Intolerance of the Old Pagan Systems," in answer to an assertion of Voltaire. In the following one, he displays the liberal spirit of the gospel.

For the temper with which the treatise is written, Dr. Less is entitled to much commendation; and his work is likely to be more extensively useful on that account. The asperity which some good and able men have indulged in this controversy, must exasperate every Deistical reader, and render the weight of their arguments of little avail. Let a man consult his own feelings when he meets with harsh and severe treatment, and is saluted with the worst names which language can furnish, — and then let him consider, that other people feel just in the same way.

Dr. Less will offend no one in this respect; and those who peruse his book will, without being irritated by reproaches, be left calmly to weigh the force of his reasoning.

LITERARY NOTICES.

We understand that the Memoirs of a Colonel Blackader are in the press, and will soon be published. They consist of a Preface, by Mr. Newton, of St. Mary Woolnoth; an Account of the Colonel's Parentage; large Extracts from a Diary, which he kept for near thirty years; and Extracts from his Letters to Mrs. Blackader. As the Colonel served under the great Duke of Marlborough, in all his campaigns in Germany, in the early part of the last century, and was in every battle fought by that General, the volume will be interesting, and calculated to do much good in the Army and Navy. Mr. Newton, we understand, speaks of Blackader as another Col. Gardiner.

A new edition is in the press, of a small Tract, entitled, "Simplicity recommended to Ministers of the Gospel;" which has been long out of print, and much called for.

* This part of the subject is more fully stated in "An Essay on the Divine Authority of the New Testament," by D. Bogue; a second edition of which, we are glad to find, is just published, with very considerable improvements.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE following Letter was lately sent to Otoo, the Chief of Otaheite; and is inserted by the desire of several of our Friends: —

From the Friends of the Missionaries, in England, to Otoo, Chief in the Island of Otaheite.

WE were sorry to hear of the death of your father Pomarre. We felt a regard for him, because he was the friend to our brethren who live on your island. They informed us, that he shewed them kindness, and protected them. They have also mentioned to us, that you and Edea have assured them that the death of Pomarre shall make no alteration as to their safety; and that you will both continue to be kind and friendly to them. This is very proper; because they are good men, who are desirous of doing you and the natives all the good they can; and will never do you any harm. They have come to your island for no other purpose than to give you and your countrymen instruction on the most important subjects; which, if you attend to, will make you much wiser, better, and happier men. The Missionaries, in their own country, lived far better than they can do in yours; but they had heard of you, — that you were ignorant of the true God, and of his goodness in sending his Son into the world to be the Saviour of men; and, though they were so comfortable at home, they could not be satisfied without making known to you the way in which you may be happy, both while you live, and also after death. This induced them to leave their dear fathers, mothers, friends, and native country, and expose themselves, for many months, to the dangers of the stormy ocean; and now they have been with you some years, and have learned to speak in your language, and are desirous of informing you what they know concerning the great God who created the world and all things, and before whom the spirits of all men must appear, to be judged according to their works, after their bodies shall have ceased to live: for this purpose they have brought with them a BOOK, which contains the will of God; and of which God is himself the Author, — as it was written by holy men, according to his instructions. It is, therefore, the word of the great God, and not the word of man, which they wish to teach you.

Otoo, we are your friends; we wish you well; we desire to do you good. Listen then to what we say, The great God, who made the world, although we cannot see him, because he is a Spirit, yet, is present at all times, both at Otaheite and in every part of the world; and is the Lord and Governor of all things: — it is by his permission that you are the Chief of that island. As you fill this station, you possess great influence over the common people; and your example will be followed by many. The Missionaries are your friends; be you theirs also. They are willing to instruct you in the word of God; be you desirous of attending to their instruction; and encourage your countrymen to do the same: this will be pleasing to God, and is the way to obtain his blessing.

Otoo, there are many sinful customs in your island, which are very offensive to God; and which he will always punish. We will mention two, which are particularly evil, and contrary to the law of God, contained in his holy Book. One is the murder of infants. This is a crime which is contrary to the strongest feelings in nature: — even the most wild and savage beasts protect and nourish their young. It is the wicked spirit, the enemy of God and man, that deceives and tempts fathers and mothers to com-

mit this great sin. Many ages since, a nation which knew not the true God, but which worshipped evil spirits, was guilty of this cruel practice: on which account, God sent heavy judgments on that nation, till they were entirely destroyed. — The other great evil is the murder of men for sacrifice. This also is an exceeding great sin, and is peculiarly offensive to God, who is a being full of mercy, pity, and goodness to man; and this evil is also done from the impulse of that wicked spirit before mentioned, who is full of rage and cruelty, and who is the object of worship and of fear among the Heathen nations: — but he ought not to be feared, for he can do no harm to those who worship the true God, and who are delivered from his power.

As you are the Chief of Otaheite, it is in your power to put an end to these practices, which, if continued in, will very fast unpeople your island. You wish yours to be a strong nation, able to defend itself against foreign invaders; but if you permit the sacrifice of your men, and the killing of your children, you will become a very weak nation, and not able to defend your island against foreign enemies. — There have been many nations on the earth, where great ignorance and wickedness prevailed, because they were not acquainted with the true God; to these, good men have been sent to instruct them. In some of them, the chief men were prudent, and took the Missionaries to be their counsellors and instructors; and, by these means, the nation was well governed; the people were contented; became acquainted with many useful arts; and, in time, were wealthy and prosperous; and this was owing to the Chief of the nation having wise and good men about him, and attending to their advice and instruction.

Otoo, we again speak as your friends; if you abolish the practice of human sacrifices and the murder of infants; and if you promote the improvement of your countrymen, by attending on the instructions of our Missionaries, — then you will live to a very useful purpose; and, for many generations after your death, you will be spoken of as the friend of your country, and the author of its prosperity and happiness.

We now give you our advice on two other points, which will do you good, and your people also: —

Spend an hour or two, as often as you can make convenient, in conversing with our brethren on the great subjects contained in the word of God; attend every seventh day, which Christians call the Lord's Day, on their preaching; and encourage the natives to attend also: they will speak in your own language; and let good order be kept during this service.

Recommend to the natives to send their children to the school of the Missionaries, who will teach them the great truths of God, and instruct them also in reading and writing; which will lead to their improvement in many other things; and, when they become men and women, they will be much wiser and happier than those who lived before them. We will now give you information about our own island, which is surrounded by the sea, like yours; but is much larger: —

A long time ago, our forefathers, who dwelt in England, were in the state in which you are now: they were ignorant of the true God; and paid their worship to evil spirits, whom they improperly considered to be God: they were unable to read in a book, or to write: they had no schools for their children, who grew up, therefore, in ignorance, idleness, and wickedness, like their fathers. Their manner of living was poor and wretched; they had no clothes but the skins of beasts; they had no houses, but slept in miserable huts. Some good and wise men, who lived at a great distance, heard of the ignorance and misery of our fathers; and were so kind as to leave their fathers, mothers, and country, and to come over and teach them out of the Book of God. The Chiefs of our islands, who were not so stupid and brutish as some of the people, but were prudent men, and

wished to improve their countrymen, gladly received these Missionaries, and kindly entertained them, and would not suffer them to be hurt; they learnt from them the true religion, and promoted the knowledge of it among their countrymen; they sent their own children to the schools of the Missionaries, and encouraged the people to do the same: so that in a few years the nation began to improve in useful knowledge; they soon learnt to cultivate the land, to produce corn for their food, and to raise cattle; so that they were no longer exposed to famine: — instead of going almost naked, they learned to make themselves warm and comfortable clothing: instead of dwelling in miserable huts, they built for themselves commodious houses. All this was owing to their attending at first to the instructions of the Missionaries, and sending their children to schools; and now this island is chief among the nations; excelling in all the useful arts, great in power, and extensive in dominion.

Otoo, if you follow the example of the Chiefs of our forefathers, the same advantages will attend it: Otaheite will become the greatest, most improved, and most powerful of all the islands; and posterity will bless your remembrance. Divine Providence has sent into your country faithful men, bringing the word of God. You are the first of the numerous islands in the South Seas to whom this great privilege is sent: if you are wise, you will thankfully receive it, and promote, with all your influence, the views of our Missionaries in the instruction of your countrymen. They have lived with you several years; you know them to be your friends, who have no motive for living with you but to do you good. If you neglect them, if your countrymen neglect them, their hearts will be grieved; they will mourn over you; they will, perhaps, leave you; and return home, or visit some other place, very distant from yours, which may be better disposed to receive the word of the true God than you are.

We recommend you, and all your people, to his blessing, and are

your friends,

the Directors of the Missionary Society,

October 1, 1804. J. H. *Treasurer.*
G. B. *Secretary.*

P. S. Our brethren and good friends the Missionaries will present to you a picture, containing the likeness of the King of England and two of his sons: they will also give you some smaller ones, which will convey to you some information of the great improvements which have been made in this country; and if the young people, of both sexes, in your island, were properly educated and trained up in habits of decency and industry, and instructed in the worship of the true God, you would find, in the course of ten years, a very great alteration for the better, in the island of which you are Chief.

A Letter from the Missionaries, who accompany Mr. Kicherer to Africa, written to the Directors of the Netherland Society, immediately before their departure.

Texel Road, Oct. 6, 1804.

Most worthy and heartily beloved Brethren,

WE should have written to you before, but that we were occupied for some days in bringing our affairs in order; and therefore could not do it. We trust, that the worthy brother Hoek, will have related to you, verbally, that we came safe on board. The Lord is very good, that he has ordered every thing thus. We cannot sufficiently thank you, that you have so ordered it, that brother Hoek accompanied us till we got on board. He was exactly fitted for it; for if he had not been with us, we should not have continued our journey so happily. The Lord be praised for all

that this worthy brother has done for us on our journey; and though we must lie here some days longer than we expected, we are glad that we have been able, in the meantime, to get our things and beds in proper order; so that we are today somewhat more comfortable. The Lord has so ordered it, that our esteemed brother Kicherer procured the room of the mate; for which he must pay something extra: by thus doing, it is good for us all, as the place was far too small. My brother Syden Faden, and I, were obliged to lie in the hold of the ship, where some sailors have their hammocks; but now we lie in bedsteads; and we have managed every thing so, that each of us can read and write without being disturbed. The captain says, that he will do every thing in his power, to render us as comfortable as possible. We were all, throughout our journey, under the merciful direction of our beloved Saviour; and each of us must stand ashamed, when we consider God's providence. — I, miserable man, must confess, that I am not worthy of that which the Lord Jesus has done for me to this present time. He has likewise, dear brethren, employed you as the means of shewing us much kindness for more than two years past, while we have been with you at Rotterdam. — Never shall I forget you, my dearly beloved brethren; and I am convinced, that the brethren with me, will as little forget you as myself: we shall esteem you from the bottom of our hearts; and shall be thankful to you, for all that we have received from your hands. We all wish from our hearts, that we may be able, with the blessing of the Lord, to satisfy, in some measure, your desires. Our hearts are warmed with the idea of bringing the ignorant Heathen to the knowledge of the truth. To effect this purpose, you have done every thing in your power; and as we told you, when we took leave of you, we say again, 'Look not upon our abilities: should you trust to them, you would hardly have ventured to employ us in such an important undertaking.' Worthy brethren, you have been willing to make trial, and see what our dear Lord will effect by us poor men; and although we see that we are sinful and wretched, and in learning and sciences far inferior to many other Missionaries, we, nevertheless, undertake this voyage cheerfully; and resign ourselves to the hands of our Lord and Master, who hath called us to this important work. He is faithful, and will not forsake nor fail us: he has promised us this; and we can rely, with confidence, on his promises, for he is faithful; and what he promises, that he gives.

We have for more than two years since left our country, our fathers, mothers, sisters, and brothers, and have found in you, worthy Brethren, and other Members of the Missionary Society, our fathers, mothers, sisters, and brothers, who not only received us for the Lord's sake, but have done us much good, whether we were sick or well; and if it is so, that the deceased in the Lord witness in Heaven what we do to each other, then has our deceased brother, Mathews, already been a witness. Should it not be so, yet we know to a certainty, that the Lord will one time say to you, "Ye have done that to me."

The worthy brother Hoek will have informed you, that our journey was prosperous; and we can truly say, 'Yes, brethren, every thing went well.' On the road from Rotterdam to the Hague, we enjoyed, with the worthy brothers and directors, Hoek and Vandenbosch, much pleasant conversation respecting the practice of a hearty belief in God, and the administration of his angels: so doing, the departure from our friends at Rotterdam became much easier; and we arrived at the Hague sooner than we expected: and although brother Kicherer and his friends at parting shed abundance of tears, we did not however wait long for him, as the dear brother Hoek insisted upon it that we should hasten our departure; and so we went as men somewhat sad: but keeping in view the important end of our

journey, we travelled cheerfully; and, on the way, sung Psalms and Hymns.

The 29th, in the evening, coming to the inn, we were rejoiced at God's goodness and mercy, which he had shewn to us that day; for which likewise the worthy brother Kicherer thanked God with us.

The 30th, in the morning, we proceeded again on our way, rejoicing in the Lord, that he had made our way so prosperous. On leaving the place where we had rested over night, we sung the "Morning Hymn," &c. During the singing, we felt God's goodness so in our hearts, that we had not words sufficient to make known to each other the love of the Lord. Then we sung again the following High German verse, being much affected and satisfied with the ways of the Lord: —

So fing daun, &c.
So fang nun.

Now, worthy Brethren, I cannot write more. The pilot goes on shore; and as soon as the wind shifts to the north, then we shall sail: in the meantime, we return you our hearty thanks for all the love and friendship you have shewn us. All the dear and worthy fellow-travellers of our Society greet you heartily; and we rejoice that we, through the mercy of the Lord, can call ourselves

your affectionate and obedient brethren,

C. and A. ALBRECHT.
(Signed) T. G. ULBRICHT.
T. SYDEN FABEN.

AMERICA.

Extract of a Letter received from a Friend in Bristol, by the Rev. W. Paull.

Bristol, Nov. 7, 1804.

My dear Brother,

I PROMISED to write when any intelligence was received from dear Mr. Hey. I have the felicity now to be enabled to inform you, by letters just arrived, that he and his family were all well in September last.

He has been travelling through the back parts of Pensylvania. His tour has been extensive. He has fixed on the spot, and purchased lands for a settlement; and, in this view, he looks on the prospect as encouraging in a high degree.

On Mr. Hey's arrival at Philadelphia, he was honoured by the calls of judges, general officers, physicians, ministers, and a multitude of respectable gentlemen, to congratulate and welcome him to America. At this time, the Assembly of the Presbyterians was held; and Mr. Hey had an opportunity of hearing some of their ministers; and, being strongly importuned, he preached before the whole Assembly of their divines. Mr. Hey was much solicited to take up his residence in Philadelphia. At length a deputation waited on him, to beg his taking the pastoral care of a church of the Independent description, into which they designed to form themselves; and he has partially consented, and is to preach to them during the winter season. In the summer, he designs being in the interior. They have begun to build a place of worship for him, about twice as large as our Bristol Tabernacle. Mr. Hey is highly pleased with America; and says his prospects of usefulness are large. He, indeed, already hopes he has his spiritual children in America. He wants an assistant; and says a hundred ministers might be very usefully employed in Pensylvania. He has preached to remarkably crowded auditories. He blesses God for having conducted him to America. You will, perhaps, be surprized at it; but there is not a single Independent church in Philadelphia; nor in all Pensylvania. — Oh, may he be made an extensive blessing where he now is!

Yours, &c.

The Military Grants, so called, included in the counties of Onondaga and Cayuga, are a tract of country about seventy miles in length and fifty in breadth; and contain about 30,000 inhabitants, who have se

tled there during the last twelve years. This solitary wilderness has become a fruitful field, in which the yell of beasts and savage men is succeeded by the praises of God and the Lamb! Three Presbyterian and fourteen congregational churches are already formed in this tract. To view societies established, ministers settled, and all conducted with religious order, peace, and love, must present an animating and grateful object to the distant spectator. "It certainly warms the hearts of those of us," says the American writer, "who have been eye-witnesses of these things. 'The Lord hath done great things for us, whereof we are glad †."

By a Letter from Philadelphia we learn, with pleasure, that the new edition of Mr. Scott's Bible, with his latest improvements, is now printing in that city, with great encouragement; and is likely to obtain a very extensive circulation in the United States.

An American Correspondent requests us to mention that, on April 28th, Mr. S. M. Palmer was ordained Minister of the congregational church at Beaufort, by the Association of South Carolina. The ministers chiefly engaged were Dr Keith, Mr. Floyd, and Dr. Hollingshead.

Price of Murder in the West Indies.

In a letter from Lord Seaforth, Governor of Barbadoes, to Lord Hobart, dated March 18, 1802, his lordship says, "You will observe in the last day's proceedings of the Assembly, that the majority of the house had taken considerable offence at a message of mine, recommending an act to be passed to make the murder of a slave *felony*. At present, the fine for the crime is only 15l. *"

A Committee of the whole house was hereupon appointed to prepare an answer to the Governor's message, which should be "moderate and respectful, but calculated to repel insult, evince that the house understands its interests, and asserts its rights."

"Whoso that sheddeth man's blood, by man shall his blood be shed," saith the law of God, in Gen. ix. 6.—'Whoso sheddeth the blood of a negro,' saith the law of Barbadoes, 'shall pay 15l.'—and the *humane* legislators resent the proposal of rendering murder felony: they understand their *interest* and their *rights* too well to conform to the law of God!!!

† Extracted from a Letter written by the Rev. D. Higgins, at Aurelius, State of New York; and sent, by order of the Ecclesiastical Council at Homer, Feb. 2, 1803, to the Editor of the Connecticut Evangelical Magazine.

* This was among the Papers laid before the House of Commons last sessions, when the abolition of the slave trade was proposed.

HOME INTELLIGENCE.

On Monday, Nov. 19, the Directors of the Missionary Society met to take leave of Messrs. Taylor, M'Donald, and Loveless, Missionaries intended for Surat: when the Rev. Mr. Waugh gave a valedictory address, in a very affectionate manner. The Rev. Mess. Hill and Wilks engaged in prayer. The ship (the Alleghany) is expected to sail Nov. 24.

Extract of a Letter from a Minister in Yorkshire, to his Friend in London.

"Notwithstanding all this (*referring to some pleasing appearance of success*) the morals of the inhabitants of this town, through the number of the military quartered among us, are awfully degenerated. Most of the officers are depraved to an

extreme. At our monthly prayer-meeting last night, which is kept up by six ministers in this town and neighbourhood, the band of music was ordered before the door of the chapel in which we were assembled. One of the ministers went out to request the officers to remove it. "Sir," said one of them, "our amusements must not be laid aside for your religion." — 'Nor,' said the minister, 'ought our religion to be interrupted by your amusements.' — "Well, Sir, but the ladies wish them to play." 'Nor would we wish to prevent the ladies' desire; but, Sir, if you would go a little to the right, and leave us to the left, the ladies might be indulged, yourselves enjoy the amusement, and we be permitted to pray for your preservation, and the happiness of our country. It will give me pain, Sir, to go back and inform part of four congregations, that you would not comply with our request; but it will afford me great pleasure to return and inform them of your polite attention to our application.' — The band was dismissed, six of the officers came into the chapel, and the congregation was informed of the handsome acquiescence of the military gentlemen with their request."

