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THE

EVANGELICAL MAGAZINE,

1805.

THE

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PREFACE.

THE termination of another Year, — a Year of increasing success, loudly calls on the Conductors of this Work to make their grateful acknowledgments to the Father of Lights; for to HIM, "the Author of every good and perfect gift," they gladly ascribe the general acceptance it has obtained, and the beneficial effects it has produced.

Our thanks are also due to many ingenious and pious Correspondents, whose diversified talents have enriched and enlivened this Miscellany; and whose generous assistance we hope still to enjoy.

The extended circulation of the Work is a sufficient testimony of the public approbation; but we have the additional satisfaction of learning, that much spiritual benefit has been received by some of our readers; and that various parts of this Magazine are, from time to time, translated and reprinted in other countries.

Thankful for such encouragement, we shall venture to hope that, while we are enabled to present our Friends with interesting Memoirs of departed Saints, Essays replete with evangelical truth, important Information concerning the Redeemer's kingdom, together with the Triumphs of Faith on dying beds, — we shall

still be indulged with the public support: nor will our benevolent Readers forget, that while their pious minds are entertained and edified with these pages, the heart of many a MOURNFUL WIDOW is, by the pecuniary produce of the work, made to sing for joy: — a privilege, to which no other periodical work has yet attained.

Our former promises of continued and increased diligence, to render the work respectable and useful, have, we trust, been, in some degree, verified; and we hope for credit when we repeat similar assurances as to the future. The addition of several able Contributors, — a more frequent insertion of papers on Natural History, — and the enlargement of our Foreign Correspondence, — will render our Magazine still more acceptable to intelligent and well-informed persons; while a constant regard to the Poor of the Flock, will constrain us never to depart from the Simplicity of the Gospel.

Humbly commending every class of our Readers, together with our feeble attempts, to the protection and blessing of God, we close our Address to the Religious Public, with thanks for their past, and hope of their future patronage.

G. B.

December 31*st*, 1804.

THE

EVANGELICAL MAGAZINE.

JANUARY, 1805.

MEMOIR

OF

THE LATE REV. JOHN CASPAR LAVATER.

Dear Sir, *To the Editor.*

You have expressed a wish for a short account of Mr. LAVATER's Life in your Magazine. I feel the more willing to comply with your request, as I have had many opportunities to observe, that Mr. Lavater is not so well known in this country as, in my humble opinion, he deserves to be. Some persons being, perhaps, only acquainted with the eccentricities of his Physiognomical Works, seem disposed to decry him altogether as an enthusiast: and, as for his religious principles, some are pleased to call him a Socinian; and others, I am told, have very gravely accused him of having lived and died a champion of Popish superstition. All these misrepresentations would be rectified, if the account of his life, which has been published by his son-in-law, the Rev. Mr. Gesner, in three octavo volumes, were translated from the German, or at least its most essential parts. By this means every reader would be enabled to appreciate the character of Mr. Lavater, who (notwithstanding all his imperfections) for talents, extensive knowledge, unremitting zeal and activity, noble courage, unfeigned Christian piety, and universal benevolence, deserves to hold a distinguished place among the most excellent Divines of ancient or modern times.

Being circumscribed by the plan of your work, which admits only a few pages for Memoirs, I have confined myself to a short narration of the most remarkable events of his life, which are taken, for the most part, from Mr. Gesner's Work; in the selection of which I have paid a principal regard to his private and religious character.

Savoy, London, Nov. 13, 1804. C. F. STEINKOPFFT.

JOHN CASPAR LAVATER was born in the year 1741, of very respectable parents, in the city of Zurich, Switzerland, who, to the best of their knowledge and abilities, educated him in the strictest principles of virtue and religion.

From his infancy he had many serious impressions; and, when only seven years old, felt himself strongly drawn to seek God by prayer. "To *use* God," says he, "as my *own* God, was one of the earliest and most deeply impressed ideas in my mind. Observing the indifference of others towards God, I was determined to make the best use of him I could. I felt a need of his presence, and made it a constant practice to pour out my heart before him in fervent prayer every morning and evening: yet my light and volatile disposition oftentimes disturbed me in my devotions. To listen to the sermons was too tiresome for me, so I took my little Pocket Bible to the place of worship; and, with the greatest eagerness, I read the Histories of the Old Testament, more especially that of Elias and Elisha. Christ and the New Testament had but a small share of my attention or affection at that time."

When ten years of age, young Lavater freely declared his intention to devote himself to the ministry, and, notwithstanding all the objections and difficulties he had to encounter, he never changed his mind; but zealously applied himself to the study of the Latin language, and other branches of human learning requisite for this purpose.

In his fourteenth year he had a dangerous fit of sickness.—"When thus taken ill," says he, "I seriously reflected upon my former life, endeavouring to purify my heart, most heartily forgiving every received injury, and asking pardon of all those to whom I suspected I had given the least offence." This illness, he adds, left behind it many a serious impression.

Soon after this, having taken a long walk on a very hot day, and too eagerly drinking more wine than he could bear, he got nearly intoxicated; which grieved him to his very heart.

"Hardly," says he, "any occurrence in my whole life has made such an indelible impression upon my mind as this accident. I shed streams of penitential tears, and nothing could erase the remembrance of it from my mind; and, even now, after the lapse of twenty-six years, it serves me as a powerful warning never to exceed moderation in drinking, in the least degree."

In the fifteenth year of his age, a violent shock of an earthquake, and the happy departure of his elder brother, greatly contributed to confirm and to increase the good impressions and pious resolutions of his mind.

"When," says he, "my brother was in his last moments, he sat up in his bed, lifted up his hands, and, looking up stedfastly toward Heaven, exclaimed,—"Behold, I see the heavens opened, and the Son of Man standing at the right hand of God! Father, into thy hands I commend my spirit."—Thus saying, he sunk down and expired. All of us were dissolved in tears. Now I saw my brother a dead corpse on the very same spot on which I was born, I felt quite heavenly-

minded. Death and Heaven were my only thoughts; so I went to bed; but when I awoke the next morning, I felt quite pleased in my having become the eldest son of the family, and the heir of the cabinet of natural curiosities which my brother had collected. I could not help abhorring myself, on account of this sudden change of mind. — "Oh! vanity of vanities! all, indeed, is vanity!"

When young Lavater entered upon his academical course, his talents soon began to shine forth so brilliantly, as to attract the notice of the most learned characters who were at that time Professors in the College at Zurich, some of whom endeavoured to encourage and direct his rising genius.

During the three years of his studying divinity, he was most deeply impressed with a sense of the infinite importance of well-employed or mis-spent time; and had such views of the awfulness of sin and the holiness of God, that he oftentimes humbled himself in the dust. He made it a point of conscience daily to examine himself, watching over all his thoughts, words, and actions, and most sincerely bewailing, not only every improper action which he had done, but even every impure motive which might have influenced his conduct. At the same time, Christ, in his person, and all his endearing characters and offices, was rendered exceedingly precious to his soul. To him he approached, "weary and heavy laden," seeking rest for his immortal soul, and entirely devoting himself to his blessed service.

In confirmation of what has just been stated, we subjoin a few extracts from Mr. Lavater's journals and letters, written about this time. In the early part of his twentieth year he thus expresses his feelings in a letter to a friend:

"Alas! what a sinner I am! Oh! that all created beings might weep before God on my behalf! and yet their combined efforts could not save me. * No, no! I have sinned against the infinite Majesty of Heaven! but, lo! the Creator himself becomes man — my brother! He lies prostrate before his Father! he prays and wrestles, and sheds tears of blood for me— even for *me!* Oh, what boundless love and compassion! I am lost in wonder, love, and praise, and melted in tears of shame and gratitude! I bow before him, and adore!" . . . . . .

In another place, he says, — "When I examine the secret springs of my actions, words, and thoughts, sincerely as in the presence of God, I must confess that I do not always act from a principle of pure love to God, and a sincere regard to his glory; but alas! too often I observe selfish motives, which I

* It may not be improper to observe, that Mr. Lavater most carefully "fled youthful lusts;" and was very much esteemed by all who knew him, on account of the regularity of his conduct, and the virtuous life he led.

cannot but consider as grievously sinful. Genuine religion rests not satisfied with a mere outward form; it requires the heart. All virtues, considered in themselves, are a mere mechanical motion, if they are void of the Spirit's enlivening influence. Morality, without the heart, is like a body without a soul. Both reason and revelation plainly tell us, that our good actions have no value whatsoever, if God be not their source, aim, and end. Now, for my own part, I will not deny the real good which the grace of God enables me to perform; for instance, when I give alms, I seldom can discover any thing in it like hypocrisy, but rather I do it with the sincerest joy, and generally with a single eye to the glory of God. But, alas! too often I observe, in the course of my conversation with others, a want of that simplicity and sincerity which is so precious in the sight of God, and for the attainment of which I long. Often I use improper expressions, and speak in a way dictated by self-love, seeking not so much the glory of God as to please myself. Sometimes pure motives to please God are so intermingled with an impure desire to please myself, that I can hardly ascertain which is the prevailing principle. From this I cannot but infer, that I am not free from pride; and should any doubt remain whether this really be the case, my being so very prone to anger, and that inward grief I feel within when reproved for any thing done amiss, ought to convince me that I have a proud and irritable temper."

"I know," says he, in another letter, "that I am wretched, and miserable, and poor, and blind, and naked: but, blessed be God, there is a book called the Bible, in which I meet with a plentiful supply of the most approved and never-failing remedies, by a good use of which I may become rich, healthy, and clothed. I know that I cannot be saved without love to God and man; for, without it, no true happiness can possibly exist. Now, the Holy Scriptures tell me that love is the fruit of the Spirit; that the love of God is shed abroad in our hearts by the Holy Ghost. But how am I to obtain this sacred Spirit? This Jesus plainly tells me, Luke xi. 13. How foolish, then, any longer to delay! . . . . . .

"All that can render a man completely happy, both in this world and the world to come, is set forth in the Scriptures in the most distinct, exalted, and solid way; so that there is no book in the world which could lead us to any higher degree of wisdom, virtue, and happiness, than that which is obtainable by attending to the blessed doctrines of the Bible. . . . . .

"One, and only one there is, in whom I find ten thousand times more delight than in every thing else. I mean Him who was God, who is to be the Judge of the world, who, *for me*, became man, to reconcile me to God! O! how happy am I! Now my soul feels its immortality!"

In another letter, Mr. Lavater, after having described the sinful situation of a wicked man in his dying hours, thus addresses his friend:

"O, my dear friend! I rejoice over you; but, pray, never depart any more from the good way of righteousness! Never look back! First of all, endeavour to be reconciled to God by a dying Saviour, and then you may cheerfully run the way of his commandments.

"Until you have felt a godly sorrow, and an anxious concern about your sins; until you have bewailed them with tears of the most unfeigned repentance; until you cheerfully give up your weeping heart to the Son of God, deeply lamenting those very sins that nailed him to the cross; until you become *sick*, as it were, with *love* to him; until you confidently embrace his knees, humbly applying for a blessed experience of his healing powers; until you have repeatedly experienced and exercised these things, you must never flatter yourself with making real advances in the Christian life. I know, by sad experience, how often we fall into sin and temptation, so long as we remain too fondly attached to any object of earth and sense. If we do not deeply abhor and detest sin, from an experimental view of its exceeding great sinfulness and awful consequences, we go our way, and fondly imagine that we are better than the common bulk of sinners; but even the smallest remainder of the most subtle pride may prove a snare to us, to lead us astray from the narrow way of life."

In the year 1761, Mr. Lavater, after having finished his Theological Studies, entered into holy orders, to the great satisfaction of his Professors; but under very humble views of his own attainments.

"The principal duties of my new station," says he, "require a close application to the acquisition of solid and scientific knowledge, and of exemplary piety, which ought eminently to shine far above the virtues of the very best private Christians. A clergyman ought to be possessed of a very solid and extensive knowledge of the languages, and of philosophy; but my progress in these necessary branches of learning is very imperfect; and how infinitely short do I fall of those moral accomplishments which ought to adorn a worthy minister!

"But, shall I rest satisfied with this humble confession? — No. — I will humbly cast myself down before my Creator and Redeemer, and firmly resolve to strive after the highest degree of perfection; never to make a stand; never to get weary in honouring God; above all things, not to become the slave of man; not to look for my own advantage; but I will endeavour, by the grace of God, to try all my actions by the rule of St. Paul: — *Whatsoever is not of faith, is sin.* Thus acting, I shall prove a good soldier of Jesus Christ, and act in a manner becoming his faithful servant."

Soon after his ordination, he thus addressed one of his dearest friends: — "You have preached this day; and, I trust, with much success. O let us consider the infinite importance of addressing immortal beings in the name of God! May the principle of St. Paul never fail to be yours: "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Christ's sake."

Mr. Lavater was only twenty-one years old when he performed an action which cannot but highly interest every impartial reader in his favour: — There lived in the city of Zurich, and even a member of its senate, a most wretched character, who, during the time he had been Prefect over a district of the Canton, had committed innumerable acts of the grossest injustice; yea, such abominable crimes, that all the country people loudly reproached and cursed him; but no one dared to call him to public account, he being related to several gentlemen who were members of the Zurich government, and son-in-law to the principal magistrate of the city. Mr. Lavater, after having often heard of, and duly examined into, the atrocities of the Prefect, committed even against helpless widows and orphans, could at last no longer refrain himself: his tender feeling heart was glowing with the noblest sentiments of justice and humanity, and felt an irresistible desire to plead the cause of the poor and oppressed. He was fully aware that his stepping forward in this cause would expose him to the frowns of the great and mighty, and occasion much uneasiness and anxiety even to his nearest and dearest relations; but he was determined to obey God rather than man. Having prepared himself by earnest prayer, and consulted an intimate friend, he first addressed a letter to the Prefect; in which he strongly reproached him for his detestable actions; and freely declared his full intention to bring him to public justice, should he not restore his spoils within the term of two months. This time having elapsed, and the warning proving in vain, Mr. Lavater proceeded to print a most solemn indictment against him; which he caused to be delivered to every Member of the Zurich government. At first he kept his name a secret; but when called upon, he came forward in the most open manner, nobly avowed and fully proved the points of his indictment before the whole assembly of the Senate; and had the unspeakable satisfaction to see the wicked Prefect, who, conscious of his guilt, had saved himself by flight, solemnly condemned by law, his unjust property confiscated, and restoration made to the triumphant cause of oppressed poverty and innocence.

[*To be continued.*]

A MEDITATION FOR NEW YEAR'S DAY.

For now is our salvation nearer than when we believed.
Rom. xiii. 11.

Is it so then, O my soul? what hast thou been doing? For the last twelve months, many of the works of God have been ceaseless in activity. The sun has not ceased its shining, nor the moon her waxing or waning. Thy blood has not ceased flowing; thy heart, that most wonderful machine, has 96,000 times forced the blood into the arteries; and, from this hour, dating back 365 days — how numerous the sum*! Has thy active soul thus laboured? Reflect and improve: thou art fearfully and wonderfully made, — another year's friction may wear out the machine, — every stroke announces thy salvation to be nearer. Be up and doing! Behold, God is thy salvation! However weak and insufficient of thyself, strong in the Lord, and in the power of his might, the weakest and most distant member of Christ's body (if there be distance) shall feel his vital influence. If thou art inactive, to whom canst thou attribute blame? "Ye are not straightened in me," saith the Lord.

What is the posture and frame of thy soul towards God? — Let the sinner pant for the world: I am dying to it; — my salvation is nearer. Soon, it will be of little consequence whether I possessed the wealth of Crœsus, or begged my bread from house to house. Love not the world, neither the things of the world. The ascending eagle shakes the clay from his feet. Let it not be said that an heir of glory lingers to tread on the threshold of the Heavenly temple. Shall such a man as he fear?

But shall I idly spend my time? May the salvation of others be nearer, through my instrumentality! The nearer thy salvation, the less time to be useful. To convert a soul is a bliss unknown to an angel; and also the reward of a Saviour's sufferings. Let me look around. My father, my mother, my brother, my sister, my children, are ye converted? My salvation is nearer than when *I at first* believed. Shall I shortly go to Heaven and leave you, "without God and without hope in the world?" It shall not be without hard strugglings, without many prayers unto him who is able to save. Encourage thyself in the Lord. By this time twelvemonth they also may be able to say, "For now is our salvation nearer than when we believed."

J. H. C.

Fareham.

* The heart contracts 4000 times in an hour. 4000×24 hours =96,000 in a day. 96,000×365=35010000 in a year.

ON THE MYSTERY OF PROVIDENCE,

especially in respect of God's Dealings with different Parts of the World, in different Ages.

It has frequently been objected, that if the religion first taught among the posterity of Abraham, and afterwards among the Gentiles, by the preaching of Jesus Christ, be of God, how is it that it has been so partial in its operations? The promulgation of a religion adapted to man, it is said, should be as extensive as the globe. The force of this objection has been felt; and Christian writers, in general, have acknowledged that there is a depth in this part of Divine Providence, which it is difficult, if not impossible, to fathom. There are hints to be found in the Scriptures, however, which may throw some glimmerings of light upon the subject; and when the mystery of God is finished, we shall perceive that he hath done all things well.

In general, we are given to understand that God is an absolute Sovereign in the dispensation of his favours. He was under no obligation to any; and he will bestow his blessings in such a manner as shall cause this truth to be manifest to all. Man would fain put in a claim, and accuse the ways of Jehovah with being unequal; but this only proves the perverseness of his own way. The blessings of civilization are undoubtedly adapted to man; yet a large proportion of the human race are mere barbarians: even those countries which have, in past ages, ranked high in this respect, are now sunk far below mediocrity; while others, whom they were in the habit of treating with the greatest contempt, have been raised above them. It is thus that the valley is exalted, the mountain made low, and the glory of Jehovah revealed; but if God may act as a sovereign in dispensing the bounties of providence, who shall call him to account for doing the same, in the distribution of the blessings of grace? He hath, in all ages, manifested his determination, however, to act in this manner, let sinful creatures think of it as they may. With respect to individuals, the things of God have been hid from the wise and prudent, and revealed unto babes; and the same principle has been carried into effect with nations and continents. When the adversaries of sovereign grace meet with this doctrine in the Scriptures, they endeavour to get rid of it by applying it in the latter sense only; but God's dealings with nations and countries are of a piece with his dealings with individuals: they are only different parts of the same whole.

It is observable that, in the dispensations of mercy, God has, in a wonderful manner, balanced the affairs of men, so as, upon the whole, to answer the most important ends in the

great system of moral government. In the early ages, for instance, mercy was shewn to the posterity of Abraham; and hereby the world was provoked to jealousy. On the coming of Christ, mercy was shewn to the world; and the posterity of Abrahaim, in their turn, were provoked to jealousy: and there is reason to believe, that before the end of time, and perhaps before many years have passed over us, God will shew mercy to both; and each will prove a blessing to the other. The conversion of the Gentiles shall, in the end, effectually provoke them to jealousy; and thus, "through our mercy, they also will obtain mercy." On the other hand, their return to God will be a kind of moral resurrection to the world. Probably, the conversion of the great body of Pagans and Mahometans may be accomplished by means of this extraordinary event. "Their fall has already proved our riches: how much more their fulness!". "If the casting away of them has been the reconciling of the world, what shall the receiving of them be but *life from the dead!*" God's mercy towards them is, at present, righteously suspended "till the fulness of the Gentiles shall have come in." The Gentiles were as one behind in a race: let them first come up, and then "all Israel shall be saved," and become as life from the dead to the world.

The fifty-second chapter of Isaiah appears to contain a prophecy of the restoration and conversion of the Jews; but in the last three verses it is intimated, that God's servant, the Messiah, by whom it should be effected, should deal prudently. Now, much of prudence consists in the proper timing of things. This glorious work was not to take place immediately: there must, ere this, be a long and awful pause: he must first come and suffer many things, and be rejected; the wrath of God must be poured on them, on this account, to the uttermost; and the Gentile nations must be sprinkled with the showers of gospel-grace. Such is the import of these three last verses, and the whole fifty-third chapter. Then in the fifty-fourth, she that had been "a wife of youth," but of late "refused and forsaken," is called upon to *sing* for joy: and yet the mercy should not be confined to her; for the Redeemer should not only be called *the Holy One of Israel*, but *the God of the whole Earth.* 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!"

If God had called the Gentiles without having first "concluded, or shut them up, as it were, under sin," their salvation would not have appeared to be the effect of free promise*; and if he had not, in like manner, "shut up the Jews in their unbelief," his mercy towards them had been far less conspicuous†. As it is, we behold the goodness and severity of God,

* Gal. iii. 22. † Rom. xi. 32.

each blazing by turns, in the most tender and tremendous colours.

Something analogous to this is observable in the conduct of God towards the eastern and western parts of the earth. For more than 2000 years after the flood, learning, government, and the true religion were, in a manner, confined to the east; and our forefathers in the west were a horde of barbarians: — for the last 2000 years, learning, government, and the true religion have travelled westward; they have been, within the last few centuries, extended even beyond the Atlantic Ocean. But before the end of time, and perhaps before many years have passed over us, both the east and the west shall unite, and become one in Christ Jesus. Such an idea, I apprehend, is conveyed in Isa. lx. 6—9. The geographical descriptions of nations, as given in prophetic language, is commonly by way of *synecdoche*, putting those parts which were nearest to the Holy Land for the whole, or all beyond them. Thus Europe is commonly called *the Isles of the Gentiles* ‡; because those parts of it which lay nearest to Judea were the Archipelago, or Grecian Islands: and thus those nations which lay next to Judea, eastward, include, in the prophetic language, all beyond them, or the whole of Asia. Thus "the dromedaries of Midian and Ephah, all they from Sheba, the flocks of Kedar, and the rams of Nebaioth," denote the accession of the eastern world to the church of God. On the other hand, "the isles waiting for him, and the ships of Tarshish bringing the sons of Zion from far," denote the accession of the western world. Thus all shall be gathered together in Christ, and become one holy family. — 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!"

One great cause of the mercy bestowed on the western part of the earth was the Roman conquests; which, whatever were the motives of the conquerors, were over-ruled for the introduction of the gospel among European nations; and who knows but the British conquests in the east, whatever be the motives of the conquerors, may be designed for a similar purpose? Even that iniquitous traffic, which we and other European nations have long been carrying on in the persons of men, I have no doubt will eventually prove a blessing to those miserable people, though it may be a curse to their oppressors. At this day, there are many thousands of negroes in the West India Islands, who have embraced the gospel; while their owners, basking in wealth and rolling in debauchery, will neither enter into the kingdom of God themselves, nor suffer others who would enter in. God is gathering a people in spite of them. Behold the goodness and justice of

‡ Gen. x. 5. Isa. xlix. 1.

God! Men, torn from their native shores and tenderest connexions, are, in a manner, driven into the gospel-net: the most abject and cruel state of slavery is that, by means of which they become the Lord's free-men. Their oppressors, on the other hand, who lead them captive, are themselves led captive by the Devil at his will; and, under the name of Christians, are heaping up wrath against the day of wrath.—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!"

From the whole, we are led to consider the sovereignty of God not as a capricious, but as a wise sovereignty. While those who are saved have nothing to boast of, those who perish, perish as the just reward of their own iniquity. Jacob will have to ascribe to distinguishing grace all he is more than Esau; while Esau, having lost the blessing, has to recollect that he first despised it. GAIUS.

LETTER I,

ON EVANGELICAL SANCTIFICATION *.

BY THE REV. J. BROWN.

[Never before printed.]

Sir,

I RECOLLECT, that when we were conversing together about the blessings of the new covenant, you desired my thoughts concerning Sanctification. That the subject is of great importance, I must admit; and that I am very incapable to treat it as it deserves, I freely confess. However, to gratify your wish, as well as to edify your soul, I shall communicate my mind on this subject in a few epistles.—Sanctification, as here used, is to make holy what was before defiled and sinful; so the saints are sanctified, when, by the blood of Jesus sprinkled on their consciences, to remove the curse as the strength of sin, and to purge their hearts from dead works; and by the Holy Ghost entering into them, gradually removing their corruption, and bestowing on them his grace, — they are set apart to God's service, and conformed to his image. As a privilege, it is purchased for us, given to and wrought in us, by a gracious God; as a duty, it is studied by us; and, in order to attain it, we receive it out of Christ's fulness, by faith in his person and promises. It affects our nature, or our practice. As to the first, it imports a renovation of the whole man after the image of God: there is in it the implantation of a pure living princi-

* The reader may reap much benefit by reading Marshall's Gospel-Mystery of Sanctification.

ple, after the manner of a rational, natural, and permanent instinct. This the Spirit of God calls a *new man*: —a *man*, as it resides in and influenceth the whole person: —*new*, as it succeeds the corruption of our nature, which is defined the *old man*, as it is excellent and beautiful in itself, and, instead of fading, it increaseth in life and vigour. The Holy Ghost also comes in a divine nature; a phrase which marks that it proceeds from God, corresponds with his inimitable perfections, resembles his moral ones, and leads to the full enjoyment of him in Heaven. This principle serves to enable and dispose us to acts of holiness. The tree is good, and accordingly the fruit is good. Before, however, I call your attention to acts of holiness, you will permit me to observe, that the principle, while in itself simple and one, may yet be distinguished according to the different forms which it assumes, in suitableness to the faculties which are the subjects of it. For the understanding the principle of grace is a power and disposition of apprehending, thinking, judging, esteeming, devising, searching, and reasoning on divine things in a just and natural manner. In the conscience, it is a power and disposition of cleaving to the righteousness of Jesus, as the atonement for removing guilt and purging from dead works; a reverential regard to God and his holy commandments; and an earnest abhorrence of all wickedness, even the most spiritual. In the will and affections, it is an inclination and capacity to choose, love, and delight in God in Christ, as our God and portion; and in every thing good in proportion to its connexion with him; and in our ability and readiness to yield obedience to God's revealed will; and to hate, be grieved with, and flee from every thing displeasing to him. In the memory, it is a power and disposition to forget trifles, wickedness, and what tends to defile; and to retain impressions of the words and works of God, chiefly the most important. To joy no more in the body, for the body too is sanctified. It is a backwardness from serving Sin and Satan, and a readiness in being instrumental in righteousness. Perhaps, you are thinking I have said too much on the extensive nature of this principle; but my warrant to speak of it in this form is clear. "If any man be in Christ, he is a new creature." Is this the whole of our sanctification? No; I hinted before, and must repeat it, that sanctification may be considered as it affects our practice. This is nothing else than the exertion of the holy principle in innumerable acts. This, in Scripture, is termed *a keeping God's judgments*; which imports a strict retaining of God's words in our hearts and memories, and a habitual attention to them in our conduct. It is designated a walking in his statutes; denoting that holiness of life is a deliberate, pleasant observation of God's love: — it is named

also *a running of the race set before us*; signifying that Christians, in the believing improvement of Christ as the way to the Father, —and in the practical use of the commandments as the way of holiness, — do, with vigour, cheerfulness, and constancy, press forward, from one degree of grace to another, till they arrive at perfection. If you would allow me here to make distinctions, I would observe, that the acting of the principle of holiness may be considered either as referring to what is required, or what is prohibited by the law. As to the precepts of the law, this gracious principle operates in our living to God, both in word and exercises; such as considering the things that belong to our peace, believing and embracing the promises, fearing the Lord in a filial manner, and possessing our souls in patience; and also in outward performances, — as praying with all prayer and supplication, with thanksgiving, searching the Scriptures daily, singing praises to God's name, &c. The same principle of grace prompts us to perform those duties which have his honour for their end, while men are their immediate object. This disposeth us to be kind parents, faithful masters, obedient children, and diligent servants: it inclines us to render to all their dues; or, as our Lord expresseth it, "to do unto others as we wish they would do to us."

With regard to the prohibitions of the law, the gracious principle issues in our dying unto sin; it disposeth us voluntarily to maintain thoughts of the great guilt, vileness, and danger of what is opposite to the divine law; it inclines us to wish that God would heap tenfold vengeance on it; and to make a believing improvement of Christ's cross, for the mortification of corruption, and especially of the sin which most easily besets us. Under its influence, a man denies himself, is crucified to the world, watcheth against the temptations of Satan, and habitually avoids the more gross crimes of profane swearing, Sabbath-breaking, drunkenness, &c. It is true, that, while here, no man is perfect; and if any say that he hath no sin, he deceiveth himself. But there are in the church persons who have attained much more holiness than others. There are, among the saints, children, young men, and fathers; and is it not a pleasing consideration, that those, in whom sanctification is begun, make advances, by degrees, in holiness, till at last they are pure as God is pure? I know you reckon this a comfortable doctrine; and have no doubt but you heartily unite with me, when I say, May the God of Peace make both of us perfect, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever! Amen. Yours, sincerely,

A. B.

REFLECTIONS ON TIME.

WHERE is yesterday? It is gone for ever! — Where is to-day? Its moments are on the wing! — Where is to-morrow?

"In another world!
To numbers this is certain;
The reverse is sure to none!" YOUNG.

On what then are our hopes built? on time or eternity? on earth or Heaven? Is the creature or the Creator our chief good? — the uncertain stream or the boundless ocean, our source of supply? — These are momentous enquiries. May we lay them to heart! May Reflection feed upon them! May Grace improve them!

Of what infinite value is time! 'Tis the space given for repentance, or to fill up the measure of our iniquities; — 'tis the prelude, the forerunner of Heaven or of Hell; and yet, how short, how uncertain its duration!

"How, like the dial's tardy moving shade,
Day after day slides from us unperceiv'd!
The cunning fugitive is swift by stealth,
Too subtle is the movement to be seen;
Yet soon the hour is up, and we are gone!" YOUNG.

How small a part of time elapsed, has been given to our God! — how much to vanity and folly! The world has claimed its portion, and we have acceded to its demand. Business has required its allotment, and we have granted its request. Our wearied bodies have asked for their share; and hours have been allotted to sleep which might have been more profitably employed in praise and prayer. Sinful diversions, in our unconverted state, have stolen from us, day after day; and midnight has frequently not ended our thoughtless revels. These, and nameless other objects, have, at one period or another, engrossed our attention, our affection, our esteem; but how small a portion have we reserved for reflection, for prayer, for soul concerns! Well may we adore the clemency of our God, and, with the prophet, exclaim, "It is of the Lord's mercies we are not consumed; and because his compassions fail not: blessed be his name, they are new every morning!" But what are now our thoughts, our views, our dispositions? Have we profited by experience; and can we say the time past of our life has sufficed us, to have wrought the will of the Gentiles; — to have served divers lusts and passions. Are we now, obeying, from the heart, the divine injunction, "Come out from among them, and be ye separate; and touch not the unclean thing?" Are our thoughts, our desires, our pursuits, such as become those who are called to

glory and virtue, — such as are suited to the dignity of the followers of Christ, and heirs of his kingdom? Can we throw down the gauntlet with our divine Saviour, and say, 'Which of you convinceth me of sin?' Alas! we cannot: our experience tells us that, in many things, we offend; that in all we comershort of that glory, in which it is our privilege, and should be our ambition, at all times to shine. How circumscribed are our views of God, of his word, and of ourselves! How much dross is still mixed with the fine gold of the kingdom! How often does a deceitful heart betray itself, and tell us we have not yet attained, neither are already perfect!

What reflections should these convictions produce? May they not briefly be these: — A new period of time is begun; another year (perhaps my last) is commenced. Lord, let it be devoted to thee! — let our hearts, our lives, our all, be thine! We desire to love thee! Make us ashamed that we are still so cold; make us glow with divine ardour; claim us as the purchase of thy blood, as the conquest of thy love, and henceforth

"Be thou our all,
Our theme, our inspiration, and our crown,
Our strength in age, our rise in low estate;
Our souls ambition, pleasure, wealth; our world,
Our light in darkness, and our life in death!" Amen.

YOUNG.

G. R.

HINTS FOR DOING GOOD.

I WAS a good deal puzzled, Mr. Editor (for that I suppose is your name, as every body calls you so) with something you put in your Magazine about a year ago, 'That there is no Christian who cannot do somewhat for the cause of God and religion.' This is all true, said I, if he means the great and rich people who live where he does; but I am sure he is not so wise as I thought, if he says so of such poor folks as we are in our village. In spite of this, your saying followed me day and night, till I was quite vexed about it; and I resolved to go to our minister, to get him to tell you how wrong it was. What can I do, said I? He talks a great deal about Missionary Societies, Tract Societies, building meetings, Widows' Funds, and such things; but let me do my best, in these hard times, with the little my precious husband left me when he died, I cannot afford more than 5s. a year to my dear minister and his large family; and I am sure I cannot spare any thing for these. He says Sunday-Schools are a fine way of doing good. That may be; but my eyes are so bad, and my cough so troublesome in winter, that I cannot do that.

But all this would not do; your words stuck in my heart like a nail; so that I was forced to go to our minister to talk to him about it; and complain that a good man, like you, should say such things to hurt poor people's minds. He tried to comfort me, by telling me that he was sure you did not mean to do that; and that you had some of the great folks in your eye when you wrote, who did not do so much as they ought; but spent their money in fine clothes, and such things. And next Sabbath-day, dear man, he preached such a sermon on the Parable of the Talents, as made us poor people satisfied with Providence for not giving us the means of doing so much good as we wished; and I am sure, if your rich people had heard it, they could not but have parted with their money, whether they liked it or no. Indeed, my neighbour Mr. Flight, the schoolmaster, told me in confidence, that it was as *elloquacious* and *argufactory* * a sermon as one of your Missionary discourses, which he had just read; and he had some thoughts of writing to the Secretary to get our minister appointed to preach next year; and if so, he would help him to find a *Lattin motter* † for the title-page, when it was printed.

Some weeks after this, I went to take a little broth to my neighbour Betty Jones, who has a large family of seven children, and was lying-in of the eighth, and to talk with her; for when she is able, she comes to our meeting, although her husband will not come with her. I said, 'Betty, I am sorry to see your children running about so on the Sabbath-day.' — "Ah!" said she, "so am I too; but what can I do? their father won't take care of them; and when I am well, I sometimes see them to the meeting myself, and come back again; but now I cannot do it. I fear they will all be ruined!"— and with that, cried till her heart was like to break. Upon this, a thought came into my mind; and, said I to myself, Well, I have now found out what has been perplexing my mind for these months past, — *a little way of doing good.* Without telling Betty what I was thinking about, I said to her, 'Betty, would you be glad if somebody would take your children to meeting on the Sabbath-day, and bring them home to you when it was over?' "O how thankful should I be!" said she. 'Well then, Betty,' said I, 'let the eldest girl wash them clean, and bring them to my house next Sabbath, and I will take them.' I was not satisfied with this; but away went I to another neighbour, Sarah Black, who has also a great family, and to several others, and made the same offer; which they all accepted with joy; so that in a short time I had upwards of twenty children, little dears, who came to me, morning and afternoon on the Sabbath-day, and walked before me to meeting as regularly as a flock of sheep. What is more, our dear

* Eloquent and argumentative. † Latin motto.

minister was so glad at what I had done, that he told the deacons to give me a whole row in the gallery for them to sit in; and after service, he often comes and says a pretty word to them about God, and Christ, and Heaven; and asks them questions. He told them once, that Jesus Christ loves so much to see little children come to his house, that one of them said she wished there were two Sabbaths in the week, that she might go the oftener; — and who knows, but a precious seed may be sown in some of their little hearts, while they are under the word, instead of playing about the fields?

Now, Mr. Editor, I think that I have found out *a little way of doing good.* How many persons are there who, like Betty and Sarah, would rejoice to have their children taken to a place of worship, while their young families prevent them from going themselves, if some one would kindly take the care of them! And how many are there who, like your reconciled reader, DOROTHY, are willing to do thus much, while they cannot do more.

Suffolk.

THE CHRISTIAN PHILOSOPHER.

No. I. INTRODUCTION.

IN the works of the great Jehovah, harmony is a leading characteristic; each part illustrates and beautifies the whole; and all unite to proclaim his glory. The traces of that wisdom, power, and love, which his blessed gospel displays in their full lustre, are to be seen shining, with comparative faintness, in the works of Nature,

> "The spacious earth and spreading flood
> Proclaim the wise and pow'rful God!
> And thy rich glories from afar,
> Sparkle in ev'ry rolling star!" WATTS.

The Book of Nature may be read with advantage, when we hold in our hand the Book of Revelation, and view it in this divine light. "Philosophy is no natural enemy to Religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of Nature. To illustrate the greatness of his power, our God is represented as measuring the waters in the hollow of his hand, and meting out the Heavens with a span; as weighing the mountains in scales, and the hills in a balance. The Heavens declare his glory in silent but forcible language: a language which may be heard and understood throughout all the earth, by men of every colour and of every tongue. When the prophets would illustrate those infinite resources of

wisdom and knowledge that guide his conduct, they tell us "That as the Heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

Objects, beautiful or sublime in the world of Nature, are alternately borrowed as similies to express the glories of God, manifest in the flesh: — The sun shining in his strength, resembles the splendor of his countenance; the whiteness of snow, the colour of his hair; and the roar of many waters, the sound of his voice. And though we know that the whole realm of Nature would be examined in vain, to find a metaphor that would completely express "his worth, his glory, or his grace," yet these similitudes afford some faint ideas of his greatness; and are adapted to the littleness of creature-minds. Just views of the works of God in creation, while they teach the glory of the Divine Architect, are calculated to impress our minds with a lively idea of the weakness and insignificancy of man. We are told, that "The works of the Lord are great, sought out of all them that have pleasure therein *." It is also said, "Remember that thou magnify his work, which men behold †" It is our intention, in a few occasional Essays, to attempt a religious improvement of those discoveries which have been made in the works of Nature. Philosophy has often been made subservient to the purposes of Infidelity; and modern Deists have asserted, 'That the only Revelation the great Creator ever made, is in the book of Nature.'

It is hoped, that the subsequent papers will shew that there is a perfect harmony between the word of God and his works; and that Philosophy, when not perverted from its proper object, leads us to the admiration and love of him, whose wisdom, power, and goodness appear in the most minute, as well as the most magnificent of his works. In the pursuit of this purpose, considerable use will be made of Mather's Christian Philosopher: a book of great merit, but now become extremely scarce, A.

* Ps. cxi. 2. † Job xxxvi. 24.

ON RELIGIOUS FORTITUDE.

"*Be ye steadfast, unmoveable, always abounding in the work of the Lord.*" PAUL.

When irreligion and infidelity are so lamentably prevalent in the present age, what virtue of Christianity ought to be more strenuously recommended and supported than fortitude of mind? Let not the fastidious accuse me of cant and hypocrisy in complaining of *present* degeneracy. I am fully sensi-

ble of the high improvements in all the useful departments of philosophy, at which the present age has happily arrived. I am likewise aware of the many laudable attempts that have been lately made in this country to ameliorate the state of society by the diffusion of religious knowledge. They do honour to the characters that are active in the benevolent work; and I congratulate my country on being the centre of their exertions. But has the improvement of our religious character kept pace with our privileges? Is it not a lamentable fact that *lukewarmness* is too truly characteristical of many professors of Christianity, and *daring infidelity* of those who have cast off the fear of God? It must be confessed that our attainments in knowledge, and our improvements in practice, form a *melancholy* contrast. The best testimony, therefore, that the true Christian can bear against the errors of the age, is to exhibit, with boldness and uniformity, the genuine *traits* of his religious character.

I shall consider Religious Fortitude in two points of view — as an amiable, and as a necessary virtue.

That stability of character, whenever it appears on the side of truth, is an amiable virtue, is evident from the testimony of uncorrupted feelings, and unbiassed judgment. Can we read the unaffected narration of Joseph's firmness in resisting the solicitations of beauty, without loving and applauding the noble independence of his soul? Can we hear him appeal to Heaven, exclaiming, "How can I do this great wickedness and sin against God," and not justify his principles, nor admire the strength of his piety? Surely not. Depraved as the world is, there is something so respectable, so lovely, in a character of consistent and uniform principles, that the human mind cannot, without violence, withhold its approbation.— Where is the mind so callous, so dead to all sense of moral excellence, as not to feel itself drawn to love and admire the bold piety of the three worthy Jews, who, undismayed at the burning fiery furnace, told the idolatrous tyrant of Babylon, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up?" There is not, there cannot be, a more delightful spectacle to good men, or to Angels themselves, than that of a virtuous character labouring under temptation or persecution, and defying the world to corrupt his integrity.

If we trace the acts of the Apostles, no part of their history more sweetly enforces our regard and esteem, than where they are represented as standing before their judges, and answering their prohibition against the preaching of the Gospel, with this bold appeal to themselves, "Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye." Their dignity of sentiments and purity of manners rendered

them highly superior to their enemies, however exalted. They knew the truth of those doctrines upon which they founded their expectation, and were persuaded, that "neither death nor life should separate them from the love of God."

But, to crown the list of examples with the most illustrious one in the annals of the world, what an amiable *trait* in the divine character of our Lord is his firm adherence to the principles and doctrines he inculcated on his followers? He silenced the temptations of the arch fiend with a "Get thee hence, Satan;" and intimidated the heart of the Roman Governor with "Thou couldst have no power over me at all, except it were given thee from above." During the whole course of his ministry he encountered the united opposition of the priests and the multitude, without betraying the least appearance of weakness. In every trying event, he maintained, unsullied, the dignity of his character. In the face of the proud Priest, the self-conceited Pharisee, and the rude, untoward multitude, he calmly and firmly declared this important truth, "I and my Father are one."

But Religious Fortitude is no less necessary than amiable. "He that putteth his hand to the plough," says our Lord, "and looketh back, is not worthy of me." What are we to gather from these words, but that firmness of principle is a necessary ingredient in the character of a Christian? Wherever, indeed, this virtue is wanting, the genuine spirit of Christianity is not to be found: the brightest jewel among the precious ornaments of Religion is then either greatly dimmed, or altogether lost. What is the Christian but a daring spirit, who pierces, with the eye of faith, the mist of present things; looks into the regions of perpetual day, and sees the reality of that immaculate glory, and of those ecstatic pleasures that surround the God whom he serves? He has the surest foundation for hoping to possess those realities; and what can be more requisite than a firm and steady step in the path that will conduct him to them?

Considerations crowd in from every quarter to urge the necessity of firmness. It is requisite, says the World; it is requisite, says the Church; it is requisite, says Conscience.

The World, in some respects, demands our attention. Something is due to its opinion of our character and conduct. The excellence of our Religion is to be recommended to its notice by the superior lustre of our holy lives. The unbelieving world, it is true, is envious and uncharitable; it looks with inimical prejudice on Christianity, and requires more in its professors than is consistent with the present state of humanity. But this consideration ought to excite us to greater circumspection, diligence, and activity, that we may give the world as little reason as possible to slander our profession, or

stigmatize us with the names of Hypocrites and Deceivers.—How necessary is the caution of the Apostle,—"Let him that thinketh he standeth, take heed lest he fall!" For our enemies are, on all sides, ready to rejoice over us, and to add their ridicule and insult to the ignominy of our weakness. If the lamp of the Christian's graces blaze at one time, and die away at another, the world will notice it; its unbelief will be more confirmed, and the Christian will be attacked with abundance of malicious aspersions. But if our light shine before men with a steady, undiminished splendor, it will flash conviction on their minds, and "they, seeing our good works, will glorify our Father who is in Heaven."

Again, Firmness of Principle is requisite in behalf of the Church. Immediately after the fall, the world was divided into two great parts, which are styled in Scripture "the seed of the woman," and "the seed of the serpent." Between these a perpetual enmity has been maintained. Hot and cruel has been the rage of the serpent, to extirpate the seed of the woman; yet she has waxed strong, and the gates of Hell cannot prevail against her. But by what means has she ensured her stability? Not by tamely yielding her integrity, and weakly resigning her principles of faith and conduct. No: but when persecution raged with the greatest violence, her firmness has been most conspicuous; and many have been convinced, by the magnanimity of suffering Christians, and compelled to declare, "Whither you go, we will go; and where you lodge, we will lodge; your people shall be our people, and your God our God." Such, in all ages, have been the blessed effects of a display of firmness on the part of the Church. Her persecutors have become her friends and protectors; numbers have crowded to her standard, and drawn a phalanx round her throne, which the utmost fury of her enemies has been found unable to break.

Besides, the Church is a well-compacted body, and a delicate sympathy of feeling subsists through all her members.—When one is weak and sickly, all the others are afflicted. One member looks up to another, especially the younger and more tender, to the older and more established member of the Church, for example and encouragement in the path of duty. But how is he discouraged, how nearly quenched is "the smoking flax," and how is the "bruised reed" on the point of being broken, when those who have long professed allegiance to the same Master, sink below the native dignity of their character, and allow the enemies of the common cause to triumph! It is incumbent, therefore, on every follower of Christ to adhere firmly to his profession, and to shew an unshaken attachment to his Master on every occasion. It is the force of *good* example that will "strengthen the weak hands, and confirm the feeble knees." It is by uniformity and steadiness of prin-

ciple that the whole body of Christians resemble their Divine Master, and illustrate, with peculiar beauty, the metaphor of the "true vine and its branches."

Once more, it is requisite, says Conscience, to illustrate this, I shall content myself with barely alluding to the experience of two conspicuous members of the Church of Christ. I mean the Apostle Peter, at an early period, and Bishop Cranmer, at a more recent period of the Church.

The character of the former is known to every one who has read his Bible. He was, in general, a zealous professor of Christianity; but, in one instance of his life, he lost sight of his usual firmness. Intimidated by a servant maid, he denied his Master; and the language of his conscience, upon reflection, may be easily conceived, when we read that he "went out and wept bitterly."

In the bloody reign of Mary, Queen of England, Cranmer became obnoxious to her persecuting spirit. She was determined to bring him to the stake; but previously employed emissaries to persuade him, by means of flattery and false promises, to renounce his faith. He was deceived,—he was overcome,—and subscribed the grossest errors of the Church of Rome. His conscience smote him; he returned to his first persuasion; and, when he was brought to the stake, he stretched forth the hand that had made the unhappy signature, held it in the flames, exclaiming, "this hand has offended!" and was not satisfied till it was entirely consumed; after which he submitted patiently to martyrdom, and ascended to receive its reward.

Those two examples sufficiently demonstrate the absolute necessity of firmness of principle to preserve the peace of our minds, and avoid the accusations of conscience.

Upon the whole, it is hoped that these few thoughts, if favourably received, will enforce the loveliness and necessity of that important virtue, Christian Fortitude; and to God be all the glory! Amen.

Witney. J. B.

A WORD TO THE WISE.

Mr. Editor,

I HAVE, during the past year, travelled nearly through the length and breadth of this highly-favoured island; and have enjoyed considerable pleasure in the company of my old and new acquaintances. In my visits, which have been confined to the professors of the gospel, I have met with the kindest usage. By day, I have been introduced to the best parlour, where the table has been served with the best the market could afford; — by night, I have been directed to the

best chamber, which has wanted no kind of furniture that could conduce to my comfortable repose. But one thing was yet wanting in every chamber to which I retired, with a single exception: — this was a BIBLE.

I apprehend, Mr. Editor, this was entirely an oversight in my Christian friends; and that, by a *Word to the Wise*, this necessary piece of furniture will also be supplied. The Christian visitor makes his chamber his closet; and the Bible his morning and evening companion; for want of this, he must, in a strange house, be stretching on the bed, when otherwise he would be consulting the oracles of God. To many eyes, a portable Bible would be useless, if carried about; to some it may be extremely inconvenient to carry a Bible with them. Are any of the visitors carnal? — a Bible in the chamber, with some appropriate passages turned down, with the addition of Watts's Hymns, and some small useful book, may be taken up and read when shame would prevent it in an accessible sitting-room; and who can tell, but "bread thus cast upon the waters may be found after many days!"

ON THE SLAVE TRADE.

What hast thou done? The voice of thy brother's blood crieth to me from the ground.

MANY and fruitless have been the attempts to abolish this unnatural, disgraceful, and cruel merchandize. In Great Britain some eminent persons have very seriously and laudably distinguished themselves of late, in order to prevail on the legislature to abolish it in all the British dominions. Yet these well-designed and well-directed efforts have, hitherto, proved abortive; but, amidst all the various principles employed against this trade, Religion has never yet, in right earnest, set her hand to the work. Christians should ever remember, that their Master came into the world to give life, and to save it; — "to proclaim deliverance to the oppressed, — to set at liberty them that are bruised." To him that believeth, all things are possible! Charity never faileth! "The prayer of a righteous man availeth much!"

Should not Christian ministers, therefore, in discharging the duties of public worship, always give the enslaved Africans a distinct department in their supplications? Should they not introduce these, our poor suffering brethren, in all their devotional exercises, public, social, domestic, and private? — Were ministers to adopt this line of conduct, it would be taken up by our churches at large, in a manner more seriously

than it has ever yet been; "for all these things I will be enquired."

It may not be improper to add, that the abolition of this iniquitous traffic was much nearer effected by the last efforts of Mr. Wilberforce than on any former occasion: it was very nearly effected; but *something* was wanting; — and is it not likely, that *that something* is a spirit of prayer to aid the endeavours of that good man? We are told, in our divine book, that the apostle Peter was once bound in affliction and iron; "but prayer was made without ceasing of the church for him;" and happy was the result! "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in Heaven." — "In every thing, by prayer and supplication, let your requests be made known unto God." J. S.