Extract of a Letter from a Methodist Preacher in Ireland.

"As to our success among the Catholics, I cannot give you a full and adequate idea of it. I can only speak in general terms. Their friendship for us increases much. They crowd around us, particularly in the markets, where they cannot be so well watched by their priests, and those that would tell of their proceedings; they hear with great delight, and are ready to trample on each other in striving to get the little Tracts we give them. So that it is plain, in spite of all the efforts of the priests, their prejudices are dispersing and flying like clouds before the rising sun.

"The Romish Clergy in Munster are far more inimical than those in Connaught; yet even there the people would and did hear us. I went on foot, one market-day, through the market, and some of the streets of Limerick, having my pockets full of my little papers. I stood here and there, and read, with an audible voice, the Irish Hymn, and some striking paragraphs of one or other of the pieces. I spoke a few minutes by way of exhortation, and afterwards gave them some of my papers. I then removed to another, and after that to another, and another place, and did the same. They listened everywhere with flowing tears, and such looks of kindness and love, as indicated great satisfaction. In riding through another little town, I took my bundle of papers in my hand, and rode up to their doors, and gave them here and there. They received them thankfully

"In Connaught we had peculiarly blessed meetings among the Catholics, both within doors and without. They came out in crowds to hear us. — Some good has evidently been done; but I cannot enter into particulars, and speak distinctly, till we go there again.

"I am, with love to all,
"yours affectionately,
"G. OUSELEY."

Extract of a Letter from a Clergyman in Ireland.

"I AM sorry to mention, that there is no part of the United Kingdom in greater want of Bibles than the southern part of Ireland. Not more than one-third of the Protestant families have Bibles; and the Papist families, which are at least eight to one, have scarce a Bible among them, perhaps not one in 500 families; and no exertion making to distribute them, except by a few clergymen, who do not go beyond their own parishes."

Sunday Schools.

IN no place, probably, are Sunday-Schools supported with more spirit, or to a greater extent, than at Stockport. By the Annual Report, dated Oct. 1,

1804, it appears, that nearly 3000 children receive instruction by this institution. Their annual collection amounted, last year, to 210l. The Committee who conduct the business, adopt a singular method in making the collection. We give their own words, subjoined to the Selection of Music, performed Nov. 18, when the Annual Sermon was preached by Mr. T. Wood: — "The Committee request the favour of all persons going into the *gallery*, to give not less than half a crown at the doors; and those going into the *bottom* of the chapel, not less than one shilling. This plan has been adopted at our late Sermons, in order that the chapel might not be crowded with improper persons, who come merely to hear the music, without any wish to support the charity; and has given much satisfaction to the real friends of the institution."

It is proposed to erect a large building, for the purpose of a General Establishment for the instruction of poor children, gratis: this is intended to accommodate *five thousand* children. The distinguishing characteristic of the new establishment will be, that no teachers be admitted but those who come forward *gratuitously*. The building is expected to cost *three thousand pounds*.

RECENT DEATH.

On Monday, Nov. 12, died Mr. Owen, aged twenty-six, one of the Missionary students at Gosport. On the preceding Sabbath he had preached to the prisoners in the gaol, from John iii. 36. In the morning of Monday he had attended the lectures of his tutor, the Rev. Mr. Bogue, as usual; when Mr. Bogue observed, that he never saw him look better. In the course of the afternoon he visited a poor sick woman, who had sent for him, when he took an opportunity of dealing very faithfully with some persons present. In the evening he was with some young persons at a meeting of prayer and religious conference: the subject discussed was, "Who loved me, and gave himself for me!" Mr. Owen then returned to his lodging, and sat down to his studies; but soon laid down his pen, complaining of a strange palpitation of his heart. He, however, resumed his pen; but was again obliged to desist, by the violence of his disorder. They were then called down to supper: he ate a little, but still complained. A medical man was sent for, who advised him to lie down; and immediately went home to prepare a medicine. His brethren assisted in putting him to bed, though he would gladly have staid to family-prayer; and was with difficulty prevailed on to retire. When retiring, he said, "I have been speaking to the poor people this afternoon, on death and judgment; and I told them, we did not know but that one of us might die this night: how remarkable it will be, if I should die this evening!" Just as he lay down, he said to his fellow-student, Mr. Creighton, "If I should die to-night, my last advice to you is, Labour for Christ: 'the night cometh wherein no man can work.' Labour while it is to-day with you!" I lament that I have done so little for Christ!" These proved to be his last words; for, in a few seconds, his pulse stopped, his eyes were fixed, he drew a breathing or two, and expired!

By this affecting providence, the Missionary Society has lost a truly pious and devoted youth. His tutor observes, "That he was an amiable, pious young man, much in prayer and communion with God. He was making rapid improvement in the knowledge of divine things; and had become a very acceptable and useful preacher. He was quite a man of another world; and had very little concern about the things of time." — His fellow-students, his father, and friends, all speak of him in the highest terms. But their loss is his eternal gain. — May many students and ministers be stirred up to holy watchfulness and diligence in their calling! and may the great Lord of the Harvest excite a Missionary spirit in many other pious young men, to devote themselves to that work which he had in view; for truly "the harvest is great, but the labourers few" indeed!

*** *The rest of our Intelligence, both Foreign and Domestic, is necessarily deferred to our Supplement.*

List of Lectures in and near London, for December.

DEC.

1. LORD'S DAY, *ev.* Broad Street, Mr. Brooksbank; Devonshire Sq. Mr. Phillips; Hare Court, Mr. T. Thomas.
3. *Mon.* Missionary Prayer-Meeting, *ev.* Haberdashers' Hall.
4. *Tu.* Broad Street, *m.* Mr. Humphreys.
5. *Wed.* Prayer-Meeting for the Nation, *ev.* Swallow Street.
6. *Th.* Monthly Meeting (Indep.) at Haberdashers' Hall, *m.* Mr. Towle. —The Notion of Universal Salvation unscriptural. Fetter Lane, *ev.* Mr. Thorpe. — The Deceitfulness of the Heart. St. Laurence Jewry, near Guildhall, Rev. J. Pratt; a Weekly Lecture.
9. LORD'S DAY, Two Charity Sermons for the Willow Walk Society, by the Rev. H. Budd and W. Wilkinson. Broad Street, *ev.* Mr. Collyer; Devonshire Sq. Mr. Powel; Hare Court, Mr. Newman.
10. *Mon.* Prayer-Meeting for the Nation, *ev.* Surry Chapel.
11. *Tu.* Broad Street, *m.* Mr. Barber.
13. *Th.* Fetter Lane, *ev.* Mr. Goode.— Brotherly Love.
16. LORD'S DAY, Broad Street, *ev.* Mr. Hutchings; Devonshire Sq. Mr. Atkinson; Hare Crt. Mr. Young.
18. *T.* Broad Street, *m.* Dr. Fisher.
20. *Th.* Monthly Meeting (Bapt) at Devonshire Sq. *m.* Mr. Hutchings. — The Universal Judge. Fetter Lane, *ev.* Mr. Waugh. — Confidence in Christ.
23. LORD'S DAY, Broad Street, *ev.* Mr. Newman; Devonshire, Sq. Mr. Shenstone; Hare Crt. Mr. Webb.
25. *Tu.* Broad Street, *m.* Mr. Barber.
27. *Th.* Fetter Lane, *ev.* Dr. Rippon. — The Publican's Request.
30. LORD'S DAY, *ev.* Hare Court, Mr. Shenstone.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Bull, of Newport Pagnell: to be succeeded by Mr. Moody, of Warwick.
Surry Chapel, Mr. Rowland Hill, for the Winter Season.
Spa Fields, Mr. Brown.
Sion Chapel, Mr. Kemp.
Hoxton Academy Chapel, Mr. Johnson, of Warrington.

POETRY.

SUNDAY-SCHOOL HYMN.

Sung at Paradise Street Chapel,

BIRMINGHAM,

on Sunday, July 8, 1804.

BOYS.

ERE childhood ripens into youth,
Our time may we improve
To learn the sacred word of truth,
The Saviour's dying love!

GIRLS.

Swiftly our moments haste away,
With ev'ry heaving breath;
And swiftly hastens on the day
When we must sink in death!

BOYS.

While many children ne'er are taught
The way of God with care;
We bless the Lord that we are brought
To this thine house of prayer!

GIRLS.

Give us, dear Jesus, ears to hear,
And hearts to understand;
In trouble may we find thee near,
A Saviour close at hand!

BOYS.

Thus safely thro' life's rugged road
Conducted, Lord, by thee,
May Heav'n at last be our abode; —
Thy glory let us see!

GIRLS.

Blest be our God, who ever lives
And reigns with boundless sway!
Richly our Benefactor gives;
We'll praise him all the day!

BOTH.

Beyond the grave, above the sky,
When time shall be no more,
Aloud we'll Hallelujah cry,
And God in Christ adore!
Hallelujah Amen.

Birmingham. W. W.

ON JOHN XIX. 5.

Behold the man! So Pilate cry'd,
His pity mix'd with scorn:
Unfit he thought for dread or trust,
An object so forlorn.

He was indeed a Man of woe;
Yea, less than man esteem'd;
By men rejected and despis'd;
By God cast off he seem'd!

But surely he our griefs hath borne;
To us these pains were due;
Had not the curse been on him pour'd,
It must our souls pursue.

This blessed Man while I behold,
Let love my breast pervade;
For grief and joy I weep, when told
My sins on him were laid!

Tho' he no taint of evil knew,
Our sins were laid on him!
He, as a sacrifice for sin,
His people did redeem!

My surety willingly was made
Responsible for me!
And Justice all the debt immense
Exacted, Lord, from thee!

Thou, who hast paid a debt so vast,
Hast bought me with thy blood;
And while eternal ages last,
I wou'd be thine, O God!

ON JOHN XIX. 6.

Behold the man! who once endur'd
Such scandal, pain, and woe;
As if cast off by God above,
And scorn'd by all below!

The priests and populace demand,
His blood, with clam'rous breath!
The heathen Judge a while withstands,
Then gives him up to death!

Yet in him ev'ry virtue shone
Which angels can admire;
Yea, he was God's eternal Son,
The image of his Sire!

Zeal for his Father fill'd his breast,
And there compassion reign'd;
'Twas therefore he the shame despis'd,
The tort'ring cross sustain'd.

His people's bliss was all the boon
He kept in constant view
To raise them to eternal life
To whom the curse was due!

O wond'rous love! O glorious Lord!
My boast is in thy name!
For ever be thy grace ador'd!
All glory to the Lamb!

ב ת

Mr. Editor,

You are requested to insert the few following Lines, should you think them adapted to console the mind oppressed with the regret contained in the beautiful Lines of Beattie. Yours, Cornelia.

But when shall spring visit the mouldering urn?
Oh, when shall it bloom on the night of the grave?

Ah! cease from complaining, the moment is nigh,
When Death, the great monarch, for ever shall die!
When Nature's fair seasons no more shall return,
O then shall Spring visit the mouldering urn!
Then Heav'n's brighest Sun shall resplendently rise,
Dissolve this fair fabric of earth and of skies;
From silence and darkness triumphantly save,
And gloriously shine on the night of the grave!

LINES

On the Death of a beloved Daughter.

Adieu, dear Sarah, till we meet above,
In those pure, peaceful realms of light and love!
Grain sown in earth is still its owner's care;
And evening suns but set, to rise more fair! Philemón.

Printed by G. Auld, *Greville Street, London*



Ridley sc

REV.D EVAN JOHN JONES,

London.

Pub.d by T. Williams, Stationers Court, 1 December 1804.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1804.

MEMOIR

OF

THE LATE MR. JOHN WATSON,

OF KIDDERMINSTER, WORCESTERSHIRE.

BIOGRAPHY is a species of writing which unites the useful with the pleasing, perhaps, more than any other; but that it may completely answer its design, it should take an extensive range, and comprehend many characters in a private as well as in a public station. When Memoirs are given of faithful and zealous ministers, some readers may be apt to say, "These men, it is true, were eminent; but the nature of their profession accounts for it: they felt a stimulus to the cultivation of superior excellence, both intellectual and moral, which ordinary Christians cannot be expected to feel. The circumstances in which we are placed are so different, and so little adapted to promote high attainments in religion, that it is no wonder if we do not even aspire after them." But when distinguished piety in a private character is exhibited to public view, it is not subject to these remarks; and may, therefore, be presumed, while it attracts the notice, to excite the emulation of those whom Divine Providence hath destined to occupy the private walks of life. Few persons, in a similar situation, have been more useful or respected than the subject of the following Memoir.

Mr. John Watson was born at Bromsgrove, in Worcestershire, June 23, 1725. His parents were conspicuous for prudence and piety; and were zealously attached to the distinguishing doctrines of the gospel of Christ. Mrs. Watson was a sister of the celebrated Mr. Joseph Williams, who, though a tradesman, aimed, by pious conversation and letters, with singular diligence and success, at the conversion of precious souls; and whose Diary is so generally read and admired by

serious Christians. Through the blessing of God on the instructions, example, and prayers of his parents, Mr. Watson was early brought to a deep solicitude respecting the concerns of his soul.

About the age of fifteen he was placed as an apprentice with his good uncle Mr. Williams: Divine Providence thus introducing him into a situation eminently favourable to his future mental and spiritual improvement. Christian parents, in placing out their children, do well to consider piety as the first recommendation of the families into which they determine to send them. During the early period of life the character is usually formed. We have known some young persons, from graceless families, who, under God, owe their conversion to their introduction into families of another description; and the children of professors, when unhappily settled in houses where God is not regarded, have, in many instances, been led, by ill example, to sacrifice their educational principles, to cast off fear, and restrain prayer before God.

The time of Mr. Watson's apprenticeship was spent much to his own credit and the satisfaction of Mr. Williams. At the expiration of it, he made a public profession of his faith in Christ, and subjection to him, by joining in communion with the Independent church in Kidderminster, then under the care of the Rev. Mr. Fawcett. Of this church he was a Member fifty-seven years, and a Deacon nearly fifty.

After the years of servitude, Mr. Watson continued in connexion with his uncle; and was admitted by him to a share in his business, as a stuff-manufacturer. In this line he travelled, many years, through the principal towns in the kingdom, particularly in the northern and western parts.

To many young men, travelling has proved a fatal snare: they have been taught, by gay companions, to think lightly of the Sabbath, to profane the name of God, and to form other habits of the most injurious tendency; but Mr. Watson's principles were so firmly rooted, that he was enabled to withstand the temptations which presented themselves. He has sometimes mentioned to his friends, instances of persons, whom he had met with in company, who seemed determined, by insisting upon toasts without number, to plunge all their companions into the vice of intoxication; but, by an unshaken resolution, he has preserved his own innocence, and disappointed the tempter. "If men who profess religion," said he, "would act firmly, agreeably to their principles, they who triumph over the timorous and yielding would be confounded."

Travelling, while it exposes to temptations, affords, at the same time, many advantages for improvement; and these Mr. Watson was careful to attain. By this means, he acquired an extensive acquaintance with men and things; and

was furnished with that variety of pleasing and instructive anecdotes, by the recital of which his companions and friends were entertained and edified.

It has been the lot of some good men to be unequally yoked; but it was Mr. Watson's felicity to meet with a partner in life whose understanding and piety were of a superior kind. She was the daughter of a Mr. Wilkinson, of Kendal, in Westmoreland. Her mother died while she was young; and her father lamenting to Mr. Williams that his daughter, an only child, had not an evangelical ministry to attend upon, she was invited by the latter to reside in his family, which then consisted of himself, his three daughters, and his nephew, the subject of this Memoir. Thus a way was opened in Providence for the union, which was afterwards to take place, between Mr. Watson and herself.

This pious lady, who had had a very numerous family, and acquitted herself greatly to the honour of her Christian profession, in every relation in life, died December 10, 1799. Her conversation was remarkably sensible and serious; her letters to her friends, replete with sentiments of piety, exhibit, at the same time, great elegance of diction; and her Diary, if the delicacy of her friends would permit its publication, would prove an acceptable present to the religious public.

But to return to Mr. Watson: — Kidderminster, in his early days, contained a number of excellent young persons, who have since acted an honourable part, as heads of families and members of gospel churches; and have been the means of transmitting a serious regard of divine things to many of their descendants. Mr. Watson took peculiar pleasure, as he advanced in life, in conversing with those who had been the companions of his youth; and has often observed, "That it is wise in parents to encourage their children to associate with persons of their own age and standing, if they are well disposed, as it may be a mean of preserving them from other connexions which might prove injurious. Society, in the eyes of youth, has a peculiar charm; and in nothing is parental prudence more suitably exercised than in selecting, for their companions, such persons as, while they please, are not likely to ensnare them."

For many years Mr. Watson enjoyed an almost uninterrupted tide of prosperity. He was happy in his partner in life, and in their numerous offspring; his trade flourished; and every thing smiled around him: his reputation for wisdom and piety, and the high respectability of his family, rendered his house the resort of persons of worth from all parts, who visited the town. In fact, his gravity, blended with cheerfulness, — his well known good sense, — and the dignity of his

Christian character, rendered him the delight of all his acquaintance.

"But though a man live many days, and see good, yet let him remember the days of darkness, for they shall be many." "Whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth." — Having then viewed this good man when (to use the words of Job) "the Almighty was yet with him; when his children were about him; when he washed his steps with butter, and the rock poured out rivers of oil," — we will now descend with him into the Valley of Adversity, and see how he conducted himself in the gloomy night of affliction. The first peculiarly severe trial which he seems to have met with, was the death of his eldest daughter, a young lady, who, to the charms peculiar to her sex, united a vigour of understanding and elevation of piety which few possess. She was on the point of marriage, amidst prospects of the most flattering kind; but God, whose ways are a great deep, called her to her heavenly home just before she was to have left her father's house. "What we know not now, we shall know hereafter!"

Some years after, Mr. Watson lost, in a decline, a son: a young man, whose amiable temper, pleasing manners, talents, and piety, charmed an extensive circle of connexions. These events were followed in quick succession by others no less trying: — two daughters more being removed by death (the one married, the other single) who discovered the same excellent spirit with their previously departed sister. All these children gave pleasing evidences of being prepared by divine grace for the mansions of glory; which, while it opened to tender and pious parents the richest source of consolation, at the same time rendered the loss of them more severe.

But there were trials of a different nature which this valuable man was called to endure. In the earlier part of life, his success in trade had been flowing like the tide; but, from a variety of circumstances, such as losses in business, and the failure of persons to whom he had lent considerable sums of money, — his property, which at one period was large, was considerably diminished. Amidst this reverse of circumstances, and under other trials of a more painful nature, still his natural fortitude and Christian resignation never forsook him. He had too strong a persuasion of the sovereignty of God as Lord of the Universe, and of his faithfulness to his people, not to believe that all these events in providence were right in themselves, and intended for his benefit.

Let us now accompany this servant of Christ in the last stage of his earthly existence. Mr. Watson has often mentioned an observation of the Rev. G. Whitefield to Mr. Williams: — "That frequently he, who had glorified God by a

life peculiarly active in his service, was not permitted to say much for him at death. You and I, friend Williams," said he, "may probably be mute at that season. It is usually the mourning Christian, whose mouth is opened at that period, in order to evidence his own sincerity and the faithfulness of God." Mr. Whitefield's death, it is well known, was sudden; and Mr. Williams lay for some time before his departure in a lethargic state. The grand test of character is, a man's spirit and conduct amidst the various scenes of life. It is, however, pleasant and profitable to witness the death-bed scene of a believer; and to watch his motions just before the Heavens receive him out of our sight.

For two or three years previous to his dissolution, Mr. Watson was subject to a palpitation of the heart. In one of these fits, he expected that the moment of his departure was just at hand; but he spake of that event with the dignified composure of an established and assured Christian. "Knowing in whom he had believed," he beheld the universal conqueror's approach without alarm. His last illness was long and painful; but his meekness and patience were, through divine grace, eminently conspicuous. Entire resignation to the will of God and a holy tranquillity, rather than the ecstacies of a triumphant faith, distinguished his latter end. Soon after his confinement to his room and bed, on recovering from a fainting fit, he said, "Let me alone, I shall do presently, if the Lord will; and if not, his will be done!" On another occasion, he said, "I hope, I am willing to die!" The stability of the covenant of grace, the finished work of Christ, and the promises of the everlasting gospel, were the foundation on which his soul rested for eternity. A few days before his decease, a friend having mentioned to him some of the divine promises, adding, 'I hope, Sir, you feel these promises supporting your mind in the prospect of death and eternity?'— he replied, with considerable earnestness, "Yes, I do; and have felt them throughout life, and that in many signal instances." At another time, after he had taken some refreshment, one of his children said, 'I hope now, my father will fall asleep.' He replied, "I hope, child, I shall fall asleep in Jesus!" In this calm and waiting frame he continued till Mortality was swallowed up of Life.— "Mark the perfect man, and behold the upright; for the end of that man is peace!" "The righteous shall be in everlasting remembrance."— His funeral-sermon was preached by his pastor, the Rev. A. Steil, from 2 Tim. iv. 7, 8, 9.

Mr. Watson was eminently distinguished by the qualities both of the head and of the heart: the soundness of his understanding, the coolness of his temper, and his extensive knowledge of men and things, fitted him, in a high degree, to give advice in cases of a difficult nature; and few men were

more frequently consulted in such cases than he. If he had a failing in conversation, perhaps it was this, That, in the discussion of subjects, in which he had singular address and dexterity, he has been thought sometimes to bear a little too hard upon his opponent: a failing which men of great mental vigour are very apt to discover.

His integrity nothing could shake, when truth and duty were concerned; he feared the face of no man. Though too wise to despise Reputation (one of the rewards of virtue, and an important means of doing good) yet he regarded Principle and Conscience much more. In him, the sublime maxim of Seneca was strikingly illustrated: — "No man," says that celebrated Pagan, "seems to estimate virtue more, no man is more devoted to it, than he who will hazard even his reputation as a good man, rather than wound his conscience."

In the various domestic relations into which he was called, he was an example of prudence, affection, and piety: his children can testify with what solemnity and tenderness he has recommended the things of God to their serious consideration; and his servants will bear witness that he sought their spiritual as well as their temporal interests.

Mr. Watson was also a public spirited man. Institutions, which had for their object the alleviation of human misery, and the happiness of mankind, especially their eternal advantage, he was ever ready to encourage.

The constitution of his country, as fixed at the glorious era of the Revolution, was the subject of his admiration and delight: he loved Liberty, but abhorred Licentiousness: he bowed to the prerogatives of Royalty, but rejoiced in the limitations which the wisdom of Britons has fixed to them.

In his religious principles he was a Protestant Dissenter; and well understood the grounds of his dissent: but he loved good men of every denomination, who maintained the truth and holiness of the gospel with a pure heart fervently. He was well acquainted with doctrinal, experimental, and practical divinity; and was ever ready to give, to every one that asked him, a reason of the hope that was in him: he considered the Calvinistic system as the best representation of revealed truth; but always spoke on points of a controversial nature with great caution and wisdom. The doctrines of the gospel were seated not only in his understanding, but in his heart: he relished no kind of preaching which was not experimental and practical.

To conclude, he was a zealous as well as an upright and intelligent Christian: he laboured much to promote religion in the church to which he belonged; and rejoiced in every attempt for the propagation of the gospel abroad. — May such bright examples of Christian piety be universally imitated!

ON TAKING STOCK.

A LETTER TO A FRIEND.

My dear Friend, *London.*

YOURS I received, and thank you for it. I find you have been very busy in taking of stock, which lay in two different places: a thing very needful to be done by all tradesmen, that they may be properly informed of what their true circumstances are; and see whether they gain or lose in their business. It occurred to my mind on reading it, that it would be profitable for me and you to take account of our stock also, both in hand and in hope; which is in two distant places, viz. Earth and Heaven: but I feel myself quite unequal to the task; for I find it would not only require a deal of time to estimate its value, but, even to all eternity, I could never estimate its full amount; and figures fail to numerate the sum total. This you will easily perceive, when I only just enumerate some of the *items*; but before I begin, I would just observe, that looking over the debtor side of my ledger, though my debts were to an enormous amount, I find them all cancelled; and, according to the former way of book-keeping, all blotted out. An Almighty Friend has fully discharged them all; and paid the legal demand, full 20s. to the pound; so that I am delivered from any just fear of bailiff, writ, or prison. I own I was myself utterly insolvent; and am not ashamed to own, it is by an act of grace and justice, both combined, that I am thus set at so happy a liberty and freedom. It was certainly grace as to me, and strict justice as to my creditors, for they were paid, by my dearest Friend, every mite of their demand; and besides all this, I am put into possession of writings legally stamped, signed, and sealed, by which so large an estate is made over to me, and of such incalculable value, that it would puzzle all the lawyers in the several Inns of Court to describe its worth. Part of it lies on this side Jordan; but the far greater part on the other. On this side I have merely travelling expences, sufficient to defray my charges on the road home; and you know it is not a little required for that: but, however, I have to be thankful for a liberal supply; and tho' I do not keep the purse in my own hands, yet I can say, "Faithful is he that has promised." Hitherto, I have wanted no good thing; but when I look back on my entrance into the world, and the different circumstances I now am in, I am amazed: then, my dear friend, I acknowledge, with humility and shame, I first came into the world a poor polluted creature, defiled in every part; when Divine Compassion moved the Almighty Jesus to wash me thoroughly from my sins and my blood: so that from being loathsome, he made me lovely; I also was naked and destitute, but he arrayed me in a glorious

robe; I was ignorant, but he undertook to communicate light to my understanding, and teach me spiritual and heavenly knowledge. Both the Universities, and all the Bench of Bishops, could not thus instruct me: — I was a poor, weak, ricketty creature; but he strengthened me, and made me stand upright: — I was exposed to many enemies, lions, bears, tigers, wolves, and numerous beasts of prey; but he became my sure defence; yea, what can I say, but that he supplied all my wants? And, as to temporal things, I had not a shirt to my back, nor a penny in my pocket, when I entered upon this howling waste; but now I am clothed and fed in a comfortable manner, and so have been for more than fifty years; and have not only pence, but pounds. Surely, you will say, I am under great obligations to such a bounteous benefactor: I acknowledge I am; and my chief concern is, that I cannot love him as he deserves to be loved, nor serve him as I gladly would. Besides all this, I was going to tell you of the stock I have been endeavouring to examine in this and the heavenly country; but I can only specify a little: —

Item. The eternal God for my portion.
Do. The righteousness, atonement, and unsearchable riches of Christ.
Do. The renewings, comfortings, sanctifyings, and sealings of the Holy Spirit.
Do. A freehold mansion in Heaven, that never waxeth old, nor stands in need of repair.
Do. A starry crown and golden harp.
Do. Association with angels and saints.
Do. A throne of glory.
Do. On this side Jordan, — a precious throne of grace.
Do. A precious Bible, the charter of all blessings.
Do. Precious promises, freely and faithfully paid from the heavenly treasury.
Do. Sweet Sabbaths, profitable divine ordinances.
Do. Communion with God and with his people.
Do. A sweet variety of graces, — faith, hope, love, &c.
Do. Sanctified and profitable trials and afflictions.
Do. In general, all things that ever I meet with, working for my good.

Now, you may plainly perceive, that I cannot tell you half; and as for the value, tho' it be set, not Peru's nor Mexico's mines, nor the riches of the earth in an aggregate, can bear the least proportion thereunto. As to the threatened invasion, I am more afraid of Satan's invading my heart, and robbing me of some of my spending money, than I am of Bonaparte. It is not as he will, but as my Lord will; and, I trust, their wills are very opposite indeed. However, I commit the matter to him; and, in the midst of war, feel peace! W. R.

A MEDITATION
EARLY IN THE MORNING OF FEB. 11, 1804,
THE DAY OF THE ECLIPSE OF THE SUN.

Lift upon me the light of thy Countenance, O Lord!

THE day begins to break, — the wind blows hollow from the south. How different, this day, will be the sensations of men destitute of, and men possessing, vital Christianity! Both are in expectation of an eclipse of the sun, — both hoping to be gratified with the sight, — and both fearing a disappointment; but the Christian is the happier man. It is true, O my soul, that there is a light more precious than the sun! If I enjoy communion with my God, I shall be pleased with a cloudy or a clear day. The light of his countenance enlightens my understanding and renews my heart. All the Lord's children are translated out of darkness into light; and as they journey heaven-ward, their path brightens, shining more and more until the perfect day; and ere they step upon the threshold of glory, possess the full assurance of the understanding. In perusing the Scriptures, O Lord, they behold wonderful things out of thy law, whilst their meditations are sweetened with delight when thy good Spirit takes up his residence in their hearts.

Communion with God strengthens my faith. Although divine revelation has sufficient evidences to prove from whence it originated, yet it requires the aid of the Holy Spirit to enable us to rely on its promises, when we most need its consolations. It must be the light of thy countenance, O Lord, which alone can gladden the soul in affliction, and enable it to say, with Job, "Though he slay me, yet will I trust in him!" Memorable instance of the assurance of faith, and the assistance afforded by a present, though unseen God, who gave such energy to his mind! A lively faith is, by the author of the Epistle to the Hebrews, called, "Seeing him who is invisible;" — but if, by withdrawing the influence of his Spirit, he hideth his face, who then can behold him? Then faith languishes; but we are kept by his mighty power, through faith unto salvation, being strengthened by his Spirit in the inward man.

The light of thy countenance, O Lord, animates my hope! We must know the truth to believe it; and believe it to hope for its blessings. The assurance of the understanding is a conviction of the divine authority of revelation, with a knowledge of the truths competent for the purposes of salvation. The assurance of faith is a conviction of the truth, accompanied by obedience to its precepts and reliance on its promises, that

the blessings of the gospel, both received and to be received, belong to us, and shall be eventually enjoyed by us. Yet how is the nature of assurance to be ascertained? How to be distinguished from presumption? It is a fact, O my soul, that the sanctification of my heart is essential! Paul says, "I have a conscience void of offence, both towards God and towards man." "Without holiness, no man shall see the Lord!" But can a man, by the energy of his own mind, arrive at this blessed assurance? Nay, it is "the Spirit who beareth witness with our spirits, that we are born of God." The sun-dial will not tell the hour at night;—the sun must first arise and shine: so the Sun of Righteousness must arise upon us:—then, and not till then, can we tell our true state before God. "God be merciful unto us, and bless us, and cause his face to shine upon us, before Ephraim and Manasseh shine forth;—lift upon us, O Lord, the light of thy countenance!" I H. C.

Farcham.

HINT FOR THE ILLUSTRATION OF 2 PET. i. 19.

The difficulty in this passage arises from the seeming reference of the comparative *more sure*, to the heavenly voice mentioned in ver. 18. How can the word of prophecy be *more* certain than the voice of the divine Father in the holy mount?

This difficulty ceases when we consider that the use of the comparative degree, in the sense of the superlative, is authorized by the purest classics, as well as in several passages of the New Testament †. There is, therefore, no comparison intended between the certainty of the prophetic Scriptures and that of the voice from Heaven. The former is introduced merely as an additional ground of certainty and confirmation of faith. "We have not followed cunningly devised fables,—we ourselves were eye-witnesses of his majesty,—and we heard such a voice from the excellent glory;—we have also the *most sure* word of prophecy."

Mr. Markland gives the passage a different turn, retaining the proper force of the comparative word:—"This voice, saying, This is my beloved Son, in whom I am well pleased ‡, we heard in the mount; and we have, by that means, the words of the prophet *more fully confirmed*." That βεβαιότερος and προφητικὸς λόγος are most strictly capable of being thus translated, is shewn by this excellent scholar, from the practice of the best Greek writers. S.

† See, in the original, Mat. xi. 11. xiii. 32. xviii. 1, 4. 1 Cor. xiii. 13. ‡ Taken from Isa. xlii. 1.

DEFENCE OF JONAH'S HISTORY.

[*Abridged from King's Morsels of Criticism, Note* (*) *p.* 601—605.]

Sir, *To the Editor.*

INCLOSED, you have an Extract from the Rev. Dr. Erskine's Sketches and Hints of Church-History, &c. vol. ii. p 299. — As the Defence of the History of Jonah is treated in a novel manner, and contains arguments that some characters will alone admit, you would greatly oblige one of your readers by inserting it in the Evangelical Magazine; which, doubtless, frequently falls into the hands of those that are led astray by the errors broached at this day. Y.

THE History of Jonah, though by some carped at and turned into ridicule, contains nothing inconsistent with the soundest philosophy and experience; for,

1st, Though a whale, properly so called, has so small a gullet that it could not possibly swallow a man; yet we ought to consider, that the word *Ketos* does not necessarily mean a whale, as distinguished from other large fishes, but only a great sea-monster; of which there are some, the shark among the rest, very capable of swallowing a man whole, and which have often done so. A very remarkable fish was taken on our own coast, though probably it was not of the full size, and therefore could not contain the body of a man; but other of its species very well might. A print and curious description of it, by Mr. J. Ferguson, may be seen in the Philosophical Transactions, vol. liii. p. 170; from which even this small one appears to have been near five feet in length, and of great bulk; and to have merely, as it were, one vast bag, or great hollow tube, capable of containing the body of any animal, of size that was but in some small degree inferior to its own. Unquestionably, such a kind of fish, and of still larger dimensions, may, consistently even with the most correct ideas of any natural historian, be supposed to have occasionally appeared in the Mediterranean, as well as on our own coasts, where such a one was caught, having come up so far as the Bristol Channel and King's Road.

2dly, A man may continue in the water, in some instances, without being drowned. Derham tells us *, that some have the *foramen ovale* of the heart remaining open all their lives, though, in most, it is closed very soon after birth; and that such persons as have the *foramen ovale* so left open, could neither be hanged nor drowned; because, when the lungs cease to play, the blood will nevertheless continue to circulate, just as it does in a fœtus in the womb. Though Mr. Chesel-

* Physico-Theology, book iv. cap. 7, note, p. 158, 159, 12mo.

den doubted of this fact; yet Mr. Cowper, the anatomist, says he often found the *foramen* open in adults: and gives some curious instances. Mr. Derham mentions several persons who were many hours and days under water, and yet recovered; and one who even retained the sense of hearing in that state. Dr. Plott * mentions a person who survived and lived, after having been hanged at Oxford for the space of twenty hours, before she was cut down. The fact is notorious; and her pardon, reciting this circumstance, is extant on record. Ray on the Creation, p. 230, observes, "That having the *foramen ovale* of the heart open, enables some animals to be amphibious." Where then is the absurdity in conceiving that Jonah might have been a person of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days? in which case he could not be drowned, either by being cast into the sea, or by being swallowed up by the fish.

3dly, Neither could Jonah be injured by the digesting fluid in the fish's stomach; for Mr. J. Hunter observes, "That no animal substance can be digested by the digesting fluid usually existing in animal stomachs, while life remains in such animal substances. Animals," says he, "or parts of animals, possessed of the living principle, when taken into the stomach, are not in the least affected by the powers of that viscus, so long as the animal principle remains. Thence it is that we find animals of various kinds living in the stomach, or even hatched or bred there; but the moment that any of these lose the living principle, they become subject to the digestive powers of the stomach. If it were possible for a man's hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found, that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, and introduced into the same stomach, we should then find that the stomach would immediately act upon it. Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials; for if the living principle were not capable of preserving animal substances from undergoing that process, the stomach itself would be digested. But we find, on the contrary, that the stomach, which, at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained the next moment, viz. when deprived of the living principle, is itself capable of being digested, either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other

* History of Staffordshire, p. 292.

things *." — Consistently with the observations of Mr. Hunter, we find that smaller fishes have been taken alive out of the stomachs of fishes of prey; and (not having been killed by any bite, or otherwise) have survived their being devoured, have swam away well recovered, and very little affected by the digesting fluid. Two instances of this kind are mentioned by Dr. Plott †; and many others might be added.

There appears, therefore, nothing unphilosophical or absurd, in supposing that Jonah (or indeed any other man, having the *foramen ovale* of the heart open, or such a construction of his frame as those persons mentioned by Derham had) might be cast into the sea, and be swallowed up whole by a great fish, and yet be neither drowned, nor bitten, nor corrupted, nor digested, nor killed; and it will easily follow, from the dictates of common sense, that, in that case, the fish itself must either die, or be prompted by its feelings to get rid of its load; and this it perhaps might do more readily near the shore than in the midst of the waters; and in that case, such person would certainly recover again, by degrees, and escape. I acknowledge, there must have been a miraculous divine interposition in causing all the circumstances of the presence of the fish, of the formation of Jonah, and of the nearness of the shore at the time of his being thrown up, — to concur rightly to effect his deliverance; and how much farther the miraculous interposition might extend, we cannot, nor ought, to presume to ascertain; but, solely to show the fact to be philosophically possible, even according to the experience we are permitted to be acquainted with, is sufficient to remove and fully to answer the objections of scoffers.

* Philosophical Transactions, Vol. lxii. p. 449.
† History of Staffordshire, p. 246.