Croydon.

A HINT TO MINISTERS.

The late Rev. J. Brown, of Haddington, Tutor in Divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils, newly settled in a small congregation, wrote thus: — "I know the vanity of your heart, and that you will feel mortified that your congregation is very small, in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment-seat, you will think you have had enough!"

This agrees with an anecdote we have met with elsewhere: Fisher, Bishop of Rochester, in the reign of Henry VIII, wrote thus to his friend, Dr. Fox: — "If other Bishops have larger revenues, I have fewer souls to take care of; so that when I give up my account for both to God, which I must soon do, I shall not wish my condition to have been better than it is!" *Biog. Brit. vol. iii. p.* 1929.

ANECDOTES.

FORGIVENESS OF INJURIES.

Abuh Hanifah, a most celebrated Doctor among the orthodox Mussulmen, having causelessly received a malicious and violent blow on the face, spoke thus to him who struck him: — "I could return you injury for the injury you have done me; but I will not: I could also inform against you to the Khaliff; but I will not be an informer: I could, in my prayers and addresses to God, represent the outrage done me;

but I will forbear that. In fine, I could, at the day of judgment, desire God to revenge it; but far be it from me: nay, should that terrible day arrive at this very moment, and could my intercession then prevail, I would not desire to enter Paradise without you!" — How noble an instance of a calm, serene, and forgiving mind! How happy would it be for all Christians, and how honourable to the name of Jesus, were there more frequent exercises of this grace of Forgiveness, like this wise and virtuous Mahometan; and more especially like him who, upon the cross, prayed, "Father, forgive them, for they know not what they do!"

The following Anecdotes are translated from a Periodical Publication at Basil: —

AN eminent servant of Christ being suddenly introduced into a large and respectable assembly, was requested to deliver an extemporary address on "The Peace of God." To this request he replied, in terms of the deepest humiliation, that it was impossible for him, at present, to speak on that subject, as he had unhappily deprived himself of that invaluable blessing by his unfaithfulness to God. He then sat down, silently humbling himself before the Lord. This noble and frank confession was rendered so impressive to one of the company, that it was made the effectual means of entire conversion.

A NUMBER of young students, assembled for convivial purposes, drank to such excess, that one of them was carried senseless to bed. The rest, heated with wine, and bent upon mischief, took him out of bed, and, treating him as a corpse, carried him about, singing over him a funeral hymn: but their consternation was inexpressible, when they perceived him quite motionless; and, on closer examination, found that he was really dead.

THE late celebrated Dr. Franck, of Halle, in Saxony, received two letters while sitting at dinner. Having read the first, which was replete with the most severe censure, expressed in language extremely abusive, was so far from being incensed at it, that he appeared unusually cheerful; and immediately prayed for his poor blind adversary, that the Lord would illuminate his soul with the light of his Holy Spirit. But when he had read the second letter, he laid it aside with every mark of grief and displeasure, having been too much flattered and exalted therein by one of his friends.

Such is the proper conduct of a real Christian, who possesses true humility and a pure conscience; he would rather be unjustly censured than exalted above measure.

Obituary.

A Short Account of the Experience of Miss SARAH HUDSON, *late of Winkworth's Buildings, City Road, who slept in Jesus, Oct. 27, 1804, aged thirteen years and two months.*

To the young and tender of his flock, the Divine Shepherd has always manifested a peculiar regard; in the day of his power, he goes after his wandering sheep, and brings them back to his fold: "he gathers the lambs with his arms, and carries them in his bosom;" and the animating instance of his mercy, which we have now to record, divinely shews that, in his love to sinners, as in his nature, he is "the same yesterday, to-day, and for ever!"

Miss Hudson was, from her infancy, of a temper so engaging as to render her the object of love and esteem to her parents and friends; but it was not till within two years of her death (though accustomed to hear the gospel) that she felt the power of the word on her heart. In the sovereign appointment of Him, whose providence is subservient to the purposes of his grace, she went to a meeting of young persons, at the house of Mrs. H——, who, from an affectionate regard to the happiness of the rising generation, has, for many years, opened her house at stated seasons, that her young friends might meet the ministers and friends of Jesus.

On that memorable evening, the late Rev. J. Towers gave the address, from Eccl. xii. 1, "Remember now thy Creator in the days of thy youth;" and the Divine Spirit was pleased to set home the word to her heart.

That the work was of God its effects abundantly prove; but, as in the choice, so in the effectual calling of his people, the sovereignty of God is displayed; some, like the Philippian jailor, are driven almost to their wits-end; while, on the hearts of others, the divine influences descend like the gentle dew. In the dealings of God with Miss Hudson, that word of our Lord, in Mark iv. 26, 27, was strikingly realized, "So is the kingdom of God; as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

About Christmas 1803, it pleased the Lord to visit her with a disorder of the pulmonary kind, which eventually brought her to the grave. Change of air, and every mean which the affectionate solicitude of her friends could employ, was tried in vain. It was the privilege of this dear child to have a short race to run, before she obtained an incorruptible crown; and, as one has well observed, "That life is long which answers Life's great end!"

In all our attempts to ascertain a work of grace, we should regard that important rule of our Lord, "By their fruits ye shall know them." To this test we will now bring her experience; and that she was truly taught of God, appears,

1st, From her hatred of sin, and the self-abasing views which the Lord gave her of herself as a sinner. To those who are unacquainted with the true nature of sin, and the corruptions of the heart, it may seem strange that a child, in every moral point of view so amiable, should, with a countenance deeply dejected, say, "I am in great doubt, whether my sins are all forgiven;" and be ready to ask, What could she have to fear? But when the Holy Spirit opens the eyes of a sinner to see the holiness, extent, and spirituality of the law; and to view sin, what it really is in God's sight,—exceeding sinful and abominable, they will cease to urge so absurd a question; and each will say, with one of old, "Behold, I am vile!"

2dly, No sooner was this dear child made spiritually alive, but

she began to breathe after Jesus in prayer; and, when no eye but that of Omniscience saw her, poured out her cries to her Heavenly Father. When her parents tenderly hinted to her the probable issue of her disorder, she received it with great composure; and on being pressed to call upon God in the day of her trouble, to their inexpressible comfort, she opened to them the time and way of the Lord's manifesting himself to her soul; and that from that time she began to pray.

3dly, Her faith and patience were very conspicuous. The enemy was indeed permitted to thrust sore at her, that she might fall; but the Lord was her support, the prayer of faith was heard, and she was delivered from all her slavish fears. Under her complicated afflictions, Patience had its perfect work: tho' for two months before her death incapable of lying down in her bed, she was not heard to murmur. — When in her greatest agonies she would say, "This is hard work; but what a hard thing must it be for those who die without hope! I would not lose my hope for ten thousand worlds!" When one of her parents said to her, 'You have had a very bad night;' — "Yes," she replied, "a most dreadful one; but what a happiness that, though the Lord did not take me, as I expected, and I have suffered so much pain, yet I am so supported that I have not lost my comfort!" The three following Hymns were very refreshing to her soul: — "How condescending and how kind," &c. —"My God, my portion, and my love," &c. — and that by Dr. Haweis, "O thou from whom all goodness flows!" In her Bible she had marked with her pencil many portions of Scripture; among which were 1 Cor. xv. 30, &c. and 1 Thes. v. 16, 17, 18.

4th, Love to precious souls was another evidence of the reality of her faith. To her parents she was always dutiful and affectionate; but they were now attached by the ties of grace. As a proof of her tender solicitude for them, she said to one of them, "Shall we know one another in Heaven?" On being asked why she proposed the question, — she said, "Because I shall there see many of my friends." 'And do you not hope to see your father and mother there?' "That," she replied, "has been my constant prayer; and when I see them enter, it will be joy indeed!" Of a kind Christian friend, who often visited and prayed with her, she said, "O how I love that dear Mrs. H——! She has been the means of removing my doubts and fears." About a week before her death, she desired that her little trinkets, and the presents made at different times by her friends, might be brought, and laid on the table before her; and with the greatest composure set apart some little tokens of love to many of her young friends, with these expressions, "I hope, when they look on them, and think of me, they will remember what great things the Lord hath done for my soul: he has done great things indeed! Tell them not to think on me with sorrow, but with joy, as I shall be in glory!" And afterwards said, "He is a faithful and unchangeable God to the end!" Then turning to her parents, she said, "You see it did not please the Lord to take me yesterday, that I might speak a few words in his name. How good he is to make me so easy, that I can speak to you about the goodness of God before I depart! I long for the moment I shall meet my friends in Heaven; but, above all, my Jesus, and be encircled by him in his arms. I love my dear papa and mama dearly, but I love my Jesus *so* much better!" She then begged the servant might be called, made her a present, and requested her, when she saw it, to think on what Jesus had done for her soul; and then exhorted her to seek God in earnest, and hoped she would remember her words, and not put off such important things until sickness came.

5th, The experience of our dear young sister sweetly manifested, that as tribulations abound, the

consolations of God do much more abound. On the evening before she died, she was restless and convulsed. — "I am sure," said she, "I am now going;" and often crying, "O the agonies of death are very great! "Come, Lord Jesus, come quickly!" Upon being requested to lay her head on the pillow, she said, "I hope I shall not sleep again till I rest in my Saviour's bosom." When in great agony and almost suffocated, she clasped her hands several times, and looking upward, as in earnest prayer, she cried out, "O Grave! where is thy victory? O Death! where is thy sting?"

On Saturday, Oct. 27, about ten in the morning, she made signs to know the time of day; and on being told, she said, in a whisper, "No later! Come, Lord Jesus, receive my spirit!" She spake no more; but was perfectly sensible and placid to the last. She pointed to her stomach, to shew where her pain lay; and at last to her throat. At that instant the last convulsive struggle came, which put an end to all her pangs; and her happy spirit took its flight, to be, as she expressed it, "Encircled in the arms of Jesus."

In compliance with her dying request, the Rev. J. A. Knight delivered the address at her grave; and afterwards preached at the Tabernacle, from Mat. xix. 14, "Jesus said, Suffer little children, and forbid them not, to come unto me; for such is the kingdom of Heaven." A large assembly of young persons was present, who appeared to be much affected. — May the impression be lasting and saving! PHILEMON.

RECENT DEATHS.

We are sorry to learn from a Correspondent in America, that the amiable and ingenious Dr. *John Blair Linn*, of Philadelphia, is now no more. He went to rest in his usual health, which had been indifferent for some time, and in about half an hour after, a blood-vessel burst; and he was suffocated with the discharge. The only words he was able to utter were, with uplifted hands, "Lord Jesus receive my spirit!" Words strongly evidencing his faith in that Jesus, whose divine character he had so ably vindicated in his controversy with Dr. Priestley, occasioned by his pamphlet, entitled, "Socrates and Jesus." Dr. Linn had likewise acquired literary honours from a small poetical volume, called "The Progress of Genius," republished in this country, and commended in our last volume, p. 373. Another work, which he had partly prepared for the press, forming a thin quarto volume, is to be published for the benefit of his widow. The congregation to which he ministered have also raised for Mrs. Linn 1090 dollars, payable in five years installments; and 100 dollars to be continued annually during her life. This learned and excellent young man, the application of whose talents in the cause of the gospel, promised such extensive and permanent usefulness, was not thirty years of age.

Nov. 20, died, at an advanced age, that learned and venerable advocate for revelation, *Jacob Bryant*, Esq. formerly of King's College, Cambridge, where he proceeded B. A. in 1740, and M. A. in 1744. In early life, he was tutor to the Duke of Marlborough, then Marquis of Blandford; but was first distinguished in the literary world by an elaborate work on "Ancient Mythology;" in which he ably defended the Mosaic History. He afterwards engaged in controversy with Dr. Priestley, and in the Rowleyan dispute; and published a quarto volume of "Observations on Ancient History." In 1793, he also published a very learned and useful work on "The Authenticity of the Scriptures, and the Truth of the Christian Religion," which peculiarly entitles him to our respectful notice.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs *of the Life, Writings, and Correspondence of Sir Wm. Jones. By* **Lord Teignmouth.** *4to,*

THE distinguished Edwards, of New England, in his History of Redemption, after lamenting that learning had been but little applied to the advancement of Religion, seemed to exult in the prospect "that human learning shall be subservient to the understanding of the Scriptures, and to a clear explanation and glorious defence of the doctrines of Christianity."

The art of printing was certainly a preparatory step to the accomplishment of this desirable object. The inductive philosophy of Bacon freed Science from the jargon of scholastic terms; and however it may have been abused by some, has, in the hands of some of its ablest expositors, proved a faithful handmaid to Religion.

Of later years, our attention has been called to the customs and literature of the east. Infidel writers first attempted to press them into their service, for the purpose of refuting the history and chronology of the Bible. A more careful and extensive enquiry, however, has taken place; and it turns out, to the confusion of these *illuminati*, that the customs, literature, chronology, and history of the east illustrate and establish the geography, chronology, and authenticity of the Pentateuch of Moses.

In prosecuting this enquiry, the late Sir W. Jones displayed unrivalled talents and indefatigable exertions; nor will his success be doubted, while his "Dissertations" remain. By his labours, a door has been opened to treasures of Biblical learning, which, we are persuaded, will not be easily exhausted. The Life of this accomplished man has been equally desired by the lover of oriental learning, the intelligent Christian, and the general scholar.

It is now executed by a nobleman, who, in addition to personal intimacy and authentic documents, possesses a mind capable of appreciating the genius, learning, and virtues of his friend; richly adorned with the same kind of learning, and equally well affected towards the sacred writings. From his valuable Biography, we shall select some of those parts which we think will be most likely to interest our readers, referring them to the work itself for complete satisfaction.

"The serious reader," says his noble Biographer, in delineating the former part of this life, "will be solicitous to know his opinions on the important subject of Religion; and whether he had made any, and what progress in that knowledge, in comparison of which all erudition is trifling and vain." — "During his residence at Harrow (p. 63) Mr. Jones was induced to peruse Beveridge's Private Thoughts on Religion; which, it is probable, induced him to reflect with more seriousness than he had ever before entertained on the subject of religion; and to investigate the grounds on which the Old and New Testament had been received, during so many ages, as the word of God."

Mr. Jones had devoted his talents to the bar; and in March 1783, was honourably appointed a Judge of the Supreme Court of Judicature at Bengal; on which occasion the honour of knighthood was conferred upon him. In April following he embarked for India; and during the voyage, we find, by a memorandum written at the time, that his mind was particularly directed to those studies, by which he was to enlarge the requisite qualifications for discharging the duties of his public station, with satisfaction to himself, and benefit to the community. Among other objects of his enquiry, during his residence in Asia, we find the following noted down: — "Proofs and illustrations of Scripture, — Traditions concerning the Deluge, &c. — to print and publish the Gospel of St. Luke in Arabic, — to print and publish the Psalms of David in Persian verse," &c.

In September, 1783, he arrived in India; and in December following entered upon his judicial functions. In the intervals of leisure from his professional duties, he directed his attention to scientific objects: he soon saw the field of research in India was of an extent to baffle the industry of any individual. He therefore devised the institution of that Society in Calcutta, for Enquiry into the History, Antiquities, Natural Productions, Arts, Sciences, and Literature of Asia; over which he so ably presided, and which has so amply enriched our language by its communications.

Time is the first of talents; and of this Sir W. Jones was a rigid economist; and as it may stimulate other students, we present them with the following note (p. 242): — "Daily studies: Morning, One letter, ten chapters of the Bible, Sanscrit Grammar, Hindoo law; — Afternoon, Indian Geography; — Evening, Roman History," &c.

"His thoughts were not confined to the perishable concerns of this world only; and what was the subject of his meditations in health, was more forcibly impressed upon his mind during illness. He knew the duty of resignation to the will of his Maker, and of dependence on the merits of a Redeemer; and I find these sentiments expressed in a short prayer which he composed during his indisposition in September, 1784; and which I here insert: — 'O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!' P. 250.

We have already recorded the testimony of Sir W. Jones to the divine authority of the Scriptures *; which opinion was repeated with some amplification, in a discourse addressed to the Asiatic Society in 1791: "Theological enquiries are no part of my present subject; but I cannot refrain from adding, that the collection of tracts, which we call from their excellence, the Scriptures, contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age, or in any idiom. The two parts of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabic learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine compositions, and consequently inspired." — P. 365.

We take this opportunity of correcting an error in our former account, which stated that our author died suddenly in his closet. The fact appears to be, that he died on his bed, after a very short illness, surrounded only by servants; and before his friend and biographer could arrive to pay his last respects.

Many of Sir W. Jones's Works discover how much his mind was attached to Christianity; and with what pleasure he embraced every opportunity of supporting it. "In his tenth discourse, in 1793, he mentions, with a satisfaction which every pious mind must enjoy, the result of the enquiries of the Society over which he presided: — 'In the first place, we cannot surely deem it an inconsiderable advantage, that all our historical researches have confirmed the Mosaic accounts of the primitive world; and our testimony on that subject ought to have the greater weight, because, if the result of our observations had been totally different, we should nevertheless have published them, not indeed with equal pleasure, but with equal confidence; for *Truth is mighty*, and whatever be its consequences, must always prevail: but, independently of our interest in corroborating the multiplied evidences of revealed religion, we could scarcely gratify our minds with a more useful and rational entertainment than the contemplation of those wonderful revolutions in kingdoms and states, which have happened within little more than 4000 years; — revolutions almost as fully demonstrative of an over-ruling Providence, as the structure of the universe, or the final causes which are discernible in its whole extent; and even in its remotest parts." P. 369.

The character of Sir William is drawn *con amore*, and with the skill of a master. In the close of it, Lord Teignmouth says, "In the pleasing office of delineating his virtues, my regret for his loss has been suspended, but will never be obliterated; and whilst I cherish with pride the recollection that he honoured me with his esteem, I cannot cease to feel and lament that the voice, to which I listened with rapture and improvement, is no more."

* See vol. v. p. 115.

An Abstract of the Whole Doctrine of the Christian Religion; *with Observations. By* John Anastasius Freylinghausen, *Minister of St. Ulrich's Church, and Inspector of the Public School at Hall, in Germany. From a Manuscript in her Majesty's Possession. Large* 8vo, *Price* 12s.

We take the earliest opportunity of announcing to the public this literary curiosity; for such it is, both on account of the dignity of the personage who patronizes it, and the manner in which the work is executed.

By the Preface, which is said to have been written by the Bishop of London, we are informed that the author is an eminent divine of the Lutheran church, a man of talents, and of distinguished reputation in his profession. The Tract itself is said to be of high estimation in Germany, and considered as a judicious and masterly compendium of Christian doctrine; but that which will certainly add to its celebrity in this country, is, "That it has the honour to stand very high in the good opinion of the *greatest Female Personage* in this kingdom, by whose order it was originally translated into English, for the use of *her illustrious Daughters.*" We rejoice that so many grand truths of revelation have been recommended to the female branches of the royal house, by the maternal care of the Queen of Great Britain; and, we trust, the laudable example will be followed by many of her subjects.

As to the doctrines maintained in this treatise, the reader will expect to find them, not Calvinistic, but Lutheran. On some subjects we certainly cannot agree with the author; and must join the editor in saying, "If any (doctrines) should appear not very consonant to those of the Church of England, the candid reader is requested to consider them as the opinions of a foreign divine, for which the editor does not hold himself responsible."

As this is the first book printed in the *stereotype* * manner, a short account of this new method may be acceptable. If we are rightly informed, every page of the work is first set up in the usual manner, with the ordinary types. This being perfectly corrected, a mould is taken from it, composed of Plaster of Paris. From this mould a metal plate is cast, which forms the page of *stereotype*; and from which a great number may be taken, in the same manner, at a very small expence. It is also said, that a press of a new construction is formed, and a method of inking the plates invented, by the use of which the types will not be worn down as by the former method. The whole process is adopted by the University of Cambridge, for the purpose of printing Bibles, &c.

Without presuming to decide on this apparent improvement in the art of printing, we cherish the hope that it may prove the means of reducing the price of Bibles and other standard works, and thereby introduce them into a greater number of hands; and if so, the benevolent designs of the British and Foreign Bible Society, and other similar institutions, will be happily promoted.

An Oration, *Commemorative of the late Major Gen. Alex. Hamilton, pronounced before the New York State Society of the Cincinnati, July* 31, 1804. *By* J. M. Mason, D. D. *Pastor of the First Associate Reformed Church in the City of New York; with an Appendix, containing the Particulars of the Duel between Gen. Hamilton and Col. Burr, &c.* 8vo, 1s.

The human mind appears, in but few instances, more degraded by its enslaved subjection to public opinion than in the Gothic practice of Duelling. Moralists may remonstrate, and Legislators may enact severe statutes, but while the honour that cometh from man is more eagerly sought than the honour which cometh from God, the evil must remain. Were it possible to effect such a change in the public opinion, as that it should be deemed equally dishonourable to take away a man's life in a private quarrel as to turn our back on our country's foe, the modern Vandal would not dare to call out his man, as he must know that, thereby, he would custamp indelible infamy on his name and family. In the instance before us, we behold a great, and, we trust, a good mind carried down by the love of what men of the world denominate *honour*, in opposition to all his religious and moral principles; in opposition to his tender concern for his wife and family, to whom he admits that his life was of the utmost importance; and in opposition to his sense of obligation to his creditors, who, he acknowledges, in case of his falling, might, by the forced sale of his property, be in some de-

* The name is taken from the Greek word Στερεος, firm or solid; and Τυπος, a type or form, as every page is a compact solid body of metal.

grce sufferers. The apology which he offers, from the supposed connexion between the ability of being afterwards useful to his country and conformity with public prejudice in fighting a duel, is totally inadmissible, as it proceeds on the ground of 'doing evil, that good may come.' On this account we enter fully into Dr. Mason's views; and sympathetically partake of his fervour, when he exclaims (p. 23) "Fathers, friends, countrymen! the grave of Hamilton speaks. It charges me to remind you that he fell a victim, — not to disease, nor accident; not to the fortune of glorious warfare; but, how shall I utter it? — to a custom which has no origin but superstition, — no aliment but depravity, — no reason but in madness! Alas! that he should thus expose his precious life! This was his error. A thousand bursting hearts reiterate, this *was* his error! Shall I apologize? I am forbidden by his living protestations, by his dying regrets, by his wasted blood. Shall a solitary act, into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long decisions of his understanding, by the principles of his conscience, and by the reluctance of his heart. Oh! when will our morals be purified, and an imaginary honour cease to cover the most pestilent of human passions? My appeal is to military men. Your honour is sacred. Listen. Is it honourable to enjoy the esteem of the wise and good? The wise and good turn with disgust from the man who lawlessly aims at his neighbour's life. Is it honourable to serve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizen into the dubious field. Is fidelity honourable? That man forswears his faith who turns against the bowels of his countrymen, weapons put into his hand for their defence. Are generosity, humanity, sympathy, honourable? That man is superlatively base, who mingles the tears of the widow and orphan with the blood of a husband and father. Do refinement, and courtesy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the soldier's name, that he cannot treat his brother with the decorum of a gentleman, unless the pistol or the dagger be every moment at his heart. Let the votaries of honour now look at their deeds: let them compare their doctrine with this horrible comment, — Oh! what avails it to a distracted nation that Hamilton was murdered for a punctilio of honour? My flesh shivers! Is this, indeed, our state of society? Are transcendent worth and talent to be a capital indictment before the tribunal of ambition? Is the angel of death to record, for sanguinary retribution, every word which the collision of political opinion may extort from a political man? Are integrity and candour to be at the mercy of the assassin, — and systematic crime to trample under foot, or smite into the grave, all that is yet venerable in our humbled land? My countrymen, the land is defiled with blood unrighteously shed. Its cry, disregarded on earth, has gone up to the throne of God; and this day does our punishment reveal our sin! It is time for us to awake. The voice of moral virtue, the voice of domestic alarm, the voice of the fatherless and widow, the voice of a nation's wrong, the voice of Hamilton's blood, the voice of impending judgment, calls for a remedy. At this hour Heaven's high reproof is sounding from the Maine to Georgia, and from the shores of the Atlantic to the banks of the Mississipi. If we refuse obedience, every drop of blood spilled in single combat will lie at our door; and will be recompenced when our cup is full. We have then our choice, either to coerce iniquity, or prepare for desolation; and in the mean time, to make our nation, though infant in years, yet mature in vice, the scorn and abhorrence of civilized man!"

After such sentiments, conveyed in a manner so suitable and energetic, it will be unnecessary for us to add any recommendation of our own.

Ordination of the Rev. J. Jerard, *at Coventry, Oct. 24, 1804. The Introductory Discourse by the Rev. J. Moody, — Experience and Confession of Faith by Mr. Jerard, — the Charge by the Rev. G. Burder (the former pastor) — and the Sermon by the Rev. T. Stollery.* 8vo, 1s. 6d.

Irrespective of the good sense and valuable advice contained in these discourses, on which our connection with two of the authors forbids us to enlarge, this pamphlet recommends itself to particular notice, by Mr. Jerard's interesting account of his experience, including his travels abroad; and particularly his capture in the ship Duff, when engaged as a Missionary to Otaheite. The whole will repay the attention of those of our readers who approve of the Dissenting mode of ordination.

RELIGIOUS INTELLIGENCE.

Rev. Mr. Gericke.

We have formerly mentioned the death of this excellent man; we now add the following Account, taken from the last Report of the Society for Promoting Christian Knowledge:

"Two other letters have likewise been received, reporting to the Society the much-lamented death of the valuable and excellent Missionary the Rev. Mr. Gericke.

"The Rev. Mr. Holzberg, in a letter dated at Cuddalore, Oct. 12, 1803, reports that Mr. Gericke died at Vellore, on the 2d day of that month.

"It had been Mr. Gericke's intention to get to Cuddalore, in order properly to settle Mr. Holzberg, and re-establish the Mission at that place; but it was the will of God that he should be taken hence, to harvest the fruits of his sowing. The loss was sincerely felt by Mr. Holzberg in particular, as he had been accustomed to look up to Mr. Gericke as a friend and a father. The Society, he observes, had lost a most faithful servant; the Mission its second pillar; and all India a benefactor, and an eminent example of piety and virtue, whose righteous footsteps, he prays God that he may be enabled to follow; and thereby to become worthy of the Society's attentions. And

"The Rev. the Danish Missionaries, in a letter dated at Tranquebar, Oct. 10, 1803, report the most afflicting and irreparable loss they and the Mission had suffered, by the death of their ever-dear brother and senior the Rev. Mr. Gericke, who departed this life the 2d inst. at Vellore. Soon after his return from his most remarkable journey to the southern countries, the great success of which, in the awakening of several thousand Heathens to embrace the religion of Jesus Christ, had already been mentioned, his health was attacked by a fever, of which he recovered; but his increasing and incessant labours did not permit him so enjoy that rest which his age of sixty-one years and a weak frame of body required. He was taken with a disorder in the bowels, which he thought might be removed by change of air; but, returning from Rayacottah to Vellore, his disorder increased to that degree, that he was unable to proceed. Thus ended the laborious and pious life of this faithful servant of Christ, after he had served Him in India thirty-eight years, with a zeal and sincerity which was exemplary to the public, and edifying to thousands, amongst Europeans and Natives of all ranks and situations. The consternation and grief amongst all classes, at the death of so valuable a man, was beyond description. His soft, mild, meek, and humble character had made him beloved by persons of distinguished stations, and by every one. His conversation was everywhere agreeable and instructive, as his long experience and attentive observations furnished him with important materials to entertain the company, wherever he happened to be visiting. He spake with so much circumspection and wisdom on religious and moral matters, on literature, and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch, that many called him the *Primitive Christian*. His public spirit was always active; and he took a great part in any institution for the common benefit. Though the propagation of the Christian Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could, the culture of sciences in those with whom he was connected; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of Indian literature. In offering and rendering good services, he took very great pleasure; and he never declined any which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him in their urgencies, and requested his oral or written recommendation, mediation, or assistance, which had cost him much time, great exertions, and not seldom considerable expences and loss of money, besides his vast and extensive correspondence. — His charity was boundless. Though the various concerns which were entrusted to him as a man, on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices might have made him rich, he observed the utmost frugality, that he might have to give to the needy

To go into a detail, or to mention only the various branches of his abounding charity, were impossible; many of which had come to their knowledge only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bewail, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren he was the most tender friend and brother; never assuming as a senior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate, and comfort, and assist his brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels and advices were maturely premeditated; and he never insisted upon his own opinions, nor was in the least offensive in his paternal admonitions on errors; but rather indulgent, silent, and patient when the common cause was not materially injured. He never complained of personal offences; and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance and the most affecting anxiety; for his tender heart was full of love towards his neighbour,

"By the death of Mr. Gericke, the Vepery Mission has lost not only its shepherd, but also its support; and the situation of the English, Portugueze, and Malabar congregations would be deplorable till another Missionary should arrive, and be able to take the charge.

"It is with much concern that the Society still has to report, that no suitable supplies of new Missionaries have yet been heard of, to succeed the good men who have finished their course, and exchanged the toil of sowing the seeds of the word of God for the unmixed pleasure of reaping the fruits thereof. The departure of Mr. Gericke, so soon after the loss the Missions experienced by the death of the invaluable Mr. Swartz, is an affecting dispensation; but the Society has confidence that God will still raise up labourers to work in his vineyard, among the Heathen; and spread abroad the knowledge of those sacred truths which alone can make men "wise unto salvation."

The loss of this faithful labourer, in the midst of his usefulness, and when Providence seemed to be opening a wide and effectual door for the admission of the truth, is peculiarly afflictive. Not long before his decease, he wrote to the Society, informing them that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations. New churches were built, several villages had embraced the Christian faith, and renounced their idols. The need of more preachers was exceedingly pressing; for he says, "It seems that if we had faithful and discreet labourers for the vineyard of the Protestant Mission on this coast, to send wherever a door is opened unto us, rapid would be the progress of the gospel!" He observes, that the native teachers were not so acceptable as Europeans; and adds, "Without good Missionaries, true disciples of Christ, *from home*, the work of the Mission, it seems, would lose its respectability;" and "Missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable."

These last words are weighty and powerful: they well deserve the serious attention of the Society to whom they were addressed; and of every Society engaged in Missionary work. We perfectly agree with good Mr. Gericke, that no men are fit for Missionaries who are 'full of the world,' or destitute of the 'spirit and mind of Christ.' — Such men indeed cannot, in England, escape the name of Fanatics and Enthusiasts; and are constantly ridiculed as such, in some modern *religious* publications; but the world itself will allow, That they who go to evangelize the Heathen, must be different kind of men, — such Enthusiasts as have the Spirit of Christ, — such Fanatics as have renounced the spirit of the world. — The great Lord of the Harvest multiply such labourers at home and abroad! Such, we doubt not, was Mr. Gericke.

Extract of a Letter from America.

"There is a populous village in the province of New Jersey, named Newark, where religion has greatly prospered. There are two churches; one belonging to the Episcopalians, another to the Calvinists. The church of the latter is generally crowded every Lord's Day, morning, afternoon, and evening. Attention, devotion, and affection are visible in almost every countenance. Both the ministers who labour among this people, are living witnesses of the truth. The inhabitants, who are either shopkeepers or peasants, evidence, by their whole walk and conversation, that they are not enthusiasts, but sincere followers of the Lord Jesus. It affords unfeigned pleasure to visit these good

people in their own habitations, and to be an eye-witness of their industry and faithful discharge of their respective duties. Often I take a walk to this peaceable village, and have the satisfaction to learn that some additional persons have taken "a serious turn" (as they call it). You know, probably, that a strict observance of the Sabbath has been very much enforced in the province of New Jersey. All manner of travelling, during the time of divine service, has been prohibited; and I have constantly observed, that a due observance of the Sabbath has been always attended with a peculiar blessing; as, on the other hand, the profanation of that day has never failed to produce the most awful effects. Religion and virtue increase or decline in a country in proportion as this day is sanctified or profaned."

General Assembly of the Presbyterian Church in America.

We insert, with great pleasure, the following account of the General State of Religion, within the bounds of the Presbyterian Church, in the United States, as reported to the General Assembly, by the Committee appointed by them to draw it up, and adopted by the Assembly, at their Meeting held at Philadelphia, May 17, 1804, and following days.

"ALTHOUGH every sincere Christian must lament that inattention to the ordinances of religion, and the small impression which its sacred truths make on the hearts of men, which are visible in many and extensive portions of our country, yet the Assembly have heard, with the highest satisfaction, of the prevalence and increasing influence of vital and practical godliness throughout the greater part of the presbyteries which compose our body. Within those wide districts, towards the south and west, from which the last Assembly heard, with so much pleasure, the glad tidings of the great salvation manifested there, the power of religion appears still to prevail, with little abatement; and although, through the subtilty of the adversary of souls, and the influence of human frailty, some errors, extravagances, and instances of reproachful behaviour, have taken place, which the Assembly do sincerely regret, and most unequivocally disapprove and condemn, yet are they happy to learn, and it is a sacred duty which they owe to the churches, to announce, that, notwithstanding the malignity with which the enemies of religion have studied to misrepresent, and rejoiced to exaggerate, these undesirable events, they are chiefly confined to one district of no great extent; and they are certainly very rare, considering the immense region through which this work has prevailed, and the vast variety of characters who have been its subjects.

"The Assembly, moreover, have the unspeakable satisfaction to announce, that the extraordinary influences of the Divine Spirit have, since the last year, been spread over new and very extensive countries, still farther to the south and west. To the north-west and north, from the river Ohio to the Lakes (a vast region which, a few years ago, was an uninhabited wilderness) new churches are forming with astonishing rapidity: and the Spirit of God seems to be remarkably poured out, and to accompany the word and ordinances of the gospel with the most solemn and affecting impressions.

"The same spirit appears to prevail through a large portion of the Synod of New York and New Jersey, and the Synod of Albany. Its effects, though more silent, seem to be not less deep nor consoling to the friends of true religion. Sinners are convinced, and sincere believers comforted, and established in the faith and hope of the gospel. Trophies are continually raised to the grace of the Redeemer; and numbers are almost daily added to the church of such, we trust, as shall be saved.—In the churches in which these extraordinary influences of the Divine Spirit are not so conspicuous the power, and the salutary effects of the ordinances of the gospel, seem, notwithstanding, to be visibly progressing. That inattention to the things of religion; that neglect of its institutions; that tendency to infidelity, or to scepticism in principle, and to dissoluteness of manners, which a few years since the truly pious had so much reason to deplore, are, in most places, evidently arrested; and the tide of public sentiment has happily begun to flow in a contrary direction.—Places of divine worship are, in general, more frequented; the institutions of religion are held in higher honour, and attended with greater solemnity and apparent devotion. The like agreeable tidings have been received from our associated brethren of the eastern churches, who are dwelling together in peace, and in the unity and faith of the blessed gospel.

"The Assembly have likewise heard, with uncommon satisfaction, of the increasing number of societies for the

purposes of prayer, and for the promotion of piety and good morals. It is the ordinary course of divine providence, that, when God designs to pour out his Spirit in a remarkable manner on his churches, and to increase and extend the influence of true religion, he first awakens, among his own people, a spirit of prayer, and of fervent supplication at the throne of grace, for this blessing. And the Assembly do earnestly recommend it to all who love the appearing of the great God, even our Saviour Jesus Christ, to meet often together; "to stir one another up to love and good works," and to wrestle in prayer with God, like the saints of old, for the prosperity of Zion, "till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

"It is, moreover, no small ground of consolation, to observe the pious disposition manifested, and the increasing efforts which are made, more effectually to extend the knowledge of the way of salvation to the unhappy and enslaved blacks in our country; and to send the inestimable blessings of the gospel along with the improvements of civilization, to the heathen and savage tribes in our vicinity; to save these wretched people from utter extermination; and to raise up, from the remnants of so many destructive wars, the seeds of future and great nations, who shall enlarge the kingdom of the Redeemer.—The reports of the Assembly's missionaries in the Cherokee and Catawba nations, have rendered the prospects of introducing among them letters and civilization, the arts of peace, and the precious lights of the gospel, more promising than, at any period, they have ever been.

"Finally, the Assembly, rejoicing themselves in the grace of the Great Head of the Church, have again the happiness to offer to the churches under their care, increasing cause of thanksgiving and praise to the God of all mercy and truth; and they intreat the co-operation of their prayers and their charity, for the promotion of the Redeemer's glory, and the salvation of precious and immortal souls.—And now to God Almighty, Father, Son, and Holy Spirit, who hath given us this reason to rejoice, be glory and honour, world without end! Amen!"

[*Further accounts, recently published in America, may be expected in our next. Also, an account of the conversion of several Hottentots under the ministry of Dr. Vanderkemp and others.*]

AMERICA.

From a paper lately published in America, it appears that, from the year 1774 to 1803, the progress of the United States, in population, commerce, &c. has been as follow:

Improved land, from 20 to 38,000,000 of acres.
Militia increased from 400 to 900,000.
Seamen — — 15 to 63,000.
Domestic Produce, from 6 to 42,000,000 of dollars.
The Exports, from 6 to 55,000,000.

May we not hope that God, by his sovereign grace, will effect a proportional increase in the knowledge and kingdom of his dear Son?

GERMANY.

We are highly gratified with the opportunity of presenting to our readers the following Letter from a Roman Catholic Priest in Germany, as it breathes so much of the spirit of Christian charity.—May this benevolent temper abound more and more, both in Catholic and Protestant countries!

Translation of a Letter from a Roman Catholic Priest in Swabia, to a German Protestant Minister in London.

"You will not, I trust, be displeased, if an entire stranger to you presumes to address you in a letter. I had the pleasure to learn, from a copy of your letter, addressed to Mr. Tobias Kiesling, of Nurenburg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heartfelt joy and gratitude towards that God, "who is the only Giver of every good and perfect gift;" but I felt also lively emotions of unfeigned love and affection for you, and for all the Members of that venerable Bible Society; for whom I wish a thousand blessings. May the Lord Jesus, thro' whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

What particularly induced me to write, was your question, Whether the

Bible was still prohibited to the Catholics? Being convinced thereby, that you was mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the least distinction; for "God is love; and he that dwelleth in love, dwelleth in God, and God in him." I felt myself, therefore, constrained to thank you in the name of all honest and well-disposed Catholics, for these your fraternal sentiments.

In answer to your question, I observe, properly speaking, the Bible has never been entirely prohibited to the Catholics. The Council of Trent only states, — *Indiscriminata lectio Sacræ Scripturæ interdicta est.* Well-informed Catholics took this always in that sense only: that not all books of the Bible, *promiscuously*, should be put into the hands of the common people; referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany; but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible: and this prejudice is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommended the reading of the Bible, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened Catholics; and several of my dear brethren in Christ do the same.

We are, however, not able to satisfy all the demands for Bibles,

1st, Because there is not any cheap Catholic edition of the Bible to be got; whilst our situation renders it exceedingly difficult to distribute Protestant editions.

2dly, Because the property of individuals is not sufficient for such an undertaking, there being so many poor people who cannot purchase a Bible at all. Should an institution be established amongst us, upon your plan, I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate but commend the reading of it.

I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and, indeed, I will make some attempts, though I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman Catholics as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable?—and, indeed, it would not only be practicable, but desirable in the highest degree. Let me, however, candidly observe, that a Protestant edition of the Bible would hardly be suffered to have its free course, after all I know of the minds of most of the Catholic people and clergy. It ought, therefore, to be either a Catholic edition of the Bible; or, if a Protestant, it ought to have the same appearance as if printed in a Catholic town; for instance, the books of the Bible ought to be placed in an order different from that which is generally adopted in Protestant Bibles.

Now, I beg you, my dear brother in Christ, to receive these few lines in love. I wrote this, trusting it might be acceptable to your venerable Society. I cannot express, in terms sufficiently strong, the fervency of my joy and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged, to hear that our ever-faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *army of reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the idol of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!

HOME INTELLIGENCE.

MODERN VISIONARIES.

SINCE the introduction of sin into our world, the mind of man has not only been liable to error, but to the most awful extremes. At one time it is impelled by sceptical principles to deny the most evident truths; and then, by the influence of a strange credulity, it receives, as infallibly true, the most absurd and unscriptural notions.

I have been led to these remarks, Mr. Editor, by the appearance of a new sect, and the bustle they have made in the neighbourhood of London. The place where these people meet, being crowded to an unusual degree, even on nights when the darkness and rain, one might have thought, would even have put Curiosity and the Love of Novelty at defiance. I was half-inclined to have gone myself, and satisfied my mind as to the truth or untruth of the various and strange reports which, from time to time, were brought me, of the extravagant absurdity and bold impiety of the propagators of this new system. Thinking, however, that my presence might help to sanction the imposture, I refrained; and, instead of this, procured the principal pamphlets they have published;—and beg leave to give you an outline of the business:-

There are several actors in this religious farce: Joanna Southcott, formerly of Exeter, has been longest known, and constitutes the prominent figure in this groupe. She avows herself a Prophetess; and professes to have frequent revelations from Heaven, as to what shall befall both the church and the nation.

The next is Joseph Prescott, an ignorant but artful lad, who professes to see visions, and hear audible voices speaking to him from God. Some of his visions he has himself drawn, and never was learnt the art of drawing. It is affirmed by his adherents, that he received this gift by immediate inspiration of God.

The next individual in this worthy phalanx is Mr. Elias Carpenter, in whose house, at the Neckinger, Joseph Prescott, the young visionary, resides; and where most of the visions are said to have been received; and where representations of them are to be seen. It appears they have been inspected by many thousands of people. Mr. Carpenter is both an advocate for, and an expositor of, the revelations of Joanna Southcott, and the visions of Joseph Prescott; and he has adopted several ways of endeavouring to make proselytes to the reveries of the supposed messengers of Heaven: First, By writing; — secondly, By public lecturing on Lord's Day and Thursday evenings; and that to very crowded congregations; — lastly, By private exhibitions of the pictures, &c.; on which occasions, it seems, Miss Carpenter also takes a cheerful and an active part; and discovers no mean talent in carrying on the farce.

But the most singular *trait* in this business is yet to be told, namely, that there are three clergymen, who have not only expressed their conviction of the truth and importance of what I cannot but call *these awful delusions*, but they have signed a public testimony to this effect; and published it to the world in the most grave and solemn manner. The reader will, no doubt, be surprized to be informed that these three gentlemen, Messrs. F. B. and W. however, still continue their connection and communion with the Church of England, of which they are ministers. It is equally true as well as strange, that these three divines have obtained, both from Joanna Southcott and Elias Carpenter, the appellation of *the three witnesses*, — in direct allusion to 1 John v. 8.

But the reader, it may be, wishes to know what is the import of the revelations and visions which these deluded persons are broaching, as communicated from Heaven to them. It comprehends, as far as the writer can judge (by such of their publications as he has seen) a heterogeneous and confused mass of materials; one branch of which is nonsensical rhapsodies; and the other is prophane, I had almost said blasphemous. Here and there a Scripture-truth is intervowen; but, in general, either so mutilated, or so intermixed, that you scarce know it.

Among the worst parts of this gross imposition upon the credulity of the present generation, I select the following: — On the part of Joanna it is gravely affirmed, that she is "the bride, the Lamb's wife;" — that she is also "the woman clothed with the Sun," &c. in Rev. xii. 1, &c.: and her good friend and ally, Elias Carpenter, occupies six pages of his publication in attempting

to prove his point, and running the parallel between that passage and Joanna Southcott. This immaculate lady also claims the power and privilege of sealing those who are to escape the judgments which God has shewed her are speedily coming on the world; and which will inevitably fall upon those who reject and despise her testimony. Having obtained one of the seals which she gives to her disciples, I can describe it: — The one I have consists of half a sheet of common writing-paper; on one side is an oval line, made seemingly with a pen, in which was inscribed the name of the person supposed to be sealed. In one quarter of the opposite side is written, — "The sealed of the Lord, the elect precious. — Man's redemption to inherit the tree of life.— To be made heirs of God, and joint heirs with Jesus Christ.

May 21, 1803. JOANNA SOUTHCOTT."

It is then folded up, and directed in the name of the person sealed. It was originally sealed with two seals; the impression of one of these is J. C. and two stars; the other is so broken, in opening the paper, as not to be legible: it looks as if there had been a lion and a C. There are no less than three hand-writings. The mutilated texts of Scripture are written in one hand, the date of the paper by another, and the whole is subscribed by Joanna herself; at least I think so, having seen her hand-writing before.

But let me extract a point or two from the visions of Joseph Prescott:— In one of these he reports he saw a crown; for a while, he doubted what it was; but, at last, he heard a voice saying, "Tell my servant to style it a crown; for it is a representation of the fulness of the Godhead bodily."— Mr. Carpenter also assures us, that Joseph Prescott saw "a representation of the ascension of the spirit of a departed friend: he saw it precisely three days after the decease; and it was accompanied with these words: "That as Christ was three days in the grave before his resurrection, so is every believer that dies, three days before his ascension to glory."

I think I have given enough to the reader as a specimen of the revelations and visions of those unhappy and deluded persons who are led astray by the wildness and irregularity of their own imagination; and have the impudence and wickedness to say, "Thus saith the Lord;" and yet such is the rage for novelty, — such is the rage for nonsense and for the marvellous, that numbers flocked from all parts to see and hear the oddities of Mess. Joseph, Elias, and Joanna; and it is said, that this *trio* boast of from 20 to 30,000 disciples!

Whether this be true or not, the writer cannot but regret any persons should swallow such palpable absurdities and impositions, which are opposite both to the letter and spirit of divine revelation. Weighed in this righteous balance, the visions and revelations of these misguided enthusiasts are lighter than vanity — what one apostle would call *cunningly devised fables*; and what another would not scruple to name *strong delusions*. J. T.

The Bristol Education Society

HELD their annual meeting, Aug. 1, 1804, when a sermon was preached by the Rev. Js. Dore, A. M. from Prov. xvi. 23.

At this meeting it was stated by Mr. Coles, that the academy at Bristol has hitherto been the only public institution of the kind among the Baptists — that the young men educated there bear no due proportion to the number of Baptist churches in this kingdom, which are little short of 400 — that it seems indispensably necessary to increase the number of students, and that, consequently, a suitable addition to their resources will be required.

The Society also resolved to look out for ground, on which to erect a new building for the academy, in a more eligible and healthy situation than the present, and adapted to the reception of more students. A subscription for this purpose was immediately commenced, amounting to about 400l.

It was likewise recommended to the Baptist churches to subscribe an annual sum, for the support of the seminary, in their *collective* capacity, as many persons may be found who will cheerfully contribute smaller sums, tho' unable to subscribe a guinea.

A circular address was also agreed upon, to be transmitted to ministers and gentlemen, with a request that they would not only receive subscriptions, but use their utmost exertions in promoting the important objects of this Society. To this address are subjoined the names of Baptist ministers in the principal country towns, and the names of the Rev. Messrs. Dore, Coxhead, and Gray, in London.

We are happy to hear that a Society, called the *Schoolmasters' Union*, has lately been formed for the benefit of Schoolmasters of all denominations,

when rendered incapable, by age or infirmity, of following their professions; which is supported by the voluntary contributions of the friends of religion, as well as the subscriptions of its members. We heartily wish it success, being fully convinced of the absolute necessity of such an institution.

July 26, 1804. The Rev. Geo. Pritchard was ordained Pastor of the Baptist Church at Colchester, Essex, late under the pastoral care of Mr. Thomas Stevens. Mr. Geo. Hall, of Ipswich, asked the usual questions, &c.; Mr. J. Martin, of London, gave the charge from 2 Cor. iii. 5; Mr. J. Upton (also of London) addressed the church from Heb. xiii. 20—22.

Oct. 2. The Associated Ministers and their friends met at St. Columb, when the Rev. Mr. Wildbore preached in the morning, and Mr. Cope, of Launceston, in the evening. On the preceding evening Mr. M'All, of St. Ives, preached. The largest congregations ever seen in that part of the country attended on this occasion; the number of ministers and religious friends from different parts was very great; and the prospects of future openings for the spread of the gospel, afforded much satisfaction.

Oct. 24. The Rev. John Styles was ordained Pastor over the recently formed church at West Cowes, in the Isle of Wight. Mr. Tyreman, of Newport, introduced the service by prayer and reading; Mr. Winter, of Newport, delivered an introductory discourse; Mr. Bogue, of Gosport, offered up the ordination prayer with imposition of hands; Mr. Bennet, of Romsey, gave the charge; Mr. Adams, of Winchester, offered up the intercessory prayer; Mr. Kingsbury, of Southampton, preached to the people; and Mr. Sedcole, of Swanage, concluded. The preceding evening, Mr. Loader, of Fording Bridge, preached; and the following evening Mr. Bogue, of Gosport; Messrs. James, Davies, Cox, and Scamp, engaged in prayer.