REFLECTIONS ON JOHN XIII. 16.

The Servant is not greater than his Lord.

The primary design of the ever blessed Son of God, in assuming humanity, and in yielding himself up to the death of the cross, was undoubtedly to expiate the offences of his elect, and to furnish them with a perfect robe of righteousness; but while this must be confessed to be a truth of immense consequence, as lying at the very foundation of our everlasting welfare, it should not be forgotten that he confirmed the doctrines he inculcated by his own immaculate example: — an example which he has left us, that we should follow his steps. To what part of our Redeemer's history can we turn our attention, without the liveliest emotions of admi-

ration and delight? What amiable instances do we behold of patience, of meekness, of resignation, of ardent concern for the glory of his heavenly Father, and of unwearied benevolence to the bodies and the souls of men! The law of kindness dwelt upon his lips: he went about doing good. Wherever he advanced, Misery and Disease fled at his approach; and the solicitous multitude received from his benignant hand the richest favours, "without money and without price." But when we view him retired from the clamorous throng, seated in condescending majesty, surrounded by his affectionate disciples, and giving them his gracious lessons, how superlatively amiable does his character appear! What a remarkable action is that which is related in this chapter! Jesus has now in view his approaching scene of suffering, of conflict, and of triumph. He has just ended the celebration of the last supper with his beloved, though faithless followers. He perceives that, notwithstanding the instructions he has repeatedly given them on the subject of his spiritual kingdom, they are still looking up to him as a deliverer from temporal vassalage; and too prone to contend with each other on the point of superiority in that empire which they expected him to erect. To repress a spirit so highly unbecoming in itself, and so fatally pernicious in its consequences, behold the expedient which our blessed Saviour adopted: — he rises from table, he pours water into a bason, he girds himself with a towel, and begins to wash the disciples' feet! Peter, whose heart was shocked at the supposed indignity, at first refuses to submit; but on our Lord's assuring him, that, unless this were done, he should have no part with him, eagerly exclaims, "Lord, not my feet only, but also my hands and my head." Jesus having finished the solemnity, resumes his garments and his seat; and now, what is the improvement he makes of an action apparently so opposite to the dignity of his character! "Know ye," says he, "what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. I have given you an example, that ye should do as I have done to you." Then, adds he, in a manner most emphatical and striking, "Verily, verily, I say unto you, the servant is not greater than his Lord."

We shall not attempt to prove the truth of this assertion; because it is self-evident and undeniable: — we shall only point out a few inferences, which are plainly deducible from the words.

1st, Is it true that the servant is not greater than his Lord? Then let him cultivate a spirit of meekness and humility. As Pride is, of all vices, the most universally detestable, so there is nothing more conciliating and amiable than genuine Humility. I say *genuine* humility; for there is an affected grimace of

countenance and austerity of mien, which frequently passes under this name. Genuine Humility is that sweet and heavenly grace which shone so illustriously in our adorable Redeemer; and which the Holy Spirit produces in the hearts of true believers. It is an expression not more trite than just, "Pride was never made for man;" — but if this be true of all men, how peculiarly does it apply to the ministers of the gospel, who are, in an emphatical sense, the servants of Christ! Are they favoured with eminent mental talents, with a more vigorous understanding, a more solid judgment, a more refined taste, a more lively imagination, a more retentive memory than some of their pious brethren? Let them remember the words of the great apostle: "Who maketh thee to differ from another? What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" Let them remember, "there are diversities of gifts, but the same spirit:" — let them cultivate humility in their relation to God, in their connection with their fellow-labourers, in their transactions with the church, and in their dealings with the world. Nor can they ever need a more powerful stimulus than the example which their Lord has given them.

2dly, Is not the servant greater than his Lord? Then let him not repine, if he meet with some disappointments and insults from the world. Our Lord, before his crucifixion, intimated to his disciples, that when they should enter on their public ministry, the world would hate them; because they were not of the world. He assured them, that as it had persecuted him, it would persecute them; and his predictions were exactly fulfilled. Nor can we wonder that it should be so, if we consider how contrary to the inveterate and deeply-rooted prejudices of the heathen, and to the inclinations of the corrupt heart, were those doctrines on which the apostles constantly insisted; and, alas! human nature is by no means improved since their time. The understandings of men are as dark, their wills as biassed, their prejudices against the humiliating doctrines of the cross as strong as ever. But let none who is faithful in the discharge of the sacred office, be discouraged by the impious reproaches of the ungodly. Let him reflect, through what unparalleled scenes of indignity his divine Redeemer passed! how he was driven from city to city, and had not where to lay his head! and then ask, whether this be not a sufficient reason why he should, I will not say merely refrain from murmuring, but preserve equanimity and calmness amidst the most repeated and aggravated insults?

3dly, Is not the servant greater than his Lord? Then let him continually look up to him for a blessing upon his labours. The minister who labours among his flock with little or no success, must surely drag on very heavily in his work;

and be, at times, ready to relinquish it altogether. Nothing can so much delight him, as to find that his labours are rendered effectual by the Holy Spirit of God. But how is this success to be obtained? By means of his own diligence, learning, and popularity? or by looking up to him who first qualified him for his work, and who has promised to be with his servants always, even to the end of the world? The latter method is certainly the most rational and the most effectual. Go on then, ye servants of the most High, confiding in your gracious Master, whose sole prerogative it is to crown your efforts with success! HOMERTONIENSIS.

ON THE TRINITY.

IT is true, that our present state is a state of imperfection and obscurity; and it often happens, that such as make the highest pretensions to acute discernment and certainty in their opinions, are wide of the truth; and that which they so much admire, is but an idol of their own: a child which their own fancy begot, and which is, therefore, loved with unabating regard. This consideration should teach us humility, self-diffidence, and caution in our decisions. "If any man lack wisdom" (and where is the man who does not?) let him never lean to his own understanding as surely competent to furnish him with a sufficient stock; but let him "ask of God," who will, by his good Spirit, lead the praying believer into all essential and important truth.

When Jesus Christ was upon earth, different men were of very different minds concerning him. Some loved him, others hated him; some believed in him, others did not; some looked upon him as a prophet, others as a deceiver; some abused him, others worshipped him. As it was in the beginning, so it is now. Different men are of different minds; and to the Judge of all we are accountable for our principles and our practices. I can see excellence in those who differ from me, and appreciate moral virtue as highly deserving my regard, at the same time that I remain stedfast and unmoveable in the principles I have gathered from the Bible, that fountain of eternal verity!

The doctrine of the Trinity of Persons in the unity of the Divine Essence, is not without its difficulties; and, by the ingenuity of men, various objections may be made to it. The divinity of Jesus Christ hath difficulties attending it, which some consider insurmountable; and, on that consideration, daringly venture to reject it altogether! I cannot reject either of these doctrines, for the following reasons: — 1st, I consider the Bible, from Genesis to Revelations, as designed and well

calculated to lead my mind right respecting these things. It therefore appears my duty to give myself up implicitly to its unerring dictates. — 2dly, I am fully persuaded that God can give me a more certain account of his own being and existence than the best philosopher in all the creation. It therefore appears to me my duty to take the account of himself from his *own* lips, and be content. — 3dly, The union of the two natures, human and divine, in the person of Jesus Christ, is not impossible upon any principles whatever; and as the Scriptures plainly and repeatedly assert it, it appears to be my duty, and I feel it to be my privilege, to believe it, and humbly to adore Father, Son, and Spirit, not as *three* distinct Gods, but as *one* God "over all, blessed for evermore." — I am led to consider it of high importance to be established in this fundamental doctrine. I call it so, because the sublime doctrines of Christianity rise upon it with more than all the majesty of Solomon's temple. If the reader is desirous of being so established, let him consider the passages of holy writ which relate to the subject, which are numerous and decisive; particularly Acts xx. 28. Rom. viii. 9. John i. 49. iii. 31. v. 17, 18, 23. 1 John v. 29. Rom. ix. 5, and many other texts. The Godhead of the Saviour is the foundation of our hope, the fountain of all our joy, and the most certain security of our salvation.

MILES EMERITUS.

A COPY OF A MANUSCRIPT-PAPER

which the Rev. S. Phillips, Protestant Dissenting-Minister, at Mitchel-Dean, in the County of Gloucester, drew up for the Use of his People.

My dear Fellow-Christians and Flock,

WHAT I have now to propose is, that we, the Members of this church, both minister and people, should agree to spend a particular hour at home, once a week, in the evening, in self-examination and prayer. Zech. xii. 10—14.

I. To examine ourselves concerning our state and walk as Christians. 2 Cor. xiii. 5.

More particularly,

1. What are our scriptural evidences for Heaven? 2 Pet. i. 10, 11.

2. What was our frame of body and soul in our last attendance on God's public worship? Exod. xx. 7. Lev. x. 3. Mal. i. 13, 14.

3. What profit we have gained by God's ordinances, and the word then preached. Heb. iv. 2. Acts xx. 32.

II. To apply to Christ's blood and Spirit, and humbly to form resolutions suitable to what our case shall be found.

III. To wrestle with God by prayer, especially on the following accounts, viz.

1. That God would graciously be with, give testimony to, and plead the cause of his own ordinances amongst us. Exod. xx. 24. Acts xiv. 3 Isa. liv. 17.

2. That he would, through Christ, heal backsliders; and forgive and cure whatever would drive away his Holy Spirit from us. Hos. xiv. 4. Ps. li. 3, 5, 9—11.

3. That he would pour down Christ's Spirit on pastor and people, in plentiful gifts, grace, and fruit. John xiv. 16, 17. Acts ii. 16—18. 1 Cor. xii. 4. 2 Cor. iii. 6, 8, 17, 18.

4. That the conversion of poor sinners may be speedily and eminently promoted amongst us, especially by the word preached. Ps. cx. 3. Acts xxvi. 17, 18. Rom. x. 17. 1 Thes. i. 5—9. — Let us likewise pray for Christ's kingdom everywhere. Mat. vi. 9, 10; — for present consolations respecting it. — Bewailing the decayed and desolate state of many churches. Ezek. ix. 4. Dan. ix. 3—8. — Imploring that God would send forth able ministers of the gospel throughout the world. Mat. ix. 37, 38. 2 Cor. iii. 6.

I have thought Monday evening, between the hours of six and seven, might be a suitable time for this exercise; but that I refer to your judgments and conveniency. Only let us be sure to redeem one hour in the week for self-searching, and wrestle earnestly for those blessings; because, if obtained, they would, beside other inestimable benefits, greatly promote our growth in grace and spiritual joy; and would, above any thing, sweeten the labours of your loving, faithful Pastor,

Mitchel-Dean, at the door of Eternity,
Nov. 19, 1732. S. PHILIPPS.

ON PULPIT ELOQUENCE.

Dear Sir, *To the Editor.*

ALAS! Mr. Editor, we are poor, imperfect, and perverse creatures; and while some of us affect to despise learning and oratory, and every thing that might recommend our address to men of talents and education, others affect those accomplishments to an extreme, no less ridiculous than the awkward delivery of their rustic brethren. I am no enemy to learning, or to eloquence; but I confess myself jealous, lest the ingenious Defence of Eloquence, in your November Magazine, should lead some young preachers, perhaps laudably ambitious to excel, to rate it too high, or to carry the study of it to some excess.

It is true, that the powers of Eloquence were employed in the support of Rome, both Pagan and Papal; so were the arts of the painter and the statuary, and some other arts still more exceptionable; but this would be a poor reason for employing them in defence of true Christianity. "Our weapons are not carnal."

It is even admitted that, in some instances, the powers of *Natural Eloquence* have been greatly blessed; as in the instance of Mr. Whitefield and some few others: but, I believe, in all those instances it will be found, that the preachers rated their oratorical powers very low, and relied wholly on the power of divine grace.

St. Paul himself furnishes us with an illustration full in point; for though the weakness of his voice and person might prevent his being an orator, yet he certainly was a man of extensive learning; and his writings furnish examples of almost every kind of rhetorical beauty; yet when he was to address the polite and accomplished Corinthians, he was particularly jealous, lest any part of his success should be attributed to human wisdom or elocution. Instead of meeting them "on equal ground," and opposing "science to science," tho' master both of the Hebrew and Grecian literature, "he was determined (especially among them) to know nothing but Jesus Christ, and him crucified;" and, instead of opposing "eloquence to eloquence," he renounces all the arts of orators and sophists, as "the words which man's wisdom teacheth." Great part of the First Epistle to the Corinthians is so express upon this subject, that I would recommend your readers to compare it with the apology of your *eloquent* correspondent; and, I am much mistaken, if it does not require talents, even superior to his, to harmonize them.

As to the idea of winning over the polite and refined part of the world to listen to Christianity, it carries with it the marks of fleshly wisdom, which is foolishness with God; and, I may add, with truly wise men: for, however women and children may be pleased with such "great swelling words of vanity," men of good literary taste prefer sense to sound; and a clear nervous style, full of sentiment, is infinitely better than a style wrought with labour, and covered with ornaments.

SIMPLEX.

STRIKING EXORDIUM OF A SERMON.

Sir, *To the Editor.*

SOME time ago, I dropped into a chapel in the country, and heard a faithful sermon on Isaiah xxxiii. 14, "The sinners in Zion are afraid, — Who among us shall dwell with

the devouring fire?—with everlasting burnings?" The preacher began his discourse in the following manner: —

The application of a sermon is usually at the close of it; but were we for once to apply the subject at the beginning, it would probably increase our seriousness, and render all the rest of the sermon more useful. Let us then put the latter part of the words to ourselves; and ask, "*Who among us* shall dwell with devouring fire?" *Shall* any of us? Is it not probable that *some of us* shall? And if so, *Which* of us? Where do the persons sit? In the galleries? or below? Methinks each of you is saying, 'Is it I? Is it I?' Ah! could we point out the individual, and say, 'Thou art the man!—thou art the woman!' — how would every eye be fixed on that unhappy person! and how would the individual feel! Now, though it is not for us to speak in this manner to any one person, yet we may clearly point out, from the Scriptures of truth, who it is, that, without "repentance towards God, and faith in our Lord Jesus Christ," must indeed dwell with everlasting burnings; and may the Holy Spirit so assist us in the important enquiry, that many may be stirred up to flee from the wrath to come!"

This address appeared to me to make a solemn impression on the auditory; and, if the perusal of it should strike one of your thoughtless readers, it will afford great satisfaction to your occasional correspondent, VIATOR.

QUERIES ANSWERED.

A REPLY TO THE QUERY OF A TRAVELLER,

in our Magazine for August, p. 364.

How may a professing Christian best defend himself against the danger of evil company?

THIS Querist seems more particularly desirous of an answer from one who knows the danger by experience. The writer of these lines occasionally travels; and, therefore, can write experimentally. The result of his own observations he cheerfully submits to this traveller; and, indeed, to all others of a like stamp. Though he has to regret not having always acted upon these principles, yet, when he has done it, he has uniformly found them availing.

1st, Look to God in secret prayer. Pray to be kept from the contagion of the company you are in. Beg that you may "have no fellowship with the unfruitful works of darkness; but rather reprove them." By fellowship, the apostle means friendly and cordial intercourse and pleasure. We are cautioned against "foolish talking, filthiness, and jesting;" and, "if sinners entice thee, consent thou not." Now, prayer will

enable us to act agreeably to these exhortations. Prayer is our best weapon; and can be successfully used when a company are not aware of it.

2dly, Never be ashamed of your profession. You are not ashamed of telling what your secular profession or trade may be; then, why be ashamed to say that you profess Christianity?

"Ashamed of Jesus! — just as soon
"Let midnight blush to think of noon."

If a company see you *sneak*, as they call it, and that you wish to conceal your real character, it will only make them more impudent and wicked. How often have Christians, in some companies, permitted a succession of indecent songs, toasts, and vollies of oaths, merely because they wanted a little timely courage in checking them at first! The righteous should be bold as a lion!

3dly, Imitate the frankness and zeal of the wicked. As soon as some men get into a coach, or arrive at an inn, they almost immediately display their colours, and avow themselves the servants of Sin; they are impatient till they have opened their character; they give awful evidence that they are the children of darkness. Why then should we be ashamed of being known as the children of light? Their consciences tell them that ours is the most honourable character; and yet we are afraid of receiving the honour they are obliged to give us. We may assert our characters, by politely checking the first improper remark, or reproving the first swearer we hear. If we were to begin singing hymns, or talking directly on religion, when we entered into company, how many a reproof, and oath too, should we have for our pains! and yet we let sinners play their parts with impunity! Whole companies have been silenced by a well-timed reproof. If a rebuke loses its effect, which is seldom the case, have the manliness to quit the company as soon as convenient; and the sooner the better, for this will put a keener edge upon your reproof than staying among them.

Lastly, Be before-hand with your company, when it can be done with propriety. Take an early opportunity of dropping a moral or serious remark, and it will operate in the way you wish it. If they *smell* Methodism about you, they will probably be on their guard, or leave your company. A man, half drunk, once *smelt* the writer in a stage-coach, which induced him very soon to prefer an outside place. Precepts are enforced by examples. The traveller will, therefore, see the force of this head of advice, if I introduce two other anecdotes: A person was once in a coach, when it stopped to take up a gentleman, who had every appearance of being a clergyman. Silence was observed for some time, particularly by a loquacious swearing passenger. At length the supposed clergyman

began to talk; and, at intervals, politely introduced the word *Devil* into his discourse. This opened the lips of the other; and he could then swear and talk nonsense with a vengeance. To have a parson connive at his language, was all the sanction he required. — The other instance was this: — A gentleman in a coach began his conversation by boasting of the plenty and prosperity we enjoyed as a nation; adding, that we want for nothing. 'No, Sir,' said a minister, pleasantly, 'we want nothing but gratitude to God.' This timely hint took the company by surprize; and as they suspected they had a Methodist present, he found them very decent companions till they separated.

I cannot conclude without recommending to travellers to carry a parcel of Religious Tracts with them; such as A Dialogue between a Traveller and yourself,—On the Sabbath,—On Swearing, &c. These offered to fellow-travellers, left at inns, given to waiters, &c. might be attended with great good, and help to counteract the prodigious evil communicated by profane and wicked men on their journies.

A FELLOW-TRAVELLER.

ANSWER TO A QUERY IN P. 414.

QUERY. *Suppose a minister to have been in a backsliding state, and by sovereign grace having been recovered, and given evident proofs of his repentance and conversion, ought this to prevent the future exercise of his ministerial functions? And are persons who witnessed his backslidings, justifiable in endeavouring to blast his present respectability, and consequently destroy his future usefulness?*

ANSWER. This Query is expressed in rather ambiguous terms; for in the first place, the word *backsliding* is of very extensive import; and the Query does not state the nature or extent of his backsliding, nor how long he continued in that awful state; and the determination of such a question as this, must depend on a full and attentive consideration of all the circumstances: and in the next place, the latter part of the Query does not express that "the persons who witnessed his backslidings, and are endeavouring to blast his present respectability," are convinced of his penitence and conversion; so that, however evident the proofs thereof may be to some, it does not appear but these persons believe him to be impenitent and unconverted to the present hour.