Oct. 25. Mr. Tyso was ordained to the Pastoral Office over a newly-formed Baptist church at Helston, Cornwall. Mr. Opie Smith, of Bath, introduced the service with reading and prayer; Mr. Birt, of Plymouth Dock, delivered the introductory address, &c.; and after Mr. Howe, of Redruth, had offered up the ordination prayer, Mr. Birt gave the charge from 1 Tim. iii. 15; after which Mr. Redding, of Truro, preached to the people from Phil. ii. 14, 16; Mr. [illegible], of Penzance, concluded; Mr. Griffin, of Falmouth, preached in the evening from John xvii. 24.

Nov. 14. The Dorset independent ministers held their half-yearly meeting at Sherborne, when the new chapel, lately built there, was opened.—Mr. Sedcole began by prayer and reading the Scriptures; Mr. Higgs delivered an appropriate discourse; Mess. Keynes and Grey exercised in prayer. In the afternoon, while the ministers of the county attended to the business of the itineracy, Mr. Pittard preached; Mess. Jones and Herdsman prayed; Mr. Cracknell preached in the evening; Messrs. Vickery, Martin, and Gibbon, engaged in conducting the devotional parts of the service of the evening. The prospect is more pleasing in this town than for many years past.

Nov. 14. The Annual Sermon for the Benefit of the Society for Promoting Religious Knowledge among the Poor, was preached at Broad Street, by the Rev. John Kello, from John viii. 12; after which a collection was made in aid of the charity, as usual.

Nov. 15, was opened a small chapel at Haslemere in Surry, where the gospel was introduced by the late Rev. J. Eyre, and has since been principally supported by the Village Itineracy and the Surry Mission. Some good has been done to adults; and about 130 children are instructed. The ministers engaged on the above service were Messrs. Collison, Griffin, Wells, Tracy, Exall, and Gray; the three former of whom preached, and the others engaged in prayer.

Nov. 21. The Rev. John Knight was publicly set apart to the pastoral office over the church of Christ at Ponder's End. Mr. Brooksbank began with prayer, &c.; Mr. Thomas, of Enfield, delivered the introductory discourse; Mr. Ford prayed; Mr. Barber preached from Acts xvii. 9; and Mr. Burder concluded.

Dec. 12. A small decent place, erected for divine worship in the parish of Barton St. David, Somersetshire, was opened. Messrs. Evans, Cox, Herdsman, Gale, and Reynolds, prayed. In the morning Mr. Herdsman preached on Rev. iii. 7. The afternoon Mr. Evans, of Wells, on Isa. lvi. 7. In the evening, Mr. Cox, of Horsington, on 1 Sam. vii. 12. ("Ebenezer") The gospel was preached in this dark parish in 1773 by the students of Lady Huntingdon. Many of the first fruits of their labours are fallen asleep in Jesus. Ever since, divine worship has been kept up

in private houses. The labours of Mr. Reynolds, a gentleman of Charlton-Adam, have been much blessed within a few years past. The dwelling-house being now far too small, the people subscribed cheerfully, and have raised a place for God, almost solely by their own exertions.

Dec. 18. A new meeting-house was opened at Thatcham, near Newbury.—The place was much crowded, and the preachers were, Mr. Elliott, of Devizes, in the morning, and Mr. Cook, of Maidenhead, in the evening; and the ministers who otherwise engaged were from Reading, Wallingford, Goring, Hungerford, and Newbury. In this place the gospel is to be preached to the poor, and probably to the poor only.

Dec. 20. A new place of worship in Wilson Street, near Finsbury Square, was opened for the use of the congregation under the care of the Rev. Charles Buck, their former chapel in Princes Street having been pulled down to make room for some public improvements.—Three sermons were preached in the course of the day by the Rev. Messrs. Moody, Thorpe, and Burder; the Rev. Messrs. Wilks, Stollery, Brooksbank, Jones, and Ball, engaged in prayer.

Nov. 25. Two charity sermons were preached for that truly benevolent institution, the Asylum for the Deaf and Dumb, by the Rev. B. Wood, at Bentinck Chapel, Paddington, when collections were made, amounting to 100l. and new annual subscriptions of 40l. Since the establishment of this Asylum in 1792, there have been received into it 76 boys and 24 girls,—together 100; of which number 13 girls and 31 boys have left it, greatly benefited, and are now filling useful stations in society, as mechanics, or servants, &c.—Three or four have been discharged for want of intellect; about fifty are now under tuition; and nearly 100 are anxiously waiting for admission. The annual expenditure for the number at present on the foundation, is necessarily very considerable, as they are boarded and educated at the expence of the institution. They are taught to speak and read articulately; to write, to cypher, to understand what is spoken or written to them; and to convey their own ideas with satisfactory readiness and precision. The time required to give them a competent education is five years.—"Though the number of pupils has been gradually augmented from six to near fifty, it is stated with deep concern, that at every election the number of candidates nearly ten times exceeds the number of vacancies—only for want of more ample funds; for the plan itself is limited to no number, denomination, or district within the British dominions." We are happy to add, evidence has appeared that several of the pupils have not only been rendered useful members of society, but, by divine grace, truly serious Christians.

Dutch Prisoners.

Mr. Kicherer, and the Hottentots, when in London, were remarkably anxious for the liberation of some pious Dutch fishermen, who had been taken prisoners, and were confined at Chatham. We have the pleasure to learn that they have at length obtained their liberty, and have returned home to their respective families.

Bristol Monthly Lecture, 1805.

Time.	*Place.*	*Subjects.*	
Jan. 17, Th.	The Pithay.	On Piety towards God.	Tabernacle Minister
Feb. 13, W.	Tabernacle.	The Harmony of the Divine Perfections in the Plan of Redemption.	Dr. Ryland
Mar. 12, Tu.	Castle Green.	On Justice towards Men.	Mr. Page
April 16, Tu.	Broadmead.	The Intercession of Christ,	Mr. Lowell
May 14, Tu.	Bridge Street.	Self-Government.	Castle Green Minist.
June 13, Th.	The Pithay.	The Aid of the Spirit in Prayer.	Tabernacle Minist.
July 17, W.	Tabernacle.	Mortification of Sin.	Mr. Sharp
Aug. 13, Tu.	Castle Green.	Christian Candour.	Mr. Lowell
Sept. 10, Tu.	Broadmead.	Self-denial.	Castle Green Minist.
Oct. 15, Tu.	Bridge Street.	The Forgiveness of Injuries.	Dr. Ryland
Nov. 14, Th.	The Pithay.	Zeal for the Promotion of Religious Knowledge.	Mr. Page
Dec. 10, Tu.	Castle Green.	Christian Patience.	Mr. Sharp.

List of Lectures in and near London, for January.

1. *Tu. m.* Broad Street, Dr. Fisher.
2. *Wed. ev.* Prayer-Meeting for the Nation, Dr. Rippon's.
3. *Th. ev.* Fetter Lane, Mr. Ford.— Evil-Speaking.

6. LORD'S DAY *ev.* Broad Street, Mr. Thorp; Devonshire Sq. Mr. Gray; Hare Court, Dr. Young.
7. *Mon. ev.* Missionary Prayer-Meeting, Miles's Lane, Canon Street.
8. *Tu. m.* Broad Street, Mr. Clayton.
9. *Wed. ev.* Prayer-Meeting for the Nation, Mr. Burder's.
10. *Th. m.* Monthly Meeting (Indep.) at Mr. Gaffee's, Mr. Wall. — Conformity to Christ
Fetter Lane, ev. Mr. Burder. — What Amusements are lawful for Christians?

13. LORD'S DAY *ev.* Broad Street, Mr. Hughes; Devonshire Sq. Mr. Gould; Hare Court, Mr. Burder.
15. *Tu. m.* Broad Street, Mr. Goode.
16. *Wed. ev.* Prayer-Meeting for the Nation, Mr. Goode's.
17. *Th. ev.* Fetter Lane, Mr. Clayton. Religious Affections.

20. LORD'S DAY *ev.* Broad Street, Mr. Gaffee; Devonshire Sq. Dr. Jenkins; Hare Court, Mr. Thorp.
22. *Tu. m.* Broad Street, Mr. Clayton.
23. *Wed. ev.* Prayer-Meeting for the Nation, Mr. Button's.
24. *Th. ev.* Fetter Lane, Mr. Hughes. Life a Pilgrimage.

27. LORD'S DAY *ev.* Broad Street, Mr. Dore; Devonshire, Square, Mr. Platt; Hare Crt. Mr. Lyndall.
29. *Tu. m.* Broad Street, Mr. Goode.
30. *Wed. ev.* Prayer-Meeting for the Nation, Mr. T. Thomas's.
31. *Th. ev.* Fetter Lane, Mr. Townsend. — Indwelling Sin.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Moody, of Warwick.
Spa Fields, Mr. Charles, of Bala.
Sion Chapel, Mr. Brown.
Hoxton Academy Chapel, Mr. Hordle, of Harwich, the 6th and 13th; Mr. Slatterie, of Chatham, the 20th and 27th.

Monthly Lectures at Manchester, 1805.

Time.	*Subjects.*	*Places.*	*Preachers.*
Jan. 2.	On Erroneous Opinions in Religion.	Lloyd Str.	Rev. Mr. Jack
Feb. 6.	Excellency of the Knowledge of Christ.	Moseley Str.	Roby
Mar. 6.	The Sinner's Warrant to believe in Christ.	Canon Str.	Bradley
April 3.	The Influences of the Spirit.	Lloyd Str.	Roby
May 1.	On making a Proficiency in Religious Knowledge.	Moseley Str.	Bradley
June 5.	On Religious Zeal.	Canon Str.	Jack
July 3.	The Christian Warfare.	Lloyd Str.	Bradley
Aug. 7.	The almost Christian.	Moseley Str.	Roby
Sept. 4.	On Worldly Conformity.	Canon Str.	Jack
Oct. 2.	The Sanctification of the Sabbath.	Lloyd Str.	Bradley
Nov. 6.	The Tendency of Infidelity.	Moseley Str.	Jack
Dec. 4.	The Pleasantness of Religion.	Canon Str.	Roby

Missionary Prayer Meetings in and near London, 1805.

Jan. 7.	Miles's Lane.	Various
Feb. 4.	Hoxton.	Various
March 4.	New Court, Carey Street.	Rev. Mr. Thorpe.
April 1	Stepney.	— Ford.
May 6.	St. George's Fields.	— Harper
June 3.	Hackney (Well Street)	Various
July 1.	Stockwell	Rev. Mr. Jackson.
Aug. 5.	Pell Street.	— Nicholson.
Sept. 2.	Chapel Street, Soho.	— Stollery.
Oct. 7.	Spa Fields Chapel	Various
Nov. 4.	Wilson Street, Finsbury	Rev. Mr. Buck.
Dec. 2.	Silver Street.	— Jones.

MISSIONARY COLLECTIONS, &c.

	l.	*s.*	*d.*
Rev. E. Charter and Congregation, Kibworth, Leicestershire	4	5	6
From an Anonymous Friend, as "A Token of her Love to the Lord Jesus Christ" —	10	0	0

POETRY.

ODE FOR THE NEW YEAR.

REFLECTION.

But thou art the same, and thy years shall not fail. — Ps. cii. 27.

ANCIENT of Days, thou lofty one
Whom finite spirits dimly see,
How shall a worm approach thy throne
And offer fitting praise to thee!
Our vanish'd years and passing hours
Remind us of our swift decline:
How short a space of time is ours!
What vast eternity is thine!

How floating massy worlds of light
Roll at thy word around their spheres,
To form our seasons, day and night,
And measure out our fleeting years!
Unerring, through the trackless void
Their circling mazes they explore;
And shall, till by that voice destroy'd
That speaks, and time shall be no more!

This solid globe shall melt away,
Dissolv'd in purifying flame;
But Thou to-day, and yesterday,
And evermore, art still the same!
Thou placest in the human breast
A spark of immortality; —
A spirit that can find no rest
But in eternity with thee!

PETITION.

Teach me to number my days.
Ps. xc. 12.

Fount of Life, instruct me now,
Time to estimate aright,
Ere beneath its weight I bow,
Wisely to improve its flight.
Rapid as the ebbing stream
Rushing to the ocean near,
Unsubstantial as a dream,
Lo! I lose another Year!

Empty as the flitting shades,
As the winged arrow flies,
As the flow'ret blooms and fades, —
Man, unthinking lives and dies!
Fruitless cumb'rer of the ground,
I who might thy judgment fear,
Still have sparing Mercy found;
I have liv'd another Year!

Thou, in whom I move and live,
Make and keep me all thine own;
The new name and nature give,
Turn to flesh the heart of stone!
Stamp the remnant of my days
Humble, happy, and sincere;
Make me live a life of praise,
If I live another Year!

All my times are in thine hand,
I the future cannot see;
Thou dost life and death command,
I would leave them both with thee!
While I live, and when I die,
May I, with a conscience clear,
On thy faithful love rely: —
Welcome then my final Year!

I cannot of to-morrow boast,
Nor will take to-morrow's care;
Father, for thy num'rous host,
Thou dost daily bread prepare!
Countless mercies follow fast,
Fast as daily want appears;
Thou hast kept me thro' the past,
And will guide my future Years!

PRAISE.

Hitherto, the Lord hath helped me.

Since I have been kept
To see a New Year,
Who might have been swept
To judgment severe,
I ought to be bringing
A tribute of praise
To God, the beginning
And end of my days!

When weak as a child,
Unconscious of care,
By folly beguil'd,
Expos'd to each snare,
Thy providence guided
And guarded my youth,
And kindly provided
The lessons of truth.

Matured to strength
To choose my own way,
Alas! to what length
Thy sheep went astray!
But thou didst pursue me
With rod and with crook,
And tenderly shew me
The path I forsook!

When sold under sin,
To Satan enslav'd;
All filthy within,
Without all deprav'd, —
Thou didst in our nature
Work out our release,
And bring a vile traitor
Sweet pardon and peace!

When Earth with its sneer
Would tempt me aside,
Or frown me to fear,
Or puff me with pride,
Thy word of correction
Doth timely reprove,
Or chace my dejection
With hope fix'd above!

A stranger below,
I seek thine abode;
Yet dread as I go
To err on the road:
But still thou dost give me
Fresh strength for my day,
And never wilt leave me
To faint on the way.

When Death shall assail,
And bow me to dust,
Along the dark vale
On thee will I trust;
Thy presence can cheer me,
And banish the gloom;
For thou wilt be near me,
And bring me safe home!

ALIQUIS.

THE NEW YEAR'S MORNING.

The Season of the Year described—The Magazine and its Contents—Reflections—Apostrophe, &c.

WIDE o'er the frost-bound fields, where lately wav'd
The green, luxuriant ear, stern Winter spreads
His desolating sway, and pours around,
Fierce and resistless, all his stormy horrors.
Heavy the clouds hang o'er the lowring east,
Where morning lingers, as afraid to ope
Her lucid gates, and pour th' unwilling day
Upon a scene so dreary; not as late
She smil'd meek on the joyous Sun, who shone
Bright as a bridegroom issuing from his chamber,
Pleas'd to describe his circuit thro' the sky:—
A summer's sky — unclouded, and serene.
Tears stain her face, disfigur'd and impure
With heavy-beating tempests, or obscur'd
By hoary snow, whose fleecy show'r falls soft
And silent, as the stealing foot of time.
So looks the morning of the new-born year,
As if she wept for follies of the past,
And call'd unthinking man to pause, and shed
Repentant sorrows o'er his closing days!

With the first glimm'rings of this op'ning year
Arise its duties — and a various lot
Will mark each chequer'd life, as the pale moon
Wanes, or replenishes her changing orb;
And while I hail its birth, before its close
These eyes may slumber, and this body rest
With many a friend already gone before,
Still and forgotten in th' oblivious tomb.

The past demands reflection; and to aid
The solemn hour of faithful thought, behold
A Monthly Monitor * presents its page,
Chequer'd with many a truth, in humble guise,
And fill'd with news domestic, far remov'd
From the loud clamours of these jarring times.
While others trace, with prying eye intent,
The politics chaotic of this world,
Let me turn o'er the page of Peace: — I hate
The lines that boast a brother's woe, and tell
Of thousands dying by the scourge of war;
Or, whelm'd beneath the briny wave, — cut off
In search of wealth, or service of ambition,
With "all their imperfections on their head."—

First on the page some friendly hand inscribes
A short memorial, as a parting tribute
To the remembrance of some faithful preacher,
Who, having serv'd his day, is gone to rest.

* The Evangelical Magazine.

Succeeding Essays, on some gospel truth,
In various style, confirm the pleasing fact
That men of diff'rent talents have one aim,
And, warm in the Redeemer's cause, their force
Concentrate, to support his reign against
The armies that oppose the living God.

A motley group succeeds; and the full page
Teems with Intelligence from lands remote,
Wafted across the swelling wave; or sent
From various parts of Britain's favour'd isle!

'Tis here, with rapture and delight, we read
How *Vanderkemp* *, with ever-burning zeal,
Amid the barb'rous tribes, proclaims the name
Of Him, the Prince of Peace, who bled and dy'd!—
With an apostle's heart, he weeps amid
The desolations of the fall; and blows
The gospel-trump, whose sweet and silver sound
Invites the weary wand'rers home to God.
Nor burning sun, nor rage of man, nor fears,
Nor threats, nor death (tho' death impend) can move
Or shake the purpose of his stedfast soul! —
From islands slumb'ring on the bosom wide
Of the South Sea †, we sometimes hear a note
Of comfort, floating o'er the trembling wave,
That bids us hail (distant perhaps the day)
Th' approaching æra, ardently desir'd,
When the wild savage shall forget to kill;
And from the fierce unpitying eye shall fall
Some gracious drops repentant, while the tale
Of love divine melts down his stony heart!
How long, O Prince of Peace and Life, delay
Thy chariot-wheels? — Break from the cloud of night,
O sacred Morn! whose noon-tide splendor oft
Has fill'd the mouth of Prophecy; and soon,
With thy mild radiance, bless th' expecting world!

Nor less the int'rest which the tale awakes
Of News Domestic. Here I read with joy
The useful labours of some kindred soul, —
Some fellow-student, who the hill of Science
With me ascended, — separated now,
And distant far; my heart with fondness cleaves
To the remembrance of departed joys,
And hails th' acceptance of my Jonathan.

Sometimes the notes of Death, heavy and slow,
Break on the ear; and while the conscious heart
Beats high with pleasure as I fondly read
A brother's Ordination, the next page
Is fraught with woe: — I learn some friend has pass'd
The vale of Death, and left me all alone,
To tread, with weary steps, this Vale of Tears!
So fled thy spirit, *Hunter* ‡, from this earth;
Far from thy friend thy parting sigh was breath'd!
The consolation was to me deny'd
To close thine eyes, when Death's oppressive hand
Lay heavy on them, and their lustre dim'd!
But oft thy hallow'd grave, — where bending stand
Genius, and Friendship, and Humanity §,
Over the ashes of their fav'rite son, —
My feet shall visit! and my flowing tears
Fall unrestrain'd upon thy silent tomb!

W. B. C.

* In Africa. † Otaheite. ‡ The late Dr. Hunter of London-Wall, who died at Bristol Hot Wells. § See Beck's Elegy on the Doctor.

REFLECTIONS ON THE COMMENCEMENT OF THE YEAR.

Now have the winged monitors of Time,
Revolving Seasons, run their ample round,
And clos'd the year: — clos'd not in vain to them
Who, as the fleeting moments pass'd away,
Watch'd and improv'd to their eternal gain
The sliding treasure! But, ah! — my muse,
To think of those who lost in Pleasure's train,
Unheeded let the year steal silent on;
Nor to Reflection's voice e'er lent an ear!
Be wise, ye sons of Folly, slaves of Mirth,
Attend that voice which, from the flight of time,
Aloud proclaims, "To meet thy God prepare!"—
How many changes one short year produces!
Numbers, who at the dawn of this, enjoy'd
Prosperity's fair smile, and bless'd their lot,
Nor fear'd reverse, — feel now, the iron hand
Of stern Adversity; and pine with want
And pain midst mortal ills, — a frightful band!
Others, who rank'd as low in Misery's vale,
Nor hop'd for better days, — now rais'd to taste
Earth's richest blessings; and enjoy, midst smiles
And laughing friends around, the op'ning year!

Nor these alone; — empires their changes feel.
Happy for Britain, still her God safe keeps
Her from Oppression's cruel grasp! And may
He still preserve, while tyrants frown in vain!
Shook by Time's hand, the stately edifice,
That long defy'd the wint'ry blast, nods from
Its centre, and, with hideous ruin, threatens
All below it. The solid mountain, and
The deep-fixt rock, that rears its head aloft
Amid the bellowing waves, stand not unmark'd.

Mortals, who feel Time's desolating sway!
My heart in sorrow bleeds, as o'er Death's register
I cast my eye: — Some, torn from life ere they
To life attain'd; others, snatch'd from the bloom
Of health and smiling friends, and partner dear,
To mingle with the solitary dead!
Statesmen, and heroes, and the pious man
Whose sole ambition was to please his God,
Call'd from Life's busy shining scenes they sleep,
And, undistinguish'd, feast the greedy worm!

But why, o'er human frailty do I weep?
Why heaves the bursting sigh at the review
Of that wide devastation which prevails
O'er all the works of man and face of Nature?
It must be so, my soul. Heav'n has decreed,
That all things here below shall have an end!
Yes, I must soon — (ah! who can tell how soon!)
On all terrestrial objects close my eyes,
And in the clay-cold grave forgotten lie!
Jesus, O save me in the solemn hour
Of Death! If sav'd by thee, I cannot lie
Long vanquish'd! At thy call the rending earth
Shall yield me from her teeming womb, uprais'd
To live and reign in happiness complete!
When he who moves th' circling seasons round,
Shall stop the wheels of Time, and bid them roll no more!

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THE

EVANGELICAL MAGAZINE.

FEBRUARY, 1805.

MEMOIR

OF

THE LATE REV. JOHN CASPAR LAVATER.

[*Continued from our last, p.* 8.]

In the spring of 1763, Mr. Lavater set out on a literary tour to some of the principal places in Germany; from which journey he acknowledges himself to have derived the most extensive benefits: — "I received advantages," said he, "from my journey, of which I had not the least conception. My mind is continually enlarging, and my heart forcibly drawn after that which is good: — so greatly I profit by the conversation and example of learned, great, and good men."

In the year 1766 Mr. Lavater married an excellent and amiable lady, with whom he lived thirty-four years in the most exemplary and happy manner; and by whom he had eight children, three of whom, a son and two daughters, survive him.

How he felt on the solemn day on which he was united to his amiable bride, he shall inform us in his own words: "I awoke very early, in the most serene and cheerful frame of mind. The sun had just arisen; the resplendent glories of which both delighted my eyes and filled my soul with inexpressible delight. After having prayed and sung one of the beautiful hymns of the late excellent Mr. Gellert, I went to the apartment of the dear object of my love, who cheerfully came forth to meet me, and wished me a thousand blessings. We could not but adore and praise God, out of the abundance of our hearts. Two considerations very forcibly struck my mind: first, That of the glory which might result to the providence of God from our union; and, secondly, That of the immortality of our offspring. I then retired to my own room, and wrote the following prayer: — 'Father of infinite goodness, who art in Heaven, and seest in secret, — blessed Author of our union, and Rewarder of them that diligently seek thee, — behold us in our new connexion, commencing in thy name. Being now assembled in thy presence, we bless thee with the most joyful feelings of

our hearts, for having united us by the sacred bonds of marriage. Lo! we prostrate ourselves, and adore thee in the most rapturous strains of unfeigned love and gratitude! Yes; thou lovest us, most gracious Father; and we are sensible of this thy love! Oh that we may never lose sight of the gracious purposes for which thy wise providence has united us! Oh that we may have continually renewed a sense of thy presence with us! We will, with heart and mind, rejoice in thee; and gladly serve thee with constant faithfulness and unremitting zeal. Let nothing allure us from thee; but keep us most closely united in thee! Be thou our supreme good! — let thy word be our food, and virtue our delight! Preserve us from the deceitfulness of sin! Let us be watchful over ourselves, constant in our devotions, fervent in prayer, moderate in our enjoyments, sincere and upright in our dealings, faithful and affectionate towards each other! Let thy fear accompany us, O thou omnipresent and gracious Lover of mankind! Bless us, we humbly beseech thee, with good and healthy children! and may we be enabled, by thy grace, to bring them up for the praise and glory of thy holy name! Lord, thou knowest the sincerity of our resolutions; let our sweetest reward be the answering of these our prayers! May our whole life be consecrated to thy service, and entirely devoted to the cause of virtue and religion! Let us never forget these our resolutions, not even for a moment! O how sweet to call thee our Father! Let us remain thy obedient children, unto the very end of our days! Be our God and our Guide, that we may remain faithful unto death! Amen.'

The first public office which was entrusted to Mr. Lavater's care, was that of chaplain to the orphan-house in Zurich; upon which he entered in the year 1769. Here he found a very large sphere of usefulness. His sermons were much admired, and numerously attended; for he displayed in them great force of natural eloquence, accompanied with that divine unction of the Spirit of God which convinces the understanding, and wins the affections of the heart.

He used to write his discourses; and, by constant practice, obtained such a facility of committing them to memory, that he wanted but a few minutes for this purpose: yet he never confined himself strictly to his notes; but was very successful in making alterations in the pulpit, suitable to time and circumstances. A chief part of his attention was devoted to the large flock of orphan-children, to whom he shewed the most tender regard and affectionate care. He possessed a talent of conversing with children in an eminent degree, condescending to their very lowest capacities, and knowing how to keep alive their attention, to occupy their understanding, and to make a deep impression upon their tender hearts.

But still a larger field of useful activity was opened to Mr. Lavater, when he was chosen, in the year 1778, to be deacon, or assistant minister, at the large parish of St. Peter, in Zurich, which contained about 5000 people. Most deeply impressed with a sense of the infinite importance of this charge, and of his own insufficiency for the same, he wrote the following effusions of his heart:—

"Oh God, take away the veil from my eyes and from my heart! Darkness is around me. Oh may I hear that word: "Let there be light!" Oh thou, who alone knowest me, how shall I know thee? How shall I teach others to know thee? Oh thou divine Omnipotence, draw near to help me in my extreme weakness! Oh thou divine Love, unveil thyself to my waiting soul! I am thine: let me feel it, feel it anew, feel it continually, that I belong to thee, in a much higher sense than to any one else. Have I not deserved the confidence of my congregation as yet? Oh let me deserve it in future by godly simplicity, and the most faithful discharge of my duty! Let a sense of thy presence everywhere accompany me! Be near me when in business or retirement, when at work or at rest! Hide the days that are past! — let the iniquities of my former life be banished from thy presence! Hitherto, thou hast led me with as much wisdom as mercy; and, I trust, thou wilt lead me to-day, to-morrow, and so on, till my dear friends may be enabled to say at my dying bed, 'He has overcome!'

Very few ministers can be found, who more constantly and conscientiously officiated, except a few weeks in summer, when the delicate state of his health rendered it necessary for him to take a little excursion into the country. To the instruction of young people and the visitation of the sick, he devoted a considerable portion of his time. Under these circumstances, it is difficult to conceive how it was possible for him to keep up the most extensive correspondence, and to compose so many literary and religious works, by which he obtained celebrity, even in foreign parts: but it must be observed, that his time was exceeding precious to him; so that he was continually employed, wishing to redeem the very smallest particle, and not to lose a single moment. Even when at table, some books or papers used to lie near him; and when taking a walk, which was his constant practice every day, he was always seen reading or writing. In his short excursions to the country, and even when he went to see some friends in town, his pockets were full of papers; and he used to sit down at the very first table, and continue his writing. He had, however, the happy talent to suffer himself continually to be interrupted, and to keep up the most cheerful conversation; and yet, at the first leisure moment, he could take up his subject, like one who had not experienced the least interruption. In summer, strangers crowded to see

him from every quarter. Though there was a considerable number whose only object was to gaze at him; yet, on the other hand, many visitors afforded him no less pleasure than real instruction. Never, therefore, did he suffer his patience to be exhausted; nor did he ever cease to treat strangers of every rank and description in the most polite and respectful manner. Scarcely any one ever saw him in an ill-humour, even when he happened to be deeply depressed; he had such a command over himself, that, suppressing his grief, he could most cheerfully receive and usefully entertain visiting friends or foreigners.

At the end of the year 1786, he was unanimously chosen to the rectory of St. Peter's Parish, in Zurich. When he preached the first time after his election, he thus addressed his congregation: — "I will not promise much. A man, out of the fulness of his heart, may easily promise too much. Who can be sufficiently cautious and circumspect in his promises, more especially in those of so important and solemn a nature? — Where is the preacher who has not, in his first sermon, promised more than he could, in every respect, fulfil? Instead, therefore, of promising too much, let us rather encourage, stir up, confirm, and pray for each other." . . . . .

At the nuptials of his only son, whom he had the satisfaction to see acquiring considerable skill as a physician, he addressed the young couple in the following manner: — "Believe me, children, I speak it deliberately and with full conviction, I have enjoyed many of the comforts of life, none of which I wish to esteem lightly: often have I been charmed with the beauties of Nature, and refreshed with her bountiful gifts: I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men: I have often been delighted with the conversation of ingenious, sensible, noble, and exalted characters: my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies: I have found pleasure when calling into activity the powers of my own mind; when residing in my own native country, or travelling through foreign parts; when surrounded by large and splendid companies, — still more, when moving in the small endearing circle of my own family: yet, to speak the truth before God, who is my Judge, I must confess, I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion, from faith in God, as one who not only is the Parent of men, but has condescended, as a brother, to clothe himself with our nature. Nothing affords me greater delight than a solid hope that I partake of his favours, and may rely on his never-failing support and protection.

"And now, my dear children, may God be with you! May God unite and help you! May his approbation be infinitely more in your esteem than mine, or than that of the whole world!— My son, may the God of thy father be thy God! He who has been so often my hope, my refuge, and my confidence when I stood on the brink of an abyss, where I could not move one step forward; — He who, in answer to my prayer, has helped me when every prospect of help had vanished; — that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands; — May this God be thy God, thy refuge, thy comfort, as he has been mine! Let the world laugh me to scorn, I rejoice in the God of my salvation! Let Ignorance and Infidelity mock, I enjoy that which the world cannot enjoy; — I receive that which Infidelity will never receive! I say with St. Paul, "Is he the God of the Jews only, the God of Abraham, Isaac, and Jacob only?" By no means! Assuredly, he is my God also. I say with Luther, "If I have the faith of Abraham, I am Abraham!"

Mr. Lavater was exceedingly grieved at the vain objections of late so commonly made against the inspiration of the Scriptures; and especially against the person, the character, and the work of our blessed Lord. Some of the modern anti-Christian writers took great pains to draw him over to their party; but all their united endeavours proved in vain, he stood firm like a rock; neither flattering promises, nor frowning threatenings could move him; and all his sermons, letters, and writings may serve as indisputable proofs, that, to the last, he continued to avow, in the most open and positive manner, his unshaken belief in Christ, and his most sincere and fervent attachment to the system of the Bible. A few extracts from his writings will sufficiently illustrate this point: —

"Klopstock's Messiah*," says he, in a letter to a friend, "is my favourite. Though I cannot equally approve or relish every part of this excellent poem, yet it is the only book which I can read repeatedly in connection with the Bible: the Bible, I say, which you seemingly forgot to mention; for in whatever point of view I may consider myself, as a clergyman, as a Christian, or as a man, my Bible is ever to me a most dear and precious book, which I can never sufficiently study, for it is full of unsearchable riches. Read, I beseech you, my friend, this sacred volume, as if you had never read it before. Read it without a commentary. Leave alone the obscure passages, just as you leave the clouds in the sky, or the mist on a mountain. Enjoy that which is clear as the light; and the thickest mists will appear to you venerable. The first book of Moses, the History of Elijah and Elisha, the first

* Klopstock is, among the German poets, what Milton is among the English. His most celebrated work is entitled, "The Messiah."

chapters of Daniel, the Four Gospels, and the Acts of the Apostles, are more especially my delight, — more valuable than all the treasures of the whole globe !"

In another letter, dated Nov. 24, 1794, he thus declares some of his religious principles to a friend, in contradiction to a report, that he had adopted the modern *rational* system of divinity : — " I assure you, in the most solemn manner, that I entertain, to this very moment, the fullest conviction that the Bible contains a true record of the revelations of God. More especially, I believe in the supreme divinity of Jesus of Nazareth. Him I regard daily with renewed satisfaction and joy, as the immediate object of our religious worship : — Him I revere as the utmost perfection which human nature can exhibit, and as the express image of the Godhead. I believe, with increasing intuitive knowledge, that no man can come unto the Father, but by and through him. I believe, that, thro' his person and mediation only, the human race can be conducted to its proper destination, restored to its original dignity, and attain to the complete purpose of eternal love. It is he on whom I am daily more and more constrained to place an entire dependence. As a mortal man, as a helpless sinner, as a philosopher, I stand in need of him. The more I examine all the different systems of philosophy, the more I am led to adore Jesus Christ as my Lord and my God. Christ, or despair, is my only alternative. His incarnation, — his sufferings, death, and resurrection, — his close affinity to mankind, serve to dispel all my darkness, to supply all my defects."

At the commencement of the French revolution, Mr. Lavater, in common with multitudes, rejoiced at the pleasing prospect that the numerous abuses prevalent under the former government, would have an end ; that the rights of the people would be more respected, and genuine liberty established :— but no sooner did he observe Liberty degenerating into licentiousness, — no sooner did an account of the revolutionary crimes and Jacobinical atrocities reach his ear, than he spoke most loudly and decidedly against this shocking abuse of the greatest of all civil blessings; and more especially, he denounced it as the grossest violation, both of divine and human laws, when the French polluted their hands with the blood of their late unhappy monarch.

When, in the year 1795, the first revolutionary movements appeared in the canton of Zurich, Mr. Lavater employed all the talents of his mind, and exerted all the powers of his eloquence, to assuage the fury of an unruly passion, — to advise the mildest and most conciliatory measures on the part of the government, — and to exhort the people, in the most impressive language, to the strictest observance of due respect and obedience towards their lawful magistrates.

When the total subversion of the Swiss constitution took place, in the year 1798; and soon afterwards that free and happy country, which, for centuries, had enjoyed the blessings of peace, was involved in all the dreadful calamities of war,— Mr. Lavater's character shone forth with peculiar lustre. Without attaching himself to any party whatever, his constant aim appeared to be to lessen, as much as possible, the sum of human misery at this awful period; — to promote, by all the means in his power, mutual union, concord, and peace; — to prevent still greater mischief; — to instruct and comfort his people from the word of God; — to impress their minds with the necessity of genuine repentance, of a firm and unshaken belief in the gracious promises of the gospel, of fervent and unremitting prayer, and of a due improvement of their present afflictions.

Meek and gentle as Mr. Lavater's general disposition was, he opposed, with the boldness and fortitude of a lion, all the acts of injustice and cruelty which were committed, either by his revolutionary countrymen, or by the French invaders. Nobly disregarding all fear of man, and trusting in divine protection, he addressed a letter to Mr. Reubel, who was then President of the French Directory, remonstrating, in the most spirited manner, against the lawless violence and shameful robberies perpetrated amongst a free, independent, and harmless people; and it is remarkable, that Reubel dared not commit any personal violence against Mr. Lavater; but condescended to send him a long answer, full of sophistical arguments.

Soon afterwards, when he had the mortification to see that some of the most worthy inhabitants of Zurich were suddenly carried away from their families, by order of the new Swiss government, without any lawful occasion, he thought it necessary to enter his solemn protest against such arbitrary and cruel proceedings. This so enraged his enemies, that they resolved upon his deportation likewise.

Mr. Lavater was so fully aware of this event, that some time before it took place, he prepared the following letter to his family and friends: — "I expect shortly to meet with the same treatment which others, more worthy than myself, have experienced. A system of terror once introduced, spreads like a flame driven by the wind. I expect every thing; and being prepared for the worst, fear nothing. That which is evil shall turn out for good; and the worst for the best. God will give me tranquillity and fortitude to bear every thing. I shall suffer innocently. Be fully assured, that whatever they bring against me, they will be able to prove nothing. I expect, that I shall soon be privately arrested. In this case, let me intreat you to remain as tranquil as myself. God will not suffer me to be destroyed. I shall not, at least on this occasion, be-

come the victim of Despotism; yea, I fully trust, my deportation shall be rendered a blessing to myself, to you, and to my native country! Let me, therefore, request you to attempt nothing for me, however natural or needful it may appear to you. God will soon help me, without any interference of yours. Only pray for me with composure, affection, and fearless confidence. Farewell. May the Lord be with us all!"—(April 9, 1799.)

What Mr. Lavater foresaw, soon came to pass. He was at Baden, for the benefit of his health, which had been much impaired. He had spent but a few days at that place before he was apprehended. On the morning of the 18th of May, he was torn from the arms of his afflicted wife, and carried, by an armed force, to Basil; where he was detained as a prisoner, in the house of the Prefect. In this distressing situation he manifested the most manly and Christian character. His enemies accused him of having betrayed the interests of his country to the Russian government, for the sum of 100 *l.*; but, providentially, at the very time of his trial, a letter from Petersburgh arrived, which being opened by the Prefect, demonstrated, in the clearest manner, that the sum in question was merely the price of some paintings, which the Empress had purchased of Mr. Lavater: his enemies were thus constrained to set him at liberty. When he returned to Zurich, after a banishment of three months, he was received, as it were, in triumph, not only by his friends, but by his fellow-citizens in general.

Soon afterwards, however, a far greater calamity befel him, which ultimately proved fatal: — On the 26th of Sept. 1799, after a most bloody battle with the combined forces of Austria and Russia, the victorious French army retook the city of Zurich. At this crisis, Mr. Lavater was humanely relieving some poor neighbouring widows from the importunities of the French soldiery, whom he accommodated in his own house with meat and drink, — when one of these ungrateful wretches discharged his gun at his benefactor. The ball entered his body a little below his heart, and went out on the right side. The blood rushed out from each aperture. His wife, children, friends, and neighbours surrounded him, terrified, lamenting, weeping, and loudly exclaiming against the perpetrator of this atrocious deed; but he was resigned; freely forgave his cruel enemy; and, in the midst of excruciating pains, adored the chastening hand of his Heavenly Father, whose unchangeable love he acknowledged even in this painful dispensation. His wound seemed to heal sooner than was at first expected; and, some months afterwards, he had the satisfaction to appear once more before his congregation, to whom he was attached in the most affectionate manner. He chose for his text, Psalm

lxxi. 7, 8, "I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour, all the day."

Towards the close of his discourse, he made the following application to himself: — "God has led me in the most gracious manner; his hand has been very conspicuous in all the events of my life. O God! where should I begin, were I to tell all the great and good things thou hast done for me! I had hardly entered upon my earthly course, when my life was despaired of; but thou didst preserve it. Thou didst admit me by baptism to the privileges of the church of Christ; thou didst early implant in my heart a love of that which is good, and an abhorrence of evil. Never was I destitute of salutary instruction, encouragement, and example. All the pleasant, and all the unpleasant, circumstances of my life, have had one common end,—to lead me to a conviction of my entire dependence on God; to confirm my faith in Christ, to render his gospel of growing importance to me, and to fill me with an holy awe for every thing that relates to Jesus. Whether I regard friends or enemies, a good report or bad report, comforts or afflictions, enjoyments or privations, — I cannot but everywhere discern the wise over-ruling hand of my heavenly Father.— Three or four times he wonderfully preserved me in most imminent danger; and when I direct my thoughts only to the last event, which so long detained me from this sacred place, I cannot but regard myself as a monument of the sparing mercy of God. O! thou adorable Preserver of my life, — how near hast thou brought me to the very brink of the grave! But one step further, and I could no longer have praised thee among my fellow-mortals. *Thou art my hope.* — It is no vain boast, but a profitable truth, which may be usefully applied, that tho' naturally I am one of the most timid beings, yet my God has, by his parental guidance, filled me with unshaken confidence. He has so confirmed this by innumerable instances of his admirable condescension to my most particular wants and my boldest petitions, — especially during the present very remarkable year, that I cannot but repeat these words, *Thou art my hope.* My reason must fail me, if my confidence should.— My heart and my spirit must entirely be changed, and I become another being, before I could renounce my hope in God. I never suffered so much as in the course of this year; but my confidence in God was never so strongly confirmed. O thou most worthy of confidence, whose very marks of kindness I bear upon my breast, could I but encourage all who are weak, and fill their drooping spirits with new confidence! I cannot say, in the sense of St. Paul, "I bear about the dying of the Lord Jesus;" but thus much I can say, "I bear the monuments of his divine compassion and long-suffering upon this my breast."

Mr. Lavater continued to preach about two months longer; but was then obliged entirely to desist. His active spirit, however, could not be unemployed; but, in the midst of the greatest bodily pains, he continued to write and prepare works for the press; for instance, the History of his Deportation, in two octavo volumes; a most excellent Prayer Book; and a small volume of letters, supposed to have been written by the Apostle St. Paul before and after his conversion. At the same time he wrote several thousand "Farewell Lines," to be distributed among his friends after his death. He also took the most active part in establishing a benevolent society for the relief of his numerous countrymen who had lost their all by the calamities of war.

No words can express how greatly Mr. Lavater suffered during the last six months of his life. Not only his wounds left a very painful sensation, but a most violent cough, a swimming in his head, and a soreness of his body, occasioned by long confinement to his bed, proved so many additional afflictions. Here religion alone supported him; and here it was that his Christian patience, resignation, fortitude, and hope of a blessed immortality, shone forth in the brightest lustre. Even in the darkest moments he was not seen desponding, nor casting away his confidence; but his secret sighs ascended to a throne of grace; his Bible was the sweet companion of his restless nights, when he often broke out in loud hallelujahs, and by his cheerfulness revived the drooping spirits of his distressed family. He was very thankful for the least comfort administered to him, and never ceased most fervently to pray for his murderer. He once said to a friend, — "I do not wish to know him who wounded me with the fatal ball; but this I wish to let him know, that I forgive him with all my heart; for, believe me, I owe very much to these wounds, and to my present severe pains." He tenderly sympathized with all fellow-sufferers upon a bed of sickness;—and hearing of a pious woman, who, for sixteen years, continued under the afflicting hand of God, he addressed some lines of consolation to her.— Only a week before his dissolution, when informed that his sister-in-law was at the point of death, his love was so fervent, that nothing could restrain him from seeing her. Being brought in a chair to her house, he sat down at her bed-side, and thus addressed her: — "Here we sit together, — both dying; but love never dies, nor the gratitude which I owe to you, my dear sister. May God reward you for all the kindness you have shewn me!" After fainting away for some moments, he continued, — "O! what joy must there be in Heaven, when they see another weary traveller approaching the shore! Rejoicing, they exclaim, "Another is coming, who has safely escaped the storms of yonder mortal life — he is just here — He exclaims, The land! the land!" — Exhausted, and in

agony, he then suffered himself to be removed, addressing his sister thus: — "May Jesus Christ, whose consolations are inexhaustible, be with thee and with thy spirit to redeem it!" On Christmas eve he said to his wife and daughter, — "My dears, do you know what burdens me most at present? My inability to meditate upon the greatest of all the wonders of grace, — the incarnation of Christ." — Yet even whilst slumbering, this great mystery of godliness so enraptured his soul, that he composed a verse in this state, with which he awoke, — but could only recollect a part of it: ——

"Jesus from Heav'n descends, and brings
"Complete redemption on his wings;
"Unmingled grace his right hand bears;
"Life, at his glance, eternal springs,
"And ev'ry trace of mis'ry disappears."

Only two days before his death he dictated a thanksgiving-hymn, to be read to his congregation. It became now exceedingly difficult for him to speak; but his last expressions were prayers and blessings pronounced upon his family; and after a most severe struggle, in which he nevertheless remained sensible, and steadfastly looking up to the Lord, he was delivered from the body of sin, and triumphantly entered the realms of endless bliss! His mortal remains were committed to the grave amidst a vast concourse of people of all ranks and descriptions, and amidst the tears and lamentations not only of his family and fellow-citizens, but even of French officers and soldiers; and some of his very enemies could not but bear testimony at his grave, "Truly a great and good man is buried here!"

THE MAN OF FEELING.

Mr. Editor, ——

It is with much regret I have observed, that, with some people, a man of ill-natured reserve, and a religious man, are synonymous terms; and I much fear that the conduct of many, who, in other respects, I would hope are good Christians, has justified such a conclusion. It is nothing uncommon for religious people to forget the natural equality subsisting between themselves and those who are without hope and without God in the world; and, instead of expressing a tender commiseration for the present condition, and an anxious concern for the future state of their unconverted brethren, too often to discover a forbidding coolness, and an ungracious distance, of behaviour towards them. Oh! Sir, I am afraid that such conduct of the professed friends of religion more injures the cause than the attacks of its most avowed enemies. How much is it to

be lamented, that thus a reproach is brought on that Gospel which breathes universal peace and good-will! I would hope the evil complained of need only be mentioned to be remedied, as I think it arises, in a great measure, from want of thought; and, perhaps too, from some latent sparks of pride and vanity. —— What did I say? —— Can Christians, then, be proud? — Can they be vain? They who have nothing which they have not received! How inconsistent! No: — rather let our having been partakers of the grace of God operate as an incentive, to shew every possible kindness to those who are not the objects of that grace.

> "Taught by that Power which pity'd us,
> "Let's learn to pity them ——"

As a mirror reflects the light which it receives, so let us communicate to others the good which Heaven has imparted to us. Let us convince the world, that friendship and sympathy are not *their* exclusive right. Let them see we do not confine our religion to demure looks, a precise gait, or the affectation of sanctity; but let them know the Christian is a *man of feeling*, — a friend of the whole human race, — one whose heart bleeds for the miseries of others, though he patiently sustains his own; — one whose bosom glows with love to God, and with love to his fellow-creatures.

But example is more powerful than precept. Will you bear with me, Sir, if I delineate the character of one who was my bosom-friend, but who is now no more? Although a detail of the circumstances of his life *before* conversion would seem a digression from our subject, yet, as far as they are connected with his after-conduct, I would just hint at them.

Philario was born to the possession of affluence. Endowed with a graceful person, the most accomplished manners, and, above all, with a warm and generous heart, — is it to be wondered that his company was sought after by the votaries of gaiety? By them he was often solicited to taste the pleasures that were within his reach; yet, possessing a reflecting mind, he could not all at once abandon himself to dissipation. He was at first *reluctantly* dragged to the resorts of folly; but he soon found himself immerged in the unhallowed vortex; and how was it possible he could stem the impetuous torrent? He felt that not only the power of resistance, but even the inclination to it, was continually diminishing. The pleasures of the world, while they acted on his senses with full force, stupified his judgment, and carried captive his will. He now gave the reins to his unbridled passions. He drank deep of the cup of pleasure and of sin.

We will not pursue him through the mazes of vice, but hasten to that happy period of his life when the Almighty had determined he should be no longer a vessel of wrath, but be

"plucked as a brand from the burning." Having run a long course of intemperance, his health rapidly declined; and disease, the harbinger of the king of terrors, stared him in the face. It was necessary that the amusements of the play-house and the masquerade should be for a while suspended; and he was now compelled to *think*; and, oh! with what horror, with what remorse, did he reflect on the goodness of God, which he had abused! on that mercy which he had slighted! He could not bear to review his past life; and, though he almost despaired of forgiveness, yet he prayed for it; and his prayers were not offered in vain; for God heard him, and, for the sake of his dear Son, forgave him too. — And here we shall have a bright reverse to trace. The once dissipated, but now reclaimed Philario, is received into the fold of Christ. He now burned with an ardent desire to glorify Him who had so freely pardoned his sins. Having had much forgiven him, he loved much. His former companions were now the objects of his most tender concern, and the subjects of his most fervent prayers. He endeavoured to win them over to God, by discovering the most earnest solicitude for their real interest; and he frequently attempted to convince them of the reasonableness and the beauty of religion; and here his own conduct was the best comment on what he said; and though he was often ridiculed, and sometimes repulsed, for his pious endeavours, yet that did not influence him to remit his generous exertions. He did not forget that their condition was once his own: he therefore bore their ridicule and their repulses with meekness: and, above all, when he reflected on his Saviour's sufferings, his heart melted. "Shall I," he would exclaim, "Shall I fear a little opposition in the cause of Him who died for me?" He could not endure to see those, who had been his associates in sin, go on in their mad career, without warning them of their danger — without pointing to them their refuge; and it is with pleasure I can add, Sir, that God was pleased to bless his exertions, by the conversion of one who had often been his partner in guilt.

I need not describe the joy of Philario on this occasion; his religion had not extinguished his feelings. He now gave full vent to them, and wept over his friend with tears of gratitude to God, who had made him the instrument of his conversion. Thus he exemplified the power of religion,— thus he glorified his Saviour; and throughout the remainder of his useful life manifested such a concern for the salvation of his sinful fellow-creatures, as frequently extorted from them the declaration, that although Philario was a religious man, he was still a man of *feeling*. And when, at length, he found his dissolution drawing near, he sent for his former associates, who, out of respect for one they could not but esteem, attended him in his last moments. When he saw them enter his chamber, he

raised up his head: he held out to them his hand, now cold with the chill of Death. "You are come," said the expiring Philario; "you are come to take a last farewell of your friend! — yet, I could wish, ere I depart, to remind you of those truths which —— which I so often" —— Here his speech and his strength failed him; — he closed his eyes, — and in a few hours he yielded up his soul!

What effect the solemn scene had on the minds of those who witnessed it, time will best discover; yet they all agree, that Philario was a Christian, and *a man of feeling!*

J. G.

ON FRIENDSHIP.

Among the many blessings of our kind Benefactor, that of Friendship is none of the least. Insensible indeed must that mind be, which is barred to the admission, callous to the influence, and ignorant of the joys of social affections. In such a person we see human nature wofully depraved; we deprecate Sin's direful effects on society, and commiserate the unhappy state of the individual. But let your grateful offerings be paid to God, who, by his restraining grace, has kept human depravity from entirely overwhelming these affections in the vortex of corruption. Still Friendship glows in the bosoms of a few! — still may it glow with increasing purity and ardour!

Friendship exists, and is refined in its nature, in proportion to the moral excellence of the parties; — it influences the heart, and manifests itself in all the varying circumstances of life. After due reflection, we hesitate not in concluding, that true Christians enjoy the most rational, disinterested, refined, permanent Friendship. We deny not, that in others, early acquaintance, harmony of disposition, and mutual acts of kindness, produce Friendship; but the superior purity of a believer's principles, his affections refined and enlarged by the sacred influence of his religion, the view in which he holds his fellow-Christian as an heir of the same eternal blessings, — must evidently conduce to form and cement an union far superior to any other. From such principles and views, suppose two kindred souls united: they are not related by blood; or, if there be any consanguinity, it may increase affection. Circumstances are such, that they may frequently meet; "as eye meets eye, heart meets heart." Not words, but actions, every motion, the glow of the countenance, expresses the internal warmth; yea, the heart shews itself.

As there is one event in life to the righteous and to the wicked, Providence gives opportunities for the exercise of

Friendship. Has Affliction overtaken one? No sooner is it known, than it is felt more keenly by his friend: formed to sympathy, his heart weeps, and his eye drops the friendly tear, the grief is divided, consolation is suggested, and arising from rational sources, is like oil to the wound; yea, is a cordial to the heart. Religion opens to them springs of consolation under the greatest distress; so that they may reasonably rejoice in tribulation, for it exercises the grace of patience, promotes experience, and hence they enjoy the influence of "a hope which maketh not ashamed; because the love of God is shed abroad in the heart." The anticipation of Heaven never before gave them such true pleasure; and, among the good effects of it, is that of more closely cementing their hearts to each other. Or if Prosperity smiles, each participates; they are "helpers of each other's joy:" it is more than doubled. — The Christian's Friendship is not a "name, nor charm that lulls to sleep;" it is an affection which interests and actuates every power; it is a sincere and generous passion, which seeks not its own but another's good; and rejoiceth in his happiness. We might take a view of the influence of this friendship in various circumstances occurring in life. It promotes happiness in social intercourse and religious conversation. This tends greatly, under the divine blessing, to enlighten the mind, warm the heart, and stimulate to love and good works: it endears the Saviour and his people; and, may I not say, initiates us into the employment of Heaven.

But some would fain remind us, and with the kindest intention, that all friendships formed on earth are of short duration. Life is uncertain; and the pleasure enjoyed in the company of our friends is dearly purchased by the anguish of separation. It must indeed be painful to part. Nature recoils; but surely not so painful, except we lose sight of Divine Truth, or weakly indulge that grief which bars consolation, and that unbelief which clouds our future prospects. Should we not reflect (and are they not considerations fraught with comfort?) that our friend is happy, supremely happy, in the presence of God and the society of Heaven? That he has commenced acquaintance not only with many of the redeemed, whom he knew not on earth, — but with the blessed angels, who (tho' we know them not) with the most kind regard, minister to us as heirs of salvation. Did we rejoice in addition to the happiness of our friend here? and shall we not rejoice that he has reached the pure eternal fountain of happiness? How consoling to reflect, that it is not an act of arbitrary will in God; but a dispensation of unbounded goodness and infinite wisdom, that it is ordered by the kind hand of a Father's providence to prepare us for our future exit.

"Heav'n gives us friends to bless the present state;
Resumes them to prepare us for the next."

It weans our affections from earth, and makes us gladly willing to depart and be with Christ; and especially, Is it not a thought calculated to repress every rising sorrow, and wipe away every tear, that the period of separation is very short? How will it appear when it is over? It may seem very distant in perspective; but in retrospect, it will dwindle into a point. O how short, in contrast with eternity, the duration of mortal friendships! In Heaven, we shall again enjoy the company of our friends; for there we shall sit down with Abraham, Isaac, and Jacob. Surely, we shall know them; and if we attain a knowledge of them, shall we not know those who were our most intimate friends on earth?

Since then Friendship is so great a source of happiness, how lamentable is it, that many Christians know so little of it! And since the possession of kind and friendly dispositions is not only in itself a treasure, superior in worth to both the Indies, but the reciprocal exercise of them so becoming members of the same family, who are under the same law of love, partakers of the same blessings, and heirs of the same heavenly inheritance, surely, we need not argue the duty of Christians to imbibe and cultivate this principle.

Exult, ye highly-favoured, in the prospect of celestial Friendship! The thought is unutterably pleasing, that, in the mansions of Peace and Love, mutual affection will experience no interruption: there we shall have no painful solicitude for each other's welfare, no enemy to excite contention, no mixture of unkind dispositions to mar our friendship, — but more pure than the ether, every breath is love! J. I.

Homerton.

LETTER II.

ON EVANGELICAL SANCTIFICATION.

BY THE REV. JOHN BROWN.

[Never before printed.]

Sir,

You intimated in your last, that the subject on which you wished my sentiments, was not sanctification in general, but Evangelical Sanctification. You say, that you always understood that Christ, in our salvation, is all in all; and you are desirous to know how that holiness of nature and life of which I wrote, is produced by him. The hint is friendly; and I shall endeavour, in my future correspondence, to pay attention to it. Christ is, indeed, all in all in our salvation; and we are taught by our inspired writer, to believe that his influence in sanctification is very great. The sentiment is expressed in the strongest terms: "Christ is of God, made to us sanctifica-

tion." How so? is the important question made by my friend. All I shall say in reply at present is, that, by the righteousness of Jesus, the foundation of holiness was laid; and by the character which he bears, our possession of it is secured. You need not be informed that, under the phrase, 'Righteousness of Christ,' is included Christ's perfect obedience to the commands, and voluntary suffering of the penalty of the law. Thus it became the Surety in our room to fulfil all righteousness; and with this righteousness God, as a Judge, is well pleased. Now, in performing this righteousness, Christ laid a foundation, a sure and everlasting foundation, on which personal holiness shall be built up for ever. Was the curse lying on men the strength of sin? Did it prevent communications of grace to make men holy? By it were men bound under a death in trespasses and sins? Nothing less than the satisfaction of God in our nature could remove this wall of adamant, or loose this bond of iron and brass, and thus make it possible for men to be renewed and sanctified. And reflect on it, my dear Sir, Christ, to redeem us from the curse of the law, was made a curse for us! But he accomplished more than this by his obedience to the death. Jesus, in fulfilling all righteousness, actually purchased the means of sanctification, and that blessing which was necessary to make them effectual. Not a word of revelation; not an ordinance of his appointment; not an affliction, the tendency of which is to purge away sin; not an outward mercy, the design of which is to lead to repentance, — but on them may be written, *Here is the price of blood*; and, having said this, you will not doubt my persuasion, that all illumination of the mind, all renovation of the will, all purification of the conscience, and all elevation of the affections, through the means now mentioned, were procured in the same manner. "Christ loved the church," writes an inspired penman; "and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word:" — but when I said that Christ's righteousness laid a foundation for our holiness, I meant also to signify, that by it a redeeming God is engaged to confer upon sinners all necessary sanctifying influence. To assert that divine faith and fulness is pledged to save from sin, is to declare the truth; for thus the Father promised to the Son, "When he shall make his soul an offering for sin, he shall see his seed," and his seed as "a holy nation." But this is not the whole of the truth; Divine Justice is also engaged. He being the Son of God in our nature, who glorified God on earth, and finished the work the Father gave him to do, the righteousness wrought out by him was in itself infinitely well deserving of our deliverance from corruption. Hence God is said not only to be merciful, but to be faithful and just in cleansing us from all unrighteousness. Perhaps, my friend having proceeded this length in reading my epistle,

is saying within himself, 'Well, I perceive that if the Lord *will*, he can; he *can*, in an honourable way, make me clean.' But why should either you or I ever admit a doubt of his willingness any more than of his ability, when we hear of his encouragements? Besides, you recollect that I observed, that the character our Lord sustains secures that sinners shall be partakers of his holiness. Is he a Mediator? It is not only to remove the just anger of God against us; but also to slay our real enmity to God, and to make us love him with all our heart, soul, mind, and strength. — Is he a prophet? It is to give knowledge of the truth to them who have no understanding; to teach us to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in this present evil world. — Is he a sacrificing Priest? He gave himself for us, to redeem us from all iniquity; and he will sanctify the people with his own blood. — Is he an advocate with the Father! It is his office to plead, that we may be kept from the evil of the world; and to urge that we may be sanctified through the truth, even his word, which is truth. — Is he a King? It belongs to him to institute the means of grace, and to subdue our hearts to the obedience of faith; to write the law in our inward part, and to enable us to transcribe it in our lives. — Is he an everlasting Father? In correspondence with the title, he will beget men again into his holy image; he will feed us on the bread of life, that we may grow in holiness, and clothe us with imparted grace, that we may be all glorious within. What shall I say more? Is he the good Shepherd? Acting in character, he must distinguish the sheep of his pasture, by marks of purity, heal the diseases of sin, and lead them in the paths of righteousness. Would you have me to write more about the blessed Jesus, as made of God to our sanctification? I believe that, in proportion as our acquaintance with the Son of God enlargeth, in the very same measure will our holiness be increased. We grow in grace as we grow in the knowledge of our Lord and Saviour Jesus Christ.—What more might be said on this subject, must be referred till another opportunity; and till then,

I am yours, A. B.

THE WIDOW'S CRUSE OF OIL SPIRITUALIZED.

In page 400 of your last volume, a few reflections were made upon the case of the Widow and her two Sons, recorded 2 Kings iv. 1—7. Upon reviewing the subject, other remarks of a more spiritual nature may be deduced. For instance:

1. In the season of this poor widow's greatest difficulty, that very oil was in her possession, by means of which Providence intended eventually to extricate her out of all her trials. In a spiritual sense, this has been the case with many. Before renovating grace obtained entrance into the soul, the man felt no fear,— discovered no concern; all was at ease. But God having now put his fear in his heart, conviction is roused, conscience alarmed, the law of God appears spiritual in its nature, awful in its threatenings, and tremendous in its curses. It denounces the man cursed that offends but in one point: its claim is, "Pay me what thou owest." The transgressor is convinced of his desert of eternal destruction, and need of salvation. His enquiry is, "How shall I escape the damnation of Hell?" or, "What must I do to be saved?" Do you wish to know the cause of the alteration that has taken place? Like the prodigal, he is beginning to *come to himself.* He has acquired so much light as is necessary to discover his danger. He now feels, fears, and falls as a suppliant at the footstool of mercy. His convictions, faith, and repentance, are effects of regeneration. There may be grace in the heart, like the oil in the widow's house, where deep distress and great perplexities oppress the mind: but this secret treasure, hid in the heart, eventually breaking through every difficulty, has issued in complete deliverance and everlasting triumph. Convictions of sin, sorrow for it, and a concern to avoid its consequences, frequently discover to others the grace of God operating in the heart, much sooner than it becomes manifest to the person himself.

2. This oil remained in the vessel unnoticed, and unimproved, till her attention was called to it by the prophet's enquiry. Grace, like that oil, is laid up in the renewed heart, to be brought out into exercise by the ministry of the word.— This poor woman, probably, had already parted with almost every thing to her creditor, before she thought of going to the Lord's prophet: but the pot of oil was overlooked. This never entered her thoughts till the question was put, "What hast thou in thine house?" She now recollects the pot of oil. Thus faith cometh by hearing, and hearing by the word of God. So God opened the heart of Lydia, that she attended to the things spoken by Paul. Something also was found with this widow, on which God's power operated, while her faith was exercised upon the prophet's word. Real religion is an internal and vital principle. Oil, we know, is softening, spreading, and increasing in its nature; so grace penetrates the obduracy, softens the stubbornness, spreads through all the powers, and really grows in the heart. The fulness of all grace dwells in Christ; but to every member, a measure of that grace is imparted. It is a treasure in earthen vessels; but, though

the vessels be mean, the treasure is invaluable. How would the prophet rejoice, when he heard that the woman was a possessor of this oil! So did the churches in Judea, when they saw the grace of God in Saul of Tarsus.

3. While pouring out this oil, it increased in quantity! It had remained inactive and useless while in the pot; but as she poured it out, God's power uniting itself with the stream, it increased with the increase of God. Thus, by the exercise and actings of the several graces, they increase. Faith exercised upon the truth, promise, and power of God, groweth exceedingly; patience is strengthened, hope rises superior to trials, humility is promoted, and love abounds. St. Peter exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and the Psalmist points us to the most effectual way to do this:—"Trust in him at all times, ye people; pour out your hearts before him: God is a refuge for us." Faith in him, prayer to him, and resting upon him, conduces to the growth of the several graces. In this way God giveth power to the faint: and to them that have no might, but keep pouring out their hearts before God, he increaseth strength. Christian graces, like earthly fruits, attain their full growth, flavour, and perfection, only by degrees; and the inward man is renewed day by day. In every distress, like this woman, let us pour out our hearts unto God.

4. There was to be no ostentation shewn in the execution of the prophet's orders. She was to shut the door. Neither the curiosity of her neighbours, who had lent her their vessels, was to be excited, nor was pride to be permitted to have any thing to feed upon. The only guests allowed to accompany her and her sons, were Faith, Admiration, and Praise. Grace always seeks for secrecy: its chief concern is with God. It loves retirement, and seeks to be hid.

"A soul in audience with its God, is Heaven!"

Prayer is the soul's secret intercourse with God. Isaac went into the field at even-tide to meditate. After the business of the day he retired, and stole away from the intercourse of dearest friends. When this woman and her sons retired, she had nothing with her but a believing heart, and nothing around her but empty vessels; but before she had closed her converse with God, they were all full, and she could hide the very grace which she had been exercising under this proclamation, "All this have I received of the Lord!" Grace does its works secretly, not letting the left hand know what the right has done. St. Paul, when he finds himself under a kind of necessity to declare how he had laboured more abundantly than others, immediately adds, "Yet not I, but the grace of God that was with me." The happiest moments of the Christian are, when

he is privileged to hide himself in the secret place of the Most High. Blessed seasons! when the soul can shut itself up with God! — all engaged *with* him, and all excluded *but* him!— But this woman's sons were with her. True, they were; but how did they behold their mother engaged? *Literally* labouring (as every godly parent should *spiritually*) for the liberty of her children. Truly it may be said, her's was a work of faith, and a labour of love.

5. "The increase of her oil furnished her with the means of discharging both her debt and her duty." It is by the increase of grace the Christian is enabled to discharge that debt of love and duty which he owes both to God and man. The grace which is accompanied with salvation teacheth to live soberly, righteously, and godly in the world. His love to God and love to men, constrain to obedience; and the soul, under the influence of grace, with delight obeys both the law and the gospel, saying, "I esteem all thy commands to be right, and would obey from the heart the form of the doctrine. I obey thy law, by believing the gospel; and, believing the gospel, I consider myself as under the law to Christ."

6. When a sufficient supply of oil was obtained, it stayed.— The vessels were all full, and her work was done. So the present means of grace, and the exercise of the mind respecting them, will soon be over. At present, in private, in the family, in Christain society, and in gospel ordinances, there are certain duties to be filled up, by application to God, affection to each other, or communion with the Sacred Throne; but the season approaches when, as to their present form, all these will cease. There will be a final address to the throne of grace, and a last visit to the sanctuary. Faith will have finished its course, prayer its application, and hope lie safely moored in the port of glory. Every Sabbath, and each religious exercise, is another vessel set aside, whether we have filled it or not.— Opportunities to obtain grace, or to lay up for glory, will soon be closed, and then it will be made manifest how we have attended to that work which the heavenly Father gave us to do. How, if all the vessels should then be found empty, instead of being filled!!!

Once more. After she had discharged the debt, a sufficiency still remained for the support both of herself and her sons. In like manner, when grace has discharged that debt of duty, proper to the life that now is, it will still remain the support and supply of a life in glory, and of that delightful fellowship which is to be maintained amongst the sacred family in eternity. While upon earth, by grace they walk together, and by grace they shall stand united in glory; where faith no longer sees through a glass darkly, but enjoys an unclouded vision. Delight is satisfied, desire is filled, hope

realized, and perfection possessed. At present, the believer in Jesus is only an heir to that grace which is to be revealed, and which is styled "the fulness of joy." There grace in each will have attained its full perfection, while all unite in ascribing blessing and honour, and glory and power, unto Him that sitteth on the throne, and to the Lamb, for ever and ever!

AGNUS.

ON THE EDUCATION OF YOUNG MEN *FOR THE MINISTRY*, AMONG DISSENTERS.

As Protestant Dissenters have no royal charters, legislative grants, national patronage, nor extensive endowments belonging to their seminaries and literary institutions, so they ought to be the more economical, liberal, and careful in the application of such means as they have in their power to promote the beneficial designs of such institutions. It is not necessary that they should incur the reproach of being contented with an illiterate ministry in general.

As the literary and scientific furniture of an academy, consisting of books, philosophical apparatus, &c. is very expensive, it would be more eligible, therefore, to contribute to the support and respectability of a small number of these institutions on a large scale, than to increase their number, under the manifest disadvantage of wanting such furniture, except merely such small institutions or grammar-schools as are designed to initiate young men not previously educated in the rudiments of classical learning, preparatory to future academical studies. The more this last sort of seminaries are multiplied, perhaps, the better, provided they are conducted by ministers of adequate learning, prudence, and piety.

All this must be attended with great expence; but the expence is incurred for the benefit of the public; therefore the public are solicited to concur in defraying the expence. Out of more than twelve hundred regular dissenting congregations in the kingdom, it may be presumed that a thousand of them will be for a succession of respectable ministers, in regard to literature and service. In addition to what is already done, let each church become a subscriber of one or two guineas annually; also in every congregation let one hundred of the hearers subscribe one penny a week constantly, which will amount to upwards of twenty pounds each congregation annually; and the whole, on this plan, will amount to more than two-and-twenty thousand pounds a year: — a sum adequate to

the maintenance and education of more than five hundred young men. Let every congregation thus contribute towards the support of whatever institution they think fit. Thus a sufficient number of ministers would be provided for all the churches, and the period of their academical studies might be prolonged.

Perhaps, if each denomination were to send about half a dozen young men of learning and genius to some of the Scotch universities, every three or four years, to complete their education, it might be of considerable utility. Is there any thing peculiarly extravagant in this plan? or, if conducted with prudence and perseverance, is there any great difficulty that would attend or retard the execution of it? H. H W.

*** The remarks of this writer, "On building Places of Worship," and "On the Support and Maintenance of Dissenting Ministers," will appear in our next.

IMMORALITY OF THE EAST INDIANS.

Sir, *To the Editor.*

To confute our modern Infidel Writers, who are wont to extol the wisdom, good disposition, policy, and manners of the Heathen, and especially those in the East Indies, I thought it expedient to translate from the German, lately published, some striking passages from the Diary of the Missionaries, on the coast of Malabar; on whose veracity we may rely. I am, yours, &c.

"THIEVING and highway robberies are among the natives very common; and they esteem these no crimes. Just below the city of Tanschaur lies a tract of land, part of which is tributary to the English Nabob, but the rest belongs to the King of Tanschaur. The inhabitants of this land are called *Kaller*, which signifies Thieves and Robbers by Profession; and all these live by theft: they have a patent, or licence, and pay a regular tax for the same. A single village is obliged, at different times, to give several hundred pagodas (about 8s. each in value); and they pay likewise 100,000 pagodas; which tax gives them the liberty of plundering with impunity *. When we consider the above crimes, and the propensity the Indians in general have to all kinds of wickedness, such as deceit, slothfulness, lying, &c. we must conclude that the accounts

* The Nayars, all the way to the south of Tellicherry, are of a similar description; but the English government has lately clipped their wings. Travelling, in most other parts of India, is reckoned safe.

of some of our European historians, with respect to the honesty, innocence, and simplicity of this people, must be false. Many go even so far as to assert, that the Indians were a cultivated, polished, devising, and skilful people. They speak much of their solid judgment, as well as the docility and wisdom of the bramins (who are a set of priests among them); and they know not that these bramins and pandarams (begging monks) are the worst of men, the most intolerable sluggards, and tormentors of mankind. These, by their artifices, perfectly understand how to defraud the credulous people of their goods and money; but never give themselves the trouble to entertain a single thought either in natural or moral philosophy, much less to make any physical or moral discoveries, or to write books upon such subjects. What then is the employment of the bramins and pandarams? Numbers herd together in one place; and lie from the rising of the sun to the setting thereof, idly on their bellies, under the shade of their tents. It is a particular rule and maxim among those of the higher class to do nothing; and it is held, among the men, a shame to work.

"We find it, by calculation, true, that in all India, within the space of 500 years (that is, since the Mahometan Moors came into the country) not a single book has been written by any of the natives. All those books, of which a few are seen here and there, are older than the above date. "Now and then," said Mr. Schwartz to me, "may be found a bramin who possesses a tolerable share of common sense; but there cannot be one found who is altogether free from Heathen passions or prejudices. He who is in possession of common understanding, uses it not for the welfare of the public; and, by reason of the strong arm of Heathen government and power, Understanding, Reason, and Justice dare not come to light. Were you to endeavour to persuade them that the Moon is almost as large, and the Sun 1000 times larger than this earth, they would answer, that a simpleton could only believe this. They can calculate pretty nearly the time of the eclipse of the Moon; but as to the cause of it, they say that a great pambush serpent creeps into it, which occasions the eclipse of that orb; and in this manner they account for this phenomenon.

"Most of the Christians in this country are very poor; and the English seem little disposed to take them into their service, either as clerks, domestics, cooks, or stewards. But were the government and the English people to take Christians into their employment, according to their several abilities and capacities, it would remove many hindrances out of the way for promoting the Christian Religion."

No. II.

THE CHRISTIAN PHILOSOPHER.

THE SUN.

In the centre of the planetary system to which our earth belongs is the Sun, round which, at different distances, all the planets perform their revolutions. The proportional magnitude of the Sun to the earth is as 1,380,000 to one. By the help of the telescope, spots are discovered on the Sun's disk, or face: they appear in various forms and numbers, the larger ones sometimes exceeding the bulk of the earth. Though these spots are generally to be seen, there have been periods of more than seven years, in which none have been observed; at other times, their number has been so great as almost to obscure the brightness of the Sun. "For several days together, in the year 1547, the Sun appeared little brighter than the Moon in her total eclipse, from this cause." (Mather, p. 27.) All the spots have an apparent motion from west to east; which proves that the Sun revolves on his own axis in this direction. The period of his revolution is observed to be about twenty-five days. From the line in which the spots move, it is discovered that his axis makes an angle with the ecliptic of about seven degrees. "Sir Isaac Newton supposed the Sun to be a mighty earth, vehemently hot, and that the heat was preserved by the amazing size of the body, and the mutual action and reaction of *that* and the light emitted from it." (Mather, p. 26.)

Dr. Herschell conjectures that the Sun is surrounded with a transparent atmosphere, like the earth; that this is again encompassed by a kind of shell, which he calls the Lucid Atmosphere, from whence light proceeds to the whole system, and from which the Sun also, through its transparent atmosphere, is enlightened with a perpetual day. The appearance of spots, he thinks, to be occasioned by a small part of the lucid atmosphere being, by some means or other, removed. That these spots are not the smoke, or the opaque matter, thrown up from volcanoes, as some have imagined; but real cavities are evident, from their appearance through a large telescope; first one side of the cavity presents itself to a spectator; as the sun revolves round its axes, he sees down into the cavity, and, when it has advanced still farther, the other side becomes visible. Whatever theory of the Sun the ingenuity of man may invent, we know from experience, that "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Were we to be shut up for a short time in total darkness, we should doubtless perceive a greater force in this observation of the wise king of Israel, than we can now imagine. A faithful sufferer in the cause of God and truth, who had been kept in a dark dungeon in the inquisition in Portugal, when brought forth to be martyred, on beholding the light of the Sun, which he had not seen for many years, could not forbear exclaiming, — "Who that has reason in him could worship any but the Maker of that glorious creature?" His inhuman persecutors gagged him immediately, and hurried him on to the stake*. It is our mercy that, uninterrupted by the iron hand of Persecution, we can behold the Sun, and contemplate that display which it affords of the beneficence, power, wisdom, and glory of Him who made "the greater light to rule by day;" and who seems to have designed this glorious luminary as, in some degree, an emblem of his own splendor and majesty.

The promised Messiah was spoken of as the Sun of Righteousness, that should arise with healing in his beams. He is, indeed, the Sun of that new world which the Spirit of his grace has created, — a Sun without a spot, "the express image of his Father's person, and the brightness of his glory." Seated in the centre, he diffuses light, life, vigour, and joy, throughout every part of the spiritual system.

"The circle where my passions move,
"The centre of my soul." WATTS.

From the day that God said, "Let there be light," the Sun has continued to shine with undiminished lustre. He has sent forth oceans of light for thousands of years, and his glory is not impaired; as a giant refreshed, he cometh forth from the chambers of the east, and rejoiceth to run his daily course.— "Even so the Sun of Righteousness is the same yesterday, to-day, and for ever." His power is unexhausted, notwithstanding the wonders he has wrought, and his grace undiminished, notwithstanding the vast displays he has made of its unsearchable riches. But all emblems fail, when divine things are the objects they are intended to illustrate. The time will come when the Sun shall be blotted out; but the period will never arrive when the Spiritual Sun shall lose his lustre;

"Grow dim with age, and sink in years!"

Thou alone art worthy for ever to be adored, and for ever to shine! O! thou Maker of that glorious creature! when my eyes shall be for ever closed, and never more behold the brightness of the day, grant, O my Saviour, that I may, through thy grace, live in a better world, and be found amongst those who shall shine as the Sun!

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* Limborch's History of the Inquisition.

STRIKING INSTANCE OF CONVERTING GRACE.

In one of our county-towns resided a respectable family, the master of which professed serious religion; but his lady, though religiously educated, was a stranger and an enemy to vital godliness. A pious young man, who lived in the same town, an attorney, frequently visited at this house, and spent his Sunday evenings there. He often lamented, in secret, that want of evangelical piety which he perceived in the lady; and, whenever he saw her enter the chapel, used to lift up his heart to God for her conversion. Once, in her hearing, he said to her husband, "Mr. T——, you want nothing to complete your happiness but the conversion of Mrs. T——." On which she rallied him in a jocular way, as she often had done before, on his very great piety; and added, — "but, Mr. B——, as you seem so much to desire my conversion, do you think you should be willing to die, if that could effect it?" To which he replied, in the most serious manner, "I think I should be willing."

The next day, which was Monday, he took his tea with this family, and while in the house, was seized by the symptoms of a violent fever. On account of some particular circumstances, he could not return to his apartments in the town, but continued at the house of his friend, where, notwithstanding every attention suited to his case, he died on the Thursday following.

Mysterious Providence! this was to be the means, in the hand of the Holy Spirit, of effecting the desired purpose, and to answer the many prayers of the young man. The composure of his mind under his heavy affliction, in the near prospect of death and eternity, with the many weighty and useful sentiments uttered by his dying lips, made a happy impression on the mind of Mrs. T——. She began to perceive that there was a sacred reality in the religion of Jesus Christ, of which she had never duly conceived: which impression was deepened, and issued in a hopeful conversion to God, by the funeral-sermon preached in the same chapel by Mr. B———, of London, under which also several other persons appeared to be called by grace. Mrs. T— continued under deep concern of soul for several months; but there was reason to conclude that a real and gracious change took place in her heart; since which she has become an advocate for the cause of Christ, discovering as much zeal for evangelical religion as she had formerly manifested against it.

ANECDOTES.

Mr. W. a merchant at Boston, in America, according to his wonted liberality, sent a present of chocolate, sugar, &c. to the Rev. Dr. B. with a billet, desiring his acceptance of it as a comment on Gal. vi. 6, "Let him that is taught in the word, communicate unto him that teacheth in all *good things*." The Doctor, who was then confined by sickness, returned his compliments to Mr. W. thanked him for his excellent *family expositor*; and wished Mr. W. to give him a *practical exposition* of Mat. xxv. 36, "I was sick, and ye visited me."

A PIOUS minister, conceiving that all his labours among the people of his charge were wholly in vain, was so extremely grieved and dejected, that he determined to leave his flock, and to preach his farewell-sermon; but he was suddenly struck with those words of our Lord: — "If the Son of Peace be there, your peace shall rest upon it; but if not, it shall turn unto you again." He felt as if the Lord had addressed him thus: "Ungrateful servant! art thou not satisfied with my promise, that my despised peace shall return to you again? Go on then to proclaim Peace;"— which accordingly he did, with renewed vigour and zeal.

LAMENTABLE IGNORANCE.

A CLERGYMAN being sent for to a place called Marsh-Common, in the county of Gloucester, to pray with a farmer's wife, he, in order to reconcile his parishioner to her dying situation, expatiated largely upon the happiness which all good people would enjoy, after death, at the right hand of God. During this discourse, the poor woman manifested strong symptoms of impatience. The good minister, however, pursued his edifying conversation; and enlarged on the glory of Heaven, until interrupted by the dying woman, who exclaimed, "Don't tell me a long tale of the glory of Heaven,— *Old England* and the *Marsh-Common* for me!"

Is it not to be feared, that thousands, who have no relish for the pleasures of Heaven, or heart to seek God on earth, may be met with, in our Christian land, of this poor woman's opinion?

A YOUNG man, who was awakened to a deep sense of religion, was observed by his neighbours to resort very frequently to his parish-church, not only on Sundays, but on prayer-days also: the remark they made on this was, "He will certainly become a Methodist, he goes so often to church!!!"

Obituary.

SARAH SENIOR.

MARCH 21, 1804, died in the Lord, aged twenty-eight years, S. Senior, of Shelley, in the parish of Kirkburton, near Huddersfield. — She was religiously inclined at sixteen years of age. At that period, when youth are apt to promise themselves many years to come, she became impressed with the importance of religion, "the one thing needful." She regularly attended the Wesleyan Methodists for two or three years; but, on hearing the Rev. Mr. Thorpe, of London, she altered her views, and embraced the doctrines commonly called *Calvinistic*: in consequence of which she became a member of the Independent church at Shelley. During the last two years of her life, she was exercised with much bodily weakness; but she exemplified a great measure of patience, resignation, and Christian fortitude. She could seldom attend public ordinances; but He who promised to manifest himself to his disciples, mercifully visited her in her closet. She evidenced the advantages of an early acquaintance with divine things; and the salutary influences of religion were apparent throughout her long affliction. The gospel of Christ supported her most when she most needed support. The happy moments she enjoyed previous to her entering into rest, were such as to render her situation enviable, and to furnish sufficient arguments in favour of revealed religion to confront and confound the most hardened infidel. Though her conversation had been such as "becometh the gospel," she would speak of herself in the most debasing terms. Her hope was founded on Jesus, the sinner's friend. The tempter was permitted to perplex her but little; and for a fortnight before she departed, the was favoured with the unclouded sunshine of the Divine Presence. Tho' surrounded with an indulgent parent, affectionate sisters, a kind husband, and two young children, her conversation was in Heaven; and her language was, "Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee!"

Three days before she finished her course, an impression of the limits of her time rested upon her mind; nor could any arguments of the uncertainty of visionary imaginations alter her prepossession. The whole of these three days she was uncommonly tranquil; and would talk of dying with more composure than many can converse about taking a journey. She found death without its sting! The last of these days she grew visibly weaker; and a person present desiring an absent sister might be sent for, — she replied, "Do not trouble yourselves: I told my sister I should die this evening; and she will be here." She prayed for those about her; encouraging such as knew the Lord to "cleave to him with purpose of heart;" and exhorting others to seek his face. At length her expected moment arrived: — she bid her friends "Farewell," and sweetly fell asleep in Jesus.

Let the reader practically regard Isaiah lv. 6, which was the text she chose for her funeral-sermon, then shall his latter end be like hers. R. B.

Shelley.

MRS. ANNA HEWETT

WAS the youngest daughter of very respectable parents; and born at Thetford, in Norfolk, in the year 1771. Her father dying when she was very young, deprived her, in a great measure, of that parental instruction which is so conducive to early religious impressions. On the death of her father, one of

her sisters, paying a visit to some friends in Cambridge, was happily brought to the knowledge of the truth by the ministry of the Rev. Mr. S—n. On her return home, her conversation and example were blessed to the conversion of an elder sister. These two young persons soon excited the warm opposition of friends and neighbours; and living, as it were, in a burning bush, they were not consumed; but held on their way rejoicing; and still continue to walk as becometh women professing godliness.

At the age of twelve years, the conduct of these two sisters made a powerful impression on the mind of Mrs. Hewett, who now became sensible of the importance of divine things, and discovered the vanity of those allurements with which persons at her age are generally fascinated.

In the year 1794, she married Mr. J. Hewett, of Reading, Berks; and soon after removed to London, where they joined the Tabernacle connexion; with which they continued in fellowship until the providence of God removed them to New York, in 1801.

Mrs. Hewett enjoyed better health than she had done in her native country, until Aug. 1803; when excessive heat brought on a bodily infirmity, which laid the foundation of a pulmonary consumption, that terminated in her death. Although her friends were soon aware of the nature of her disorder, and of its probable event, yet her physician encouraged her to expect a recovery, assuring her, till within one month of her dissolution, that she had not the least symptom of a decline. This professional deception, so commonly practised by medical men, cannot be too strongly reprobated; as it is cruel to the patient, disingenuous to the relatives, and must be highly criminal in the sight of a holy God, tho' adopted, perhaps, from motives of mistaken kindness. Certainly, there are circumstances which would justify a medical man in concealing the whole truth from his patient; but none that can warrant him to tell a direct falsehood. In all cases of real danger, the nearest relatives ought to be fully apprised of it; and they may then take such methods as they judge best, of acquainting their dying friend with his real situation. But the medical attendant is often the most improper medium through which the truth should be conveyed. In the best of Christians, the love of life, or the fear of death, may exist powerfully; and therefore too much caution and tenderness cannot be regarded, when duty obliges us to execute the painful task of informing our afflicted relative that the time of his departure is at hand. The apprisal of Mrs. Hewett's real situation proved an evident disappointment to her; and she was, at first, much affected, but she soon felt a submission to the divine will; and now her whole thoughts were turned towards the joys of the heavenly country.

On the Lord's Day previous to her death, she addressed her husband in the following terms: — "I am now about to leave you and my dear children. I earnestly pray that the Lord will support and comfort you after my removal! — Affectionately, I beg of you to be much in prayer. Grieve not for me; but consider that I am taken from sin and affliction, to be put into possession of the enjoyment of my dear Redeemer. He is now to me the "Chief amongst ten thousands, and altogether lovely;" and I long to depart, that I may see him as he is! My love to Jesus is such, as enables me to give up you and my dear children for the enjoyment of his presence!" — Mr. Hewett now leaving, and recommending her to compose herself to rest, in about ten minutes after, she called him again; and said, "My flesh and my heart fail; but God is the strength of my heart, and my portion for ever!" which words she desired might be preached from at her funeral; adding, "When you perhaps are weeping, I shall be singing praises before the throne of God;

"Sin, my worst enemy before,
"Shall vex my eyes and ears no more," &c.

She earnestly desired that all her friends in England might take encouragement from her experience, to trust in the Lord for ever; and expressed a hope of meeting them all in Heaven, to part no more. Mr. Hewett read to her part of the Hymn beginning

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away," &c.

She found these words remarkably precious to her soul, —said they exactly suited her case, — repeating many times, with a smile, "And long to fly away." — The prospect of death had so engaged her mind, that she declared she longed for it more than any thing she ever anticipated in her life. She continued very comfortable in her mind till the morning of the day on which she died; when she felt herself much altered; and called out, "I am going home! I think I am dying; for I never felt as I now do: I am not so comfortable in my mind as I have been; but, I bless God, I am not afraid of death; for I trust the sting of death is taken away!" But now her peace was disturbed; and Satan permitted, for a short time, to perplex her with many doubts and fears. "Oh!" said she, "if I should have been deceiving myself! Do you think I have been deceived? Have you any doubt of me?" To which one answered, 'None at all; but when absent from the body, you will be present with the Lord." She replied, "I have nothing but Christ to hope in! All my dependence is on him; and, I trust, all will be well! But alas! what a poor creature have I been in the ways of God! how barren and unfruitful! how peevish and fretful! Oh, I am all impurity and sin! But the blood of Jesus Christ cleanseth from all sin; and on this I rely." Soon after this she exclaimed, "Now, I am happy! I long to be gone! "Come, Lord Jesus, come quickly!" "Oh, why are thy chariot-wheels so long in coming!" — Fetch, O fetch my soul to the embraces of my dearest Lord, my precious Jesus, for I long to see thee as thou art! "Come, Lord Jesus, come quickly!" — which she repeated many times. She then prayed, "O Lord, grant me patience to wait thy time; but if it be thy blessed will, take me this day to this blissful home! O that I might die this day! I think I shall go in the evening." She then said, "Is this dying? Can this be dying? If so, sweet dying indeed! The Lord grant it may, that, in this manner, I may arrive at home!" After repeating some other comfortable passages, finding her strength almost exhausted, she reposed herself on her pillow, when she was heard to say, "Precious, precious Jesus! "Come, Lord Jesus, come quickly!" Soon after, she desired those about her to tell all her friends, "I am happy, very happy; and am going home to my precious Jesus!" When a friend called, she said, "Do you think I am dying?" He answered, 'I think you are;' and added, 'Are you afraid to die?' She replied, with great earnestness, "No; for "as the hart panteth after the waterbrooks, so longeth my soul after thee, O God!" On her husband entering the room, she held out her hand, and said, "My dear, I am glad to see you, to tell you I am going home as fast as possible to my dear Jesus!" adding, "Come quickly!" Her strength now almost failed her, so that she could only, in broken sentences, say, "I am happy, I am very happy! Farewell, my dear friends, I am going home: the Lord bless you!" — About ten o'clock at night she was taken with a convulsion fit, and became very restless. For an hour she kept uttering something; but could only be heard distinctly to say, "Lord help me, — dear Lord help me! Oh, it is hard to die! How can I bear it!" The last words she was heard to utter were, "Lord Jesus help me!" and a few minutes after, she entered into rest, on the 6th of July, 1804, aged thirty-three. G. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

Organic Remains *of a* former World. *By* James Parkinson, *Hoxton.* 4*to*, *with Plates. Price* 2*l.* 2*s.*

ALTHOUGH the Mosaic History, independent of its inspiration, is so perfectly consistent with itself, and free from those difficulties with which other systems are clogged, there have not been wanting ingenious men to fabricate hypotheses, as if purposely, to oppose the history and chronology of this inspired writer. One, by tracing back the salt water of the ocean to its original freshness; and another, by digging up the lava of burning mountains, would carry us back to periods more ancient than the account of Moses. A third imagines, there was a time when a fresh water river ran over an island 200 feet high, lying out at sea; because the sand of the island has the appearance of river sand: and that the successive deluges necessary to produce this and the like wonderful revolutions, must, he thinks, have required such prodigious tracts of time, that a few successions of such changes would carry us to periods of unfathomable antiquity. The Christian believer, who is charged with credulity, may observe by the way, that *wise* men, in different ages, take different ground, and, as it were, change sides in their attempts to invalidate sacred truth. To prove there should be no final judgment, they objected, *formerly*, "that all things continue as they were from the beginning of the creation; for this they willingly are ignorant of, that the world that then was, being overflowed with water, perished." — *Now*, they would depreciate the Sacred History by supposing deluges upon deluges, convulsions and revolutions, rivers upon mountains, and sea-ports in the middle of a continent. Since, however, that part of science which relates to the formation, constitution, changes, &c. of the earth, has been more elaborately studied with the aid of modern improvements in chemistry, it is gratifying to the believer to observe, that the best collateral proofs of the Deluge are produced (amongst numerous others) from the remains of vegetables, animals, and of marine bodies; and that, after dispassionate examination, this branch, like every other of sound philosophy, is found in perfect agreement with the Bible *. Of this we have an additional specimen before us.

The title-page of this work sufficiently intimates the design of the respectable author. The term *Fossil*, it may not be improper to remark, in Natural History, denotes, in general, every thing dug out of the earth, whether, 1. Native or primary, as metals, stones, &c.; or, 2, Extraneous or secondary, as bodies of the vegetable or animal kingdom reposited in the bowels of the earth by some extraordinary means, — as earthquakes, the Deluge, &c. The justly celebrated Bergman, elegantly called Fossils *The Medals of Creation*, whose number and situation equally gratify our curiosity; "not in one particular spot, not in one region, nor in one quarter of the globe; but wherever this world has been explored, these wonderful remains afford indubitable evidence of the universality of the Deluge; and that the globe we inhabit is one vast tomb of the antediluvian world." — Mr. Parkinson, in this volume, states the opinions which were formerly entertained respecting the substances known by the name of *Extraneous Fossils*; sketches the history of the discoveries which have been made respecting their nature and origin; and gives an account of the different *strata* of the earth in which they are found. He afterwards enters upon the subject of his investigation in this volume (reserving the animal fossils for another) with an examination of such substances as appeared to be best designated by the terms *Vegetable Fossils*; which he divides into the following order; — 1. Fossil Trees, — 2. Fossil Plants, — 3. Fossil Roots, — 4. Fossil Stalks, — 5. Fossil Leaves, — 6. Fossil Fruits and Seed Vessels; and, in the course of his work, to furnish an historical sketch of what has been hitherto made known respecting them, states the several theories by which it has been proposed to account for their origin; and lays before his reader the facts which later observations have discovered. In prosecuting this object, Mr. Parkinson describes the process of mi-

* See the Physiological Disquisitions of the Rev. W. Jones, M. A. F. R. S. especially on Fossil Bodies, and on the Geography and Natural History of the Earth; — Kirwan's Geological Essays; — Calcott on the Deluge, &c.

neralizing vegetables, by what he calls "Bituminous fermentation peculiar to vegetable matter, placed in such situations as not only to exclude the external air, and secure the presence of moisture," &c.; and which terminates in the formation of those substances called *Bituminous*: and states the various products of this fermentation.

We shall select Mr. Parkinson's reasoning on the formation of coal, as a specimen most agreeable to our work. He is of opinion, that coal is the product of vegetable matter, which has been buried at several periods, but chiefly in consequence of an universal Deluge; and which, after having been reduced to a fluid state by the beforementioned fermentation, is formed into coal. In examining the solidity of this hypothesis, three different enquiries are to be made. In the first, Mr. Parkinson considers the quantity of vegetable matter on the earth prior to the Flood, the universality of the Deluge, and the changes produced by the probable effects of this catastrophe, as sufficient to prove that the Deluge might occasion that deposition of matter of which coals are formed. The next question is, Whether such an arrangement of the materials of the flooded surface of the antediluvian world would be likely to promote such chemical changes as would effect its conversion into coal? And, thirdly, How far this opinion may appear to agree with the economy of Nature? — We lament that our limits preclude us from stating the arguments at large. On the last our author observes, page 275, "When the very limited powers of our judgment are considered, which frequently are not even sufficient to satisfy us respecting the immediate proximate cause of several of the most common natural phenomena, we should be very cautious in proposing any hypothesis respecting the operations of Nature, unless the regular concatenation of cause and effect can be plainly traced; and the supposed final end is in exact accordance with our best ideas of utility and wisdom. This caution is particularly necessary, if the hypothesis is intended to point out a regular series of operations; to mark their dependence; and, lastly, To infer the purposes and motives which have influenced the Creator in making this particular arrangement. Without such circumspection there would be danger, lest, measuring the wisdom of God by the scale of human intellect, inferences, derogatory to the divine dignity, might be made, and plans and contrivances be imputed to the Divinity, not only unworthy of omniscience, but originating only in misconception and presumption.

"But, it is hoped, that hypothesis which supposes the transmutation of vegetable matter into bitumen and coal, possesses the internal evidence of truth, since it presents to us a scheme, in which the economy of Nature is exercised in a manner the most agreeable to the ideas we entertain of a beneficent Providence.

"Delightful indeed must have been the scene which the earth everywhere presented, immediately before the Deluge. Every hill and valley must have been clothed with luxuriant vegetation. But the moment of apparent destruction arrives: the lofty forests, with which nearly the whole of the earth is supposed to have been covered, are at once levelled; — a world, which just before appeared an elysium, is desolated, and rendered one vast mass of seeming ruin. Torn up and carried away by the force of the tremendous torrent, the trees of the mountains are laid on those of the vallies; and are together buried by the subsequent subversion of the mountains themselves.

"After a short period, the waters pass through their destined channels, and the earth again becomes covered by the delightful verdure of vegetables, fitted for the gratification of man, and for the support of animal life. The vast forests too, thus buried in the earth, instead, of mouldering into an inert and useless mass, still continue to perform an important part in the operations of Nature. Instead of having been destroyed, they are only changed; but so changed in their forms and qualities as with difficulty again to be recognized. They have ceased, indeed, to live a vegetable life; but another mode of useful existence is allotted them. Their constituent principles are now so arranged as to form a substance entirely new, and different from any other which had previously existed; and they are again made, after the lapse of a considerable period, to contribute in another mode to the comforts and enjoyment of man.

"Thus that which might once have appeared to have proceeded from imbecility, or from a system of destruction, is, at a distant subsequent period, shewn to have been the result of Supreme Wisdom; which has ordained, that every atom, as well as the immense masses of matter, shall be continually suffering certain changes, agreeable to

those laws by which the universe exists. In these processes of Nature, the work of a Supreme Intelligence is discovered; and none can hesitate to say, with the poet,

"Nature is but a name for an effect,
"Whose cause is God." COWPER.

Although some things in this interesting volume appear rather problematical, and others must *yet* be deemed hypothetical, we have been so highly gratified in the examination of this volume, that we shall wait with considerable impatience for that on Animal Fossils.

Three Tracts *on the Syntax and Pronunciation of the Hebrew Tongue: with an Appendix, addressed to the Hebrew Nation. By* Granville Sharp. 12mo, *Price*

IN our Review for February last, we had occasion to commend the ingenious labours of Mr. Sharp on the Greek Article; we now follow him, with much pleasure, in his learned enquiries relative to the Hebrew language.

The first Tract relates to some peculiarities of the Hebrew syntax; and especially as to the use of the VAU *conversive*, which has been said by the most learned grammarians, to have the power of changing the preter and future tenses into each other, under certain circumstances, which they have very loosely and partially defined. What those circumstances are, is a principal subject of Mr. Sharp's learned and indefatigable researches: the result of which is here laid before the reader in a series of rules, illustrated by examples and exceptions. We can barely give our readers the substance of these rules.

"1. *Vau* prefixed to *future* tenses, converts them into *perfect* tenses; and when prefixed to verbs in the *perfect* tense, it regularly converts them to *future* tenses," except as in the following Rules: —

"2. When *vau* is prefixed to a verb, which immediately follows another verb of the same tense, without a prefixed *vau*, and in the same sentence, the *vau* is merely *copulative*.

"3. A prefixed *vau* does not convert any verb in the *imperative* mood, nor any future tense, which follow an imperative in the same sentence. But in perfect tenses, the prefixed *vau* is conversive, notwithstanding a preceding imperative.

"4. After an interrogation the prefixed *vau* doth not influence any future tenses, but perfect tenses only.

"5. If a future tense, put for a preter-perfect (by having *vau* prefixed) precedes a preter tense, the latter is merely copulative."

The second Tract gives an account of some other peculiarities of this ancient language, particularly as to the use of the *ellipsis*.

The third Tract is on the pronunciation of the Hebrew vowel letters.

From both these Letters we could give extracts interesting to our learned readers, and to students in the sacred language; but as they would interest a small part of our readers only, we must refer them to the work itself, which should not only be read, but studied with attention, especially the first Tract; and that attention will be well rewarded, even though all the author's opinions or reasonings may not be found equally convincing.

Mr. Sharp will, at the same time, excuse our remarking, that we think his digression on the Slave Trade and on the Prophecies too excursive, though interesting and curious in themselves; and that his style is often perplexed and obscured by the abundance of his parentheses, though we mention them as only trivial defects in a work of great merit and utility.