The following remarks appear to me applicable to the subject: —

There is a backsliding of the heart and of the life. The former is a secret withdrawing of the affections from God, which is the beginning of all outward backslidings and apostacies. The backslider in heart may continue to profess all

the doctrines of the gospel, and refrain from committing outward acts of sin; yet the ministry of a man in this unhappy situation will be dry, insipid, and unprofitable. But the Query will not allow us to suppose that this is the kind of backsliding intended. It must be the backsliding of the life; either a departure from the faith of the gospel, by denying some of its essential doctrines; or a departure from the practice of the gospel, by falling into gross sin, — such as drunkenness, adultery, dishonesty, &c. As the Query speaks of a backsliding state, and of *backslidings*, in the plural number, it cannot intend a single act of sin, committed under the impulse of sudden and violent temptation; but sin repeatedly committed, and persisted in for a length of time: and as it is further stated, that "persons witnessed his backslidings," his sin, whatever it might be, was notorious; and brought a public scandal upon the gospel.

The proofs of his repentance and conversion should be as public and notorious as his backslidings have been. Besides his humiliation before God in secret, he should, like Zacheus, make ample amends, if possible, to the person or persons he has sinned against, if, in his backsliding state, he has injured any one; and some time will be necessary to ascertain the sincerity of his repentance by its fruits.

With respect to the future exercise of his ministerial functions, I suppose it will be no easy matter to persuade him to continue it, or resume it if he has laid it aside. Shame for the reproach he has brought upon the gospel, and a conviction that the world will be disposed to question his sincerity, will seal his lips, and cause him to go softly. Every true minister of the gospel enters upon his office with fear and trembling; much more will a minister, who has publicly backsliden, fear and tremble to continue or resume it. Till his character is thoroughly re-established, he had much better decline the exercise of his ministerial functions.

As to the conduct of the persons who "endeavour to blast his present respectability" (which, however, from the statement of the case, can hardly be very great) certainly no one is justifiable in proclaiming his sin. Indeed, it can hardly be supposed that any good man would do it; and as his backsliding is supposed to be a matter of public notoriety, it would be an unnecessary task, even for an enemy or a busy body.

I think, the conduct of Christians toward such a person should be as follows: —

There is an important distinction to be made between private sins and public ones. A Christian is bound to forgive a private injury upon a bare profession of repentance by the offender; — but when a scandal is brought upon the gospel, and the mouths of the wicked are opened, proofs of repentance should be required, that the reproach may be removed,

and the profane silenced. Unless this be done, sin is connived at, not condemned; and sin should be invariably condemned, though the penitent backslider be received. "But now have I written unto you not to keep company: if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat*." A sin sufficiently gross, to warrant the suspension or excommunication of a member of a Christian church, requires the cessation of the exercise of the ministerial functions, if committed by a person sustaining the sacred office; and as the character of a minister is of more consequence than that of a private Christian, so should greater care and caution be observed in receiving again a fallen minister than a fallen church-member, lest we should sacrifice the glory of God and the honour of the gospel. W. W.

* Cor. v. 11.

ANSWER TO A QUERY RESPECTING BANKRUPTS.

I CONFESS, Mr. Editor, that I was a little surprized at the Fourth Query in your Magazine for October, p. 458: "Is it the duty of a bankrupt to consider himself bound, in the sight of God to make up his dividend 20s. in the pound, if, after setting up in business, he prospers, and is able to do it?" &c.

If the Scriptures be consulted, the answer to such an enquiry is short and conclusive. Nothing can be more decisive than those two passages:—"Render unto all their dues," and "Owe no man any thing." The first requires a strict attention to the just claims of others. The second forbids the protracted existence of a debt, when he who incurred it is capable of tendering the payment; nor does it make any exception, such as 'You need not pay, if your creditor be richer than yourself;—he does not want it;—it is no consequence, because a small sum.' The command ("Owe no man any thing") is so clear and forcible, that he who runs may read and understand.

A man of the world, who has little to do with Conscience, except so far as it may be impressed by the laws of the land, may feel perfectly satisfied with the legal decisions relative to Bankruptcy; and when he is safe from the arrests of creditors, may consider himself equally so from the demands of Justice: but a Christian, who is taught in a higher school, and whose proficiency should not only appear in the sublimity of his sentiments and hopes, but in the tenderness of his conscience and rectitude of his actions, should ever consider the law of God as his primary authority and rule. Its plain and positive precepts cannot be diminished in their importance, by the allow-

ances which human laws make for the unsuccessful in secular occupations.

It should also be remembered, that the Bankrupt Laws were instituted for the relief of the truly unfortunate; and were not intended to acquit persons of the real and intrinsic claims of right. Coincident with which idea is the opinion of Dr. Paley, who, speaking of a debtor, says, "But when he refuses to pay a debt, of the reality of which he is conscious, he cannot plead the intention of the statute, and the supreme authority of the law, unless he could shew that the law intended to interpose its supreme authority to acquit men of debts, of the existence and justice of which they were themselves sensible." And, doubtless, it is the occasion of deep regret to those who "hold fast their integrity," that what was originally designed as the asylum of the distressed, proves, too often, the refuge of the indolent, extravagant, and unprincipled.

The subsequent part of the Query, "May he retire from business without making up his dividend, when he finds himself possessed of sufficient property, and consider himself an honourable Christian, eligible for any public station in the church?" — derives its answer from the solution of the first.

If he possess a sufficiency to support himself and family, besides what will discharge his debts, he is warranted in retiring; if not, he cannot relinquish his occupation without being in danger of falling under that censure, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." How far that Christian can be *honourable* who neglects obedience to a clear command, even in circumstances which favour its observance, may be safely left with Common Sense to decide; and how far such a person can be *eligible* to office in the church, who "returns not to the owner his right," when in his power to do it, those cutting questions may perhaps determine: "Thou, therefore, that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" HONESTUS.

ANECDOTES.

THE REV. MR. HOWE, A. M.

THIS truly great and good man, whose writings, for depth of thought and ingenuity of reasoning, cannot be sufficiently admired, though the style of them is oftentimes unhappily obscure, had a native dignity in his manner, which procured him the esteem of every one who knew him. When a change of affairs obliged him to quit the public charge of his beloved congregation, at Torrington, in Devonshire, still impressed with the sense of his duty, he took every opportunity

of preaching the *word of life*. He and Mr. Flavel used frequently to conduct their secret ministrations at midnight in different houses in the north of Devonshire. One of the principal of these was Hudscott, an ancient mansion belonging to the family of Rolle, between Torrington and Southmolton.—Yet, even here, the observant eye of malevolence was upon them. Mr. Howe had been officiating there, in a dark and tempestuous wintery night, when an alarm was given that information had been made, and warrants granted to apprehend him. It was judged prudent for him to quit the house; but in riding over a large common, he and his servant missed their way. After several fruitless efforts to recover it, the attendant went forward to seek for a habitation, where they might either find directions or a lodging. He soon discovered a mansion, with a cheerful invitation to rest there the night. But how great was Mr. Howe's surprize to find, on his arrival, that the house belonged to his most inveterate enemy, a country magistrate, who had often breathed the most implacable vengeance against him; and, as he had reason to believe, was well acquainted with the occasion of his travelling at such an hour. However, he put the best face he could upon it, and even mentioned his name and residence to the gentleman, trusting to Providence for the result. His entertainer ordered supper to be provided, and entered into a considerable conversation with his guest; and was so delighted with his company, that it was a very late hour before he could permit him to retire to his chamber. In the morning Mr. Howe expected to be accosted with a commitment, and sent to Exeter; but, on the contrary, was received by the family at breakfast, with a very hospitable welcome. After mutual civilities, he departed to his own abode, greatly wondering in himself at the kindness of a man, from whom he had before dreaded so much.

Not long after, the gentleman sent for Mr. Howe, who found him confined to his bed by sickness; and still more deeply wounded with the sense of sin. He acknowledged, that when Mr. Howe came first to his door, he inwardly rejoiced that he had an opportunity of exercising his malice upon him, but that his conversation and his manner insensibly awed him into respect. He had long ruminated on the observations which had fallen from the *man of God*, and was become a penitent, earnestly anxious for the "things of eternal life." From that sickness he recovered, became an eminent Christian, a friend to the conscientious, and a close intimate with the man whom he had threatened with his vengeance.

W.——.

EXTRACT FROM COWPER'S LETTERS, VOL. III.

Our mentioning Dr. Newton's Treatise on the Prophecies, brings to my mind an anecdote of Dr. Young, who, you know,

died lately at Welwyn. Dr. Cotton, who was intimate with him, paid him a visit about a fortnight before he was seized with his last illness. The old man was then in perfect health: the antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eye, the appearance of a prophet. They had been delivering their sentiments upon this book of Newton, when Young closed the conference thus: — "My friend, there are two considerations upon which my faith in Christ is built, as upon a rock: — 1. The fall of man, the redemption of man, and the resurrection of man. The three cardinal articles of our religion are such as human ingenuity could never have invented; therefore they must be divine." — 2. The other argument is this: "If the prophecies have been fulfilled (of which there is abundant demonstration) the Scripture must be the word of God; and, if the Scripture is the word of God, Christianity must be true."

EXTRACT OF A LETTER FROM THE LATE REV. MR. TOWGOOD, OF EXETER, *TO THE REV. MR. V——.*

Mr. Editor,

IT is in the private correspondence of intimate friends that we read the genuine character and disposition of men. — Tho' few of your readers will subscribe to the general sentiments of the Author of the following Letter, yet they cannot but unite in his views, respecting what should be the practice of a Minister of Christ.

Dear Sir, *Exon. Sept.* 29, 1779.

I CANNOT but say it gave me pleasure very lately to hear that you intended soon to take up your residence at D——, and to preach occasionally at M——, where there was formerly a congregation of Dissenters. I hope Providence is opening to you in those parts a scene of usefulness, greater, perhaps, than at present you may seem to expect. If you fix your residence there, a large sphere of usefulness will, I hope, be opened to you, where, by an easy, familiar, gentle, unaffected manner of behaviour, and as plain and unadorned a style as possible in preaching, you will be successful in awakening mens' minds to a serious concern about the things of religion; and make ready a people prepared for that great event which is approaching, — the coming of the Lord. Let, therefore, your language, my dear Brother, in your sermons, be as plain, simple, and unadorned as possible — luminous, and not obscured by the affectation of sublimity, or of florid and find thoughts, and pretty turns of expression. The truths and or-

jects of religion have such infinite weight in themselves, that they need nothing but to be represented in their native simplicity, to make them, with the blessing of God, produce great influence upon the mind.

Let your conversation be humble and unassuming, strictly temperate and sober — be not delicate, nor over-curious in apparel, or food — remembering we are the disciples of a poor and despised Jesus; and the more we resemble him in a mortification to all the appetites of sensual life, the greater will be our anticipation of that exalted happiness which he will bestow hereafter. I hope you will excuse the freedom with which I address you, and I pray that the Divine Presence and blessing may attend your person and labours.

I am, very affectionately,
Your Brother and Servant,
MIC. TOWGOOD.

REMARKABLE CONVERSION.

AMONG the many remarkable instances of Conversion which have taken place in various parts of America, during the late revival of Religion, the following deserves notice; and forcibly recommends to us the practice of dropping a word for God and Religion, whenever we have suitable opportunity.

AT Lebanon, in the State of New York, a certain man dwelt, who was about fifty years of age, who had not only lived a very careless life, but was openly opposed to the gospel-plan of Salvation, and to the work of God in the late revival; but he was brought under deep convictions, in the following manner: — There came into his house a traveller, with a burden on his back; the family being about to sit down to dinner, the stranger was invited to partake with them: he accepted the invitation. When the repast was finished, and the members of the family were withdrawing from their seats, the stranger said, "Don't let us forget to give thanks to God." He accordingly gave thanks and departed. The man of the house felt reproved and confounded. The words of the stranger were fastened on his mind by the power of God. He was led to reflect on his wickedness in being unmindful of God, in neglecting prayer and thanksgiving. He was also led to reflect on his manifold sins, until they appeared to him a burden infinitely greater than that which the traveller bore. He found no relief until, as he hopes, his heart was effectually changed by the operation of the Spirit of God. His wife also, about the same time, was convinced of her sins, and, it is hoped, converted.

Obituary.

EPHRAIM BURFORD.

Died, Aug. 20, 1804, at his house in Stratford, near Bow, Mr. Ephraim Burford, aged sixty-one. He has left a very numerous but united family to lament the loss of him. Being converted to Christ in his youth, he brought forth, during a long period, the fruits of righteousness. For his judgment in things pertaining to the gospel, which was very solid and correct, he was much indebted to the ministry of Mr. Booth, in Goodman's Fields; of whose church he was a member for many years; and was dismissed to the church under the care of Mr. Newman, in Oldford, Dec. 2, 1798. His daily walk was serious, regular and uniform. Abhorring the levity of carnal professors, he was in health as well as in sickness, emphatically a serious Christian: he endured a very lingering affliction, which extended thro' eighteen months, with profound patience and serene submission to the will of God. Deeply impressed with the solemn prospect of death and eternity, he abounded in "great searchings of heart." The extreme caution which was natural to him as a man, and habitual to him as a tradesman, he carried into his closet, and used upon his bed, when communing with his own heart; and it appeared to those who often visited him, that the frame of his mind was, in general, evangelical to a high degree; equally distant from Pharisaic pride and Antinomian presumption. If he was not elevated to raptures of joy, he was nevertheless an ardent lover of Christ; and would sometimes speak with great warmth and energy of the exceeding riches of divine grace. While he was not ashamed of being called a Calvinist of the Baptist denomination, he exhibited true liberality, without bigotry, and without indifference. Notwithstanding some shades of imperfection in his character (and who is free from imperfection?) his memory will be extensively cherished; and the impression made by his life and death, in favour of pure and undefiled religion, will appear, it is hoped, to be strong and permanent. He was interred, according to his own desire, in the burial-ground, in St. Thomas's Square, Hackney, near to his deceased brother, Mr. John Burford. Mr. Newman addressed the mourning family at the grave; and afterwards improved the solemn event (Lord's Day, September 4) to the church and congregation at Oldford. W. N.

MRS. SWAIN.

On the 30th of June, 1804, died, in the parish of Lattern, Essex, Mrs. Swain, wife of Mr. Wm. Swain, in the seventy-first year of her age. She was born of very pious parents, at Staple Grove, in the neighbourhood of Taunton, Somersetshire. Her mother, a Christian indeed, died suddenly upon her return from hearing a preparation sermon on a Friday, by Mr. Pearsall, with whom she dined that day. It had long been her desire, that, if it was the Divine Will, she would prefer being taken away suddenly. Her daughter, the subject of this, was (as she told me) brought to the knowledge of herself as a fallen guilty sinner, and to an acquaintance with Jesus Christ as an able and willing Saviour, in the twenty-first year of her age: she soon after became a member of the church in Taunton, under the pastoral care of Mr. Pearsall; afterwards she removed to London, where she united with God's people at the Tabernacle, in commemorating the sufferings and death of the Saviour; afterwards, she joined in communion with the church in Jewry Street, under the pastoral care of

Mr. Aldridge: and she remained a member with that church until her death. In the beginning of last May she was attacked with the dropsy in her chest: all means used to remove it proved abortive. At the commencement of her illness she was in her mind (as she had been for many, many years) a subject of bondage through fear of death. But after visiting her two or three times, she said to me, "Death is now no King of Terrors to me; all fear is removed, — the work of salvation is a finished work; and well is it for me that it is! What should I now do, if any thing was wanting, on my part, to complete it? Zech. ix. 12, had, from her first setting out in the way to Zion, been peculiarly supporting to her mind; and that promise of the Divine Redeemer, 'Because I live, ye shall live also," now afforded her strong consolation; she longed to be with Christ. The world, she said, was nothing to her now. She took singular pleasure in hearing or repeating the words of good Mr. Hart: —

"Your tempers may vary,
Your comforts decline,
You cannot miscarry,
Your aid is divine!"

Sitting by her one day, when her flesh and heart were rapidly failing, I asked, 'Are you turning to your strong-hold? Is Christ precious?' To both questions she replied, "I am!" The day before she gave up her soul into the hand of God, her Saviour, I called on her, and asked one question, 'Is all well still, between your heart and God?' With great difficulty, in consequence of a mighty oppression on her breath, in a singing tone of voice, she said, "All is well!" In order to accommodate her mourning relatives, her remains were kept until the succeeding Lord's Day, when they were committed to the grave ("in sure and certain hope of a resurrection to eternal life") in the burying-ground, Potter Street, Harlow. A sermon was preached, from Zech. ix. 12, to a very numerous and attentive congregation.

The scene this afternoon was truly solemn: — the corpse of a young man, aged twenty-one years, a member of the church here, and who had not been married one month, was conveyed to the grave: a similar sight the oldest inhabitant does not recollect. It is rather singular, that three succeeding Lord's Days I was called upon to preach funeral-sermons: the first for our aged sister; the second, a young man; the third, a man in the prime of life. One Lord's Day intervened; and on the succeeding one, was called to improve the death of a child, three years old. These are loud and solemn calls to the survivors. "Prepare to meet thy God," O man! O woman!

I will conclude this memoir of our much esteemed and dear departed sister, by saying, that, during my acquaintance with her, which was but short, she appeared much devoted to God, greatly concerned for the advancement of the divine glory, loved and lived under the influence of the doctrines of free and sovereign grace, and was constant in her attendance on the appointed means. Let us, let her bereaved husband, let her numerous relatives, follow her as she followed Christ.

Harlow, Essex. J. B——.

Upon finishing the above, I was desired to bury Mr. Sam. Swain, brother-in-law to Mrs. S——. His death was improved the Lord's Day after the child; which made five funeral sermons in five weeks.

MARY RENFREW.

In hope of eternal life, departed, July 26, 1804, Mary Renfrew, of Penryn, in the twentieth year of her age. It was not her privilege to enjoy the advantages of a religious education, yet, in early youth, she had impressions upon her mind of a serious nature; and, for some time before it pleased the Lord to impart unto her the knowledge of the truth as it is in Jesus, she was accustomed to attend the public ministration of the word of life, under a conviction that, what she heard, might,

through the blessing of Almighty God, be made spirit and life unto her soul; and, as she lived to realize the conviction, so was she, shortly after, called to bear a public testimony unto the truth of it; for, being threatened with expulsion from the house of her friends, unless she would forsake the house of her God, she assured them, with all meekness and firmness of mind, that she would much rather submit to the former than the latter; and added, that she had no doubt but, in the event of being called thereunto, the Lord would provide.—However, from that time forwards, the Lord so inclined the hearts of her friends towards her, that she was permitted to attend, as often as her bodily strength would admit, the courts of his holiness in peace.

At the commencement of her confinement, which only lasted a few days, she laboured under great distress of soul, from the suggestions of Satan with respect to her having an interest in Christ, and the blessings of redemption thro' him. The hardness of her heart was the burden of her complaint. "Surely," she would often exclaim, "Never was such a heart as mine."—There were, however, seasons wherein she found sweet peace and comfort; and particularly on the evening preceding her death, being called upon by a friend, who remarked that he was happy to find her spirits so composed and tranquil—she said, "I have been thinking on the word GRACE, but I am such a poor ignorant creature, I cannot comprehend, as I could wish, the meaning of it." Some attempt being made by her friend to explain the term, and to shew how eminently the grace of God appears in the salvation of the soul, she said,—"Yes, I see clearly, now, that it is all of grace; and O! how distinguishing it is! My sins, I trust, are washed away thro' the blood of Jesus!"—and added, with her hands uplifted, and her cheeks bedewed with tears,—"Lord, why me!

"Why was I made to hear thy voice,
"And enter while there's room;
"When thousands make a wretched
"choice,
"And rather starve than come!"

She then took up her Bible, and, turning to the 15th verse of the 50th Psalm, she said, "I have found that a precious promise—I have been in great trouble, but the Lord hath delivered me." Being reminded of several other promises, and particularly Isaiah xli. 10. and John vi. 37, she observed, "that they were all precious;" adding, with a smile, "I can believe them all—yes, I can believe them."—Then, pressing the Bible in both her hands, she exclaimed,—"O! this precious book; this precious book!" On parting with her friend, she begged an interest in his supplications, adding, "I shall not be long here—I am going home—thy will, O Lord, be done." Early on the morning of her dissolution, she said to a friend, who was attending upon her, "My doubts and fears return——O my wretched heart!——the Lord, I fear, will leave me, after all." Asking for her Bible, she turned to the 18th chapter of John, and, after reading some time, she exclaimed, "I am very happy—the Lord himself is with me—I want no other company." A friend observed, 'You now feel, Mary, the truth of these lines:—

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

"Yes," said she, "I am sure of it: I now feel it, and I know the Lord will be with me!" Shortly after, she repeated these lines of Dr. Watts:—

"A guilty, weak, and helpless worm,
On thy kind arms I fall!
Be thou my strength and righteousness,
My Jesus and my all!"

Then taking up the Bible again, she turned to the same chapter in John, which she had before been reading; and while reading it, her countenance changed, and her speech failed; but still her lips were observed to move for some time, when, without a struggle or a sigh, she exchanged this mortal for a state of immortality.

T. W.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures, *delivered at the Parish-Church of Wakefield, in* 1802, *on that Part of the Liturgy of the Church of England contained in the Morning Prayer. By* T. Rogers, A.M. &c. *Two Vols. small* 8vo, 12*s.*

THESE Lectures are pious, plain, and practical. It is certainly of the last importance to every true churchman, that he should understand thoroughly the import of his own prayers; and pray with the Spirit, and pray with the understanding also. As the frequent and restricted use of the same form of words may have a tendency to deaden the ardour of devotion, and to lead to a supposition, that the service is performed when the words are repeated, it is certainly highly proper to admonish his hearers (p. 5) "That our addresses to God must be with inward breathings, and longings of the soul;" for cold and careless prayers can only affront the great object of devotion, instead of obtaining answers of peace; and when we praise him (p. 222) "It implies inward joy and delight in him, which nothing can produce but a sensible experience of his grace and goodness; and he has promised this to his worshipping people; therefore, it is neither presumption to expect it, nor fanaticism to feel its influence." We apprehend such inward breathings and longing of soul in prayer, and such inward joy and delight, flowing from sensible experience of God's grace in praise, will savour a little *fanatical* in the ears of the rational divines, and the bulk of the church-going people, who go to *say their prayers*. Happy would it be indeed, if every worshipping assembly in the Church of England were composed of those who thus worship in spirit and in truth. "Otherwise," as he well observes (p. 223) "our praises will be a dead service; and our appearance in the congregation of his saints mere formality; and such dead singing and formal prayer are the disgrace of our churches, and the real ground of objection to men of religion and observation."

(P. 28) If "tears, and the sorrows of the heart are necessary to prove a broken spirit, I am afraid such persons will be found *rarinantes in Gurgite vasto*." As, on the other hand, that such "deep contrition (p. 35) is an acceptable sacrifice to God, and must afford instant and effectual relief to the broken hearted sinner," might lead (which the author surely never meant) to a false ground of hope; when tears of blood can never expiate the least of our sins, or procure peace with God for a wounded conscience.

Happy would it be, if every clergyman felt, when he addresses his brethren, that he was "actuated by a religious and sincere regard for the souls of the people:" this alone would engage him to such a performance of the service as would do more to stamp excellence on the Liturgy, and excite devotion in his hearers, than any thing beside. It is the cold, careless, uninteresting manner, in which prayers and praise are offered in our churches, that writes *Ichabod* upon them.

In his observations on the humble confession of sin, after mentioning a variety of offences, he adds (p. 124) "We will not suppose that all the sins enumerated in this catalogue attach to any of us; — but are we not justly chargeable with some of them?" When every person in church cries "Lord have mercy upon me," after reading each of the Ten Commandments, it doth not seem congruous afterwards, not to suppose the cry necessary; or that we have only been chargeable with the breach of some of them. A humble heart needs no palliatives: he says, "Forgive my sin, for it is great!"

The applications and interrogations are always desirable: — a preacher cannot press his subject too closely on the conscience; — a

sermon can only do us good as the truths it urges are felt important and interesting.

The commendation of reading the Scriptures in public worship is just; but to have lessons taken from apocryphal books, and containing such sentiments as that prayer and alms make atonement for sins, ought surely never to have been allowed.

The author appears to be a good man, and true; a faithful pastor of the flock over which the Holy Ghost has made him overseer; and greatly were it to be wished, that these sentiments might be inculcated, and the eternal redemption of God our Saviour, and the powerful influences of the Spirit, form a portion of every discourse. Our churches would not then be desolate, and the people driven at a distance from us to seek food for their souls. Our brother, no doubt, will bear the reproach of the cross for the faithful testimony he hath borne; and be classed among the Dissenters *in* the church, and the Methodistical. Let any minister in the church carry his cup as even as possible, he will find his prudence and caution vain, if he is faithful. The reproach of the cross is not ceased, — cannot cease: count it all joy; — dare to suffer, and be singular!

Public Worship enforced: *a Sermon preached before the Hants Association, at Poole, April* 25, 1804. *By* Thomas Loader, *Price 6d.*

If we allow weight to the opinions of a sceptical historian, the subject of this sermon is of the utmost importance to the public. "The devotion of the poet or philosopher," says Gibbon, "may be secretly nourished by prayer, meditation, or study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people. The interruption of that public exercise may consummate, in a few years, the important work of a national revolution."

Though we should rather have seen some precept of the New Testament, the preacher has chosen for his text, Isa. ii. 3, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," &c. Mr. Loader considers,

I. The nature of public worship; — II. The ends of public worship; — III. The obligations of public worship; — IV. The advantages resulting from it; — V. The objections against public worship, which are well answered. The preacher concludes with some directions for the suitable discharge of public worship. Towards the close, he enters into the true style of preaching, — short sentences, frequent interrogations, warm appeals to the heart and conscience. In fact, he preaches *to* the people; and not, as is too much the practice, merely delivers an oration *before* them. We recommend this discourse to the serious perusal of Christians; and hope they will avail themselves of it to distribute among those persons who neglect the house of God and despise his worship.

The Introductory Discourse, Confession of Faith, and Charge *delivered at the Ordination of the Rev.* George Clayton, *at Walworth, June* 7, 1804. *Price* 1s.

The Introductory Discourse was delivered by the Rev. Mr. Kingsbury, of Southampton, with whom Mr. G. Clayton had "served in the gospel, as a son with the father," for more than two years; and was intended as a testimony of Mr. Kingsbury's unabated esteem. The Confession of Faith is short, but compressive and pointed. The Charge, given by the Rev. Mr. Clayton, father of the minister ordained, is founded on 1 Tim. vi. 20, "O Timothy, keep that which is committed to thy trust." Mr. Clayton, first, shews what a minister, by ordination, has committed to his trust: — "You have an *office* committed to you; that is your authority: you have the *gospel*; that is your instrument of labour: you have the *souls* of men; they are the materials on which you must act.

you have *gifts*; and they include your capacity: you have, moreover, a *station* committed to you, a populous neighbourhood. What an important trust!" The minister's duty as a *Depositary* is next considered: — "It is to preserve your office from contempt, by supporting its scriptural dignity." "Avoid debasing associations, be tenacious of the edifying authority of your office, keep back no part of the message, present your gifts by diligent improvement, and by a faithful exercise of them," &c. The Address is closed by an affectionate and energetic exhortation.

The excellent Sermon, addressed to the people on the above occasion, by the Rev. Mr. Nicol, is omitted in this publication, in consequence of the multiplied engagements, which did not allow him leisure to prepare it for the press.

The Christian in complete Armour, *or a Treatise on the Saints' War with the Devil, &c.* By William Gurnall, A. M. *formerly Pastor of the Church of Christ, Lavenham, Suffolk. In Four Volumes, 8vo, Eighth Edition, with a Recommendatory Preface by the Rev.* W. F. Platt *and the Rev.* C. Buck. *1l. 6s.*

THIS Work is well known to the religious world, as containing a fund of experimental and practical divinity. A new edition has long been wanted; and we are happy to see it executed in so neat a style. That great man, Mr. Toplady, we are informed, had so high an opinion of this work, that he transcribed various parts of it into his Common-Place Book. We certainly agree with the recommenders, that it is one of the most useful works a Divine or a Christian can read; since it abounds with original thoughts, happy expositions of various passages of Scripture, faithful addresses to the conscience, and the most powerful arguments to excite to diligence in duty.

The Ringer's True Guide, *or an affectionate Address to Ringers in every Church and Parish. By* S. Beaufoy. *4d.*

THIS is a plain pious Tract, intended to call the attention of the ringers in parish-churches to the affairs of their souls. The author supposes that there are more than 70,000 persons in England of this description; and, apprehending that people find themselves more interested by a particular address to their distinct class or occupation, than by a general exhortation, he determined on this singular subject. — May his well-meant endeavours be crowned with success!

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Dr. Watts's Sermons and Practical Works. New Edition, No. 1 to 6, 1s. each; vol. 1, boards, 8s. 6d.; fine paper, royal 8vo, 10s. 6d.

Dr. Watts's Psalms and Hymns. A New Edition, with improved Indexes, and a New Arrangement in a Table prefixed. By E. Williams, D. D. 18mo, 4s.; black calf, 5s; fine paper, do. 6s.

An Essay on the New Testament. By D. Bogue. Second Edition, corrected and improved, 12mo, 3s. boards; fine paper, 4s.

Witherspoon's Works, vol. I, 12mo, boards, 3s. 6d.

The Fashionable World displayed. Second Edition, 2s. 6d.

Strictures on Methodism. By a Careful Observer. 8vo, 2s. 6d.

The Christian Teacher: a New Religious Spelling-Book. By the Rev. T. Harper, 1s.

Oration, Commemorative of the late Major General Hamilton. By J. M. Mason, D.D. with an Appendix, 8vo, 1s.

Ordination Service for the Rev. J. Jerard, of Coventry (*See our Intelligence*) 8vo, 1s. 6d.

A Sermon on the Death of the Rev. J. Johnson, of Manchester, with a Memoir of his Life. By W. Roby, 8vo, 1s.

The Saint precious in Death: a Discourse occasioned by the Death of Lady A. A. Erskine. By the Rev. J. Clark, of Brigg, 8vo, 6d.

The Religion of the Closet: a Sermon preached before the Hampshire Association. By J. Bennett, Romsey.

RELIGIOUS INTELLIGENCE.

The Missionary Society having sent out some Missionaries to Ceylon, a short Account of that Island may not be unacceptable to the Friends of the Institution.

A Brief Account of the Island of Ceylon *.

CEYLON, an island of the Indian Sea, is of an oval form, approaching to the size of Ireland; and is situated to the south-east of the peninsula of India; from which it is separated by a narrow sea of about sixty miles width. Little was known of this country before the twelfth century, when it was discovered by the Portugueze, who retained possession of the shores till about 1660, when they were expelled by the Dutch. It is now ceded to the British government. The central part of the island has continued under the power of the native prince, whose residence is at Candi, about eighty miles from Columbo. This capital, however, is a place of little consequence, and but imperfectly known to travellers; being, like the internal parts of this island in general, separated from the European settlements by difficult passes, and almost inaccessible forests.

The natives of Ceylon, called *Singalese*, are not so black as those of Malabar; and have few customs very different from other Hindoos. Their language is rather peculiar; but some of the natives understand both the Tamulic and that of Malabar. The chief town of the European possessions is Columbo; which is a handsome place, and well fortified. Here many languages are spoken, the natives of almost every part of Asia being found here; among others, the Persees, or worshippers of fire, who would sooner have their houses burnt, and themselves perish in the flames, than employ any means to extinguish it. From the district of Columbo, great quantities of cinnamon and pepper are annually transported to Europe. Arrack is also made here; and sent to Bengal, Madras, and Bombay; from whence, in return, the inhabitants receive rice and other articles.

The important and noble harbour of Trincomale, is situated on the opposite side of the Island. The southern part abounds with gems, and other rich productions. On the northern shore the pearl fishery is carried on to a great extent, and with much success.

The climate and seasons correspond with those of the adjacent continent; but the exposure on all sides to the sea, renders the air more cool and salubrious. The general aspect of the country resembles the southern parts of Hindostan: a high table-land in the center, being surrounded with low shores, six or eight leagues in breadth. High mountains; prodigious forests, full of aromatic trees; and many pleasant rivers, finely diversify the country; which, in the esteem of the Hindoos, is a second Paradise. The vales are amazingly fertile in rice and other useful vegetables.

The forests are the haunts of innumerable elephants, which are superior to those of most other countries, not indeed in size, but in their greater hardiness and powers of exertion, as well as in their docility and freedom from vice and passion. The Ceylonese display a great degree of ingenuity and courage in procuring these animals: for this purpose they inclose a large space of ground by posts, ropes, and boughs of trees; and contrive long and circuitous paths fenced in on both sides, into which the elephants are, by fear, induced to enter; and are at length secured. When any of the animals so caught prove unruly and violent, they have recourse to the assistance of the tame elephants, who will jostle and belabour their wild brother with their trunks, till they have rendered him calm and compliant. In the year 1797, no fewer than 176 elephants, caught in this manner, were sent to the continent.

The ichneumon is a very curious and valuable animal, about the size of a weasel. It possesses an inveterate hatred to every species of serpents; and will instantly dart upon one of any size, which it seizes by the throat and destroys; but such is its sagacity, that it will not venture upon the assault unless in an open place, where it has an opportunity to run, immediately after the attempt, to a certain herb, which is instinctively known to be an antidote against the poison of the bite, should it happen to receive one. This has been proved by experiment.

The religion of Ceylon is the ancient worship of Boodh; images of whom,

* Extracted from Percival's Account, Pinkerton's Geography, and Crutwell's Gazetteer.

with short and crisped hair, abound in the island. This pretended deity is supposed to have been some deified philosopher, who flourished about 500 years before the Christian era. The natives belong to four different casts, which, according to the Indian custom, never intermarry or mingle with each other: the son pursues the profession of his father, from generation to generation. There is also another set of wretched men, strictly *outcasts*, composed of those, or the descendants of those, who, by any crime or neglect of superstitious rites, have forfeited their cast. These wretched people are not allowed to work; but subsist by begging continually for sustenance, and continue a dead weight on society: they are degraded to the lowest state of vileness and infamy; nor can they, by any good conduct, retrieve their condition. It would certainly be an object worth the attention of the British government to attempt converting this lost body of men to some useful purpose; and it is plain, that the dispelling their superstitious notions, by the introduction of the Christian system, would be the most effectual method of their improvement. Happy will it be for them, if the Missionaries, destined to this island, should be the instruments of so great and good a work! The arts practised by some, and the ceremonies performed by others, afford much entertainment to the curious; but excite much pain in the Christian traveller. Devotees, in consequence of some superstitious vow, sustain the most painful operations with an obstinate resolution almost incredible. One of them will vow to hold his arm elevated over his head for a certain number of years, without once letting it down. Another will keep his hand fast closed, till the nails of his fingers grow into the flesh, and appear through the hand. Many never suffer their hair to be combed, or their beards to be shaved. Some will never lie down; and others wear about their necks a heavy iron frame.

Capt. Percival, from whose account of the island this is partly extracted, witnessed the following scene: — A very high post is firmly fixed in the ground, on the top of which another beam is placed, so as to turn round on a pivot; from the end of which, ropes and pullies are suspended to hoist up the devotee. He is then brought forward, with music and dancing; and led thrice round the post by the Brahmins and relations. A sheep is offered up in sacrifice, the blood of which is sprinkled on the multitude, who are eager to catch a single drop. The devotee is then placed on the ground, and two large hooks are inserted into the flesh of his back, just under the shoulders: he is then hoisted up by the ropes on high, where he continues suspended; and in this position, is drawn round the upright post twice or thrice. During this painful ceremony, he repeats a certain number of prayers; and throws down among the gazing crowd flowers, which he had taken up with him for the purpose; for these the deluded people scramble; and happy is he who can catch one of them, for it is carefully preserved as a sacred relic, which will prevent disease, and ensure happiness for ever after.

Such is the place to which the Rev. Mr. Vos and others are now on their voyage; and where, we hope, the glorious gospel of Christ will be preached, directing the poor natives to that Saviour, whose blood alone cleanseth from all sin, and whose yoke, compared with that of sin, or of superstition, is perfectly easy and light.

Baptist Mission, East Indies.

From the Missionaries to the Society.

[*Continued from p.* 521.]

"1. *The Church.* — We consist of thirty-six members: fourteen are Europeans, &c. and twenty-two natives. These have been all baptized on a credible profession of faith; and have lost cast, friends, and all for the gospel. Two of them were brahmans; viz. Kristno Prisaud and Bhytub. Three were of the writer cast; viz. Petumbur Singho, Petumbur Mittre, and Ram Roteen. Two were Mussulmans; two had adopted the Portugueze dress and habits, though formerly Mussulmans; and the others were of the inferior casts of the Hindoos. We cannot say that our native brethren are superior to other Christians in love, zeal, knowledge, or prudence: they are sometimes cool, and sometimes precipitate; sometimes some of them give us pain, and often pleasure. · · Several of them are active in talking about Christ to others; and some have hopeful gifts. Some of them live at the distance of several days journey from us; and are like a few grains of salt scattered in the places where they live.