The Sermons *and* Practical Works *of* Dr. WATTS. *Vol. I. 8vo,* 8*s.* 6*d. boards; — royal* 8*vo, extra boards,* 10*s.* 6*d.*

THE Works of Dr. Watts have been far too long extant to come under our Review. "His praise is (literally) in all the churches;" and as to his literary character, nothing can be added to the high encomiums of Drs. Johnson and Knox, as cited in the Preface of this present editor. We cannot, however, deny ourselves the pleasure of expressing our strong approbation of the present *select* edition; for it cannot be denied, notwithstanding the Doctor's most amiable disposition, that many of his metaphysical and controversial pieces had a tendency to promote fruitless speculation, and revive controversies which now happily sleep in silence. Some of the Doctor's scientific works, as well as his school-books, are superceded by more modern publications; but language can hardly do justice to the merit of his *Sermons* and other *practical* writings, which are now exclusively presented to the Public.

As to the typography, that of the larger edition is truly elegant; and the paper uniform with the best edition of

Doddridge's Works now publishing. Even the common edition, from the largeness and clearness of the type, is well-adapted for families; and, for the accommodation of the public, may be had in Numbers, weekly, till complete in three or four handsome volumes. We only add, that attention appears to be paid to correctness, the whole being printed *literatim* from the best quarto edition, published under the care of Drs. Doddridge and Jennings.

An Essay *on the Divine Authority of the New Testament. By* D. Bogue. *Second Edition, revised. Price* 3*s. boards; Fine Paper*, 4*s.*

THIS is an improved edition of a work, with whose intrinsic merit we believe our readers to be so well acquainted, as to render any remarks from us totally needless. Whilst its extensive sale at home has conferred a national benefit, we learn, with pleasure, that, through the medium of the French and Italian languages, it has been widely circulated on the Continent. With the following extract from the French translator's Preface, we think it but just to present our readers: —

"Under the modest title of "An Essay," the author, David Bogue, appears to us to have considered the subject fully; and yet, in the smallest compass that was possible. He surveys successively, and with admirable method, all the sources of argument in favour of the Christian Religion. He presents what he calls *The Evidences* of his thesis, and their explanation, with a simplicity, clearness, and precision truly singular. His Essay may be regarded as the essence of all that former authors have written on this subject; and we think it more appropriate to its design, and consequently more calculated to succeed than the great work of Abbadie.

"One thing which distinguishes this Essay, and which ought to increase the number of its readers, is the spirit of gentleness, affection, and philanthropy, which it breathes throughout. David Bogue appears to have been animated solely by the desire of doing good to his fellow-creatures; and of leading them into the true path of wisdom, virtue, and happiness. It is in this way that he evinces an affectionate mildness, which characterizes his work with interesting originality.

"These subjects have been so often treated in a disgusting tone of dictatorial importance, — we have so often seen theologians treat their readers with asperity, instead of instructing them, — assume the language of bombast, which bewilders, instead of the simple language which enlightens, — that they will not be a little surprized to find, in the author of this work, the paternal voice of a good man, who wishes to produce conviction by the strength of his arguments, and faith by knowledge.

"He has principally directed his aim against the Deists; and has, therefore, armed himself with *offensive* and *defensive* weapons. After having established, in several chapters, The Evidences of the Divine Authority of the New Testament, he has examined the principal objections which Deism directs against the Christian Religion; and he has preserved in this discussion that propriety, that dignity of expression, with which the Deists ought to treat the ministers of religion when they attack the Gospel.

"As to Atheism, the author has no business with it. What, in fact, can be said, in favour of the Christian Religion, to men who do not read *in the firmament* a proof of the existence of God? To reason with them is to resemble the Roman, who taught his magpie to salute the Emperor: it is *perdere oleum et operam*, — 'to lose both cost and labour.'

"The style of this work is such as suits the subject. It is natural and simple: there is nothing superfluous, — no tinsel oratory. A book of argument should not be written like a book of imagination; and the language of persuasion will not allow its clearness to be sacrificed to Ornament; nor its justness of expression to the colouring of Rhetoric."

As this Essay is so well adapted to answer the purposes for which it was designed, we hope the respectable and pious author will favour the world with another, equally pertinent, On the Divine Authority of the Old Testament.

The section which, in the first edition, occasioned some strictures, unreasonably severe, is in this edition considerably altered, and the following note inserted, by the author: —

"There are two questions respecting civil government, which, though perfectly distinct, are frequently confounded. The one is, "What does the New Testament say should be the character and conduct of rulers and subjects?" or, in other words, "What duties do rulers owe to subjects, and subjects to rulers?" The other question is, "How far, according to the New Testament, and how long, subjects are bound to obedience, supposing the rulers do not

perform their duty, but act in direct opposition to it?" — The first question *only* is here considered, and is all that was necessary to remove the objection. The second lies entirely without the range of this Essay, and it never entered the author's thoughts to discuss it. It involves a piece of casuistry of difficult discussion, according to the common sentiments of men; but not on the system of the author, who thinks that Christ taught his disciples not to reform their country by violence and force, not to break the peace of society, and to make use of no other weapons than truth and love."

An Evangelical View of the Moral Law, *By* J. Cobbin, *Second Edition, Fine Paper, 6d.; Common, 4d.; or 3s. 6d. per Dozen.*

THE vain, but virulent, endeavours of some *pretended* Calvinists, to overthrow the obligations of believers to obedience, have given occasion to many worthy men to oppose their Antinomian project; among these, Mr. Cobbin presents us with a concise piece, at low price, intended to be put into the hands of well-meaning persons, who may be in danger of perversion by those who lie in wait to deceive. The usual arguments on this subject are brought into a small compass; and followed up by quotations from Toplady, Romaine, and Booth, — well-known champions for the doctrines of grace.

Four Letters, *occasioned by Two Pamphlets, recently published, entitled, "A Statement," and "A Counter and Impartial Statement of Circumstances relative to a late Withdrawment from a Dissenting Independent Church." Price 1s.*

WITHOUT entering into the personalities of the controversy alluded to in this pamphlet, we notice merely the good intention of the writer, in his pious remarks on the manners of fashionable professors of religion.

The author reprehends, with just severity, the manner of visiting among such persons, the late hours, the prostitution of the Sabbath, the use of cards, and the giving balls; and comments on the inauspicious effects of frequenting public gardens. The second letter represents the sinfulness of attending the theatre, and points out the various evils of that practice. The third letter is on the subject of Christian Reproof; and the fourth on Christian Separation from Sinners, and from Professors who walk disorderly. The whole is sensible and pious, tending to promote that "holiness, without which no man shall see the Lord."

The Religion of the Closet: *a Sermon, preached at a Meeting of the Associated Churches of Hampshire, held at Gosport, Oct. 10, 1804. By* James Bennett. 1s.

IN "The Religion of the Closet," Mr. Bennett includes, Secret Prayer, The Study of the Scriptures, Devout Meditation, Self-examination, Singing of Psalms, &c. each of these exercises is properly described. The author then gives suitable directions for the proper discharge of these duties, — as to the place, time, method, and spirit of secret worship; and concludes with motives to enforce them, namely, That the worship of God in private is a test of sincerity, a source of reward, the means of public excellence, and an imitation of the best examples.

As the duty recommended in this sermon is unspeakably important, so the manner of treating it is truly excellent. The hearers judged that the publication of the discourse might be generally useful; in which opinion we heartily concur, adding our fervent wishes for its success.

Enoch, *or the Advantages of High Attainments in Religion: a Sermon, preached at Orange Street Chapel, London. By* William Moseley, *of Hanley, Staffordshire.* 8vo, 1s. — 12mo, 9d.

THE meaning of the phrase Walking with God, — the Necessity of imitating this Practice of Enoch, — and the Advantages connected with it, form the three branches of this discourse, which displays considerable spirit and energy. May it contribute to increase the number of those holy and happy Christians who walk with God, agreeably to the wish of those persons who requested the publication!

Religious Experience essential to a Christian Minister: *a Sermon preached at Broadmead, Bristol, Aug. 1, 1804, before the Bristol Education Society. By* J. Dore. 8vo, 1s.

THE ingenious preacher, from a text rather singular (Prov. xvi. 23) very judiciously and pertinently urges the im-

portance of personal religion, as the foundation of ministerial character. Mr. D.'s method is to explain the terms of the text, illustrate the sentiment, and to deduce practical consequences. The whole sermon merits the attention of ministers and students; and we were particularly struck with the following paragraph: —

"Ah! how awful is the state of those who preach what they have never felt, and recommend what they have no wish to practise! How much is that minister to be pitied, who dares not touch on certain points, lest, in some odious picture which he draws from life, he himself should be recognized by the congregation! or lest Conscience, performing a faithful part, should thus address the preacher, in the words of Nathan to David, "Thou art the man!" But happy, thrice happy, the minister whose soul, like the face of Moses, after conversing with his God, sparkles with celestial fire! This, reflected on his sermons, will spread the brightest lustre over them."

LITERARY NOTICES.

As the Works of Abp. Leighton have long stood high in the esteem of intelligent Christians, we are happy to learn that the religious world are likely to be gratified with several original productions of that excellent author. In the Proposals, published by Mr. Ogle (see our last vol. p. 326) of a new and improved edition of his Works, we observe the following: — Meditations on the Eighth Psalm, a Discourse on the Woman of Canaan, a Sermon to the Clergy, and a Copy of his Will: to these will be prefixed, an entire new Life, compiled from authentic materials. Several other Pieces, it is said, beside those in the Proposals, have been found, and are likely hereafter to be published.

A Sermon "On the Mystery and Equity of Providence," preached at Manchester, by the Rev. S. Bradley, is in the Press; — as is also

A Tract, "On the Impropriety of Professors visiting the Fashionable Places of Amusement, by Mr. R. Hill.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Village Discourses, by the late R. Robinson, of Cambridge. A New Edition, 8vo, 8s. boards.

Transactions of the Missionary Society, No. XII. Price 1s.

A Counter and Impartial Statement of Circumstances relative to a late Withdrawment from a Dissenting Independent Church. By John Clayton. Second Edition, with an Appendix, &c. 8vo, 1s.

SINGLE SERMONS, 8vo.

Lawful Amusements: preached at Fetter Lane, Jan. 10, 1805. By the Rev. G. Burder, 1s.

The Forbidden Tree: preached at Abp. Laud's Lecture, Reading. By the Rev. N. Gilbert. 1s.

The Voice of Years: preached in New Broad Street, for the Friendly Female Society. By W. B. Collyer, of Peckham. 1s.

On Evil-Speaking: preached at Manchester, Oct. 3, 1804. By R. Jack. 1s.

El Shaddai: preached at the Ordination of Mr. G. Pritchard, Colchester. By J. Martin. 6d.

TRACTS

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No. 75. The Progress of Sin — —	0	½	3	4
No. 76. The Swearer's Prayer, or his Oath explained — —	0	¼	1	8

For a General List of Tracts, see the Cover of the Magazine for December.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

A Letter has been received from Mr. Kicherer, dated Madeira, Nov. 13, 1804, stating, That he and his companions had been in the most imminent danger, in a dreadful storm, between the Isle of Scilly and the Lizard, in the night of the 26th of October; when the captain told them it was all over with them, and that they must prepare for immediate death: but about five in the morning the wind, which was blowing on the shore, changed, and the storm abated. They were all well at Madeira; and desire their English brethren to give thanks to God for their great deliverance.

The following remarkable Account of the Conversion of CUPIDO, a Hottentot, is taken from No. XII. of the Missionary Transactions, just published; which contains several other wonderful Instances of the Power of Divine Grace. CUPIDO, we rejoice to find, has already been honoured as the instrument of converting many other Hottentots. — Glory be to God!

"THE Lord's work, to the glory of his name, has this year been conspicuous. Heathen darkness has fled before the power of Gospel light, and the power of converting grace has triumphed over the power of Satan, in the hearts of those Pagans to whom we have been called to preach the Gospel of Christ. Brother Cupido was baptized previous to our leaving Graaf Reinet; but his conversion deserves a place in our Report.—Brother Cupido was, before his conversion, as notorious a sinner as was ever known: notorious for swearing, lying, fighting, but especially for drunkenness, which often brought him upon a sick bed, being naturally weak. At such times he always resolved to leave that practice, and lead a sober life. He was, however, surprized to find, that no sooner did his health return, than his sins again prevailed. He was sometimes afraid of God, although ignorant of him; and expected that his conduct would prove the destruction of his soul. He enquired of all he met with for means to deliver him from the sin of drunkenness, supposing that to leave the rest would then be easy. Some directed him to witches and wizards, to whom he addressed himself; but these were miserable comforters; for they told him that his life was not worth a farthing; for, when persons began to make such enquiries, it was a sure sign of speedy death. Others prescribed various kinds of medicine, which he eagerly took; but all proved in vain. His feet were providentially led to Graaff Reinet, where he heard, in a discourse from Brother Vanderlingen, that Christ Jesus, the Son of God, could save sinners from their sins. He cried out to himself, "That is what I want! that is what I want!" He immediately left business to come to us, that he might get acquainted with this Jesus; and told all he met, that he had at last found one who could save him from his sins. Soon after this, a discourse from Brother Vanderkemp, on a Lord's Day, was applied to him with power; when all his deeds were made manifest, and every word that was spoken seemed meant for him. This, however, at first, only excited a strong hatred to an old woman, with whom he had lived, who knew his character, and who, he supposed, had made it known to the Landdrosse's wife, and, by means of the Landdrosse, had been told to Brother Vanderkemp. This apprehension, however, did not prevail long; he still attended the word; and the secrets of his heart began to be laid open. "This (said he) is not of man, but of God." He was then brought earnestly to seek an interest in Christ; and he is now become one of our most zealous fellow-labourers. It is no small pleasure to hear him recommend Christ to others, as the only remedy for sin, who can destroy it (as he can witness) both root and branch. To Brother Cupido has been added this year seventeen persons; nine men, eight women, besides thirteen children. One of the women is now the wife of Brother Read."

The Directors of the Missionary Society have had the satisfaction to hear, that the Missionaries Vos, Ringeltaube, Cran, Desgranges, and Erhardt, who sailed from Copenhagen, April 22, 1804, in the Danish King's Packet the Crown Princess Maria, arrived safely at the Cape of Good Hope, August 4, in their way to Tranquebar, Ceylon, &c.

DENMARK.

An Evangelical Magazine, on the plan of this work, is published in Denmark, by an Association of pious Ministers. Evangelical Tracts are also dispersed, and eagerly received.

SWEDEN.

In Sweden, we are informed that the Gospel meets with considerable opposition from some quarters; but there are still a great number of ministers who preach with fidelity and affection. Some of these are endeavouring to form an association, for mutual edification, and to increase their usefulness; but the distance of their habitations from each other, render it difficult. A considerable number of ministers, in SILESIA, have been intent on the same object; but hitherto without success.

Substance of a Letter from Mr. Palm to the Directors of the London Missionary Society.

[Translated from the German.]

Lisbon, 26th Nov. 1804.

Much respected Brethren!

Our ship having been obliged to run into the port of Lisbon, I avail myself of this opportunity, to inform you, how graciously the Lord, our ever faithful God and Saviour, has hitherto led and protected us.

On the 18th of October we went on board of the packet-boat, called "Twu Gisbert." We set sail on the next day, and reached Helsingoir, where we lay till the 25th of October, on account of contrary winds. On the 25th we sailed again, with a very favourable wind, which, however, increased in violence, till it ended in a tremendous storm, which continued to rage from the 31st of October till the 2d of November. For the merciful protection which we, together with our vessel, experienced under this danger, we have abundant reason to adore God in the dust.

After having crossed the North Sea, and sailed round Great Britain, we passed, on the 6th of November, Cape Finisterre: here the wind was very much against us: we arrived, however, on the 18th of November, in the road of Lisbon, when we anchored. Here we met with an accident, which nearly had proved fatal for us. By a sudden gust of wind a large man-of-war was driven against our vessel with such violence, as nearly to overset it. The rigging of the two vessels got so entangled, that four hours were spent in fruitless endeavours to disengage them. In this necessity we cried very earnestly unto the Lord, and behold, he was graciously pleased to answer our prayer; so that we found ourselves suddenly clear of the other vessel.

Unite with us, we beseech you, dearest brethren, in giving thanks and adoration to our God, for the very gracious helps he has afforded us in this time of need.

O Lord, strengthen our faith! Thou alone art both willing and able to preserve and save us.

By a kind Providence we had the satisfaction to meet in Lisbon with a small company of godly people, who worship God in Spirit and in truth, in a plain, where all is sunk in popish darkness. This little society consists of about twenty persons, who are come to Lisbon from different parts of Germany. We cannot express how much we were edified among these good people; our hearts were filled with joy, and we felt very sensibly the fulfilment of the gracious promise of our Saviour, "where two or three are gathered together in my name, there am I in the midst of them."

O that we might be enabled worthily to bless and praise the Lord, for all the manifold and great proofs of affectionate regard and parental care by which he is pleased to support and encourage us in our pilgrimage! Led on by the mighty hand of so kind a Father, and in the midst of our weakness, trusting in his divine omnipotence and goodness, we will cheerfully continue our journey. The Captain hopes he shall be ready to sail on Friday next.

We commend ourselves once more to your earnest and affectionate prayers in our behalf. My dear wife, after having got over the sea-sickness, is very well at present. We both beg leave to salute all our kind affectionate friends.

I remain with the most unfeigned respect and love,

Your very humble servant
and brother in Christ,
L. D. PALM.

Extract of a Letter from a Minister of the Gospel in Holland.

Dear Brethren,

Your answer to my letter of last year hath been received by the hands of Brother F. M. and I learned from it the affectionate interest you feel in the awakenings which have taken place in several parishes in this district. Last year I mentioned something of the extraordinary emotion which has been perceived here, and in sundry other places; I can now add much more concerning it, to the praise of the grace of God. This work of the Lord does not only continue alive in these parts, but it breaks through more and more with power; insomuch, that many souls attain to perfect faith in our glorious Redeemer, — receive him as their Lord and Saviour, — find in him the forgiveness of sins, —and now live unto him, from love and gratitude, in the exercise of those duties which are inseparable from a life of faith. Others remain in the road of conviction, casting gloomy looks on their own sinfulness, and enquiring after the redemption that is in Christ Jesus.

Our Lord continues to do great things in this neighbourhood; which astonish every one that sees and observes them near at hand. Without any fear of exaggeration, I may assert, that about two thousand souls, and such as believe in Jesus, are to be found within a district of ten or eleven villages. This great work, which commenced but four years ago, still maintains its vigour, and spreads further and further. With reference to my own parish, in particular, "the word of the Lord' continues to exert its power; it grows and is multiplied." The awakenings began rather among persons of middle age; but the work has, by degrees, appeared among the young people; and now, likewise, among the little children. I cannot see or hear, without emotion and astonishment, the fervent desire often expressed by young children after the Lord Jesus, for true conversion, and the forgiveness of their sins.

Through accidental circumstances and bodily weakness, I was obliged to be translated from a town in Zealand to this village: here I recovered, not my work only, but my health also, together with so rich a harvest, that I fall short in nothing so much as in uttering a grateful heart towards my good Lord.

From other parts of this country not much is heard: here and there, more awakenings take place at present than formerly; but the work is not general. Oh! may all divided interests soon have a conclusion! for these must always have a detrimental influence on the cause; and, in place of them, may "the unity of the faith, and of the knowledge of the Son of God," be more and more established! The time must, and will come, it is perhaps even now approaching, "when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

[*A further and more particular account of this remarkable awakening in our next.*]

The Committee of Missions, in compliance with the Requisition of the General Assembly of the Presbyterian Church in North America,

Now Report,—

It is with pleasure that the Committee are enabled to begin this information with notice of a New Missionary Society having been established in New Hampshire, the latter end of the last year, or the beginning of the present. By their constitution, it appears that they are zealously engaged in the common cause with the General Assembly, having explicitly declared their design of associating together, to be "for the increase of knowledge, and evangelical piety; for the promotion of the present well-being and eternal salvation of men; from a consideration of the great number of those who are in danger of perishing through lack of vision, among whom the divine word and ordinances cannot be statedly enjoyed: from a desire that grace, mercy, and peace, may be multiplied to them, through the knowledge of God, and of Jesus Christ our Lord."— This Society is denominated "The *Piscataway Missionary Society.*" In the infancy of this institution, four missionaries were employed for part of the first year, who in August last reported, "That their services in the new settlements, both in the district of Main and of New York, were gratefully acknowledged. In some instances serious impressions were made, convictions produced, reformations effected, difficulties removed, order and peace restored, schools were visited, examined, and instructed, churches formed, and the ordinances administered, people crowded to attend lectures and conferences, and to hear the word of life. They are not easily satisfied with hearing, but noticed, with wonder and pleasure, the measures which were taken for their best inte-

rests by those who lived so remote from them. Frequently different religious sects attended with decency upon their public labours, and appeared pleased and profited. They often assembled even in uncomfortable places, and inconvenient buildings. The missionaries penetrated through difficult and rugged ways, into places where none had been sent before, and were unexpected. They did not spare themselves, but laboured much in the Lord; and it is charitably hoped that the blessings of souls ready to perish rest upon them. One of these gentlemen gives it as his opinion, that the missionary business is of great importance, if judiciously managed — That special regard should be had to the character and experience of those who are employed. He states several of the advantages, as they presented themselves to him, arising from a discreet and steady management of missions. Among which are the following: They serve to counteract the powerful inclination of people in a new country, wholly to neglect the concern of their souls, and regard nothing but procuring a comfortable subsistence: they check the pernicious influence of the immoral and unprincipled; they encourage and make strong a few pious characters which are to be met with, in their duty: they serve to secure the youth from the dangers to which they are exposed, and incline them to hear and regard the truth: to convince of the utility of civil order, good neighbourhood, and friendly intercourse: to impress a deep conviction of the importance of religious institutions and public worship, and the regular dispensation of the word, as relating both to the present and future life: to work sincere regret for the precious privileges which they had lost by their removal, and an ardent desire to regain them.

FRANCE.

The following Paragraph will give pleasure to the Friends of Religion and Humanity, so far as it shews the disposition of the present Government of France in favour of Religious Toleration. It is copied from the Star, of Dec. 31, 1804; and appears to have been extracted from the French Papers.

Paris, Dec. 17.

"Last week, when the Presidents of the Protestant Consistories were presented to his Majesty, the Rev. Mr. Martin, of Geneva, being the eldest, delivered a short Address, stating, in substance, the satisfaction of the Protestants at the freedom of worship which they enjoy undisturbed; and at the confirmation of the same by the Constitutional Oath which his Majesty had taken on the preceding Sunday, in their presence.

"The Emperor, seated on his throne, replied (among other things) as follows:

"Freedom of worship must be the fundamental law of a country: these are my principles, — they are those of the nation; and if ever any of my successors should deviate from these principles, I give you leave, from this day, to brand him with the name of *Nero!*"

MISSIONARY DONATION.

A Gift, transmitted by a humble follower of Christ, with the most hearty prayers for the abundant success of the Missionary Cause in all parts of the world, by the Rev. Mr. Steinkopff, 100*l.*

HOME INTELLIGENCE.

THE BRITISH AND FOREIGN BIBLE SOCIETY,

Of which the Right Hon. Lord Teignmouth is President, has been presented, by a literary gentleman of great respectability, with a very valuable collection of copies of the Holy Scriptures in foreign languages, the acquisition of which has engaged his attention for many years.

As many other gentlemen are in possession of copies in the ancient and modern tongues, who may be disposed to follow so laudable an example, such donations will considerably forward the important object of that institution; and may be sent to the Society's Depository, No. 19, Little Moorfields, London.

GERMANY.

We are informed, from unquestionable authority, that the German Bible Society, which has happily resulted from the influence of the "British and Foreign Bible Society," are proceeding with a considerable edition of the New Testament; of which they purpose to keep the types standing, to enable them to print any number of copies, according to the demand which may arise for them. Their exertions have already excited such emulation in the minds of the Roman Catholics, that in three different places, at the same time, some worthy members of the Roman Catholic Clergy have associated for the purpose of procuring Bibles; and the Catholic Clergyman, whose letter was inserted in

oar last Magazine, has since been joined by five colleagues; and even the *Pater Regens* at Ratisbon is collecting contributions for a New Testament with standing types.

PAISLEY.

This town contains about 26,000 inhabitants; and has sixteen places of public worship, which, compared with other towns of equal magnitude, are well attended. The Missionary Society meet on the first Monday of every month. There ars 28 schools, consisting of 974 young persons. The managers do not receive into these religious seminaries such as cannot read, — their design being to instruct those who can read, in the first principles of Christianity, — not only to repeat the Assembly's Catechism, but to make them understand, in some degree, what they learn and read. The greater number of these seminaries are for children under twelve years of age. There are others for young men and young women, up to 18; who are taught separately. Much Christian knowledge hath been acquired at these Sabbath evening meetings. There are also two schools, which commence at eight o'clock every evening, for teaching, gratis, those who cannot read. These schools are for such children as are employed all the day at public works, and whose parents are so poor that they cannot do without the wages they gain. None of the Sabbath School teachers receive any salaries; — it is wholly a labour of love. The funds necessary to pay the expence of house-rent, books, &c. are procured by means of charity-sermons, generally twice in the quarter. At these sermons there are frequently 3000 hearers.— There are two public prayer meetings in the week, which are well attended.

WELCH TRACTS.

The Rev. David Jones, of Holywell, Flintshire, North Wales, an active minister, of evangelical principles, has been for some time engaged in publishing and circulating small Tracts in the Welch Language. Entering fully to the views of the Religious Tract Society, and actuated by a like disinterested zeal, he exerts himself, without having any view to worldly emolument, or the interest of a party. He translates some of the Tracts published by the above Society in London, with others, calculated to do good in the Principality. Several ministers assist him in the circulation of these Tracts in their different neighbourhoods. Should any friend be inclined to assist in this attempt, he may communicate his intention to Mr. T. Jones, Cutler, Chester; to the Rev. J. Roberts, Llanbrynmair; or to the Rev. G. Lewis, Llanwihllyn.

Dec. 27, 1804. At the close of the ballot for Monday Evening Lecturer of Saint Antholin's, Watling Street, the numbers were, Rev. W. B. Williams, M. A. 27; Rev. H. B. Wilson, M. A. 23; when the former was declared duly elected.

January 1, 1805, a new chapel was opened at Tutbury, Staffordshire, The public service of the morning was introduced by Mr. Gawthorn, of Derby, with prayer, and reading suitable portions of Scripture. Mr. Brewer, of Birmingham, preached in the morning, from Matt. xviii. 20; and in the evening from Acts xiii. 26. — May the Lord still favour and abundantly bless his rising cause in this place!

Well Street chapel, Hackney, was opened on Jan. 15, where three sermons were preached, — that in the morning by the Rev. J. Moody, of Warwick; that in the afternoon by the Rev. R. Hill; and that in the evening by the Rev. J. Cooke, of Maidenhead. The ministers engaged in prayer were the Reverend J. P. Smith, Saville, G. Burder, Rance, Ball, and J. Thomas. This place of worship was opened under the patronage of the Society called "The Village Itinerancy;" who have also founded an academy under the care of the Rev. G. Collison, for the purpose of educating young men for itinerant preaching. The chapel was crowded at all the services; and it was pleasant to see the churchman, baptist, independent, and methodist, harmonizing in the dedication of this house of God. May brotherly love continue!

Jan. 16th, at Chertsey, in Surrey, a small neat place was appropriated for the worship of God, and called Ebenezer, when three sermons were delivered; that in the morning by Mr. Yockney, of Staines, from Exod. xx. 24; that in the afternoon by Mr. Silvester, of the same place, from Phil. ii. 16; and that in the evening by Mr. Willer, of Reading, from 2 Tim. ii. 15. Mr. Giles and Mr. Hales engaged in prayer, &c. The house was thronged, and the people were very attentive.

LONDON.

By the General Bill of Mortality for the metropolis, lately published, it appears that, during the year 1804, the christenings have exceeded the burials by 450. If this account be accurate, it should seem that the inhabitants of

London have considerably increased; and that their health, during the last year, has been remarkably preserved. What cause of thankfulness does this present, especially when it is considered what dreadful devastation has been made by malignant diseases in some of the principal cities on the continent!

In our Magazine for October last, we informed our readers of the progress, to that time, of the election of a Minister for the parish of Clerkenwell. The conduct of the churchwardens, in not proceeding with the scrutiny, appears sanctioned by the decisions of the courts into which the business has been carried; and the Lord Chancellor, after hearing the cause, and allowing proper time to examine into it, on the 11th of January refused the application made by Mr. Lendor, for an injunction to the Bishop of London not to licence Mr. Foster; and also confirmed the election, which the bill prayed to make void.

Extract of a Letter put into the hands of the Rev. G. Ford, at Orange Street Chapel, Dec. 25.

Dear Sir,

A few years ago I put into your hands, at the Adelphi, a note, requesting your prayers on my behalf, as I was then in great distress: since that time God has prospered me; and tho' I am not in affluence, my cup runneth over. How then can I employ the silver and the gold which I have to spare better than in the support of his cause? I have, therefore, inclosed a five-pound note; which I beg you to convey for the use of the Missionary Society. Yours, &c.

FAST DAY.

When we reflect on our national sins, and consider the continuance of war, and the probability of its wider spread, together with the judgments which are abroad in some other parts of the earth, and with which we too may justly be visited, we cannot but rejoice that our Rulers have appointed a day of General Humiliation, viz. Wednesday, Feb. 20; which, we doubt not, will be devoutly observed by all serious persons.

Awful Murder.

On Monday, January 13, was executed at Newgate, Samuel Mitchell, for the murder of his own daughter, about nine years of age. In consequence of family discord, his wife and he had agreed to separate, and the child was to accompany her mother; but this, upon reflection, he could not endure; he therefore took the girl, when she came from school at noon, to wind quills for him (he was a weaver) and with a razor cut the child's throat, in a manner too horrible to describe; in consequence of which she immediately died.

He was taken up soon after, as he did not wish to avoid the just reward of his bloody deed. The Rev. Mr. Platt, of Holywell-mount chapel, visited him, by his particular desire. Some conversation having taken place on that awful crime which had brought him into prison, and on account of which he seemed deeply afflicted, as well as with the sin of his nature and whole life, he nevertheless expressed a hope of divine mercy. "Hope," said Mr. P. "how can such a monster of iniquity as you entertain any hope?" He answered, with great fervor, "Only from the sovereign mercy of God in Jesus Christ, who died for the vilest of sinners." When asked on what ground, or by what authority, he ventured to hope in that mercy, he replied, "O, Sir, I have no warrant but that of his own word." When the necessity of regeneration was pressed upon him, he said, that was what lay much on his mind; and earnestly begged that all God's people would pray for him, that the Spirit of God would witness with his spirit that he was born of God.

The fact being fully proved on the trial, and his own voluntary confession of it before the magistrate being read, the prisoner was desired to make his defence; when he addressed the court and jury in nearly the following words: —"My Lord, and Gentlemen, I stand before you in this place to-day, a wretched and awful example of misery, of guilt, and of disgrace. That I have committed the horrid deed laid to my charge, I have no wish to deny, any more than I have to avoid the dreadful punishment that awaits my guilt; so that I am resigned; nor was it my wish, from the unfortunate moment of my crime, to evade justice. But that I committed the deed *maliciously* against my poor child, who was the victim of my fatal passion, I solemnly deny, in the presence of that God before whom I now make this declaration, and before whose awful tribunal I must shortly appear. Instead of bearing to her malice, God is my witness, I loved her most tenderly: and to that love, strange and perverse as it may seem, is owing chiefly the sad cause that brings me here this day! I am married to a

second wife, by whom this child was my only daughter. We had long known each other before our marriage, when I was in better days, and when she and I were the wife and the husband of others. I thought I could be happy with her, but I found her temper incompatible with my happiness, or her own: I found the friends and family with which she was connected, thought her marriage with me degrading to her. Disputes and altercations took place frequently between us, in which, unhappily, both were in fault. Those disputes were often carried to a pitch of fury. Our disputes, at last, ended in a mutual agreement to separate; and the child I so tenderly loved, was to go with her mother: this my unhappy temper and feeling could not bear, and led me to the fatal resolution, that neither should have the child, by committing the horrid deed of putting an end to her life in the manner I have done. I fervently beseech God to forgive me, and guide you in your decision upon me this day; and I hope my unhappy fate will prove an awful example to those who form second marriages, with children on both sides; and a warning to them against giving way to intemperate disputes, that may lead them, as they have done me, to acts of desperation and vengeance, beyond the control of reason or reflexion. If my wife was present, she could vouch and prove, that it was impossible I could ever have deliberately executed such an act. She could vouch that my disposition is not cruel; and that my resolutions have always led me to the side of virtue: but unfortunately under agitations of mind, or provocations of temper, I am not always the same man: and my weakness, under such circumstances, has very frequently led me into excesses of frenzy, which in cool moments have astonished me. Once, in particular, forced by distress to go to my parish workhouse, I was, on a particular occasion, wound up to madness; I broke as many windows as cost the parish four pounds for the repair; and yet the parish-officers, though they might punish me, did not, knowing that my act was the result of a deranged mind. I have no more to say; but I hope God, of his infinite mercy, will pardon my crime."

The Judge then summed up the evidence, and the Jury found the unhappy man GUILTY.

He was fifty-six years of age, and had the appearance of one who had seen better days.

The RECORDER, in a style the most solemn, awful, and impressive, then addressed the wretched man; and after commenting on the horrid crime of murder, always in its nature dreadful, but aggravated an hundred-fold in his case, as the murderer of an innocent infant, who hailed him, with her first efforts of speech, by the endearing name of Father, but to whom he had acted as a destroyer! warned him to use the short remainder of his unhappy existence in applying to the throne of grace for that mercy which he could not obtain from a human tribunal.

The following letter was written by him on the day after his trial, and sent to Mr. P. with an intention that it might be published.

Newgate Cells, Jan. 12, 1805.

"WHEREAS the awful event that has happened, big with horror, and afflicting to every Christian mind, and has laid my soul low in the lowest pit, and with David I can well say, "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." For, notwithstanding family-discord has been a leading cause, and I might justify myself in many points in those things, and condemn myself in others, chiefly in my neglect of my religious duties, wherein I might, through grace, have conquered sin, instead of sin conquering me, — let my fall be a warning to all; and as a due sense of my distressed state, through sovereign mercy and grace, led me to call for mercy for Jesus Christ's sake, and intreat all people to pray for me, — be it known, that actual and original sin, hardened to a state of impenitence, has brought God's just judgments upon me, family-discord being only permitted to effect his sovereign power in providence.

"And whereas there has been a report, that I am a Roman Catholic, and that superstition had led me to the cruel act, because the child was just got into Spitalfields-school, — I declare, a dying man as I am, that I am a Protestant; and I took the first step to get the child into the school myself, as Mr. R. can witness. Another report got abroad, that I had laid myself under some kind of oath, equally false. I bless God Almighty for his grace, that I am conscious frail man is too apt to serve Satan and Sin (without God's preventing grace) that there need no swearing ourselves into his service. Put all these thoughts from your mind, and may God give you grace so to do! Keep praying that God will forgive me all the sins of my whole life for Jesus Christ's sake; and that his Holy Spirit may witness the same to my soul before my death; and may your prayers, with mine, be made ef-

fectual by the mediation of Jesus Christ to me and to yourselves. May God forgive all who may have done me wrong, and give them grace to repent; and any to whom I have done wrong, may they forgive me; and may God forgive us all for Jesus Christ's sake, to the glory of God the Father, Son, and Holy Ghost. Amen.

"Witness my hand, *Samuel Wild Mitchell, murderer!* shocking to relate! May the Lord Jesus, for his mercy's sake, give me a new name, that of *Contrite Penitent!*"

(The following Postscript refers to the attempts of an infamous Infidel in Newgate, who ridiculed him for praying; and would have persuaded him there is no hereafter:)

"The subject I now treat on concerns God's glory and the Christian religion: I mean that evil spirit of denying Christ, under a pretence of owning one God. To own God, in this bright gospel-day, is to own Christ to be God, to the glory of the Father, who, with the Eternal Spirit, three Persons and one God, is God over all blessed for ever, who made all things by the word of his power. Resist, therefore, all such evil spirits by life and conversation, as well as by argument. If I had done the one as much as I have done the other, I might still have been a member of society, instead of being cut off in shame; for that evil spirit is nothing less than a child of Atheism grown to a high stature. May the Lord destroy it! May the Lord Jesus, by the power of his Spirit, ride over all Infidelity for his name's sake! Amen."

This unhappy man continued earnest in prayer to the last moment. Many prayers were, by his desire, offered for him on the preceding Sabbath.

Some of the newspapers have reported, that this unhappy man was desirous it should be known, that he died in the faith of the Church of England, and not the Methodist faith. It is certainly no honour to any body of Christians to claim a malefactor as one of them; but it is of consequence to observe, that what he is reported to have said, That he hoped his death would "make an expiation for his sins," is a sentiment which, in our judgment, is perfectly opposite to the avowed doctrine of the Established Church; and by no means agrees with the account which we heard of him from well-informed persons who visited him.

List of Lectures in and near London, for February.

3. LORD'S DAY *ev.* Broad Street, Mr. Collison; Devonshire Sq. Mr. Phillips; Hare Ct. Mr. W. Smith.
4. *Mon. ev.* Missionary Prayer-Meeting, Hoxton Chapel.
5. *Tu. m.* Broad Street, Mr. Ford.
6. *Wed. ev.* Prayer-Meeting for the Nation, Mr. Brookshank's.
7. *Th. m.* Monthly Meeting (Indep.) at Mr. Clayton's, Mr. Kello to preach. — The Distinction between Restraining and Saving Grace.
   ev. Fetter Lane, Mr. Nicol. — The almost Christian.

10. LORD'S DAY *ev.* Broad Street, Mr. Booth; Devonshire Square, Mr. Powell; Hare Court, Mr. J. Thomas.
12. *Tu. m.* Broad Str. Mr. Humphrys.
13. *Wed. ev.* Prayer-Meeting for the Nation, at Mr. Clayton's.
14. *Th. ev.* Fetter Lane, Mr. Smith. — The Love of Christ the most powerful Incentive to Obedience.

17. LORD'S DAY *ev.* Broad Street, Mr. Townsend; Devonshire Sq. Mr. Atkinson; Hare Court, Mr. Stollery.
19. *Tu. m.* Broad Street, Mr. Barber.
20. *Wed.* GENERAL FAST.
    Ev. Prayer-Meeting for the Nation, Mr. Gallee's.
21. *Th. m.* Monthly Meeting (Bap.) at Mr. Burnside's; Mr. Dore to preach. — The Spirit of Truth.
    Ev. Fetter Lane, Mr. Collison. — Apostacy.

24. LORD'S DAY *ev.* Broad Street, Dr. Rippon; Devonshire Sq. Mr. Shenston; Hare Court, Mr. Berry.
26. *Tu. m.* Broad Str. Mr. Humphrys.
27. *Wed. ev.* Prayer-Meeting for the Nation, at Mr. Wall's.
28. *Th. ev.* Fetter Lane, Mr. Stollery. —Holiness necessary to Present and Eternal Happiness.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Grove;
Spa Fields, Mr. Charles: — to be succeeded by Mr. Glascott;
Sion Chapel, Mr. Brown;
Hoxton Academy Chapel, Mr. Hudson, of West Bromwich.

POETRY.

TO THE MEMORY OF
A PROMISING CHILD,
whose Arm was broken by the falling of a Mast, Sept. 24, 1804, coming from Margate to London; and who died at Whitstable, the Sunday following of a Mortification, in his Tenth Year,

CHEERLY, sweet boy, thou climb'st the bark
To bear thee to thy parents' arms,
Whose love, soft Nature's vital spark,
Yearn'd with a mother's fond alarms

T' inclose thee safe, in health renew'd,
To hear thy winning accents tell
Of aught thy guileless mind review'd
Since we had met, and what befel.

Ye, who have known a parent's cares,
Can realize th' endearing scene:
Ah! think what joy the heart prepares!
What anxious feelings intervene!

The well-fill'd sail, receding shore,
Elate, methinks I see thee view,
Blissful in thought t'embrace once more
Parents so lov'd, dear boy, by you!

Thus the blythe songster of the morn
Gaily ascends, and sweetly sings;
Nor heeds the levell'd gun upborne,
That lodges death upon her wings.

Crash went the mast— my wounded child
Lay bleeding on the fatal deck!
Amazement! terror! all were wild;
Their sails were now a floating wreck.

Poor harmless lamb, how vast thy grief!
No healing art to bind thy wound,
Nor Parents near to bring relief:
The Master too, unfeeling found!

Ruthless he spurn'd soft Pity's pray'r
To gain assistance from the strand!
The boat, the bold brave men were there
T' have brought my hapless son to land.

There the sweet Charities are known,—
There, my brave boy, too late was borne;
Tender ye sooth'd his patient moan,—
A stranger, helpless and forlorn!

Methinks, blest child, I see thee smile,
As near thy bed I hast'ning drew;
Thy duteous love could pain beguile,—
'Twas genuine, tender, kind, and true!

Calmly he blam'd my flowing tears,
Fondly he sooth'd my aching breast:
His were the charms that love endears,
His the fair dawn of Wisdom's guest.

O thou myst'rious awful Pow'r,
Beneath thy rod I prostrate bend!
Stricken I mourn a lovely flow'r,
Yet trust thy goodness, Father, Friend!

Thou oft hast seen his pious care
T' implore thy aid, Redeeming Love;
Thou oft hast heard his simple pray'r
Ask thee for bliss in realms above!

A FATHER.

LINES
WRITTEN BY A LADY,
upon observing a Black Bird, whose Nest she had anxiously watched, to defend from the Garden Cat, fly hastily away when she entered the Shrubbery.

Poor flutt'ring bird, why dost thou fly my sight
Didst thou but know my tender care,
Thou rather wouldst have met me here,
Than spread thy wings to take a hasty flight.

Unknown to thee, I watch'd thy hidden nest,
To save thee from Grimalkin's paw:
She often ey'd the pendant straw,
And long'd to seize on thy maternal breast.

Morning and noon, and oft again at night,
To see if thou wert safe I try'd;
And when thy yellow beak I spy'd,
I felt a pure, a pleasing soft delight!

With wonder too I view'd thy anxious care;
Thy constant flight in search of food
To feed, in turn, thy little brood,
That of thy morsel each might equal share.

And while I muse beneath these shady trees,
I love to see thy new-fledg'd young,
Trying their pinions, and their song,
In untaught notes, more soft than ev'ning breeze.

Hast thou a boon to ask I would refuse?
Ah, no! whate'er thy wing can reach,
Cherry, or grape, or downy peach,
Truly, I give, and freely thou may'st chuse.

Why then, sweet bird, why treat me as a foe?
What in my form affrights thine eye,
That makes thee from my presence fly
When I would woo thee, and my kindness show?

I know the cause; and now I know, I mourn:
'Tis Sin has marr'd the gracious plan,
Which God at first ordain'd for man,
That man and beast should mutual love return.

Had Adam stood, thou would'st have felt secure;
But ah! he fell; and, by his fall,
Became a terror to himself and all;
And creatures groan, the burden to endure!

But now that God, through grace, has wrought a change;
Thou hast no need of instinct fear
To give alarm of danger near;
And in my garden safely thou mayst range!

ON THE STORM IN THE WEST INDIES, SEPT. 1804.

For all this his anger is not turned away, but his hand is stretched out still.
Isaiah ix. 21.

THE COMMISSION.

HASTE, Executioner of wrath divine *,
The pow'r of mighty winds awhile be thine †:
Take thy commission, go, with speed fulfil
Thy task appointed by my righteous will!

But lest thy fury, arm'd with pow'r, should lay
The world in ruins, forth I with thee send
My injur'd Justice, to point out the way,
My Mercy to command thee where to end!

THE EXECUTION.

The dread commission'd angel swiftly flew ‡,
Etherial legions their loud trumpets blew:
With furious haste they wing'd to western shores,
And Indian islands shook beneath their pow'rs;
The mighty winds unbound, their strength display'd,
And trading navies in destruction laid.
The trophies of their strength lay scatter'd o'er
The frighted sea, and more affrighted shore.
Storm, tempest, hurricane, announc'd aloud
The righteous judgment of an angry God;
Pour'd down just vengeance on a trade accurst;
O'er guilty Commerce swift Destruction burst:
Their vessels freighted with the price of blood,
Were hurl'd and dash'd beneath the roaring flood.

A WARNING.

Then o'er th' Atlantic the destroyer spread
His dreadful wings, and storms and tempests led
To Britain's shore, when Mercy held her shield §,
And bid the lifted stroke submission yield.
The winds were still'd, the tempest fled away,
Peace calm'd the raging of the troubled sea!—
Britain, be warn'd, lest Justice rouze once more;
And Mercy quit her charge, and leave thy shore. H. H.

* 2 Kings xix. 35. 2 Chron. xxxii. 21, first clause. † Eph. ii. 2 middle clause. ‡ Job i. 12, last clause. § 2 Sam. xxiv. 16.

NATIONAL BLESSINGS CONSIDERED, *AND THE ABUSE OF THEM LAMENTED.*

[SUITED TO A FAST DAY.]

BRITANNIA, let thy noblest praises rise
To Him who sits enthron'd above the skies,
JEHOVAH ELOHIM! his works proclaim
His glorious Majesty, and speak his name!
He makes the clash of hostile arms to cease,
And melts contending kingdoms into peace.
Anon, when nations have provok'd his rod,
The flames of war proclaim the angry God!

Above all other people thou hast shar'd
His richest blessings, and his kind regard:
The finest of the wheat has been thy food,
And God himself rejoic'd to do thee good!
Commerce to thee her richest tribute pays,
And at thy feet the Earth's whole produce lays:
He, who from fierce disease thy country saves,
Permits Britannia still to rule the waves!
While other lands have been the seat of war,
Its dreadful tidings reach thine ears from far;
And tho' thy sons in foreign climes are slain,
Thy people undisturb'd at home remain.
None of thy cities heaps of ruin are made,
Nor temples of thy God in ashes laid:
No garments roll'd in blood distress thine eyes,
Uniting orphans' tears with widows' sighs!

Sweet Liberty! that dearest earthly good
On thy blest isle has fix'd its long abode:
While Charity, with kind unweary'd hand,
Relieves the afflicted poor throughout the land!

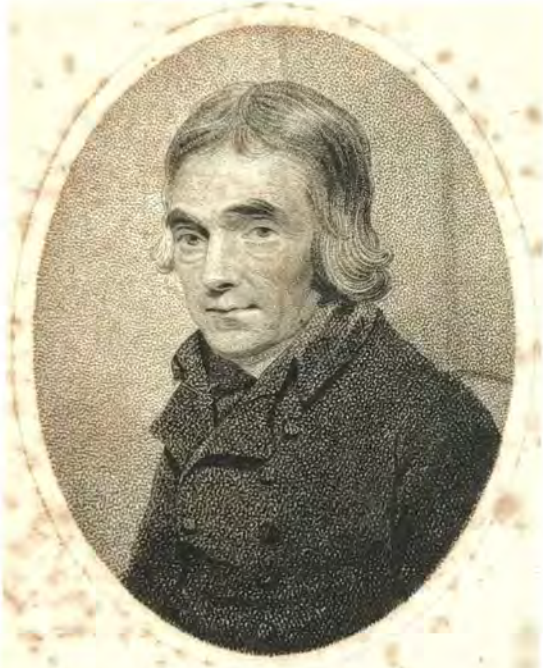
Thou art possest of blessings far above
Whate'er of time and sense can claim thy love:
The Sun of Righteousness, with healing rays,
Shines on thy coasts in full meridian blaze!
But ah! what base ingratitude is shewn
To GOD, the Giver of this richest boon!
How small the number, and how cold the zeal,
Of those who set their face to Sion's hill!
Iniquity with stream impetuous flows
Through all thy streets, still deep'ning as it goes!
Judgments are slighted, mercies are forgot,
And vain and foolish is their ev'ry thought.
Yet wherefore will ye die? Return, return,
Lest the Almighty's wrath against you burn! —
Lest, while his dreadful anger still but smoke,
Hopeless you fall beneath the furious stroke!

His judgments on the earth are gone abroad!
O that the nations now might fear their God!
O'er Britain's guilty head they hover still;
Till she the measure of her sins fulfill!
But, blessed be the Lord, he has reserv'd
A chosen few, whose footsteps have not swerv'd
From Him to worship Bel; who, night and day,
For Britain's welfare and protection pray!

Sodom had never burn'd, if only ten
Had in her gates been found of righteous men:
Then let us never faint, but persevere,
For God still hears th' effectual fervent pray'r!

Islington. J. B.

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Ridley sc

The Revd. T. English

WOOBURN, BUCKS.

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THE

EVANGELICAL MAGAZINE.

MARCH, 1805.

MEMOIR

OF

THE LATE REV. THOMAS TUPPEN,

Predecessor of the Rev. W. Jay,

AT BATH.

"THE memory of the just is blessed." It is a debt we owe to eminent piety and worth, to rescue from oblivion the names of men, whose gifts and useful labours have rendered them conspicuous in the church of God. Of this description was the subject of this brief Memoir; and, though fourteen years have elapsed since his life and labours were closed, he still lives, and will long live, in the remembrance of many serious Christians at Portsea and at Bath.