"2. *Our Labours.* — A variety of circumstances contribute to supercede, and indeed to render impracticable, our frequent itinerating. · · · · Our itineracy is the less necessary, as several of our friends are pretty active, and know how

to reach the hearts of their countrymen much better than we do. Considerable numbers are also, from time to time, coming to hear the word, who require attendance at home; but the vast and growing importance of having as complete a translation of the Scriptures as possible published before our death, — the demand for a second edition of the New Testament, — and other collateral circumstances, take up nearly our whole time. We (some of us at least) notwithstanding, make short excursions as often as we can, for the purpose of preaching the gospel.

"3. *Dispersion of Tracts.* — Upon a calculation, we find that forty New Testaments have been given away monthly, since its first publication; and many thousands of small religious tracts have been dispersed through the greatest part of Bengal. To effect this, we make use of the labours of some of our native brethren. Kristno has been two or three pretty long journies for this purpose, and has distributed many. We have dispersed many by means of European friends; some of whom have also been induced to set up schools for the native children, where the Bible is introduced. At the public seasons of idolatrous worship, many have come to ask about the gospel, and have taken tracts with them; and, on these occasions, they have been given to many who come from very distant parts. This is a seed which, in some instances, has sprung up; and, we trust, will do so in many more.

"4. *Public Opinion of the Natives about the Gospel.* — Where the gospel is most known, there has been a very decided opposition; and very evident marks of a spirit of rancorous enmity shewn to it. This has been principally the spirit of some brahmans, and of some of the lower people who have been instigated by them. The effect thereof, at present, is, that this new way is much talked of; and very considerable enquiries are made among people in their own houses, What can this mean? and why is all this opposition to it? It is not possible to calculate the thousands of doubts respecting their own ways and books, which have been produced within the last year. Many, who are by no means friendly to the gospel, conclude that it will evidently spread through the country; and predict the downfall of their own superstitions. . . . . .

"5. *Publication of the Word of God.* The New Testament and the Pentateuch have been published a long time ago; and nearly the whole of the first edition of the New Testament is disposed of. The copy is now passing under a close revision, preparatory to a second edition, which will be very soon put to the press. The Book of Psalms and the Prophecies of Isaiah are also printed.

"Dear brethren, pray for us personally, that we may all endure to the end; and pray for us as a body, that the word of God may abound and be glorified in this dark country by our means! We feel our hearts united to you, and trust that you are warmly remembered by us in our prayers. We are affectionately yours,

W. Carey, J. Marsham,
W. Ward, J. Chamberlain,
Felix Carey."

By a subsequent account, dated Oct. 31, 1803, it appears that the Missionaries were proceeding with the second edition of the New Testament, considerably improved. One of the converts, Gokool, had been removed by death: his steady trust in the Saviour, his constant refusal of all idolatrous assistance, together with his patience and resignation to the divine will, afforded much pleasure to the brethren. His burial, in the European manner, excited much attention; and a vast concourse of natives, who attended it, seemed much struck with the novelty of the scene, and with the regard which Christians manifest to each other, even in death; so different from their throwing their friends, half dead and half living, into the river; or burning their body, with perhaps a solitary attendant.

The Missionaries have opened a house for preaching at Calcutta: a place containing, it is said, a million of souls. Here they preach twice on the Lord's Day, and twice in the week; but as yet, their auditory is very small.

Several of the native brethren strongly desire to make known the gospel to their perishing fellow-countrymen; and, considering the advantages they possess in the knowledge of the language, customs, and prejudices of their neighbours, with their opportunity of access, where the Missionaries dare not set their foot, we may hope for a great blessing to attend their endeavours.

A military gentleman, Major

Colebrooke, has translated the gospels into Hindostanee and Persian; and made a present of them to the college at Calcutta: since which, the college council has voted the printing of them. Before the Missionaries knew of this, they had begun the same work; and had made considerable progress in it. Mr. Marshman had finished Matthew, and had done part of John; and Mr. Carey had done the Epistles, &c. "But now," says Mr. Carey, "we will gladly do what others do not; and wish all speed to those who do any thing in this way. We have it in our power, if our means would do for it, in the space of about fifteen years, to have the word of God translated, and printed in all the languages of the east. Our situation is such as to furnish us with the best assistance from natives of the different countries: — we can have types of all the different characters cast here; and about 700 rupees per month, part of which, I hope, we shall be able to furnish, would complete the work. The languages are the Hindostanee, Mahratta, Oreea, Telingua, Bhotan, Burmah, Chinese, Cochin Chinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is yet uncertain."

The four last Missionaries, who sailed from Bristol, Jan. 3, 1804, had a severe trial of their zeal and patience, by a voyage to New York singularly rough and tedious. They were fifteen weeks on their passage. However, through the divine goodness, they arrived safely and in good health at New York, April 22; from whence they sailed for Calcutta, May 28.

The Last Hours of Gen. Hamilton, who died in consequence of a Wound received in a Duel with Col. Burr, in America.

[Extracted from a Letter of Dr. J. M. Mason, of New York.]

"On the morning of Wednesday [the 11th of July, 1804] shortly after the rumour of the General's injury had created an alarm in the city, a note from Dr. Post informed me, that he was extremely ill at Mr. W. Bayard's; and expressed a particular desire to see me as soon as possible. I went immediately. The exchange of melancholy salutation, on entering the General's apartment, was succeeded by a silence, which he broke by saying, that he had been anxious to see me, and have the Sacrament administered to him; and that this was still his wish. I replied, that it gave me unutterable pain to receive from him any request to which I could not accede: that, in the present instance, a compliance was incompatible with all my obligations; as it is a principle in our churches never to administer the Lord's Supper privately to any person, under any circumstances.— He urged me no further. I then remarked to him, 'That, the Holy Communion is an exhibition and a pledge of the mercies which the Son of God has purchased: that the absence of the sign does not exclude from the mercies signified, which were accessible to him by faith in their gracious Author.' — "I am aware," said he, "of that. It was only as a sign that I wanted it." A short pause ensued. I resumed the discourse, by observing, that I had nothing to address to him in his affliction, but that same gospel of the grace of God which it is my office to preach to the most obscure and illiterate: that, in the sight of God, all men are on a level, as "all have sinned, and come short of his glory;" and that they must apply to him for pardon and life, as sinners, whose only refuge is in his "grace, reigning by righteousness through our Lord Jesus Christ. — "I perceive it to be so," said he; "I am a sinner: I look to his mercy!" I then adverted to the infinite merit of the Redeemer, as the propitiation for sin, the sole ground of our acceptance with God, the sole channel of his favour to us; and cited the following passages of Scripture: — "There is no other name given under Heaven — He is able to save to the ut-

termost—The blood of Jesus Christ cleanseth from all sin." This last passage introduced the affair of the duel; on which I reminded the General, that he was not to be instructed as to its moral aspect, that the precious blood of Christ was as effectual and as necessary, to wash away the transgression which had involved him in suffering, as any other transgression; and that he must there, and there alone, seek peace for his conscience, and a hope that should "not make him ashamed." He assented, with strong emotion, to these representations; and declared his abhorrence of the whole transaction. "It was always," added he, "against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life." He repeated his disavowal of all intention to hurt Mr. Burr; the anguish of his mind in recollecting what had passed; and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassions; the freedom of pardon in the Redeemer Jesus to perishing sinners. 'That grace, my dear General, which brings salvation, is rich, rich!' — "Yes," interrupted he, "it is rich grace!" 'And on that grace,' continued I, 'a sinner has the highest encouragement to repose his confidence; because it is tendered to him upon the surest foundation,—the Scripture testifying that "we have redemption through the blood of Jesus, the forgiveness of sins according to the riches of his grace." Here the General, letting go my hand, which he had held from the moment I sat down at his bed-side, clasped his hands together, and looking up towards Heaven, said, with emphasis, "I have a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ." He replaced his hand in mine, and appearing somewhat spent, closed his eyes.

"A little after, he fastened them on me, and I proceeded. 'The simple truths of the gospel, my dear Sir, which require no abstruse investigation but faith in the veracity of God, who cannot lie, are best suited to your present condition; and they are full of consolation.' "I feel them to be so,"—replied he. I then repeated these texts of Scripture: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners — I, even I, am he that blotteth out thy transgressions — Though your sins be as scarlet, they shall be white as snow; though they be red, like crimson, they shall be as wool."—"This," said he, "is my support. Pray for me."—'Shall I pray with you?' "Yes."—I prayed with him, and heard him whisper as I went along; which I supposed to be his concurrence with the petitions. At the conclusion he said, "Amen. God grant it."

"Being about to part with him, I told him I had one request to make. He asked what it was?—I answered, 'That whatever may be the issue of your affliction, you would give your testimony against the practice of duelling.' "I will," said he — "I have done it. If *that*," evidently anticipating the event, "if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner that will effectually put me out of its reach in future." I mentioned, once more, the importance of renouncing every other dependence for the eternal world but the mercy of God in Christ Jesus; with a particular reference to the catastrophe of the morning. The General was affected, and said,—"Let us not pursue the subject any further—it agitates me." He laid his hands upon his breast, with symptoms of uneasiness, which indicated an increased difficulty of speaking. I then took my leave. He pressed my hand affectionately, and desired to see me again at a proper interval. As I was retiring, he lifted up his hands, in the attitude of prayer, and said, feebly, "God be merciful to ——!" His voice sunk, so that I heard not the rest distinctly; but understood him to quote the words of the publican in the gospel, and

to end the sentence with "me a sinner!"

I saw him a second time on the morning of Thursday; but, from his appearance, and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for a moment at his bed-side, in company with his overwhelmed family and friends; and, for the rest, was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state; and he viewed, with calmness, his approaching dissolution. I left him between twelve and one, and at two, as the public know, he breathed his last.

"I am, Sir, &c.

"J. M. MASON."

New York, July 18, 1804.

MISSIONARY COLLECTIONS, &c.

		£.	s.	d.
Rev. J. Hewitt and Friends, Bedworth	—	4	8	0
Dundee Branch of the London Missionary Society, by Rev. Mr. Colquhoun	—	53	0	0
Paisley Branch of the London Missionary Society, by W. Carlile, Esq.	—	50	0	0
Rev. W. Paull and Friends, Castle Cary	—	10	0	0
Rev. T. Bennett and Congregation, Birmingham		51	12	9

HOME INTELLIGENCE.

July 12, a chapel for the use of a society of Christians of the Independent denomination, was opened at Wolverhampton. Sermons adapted to the occasion were preached by Mr. Grove, of Walsall; Mr. Moody, of Warwick; and Mr. Dawson, of Dudley. Mr. Steele, of Kidderminster, and Mr. Richards, of Stourbridge, engaged in prayer.

A General Meeting of the Northern Education Society was held at Rochdale, on Wednesday, Aug. 1, 1804; when an appropriate sermon was delivered by the Rev. R. Hall, of Cambridge, from 1 Tim. i. 11, 12, which he was requested to print; and a number of suitable Resolutions were agreed to. The following Gentlemen form the Committee for the present year:—The Rev. Mess. J. Fawcett, A.M. Ewood Hall; T. Langdon, Leeds; J. Lyons, Hull; R. Davis, Liverpool; J. Hargreaves, Ogden; T. Littlewood, Rochdale. Mess. J. Bury, Sabden; S. Broadley, Bradford; J. Preston, Bradford; J. Brogden, Bradford; —— Thackerey, Leeds; J. Carlill, Hull; H. Pope, Rochdale; O. Holt, Rochdale; J. Weight, Manchester; R. Kay, Rochdale; —— Caerns, Liverpool. The next General Meeting is to be held at the Baptist meeting-house, Leeds, on the first Wednesday in August next. The Donations already made to this Institution amount to 1185l. 17s.; and the Annual Subscriptions to 161l. 14s. Inquiries are making for a proper Tutor, and a suitable place for the Academy. A Circular Letter has been sent to the friends of religion (especially in the Baptist connexion) inviting pecuniary support, and requesting information of suitable candidates for the ministry. — Mr. J. Bury, of Sabden, is appointed Treasurer to the Society; and the Rev. T. Littlewood, of Rochdale, Secretary.

Aug. 22. The Rev. William Maclay was ordained pastor of the Associate Congregation at Stichel, Roxburgh. Mr. Blackhall, of Berwick, introduced the service by singing and prayer; Mr. Robertson, of Wooler, preached from 2 Tim. ii. 4; Mr. Hall, of Kelso, put the usual questions; Mr. Robertson then engaged in solemn prayer, with the laying on of the hands of the Presbytery; and Mr. Davidson, of Dunse, gave the charge to the

church. — In the afternoon, Mr. Marshall, of Alnwick, preached from Rev. ii. 7. The crowd of people who devoutly attended on the service exceeded 2000.

Sept. 3. As a young man, named W. Thurley, of Coseley, in Staffordshire, was riding down Parkhall Lane with great speed, one of his neighbours called aloud, 'William, where are you riding to in such haste?" He turned his head, and answered, 'I am riding to Hell; where do you think?' When, awful to relate! he had but just spoken these shocking words, in endeavouring to pass a loaded waggon (the lane being narrow) he attempted to force the horse up the bank on one side; the horse threw him off, and the wheels of the waggon went directly over his head. — This is not the first instance of sudden and awful death immediately after uttering some horribly profane expression.— May it prove a caution to carnal and ungodly men, who make a mock at sin, and dare to sport with the solemn realities of the eternal world!

Sept. 11, was held the Lincolnshire Association at Pinchbeck; when sermons were preached, by Mr. Smelle, in the morning, from Mat. xxviii. 20; Mr. Richards, of Hull, in the afternoon, from John i. 17; and, in the evening, a double lecture, by Mr. Laney, of Boston, and Mr. Woodward. Mess. White, Hubbard, Crapps, Lane, and Woodward, engaged in other parts of the service, which was well attended, altho' the middle of harvest. — The next Meeting is to be held the last Wednesday in April, when Messrs. White and Woodward are expected to preach.

Sept. 11. The Rev. J. Dagley was ordained to the pastoral office over a society of Independents, at Badgeley Colliery, near Atherstone, in Warwickshire. The first prayer, with reading the Scriptures, Mr. Hartnell, of Nuneaton; introductory discourse, &c. Mr. Smith, of Melborne; ordination prayer, Mr. Williams, of Birmingham; Charge, Mr. Moody, of Warwick; address to the people, Mr. Hewitt, of Bedworth. Mr. Jerard, of Coventry, preached in the evening. — The simple manners and melted affections of the auditory rendered the solemnity truly pleasing.

The Essex Associated Ministers held their half-yearly meeting at Mr. Isaac Taylor's, Colchester, on Monday and Tuesday, the 17th and 18th of September last. On the Monday evening Mr. Chaplin, of Bishop's Stortford, preached from Phil. iv. 8. Messrs. Bailey, of Clavering, and Forster, of Maldon, engaged in the devotional services. On the Tuesday, Mr. Mark, of Weathersfield, preached from Luke xxiii. 42, 43. The devotions of the assembly were conducted by Messrs. Drake, of Bumpstead; Fielding, of Coggeshall; and Morell, of Little Baddow.

October 24. Mr. J. Jerard, late Student at Hoxton, was ordained to the Pastoral Office at the Independent Chapel, West Orchard, Coventry. Mr. Williams, of Birmingham, introduced the service by reading and prayer; Mr. Moody, of Warwick, delivered the introductory discourse; Mr. Jerard gave an account of his faith and experience; Mr. Burder (the late pastor) gave the charge; Mr. Burkitt, of Kenilworth, offered the ordination prayer; Mr. Stollery, of London, preached to the people; Mr. Evans, of Foleshill, concluded. The whole worship was conducted with great solemnity, and the service has been since printed, including the Confession and Experience of Mr. Jerard. In the evening a double lecture was preached by Mr. Brewer, of Birmingham, and Mr. Hewitt, of Bedworth. The next day being the meeting of the Ministers of the Warwickshire Association, after the public business was concluded, the Lord's Supper was administered to the members of the two independent churches in Coventry, and many others of the neighbouring towns. The different parts of the service were conducted by the Ministers present, and concluded by an address to the spectators from Mr. Burder.

HYMN.

FORDHAM TUNE.



ON CHRISTMAS DAY, 1804.

Again, replete with blessings from above,
With essence of substantial good,
The Christian soul's celestial food,
Appears the sacred morn, on wings of love.
Tho' num'rous are th' eventful ages past,
Since heralds bright proclaim'd Immanuel's day,
And sages, fill'd with extacy, made haste,
To whom a star lent his meridian ray,
To guide them where th' incarnate King of Glory lay,—

Yet is the memorable day's return
No less enrich'd with mental light;
Immortal treasures, ever bright,
Its path divine shall annually adorn!
Like its great origin for ever new,
In its inherent beauty shall appear
Blooming with joys immutable and true,
Till Time itself shall finish its career
In Truth's triumphant reign of one eternal year!

Hail, Sov'reign Lord of Heaven's stupendous frame!
King of immeasurable space!
Great God of love and boundless grace!
No words can yield the praise thy glories claim!
Not only sinful man is incomplete
Sufficiently thy goodness to explore;
Even seraphims, who worship at thy feet,
And in expressive raptures thee adore,
Yet never found thy love's illimitable shore!

Hail, great Redeemer, infinitely wise!
For man, immers'd in depths of woe,
And gloomy labyrinths below,
Thy welcome voice invites him to the skies!
Aided by thy omnipotence, he gains
The plume and wreath, alone to conqu'rors giv'n,
With endless joys; while Death's tyrannic chains
Are by thy pow'rful arm asunder riven,
He mounts the starry void a candidate for Heav'n!

Hail, Holy Spirit, third in order bright!
Fountain of essence uncreate
In the eternal triune state,
Primeval source of everlasting light!
Thou didst inspire the patriarchs of old,
Immanuel's future glory to extol;
By whom his high atchievements are foretold,
And held to general view as ages roll:
In Life's bewilder'd path irradiate thou my soul!

Teach me to join the universal shout;
My little incense let me bring
To my Redeemer, Lord, and King, —
That glorious branch that sprang from Jesse's root!
For whom glad angels in the blest employ,
Their most exalted Hallelujahs raise!
Jesus incarnate is their theme of joy;
Worthy the Lamb they sing in endless praise;
For Holy is his name, most just and true his ways!

Teach me th' important mysteries to scan,
Wherein I view the Son of God,
Leaving his throne and bright abode,
From thence to bring salvation down to man!
Unlock the treasures of the sacred word
Ere life's progressive pilgrimage is flown:
Disclose to me the truths its rolls record,
For which the ancient Sire of days laid down
His regal pow'r supreme, and everlasting crown!