Mr. Tuppen was born in the year 1742, at Brighthelmstone, in Sussex, where he was trained up by a sober, moral mother, in a strict attachment to the established church, the public ordinances of which he constantly attended on the Lord's Day, performing also some religious exercises at home: but, satisfied with the mere performance of religious duties, he remained totally ignorant of spiritual things, and destitute of any real concern for the salvation of his soul. When he arrived at the age of sixteen, the seeds of natural corruption sprang up with vigour, and produced those fruits of actual transgression, which are too common at that dangerous period of life, unless prevented by the restraints of Divine Providence, or the influences of divine grace. Becoming at this time his own master, more fully than before, by the removal of some of his friends to London, and associating with some very wicked companions, he was hurried on to the gratification of carnal appetites, with increasing eagerness, for about the space of two years.

But the Lord, who had chosen him to be a vessel of honour, to bear his name to Gentile sinners, was pleased to send his highly favoured servant, the Rev. George Whitfield, to Brighton at this period. Induced by curiosity to hear a preacher of such peculiar fame, he attended a sermon out of doors, on a Friday evening, under a tree at the back of the White Lion Inn. But so far was he from previously wishing to derive any spiritual benefit from the sermon, that, as he confessed afterwards, he could gladly have joined the rabble in stoning him, or, at least, like Saul of Tarsus, have held the clothes of those who would. Mr. Whitfield's text was, Ezek. xxxiii. 11,—"Turn ye, turn ye." Under that sermon his malice was changed into admiration; he was convinced that, tho' young in years, he was a great sinner; that he had revolted from God, and must turn again to him, or perish. This sermon, and others delivered on the same visit, became the happy means of leading him to serious and earnest enquiries about salvation. His friends, who remained near him, were alarmed, and united to oppose his religious progress; while Conscience, now awakened, so strongly charged him with sin, that he endured considerable distress. He was now fully satisfied that he could never help himself; and that, if ever he were saved, he must be an eternal debtor to free and sovereign grace. He continued in a state of mental bondage for near ten months; and though he joined himself to a little society of Christian friends, and constantly united with them in spiritual exercises, he found but transient relief from his burden, till, being from home, about ten miles distant, his mind was set at liberty, and enjoyed the peace of the gospel.

In September 1761, many of his relations having settled in London, he was induced to follow them; and, for a season, communicated with the society at the Tabernacle. At that time he resided in East Cheap, and, being near the meeting-house then occupied by Mr. Elliot, who at that period frequently preached for Mr. Whitfield, attended his ministry for several years, and frequently heard Mr. Hart there. In December 1767, on the death of a preacher, who assisted Mr. E. he was requested, both by the minister and the church, to preach among them occasionally; which he did for a year or two.

He was then invited to officiate among a few serious people in a remote corner of Sussex; where he had not been long before he received an invitation from a Christian society at Portsea, to preach to them probationally for three or four months. After laying this matter before the church, and having their concurrence, he paid his first visit in November 1768, and continued there till the February following, when he received an unanimous and affectionate invitation to settle

among them as their pastor. This invitation, after due deliberation and advice, he accepted *.

His stated labours at Portsea commenced in March; when he was well attended. In a letter to Mr. Whitfield, written the 30th of June, 1769, he says, "I have never preached on a Lord's Day, but, on some parts of it, I have had five hundred hearers; many times double that number; and, on the week days, never less than two or three hundred; which I think some encouragement; and there is reason to believe that the Lord owns and blesses his word; and that he has many people in this place."

Mr. Tuppen found some difficulty in procuring ordination; for though no minister objected to his character or sentiments, yet few of the preachers then in connection with Mr. Whitfield were themselves ordained; others disapproved the design of withdrawing from the Methodist plan of itinerating: at the same time, some of the regular Independents of that day, objected to Mr. T., as not having been regularly educated for the ministry; while others feared that the intended settlement might be injurious to the interest of some of the neighbouring churches. Several of his brethren, however, complied with his desire, and that of his people; and he was ordained to the pastoral office April 17, 1770; when the Rev. Mr. Elliott, of London; Dr. Samuel, of Romsey; Mr. Ashburner, of Poole;

* A short account of the rise and progress of this religious society, communicated by the Rev. Mr. Griffin, their present minister, will not be unacceptable.

"This town commenced with the last century; for in the year 1700 there were not more than a dozen houses on the spot; and the parish of Portsea (as it is now called) exclusive of the neighbouring town of Portsmouth, did not contain 2000 inhabitants; but their number now amounts to 22,000 at least. At that time there was no other place of worship but the parish church; there are now twelve places devoted to the service of God.

"About the year 1746, Mr. Cennick came to Portsea, and preached in the open air. He was followed by Messrs. Adams, Meredith, and others, in connection with Mr. Whitfield, who himself, in 1749, visited the place, and preached in the fields to very numerous congregations.—About this time several serious persons, some of whom were members of Mr. Williams's church at Gosport, and others of Mr. Norman's, at Portsmouth, formed themselves into a society, and, by a small weekly subscription, defrayed the expences of the preachers who visited them.—Their number was considerably increased, by the Divine blessing, on three visits paid them by Mr. Whitfield, and by the labours of other ministers. At length, in 1754, they erected a place of worship, 53 feet by 30, which they called "The Tabernacle;" which, however, was neither ceiled, plastered, nor floored. For about fifteen years the congregation was supplied by Messrs. Adams, Croomb, Vines, Hogg, Cornelius Winter, and others; but this mode of supply proving inconvenient and expensive, they determined on having a regular minister; and, being formed into a church, were providentially led to make choice of Mr. Tuppen."

Mr. Lacey, Baptist-minister of Portsea; Mr. Francis, of Horsley; Mr. Meadows, of London; and Mr. Brown, of Mitchell-Dean, engaged in the various services of the day.

In March, 1771, Mr. Tuppen entered into the marriage state. The object of his affection was Miss Elizabeth Felltham, of Portsea: the fruit of this connection was three children,—Thomas, Sarah, and John; the two latter died in their infancy; Thomas, the eldest, survived his father, but died (we believe) in Bath when about twenty-three years of age.

When Mr. Tuppen had been settled at Portsea about three years, his church was greatly alarmed with the apprehension of losing their beloved pastor. Having accidentally broken his shin, the wound, which had been neglected, assumed a threatening appearance; and a mortification having commenced, the surgeon informed him and his friends, that unless a speedy turn in his favour should take place; his life would be in the most imminent danger. His own mind, under these circumstances was calm and resigned; but the people of his charge being full of anxiety, a meeting for prayer was immediately convened, when the number who attended, and the fervour of their supplications for his recovery, attested the interest they felt in his valuable life. At the very hour of prayer, some favourable symptoms were observed by the surgeon; which being communicated to the people, turned their petitions into thanksgivings. For several years after, and indeed to this day, many of the friends recollect this pleasing circumstance; and consider it as an obvious answer to their prayers.

By the blessing of the Lord on Mr. Tuppen's labours, the congregation gradually increased; so that in the year 1773, the Tabernacle was insufficient for their accommodation:—it was therefore taken down, and a new place, sixty feet by forty, with three galleries, erected in its stead; and which also was soon filled.

About three years after this, Mr. Tuppen's health declined; and he found himself unable any longer to sustain the fatigue of preaching thrice on the Lord's Day. It was therefore determined by the church, that they should have but two sermons, namely, in the morning and in the evening, during the summer season.

In addition to his declining health, the Lord was pleased to exercise him by another heavy affliction, in the loss of his pious partner in life; which happened in June 1779, after an union of eight years. This heavy trial, together with some painful occurrences in his temporal affairs, greatly depressed his spirits, and brought him very low; and in the year 1782, when walking into the country with his son, by a sudden exertion, he broke a blood-vessel. This alarming event

threatened his life, and laid him aside for several months, being totally incapable of preaching.

In full expectation of a dismission from the body, he now settled his affairs; which, previous to a loss he sustained in consequence of a connexion in business with some of Mrs. Tuppen's relations, were moderately comfortable. During his illness, he said to a friend, "I think I shall die soon. I have the sentence of Death in myself; but I am very easy about it, and sometimes think I feel too indifferent about it. I have, at times, some difficulty concerning my state. The character of a hypocrite is hard to be understood; but the Lord knows the heart, and he knows the way that I take. I did not make a profession of Religion for any bad purpose: I did it for the interest of my soul, and for the honour of my God; but I feel that I need more sensible manifestations of the love of God. If I look to myself, I see imperfections enough in my best services to condemn me; but I do not wish to enjoy Heaven merely to avoid Hell, but that I may, with delight, liberty, and everlasting joy, serve the Lord; for in the present state I cannot serve him as I desire. I have done with the church; and have resigned it and my child into the hand of God."

From this illness, however, after some months absence from home in the country, it pleased God to restore him; and he preached twice on the Sabbath, as before. But the people being dissatisfied with the omission of the afternoon-service, or with the difficulty of procuring a supply for that part of the day, expressed their wish for a regular assistant. Accordingly a minister was chosen; but as the election was determined by the casting vote of Mr. Tuppen, there being forty members for him and an equal number against him, the union did not promise to be permanent or happy. In fact, the assistant soon left the people and (not long afterwards) the ministry. In consequence of this, Mr. Tuppen, in November, 1784, informed the church that he saw it was for their interest to have three sermons on the Sabbath; but as he was not equal to that service, he thought it his duty to recommend it to them to look out for another pastor. Early in the succeeding year, Mr. Tuppen preached his last sermon to them. He left the place with regret; and far the greater part of the people were affected in the same manner, though some indulged a hope of his resuming his labours among them again. Few ministers enjoyed a larger share of the affections of their people; but the Lord, it seems, intended him to become the instrument of laying the foundation of a greater work at Bath.

It was in the year 1780 that some serious persons in that city formed themselves into a body for public worship, according to the Dissenting mode; but, in consequence of the fewness of their number, and the opposition they encountered,

they, with difficulty, maintained the cause for four years; when Thomas Welch, Esq. of London, and some other Independents, exerted themselves in their favour, and engaged to look out for a suitable pastor for them. Mr. Tuppen was the person to whom they applied, as they understood he was then moveable. In the year 1785 he arrived in Bath, when the interest rapidly increased. From about twenty-five persons, who at first attended him, the number rose, in a few years, to 7 or 800. The place in which they worshipped being now too small for the congregation, a new chapel was begun in 1789; and opened October 4, 1790. But his health was then so much reduced, that he was never able to preach a single sermon there; he could only attend the services of the day, which were performed by the Rev. William Jay, who has been the minister of the place ever since.

Mr. Tuppen, after a lingering illness, which he supported with great resignation and patience, entered into his rest on the 22d of February, 1791, aged forty-eight.

During the few years in which he exercised his ministry at Bath, his manner of preaching was very striking: he was often heard to say, "If the attention be gained, half the business is done." It was never his wish to empty other places where the gospel was preached, in order to fill his own; for, after observing the largeness of his own audience, he would often enquire, whether the other places were full: and when he was answered in the affirmative, he seemed to be much pleased; and would say, "Well, we may now hope something is doing!"

Mr. Tuppen was naturally of a studious turn of mind, and had a good acquaintance with Theology. By close application, he had also acquired no inconsiderable share of literature; indeed, his strict attention to study was supposed to have injured his constitution. Among his papers was found a manuscript, containing Rules for his Walking with God as a Minister; one of which was, to pray for all the members of his church, individually and separately, in his closet. His temper, it must be confessed, was remarkably reserved; and this occasioned his keeping himself at too great a distance from his people; but this defect was in some degree balanced by the excellence of his sermons, which were well studied, filled with so much Scripture matter, and enforced by such energy of address, that he secured the respect and affections of his hearers; who found themselves much instructed and edified by his able and faithful labours. In the knowledge of the human heart Mr. Tuppen was deeply skilled, and very successful in detecting its latent evils; and though his conversation with his friends was seldom cheerful, yet it was always instructive and useful.

REMARKS
ON DIFFERENT KINDS OF HEARERS.

Of all the blessings with which we can be possibly favoured, that of the glorious gospel is undoubtedly the greatest. A nation that is without the gospel, however wise her laws, vast her commerce, and extensive her power, is yet in darkness and misery. Thanks to the Father of Mercies, England is not in this condition. Here the gospel is preached; and here it is heard by thousands, who both understand its nature and feel its power. But while this is the case, it is to be lamented that there are also too many who hear in a wrong spirit. Of these there are various classes, a few of which we shall here enumerate.

There is the *critical* hearer. He goes for the purpose of hearing sounds, weighing sentences, measuring periods, examining gestures, and catching words. A *lapsus linguæ* affords him infinite sport, — a wrong accent is unpardonable, — a word out of place is considered as a deficiency of arrangement, — a small mistake in quotation is want of memory, — an action that does not exactly correspond with the rules of oratory is clownish, — and a plain simple style is grovelling.

There is the *frequent* hearer. Four sermons on a Sabbath, and one every day in the week, are very common with him. He hears every thing, but digests nothing. Perhaps his servants, or his children, are kept at home to mind the house, and thus prevented from hearing at all, while he must hear continually; and yet, if you ask him to explain a doctrine, or give the meaning of a text, he is totally incapable of doing either. Too often, his religion is placed in hearing *only*, while family and closet duties are neglected, or but occasionally performed.

There is the *rambling* hearer*. He belongs to no church. One minister, however excellent, he thinks cannot be sufficient. "A variety, a variety, you know," says he, "is always best." He wanders from place to place, and may justly be called *The Strolling Professor*. "O!" says he, "I have found out such an excellent man; — I never heard his equal! If you would but hear him, you would be charmed!" But he cannot be fixed long. "Mr. —— is come to town; they say he is a very fine preacher." Away he goes, — his favourite preacher is deserted for a while; but he returns, and his once admired minister begins, in his opinion, to be rather flat. He thinks he should do better if he were to go and hear Mr. ——, who is just come out. But he is soon tired; and now,

* The rambling hearer is more particularly to be found in London.

perhaps, the town being divested of popular preachers, he can hardly tell what to do: but after turning over in his mind the different preachers of the metropolis, "O," says he, "There is Mr. ——, I never heard him in my life." Away he trudges, perhaps to a distant part of the town, after calling in at several places of worship by the way. In fine, this man is everywhere. There is no preacher but he knows, — no public service but he is there: the church, the chapel, the meeting, are all sure to receive him at one time or another.

There is the *captious* hearer. Few, if any, will please him. He sets up for a judge, though, alas! he is guided more by a fastidious taste and a bad temper, than by sound knowledge and a correct judgment. "The minister," says he, "did not enter into the meaning of his text. If I had been at his elbow I could have whispered an improvement." He can argue for an hour about a point that is of no importance; and is almost ready to quarrel with you if you do not fall in with his opinion. He seldom hears a sermon but there is something in it that he objects to: he thinks himself very wise, and wonders at the ignorance both of ministers and people.

There is the *bigotted* hearer. "Sir," says he, "there is no minister in England preaches like Mr. ——." He is the only man that ever he heard, who can enter deeply into subjects. All others he thinks are flimsy, legal, useless preachers; or, if he allow them any excellency, it is quite in an inferior way. His minister is so ingenious, has so good a memory, states things so clearly, and gives such beautiful explanations of Scripture, that he can hear no other. This is the hearer who is ready to exclude all but his own party from going to the kingdom of Heaven.

There is the *impatient* hearer. He cannot sit easy at any place. The preacher is always too tedious, — the service is always too long. He gets up and down perpetually; his eyes go round the congregation; he lolls on the pew as restless as if he were in a fever, and as inattentive as if he were insane: but if the service happens to be more than usually long, then he is quite overcome; and the only remedy he can think of is, to steal out as if he were a thief; or, if he cannot accomplish that, to fall asleep, and so to remain till the happy moment which terminates the service announces his deliverance.

There is the *niggardly* hearer. He is often to be found in those much-to-be-commended places, where a great deal of room is allotted for the poor. But as he does not wish to be ranked among them, he goes about, in order to find a place where he can be cheapest accommodated; but even here, perhaps, he will attend for months together before he takes a seat: he is so alarmed at collections, that he seldom attends

on those occasions; or, if he does, it is merely to save his character, when he thinks much of giving a sixpence towards the support of the minister or the cause. Of all hearers these are the most contemptible! Supposing every hearer to act as they do, our places of worship must inevitably fall; devoted ministers and their families, who live upon their income, must be starved; and the cause of God, without a miracle, must sink!

C. B.

SOCINIAN INCONSISTENCY.

Sir, *To the Editor.*

In perusing Mr. Belsham's Discourse, occasioned by the death of Dr. Priestley, I was forcibly struck with his inconsistency; for while he represents Calvinism as a system of error, impiety, and idolatry, he tells us, that Dr. Priestley derived great advantages from his education in that system; and that, among his very numerous and respectable friends, *some of the wisest and the best* were Calvinists. The Rev. J. P. Smith, in his "Letters to Mr. Belsham," has noticed this inconsistency; but as his valuable pamphlet may not be in the hands of all your readers, I shall take the liberty of making some similar remarks in another way; and I particularly wish that the inconsistency may be rendered obvious to every eye, by printing the contradictory passages in opposite columns: —

THE EVILS OF CALVINISM.	THE ADVANTAGES OF CALVINISM.
Dr. Priestley *viewed Calvinism as the extravagance of error, as a mischievous compound of impiety and idolatry.* Mr. Belsham's Discourse, p. 26.	*This habit* (viz. of piety) *was of the early growth, under the fostering hand of a pious and benevolent relative, who took the charge of his education.* — Page 17.
Irrational and unmanly superstition. — Ibid. p. 17.	*In that denomination of Christians, it had been his happiness to meet with some of the wisest and best characters that he had ever known; and to an early education in that rigid sect, he had been indebted for some of his best principles, and his most valuable and permanent durable religious impressions.* — P. 26.
— *Principles glaringly absurd and obnoxious.* — P. 18.	
He (Dr. P.) *was educated in the rigorous and gloomy system of Calvin; and he felt it in all its horrors.*" — P. 18.	

The reader will perceive from one of these columns, that Mr. Belsham represents Calvinism as a system of error, impiety, idolatry, superstition, horror, absurdity, and mischief. In the other, he will find that in this dreadful system Dr. Priestley was educated *; and from such an education, what fearful consequences might be justly expected! But Mr. Belsham assures us, in the second column, that he derived great advantages from it: his early habit of piety was formed under a Calvinistic teacher; and to this erroneous and impious system he was indebted for "his *best principles*, and his *most valuable* and permanent religious impressions. This is no more than what the Doctor himself acknowledged in his Treatise on Necessity (page 163) "Whether it be owing to my Calvinistical education, or my considering the principles of Calvinism as generally favourable to that leading virtue, Devotion, — or their being something a-kin to the doctrine of Necessity, — I cannot but acknowledge that, notwithstanding what I have occasionally written against that system, and which I am far from wishing to retract, I feel myself disposed to look upon Calvinists with a kind of *respect*; and could never join in the contempt and insult with which I have often heard them treated in conversation †." He also admits, that "There are many Calvinists whose hearts and lives are, in all respects, truly Christian, and whose Christian tempers are really promoted by their own views of their system." P. 163, 164.

It is also very extraordinary to observe, that Dr. Priestley met with some of his wisest and best friends among the Calvinists. The Doctor had certainly an extensive acquaintance among men of various sentiments and parties; but it is very strange that some of the *wisest* of these men believed doctrines which were extravagantly erroneous and glaringly absurd; and that some of the *best* men he ever knew, adopted a system that was impious and idolatrous. This is passing strange!!!

In short, Sir, Mr. Belsham has, in my opinion, pronounced, unintentionally, an eulogium on Calvinism, and a severe censure on Socinianism; for both which I feel very much obliged to him, as will, I doubt not, every other

CALVINIST.

* "When Dr. Priestley was about four or five years old, he went to reside with his grandfather, an eminently pious Calvinist; and afterwards with a Calvinistic aunt. When only four years of age, he could repeat the Assembly's Catechism without missing a word; and when seven, he would ask his brother to kneel down with him, while he prayed; not at bed-time, which he never neglected, but in the course of the day. From eleven to thirteen, he read most of John Bunyan's Works; and used to write down at home the heads of the sermons which he had heard at Meeting." — *Funeral Sermon for Dr. Priestley, by his brother the Rev. Timothy Priestley.*

† See Fuller's Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency; Letter VI.

A MEDITATION ON THE LOVE OF CHRIST.

"UNTO Him that loved us!"—but with what kind of love, and to what extent, none but himself can tell. From the effects of it, indeed, we are led to conclude, that, in every point of view, it is like himself,—boundless and inexhaustible. 'Tis an ocean without a bottom or a shore: it has breadths and lengths, depths and heights, passing knowledge. Here the affection of a Magdalene, though she loved much; the praises of a Paul, though becoming the chief of sinners, and the first of saints; yea, the songs of Gabriel himself, fall far below the exalted theme!

> "For when they raise their highest notes,
> "His love can ne'er be told."

This is the river, the streams whereof make glad the city of God. Would we trace its source, we must carry back our thoughts to the ages of eternity: for, long ere the sun began his race, or the foundations of the world were laid, the mighty God, the everlasting Father, felt the movings of affection towards the children of men, always rejoicing in the habitable parts of his earth. No sooner did his omniscient mind anticipate our fall, than in his pity and in his love he undertook our recovery. To Adam, the first transgressor of human kind, in the midst of the garden which witnessed his folly and his fear, the transporting intelligence was announced,—"The seed of the woman shall bruise the serpent's head." "Of old hath he appeared unto me, saying, I have loved thee with an everlasting love." Nor has this stream of affection ever ceased to flow since there has been a channel in which it could run. How unexpected, how free, how perfectly disinterested was the Saviour's love! Well may it be asked, "Can a man," a fallen, guilty, helpless man, "be profitable to God, as he that is wise may be profitable to himself?" What could there be in wretched, miserable, sinful creatures, to attract Jehovah's love? What advantage could he possibly expect to reap from shewing such favour? Surely, it was for our benefit, and not for his own, that he loved them. His love appears still more unparallelled, when we reflect upon what it cost him. For us he laid aside his uncreated glories. The bosom of his heavenly Father he exchanged for the manger and the cross! He, who formerly claimed the cattle upon a thousand hills, with all the fulness of the world, has not now a place whereon to lay his head:—"he became poor." But this was little, compared with the agony of Gethsemane, and the awful scenes of Calvary.—"Now is my soul troubled:—and what shall I say? Father, save me from this hour? Nay, but for this cause came

I to this hour." "Having loved his own which were in the world, he loved them unto the end." Yes, his love was stronger than death; and, adored be his name, it is as lasting and immutable as his very nature. The love of a creature may, as it often does, change into hatred; but the love of Jesus knows no alteration. It may vary as to its manifestations, but the principle is for ever the same. The corrections of a parent do not prove a want of affection to his child. On account of our follies, our dear Lord may hide his face from us; but in the affections of his heart he is of one mind, and none can turn him: the "same yesterday, to-day, and for ever."—"Who shall separate us from the love of Christ?" In one word,—the love of Jesus towards his chosen, is pregnant with the richest blessings, and most abundant consolations. 'Tis the tree of life, which beareth twelve manner of fruits, and which yieldeth her fruit every month; and the leaves of this tree are for the healing of the nations. 'Tis food to the hungry, drink to the thirsty, clothing to the naked, liberty to the enslaved, joy to the disconsolate, health to the sick, life to the dying. From it the saint derives support in his last conflict, an animating prospect into the unseen world, and, finally, a triumphant admission into Heaven itself. And then it is that he sees more clearly, and feels most powerfully his Redeemer's love.—May the writer and the reader ever be enabled to say, "Christ loved me, and gave himself for me!"

Warrington. J. J.

STRICTURES ON MODERN EDUCATION.

SIR, *To the Editor.*

THE hints inserted in your Magazine of September last, signed DAMARIS, are very important. Will you permit me to make some observations on what are the probable causes of religious parents allowing their children to partake of worldly amusements, and conform to pernicious customs and seducing vanities?

1st, I apprehend those who really wish to see their children religious, begin their endeavours to lead them in a right way *too late*;—they have already formed them upon a different plan; the drift of their education has been to fit them, not to be useful, but to shine and to be admired, in the world. Will a girl of sixteen, who has spent the best part of her time in learning music and dancing, and who has been invited to all the *children*'s balls in the neighbourhood, understand why she should *now* forego a ball or a concert? Can she comprehend why a game at cards should be a greater abuse of time than a frivolous conversation? or will not both appear per-

fectly innocent to one who, having never been taught to appropriate *any part* of her evenings to private devotion, is conscious of no good habits being broken in upon, when they are *wholly* wasted in vanity and folly?

2dly, This worldly education is, I think, chiefly promoted by the idea, that the grace which converts the soul, makes at once an universal change in the habits and inclinations, and that no *previous* discipline is of any necessity or advantage.—This is a very dangerous error, and well adapted to soothe our indolence and cherish our worldly-mindedness. — "God has set wisdom over all his works." — As the plant lies latent in the seed, and the wings of the butterfly are folded up in the worm, so, in a manner becoming the divine dominion over moral agents, effects are contained in their proper causes. "As a man soweth, so shall he reap;" and, though mercy interpose and prevent final ruin, no wrong conduct is without its chastisement. We suffer, not only from the sin of our first parents, but also from those of our more immediate progenitors. The children of Cain were exiled, through his crime, from the pious family of Adam; and the descendants of the ten tribes were cut off from the temple-worship, and scattered among the heathen, because their fathers submitted to worship the golden calves. The children of religious parents, if ill educated, will either prove more wicked than others (of which we have sad examples) or will find their spiritual path in general more afflicted and embarrassed than it would probably have been, had they been taught to fear God from their youth.

But I hasten to what is my principal object in sending these thoughts to the Evangelical Magazine, namely, to observe, that since to lament effects without recurring to causes, is to lament an evil whilst it increases; no general alteration can be expected, unless new measures are adopted. One of the most likely, in my estimation, would be the establishment of some schools on religious principles, from which both *music and dancing should be excluded.* I am aware that some persons, from whom I might justly hope better things, will start with indignation and surprize from this proposal; which may prove to them in how *high* an estimation they hold these accomplishments. Circumstances often constitute the nature of things; and any ground which is occupied by an enemy is no longer neutral. Even admitting these accomplishments to be in themselves perfectly innocent, the time they *now* consume renders them similar to weeds which over-run a corn field; but they are also, when attained, "a kind of *tickets of admission* into the fashionable world; and parents are willing to pay a high price for these tickets!" — Can they, at the same time, really pray that their children may belong to that company, of

whom it was said, "These are not of the world, *even as I am not of the world.*"

To preclude a plausible objection, I will remark, that I am acquainted with some young ladies who have been brought up in the way I recommend; and they are by no means deficient in the decorums or proprieties belonging to their sex and stations. Such proprieties are the native result of a cultivated mind, and far superior to those acquired at the dancing-school. I may also instance a very respectable body of people (the Friends) whose gentle manners and modest appearance, notwithstanding their plain language, is much more pleasing, and certainly more becoming Christian women, than the affected delicacy of many of our young people, who seem as if they had studied "the sixteenth verse of the third chapter of Isaiah," as a model instead of a rebuke. I admit the plea that many make, who say, if they debar their daughters from fashionable follies, they will take a prejudice against religion; that is, I doubt not its truth; but they should rather say, it will increase their prejudice; for they at present know little of religion but as a restraint. The mixture of gospel-sermons (if truly such) and dancing parties and card-tables, is very heterogeneous; *both* can certainly not be relished by the same persons.

I conclude with saying, that I firmly believe if things go on in the present course, a torrent of licentiousness will break into our churches, and God himself will speedily make a *separation* between them and the world by chastisement, and in judgment; then such temporizing parents will be called to greater sacrifices than those which they now shrink from, and to take up heavier crosses than those which they now refuse.

I am, Sir, respectfully yours,

EUODOS.

P. S. I am aware that *music* may, in a religious family, be made an innocent recreation; and, what is more, that it may contribute to animate devotion, whether social or private; but I exclude it from *my schools*, because, as it is *now* circumstanced, it is easier to banish than to regulate it, according to the spirit of that Athenian law, which banished a citizen when his influence was so great as to endanger the state.

REMARKS
ON A SENTIMENT OF GILBERT WAKEFIELD.

Dear Sir, *To the Editor.*

THE following very singular sentiment is expressed in a letter from Gilbert Wakefield to the Rev. Mr. Milner, Fellow of Queen's College, Cambridge, preserved in the first volume

of his Life, written by himself, page 184 (note). The letter is dated "Liverpool, Nov. 13, 1778."

Speaking of the divine and human nature of Christ, this celebrated apostle of Socinianism says, "That the hypothesis of *two* natures seems to agree best with the *words* of Scripture, I do not deny; but maintain it to be directly adverse to the *scope* and *tenour* of the Sacred Writings; and to contain, notwithstanding the qualifications of so much ingenuity, impossibilities and contradictions." *O mirabile dictu!* What are we to conclude from this assertion? That the *words* of Scripture are adverse to its *scope* and *tenour*, since the doctrine of *two* natures agrees with the *first*, and is adverse to the *latter*! Unhappy writers of the New Testament! — it is at length discovered that ye have not the felicity of choosing words expressive of your own thoughts! that your language is calculated to mislead! nay, even that your *words* directly and naturally hold out a doctrine, which it was the *scope* and *tenour* of your writings to deny!—"'Tis strange, 'tis passing strange! —'tis pitiful, 'tis wondrous pitiful!"

QUERE. By what secret communication did Mr. Wakefield discover "the *scope* and *tenour*" of the Scriptures, if their *words* maintain a doctrine adverse to them? or, how are we to judge of the meaning of any writing, but from the "words" in which that meaning is expressed?

Some ingenious Unitarian may possibly, in due time, when the world shall have received a little more of this secret light, discover that *this very* paper, Mr. Editor, is a defence of Socinianism; and that, although the "*words* seem to agree best" with the Calvinistic system, yet the "*scope* and *tenour*" of it is directly adverse to it! This is, I suppose, the *rule of reverse* illustrated in the "Village Dialogues" with so much ingenuity. Mr. Wakefield has well concluded this extraordinary letter in the following words: "You will readily perceive these to be the cursory observations of one who pretends to no very accurate or extensive information on the subject."—Mr. Wakefield was an excellent *scholar*; but I may be permitted in the exercise of the right of my private judgment, to pronounce him not a very valuable *Theologian*.

I am, dear Sir, yours, &c.

Peckham. W. B. C.

ON BUILDING PLACES OF WORSHIP.

NONE should be built but where, from the maturest considerations and experience, it is deemed really necessary.

No superfluous or unnecessary expence ought to be incurred in any thing belonging to such an edifice, except when the same is defrayed by such person or persons as propose it.

These undertakings should always be managed by persons of some responsibility; as also by such as are, from their knowledge and experience, adequate to such matters. Ministers ought but seldom to be forward in their interference in such concerns, partly because, in general, they are not sufficiently acquainted with such matters, and partly, because their continuance in any place is attended with too much uncertainty.

Every church or congregation intending to build a chapel, ought to advance something considerable among themselves, and not to depend almost entirely on the assistance of the public.

If three hundred churches were to contribute three pounds each towards any case well authenticated and recommended, it would amount to nine hundred pounds; which, I believe, would be much more than is usually obtained by travelling through most parts of the kingdom for it, and spending a great part of it besides; whereas the above plan might be realized with very little expence, as most denominations have their monthly, quarterly, or annual meetings; at which these affairs might be easily transacted.

To realize all this, no more is necessary than for sixty persons in each congregation to subscribe one penny each every month, and the whole would be made up; and, perhaps, among all the hearers, this might be applied to four or five cases annually; which probably would be adequate to all demands. This would not interfere with the large contributions of opulent persons; but it is designed to render the contributions of the poor more efficient, and to make the burden more equal.

Much care ought to be taken in the choice of trustees,—in the construction and management of deeds of trust,—the making and disposing of bequests and legacies,—the transfer of trust, &c.; all of which, together with other matters of a like nature, can be effectually and safely done only by consulting and employing learned, sensible, and conscientious lawyers.

ON THE SUPPORT AND MAINTENANCE OF DISSENTING MINISTERS.

It is a Scripture canon, "That they who preach the gospel should live by the gospel." This is in strict analogy with other things. Why should any one wish or expect to enjoy the labours of gospel-ministers for nothing, any more than the assistance of lawyers or physicians, or any other professional men?

If every hearer were to contribute but one penny a week, in

addition to what is already provided, it would render the situation of most ministers tolerably comfortable.

As to the very few ministers that have some property independent of their salary, why should they be expected to spend it in the service of others, especially when it is well known that such property is but seldom, if ever, acquired from what they receive for their service?

In the national church there are provisions, consisting of tithes, dues, church-fees, offerings, mortuaries, &c. These are not mentioned either to excite envy, or to be adopted as models; but to shew the necessity of adequate provisions being made for the support of every class of professional men, who devote their time and talents to the service of others, and especially when this service is rendered to the spiritual welfare of the souls of mankind. Surely now, "the labourer is worthy of his hire."

Dissenters, in respect to property, are adequate to every just demand that can devolve upon them respecting their economy and concerns; but it may be justly said, that, in many respects, they are not so prudent, active, liberal, and persevering as they ought to be. Let there be no just reason for saying, that the influence and effects of good sense, prudence, property, and good manners, are more apparent and conspicuous in the world than they are in the church of Christ.—As much has been said and written on this subject of late, it is the less necessary to enlarge upon it here.

H. H. W.

SINS OF TRADE.

Sir, *To the Editor.*

I WAS much pleased lately in reading an Essay in your last volume, "On the Iniquity of Traffic;" and it led my mind to a few thoughts, which I venture to hope may be useful to others, especially as they will run in a train somewhat different from those of your ingenious Correspondent ב ש.

To some persons, I know the subject will appear *legal*; but I do not think the misapplication of this term as a reproach, should deter us from a subject, not unworthy the notice of Prophets and Apostles, and in which our Lord himself hath condescended to lay down the golden rule of equity: "Whatsoever ye would that men should do unto you, do ye even so to them."

In pointing out some of the sins which too often attach to trade, I will briefly delineate a few characters, which I consider as highly reprehensible; and though nothing personal is intended, yet, if the consciences of any of your readers should

apply these characters to themselves, it may be better to listen to their remonstrances now, than to be tortured with them on a death-bed.

The first character I would sketch is the *dashing* tradesman. He is generally a man of no property; but having a little credit and a good deal of self-confidence, fits up elegant premisses, and gives extensive orders, with little or no regard to the means of payment. Now, though credit is essential in trade, and no man can ensure success, yet to sport with the property of others, where there is no reasonable probability of paying, is certainly criminal and inexcusable; especially as such persons generally launch out into the same extravagance in their personal pleasures, or domestic economy. I wish no professors fell under this reproach; but, alas! there are too many who "make a fair shew in the flesh, who speak great swelling words of vanity;" and who, by such deceptions, obtain honourable and confidential situations in the church, by which means the gospel is reproached, and their brethren not only scandalized, but duped, perhaps to a considerable amount.

The second character I would introduce is the *fawning* tradesman. Abatement is an essential article in his system. He knows how to ask a good price; but either in consideration of personal respect, or to ensure your recommendation and future favours, he will serve you at prime cost, or under; tho' after all his condescension, perhaps he sells dearer than the plain tradesman, who makes no abatement. This folly owes its origin, in a great measure, to the weakness of buyers, who never think they purchase cheap enough without allowance. "It is naught, it is naught," saith the buyer, in order to beat down the seller: if he succeeds, "when he is gone his way, then he boasteth *" of his bargain, and of his skill in marketing.

The third person I shall introduce is a near relation of the preceding, and I shall call him The *puffing* Tradesman, whose goods, if you will believe him, are "the best and cheapest in all the world:" nay, so condescending and obliging is this gentleman, that, to ensure your custom, he will sell his articles for less than they are manufactured, having, we must suppose, some secret method of procuring them, which may be explained in a subsequent paragraph. And here, by the bye, Mr. Editor, we have to thank your Publisher for many important communications of this nature; especially from the worshipful tribe of *Quack Medicine Venders* †.

* Prov. xx. 14.

† In reply to the hint of this and other Correspondents, we beg leave to say that our object in admitting Advertisements on our Cover, and Bills to be stitched in, is to aid the Profits for the benefit of the Widows; which would be much injured by their rejection. At the same time, we have repeatedly cautioned our readers, that the Advertisements inserted

4th, The *grasping* tradesman would draw the whole business of the neighbourhood, or indeed of the town (as it respects his line of business) to his own shop; for this reason he unites perhaps several branches; and being himself importer, manufacturer, and retailer, — assures you he can undersell his brethren, and serve the public at wholesale prices, though experience has long decided that articles come cheaper to the public by the separation of these branches. The same principle induces such men to open shops in different situations, — to embrace the trade of different neighbourhoods; though a little observation may evince that one good shop is generally enough to employ one man's attention: — these persons often ruin themselves by attempting to gain too much!

5th, The *grinding* tradesman is perhaps the worst of all; and this character is often united with the preceding. This man "grinds," as the prophets expresses it, "the faces of the poor‡" in different ways. His work-people he pinches in their wages, or pays so low, as hardly to afford them bread; especially if they have the misfortune, in a great measure, to depend on him. Does he hear of a brother tradesman in distress, he will give him temporary help, in order to get his business within his power; or he will buy his goods at half the price they cost; thus oppressing the poor man, and defrauding his creditors. Such men are fond of attending sales and buying bargains; nor are their consciences hurt, if even they have reason to suspect (if not to know) that the articles they purchase have been stolen. They have no conscientious regard to the payment of custom or excise; but by watching every opportunity, often find one of defrauding Government. If they sell by weight or measure, they either use unlawful ones, or have the art of turning the balance, or slipping the yard with their finger, unperceived by the unsuspecting customer. "Ephraim is a merchant; the balances of deceit are in his hand; he loveth to oppress§." How opposite these practices are to the Scriptures, those who are used to read them need not be told, "Render to all their dues‖." "A false balance is an abomination to the Lord; but a just weight is his delight†."

6th, The *desperate* tradesman is a man so far involved, that he has nothing worse to apprehend. He has no property to lose if he fails: he lives on that of his creditors. Some lucky

have no sanction from us. Neither goods, nor medicines, nor even books, pass under our inspection, except such as are noticed in our Review. Though we endeavour to exclude such Advertisements as are indelicate or ridiculous, we can by no means answer for their truth. Indeed, bills are sometimes stitched in, and generally folded in, after they are delivered from the Publisher, and without his knowledge; of which a very recent instance has occurred, respecting a bill of a very improper nature. ED.

‡ Isa. xiii. 15. § Hos. xii. 7. ‖ Rom. xiii. 7.
† Prov. xv. 1. xvi. 11.

hit (as he will call it) may relieve him; if not, he knows the worst. If, therefore, he is hard pushed, he sells his goods under prime cost; he borrows and lends acceptances; and perhaps, at last, is driven to forgery, which brings him to a disgraceful end.

Many of your readers, perhaps, may see the iniquity of these characters, who may not so readily perceive the evil of encouraging them. It is common, even for professors, to say, "Must we not purchase as cheap as we can? Must we not buy to the best advantage?" I answer, 'No;' and that in many cases.

1st, We are not to purchase stolen or uncustomed goods. The former will be generally admitted; and the latter is no less evident from Scripture *, and would be as generally allowed, did not the commonness of the crime, together with personal advantage, deaden the consciences of men.

2d, We ought not to encourage lying and deception. Most of these cheap tradesmen are undoubtedly deceivers; either the goods are not what they pretend, or they do not, as they profess, sell cheaper than their neighbours. Those who deal with them are often justly punished, by being taken in.

3d, We ought not to encourage the oppression of the poor. If a man sells materially under the fair and usual market-price, it must be by one of these methods: — either he sells for less than he can really afford, and so starves his family, or cheats his creditors; or he has procured his goods by unfair and dishonourable means. In either case, he ought not to be encouraged by the conscientious Christian. One exception may perhaps be pleaded: — By large capital, or extensive credit, a rich man may be able to buy under the usual terms, and so to retail at wholesale prices; but ought this to be encouraged? Ought there not to be a distinction between the person who buys for his own use, and he who buys to sell again? Would not the contrary principle ruin all little tradesmen (who are often the most worthy) and reduce trade into the hands of a few overgrown monopolizers?

For my own part, I consider it equally sinful and impolitic to buy too cheap as too dear; but there is another *salvo* to the consciences of some purchasers. They will buy on the very lowest terms, because they mean to give their savings to the poor, or to the cause of God; that is, they will oppress one poor man to relieve another, or make a sacrifice to the Lord of their unlawful gains; than which, a worse principle can hardly be named, or one more severely reprobated in the Scriptures. Jehovah saith, "I hate robbery for burnt-offering †."

CRITO.

* See the piece before referred to, vol. xii. p. 106. † Isa. lxi. 8.

LETTER III.

ON EVANGELICAL SANCTIFICATION.

BY THE REV. MR. BROWN, OF WHITBURN.

[Never before printed.]

Sir,

WHEN I left off writing the letter which was sent you sometime ago, I took notice of the great importance of a spiritual knowledge of Christ. Since that time, the words of an apostle have struck me very forcibly: "The divine power of Jesus hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue." This text greatly assists us in forming proper ideas of the important subject on which you desired me to write: "Christ made of God to us sanctification." To such an honourable station he was fully entitled by his office and obedience; and for it he was perfectly qualified, both as God and as Mediator. With the honourable office of Lord Treasurer (shall I call it) he was solemnly invested; "for it pleased the Father, that in Christ should all fulness dwell;" — in him is the grace which "makes us wise unto salvation;" — in him are hid all the treasures of wisdom and knowledge; — in him is the grace whereby men stagger, not at the promise, but are strong in the faith, giving glory to God; so we read of faith that is in Christ; — in him is the grace which melts the heart of stone, and which is known by the name of *Godly Sorrow*; Christ is exalted to give repentance! — in him is the grace that mortifies corruption, as it is written, "They that are Christ's have crucified the flesh, with its affections and lusts; —in him is the grace that strengthens for and constraineth to holy obedience. Christians are "the workmanship of God, created in Christ Jesus unto good works;" but it would be presumptuous to suppose, that I, or any man, can enumerate all the forms of grace in Christ. I mentioned it before, and it is no vain repetition when I mention it again: "It hath pleased the Father, that in him should all fulness dwell." My dear friend knows this truth as well as I do. To Christ we are led by the Spirit, when first made partakers of holiness. Alas! that either the one or the other should ever forget the fact. With him is the residue of the Spirit; and, if we wish to be made more holy, we must have recourse to him, and to no other: "of his fulness have we received, and grace for grace." Do you enquire, How shall we then obtain this? Still "Christ is made God unto us sanctification." The means are such as Christ hath appointed; and are made effectual by his blessing. I shall not directly affirm, that this is the principal sense of the words formerly quoted, "Christ hath given unto us all things that pertain unto life and godliness;" yet to me at least, this

appears to be comprehended: the external means of sanctification are all of his appointment. Once I thought of naming these, — such as reading the Scriptures, hearing the Gospel, receiving the Sacraments, &c.; and intended to prove from the sacred writings that these are the ordinances which our Lord Jesus hath instituted: but I blush to do any thing which has the most distant appearance of an insult to your understanding; suffice it to put you in mind, that ordinances are made effectual in producing and increasing holiness, only through the blessing of Christ. It is not from any virtue in themselves that these blessed effects take place. No; in this respect, "neither circumcision nor uncircumcision availeth any thing;" neither do they derive their efficacy from the pious intention of the administrator. It is "not he that planteth that is any thing, nor is he that watereth;" it is Christ that giveth substance, light, and efficacy to both word and sacrament: "it is God that giveth the increase."

I had almost forgot to observe, that afflictions are means of sanctification. God chasteneth us for our profit, that we may be made partakers of his holiness; yet, my dear Sir, I hope we shall not be left to confide in afflictions, as having any purifying virtue in themselves. Afflictions, as laid on sinful men, have a natural tendency to irritate. May I not say of the rod what an apostle says of the law, "It worketh wrath?" but through the blessing of Jesus, who is made of God to us sanctification, the issue is the reverse. By him we glory in tribulation, knowing that tribulation worketh patience, patience experience, and experience hope. It would be improper to enlarge on the subject. Enough hath been remarked to make us exclaim, "Thanks be unto God for his unspeakable gift!"

Believe me to be yours sincerely,

A. B.

AWFUL DEATH.

Mr. Editor,

THERE now lies dead in this city Mrs. F——. The circumstances attending her melancholy end are the following:— On Wednesday evening last she went to meet a large company at the house of Mr. T——. The place was, during the whole night, a scene of that ungodly mirth by which so many thousands of poor deluded souls profanely conceive they honour the birth of the Lord Jesus. Cards, "never-failing cards," occupied several hours; at which, as is customary on such occasions, the holy name of God was, at swift returning intervals, *politely* blasphemed; and Himself, throughout the

whole, *as politely* forgotten. After midnight, music and dancing commenced; and the deceased (Mrs. F—) was engaged as partner to the husband of another. At an advanced hour on Thursday morning the party broke up. Mrs. F—, having been conducted home, complained of a pain in her side, shivering, &c.; which increasing, a medical person was called in, who intimated danger; at which the unfortunate woman's horror was indescribable. She was shortly after convulsed, and, before noon, her soul was called to give an account before the God of the spirits of all flesh.

It is but little more than a twelvemonth ago since a Miss S——, of London, a young lady of great personal accomplishments and beauty, was taken off in a manner as awful as the preceding. After an education of great care in every thing, except what related to her eternal salvation, Miss S. having attained the age of sixteen or seventeen, her mother thought proper to give a most sumptuous entertainment and ball to a large crowd of visitors, in order *to introduce her into life*, as it is called. This ball was opened by Miss S. and continued till the next morning, when the unfortunate young lady was seized with a violent complaint, which indicated speedy dissolution. She languished in awful agonies, both of body and mind, till the morning of the day following, when she became insensible, and the heavy hand of Death was visible upon her countenance; and thus, about three o'clock in the afternoon, her soul returned to God who gave it.

O——, 14th January, 1805. H.

ON THE RELIGIOUS OBSERVANCE OF *THE SABBATH.*

It will not admit of a doubt, that disregarding the Lord's Day is one of the principal sins of our nation; and to the pious mind it occasions painful reflections, that, on the Sabbath, multitudes of the inhabitants of this gospel-land are continually pouring contempt on the divine institution. Are not public and private characters called upon in the word of God, by their prayers, influence, and exertions, to endeavour to stem this torrent of impiety?

It is a day to which the Divine Author of time has attached many gracious promises †. When the transactions of God on earth are unfolded in eternity, and the means manifested whereby he gathered together his elect, then will it be made known how, in a peculiar manner, the great Head of the

† Isa. lii. 2, 6, 7. lviii. 13, 14. Ezek. xx. 20.

Church hath honoured this day, in causing his messages of mercy and love to be received by myriads. The observance of the Sabbath has been marked with the signal approbation of Heaven on nations, families, and individuals; and a neglect of it has caused, in a variety of instances, the displeasure of God to be revealed.

Notwithstanding the abounding iniquity, the present period affords many pleasing proofs of those who are zealous to promote the glory of God and the good of Man. Does any branch of reformation appear more important than a religious observance of this day? "Remember the Sabbath-day, to keep it holy." The Christian, who is happily acquainted with the Lord of the Sabbath, connects duty and privilege together, and rejoices at its return! Christians, shew your attachment to your Master, by an attempt that his day may be honoured! Reflection sometimes points out a path of usefulness in society, before unthought of.

I have made the above remarks, in consequence of seeing the good effects produced in this and the adjacent parish, thro' the exertion of a few individuals.

A gentleman in this village, who is a member of the "Society for the Suppression of Vice," observed to two of his friends, how painful it was to behold the inhabitants of this neighbourhood so generally inattentive to the Sabbath. They wished to be introduced to the magistrates, to obtain their sanction (one of whom is Rector of T——): when their designs were communicated, the magistrates, in the most respectful and active manner, concurred with their wishes, and have proceeded in a way highly honourable to their office. A general reformation has taken place; the shops are close shut, and the Sabbath is here no longer a day of traffic.

It is pleasing to behold the change; and I doubt not, but in many places, were an individual or individuals to exert themselves, similar effects would be produced.

Edmonton. J. F.

No. III.

THE CHRISTIAN PHILOSOPHER.

THE EARTH.

In speaking of those bodies which revolve round the Sun, we shall begin with the Earth, because we are so much better acquainted with its motions than with those of any other planet. In its form it is globular: hence, when a ship appears at sea, we perceive first the masts, and afterwards the hull and lower parts of the vessel. That this is the true shape of the

Earth, is evident, because navigators have sailed completely round it; and, by continuing in the same direction, have arrived at the place from whence they set out. The Earth is not, however, a perfect sphere, being something like an orange in shape; the axis on which it is supposed to turn passing through the heart of the orange from the place where the stalk is inserted into it. The ends of the axis are called the Poles of the Earth. The diameter at the Poles is 7893 English miles; but at the Equator 7928 miles. The earth revolves daily round its axis*, from west to east: by this means the difference of the day and night is produced. When the side of the globe we inhabit is towards the Sun, we enjoy the light; but when from the Sun, we are in darkness. Beside this diurnal motion, the earth performs an annual revolution round the Sun, at the distance of 90,000,000 of miles. It is this annual revolution, in consequence of the inclination of the earth's axis, which occasions the varation of the seasons, and the different length of the days and nights.

Light and heat are much more equally diffused by the inclination of the earth's axis, than they would have been by any other means. The inhabitants of those parts of the earth where the heat of the Sun, in consequence of the oblique direction of his rays, is the least, enjoy the longest days when the Sun is in their hemisphere. The unseen hand of the great Creator has preserved the axis of the Earth constantly parallel to itself; that is, always pointing to the same star, ever since its formation. This is the more remarkable, when it is considered that the Earth moves in its orbit with the surprizing velocity of 68,243 miles in an hour, at the same time revolving round its axis in twenty-four hours. Yet has the wisdom of

* The astonishing distance and amazing magnitude of the heavenly bodies, as well as other arguments which might be brought forward, render it much more agreeable to reason, and that beautiful simplicity which prevails through the creation, to suppose that the changes in their appearance, with respect to us, are produced by the motion of the earth.— Some persons have objected to this hypothesis those passages of Scripture which seem to assert the immutability of the earth, and the motion of the sun, &c. — In answer to which it may be remarked, that since it is not the design of Scripture to instruct men in philosophy, it is not necessary to restrain those texts to the strict meaning of the words; but we may consider them as spoken according to the appearance of things — as, in common conversation, we frequently say the Sun *rises* and the Sun *sets*; when we believe it, at the same time, to remain stationary. In some of them, it is evident that nothing more is meant than the permanency of that state of things which the Creator has established: in others, the term *world* is used in a moral, and not a natural sense. See Psa. xciii. 1,— Gen. xix. 23,—Psa. xix. 6,—and Josh. x. 13,—where "the *Sun* is said to stand still in the midst of heaven." It may be observed, that the word here rendered *Sun*, more properly signifies the *light* of the Sun; and the effect might be produced by a miraculous alteration in the refractive power of the atmosphere. Similar exertions of divine power probably produced the return of the shadow on the dial of Ahaz.

God so fixed the laws of Nature, that we feel no inconvenience from this rapid motion; nor are we even sensible of it; for if a body be projected from a body in motion, it will always partake of the motion of that other body: thus, a stone dropped from the mast of a ship while the vessel is under sail, is not left by the vessel, but falls exactly at the foot of the mast. These various motions of the earth, regularly performed for near 6000 years, afford a most striking evidence of the providence of God, and his faithfulness to his word; for he hath said, "While the earth remaineth, seed-time, and harvest, and cold, and heat, and summer, and winter, and day and night, shall not cease*." Successive generations of men have seen the accomplishment of this declaration. Every returning Sun brings with it a fresh proof of his truth: let this encourage our daily reliance on his promise.

"He, by whose all-commanding word
"Seasons their changing course maintain,
"In ev'ry change a pledge affords,
"That none shall seek his face in vain." NEWTON.

The most splendid, and, apparently, the most lasting works of human genius and human power, have sunk with their authors into the dust, while the ordinances of Heaven still remain. The Sun gives his light by day, and the Moon by night; the summer and the winter return in regular succession; and they will remain until He, by whom all things exist, shall have accomplished the purposes of his love and mercy, and gathered in his elect: then the Earth, whose foundation he hath laid, shall perish, "and the heavens, the work of his hands, they shall perish; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed†." In the mean time, these varying scenes in winter and summer are all dependent upon his will; so it is in the Christian life — the winter and summer of our experience, the day and night of our souls, depend upon our being within the beams of the Spiritual Sun: when turned from Him, all is darkness and barrenness!

"My soul a sharper winter mourns,
"Barren and fruitless I remain;
"When will the gentle Spring return,
"And bid my graces grow again?
"Jesus! my glorious Sun, arise!
"'Tis thine the frozen heart to move;
"O! hush these storms, and clear my skies,
"And let me feel thy vital love!" NEWTON.

* Gen. viii. 22. † Psa. cii. 26.

ON THE SLAVE TRADE.

Mr. Editor,

THE abolition of the Slave Trade is so desireable to men who truly love and fear God, that it would be a matter of wonder to me it has not been accomplished, if I did not know how exceedingly strong and powerful the argument of self-love and self-interest is with the majority of mankind. This, Sir, can extinguish in the breast of man every thing truly humane, as well as almost every degree of religious influence. This must convince every wise man, that the good which is done upon earth, the Lord doth it himself. It is, Sir, the influence of God's grace, and of his Spirit upon the heart, that impels and influences the heart to every thing that is truly great and good. Thoughts of this kind were revolving in my mind when I read the letter on the Slave Trade in your last Magazine. Christian ministers are there urged to make this a matter of prayer and supplication unto God. I join issue with that gentleman; and recommend, with all the powers of my soul, that not only ministers, but that every good man and woman who may read these lines, to pray to Almighty God that he would dispose the hearts of the great men of the land to roll away this reproach from the nation, by the abolition of it. If there be many thousands of Africans deliberately destroyed by that trade, only in the passage to the West Indies, and in the *seasoning* (so called) is it not high time, without using any other arguments, to put an end to a traffic so deformed with murder and oppression? I have often thought that *this* trade is a great mill-stone round the neck of this highly favoured nation to sink us to perdition, since it is so marked with crimes contrary to the laws of God, and must be so displeasing unto him. I have lately made it a petition in my daily prayers, that God would influence the hearts of the Legislature to put an end to it. Let us hope and believe that it will be accomplished.

I am, Sir,

Deptford. your constant reader, J. D.

AWFUL DEATHS.

ON Tuesday, Aug. 22, 1804, at half past seven in the evening, two women of the Jewish nation, in Stoney Lane, Petticoat Lane, London, were contending about a quart pot. After many oaths and imprecations, they appealed to God. The real owner exclaimed, "God strike me dead, if it is not mine!" The other woman repeated the same words; when the former replied, "Then God strike you dead, for it is not

yours!" Awful to relate! the woman whose vessel it was not, and who had so profanely imprecated the divine vengeance as the test of her integrity, immediately dropped down dead!

The truth of this relation may be depended upon. The person who communicated it to the Editor having received it from by-standers and relatives of the deceased; one of whom shewed her garment *rent* on the occasion, in the manner of the Jews. The person who first laid hold on the deceased when she dropped, would have permitted him to publish her name and place of abode; but being a Jewess, and having already received much abuse from her people, on account of her having mentioned it to Christians, was fearful of excommunication if she did it.

*** The Editor has made enquiry in the neighbourhood, and has every reason to believe the fact truly stated.

THE late Mr. T——, of London, spending an evening with some jovial companions, and trifling with what was perhaps an important presentiment of his death, while under bodily indisposition, carelessly said, "I think I am going to Hell!" One of the company replied, 'And how would you wish to go?' Mr. T—— rejoined, "A hunting!"

The very next day, Nov. 19, 1804, he joined a subscription-pack, a few miles from London. Having tired out his own horse, he borrowed a spirited one of a friend in the neighbourhood, mounted it boldly, rode a few miles, was thrown violently against a tree, and was so much injured, that he expired four days after his fall!

Reader, beware how you trifle with Hell!

Ongar. C.

QUERIES.

1. A Constant Reader of your edifying Miscellany wishes some of your Correspondents would take into their consideration, Whether it be consistent with the character of a Christian to attend on those musical exhibitions at the public theatre, called *Oratorios?*

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2. It has been often suggested to D. H. that he ought to employ his time on the Sabbath-Day with his family, rather than go into the village schools as a teacher: he requests to know, Whether it is his duty to relinquish the latter and attend to the former?

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3. A Constant Reader is desirous to know, Whether it be right for a person in darkness of soul to join with a congregation in singing those hymns which express the language of triumphant faith, when it is not possible to appropriate the contents of them to himself?

Obituary.

MRS. LYDIA DOBSON

Was the youngest daughter of Mr. J. Woodcock, a respectable farmer in the county of Essex, who was dedicated to God in her infancy, by the late Rev. Mr. Reynolds, then of Clavering, the effect of whose ardent supplications appeared in her infant days. Early instructed by her parents to know good and evil, she never could recollect the time when she was not under serious impressions, nor felt an awe of the Divine Majesty, and serious apprehensions of the evil nature and consequences of sin; but these impressions were greatly deepened by the conversation of her mother, who endeavoured to improve the sudden and awful death of a neighbour. She listened to the glad tidings of salvation with peculiar pleasure; and, as a guilty creature, sought redemption through an almighty Saviour:—nor did she seek in vain! Having given up herself to the Lord and to his people, by the will of God in early life, she became a member of the church of Christ at Newport, Essex; in which connexion she remained till her marriage with her now disconsolate partner, the pastor of the church of Christ at Chiphill.

Here the Lord broke in upon her domestic comforts in a sudden and trying manner: two lovely children were snatched from her fond embraces in less than forty-eight hours from their being taken ill. This trial, however, she was enabled to endure without a murmuring word; nor did her grief exceed the limits allowed by the great Author of divine revelation; for she sorrowed as one under the influence of hope.

A little before her last illness she was severely tempted to conclude, that either she was an hypocrite, or that there was no God, and the Bible was not true. This temptation she kept in her own bosom: a step too frequent in times of severe temptation. Under these distressing circumstances she was led to cry with increasing earnestness for deliverance; which our Lord mercifully granted her. She united with ardent prayer the much neglected duty of close self-examination. "When I examine myself," said she, "by the Bible, and hear you describe the character of a child of God, I am sure I am not an hypocrite; and if the Bible be true, and there is a God, I am sure my state is safe!" — Reading Mr. Bogue's Address, prefixed to the New Testament, and hearing a sermon upon Practical Atheism, were the means of breaking the fatal snare of the tempter; and from this time she was no more sad.

Notwithstanding her afflictions, and the many obstructions to the performance of duty, arising, at one time, from her distance from the means of grace, and at others from domestic concerns, her place was never causelessly empty; and during nine years of close connection, I never observed the closet once neglected. She used to say, "I cannot live if I have no time to be with God."

The disease which terminated in her death made gradual advances; but from the first alarming symptoms she concluded what its termination would be. She saw the sure approach of Death without dismay, and viewed the King of Terrors, and the terror of Kings, as an enemy without strength, and a serpent without a sting. "I have such a blessed prospect before me," said she, "that language fails to describe it: I long to depart to realize it!" At another time to Mr. Dobson she said, "I feel Christ so precious; surely, I cannot be mistaken! Give me your opinion?" That being given, she said, "I know I hate all sin, — I know I love all holiness; and I see such a fulness in Christ, and such a glory in all he did and suffered, that if I had a thousand souls, I could leave them all in

his dear hands! I have committed mine into his hands a thousand and a thousand times! O what a wonder that he should come to die for such a worthless thing as I am! Well may angels desire to look into the wonders of redemption! I bless God for giving his dear Son to die for me, and giving his dear Spirit to bring me to himself!" Mr. Dobson being absent to obtain the best medical assistance, the brethren had a meeting for prayer; after which many of them came into the room to speak to her. To one she said, "I hope, Mr. C. you have not been importunate for my life. I am not unwilling to live, nor afraid to die." Being answered, 'We have been praying, that your comforts may be continued; and that you and we may be resigned to the will of God, whatever it may be,'— she answered, "That is all I wish!" She now became remarkable for abstractedness from the things of time. It was a rare case to hear her converse upon the things of time; she felt so much of the importance of eternal things, that none visited her without being directed to the most important objects; and the subject of an eternal state was the principal topic of her conversation.

On the Lord's Day previous to her death, she said, "I am almost impatient to be gone;

"Yet I will stay my Father's time,
"And hope and wait for Heav'n awhile."

After the afternoon-service, she said to Mr. Dobson, "What do you think now? — is there any prospect of my recovery?" Being answered, 'God is all-sufficient;' — she said, "Yes; he can bring to the grave, and can raise up again; but how glad should I be, could I slip out of time into eternity!" — Being asked if the prospect of an approaching change was attended with distress? — she answered, "Not in the least; only I have a little dread respecting the agonies of death; but none on account of the consequences: the everlasting arms of God are underneath me, and I have no fear that he will fail to support me in the trying moment!" In this happy frame of mind she continued till the following Wednesday; on which day she gave the most minute directions respecting her funeral; and continued in her cheerful and resigned frame till six o'clock in the evening, when the servant assisting her to rise, the imposthume upon her lungs broke, which brought on a suffocation. Being asked if she could still trust in an unchanging Friend, — she said, "I cannot converse now; but my mind is comfortable:" and at nine o'clock fell asleep in Jesus.

Chiphill. J. D.

WILLIAM DAVIS,

Of Kington, Herefordshire, who died Sept. 1, 1804, aged seventy-three, had been, till about twelve months before his death, a notorious drunkard. In his illness, which was the dropsy, he was convinced of his awful state as a sinner before God; and acquainted the kind friends who visited him with the feelings of his mind, and his earnest desire for their prayers. A short time before his death, he read one of Mr. B—'s Village Sermons; which was so blessed to him, that with the gratitude of one whom a kind hand had saved from destruction, he glorified God, declaring he enjoyed peace and pardon, thro' the blood of the cross; and uttered so many sweet observations, expressive of the operations of the Holy Ghost in his soul, that the Christian visitors felt their hearts burn within them. The last words he was heard to speak, and which he uttered with uncommon joy, were, "Is this Heaven's gate?" And soon, it is hoped and believed, had an abundant entrance ministered to him into the kingdom of our Lord and Saviour Jesus Christ.

R. J.

MRS. MARY PODMORE,

Of Southwark, died Oct. 1, 1804, aged 70. She had been called by grace upwards of forty-three years, being at that period persuaded by

an intimate friend to hear Mr. Whitfield, Mr. Romaine, and others, whose preaching became the happy means of bringing her from darkness to marvellous light. She had, from her youth, been moral, having received good instructions from her pious mother, who attended the ministry of Mr. Davidson, of Bocking; so that she had frequent opportunities of hearing the gospel; but until now she had never felt its transforming power and influence. She attended, at successive periods of her life, the ministry of the Rev. Mr. Hitchen, Mr. Trotman, and Mr. Smith, of Eagle-street, and joined the Baptist church under his care; from which she was dismissed to Mr. Button's church, where she continued to the time of her death. She was favoured with a remarkable good state of health, not having a day's illness for near the first 28 years of her married state; but, about that time, in Sept. 1802, she was suddenly seized with a violent pain in her side, from which she recovered, but was never so well as before; for nature appeared gradually to decay.

On the 19th of June, 1804, she was seized with the illness which ended in her death. At the beginning of her illness she was under great darkness and distress of mind. She greatly feared she had for many years deceived others and herself: she would not suffer one word of comfort to be spoken to her, and seemed given up to despair. In this situation many prayers were poured out to God on her account, which were soon graciously answered. On Sabbath Day, August 5, she appeared very weak in body, but quite serene and happy in her mind; and said, "Underneath me are the everlasting arms;" and further, "the ransomed of the Lord shall return, and come with singing," &c.

"Yes," said she, lifting up her hands, "for ever — for ever."— To some friends that came to see her, she said, "God has been my refuge for more than forty years past. How miserable should I be if I had now a refuge to seek! He will not leave me now in the hands of Satan."

Sabbath morning, Aug. 26, she said, "I would not have this called Death; it is not dying, but entering into life; it doth not yet appear what I shall be; but when Christ, who is my life, shall appear, then shall I also appear with him in glory. He has blotted out all my transgressions as a thick cloud; — the blood of Jesus cleanseth from all sin."

Thursday morning, the 30th, she desired the 45th Psalm to be read, and was greatly affected with the love of Christ to his church, and especially with the queen being presented to the king, in gold of Ophir; which she understood as the type of Christ's righteousness.

The next day she said to her husband, "I wish I could tell you what I have enjoyed from this Psalm (the 118th); but this I can say, this whole Psalm, the 91st and the 116th, have at different times been made very sweet to me. Oh! I wish I could tell you what have been my meditations for these two months past!" On a relative saying he hoped they should meet in Heaven, she replied, "Yes."

"Then we, with all in glory,
Shall cheerfully relate
The amazing pleasing story
Of Jesus' love so great!"

To another she said, "Oh! what shoutings, what heavenly greetings, will then be at that general triumphant church-meeting!"

On Tuesday morning, Sept. 4, it being said to her, "You are still waiting for the kingdom and coming of your dear Lord," — she replied, "Yes — he will come by and by; his time is the best; and then I shall appear with him in glory; the Lord waited long to be gracious to me; it is my duty now to wait for him; I shall go out with joy, and be led forth with peace."

On the 24th of Sept. thinking of her wedding-day, the 30th of Sept. she said, "I hoped that it would be my coronation-day, in which the queen would be presented to the King, in gold of Ophir."— She departed this life Oct. the 1st, when, without a sigh or groan, she sweetly slept in Jesus! P.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Spring Day; *or, Contemplations on several Occurrences which naturally strike the Eye in that delightful Season.* 8vo. 6s. *boards.*

THE book of Creation is a volume of divine instruction. The author of these Contemplations hath commented on many of its pages in a manner, if not satisfactory to the critic, yet certainly highly gratifying to the serious Christian, especially in the retirements of rural life. He hath expounded the book of Nature, by the volume of Revelation, in a manner somewhat analogous to the Apostle's explanation of the Mosaic rites. It may be said of this author, as it was of Cocceius, that he finds Christ everywhere, and in every page leads his reader to reflections always sensible and pious, if not always strictly appropriate and just. The principal subjects are Creation,— Morning, — The Lark, — A Sheepfold,— The Sun, — Ploughing, — Sowing, — Corn,— A Wood,— A Brook,— Fishing,—Bees, — A Swallow,— Evening : — which are embellished with some very pretty designs engraved on wood. That the reader may not rest wholly in our opinion, we shall give, as a specimen, the second Contemplation, which is one of the shortest.

On the Singing of a Lark.

"WHAT pleasant sound is this salutes my ear so early! while I listen, I perceive it is a Lark, newly sprung from the turf, where he had reposed during the darkness.

"Anxious, as it were, to be the first of all the terrestrial creation in expressing its thankfulness to the great Creator, and Upholder of all, for his kindness during the night, it pours forth its little grateful soul in rapturous strains of melody; swelling the anthem of praise with still more and more harmonious notes, the nearer it approaches the sky.

"This delightful bird, above most of the feathered tribe, is truly worthy of my imitation, and that in various points of view. While I am ravished with its song, may I accord with the little charmer, in expressing my gratitude to the bountiful Creator of all! which I am ten thousand times more bound to do than this cheerful songster.

"How may I be put to shame with the early gratitude of this little creature, which enjoys so little in comparison of what I do, who am still so unthankful! No house nor vault sheltered it from the hawk during the night; while I slept in my house with doors shut against any who might molest either my person or goods!

"It is now descended from its aerial excursion, and is silent for a little, gathering a scanty meal on yonder spot, but knows not where to find its next repast; while I have provision, not only for sundry meals, but, perhaps, for some months. Led only by instinct, it gathers a few corns for the present; while I have reason to direct me, not only how to provide for the present, but also for future wants. It enjoys but a short temporal life; while I not only enjoy the same, but also hope to inherit life eternal.

"No songster of the grove soars so high as the Lark, and none sits lower. This is truly picturesque of a saint, and teaches me this excellent lesson, That the higher I arise in holiness and in likeness to God, the more humble I ought to be, calling myself, with the apostle of the Gentiles, "less than the least of all saints." (Eph. iii. 8.) — "Knowing that it is only grace that maketh me, or any, to differ from another." (1 Cor. iv. 7.)

"The Lark has a long heel, which is one reason that it does not sit on the spray. So a believer, while he is here, hath a long heel, which keeps him humble, "even the iniquity of his heels, which compass him about."— (Ps. xlix. 5.) The songsters of the grove will not sit on the ground, but perch on some elevated station, like the men of the world, who scorn the humble disposition of the saints, and sit high in their own estimation.

"The Lark will not assemble with any but those of its own tribe, except in case of winter's extremity; and even not then, unless for the purpose of gathering a little food. — So a saint only finds pleasure in the company of saints: "These are they whom he makes his companions, and in them he places all his delight." (Ps. xvi. 2.) And tho' he is often necessitated, from the affairs of human life, to associate with the men of the world, yet these may be said to have his actions alone, but the saints his affections. To the former he will only impart the common occurrences of life; but, to the latter, the

things concerning his soul: with the one he associates through necessity, but with the other thro' real choice.

"The Lark, too, like a disconsolate mourner, for the loss of the pleasant seasons, gives up with its song in winter, and assumes a chirping note; yet, even then, it is remarkable for being as fat, if not fatter, than when it rejoiced in the cheerful morn of Spring. So a saint, when under spiritual clouds in the winter of desertion, hangs by, as it were, his harp on the willows (Psa. cxxxvii. 2) and falls a mourning, instead of singing the sweet songs of Zion: yet, even then, he may be growing inwardly, though outwardly he cannot perceive it; and may be as fat, and full of sap, as when he saw that his mountain stood strong, Ps. xxx. 7.—For it is one thing to grow in sense and manifestations, and another thing to grow in faith and patience; and when his sun comes from under the cloud, shall have reason to sing with the Psalmist, "It was good for me that I was afflicted;" and to say, "Lord, thou hast done all things well." Ps. cxix. 71. Mark vii. 37.

"The Lark, too, as has been already observed, is not only the earliest songster, but is often heard by the nocturnal traveller, at small intervals thro' the summer night, making low harmonious notes. Just so, a saint doth not only praise his Maker early, but often, with the sweet singer of Israel, prevents the dawning of the morning (Psa. cxix. 147):—yea, even at midnight rises to give thanks unto him (Psa. cxix. 62) and meditates on him in the watches of the night. Ps. lxiii. 6.—Like David, he not only experiences the loving kindness of the Lord by day, but his songs are also with him by night, Ps. xlii. 8.

"The Lark, too, has often been known, when flying from the rapacious hawk, to take shelter in the bosom of man. Just so a sinner, when the eyes of his understanding are enlightened by the Holy Spirit to see his wretched and undone state by nature; the condemning sentence of the law, and the wrath of God ready to fall on his guilty head, flies to the man Christ Jesus, who is "as a hiding-place from the wind, and a covert from the tempest," (Isa. xxxii. 2.) the only refuge

"Ungrateful man, through an unfeeling heart and wanton cruelty, may give up the innocent bird to the will of its enemy; but will the compassionate Jesus ever give up to vengeance the soul who hath fled to him for refuge?—No: for he hath said, "Him that cometh to me, I will in nowise cast out," John vi. 37; and, "whosoever believeth on him shall not be ashamed,"—Rom. ix. 33; and, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, they may forget, yet will I not forget thee." Isa. xlix. 15.

"Christ, in effect, saith to such a soul, what David once said to Abiathar, when he fled to him from the sword of his enemy, "With me thou shalt be in safe-guard." 1 Sam. xxii. 23."

The Laity's Directory *for* 1805. 9*d*.

THIS Tract, published by the Roman Catholics, contains the Calendar of their church; a list of Plenary Indulgences; an account of the French Mission, of Pekin, in China; the Life of Bishop Giffard; a List of Chapels (of which there are nine in London) Catalogue of Catholic Books, and various other articles calculated to promote their cause in this country.

We should not have noticed this Tract, had it not been on account of the numerous schools for young persons in different parts of the kingdom mentioned in it, the terms of which are, in general, very moderate, and may probably induce some Protestant parents, who have a greater concern for the polite than for the religious education of their children, to send them to these seminaries. That pretended candour, or properly indifference about religious sentiments, which so generally prevails, may, we fear, incline careless Protestants to commit the instruction of their offspring to Popish teachers:—an event we must sincerely deprecate, as fraught with incalculable mischief to future generations, and, perhaps, with ultimate destruction to the Protestant cause.

Nothing can be further from our wish than persecution on account of religion; but, at the same time, it behoves us to be on our guard; and when we perceive that there are *seventeen* schools for young gentlemen, and *twenty* for young ladies, besides *nine* emigrant religious orders*, we think it our duty to say, we should watch against the growth of Popery,

* The English Benedictines,— the Benedictine Dames,— the Dominicanesses,— the Poor Clares,— the Teresians, &c. &c.

and the misguided zeal of men, who, having been protected from their revolutionary brethren in France, may, if suffered to proselyte our children, ultimately effect, in some degree, an ecclesiastical revolution in this country.

The Destruction *of* Jerusalem; *an absolute and irresistible Proof of the Divine Origin of Christianity: including a Narrative of the Calamities which befel the Jews, so far as they tend to verify our Lord's Predictions relative to that Event: with a brief Description of the City and Temple. Price 2s. 6d.*

THIS Treatise, drawn up by a pious layman, is intended for the use of persons who have not access to larger and more expensive works in which the same important subject is discussed.—The fulfilment of prophecy is undoubtedly an irrefragable proof of the authenticity of the sacred Scriptures; and, of all the prophecies, that of the destruction of Jerusalem by our Saviour, is one of the most striking; the records of its fulfilment are also singularly full and particular. These the author traces with great exactness; after which he proceeds to reply to some "Objections which may be rashly opposed to the impregnable argument which the preceding account furnishes in defence of our religion." He then says,

"Thus we perceive that the very objections which infidelity opposes to our argument, instead of invalidating, tend only more fully to illustrate and confirm it:—and such, indeed, must always be the happy effects of that hostility which is directed against the evidence of the Christian faith, since, the more carefully and attentively we examine the foundations upon which it rests, the more perfectly must we be convinced of the immoveable stability of the superstructure. Of that evidence the prophecy which we have reviewed, most certainly constitutes a very striking and prominent part. From every light and position in which it can be contemplated, it constantly derives new lustre and effect; and it may safely be considered "as an unquestionable proof of the divine foreknowledge of our Lord, and the divine authority of the gospel; and on this ground only (were it necessary) we might securely rest the whole fabric of our religion. Indeed, this remarkable prediction has always been considered, by every impartial person, as one of the most powerful arguments in favour of Christianity; and in our own times, more particularly, a man of distinguished talents and acknowledged eminence in his profession, and in the constant habit of weighing, sifting, and scrutinizing evidence, with the minutest accuracy in courts of justice, has publicly declared, that he considered this prophecy, if there were nothing else to support Christianity, as absolutely irresistible."

This pamphlet is concluded with Remarks on the Moral Character of Britain, and an appropriate Address to Jews and Christians.

We think the whole calculated for usefulness, both to confirm believers in their faith, and to convince persons who have unhappily drank into the spirit of infidelity: to the latter, this book may be a valuable present from their friends.

Lawful Amusements. *A Sermon preached at the Thursday Evening Lecture, Fetter Lane, London, Jan. 10, 1805. By the Rev. G. Burder. 2d edition, 8vo, 1s. 12mo. 6d.*

NEARLY twelve months since, the following question was proposed for discussion at the above lecture, "What Amusements may be deemed lawful for Christians?" and the subject fell to the lot of Mr. B. at a time when the public attention was much interested in the question.

Being confined to consider the question as it particularly respects the amusements of Christians, he condemns all such as are evidently sinful:—those that have a dangerous tendency to sin,—those which are not of good report,—those which are inconsistent with the spiritual nature of the Christian life. He particularly shews, by a variety of quotations, that the entertainments of the stage have, in all ages, been most pointedly condemned, by the friends of virtue and religion.—Other amusements of a dangerous tendency, or suspicious nature, are also reprobated, while those which are innocent, and of good report, are commended.

To the octavo edition is added, an Appendix, containing "A Reply to a Letter," lately published, occasioned by the above sermon; in which the author endeavours to apologize for these nurseries of vice.

The Works of Dr. Hawker, *complete in Six Volumes, boards, 12mo, 1l. 4s.—8vo, Fine Paper, 2l. 6s.*

WE have already noticed most of the pieces contained in these volumes on their first appearance; we have also

marked the progress of this edition to the end of the fourth volume. We have only to enumerate the contents of vols. v and vi, and to make a general remark.

Vol. V contains, A Journey to London, The Christian's Pocket Companion and Diary, Five Minutes Advice to Prayerless Persons and Families, and Ten Minutes Recommendation of Private Prayer.

Vol. VI contains, Union with Christ, A Guide to the Lord's Supper, A Prop against all Despair, The Spirit's Work in the Heart, and Misericordia.

Before this edition, Dr. Hawker's Works had been printed not only in a variety of types and paper (some of them very indifferent) but in various sized pages, from 18mo to 4to; so that a set of them appeared rising, one volume above the other, somewhat like the pipes of Pan in ancient Sculpture. The present editions, however, are uniform, neat, and very legible; and while the 12mo comes within reach of the pious labourer and mechanic (as it may still be had in Sixpenny Numbers) the 8vo is handsome and elegant, suited to the Doctor's numerous admirers in the genteeler circles.

This edition, though said to be complete, does not, however, contain the author's little Tracts and Catechisms for Children, which are much more useful in a detached form; nor yet his Controversial Pieces, which, though excellent, were chiefly local and temporary in their nature. It comprizes, however, all his Sermons and larger Tracts; and, in giving a general character, we cannot deny them the praise of sound orthodoxy and evangelical savour. Many of them (the larger Tracts especially) abound with addresses to the heart and conscience, eminently pathetic, beautiful, and striking.

The Fashionable World displayed, *By the Rev.* John Owen, *A. M. Curate of Fulham, Dedicated to the Bishop of London, Second Edition*, 2s. 6d.

SATIRE is a species of writing, which, if well conducted, may be made of excellent use in the cause of virtue and religion. There can be no better method of exposing the follies of mankind than by rendering them ridiculous; and perhaps it is the only method by which the follies of the gay and fashionable can be exposed. Grave Sermons and Serious Essays are not likely to reach these objects of satire; but a witty performance like this, which, while it creates pain, provokes a smile, may possibly excite the attention of those careless mortals for whose reformation it is intended; and should the author fall short of obtaining this very desirable end, yet, we trust, his efforts will be successful in preventing others, not yet in the fashionable ranks, from imitating, or rather *aping* this splendid community.

The author, knowing the rage for reading books of travels into strange countries, considers himself as a Geographer; and gravely describes the Situation, Climate, and Seasons of the Fashionable World: he then proceeds to the Government and Laws, the Religion and Morality, the Education, the Manners and Language, the Dress and Amusements, and the Happiness of the People; and concludes with pointing out the Defect of the System, and some Proposals for Reform.

In a work, the whole of which is so entertaining, it is difficult to select; but the following passage on Religion may be most appropriate to our work: —

"In attempting to give an account of the Religion of the People of Fashion, I feel myself not a little embarrassed. It were, indeed, very much to be wished that one of their own number would, in the name of the rest, draw up a confession of their faith. This is, perhaps, expecting too much; and yet I cannot but think that it would be a very good employment for some of those pliable priests, who pass so much of their time in the circles of Fashion. They give every proof that they have leisure for the undertaking; and the access which they have to these people, by attending them so familiarly at their theatres, their operas, and their routs, must render them perfectly masters of the subject. However, as I am not aware that any thing of this nature is yet taken in hand, I shall lay before my reader such observations as I have been able to make. . . . . .

"I am then decidedly of opinion, that people of fashion are not Atheists; though I am sufficiently aware, that some strict religionists have entertained an opposite conviction. It has been contended by the latter, that people who believed in a God would have some scruple about taking such liberties with his name, and his attributes, and his threatenings, as people of fashion are accustomed to do. There is certainly something plausible in this sort of reasoning; but then I cannot think that it proves their disbelief of a God, though it certainly does prove their want of reverence for him. . . . . The more I

reflect on this subject, the more I am confirmed in my opinion, that the charge of Atheism against them is without any just foundation; and that their appeals to God in levity, earnestness, and anger, are designed to shew their contempt of his authority, and not their denial of his being.

"I was for a long time of opinion, that these people were believers in Christ; for I had observed that his name was found in their formularies of devotion, and frequently appealed to in their conversation with each other. There were, I confess, many things at the time which staggered me. Having taken up my ideas of the Saviour from those Scriptures which they profess to receive, as well as myself, I was not a little astonished at the ultimate difference between us. Their belief of a God was, I knew, inevitable, and forced upon them by every thing in nature and experience; I could therefore conceive, without much difficulty, how they could subscribe to his being, and yet not hallow his name; but I could not with equal facility conceive, that people should go out of their way to embrace a solemn article of revealed religion, only that they might have an opportunity of trifling with the holy name of Him who was the author and the object of that revelation.

"I had, besides, occasion to remark, that this name was seldom appealed to but by the ladies; and it did not appear in the first instance probable, that the gentlemen would leave them in exclusive possession of a mode of imprecation, by which any thing was meant. These and other circumstances excited in my mind a great deal of speculation; but an event has occurred which affords no indifferent evidence, that belief in a Saviour does *not* form an article of Fashionable Religion. The event to which I refer, is the publication of a Memoir of the late Lord Camelford. In this Memoir the author professes to acquaint the world with the last moments of a fashionable young man, who had received a mortal wound in an affair of honour. In perusing this extraordinary narrative, I was much surprized at finding, that neither the dying penitent (for such he is represented to have been) nor his spiritual confessor ever once mentioned the name of Christ. But when, on further attention, I found his Lordship expressing a hope that his *own* dying sufferings would expiate *his* sins; and placing his dependence upon the mercy of his Creator, I had only to conclude that the divine was deterred from mentioning a name with which his office must have made him familiar, out of respect for that fashionable creed from which it is excluded."

The author proceeds in the same strain to consider their professed creed as to the immortality of the soul, their belief of an evil spirit, and a place of future torment; and observes, that the looseness and frequency with which they refer to Hell and the Devil, shew that they do not use these awful terms in a religious sense, particularly as they make the place of torment a subject of scenic representation at the Opera-house; and that they cannot seriously mean to worship a God whom they habitually blaspheme, or to pray against a Devil whom they are accustomed to hold out as a bugbear or a joke.

He animadverts, with becoming severity, on the indolent postures of the fashionables in worship; who *rise* from their seats at the playhouse, when they sing the praises of their *King*; and *keep* them at church while singing the praises of their GOD!

Some excellent strictures are made on the Morality of these people: — "Modesty, honesty, humanity, and sobriety, — names, with stricter moralists, for the purest virtues, — are so modified and liberalized by fashionable casuists, as to be capable of an alliance with a low degree of every vice to which they stand opposed. A woman may expose her bosom, paint her face, assume a forward air, gaze without emotion, and laugh without restraint at the loosest scenes of theatrical licentiousness, and yet be, after all, — a *modest* woman! A man may detain the money which he owes his tradesmen, and contract new debts for ostentatious superfluities, while he has neither the means nor the inclination to pay his old ones, and yet be, after all, — a very *honest* fellow! A woman of fashion may disturb the repose of her family every night, abandon her children to mercenary nurses, and keep her horses and her servants in the streets till day-break, without any impeachment of her *humanity*. So the gentleman of fashion may swallow his two or three bottles a-day, and do all his friends the kindness to lay them under the table as often as they dine with him, yet, if constitution or habit secure him against the same ignominious effects, he claims to be considered — a *sober* man!"

The Transactions *of the* Missionary Society, No. XII. *Price* 1*s.*

THIS Number of a well-known work, which gradually rises in the public es-

teem, contains an unusual quantity and variety of interesting matter: — 1. The Annual Report of the South African Mission for the Year 1803; in which we have a particular account of the conversion of four Hottentots, Cupido, Boezak, Samson, and Jocham; some of whom have already become instrumental to the conversion of others: an event in which the grace and power of our Lord are singularly displayed; — 2. The Plan for the future Regulation of the African Mission, proposed by the Dutch Society; — 3. A Letter from some Danish Ministers at Tranquebar. This is a most interesting communication, particularly on account of the character of that eminent man of God the late Mr. Swartz; which it describes; — 4. A Letter from the Missionary Society at Connecticut; — 5. A Letter from Mr. Pidgeon, New Brunswick; — 6. A Letter from a Gentleman in Nova Scotia; which shews how much ministers of the gospel are needed and desired in that country; — 7. A Letter from Mr. Mitchell, who labours in that neighbourhood; — 8. Mr. Mitchell's Journal; — 9. A Letter from Mr. Hillyard, in Newfoundland; — 10. A Letter from the Secretary of the Basil Society; — 11. A Letter from Mr. and Mrs. Palm, at Lisbon; — 12. Plan and Rules of the Mission to the Coromandel Coast, East Indies, with Preliminary Observations. This last article shows how wide a field the British possessions in India afford for Missionary exertions; and the account of the superstitious practices of the natives is peculiarly affecting. The whole is well adapted to convey Missionary information, to excite the zeal of pious young men to become Missionaries, and to call forth the ardent prayers of true Christians for success.

In the Plan of the Coromandel Mission, a literal error has escaped the Editor, of some consequence to the sense.— In page 210, l. 21, for *abandon*, read *abound in*.

Reasons of Repose: *a Morning Conversation with a Christian under Temporary Alarms respecting the Truth of the Scriptures*. 3*d*, *or* 18*s*. *per* 100.

THIS is said to be the production of an evangelical clergyman, whose sprightly pen would be readily discovered by those who know him, even though the tract had not the initials R. C. attached to it.

There are few Christians who have not at times been attacked by the fiery darts of temptation to Infidelity; but, blessed be God, the arguments with which they are furnished to repel them, are fully sufficient for the purpose. This tract is a summary of such arguments. The author observes, that the religious world has not been sufficiently instructed in the Evidences of Revelation. Zealous Christians are so eager to build on the foundation, that they have no question as to the foundation itself; but in the hour of temptation it may be necessary to contemplate both facts and experience. "Like a man," says he, "who is told that the foundation of his house is in danger, I call for the key of the vaults on which my dwelling stands, I light a candle, walk down stairs, and pass very deliberately through the arches; I examine very particularly the arch suspected; and after having satisfied myself that the foundation remains perfectly safe, I walk up again, lock the door, hang up the key, put out the candle, and quietly go about my business, saying as I go, "They may make a racket, but I find *all's safe*."

The author then, in his pleasant way, proceeds to notice that train of thinking from which the satisfaction arises; such as the analogy observed in the works of God, — the true character of God as it appears in the Bible, — the true history of man, — a redemption suited to his fallen state, the whole of which was held forth by prophecy, — this testimony attended with accidental and circumstantial evidence, — the moral change effected by the gospel, — the proofs of its truth from the very opposers of it, — from the moral taste, — from experience, &c.

We do most cordially recommend this little book to our readers, especially to such as may feel *temporary alarms* respecting the truth of Scripture. We can scarcely avoid expressing our thankfulness to the lady whose fears occasioned this conversation; and we have no doubt that the considerations here so agreeably adduced, will prove to many readers, as they did to her, "Reasons of Repose."

The Voice of Years: *a Sermon in Behalf of the Friendly Female Society for the Relief of Aged Women, preached at Broad Street, Nov. 23, 1804, by* William Bengo Collyer. *Published at the Request of the Society*. 1*s*.

THE title and the subject of this discourse are derived from Psalm lxxi. 9, "Cast me not off in the time of old age; forsake me not when my strength faileth." The author, in his usual style

of elegance, and in a manner resembling that of the late Dr. Hunter, considers, 1st, The Season to which the Text refers; and, 2d, The Supplications appropriated to it. The season is described as a time of infirmity, — a time of desertion, — a time of reflection, and a time of approaching dissolution; answerably to which the text petitions: "Forsake me not in *my weakness*," — "Cast me not off from *thy friendship*," — "Leave me not to myself in the day of solemn *retrospection*," — "Abandon me not in the *hour of my extremity*." The author then pleads for this useful charity, by which more than 500l. have been distributed among the aged within the last year; and 1296 persons have received relief since its first institution, in January 1802.

The concluding paragraph refers to a modern custom, the propriety of which we shall not discuss:

"If there could be an additional motive superinduced to those which arise from the innate excellence of the institution itself, to lead you to contribute cheerfully, it is, — that ladies hold the plates at the door this day; and, I am persuaded, that you cannot pass them without dropping a mite, as a testimonial of esteem and respect. Nor will you regret, that you have sweetened and consoled the dying moments of others, when the midnight cry shall sound in your *own* ears, "Behold, the bridegroom cometh, go ye out to meet him!"

LITERARY NOTICES.

Mr. Fuller has been some time engaged in revising and improving a popular work, published by Mrs. Hannah Adams, in America; being an Account of the various Religious Sects and Denominations of Professing Christians: and in order to antidote the tendency of such publications to indifference in religion, Mr. Fuller has prefixed an original Essay, "On the Nature and Importance of Truth." This work is in such forwardness at press, that its appearance may be expected in the course of the present month.

Mr. Campbell, author of Worlds Displayed, &c. has in the press a small work for young people, intended to combine religious and moral instruction with entertainment. It is entitled, "Alfred and Galba, or the History of Two Brothers, banished to an Uninhabited Island in the South Seas;" supposed to be written by themselves.

The Men of Honour; a Tale (intended to expose the iniquity of duelling) is also in the press.

A neat pocket volume of original Essays, by several hands, is just ready for publication, entitled, "The Christian Mirror;" the object of which is, to point out several defects and follies too common among professors of religion; and particularly in their conformity to the fashionable amusements of the age.

A Tract, which has been many years out of print, entitled, "Simplicity recommended to Ministers of the Gospel," is reprinting, with corrections, and an Appendix, by the author.

One of our ingenious poetical Correspondents is engaged on a Satirical Poem, entitled, "The Age of Frivolity;" in which he lashes the reigning follies of the age, particularly among professors of religion.

The Rev. Josiah Pratt, in consequence of a very considerable rise in the price of paper, which has just taken place, will close his present List of Subscribers to Bishop Hall's Works, in ten volumes, 8vo, at Lady-Day. All those who send in their names before that time, will have the work at 7s. 6d. per volume; but after that day, the price will be raised to 9s. Some copies will be taken off on royal paper, hot-pressed, with the best ink, &c. at 12s. per volume.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Dr. Hawker's Works complete, with a Portrait by Collyer. Six volumes, 12mo, 1l. 4s.; 8vo, fine, 2l. 6s.

A Warning to Professors, on the Nature and Tendency of Public Amusements. By R. Hill, A. M. 12mo, 1s.

Nature, Excellency, and Necessity of Faith, from the German of Lavater. By the Rev. P. Will. 8vo, 1s.

The Pilgrim's Progress, in 2 parts. 32mo, very neat, with a Frontispiece, and some few Notes, 2s. 6d.

The Brother born for Adversity. By Dr. Hawker. A New Edition, 3d.

Janeway's Token for Children. A New Edition, only 8d. bound.

Ditto, in three parts, 2s. bound.

The Character and Final Perseverance of the Righteous: a Funeral-Sermon for Mrs. H. Stemler; with some Particulars of her Life and Death. By J. Davies, M. A. of St. Margaret's Chapel, Westminster, 1s.

RELIGIOUS INTELLIGENCE.

Conversion of Hottentots,

From the Missionary Transactions,

No. XII.

[*Continued from our last.*]

"Brother Boczak was baptized in September. He first came to us before we left Bota's Place. His first appearance struck us with horror, being most beastly drunk; and we were much afraid that he would seduce our people, and corrupt their minds from the truth. His attention, however, was drawn to the word, which he constantly attended, and his eagerness to understand was very great; but we perceived no work of God upon him, except a change in his outward conduct, till the month of January; when, under great concern for his soul, he came to Brother Vanderkemp for some private instruction. He said he had got *two hearts*: and between those two hearts there was a continual warfare. "The one heart," said he, "will do nothing but sing all kinds of Hottentot's and Boschemen's songs, and all that is bad; and the other heart strives to sing the praises of Christ, — tells me to go to Christ, to pray to him, &c. &c. Sometimes the one heart is master, and sometimes the other." This work of God on his soul was evident to others, but not to himself, till some time before he was received into communion with us as a member of Christ's body; when his heart was so full of the love of Christ, and his desires so strong to be for ever devoted to him, that Brother Vanderkemp could no longer delay the administering the sacrament of baptism to him. He is now an ornament to the church of Christ, not only among us, but likewise among his old connections, and the world in general; among whom he is often called to mingle, being a great buffalo and elephant shooter.

"Brother Samson seemed one of the prepared people of the Lord to receive his gospel. For several years he had been in an unhappy frame of mind about his eternal state, wishing to know if there was a God, — what he was, — and what he required of his creatures; but to this knowledge he could not attain, there being no one who could or would show him the way to happiness. From the time that the brethren at the Bavian's Kloof had settled themselves there, he had tried every means to get out of service, in order to go to them; but his deliverance could not be obtained. In the midst of the commotions of the district of Graaf Reinet, and while the Boors were flying from their places, Samson was falsely accused of having made known to the English where they intended to go. He was immediately locked up in chains, to be killed the next morning. The Lord, however, whose captive he was, broke his chains: he got loose in the night, and fled to Graaf Reinet, which was at that time an asylum for hundreds of poor Hottentots, who were obliged to flee from their persecuting masters. Samson, arriving at Graaf Reinet, found himself, to his great joy, in possession of those means for which his soul had been several years longing; and he resolved never to leave them, till he had learnt what was necessary for his eternal peace. His constant attendance upon the word, and diligence to know the truth, manifested the anxiety of his heart. Nor were the means in vain; having a good memory, he soon became the first scholar. We had likewise hope of a work of God in his heart; but this did not become so evident till September, 1802, when he began to see his lost state without Christ. He was baptized in March, 1803, with Brother Jocham, and Sister Griet Cassapi, being the first baptized this year. Brother Vanderkemp baptized them by sprinkling, sitting in his sick-bed. Brother Samson is very forward and bold in the cause of Christ, warning and admonishing sinners to flee from the wrath to come. Whether they be persons inferior or superior, he is not ashamed of the gospel; nor does he ever fail to tell the colonists of their neglect in keeping him and the rest of his nation ignorant of the contents of the Bible."

Extract of a Letter from the Rev. Mr. Hillyard, Missionary in Newfoundland.

St. John's, Dec. 18, 1803.

Dear Sir,

By the Governor's ship, which sailed the 25th of October, I wrote you for the information of the Directors, that, during the last summer and the preced-

ing winter, I had endeavoured to fulfil the design of my second mission to this country; and although I have not met with the encouragement I wished for, yet I trust it will hereafter be apparent, that my labours have not been altogether in vain.

In the above letter I informed you, that since my arrival at Canboncar, about this time twelvemonth, I had travelled nearly 1000 miles round the dangerous coast of this barren land. In some places I met with a favourable reception; in others was greatly opposed: nevertheless, the Lord stood by me; and by his good hand upon me, I am arrived to the present moment, not without some seals being added to my ministry. But as it was formerly, so it is now: — it is the poor who receive the gospel; and though a pious mind will rejoice to see that the gospel meets with success anywhere, yet, when this is the case, very little pecuniary aid is to be expected. This has been exactly the case with me; as tho' I have, at times, been happy to see conviction attend my feeble efforts; yet I have met with very few who have been willing, or, if willing, able to contribute towards my support. However, I may say that some of the poor people have, in this respect, done to their utmost, especially those at Twillingate; to whom I made a visit of three months in the summer.

None can tell, but those who undertake it, what it is to be an itinerant in Newfoundland. Last Sabbath I walked at least eighteen miles, and preached twice; and it is likely, before the returning spring, I shall repeatedly have to go the same distance, over hills covered with snow, paths frozen over with ice; and sometimes thro' woods, where the sun has never penetrated; in which wolves are frequently heard prowling for their prey: yet the hope of being useful, with the gracious protection of the great Captain of our salvation, will, I trust, enable me to surmount all these difficulties; and with this hope, which, I trust, is well-founded, I conclude myself yours, and the Society's willing Servant, for Christ's sake,

JOHN HILLYARD.

GERMANY.

At a numerous meeting of ministers in Germany, the good effects of distributing Religious Tracts was mentioned with great pleasure. This practice had been found, in many instances, very useful, especially among young persons. In one place, a nobleman has offered premiums for the best written Tracts on the most important truths; and a minister, who used his utmost endeavours in the dispersion of Tracts, left a sum of money to promote the same object.

A remarkable feature of the present times, in respect of religion, is certainly this: — While the enemies of Christ and his cross act more openly and unreservedly than was ever known, his friends and confessors, among all denominations of Christians, no longer prevented by the non-essentials in which they differ, approach much nearer to each other, and unite more cordially in various schemes of usefulness. Societies at home and abroad have greatly contributed to this.

YELLOW FEVER.

The following circumstances relating to a Mr. M'Mullen, a Methodist preacher, and his family, at Gibralter, during the rage of a pestilential fever at that place, convey an awful idea of its dreadful nature; and while they must excite commisseration in the breast of every reader, should call forth also the lively emotions of thanksgiving to God, for our exemption, hitherto, from the same terrible scourge.

Extract of a Letter from Mr. M'Mullen to Dr. Coke.

Gibralter, Oct. 1, 1804.

"Our landing was only the beginning of sorrows. The yellow fever ran through the garrison like an armed man, whose footsteps are marked with certain death. The streets were cleansed, the garrison guns fired again and again, fires were lighted in the streets, the garrison was drained of vinegar, then removed to camps among the rocks; rain, which used at this season to pour down in torrents, was now withheld; and a fiery atmosphere parched up all our juices. Water was fetched more than a mile; and sometimes sold for 2s. a load, and milk for 1s. 7d. a quart. The shops are all closed, business almost laid aside, and the people afraid to approach each other, while Melancholy or Despair sits in every countenance. The ships are full of inhabitants, who have fled to them; and a passage to England is now 100l.