O Man! let the transcendent theme be thine
That's grac'd by those seraphic notes,
Which in each blissful region floats,
From songs of saints and hierarchies divine!
This day from all voluptuous thoughts be free;
Say to each jarring passion, 'Peace! be still!'
Your discord end: let heavenly harmony
Rule absolute within thy breast, and fill
Thy soul with due submission to her Sov'reign's will!

Again, ye nether regions of the sky,
With jubilee celestial ring;
Ye morning stars together sing,
And greet the glorious day-spring from on high!
Ye distant orbs that fill th' ethereal blue,
With gladness hail the Saviour's natal morn;
You from his word your bright existence drew:
As circling years proclaim each glad return,
Prepare your sacred theme for ages yet unborn!

Gosport, J. STOYLE, R. N.

INDEX.

*** P. stands for Poetry.

ABUSE of Scripture Page 363
Admonition to Sleepers ib.
Address to a Congregation 595
——— Youth 207
——— Otoo 567
Africa, Letters from 89, 180, 376, 379, 474
Afflictions, on 23
America, Letters from 40, 90, 184, 188, 233, 328, 423
ANECDOTES OF
An Antinomian Bigot 64
Barlow, Mr. 28
Dervise, a 173
Dodd, Mr. 64
Doddridge, Dr. 413
French Officer 294
Hottentot, a 172
Howe, Rev. Mr. 601
Lamb, the Stolen 63
Poor Man, a 123, 138
Pearce, Rev. Mr. 555
Prince Gallitzin 27
Protestant Peasant, a 255
Mrs. S. 64
Mr. Some 473
Montpellier Lady, a 220
Nobleman, a 364
Young, Dr. 602
Warrow, Rev. Mr. 28
Anonymous Attacks 17
Answer to Prayer 207
Answers to Queries on
Backslider, of a 598
Bankruptcy 600
Christ's Genealogy, on 254
Duty of the Unregenerate 110
Evil Company 596
Hearing, on 312
Antinomian convicted 238
Apparel, on Modest 362
Apostacy in Professors 344
Arminianism 205, 269
Ashburner, Rev. Mr. Life of 481
Associations.
Berkshire 428
Bedford Union 190, 286
Cornwall 381
Devon 428
Dorset 238
Essex 286, 617
Gloucester 476
Hampshire 381
Hoxton 428
Kent, East 141, 181, 427, 428
Kent, West 181, 333, 428
Lincolnshire 238, 617
Pembrokeshire 382
Sheffield 286
Somersetshire 429
Associations. Page.
Sussex 237
Welch Methodists 237
Wilts 429
Awful Warning 412
——— Providence 617
Baker, Moses, Account of 469
Baptist Mission 520, 613
Benevolence, Plan to promote 168
Bequest, Form of a 62
Biblical Criticism 121
Bill of Mortality 142
Bishop of Amiens' Subscription 329
Brotherly Love, on 119
British and For. Bible Soc. 189, 477, 555
Butterworth, Rev. Mr. Life of 241
Call to the Ministry 199
Care of Souls recommended 409
Caviller reproved 172
Caution against Fire 414
Ceylon, Account of the Island of 611
Chapels, on Collecting Money for 447
Chapels opened at
Bakewell 429
Boroughbridge 333
Burford 502
Crabley 286
Chigwell Row, Essex 334
Clipstone 90
Eyethorne 552
Gornal 382
Holloway 477
Helston 284
Ives, St. 236
Market Lavington 190
Nash 552
Somerton 429
Swansea 428
Swindon 236
Teignmouth 428
Tolbooth 334
Weymouth ib.
Woburn 335
Wolverhampton 616
Christmas Ode 618
Christian Prudence 121
——— Professors 156
———'s Duty to each other 497
——— Unity, *P.* 192
Claims of Aged Ministers 203
Clerkenwell Election 427
Come and Welcome to Jesus, *P.* 96
Company, the Choice of Proper 552
Conflict, the Inward 541
Conformity to the World 489
Contentment, on 57
Conversation in a Stage Coach 73
——— becoming the Gospel 297
Conversion of an Aged Sinner 129
——— a Family 210
———, Remarkable 604

Consolation in Religion P. 347
Convert, the, *P.* 47
Copenhagen, Letter from 379
Covetousness in Professors 308
Deaths, recent 39, 83, 238
Death of Mr. Garrick 231
Death of an Infant, *P.* 96
——— a Youth, *P.* ib.
Decourcy, Rev. Mr. Life of 97
Defence of Jonah's History 587
Densham, Rev. Mr. Life of 145, 194
Devils, Existence of 310
Distribution of Profits 143, 431
Dialogue, a supposed 449
Display of God's Goodness 206
Doddridge's, Dr. Missionary Wish 344
Duty of Christians to each other 497
East Indies, Intelligence from 231, 520
Education Society 616
Elegy on —— Meech, Esq. *P.* 144
Enquiry concerning the Soul 257
Epitaph on the Rev. Mr. Eyre 240
Erskine's, Lady Ann, Death 556
Establishment, &c. of Religion 170
Example for Professors 256
Excellency of the Scriptures 116
Existence of the Soul 257
——— Devils 310
Exordium of a Sermon 595
Extracts from Erskine, Rev. R. 549
——— a French Paper 181
——— a Letter from Mr.—— 379
——— a Missionary on the Coast of Malabar 379
——— the Periodical Accounts of the United Brethren 519
——— the Report of the African Missionary Society 472
——— Mr. Some 459
Fall of the Leaf, on the, *P.* 432
Form of Bequest 62
Folly of Vice 19, 210
Fondling, *P.* 239
Fortitude displayed 264
Fragment, a 360
France, Travels through 134, 182, 330
Friends of the Missionary Society 25
French Invasion, &c. 71
Frown of Jesus, *P.* 558
Gospel, Power of the 12
Go forward 54
Genealogy of Christ 255
Harvest, on, *P.* 432
Hamilton, Gen. last Hours of 614
Hay, Rev. Mr. Intelligence from 571
Heresy, on 108
Help in Time of Need 400
Hints on the Means of doing good 305
——, Useful 414, 457, 489
——— for a Plan to provide for unhappy Females 547
Holiness of God 260
Holy Ghost, Renewing of the 9
Hottentots in London 40
——— Hymn 48
——— Accounts of the 92
Hottentots' Conference P. 92
——— Anecdotes of the 172, 2[illegible]
Hoxton Academy 94, 380
Hypocrite and True Christian 402
Hymn, for Conclusion of Worship 336
——— Funeral, a ib.
——— Sunday School 575
——— to Jesus 288
Jamaica, Persecution in 136
Jackson, Rev. E. D. Life of 289, 337
Jonah's History, Defence of 587
Invasion, on. *P.* 47, 90
India, Letters from 520
Infection in Sick Rooms prevented 414
Iniquity of Traffic 105
Interesting Incident 200
Irreverence in Public Worship 309
Judging by Appearances, on 388
Kicherer's, Rev. Mr. Mission 5
——— Character 506
——— in Holland 517
Knowledge of separate Spirits 502
Law, Moral, a Rule of Conduct 533
Lectures, List of 44, 334, 383, 431, 479, 557, 575
Letters from
Bager, Rev. Mr. 423
Blackburn, Rev. Mr. 187
Bristol 571
Cowper, Mr. W. 317
Dutch Fisherman 315
Fletcher, Rev. Mr. 296
Green, Dr. 40
Hall, Rev. A. 304, 403, 500
Johns, Rev. Evan 188
Ireland 573
Kicherer, Mr. 517
Missionaries 569
a Minister under Affliction 115
Newfoundland 518
Petersburgh 232
Rogers, Dr. 43, 90
Robinson, late Rev. R. 553
Switzerland 184, 231
Towgood, Rev. Mr. 603
Vanderkemp, Dr. 180, 379, 474
a Widow 544
Yorkshire 572
a Young Man 253, 303
Letter on Invasion 90
Lines on Sunday Newspapers 191
—— on the Death of a Daughter 576
——— Love to Jesus 192
——— a Motto ib.
Lion, Nat. Hist. of the, improved 454
List of Religious Publications 179, 327, 374, 423, 468, 516, 610
Literary Notices 34, 88, 179, 277, 326, 374, 516, 468, 566
Lotteries, on 452
Majesty's Illness, on his, *P.* 191
Manchester Monthly Lecture 44
Man's Mortality, on, *P.* 348
Masquerades, on 381
Means for preventing Sleep in Church 164
Means and the End connected 390

Methodist Conference P. 553
Meditation for the New Year 55
——— on the Eclipse 585
Memoirs of
Ashburner, Rev. Mr. 481
Butterworth, Rev. Mr. 241
Decourcy, Rev. Mr. 97
Densham, Rev. Mr. 145, 192
Jackon, Rev. E. D. 289, 337
Nesbit, Mr. 433
Newell, Rev. Mr. 49
Parsons, Mr. C. 385
Watson, Mr. 577
Wilkins, Rev. Jos. 529
Ministers, their Circumstances 441
Mission to the Hottentots 5
Missions, Westlean 428
Missionary Efforts recommended 256
Missionary Society 27, 89, 180, 188, 230, 278, 282, 328
——— Annual Meeting 230, 282
——— Collections 42, 89, 140, 189, 284, 328, 380, 616
——— Fund 25
——— Hymn 192
——— Misrepresented 180
——— Print 89
——— Report of the Directors 278
——— Resolutions of 518
Moderator 69
Motives of Ministers 491
Motto, on a, *P.* 480
Murder, the Price of 572
New Year's Ode 45
Newell, Rev. Mr. Life of 49
Newfoundland, Letter from 518
Nesbit, Mr. Life of 433
Nova Scotia, Letter from 433
Obituary of
Andrews, G. R. 509
Allen, Mrs. E 460
Ashby, Mr. 38
Backus, Dr. 461
Barlow, Miss 34
Bellas, W. 222
Benyon, G. 271
Berry, T. 224
Bishop, Mary 365
Burford, Ephraim 605
Burwell, Wm. 34
Buck, Mrs. 510
Clunie, James 558
Cook, Mrs. 174
Creed, Mrs. 80
Etheridge, Mr. S. 367
Harvey, Miss 319
Howard, Mr. 318
Hurst, Mrs. 560
Joule, Mrs. A. 417
Joyce, Mrs. H. ib.
Iritt, Charles 78
Kent, Mrs. Mary 270
Markham, Mrs. 175
M. P. Mr. 37
Nalder, Mr. 176
Obituary of Page.
Old, James 556
R. H. 22
Renfrew, Mary 606
Slack, Mrs. 174
Standridge, Sarah 271
Start, Mrs. 508
Swain, Mrs. 665
Thompson, Miss 127
Trumble, Mary 416
Vernon, Mrs. E. 415
Walker, Mr. 459
Wetherill, P. 176
Ode on the New Year 45
Ordinations of
Adam, Rev. R. 427
Allen, John 381
Arundel, Mr. 429
Atkins, G. 428
Berry, Mr. 429
Blackadder, Mr. 285
Bunce, J. 476
Clayton, G. 428
Dagley, J. 617
Drake, J. 284
Gough, Mr. 429
Grey, J. 477
Griffith, D. 44
Hatton, J. 476
Hoppus, J. ib.
Hyatt, Mr. 285
Jeary, O. A. 190
Jerard, J. 617
Lacey, H. 237
Lewis, Mr. 285
Linnell, J. 429
Maclay, W. 616
Missionaries, the, at Bristol 91
Morrison, John 521
Parker, J. K. 552
Parkin, J. 476
Philip, J. 284
Pidgeon, E. 285
Pickering, Jos. 382
Podmore, Wm. 521
Raban, J. 552
Redford, Mr. 382
Renals, John ib.
Smith, J. P. 286
Such, Joseph 381
Thomas, J. 285
Thompson, P. 381
Trego, James 477
Wall, James 428
Walker, Jos. 382
Williams, T. 44
Otaheite, Intellig. from 234, 278, 378
Paraphrase on Psalm xlii. *P.* 239
Parsons, Mr. C. Life of 385
Paul's Fortitude displayed 264
Peppard Anniversary 334
Plan to promote Benevolence 166
Political Self-Righteousness 124
Prospect of Invasion, *P.* 47
Power of the Gospel 12

Prayer for the King 59
Prayer, Hindrance and Answer to 444
Priestley, Dr. his Death 233
Pulpit Eloquence defended 492
Pulpit Eloquence, on 594
Questions proposed 116, 173
Queen Elizabeth's Speech 29
Queries on
Backsliding Minister, a 414
Bankrupt, a 458
Besetting Sin 458
Call to the Ministry, a 169
Faith 269
Idol, an 414
Keeping a Library 414
Lotteries 364
Minister leaving his Church, a 126
Saviour's Pedigree, our 77
Queries answered, see *Answers*
Reapers Song, the, *P.* 480
Recent Deaths, see *Deaths*
Reflections on John xiii. 16 589
Religion, Establishment of 170
Religion, Consolation in 347
Religious Tract Society 235, 283
Remarks on Gen. xix. 16 262
——— 2 Tim. ii. 19 457
Renewing of the Holy Ghost, on 9
Revivals of Religion in America 423
Review of
Bates's Rural Philosophy 321
Beaufoy's Ringer's Guide 610
Bell's Sermon 177
Bernard's Isle of Man 87
Bennett's Memoir of Bennett 179
Bentley's Divine Logos 33
Best's Fast Sermon 88
Biddulph's Sermon 466
Bishop of London's Charge 226
Black's Sermon 85
Brooks's Mute Christian 276
——— Remedies 516
Burder's Holy War 83
——— Pilgrim's Progress 84
Clayton's Sermon 229
——— Charge, &c. 609
Collyer's Sermon 229
——— Fugitive Pieces 275
Cooper on Sunday-Drilling 132
Davies's (President) Sermons 512
Dissuasive from Sunday-Drilling 133
Doddridge's Evidences 32
——— Sermons 515
Drew on the Soul 462
Dunn, Andrew 31
Edwards's Death of Eusebius 420
Erskine's, Dr. Discourses 370
Etat de la Question 33
Evidences of the Christ. Religion 562
Ewing's Lecture 512
Franks's Sacred Literature 132
Gauntlett's Farewel Sermon 228
Gibbon's, Dr. Memoirs 463
Gibert on Popery 33
Greatheed's Mem. of Miss Neale 179
Greve's, Dr. Sermons 420
Review of Page
Gurney's Sermon 88
Gurney's Christian's Armour 610
Hall on Faith 30
Henry's Method of Prayer 32
Hill's Fast Sermon 88
——— Funeral-Serm. for Decourcy 131
Horne's Fast Sermon 88
Hunter's, Dr. Discourses 371
Hughes's Christian Sabbath 133
Hymns for Sunday-Schools 87
Jerram on the Atonement 229
Jefferson's Poems 274
Loader's Sermon 609
Kicherer's Narrative 83
Kingsbury's Funeral-Sermon 466
Lackington's Confessions 513
Less, Dr. on the New Testament 565
Linn's Power of Genius, *P.* 373
Macculloch's Sermons 277
Memoirs of Cowper 30
Mickle on Solitude 177
Milk for Babes 326
Missionary Transactions 83, 324
——— Sermons 372, 418
Newman's Sermon 88
Palmer's Nonconform. Memorial 276
Period. Accounts of Missions 131
——— Baptist Mission. 229, 516
——— United Brethren 85, 323, 512
Priestley's Funeral-Sermon 420
Remarks on the Bishop of Lincoln's Charge 325
Rippon's Sermon 87
Rogers's Lectures 608
Ryther's Seaman's Preacher 32
Sharp's Use of the Greek Article 86
Simpson's Plea 511
Smith's Letters 562
Watts's, Dr. Lyric Poems 374
Wills, Rev. Mr. Life of 274
Salaries of Ministers, on the 75
Saviour's Heart opened 159
Saviour pierced 395
Scripture, improper Familiarity with 309
Scattered Sheep restored 345
Schism, on 19
Scriptures, their Excellence 116
Self-Examination, on 113
Self-Righteousness, on Political 124
Separate Existence of the Soul 257
Separate Spirits, Knowledge of 502
Sin against the Holy Ghost, on 65
Signs of the Times 313
Sleep in Church prevented 164
Smile of Jesus, *P.* 580
Speech, by the Bible 537
Spiritual Gleaning 336
Spring, on, *P.* 288
Sunday-Schools 141
Sun, to the, *P.* 288
Switzerland, Letter from 231
Taking Stock, on 583
Theological Difficulty answered 505

INDEX.

Thoughts on 1 Chron. xii. 6 — 539
——— 2 Chron. xxvii. 8 — 62
——— Isaiah xxviii. 10 — 407
——— Acts xvii. 22 — 82
——— 1 Cor. vi. 18 — 360
Times, Signs of — 313
Trade, Iniquity of — 205
Triumph of Piety — 221
Travels thro' France 134, 182, 330, 375
Universal Salvation — 200
Vanderkemp, Dr. — 180, 378, 474
Verses on his Majesty's Illness — 190
Vice, Folly of — 201
Union of Sunday-Schools — 287
Union, Bedford — 190, 286
Walk of Usefulness, a — 215
Watson, Mr. J. Life of — 577
Welch Methodists — 237
——— Hymn — 190
Wilkins, Rev. Jos. Life of — 549
Worldly Attachment, unnecessary — 295

TEXTS ILLUSTRATED.

Acts xi. 26 — 156
——— xiv. 22 — 15
1 Cor. vi. 20 — 360
——— ix. 7 — 390
——— ix. 27 — 300
——— xiii. 6 — 539
2 Cor. xxxii. 8 — 62
2 Chron. xix. 3 — 153
Exodus xiv. 15 — 55
Esther xvi. 8 — 121
Gen. xix. 16 — 262
Gal. iii. 28 — 192
Isaiah xxviii. 10 — 407
Jer. xvi. 16 — 46
John xix. 37 — 395
Judges viii. 4 — 392
Luke xii. 9 — 218
2 Pet. i. 19 — 586
Psalms i. 3 — 452
——— lvi. 18, 19 — 442
Ruth iii. 8 — 356
1 Sam. xvii. 43 — 221
1 Tim. ii. 1—4 — 59
2 Tim. ii. 19 — 456

ORDER OF THE PORTRAITS.

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END OF VOL. XII.

ERRATA.

Page 30, line 3, col. 2, *for* "Newton," *read* "Cowper"
97, 6, *for* "B. A." *read* "A. M."
104, 14, col. 2, *for* "thirty," *read* "fifty"
150, 20 and 33, *for* "Harling," *read* "Harting"
152, 8 and 9, *for* "Eastman," *read* "Eastmeon"
324, 33, col. 2, *for* "was," *read* "were"
352, 6, col 2, *for* "vera," *read* "veræ"
408, 12, col. 2, *for* "Greve," *read* "Grew"
481, We are informed by a Correspondent, that Mr. Ashburner's father was not a *Grazier*, but a *Hemp-dresser* and *Rope-maker*.

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