Oct. 2. The mortality is so increased, that they are obliged to bury the dead without coffins; — parties of soldiers are sent to compel any they meet, at

the point of the h——, to bury the dead."

On the 21st of October, a Mr. Michael Caulfield writes thus:—

"On Wednesday, the 10th, Mr. J. M'Mullen (the writer of the above letter) was attacked with the distemper; and, notwithstanding every medical assistance, died on the Wednesday following. His wife is now labouring under the same disease. Beside Mr. M——, two of the local preachers, and several of the pious soldiers, have been taken off. It is impossible to describe the distress; — it is known only to God and the sufferers. Houses have been unpeopled; and those who have survived in some, have been afraid to remain with their dearest relations at the approach of death, the sickness is so very infectious. I suppose 2500 * souls have gone into eternity, out of this small place, in about five weeks!"

By a subsequent letter from the same person, dated Nov. 2, we find that Mrs. M'Mullen also died on the 28th of October: she was remarkably resigned and comfortable in her mind. The evening before her death, she said, "O that I could tell the world the riches of his grace!" She left her child to the care of Mr. Caulfield. "The sickness," he adds, "is abated; but as yet, no order has been issued respecting opening places of worship;" which had been shut up by public order, to prevent the spreading of infection, by large numbers assembling together."

Methodists' Magazine.

By more recent accounts, dated in December, it appears that the fever still continued, but that its violence had much abated.

The same kind of destructive fever has dreadfully prevailed in several of the West India Islands; and has been extremely fatal to our soldiers and sailors. — Will none of these calamities humble us for our sins, especially for the sin of men-stealing, and dealing in human blood? Or must they reach our own shores, and spread horror and devastation among us, that we may "cease to do evil, and learn to do well?" In vain do we fast or pray, while our hands are full of blood; and we neglect to "loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free!" Isa. lviii. 6.

Dr. R. Pearson has lately published "Outlines of a Plan calculated to put a Stop to the Progress of the Malignant Contagion which rages abroad, if, notwithstanding every Precaution to the contrary, it should unfortunately make its way into this Country." In this pamphlet he recommends, in the first place, the strict enforcement of Quarantine, in the case of merchandize and apparel, as well as of persons.

He also recommends Committees of Health in all the principal sea-ports, composed of physicians and surgeons, assisted by the magistrates and clergy, who should immediately resort to the system of separation, fumigation, &c. In like manner he recommends a General Board of Health in London, who should draw up a set of instructions for the use of medical practitioners in the country. (This, we believe, is already done.) He particularly shews the necessity of procuring buildings, as receiving-houses for the infected; of which there should be three in every place: one for the sick, another for the convalescent, and a third for the suspected. By these means a pestilential contagion might be immediately checked, as a dreadful conflagration may be prevented by quenching a small spark of fire. We humbly trust that God will preserve us from pestilential disease; but should it ever reach our country, these prudent measures ought immediately to be adopted.

Extract of a Letter from a Minister in Holland.

I HAVE derived, from reading yours, a great personal blessing; and a great blessing hath also attended my ministry; for I was gradually convinced that I ought more clearly and constantly to preach that one, only, and incomparable Saviour, in his amazing love to poor sinners; and to insist on faith in Him and his atoning death. This impression has never left me, nor several of my brother ministers in this neighbourhood. But what can, — what must we all now say? Much, indeed, of a nature worthy to be noticed, might be related of that uncommon blessing, which our great and merciful Saviour hath showered down on ten or eleven places in this district. Among these is the village S——, concerning which the worthy minister hath doubtless informed you.

In a letter to the inhabitants of this country, written some months ago †, I have stated the number of these favour-

* We have since heard the number amounts to 4000.

† This awakening took place about three years ago.

ed people to amount to 2000. But since that time, it hath been very considerably increased. This work of the Lord hath of late become still much more remarkable; insomuch, that we behold daily proofs, with our own eyes, that there is a living Saviour of sinners, from the most abominable, the most ignorant, blind, and obdurate.

How these great events have been effected, and are still performing, I would attempt to relate in some particulars, in order that my much-loved brethren may join us in offering thanks and praises unto Him, before whom all knees must bow.

The district in which our parishes are situated, having been desolated for some years successively, both by the marches of the belligerent troops, and the spread of the novel prevailing opinions, political and religious; — the Lord in his mercy remembered us, the teachers, as well as, especially, our congregations. He united the ministers together in brotherly love, so that we did not begrudge one another's success; envy finding no place among us, but mutual zeal exciting each other's activity. Whenever one of us visits a neighbouring minister, we relate what the Lord hath done, and is doing for us.

As to our congregations, and particularly this numerous one, together with four or five others, a quiet, meek, and humble spirit is reigning in them. The people hear the word, not out of curiosity; no; they hear with hearts deeply interested in the matter, and with much concern and approbation. We can say, of a truth, that the major part feel and own that, as miserable sinners, they stand in need of a Saviour. Reverence prevails at our public meetings. Men of profligate and abandoned characters, formerly given to fighting, cursing, and swearing, are now seen, every Lord's Day, pressing forward into the middle of the churches, eagerly listening to the gospel preached, with evident tokens of grief, with broken and contrite hearts, and vehement desires after our Saviour. Besides the meetings on Sundays, others are held on the week-days, during the summer, in private houses, which had never been done formerly. Even, at such times, the apartments are crowded; and afterwards, the most affecting scenes ensue. Whenever one or more ministers, or other persons, known for their attachment to the Lord Jesus, happen to be seen anywhere by the people, they flock in large numbers about them, and listen to their discourse with the utmost avidity; and should the speech be continued for two or three hours, no weariness or satiety is to be perceived. They declare, with unfeigned simplicity, that they cannot be satisfied unless the Lord Jesus prove *their* Saviour; and that they desire still more fervently to surrender their whole hearts to him.

Such a blessed meeting was held by one of my brethren at L——, on Whit-Monday. After he had preached three times, the open place before the church was again filled with eager hearers: — it had an appearance very similar to the assemblies of the primitive Christians. The whole multitude expressed, with ardent desire, their eager waiting for our Saviour and his Spirit. Aged and grey-headed Christians returned from that moving scene with hearts full of gratitude and astonishment; declaring, that they had never witnessed any thing like it.

Three weeks ago, my brother in the Lord, the minister of ———, felt himself moved, on the day of the wake (formerly a time of vanity, dissipation, and drunkenness) to attempt a meeting of the congregation. On the same day, the year before, 4 or 500 people had been rioting and revelling at an inn till very late at night. This time no more than three persons were found there, — all the rest assembled only to hear the good words of Jesus. Animated by this event, or, I should rather say, excited by my congregation, I was impelled to undertake a similar meeting at a sheep-market, on a day formerly infamous by acts of atrocious villany and intoxication; which abominations had of late years risen to such a pitch, that two or three armed patroles had been obliged to go the rounds, to prevent fighting and murder. On this very day, this year, at four o'clock in the afternoon, when the atrocities used to be at their height, our meeting was appointed. It was attended with this effect: — that almost all the young people ran away from the market-place; or else, after having finished their business, hastened to the assembly met for divine worship; insomuch, that about 1000 people were in and around the stall in which I was preaching. At parting, many were seen standing as quiet as lambs; — men, who confessed with shame, that last year they had spent the day in abominable wickedness. On our returning home, it was

remarked, that all the public-houses were left entirely empty *.

If I were to relate to you, my dear brethren, further particulars, I might multiply them exceedingly. Indeed, the appearance of these extraordinary meetings, is nearly the same as it was in the days of our precious Redeemer's walking on earth.

When the minister hath done speaking, and the congregation is dismissed, all the multitude are again flocking together to hear the words of life; and we are, after all, forced to leave them, that they may retire before night comes on.

It deserves to be particularly remarked, that all this is transacted without any noise or tumult; nor have I ever seen any signs of despair. On the contrary, we hear everywhere such confessions as these: — "We must be saved only by the Lord Jesus, therefore, we cannot seek him enough; but it is the desire of our hearts to be instant in seeking him!" We are certain that many are found who love our Saviour in sincerity and fervour; having obtained, by the operation of the Holy Ghost, a profound and abiding knowledge of their deep depravity; so that I cannot but regard them as "Christ's disciples indeed!" I might proceed, adding many particulars, even of such as had bound themselves under a curse, that they would never call upon Jesus; but who now do call on his sacred name: of such as, one Sunday, had reproached and sneered at the *refined* † (*die Fienen*) as they used to call them in mockery; and the next Lord's Day stood trembling and weeping before Jesus: of such as would not so much as hear the name of Jesus, and now rise up in the night to transact their temporal affairs, that, in the day time, they may have leisure to attend the meetings; but I have long enough engaged your attention; and am assured, that our gracious Lord and beloved Saviour will be magnified by you all, for this his own amazing work, with thanks and praise.

* This reminds us of the bold and successful labours of the Rev. G. Whitfield, in the year 1742, when he preached in Moorfields, London, on Whit-Monday, &c. Of which remarkable season he says, "At a moderate computation, I received (I believe) a thousand notes from persons under conviction; and soon after, upwards of 300 were received into the society in one day. Numbers, that seemed as it were to have been bred up for Tyburn, were, at that time, plucked as fire-brands out of the burning." — *See his Life by Dr. Gillies, page* 109.

† Puritans, or Methodists, we presume.

MISSIONARY COLLECTION.	*l.*	*s.*	*d.*
Rev. Mr. Smelle and Friends, Great Grimsby, Lincolnshire	5	5	0

HOME INTELLIGENCE.

LOSS OF THE ABERGAVENNY EAST INDIA SHIP.

Among the numberless calamities and vicissitudes of the present life, none are more striking in their nature, or particularly affecting, than shipwreck and sudden death. It is an observation of the wise man, "That death is the lot of all men; and the living will lay it to heart." But, alas! how few comparatively are they who indulge the wholesome thought of death, by habitually reflecting on the shortness of life, and thus apply their hearts unto wisdom!

We are led into this train of reflections by the awful catastrophe which has so recently presented itself upon our own shores, in the loss of the Abergavenny, one of the largest and finest merchant ships in the world, belonging to the East India Company. In consort with several others, outward-bound, having previously taken in a cargo worth nearly 200,000*l.* including 75,000*l.* in silver, she sailed from Portsmouth on the 1st of February; and stood down the Channel some time with a fair wind; but on its becoming unfavourable, and the weather somewhat stormy, a signal was made for the ships to steer for Portland Road. The pilot, either from ignorance or intoxication, ran this ill-fated ship on shore, about four in the afternoon, upon a well-known reef, not far from Weymouth; on which she lay beating for several hours, while every effort was made, but in vain, to get her off. Till eight at night she continued making more water than all the pumps could clear, aided by every other exertion and the united endeavours of 400

people, whose situation, as the night advanced, became every moment more dreadful and alarming. Signal guns of distress were fired for assistance, in the hope of getting boats to save the crew, passengers, King's and Company's troops. At ten, while all were anxiously looking toward the shore, it was found the water had reached the orlop-deck; and no expectation remained of saving the ship. In this afflictive moment of horror and despair, she suddenly swung off the shoal into deep water; and the chief mate observing her going down, called aloud to the captain, a man remarkable for temper and fortitude, that it was impossible to save her. He instantly replied, "It cannot be helped: God's will be done!" In a few moments she was buried in the remorseless waves, which swept into eternity 263 human beings, who had scarcely time to call for mercy. The highest part of the hull was thirty feet under water; and of 139 saved out of 402, nearly the whole got upon the topmast rigging, and were taken up by boats from the land. It is pretty evident, that the officers had no idea the ship was so much damaged as she really was; which accounts for their not getting out the long-boat; and her sinking so suddenly in twelve fathoms water was very unexpected. Several ladies were passengers on board; all of whom were saved, except one of the name of Blair. The chief mate, Mr. Bagot, observing her struggling in the waves, endeavoured, by swimming, to save her; but in this generous attempt lost his own life, and both sunk down nearly at the same instant.

Before boats from the shore could reach those who, by flying to the rigging, hoped they had saved their lives, many among them being totally exhausted, sunk into the waves (the swell and roaring of which were horrible) to rise no more!

The captain, most of the officers, and twenty-five passengers, out of forty, all of respectable families, perished on this melancholy occasion; and not a single article, out of the immense property on board, was saved. The value of the ship alone, with her stores, exceeded 50,000 l.

Dropping a tear over this sad scene, with those who mourn the untimely end of their departed relatives, thus cut off from all the joys and hopes of life, and buried amidst countless myriads of the human race in a watery grave, we sincerely hope that an incident so alarming will not be without its use to our fellow-mortals. Nothing was ever more truly uttered than that, "in the midst of life we are in death." It is highly probable that, on the morning of the fatal day, which saw this stately ship consigned to the devouring deep, not one on board entertained the smallest idea, that ere midnight he should visit

——————"That country,
From whose bourne no traveller returns."

May the living lay it to heart!

Dark, indeed, and intricate are the ways of Providence to man in the present stage of his existence; but when Death shall draw the curtain aside, which hides the bright world of spirits from our view, then "we shall see as we are seen, and know even as we are known;"—then we shall admire and adore what we cannot now comprehend; and be fully satisfied that all the dispensations of Providence are just and right; that God is the all-wise and sovereign Disposer of every event: that nothing happeneth by chance; and, however it might have appeared to us that clouds and darkness were round about him, yet righteousness and judgment are the habitation of his throne.

Number of Persons on board the Abergavenny, Feb. 1, 1805.

Officers and ship's company		160
Passengers	—	40
King's and Company's troops		169
Chinese seamen	—	33
		402
Saved	— 139	
Perished	263	
	402	

Oct. 24, 1804, the East Kent Association held their Half-yearly Meeting at Mr. Gurteen's, in Canterbury. Mr. White, of Ashford, preached in the morning, from Isa. lv. 4, 5; Mr. Gore, of Sandwich, in the evening, from Eph. i. 13, 14; Mr. Townsend, of Ramsgate, the preceding evening, from Acts xvii. 13, 14. The whole was piously pleasant, and spiritually profitable. The next meeting is to be held at Sandwich, October 9, 1805. Preachers, Messrs. Gurteen, Brown, and Giles.

Nov. 13, 1804, the Associated Ministers of the West Kent District met at Mr. Ralph's Meeting-house, Maidstone. The object of their union and the state of the Society were considered; and

Mr. Beaufoy preached from 2 Cor. ix. 15. Several other brethren engaged in prayer. Their next Meeting is appointed to be at Mr. Slatterie's, at Chatham, April the 9th, and Mr. Poppewell, or Mr. Bentliff, to preach, and Mr. Ralph on the preceding evening.

Mr. John Campbell, formerly pastor of the church which meets in the Tabernacle, Dunkeld, was solemnly designated to the pastoral charge of the church at West Port, in this town, on the 28th Nov. last. Mr. Thomson, of Loshee, began by reading the Scriptures, &c.; Mr. Maxton, of Burial Lane, Dundee, delivered the introductory discourse, from John xv. 1, 2.—Mr. Innes, Tabernacle, Dundee, called on Mr. C. to state his views of divine truth; which he did in a satisfactory manner; and the church having ratified their call, Mr. Innes engaged in the prayer, and then gave the charge from Colos. i. 27, 28. Mr. Little, Tabernacle, Perth, addressed the church from Colos. i. 9, 12; and also preached in the evening from Heb. xii. 28, 29. The whole of the exercises were very impressive, and much calculated to promote the edification of the audience.

The North Wilts Religious Society held their third meeting at the Rev. W. Friend's, Highworth, the 10th of Jan. last. Mr. Barclay, of Malmsbury, preached in the morning, and Mr. Mantell, of Swindon, in the evening. Mr. Frome (now supplying Farringdon) preached in the afternoon, while the members of the Society only met for business. A collection to defray the expences of the institution was made, which was thought liberal, considering the situation of Highworth. The next meeting will be held at Marlborough on April 16th. Since the first formation of this Society in June last, many hundreds have heard the gospel, who never before had opportunity; and numerous openings present themselves to invite the preaching of it to others.—The ministers, finding this work increase upon their hands beyond the possibility of personal attention, have resolved to educate a few young men among themselves for the service, who, while receiving a course of instruction, should, under the direction of the Society, occasionally supply their pulpits, and itinerate in the adjacent neighbourhood, depending upon the liberality of the religious public for their support.

DUBLIN.

It is now five years since the idea was suggested of erecting a chapel on the south side of the City of Dublin, for the preaching of the Gospel. At that period exertions were made to obtain ground for the purpose; but, unexpected difficulties arising, the execution of the plan was suspended, though still kept in view. It increasingly became a subject of discussion, and, the more it was discussed, the more it appeared an object of general desire and anxious expectation. After much diligent enquiry, a lot of ground in York Street, adjoining Stephen's Green, eligible in every respect for the building, was purchased in 1802, by the trustees of the institution, at their own private risk, for the sum of 3000l. Since that period, by letting and selling a part thereof, they now hold the chapel rent-free for ever.

They have, distinct from the original purchase, expended on the building the sum of about 1500l. and the subscriptions hitherto amount to only 1000l.—The plan is on a far more extensive scale than any place of worship in Dublin (being 86 feet by 72) and, from its centrical situation, there is every reason to hope, that, when finished, it will not be found too large for the congregations that may attend; but the very extensiveness of it, though essential to the object, compels the trustees to solicit the aid of their more opulent Christian brethren in Great Britain, as the number who zealously promote the gospel of God our Saviour in this city, are very few, comparatively speaking, and those few not in general affluent while the expence of erecting so large a place is very great indeed.

The trustees avow, in the most explicit manner, that they have not in view the advancement of any party in the church of Christ more than another, or the formation of any new sect; their sole object, of which they hope never to lose sight, is the diffusion of the knowledge of God our Saviour, and the conversion of sinners to himself. They pledge themselves to the public, and to each other, that they will never, as far as in them lies, permit the intended chapel to become the property of any individual, or of any particular sect or denomination of professing Christians, nor a source of pecuniary advantage to themselves, or any person in trust for them, but that its pulpit shall be open to ministers of every reformed church who hold and faithfully preach the doctrines contained in the Articles of the Church of England and Westminster Confession of Faith, and whose conduct shall be consistent with their profession.

Subscriptions will be received in

London by the Rev. Rowland Hill, and by Messrs. Miller and Co. Wine Office Court, Fleet Street.

The following gentlemen are trustees: Alderman H. Hutton, treasurer; M. Blood, Esq.; Tho. Oldham, merchant; E. W. Burton, Esq.; William M'Auley, merchant; William Osborne, jeweller; J. Johnston, Esq.; J. Wilson, Esq.; A. Hamilton, Esq.

LONDON.

DREADFUL FIRE!

On Sunday morning, the 27th Jan. about three o'clock, a fire broke out at the house of Mr. Barr, a tallow-chandler, Upper Adam Street, Edgeware Road, which burnt so furiously as soon to consume the house and, awful to relate, seven of the inhabitants! Mr. and Mrs. Burr, with two infants, and two other persons who got into the balcony of the first floor, were delivered from their perilous situation by the help of ladders. A coachman and his wife were also escaping from a back room of the second story; but the latter, urged by her humanity to return back to awake the other lodgers, tho' repeatedly warned of the danger by her husband, appeared at the window surrounded by flames and smoke, and, by leaping out, was killed on the spot. All the rest perished in the fire; and the appearance of their mangled bodies, when dug out of the ruins, was too shocking to be described.

How awful an event! Little did these persons imagine, when they retired to rest, that they should rise no more till the great day of accounts, when "the elements themselves shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up." While every reader will think himself called upon, by this sad providence, to guard against such a calamity in his own habitation, let him also watch and pray, knowing that "the day of the Lord will come as a thief in the night." "What manner of persons then ought we to be in all manner of holy conversation and godliness!" (2 Pet. iii. 10, &c.)

RECENT DEATHS.

On Thursday the 31st of Jan. died at Bristol, after a short illness, Mr. J. J. Baker, in the 59th year of his age.—He was one of the Managers of the Bristol Tabernacle. He has left behind him a widow and ten children, to lament his loss, to revere his memory, and to imitate his example. He lived much respected, and died much regretted by his numerous friends.

On Saturday, Feb. 9, died at his house, in Tottenham Street, London, Samuel Foyster, Esq. one of his Majesty's Justices of the Peace, and one of the Managers of the Tabernacle and Tottenham Court Chapel. He was a humble, pious, and peaceable Christian, and an ornament to his religious profession. He also, like Mr. Baker, has left a numerous family to mourn the loss of an affectionate husband and father.

The 11th Feb. died at Peckham, in Surry, aged 51, the Rev. Martin Ready, of the Baptist denomination. He was formerly pastor of a church in Snow's Fields, but, for some years past, he had presided over a flourishing school at Peckham, occasionally preaching. He had been for some time drooping, and was subject to extreme dejection of spirits, in consequence of his disorder, which proved to be water in the chest. He expired rather suddenly: the exertion of stooping to dress himself, causing a sudden overflow of the water, occasioned his death almost immediately. On the evening preceding, he appeared to be much better; and prayed in the school-room with the boys and his family, with a fervour that was remarked by every one; intreating, that "if God was about to remove any one by sudden death, that sudden death might be sudden glory; and that the minds of all might be prepared for the awful change." He seemed to have had some presentiment of his approaching dissolution, while all around him were flattering themselves with the hope of his amendment, since he said to one or two of the elder scholars, when he left the room, that "they would see him no more!" He had observed, in reference to his great change in the afternoon of the Sabbath, to Mrs. Ready, that "God was about to be very gracious to him." The import of these words were not understood by her, till the event too sadly interpreted them. He waited the arrival of the Angel of Death, as a Father's Messenger; and expired as a Christian is desirous to die. Feb. 18, in Bunhill Fields, the dust was rendered back to its parent earth. Dr. Jenkins (of whose church he was a member) spoke over the grave.

Feb. 24th, two funeral-sermons were preached at Peckham Meeting by Mr. Collyer and Dr. Jenkins.

DISTRIBUTION OF PROFITS.

At a Meeting of the Editors, Jan. 22, the following Cases were admitted and relieved: —

Wid.	Denomination.	Recommended by	l.	Wid.	Denomination.	Recommended by	l.
E. F.	Indep.	Rev. J. Townsend	5	E.	Baptist	Rev. W. F. Platt	5
E. C.	ditto	ditto	5	R.	ditto	Dr. Ryland	3
D.	ditto	ditto	5	M. T.	ditto	ditto	5
M.	ditto	M. Wilks	5	D.	ditto	J. Hinton	5
D.	ditto	ditto	5	S.	ditto	G. Collison	5
A. A.	ditto	ditto	5	J.	ditto	S. Greatheed	5
E. M.	ditto	W. Kingsbury	5	P.	ditto	ditto	5
C.	ditto	ditto	5	H.	ditto	ditto	5
S.	ditto	G. Burder	5	E.	ditto	ditto	5
J. C.	ditto	C. Buck	5	A. H.	Methodist	R. Hill	5
A. L.	ditto	Dr. Williams	5	D. B.	ditto	M. Wilks	5
E. T.	ditto	ditto	5	M. C.	ditto	W. F. Platt	5
G.	ditto	J. Simpson	5	D.	Presbyterian	A. Waugh	5
M.	ditto	A. Fuller	5	A.	ditto	ditto	5
S.	Baptist	ditto	5	M.	ditto	ditto	5
B.	ditto	ditto	5	S.	ditto	J. Smart	5
G.	ditto	ditto	5	C.	ditto	ditto	5
S. N.	ditto	ditto	5	P.	ditto	A. Duncanson	5
S. H.	ditto	W. Kingsbury	5	W.	ditto	ditto	5
W.	ditto	G. Burder	5	J. H.	ditto	ditto	5

List of Lectures in and near London, for March.

3. Lord's Day Ev. Broad Street, Mr. Brooksbank; Hare Court, Mr. T. Thomas; Devonshire Square, Mr. Gray; Crown Court, Mr. Knight; Orange Street, Mr. Thorpe; Palace Street, Westminster, Mr. Dunn.
4. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Thorpe's, New Court, Cary Street.
5. *Tu. M.* Broad Street, Mr. Barber.
6. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. Hutchings's.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Goode's, Mr. Burder to preach. — Compassion to the Souls of Men, a distinguishing Branch of the Christian Temper.
   Ev. Fetter Lane, Mr. Thorpe. The Power of Divine Grace.

10. Lord's Day Ev. Broad Street, Mr. Collyer; Hare Court, Mr. Newman; Devonshire Square, Mr. Gould; Crown Court, Mr. Webb; Orange Street, Mr. Townsend; Palace Street, Mr. Stollery.
12. *Tu. M.* Broad Str. Dr. Fisher.
13. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. D. Taylor's.
14. *Th. Ev.* Fetter Lane, Mr. Goode. — Miracle of the Loaves and Fishes.

17. Lord's Day Ev. Broad Street, Mr. Hutchings; Hare Court, Mr. Humphrys; Devonshire Sq. Dr. Jenkins; Crown Court, Mr. Collyer; Orange Street, Mr. Burder; Palace Str. Mr. Thorpe.
19. *Tu. M.* Broad Street, Mr. Barber.
20. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. Coxhead's.
21. *Th. M.* Monthly Meeting (Bap.) at Mr. Rance's; Mr. Button to preach. — The Spirit's Influences under the Gospel Dispensation.
    Ev. Fetter Lane, Mr. Waugh. Wilful rejection of Christ.

24. Lord's Day Ev. Broad Street, Mr. Newman; Hare Court, Mr. Webb; Devonshire Square, Mr. Platt; Crown Court, Mr. Stollery; Palace Street, Mr. Brooksbank.
26. *Tu. M.* Broad Str. Dr. Fisher.
27. *Wed. Ev.* Prayer-Meeting for the Nation, Camomile Street.
28. *Th. Ev.* Fetter Lane, Dr. Rippon. Stephen's Address to Christ.

31. Lord's Day Ev. Hare Court, Mr. Shenstone; Crown Court, Mr. G. Clayton; Orange Street, Mr. Lyndall; Palace Str. Mr. Bryan.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Grove;

Spa Fields, Rev. Mr. Glascott;

Sion Chapel, Mr. Phillips, of Norwich.

Elegy

TO THE MEMORY OF MR. JAMES MARRIOTT,

OF WITNEY, OXON.

who died Nov. 28, 1803, *sincerely regretted.*

SOON as the Sun withdrew the glare of day,
And Twilight came, grey messenger of eve,
Men and their mirth apart, I shap'd my way
To where dull mounds to melancholy heave.

But soft, my steps! — for here fresh widows mourn:
Nay, rise not from the sacred earth for me,
Ye grief-swoln breasts! in sympathy I turn,
And drop, good Marriott, drop a tear to thee!

Is friendship lovely when with warmth it glows,
(To mortals here below, that boon divine!)
When still it burns, nor change with season knows?
Departed soul! that friendship sure was thine!

Good man, so lately ours! — yet, yet I see
His friendly spirit sparkling in his eyes:
His hand so ready, and his smile so free,
And oft to modest Want his large supplies!

Candour was his, and hospitable zeal:
How well he knew, with patriarchal grace,
To urge the stranger to his welcome meal;
While pleasure spoke thro' all his brighten'd face!

Sincere he was, nor dark suspicion knew;
Averse to censure human frailties he!
How oft the veil of Charity he drew,
To hide from Scandal what she fain would see!

And thou, Religion, offspring of the skies!
Did not thy Marriott love thee from his soul;
Esteem thy glory 'bove each earthly prize,
And own, in every form, thy sweet controul?

What heart-felt joy was his when thou could'st bear
O'er fresh-enlighten'd minds thy holy sway!
What grief when sinners, to themselves severe,
Despis'd thy pow'r, and thrust the bliss away!

Benign Religion, how thy charms refine,
Exalt, enrich, and dignify the man;
Smooth furrow'd cheeks, teach dimmest eyes to shine,
And give a worth which nothing earthly can!

Still, still reflection, to his mem'ry just,
Calls up afresh his virtues to the view;
Saves the bright pattern from corrupting dust,
And pencils to the mind each trait anew!

His conjugal attachment firm and kind,
His fatherly regard and watchful care,
His well-try'd faith, his unassuming mind,
His temper meek, and all his morals fair!

We then, not Marriott, felt the parting stroke;
Ours is the loss, th' immortal gain is his.
Adore, my soul, the hand that kindly broke
His mortal chains, and wrapt him into bliss!

Enough, enough to selfish grief is giv'n:
Lo, Faith clears up the dark mysterious way;
With reverence opes the golden gates of Heav'n,
And shews the saint in realms of endless day!

Witney. J. B.

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Ridley sc

Revd. James Reed,
Dr. Vanderkemps Colleague

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THE

EVANGELICAL MAGAZINE.

APRIL, 1805.

MEMOIR

OF

THE LATE REV. JOHN JOHNSON,

Minister of a Congregation at St. George's, Manchester.

The Rev. John Johnson was born in the neighbourhood of Norwich; in which city he resided during the early part of his life. Before he was truly acquainted with the gospel, he was so exceedingly exact and self-righteous, that he used to confine himself to a certain number of words every day, and to note in a book whatever he said, as a guard upon himself, lest he should sin against God. By the observance of this strictness, he conceived that he was more than good, — almost angelic.

While he remained in this pharisaical state, it pleased God to visit him with a dangerous sickness. This was so far from changing his views, that he presumptuously wondered that God did not, on account of his eminent piety, send angels to converse with him, and to comfort him: but he was a chosen vessel, and, therefore, not permitted to proceed in this proud delusion.

Some time after his recovery, he was invited to go to Lady Huntingdon's chapel, in Norwich. Mr. Clayton, now of London, was then the preacher. The subject of the discourse was *The Two Builders*; one of whom built his house upon the rock, the other upon the sand. By this sermon, it pleased God to convince him that he had hitherto been building his hopes of eternal life on a sandy foundation. His views of himself were at once so completely changed, that on returning from the chapel, and meeting a dog by the way, he insensibly turned out of the road, and gave him the wall, thinking the brute so much better than himself.

The advances which he made in religious knowledge and experience were exceedingly rapid. By reviewing his former state, he learned to pity the souls of his fellow-men, whom he

saw perishing for lack of knowledge. Having experienced the power of divine truth on his own heart, he became strongly inclined to the ministry of the gospel. Several of his friends advised him to seek ordination in the established church; but conscientious scruples respecting some parts of its liturgy, and a warm attachment to the people, among whom he had been brought to a knowledge of the truth, determined him to offer his services to the late Countess of Huntingdon's connection. He was admitted into her college at Trevecka, in Wales, where he pursued his preparatory studies; and was one of the first six students who were ordained on the plan of secession: after which he laboured in numerous places as an itinerant, amidst diversified circumstances, and with considerable success.

At length, he became more stationary at Wigan, where he was the instrument of gathering a respectable congregation, of erecting a commodious chapel, and was eminently useful. Many now living, and others already gone to glory, will have cause, to all eternity, to bless God for his ministry *.

His preaching excursions in the neighbourhood of Wigan were frequent, and in every direction. In some of them, the wrath of man, and the interposing providence of God, were remarkably exemplified. At Chorley his life was endangered. The first time he preached there in the public street, a man threw a bone at him, with great violence, weighing upwards of two pounds, which very narrowly missed his head. — Having announced his intention of preaching there again, this same person prepared for more violent disturbance. In the former part of the day he paraded the streets, mocking the preacher, and promising the rabble fine sport in the evening. At the appointed time Mr. Johnson appeared, and entered upon the service. Just as the riot was commencing, a number of colliers came up. It was apprehended that they would join in the tumult; but having heard a few sentences, they, contrary to all expectation, apprehended this turbulent fellow, — dragged him into a stable, — confined him there, and then returned and heard the remainder of the sermon in a peaceable manner. The unhappy man was so irritated by his disappointment, that he contemplated more effectual measures. Some days afterward, coming out of the country, he overtook a person driving an empty cart. He got into it, and began to boast of what he would do to the preacher, if he should come again. After talking with much indignation and

* The Rev. Mr. Roby of Manchester, from whose funeral-sermon for the deceased this memoir is extracted, says "It was under his ministry in that town that I was brought to a serious concern for my soul. My feelings, in the recollection of this circumstance, dictated the choice of my text. Surely, I have reason, on the present occasion, to exclaim, "My Father, my Father!"

profaneness on this subject, he laid himself down in the cart, and apparently fell asleep. Having driven into the town, the carter called and shook him, to awake him; but behold, the persecutor was dead!

At Bretherton, likewise, Mr. Johnson preached amidst great opposition. One evening the tumult was so great, that he was obliged to stop, and dismiss the congregation. In returning to his lodgings, being pelted with stones, he caught hold of a man by the collar of his coat, and demanded the names of the persons who threw them; but he could not obtain information. The next morning he applied to the rector of the parish, a justice of peace, for a warrant to apprehend the persons who had disturbed the congregation; but the magistrate, irritated against those whom he termed *schismatics*, refused to grant one. Application was then made to another justice, the rector of a neighbouring parish, who ordered the warrant desired. After much difficulty it was served upon the man, and he was bound to appear at the quarter-sessions at Wigan. In the mean time a warrant was executed on Mr. Johnson; in which he was charged with having assaulted the man before mentioned. This warrant was issued by the very magistrate who refused to grant one for apprehending the disturber of public worship.

Early on the day of the trial, the man against whom the prosecution was directed, and his associates, came tumultuously into the town with ribbands in their hats, anticipating their triumph.

When the jurymen were called, one of them not answering to his name, an indifferent person was called out of the court in his stead. Mr. Johnson's license, and the license of the house were produced. The counsel disputed the signature of the latter; and asked for evidence that it was the hand-writing of the deputy-register. To produce this immediately, appeared to be impracticable: enquiry, however, being made, a gentleman came forward, and declared the signature to be genuine.

The witnesses on the part of Mr. Johnson were then examined: two were also called on behalf of the defendant. The former, pressing through the crowd, said, 'Make way, I'll swear through them all:'— and accordingly he swore that the person accused did not make any disturbance.—The second witness came forward with apparently the same impious intention; but the oath being administered, a solemn awe seized his mind, and he was heard to say, 'I'll not forswear myself for any body.' Impelled by this sentiment, he acknowledged, to the confusion of his companions, that the man had behaved in a riotous manner.

The jury, with all this evidence before them, hesitated. Some alleged most shameful motives of party-spirit, personal

obligations, and private interest, as arguments for not giving in their verdict against the defendant; and others were ready to yield to their representations. He only who was called out of the court to supply the place of the absent juryman, protested against them; declaring, that he would sooner starve to death than, contrary to his conscience, bring in the criminal not guilty. They earnestly urged his compliance, but, indignant at their solicitations, the honest man rose up, saying, 'Gentlemen, if these are the reasons on which you intend to proceed, I must discharge my duty by mentioning them to the court:'—and was turning about for this purpose, when they caught him by the coat, and requested him to forbear, promising that they would accede to his views. The foreman of the jury then came forward, and said, 'Gentlemen, we are very sorry, but we are obliged to bring in the man Guilty.'—He was accordingly sentenced to imprisonment till he should pay the fine which the law directs.—His party being defeated in this cause, had not courage to bring on the other; though the man who had obtained a warrant against Mr. Johnson, had actually brought a torn waistcoat to exhibit in court against him.

From Wigan, Mr. Johnson removed to Tildesley, where he erected another chapel, the expence of which, though vested in trustees for the use of the congregation, had laid very considerably on himself.

After residing there a little while, he was prevailed upon, by the urgent request of the Countess of Huntingdon, to cross the Atlantic, to superintend the concerns of the Orphan-house, which the Will of Mr. Whitfield had entrusted to her care. Here he experienced considerable inconveniences, on account of his determining to instruct the negro-slaves belonging to the house, contrary to the then existing laws. But his principal sufferings were occasioned by the death of his honourable Patroness.

With the account of her death, he received power to assert the trust of the Orphan-house according to her will. About a month after this, he received a letter from the Speaker of the House of Representatives, informing him that a bill had passed that house, declaring the property vested in the Countess of Huntingdon to be a life-estate; and vesting the same in certain trustees nominated by the said act: thereby annulling her Ladyship's Will, and alienating the Orphan-house, &c. from the trust which she had appointed. Soon after this, Mr. Johnson received further intelligence that, on a certain day, the trustees appointed by the General Assembly would come to take possession of the estate. They came accordingly. But he, like a faithful steward, resisted the claim; resolving not to give up possession till he was compelled to do so by the highest legal authority. The commissioners retired; and, in

the evening, two constables were sent, from whom Mr. Johnson experienced the most abusive treatment. Still he remained in the house; but the next day he was forced out of possession. Both he and Mrs. Johnson were dragged violently off the premisses; and he was placed in a state of imprisonment. During his confinement he received some flattering proposals of being constituted the President of the Orphan-house, with a liberal stipend, on condition that he would submit to the new regulations; but these he disdained to accept. At length he was officially liberated. Still he persisted to maintain his right of possession; but being left without support, he was unable to prosecute any further appeal.

Driven by these circumstances from the western continent, he returned to England, and fixed his residence again at Tildesley. Here his sufferings were renewed. The immediate payment of a considerable sum of money, which he had borrowed for the erection of the chapel, was demanded; which being unable to pay, he was thrown into prison. This, though an afflictive dispensation to himself, was a merciful one to others. It changed the scene of his labours, but it did not interrupt the exercise of his ministry. He preached the glad tidings of the gospel to the prisoners. Three or four of them were brought to an earnest concern for their souls, and became experimentally acquainted with the method of salvation by Christ. The kindness of his friends did not suffer him to continue in this painful situation; they soon obtained his liberation, and restored him to his stated charge.

Some time after, knowing that St. George's Church * had been long unoccupied, and feeling for the populous neighbourhood, he entered into an agreement with a respectable gentleman, for the privilege of preaching in it, hoping to raise a congregation from the vast number of inhabitants who, having no place of worship very near them, were tempted to spend the Sabbath in idleness. His expectations were not disappointed. He had the pleasure to see a considerable body of people collected here by his various labours; and, it is hoped, his usefulness among them has been great.

Considering Mr. Johnson as a man, his talents were diversified: they would have qualified him to shine in other departments of life. His mechanical genius was very considerable: his musical and poetical talents were far above mediocrity: his inventive powers would very eminently appear, if his scheme of an universal language, the prospectus of which he offered to the public, should ever be called for: his discursive mind inclined him to cultivate general knowledge. In his

* St. George's Church was originally intended for Episcopal consecration; but the person who built it becoming insolvent, it fell into the hands of his creditors.

literary pursuits, the Hebrew language was the object of his favourite study †. In his Master's service he was especially distinguished by ardent zeal, by undaunted fidelity, and by a fervent and steady attachment to the distinguishing doctrines of the gospel. His stern integrity, and his earnest desire to be useful, sometimes placed objects before him in too prominent a view, and involved him in difficulties which he might otherwise have escaped; but even in the midst of these, though he suffered in his person and his circumstances, his character remained unimpeachable.

Exemplary in his life, he was honourable and happy in his death: he was the same man on his dying-bed as he had before been in the pulpit. At an advanced period of his sickness, a sympathizing friend, who attended him, said, "I hope, Sir, that the gospel which you have preached to us, is now your support?" His reply was, 'Preaching the gospel does not give me a title to Heaven; but it shall be given to them for whom it is prepared. I stand on the same level with yourself as a poor guilty sinner; but I build on the foundation which God has laid in Zion: — I trust in covenant-mercy.'

Once, being in violent pain, he said, "Oh! this is a weaning time! I have been thinking of the Psalmist's words: — "Lord, how long"—— It seemed as if he durst say no more; but afterwards, lifting up his eyes, he cried, "Lord, how long must I bear this!"

One Sabbath-day, hearing the bell ring, he remarked, "That bell proclaims silence to me. To-day, my poor flock has none to break unto them the bread of life" (referring to the sacrament of the Lord's Supper); and then, tears gushing from his eyes, he exclaimed, "Oh! it has a doleful sound to me!"

On another occasion, sitting up in bed, he read part of Isaiah xliv. (24—26) "Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, &c. that confirmeth the word of his servant, and performeth the counsel of his messengers." The latter part of this passage made a strong impression on his mind. He enlarged particularly on the faithfulness of God to his people, in keeping them, in performing his word, and confirming his counsel unto them; and then added, "This is what I have been looking for. Oh! that I may have faith this night to realize its sweetness to my soul!"

On the Sabbath but one preceding his death, one of his hearers said to him, 'We have lost our minister another Sabbath!' "Well," he replied, "has not God a right to do what he pleases with your minister? Yes; and with you too. It

† He has left a Hebrew Grammar in manuscript.

is perhaps more profitable for you that I should be taken hence. There is more religion than we are aware of in sinking into the divine will. This makes us satisfied with all that God does."

Being asked whether he enjoyed a comfortable frame of mind? — he answered, "Whatever is the frame of my mind, the covenant on which I depend is ordered in all things and sure; and this is all my salvation and all my desire!"

Very early in the morning of the day previous to his death, he was heard praying aloud: first, for all the inhabitants of Manchester; next, for his brethren in the ministry by name, and for their several congregations; and then for his own flock, that God would send them a faithful minister, and make him abundantly useful among them.

On the morning of the day on which he died, he again poured out his soul in a similar manner, entreating God to convert stubborn and self-willed sinners to himself, and cause all his people to live together in peace and union. 'About noon,' says Mr. Roby, 'I saw him. He was then evidently sinking into the arms of Death. When I took my leave, he clasped my hands, and, with an expressiveness which I hope I shall never forget, said, 'Press toward the mark for the prize of your high calling.' At four o'clock he lifted up his eyes and cried fervently, 'Come, blessed Jesus!'

About two hours before his dissolution Mrs. Johnson said, 'The Lord will never leave you, nor forsake you.' He replied, "He ever liveth to make intercession for us;" and lifting up his eyes, repeated, "Yea, he ever liveth to make intercession for us." A friend then remarked unto him, 'The end of the righteous is peace.' "Yes," said he; and in rapturous exultation, with a loud voice exclaimed, "Awake, Glory! Glory! Awake, Glory!" 'Death,' said one to him, 'is swallowed up in victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ!' "Yes," he replied, "through our Lord Jesus Christ."

Being afterwards in great agony, he said, "The Lord's people have trials, and they must pass through them. Lord, how long! Lord, how long!". He then enquired who were around him, held out his hand to take a final leave of them, and burst into tears. Deeply affected by the pain which he suffered, one of his friends cried, 'The Lord help you, for we cannot!' "No," he replied, "you cannot, — that is right;" and then cried fervently, "The Lord help me!" Immediately his agony ceased: he breathed about ten minutes, and then expired.

Averse to monumental parade, and deeply humbled by the doctrines of grace, which he faithfully preached, he left a solemn charge that the stone which might serve as the

memorial of his death, should bear only the following inscription: —

"He knew but in part,
He prophesied but in part,
He aimed at the truth;
But now, that which is perfect is come;
That which was to him in part, is done away."

REMARKS ON HEB. XII. 1.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, &c.

Sir, *To the Editor.*

OBSERVING in your Magazine for November, a Paper "On the Knowledge that Spirits may have of Occurrences in this World," in which the pious writer quotes the above Scripture as a proof of his theory, I beg leave to remark that, in my humble opinion, no such sense can be fairly put on the passage. The *cloud of witnesses* seems to refer to the eminent believers, of whom St. Paul so largely speaks in the eleventh chapter. An allusion there certainly is, to the clouds of spectators in the ancient theatres, who, by their applauses, encouraged the runners in the area. But witnesses are, as Dr. Owen observes*, of two sorts: 1. Such as *behold the doing* of any thing; — 2. Such as testify *what is to be done*. The apostle speaks of the latter sort: The persons before mentioned, who all testify that faith will carry believers safely through all they may be called to do or suffer in the profession of the gospel. They testify to the folly of our fears, the fraud of Satan's temptations, the excellency of the duties to which we are called, and the certainty of our success.

I have no objection, Sir, to the doctrine proposed by T. P.B. and should be glad to see a further confirmation of it: I only object to his use of this Scripture, which is ascribing too much to the spirits of departed believers, and seems to me foreign to the scope of the sacred writer †. B.

* See Dr. Williams's Abridgement of Owen on the Hebrews, vol. iv. p. 260.

† Permit me to subjoin the paraphrase of the verse by the judicious Guyse: "Since, therefore, from the foregoing instances of the excellency and power of faith to support under and triumph over all difficulties and dangers, it appears that we are surrounded with authentic records of vast multitudes of believers, who unite in their testimony to the duty and rich advantage of relying entirely upon the infinite wisdom, power, faithfulness, and goodness of God, let us, in imitation of and animated by their memorable example, as though they were eye-witnesses of our behaviour, be like racers, who strip themselves for running," &c.

LETTER IV.

SIR,

IT is true, as you observe, that *in the Lord*, appears a favourite phrase of a sacred writer. According to him, Christian privileges are enjoyed, and acceptable services are performed, in connection and in communion with our Lord Jesus. Indeed, how could he have written otherwise, when he believed, what you earnestly wish fully to understand, that it is Christ who is made of God to us sanctification. A person may have a speculative acquaintance with divine truths; may possess amiable dispositions; may be what the world calls strictly honest; and may do many things materially good, without Christ. Witness the young man who came running to our Lord, and, kneeling down, asked, "Good Master, what shall I do that I may inherit eternal life?" But, suppose a person vitally united to Christ, that moment the connexion is formed he becomes actually interested in Christ's doing and dying. This complete righteousness being charged to his account, he is necessarily delivered from the command and penalty of the law, as a broken covenant. What influence this has upon our personal holiness, is told us by our apostle:—"My brethren," says he, "ye are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God." The doctrine is very important, though ill understood by thousands; accordingly, our inspired writer thinks proper to enlarge upon it. When we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto death; but now we are delivered from the law, that being dead, wherein we were held, that we should serve in newness of the Spirit, not in the oldness of the letter. Precious privilege! "Blessed is the man unto whom the Lord imputeth not iniquity." The strength of sin being broken in his spirit, in him there is no allowed guile; yet even this is not the whole of that blessedness which necessarily flows from the imputation of Christ's righteousness.—This, while it breaks the reigning power of sin in the heart, at the same time removes the filth. Our sin, by its contrariety to the holiness of God, renders us loathsome and abominable before him. Now this abhorrence of sin being natural and necessary to God, and the pollution of sin being of a moral kind, which cannot be made otherwise than it is, the only way for its removal is by making it consistent with the

glorious perfections of the Deity to overlook it; and this the blood or righteousness of Christ, which made atonement, gloriously effects. When Jesus was obedient to the death, what was the design? Paul shall reply, "Christ hath loved us, and hath given himself for us an offering, and a sacrifice to God for a sweet-smelling savour." And hath the gracious design succeeded? Most completely. This blood of Christ, sprinkled on the soul, so glorifies and pleases God, that the ill savour of sin is wholly taken away. On this subject, John the apostle speaks with confidence; and what renders his words peculiarly comfortable, he appropriates when he asserts, "the blood of Jesus Christ his Son, cleanseth *us* from all sin."—Am I enlarging too much on this circumstance? Perhaps it may be so; but I shall endeavour to compress my thoughts into less room in what follows in this epistle. My wish is to shew, that holiness, both of heart and practice, proceeds entirely from connection and communion with Christ.

Jesus is our life no less now than hereafter, when it pleaseth the Son of God to reveal himself in us. He conveys that power and virtue into us which constitutes the new nature, manifesting himself to us as the true light; and as the wisdom of God, our understanding is made light in the Lord. Discovering himself as the quickening Spirit, and as infinitely excellent, lovely, and suitable, the principle of love is produced in the will, discovering him as Jehovah our righteousness; the conscience is made pure and peaceable, is filled with light and Christian awe, tenderness, and boldness. It was hinted, when we began our correspondence, that grace is called the new man, which is renewed in knowledge after the image of God; but it is deserving of remark, that when the Spirit of God gives us this information, he at the same time lets us know, that, as to this new man, "Christ is all and in all." Grace being once implanted in the soul, it is Christ who, by his Spirit and thro' his word, maintains, strengthens, and increases the habit. "I live, yet nothing but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God:" so says Paul; and to this declaration all the people of God say Amen. Grace dwelling in the heart as a principle, it is Christ who, by his enlightening and attracting influence, draws it forth to action. In correspondence with this, the promise runs, "I will strengthen them in the Lord, and they shall walk up and down in his name;" and suitable to this, the church prays, "Draw me, and I will run after thee."

I confess, it is not easy to describe the manner in which Christ persuades and enables men to perform particular good actions; but the following things have been remarked by divines: — Jesus, by his Spirit, presents to us objects which are calculated to move us to the good work; he removes the impe-

diments which lie in the way of performing our duty; he impresseth upon the heart the scriptural encouragements and commands to act in such a manner; he binds the mind to attend to the reasons enforcing the good deed; and withal, thro' the doctrines and promises of the gospel, he conveys that influence which makes the performance of the duty not only practicable, but pleasant. Thus some have attempted to illustrate the way in which God our Saviour "worketh in us both to will and to do, according to his good pleasure." Suffice it for me to say to my friend, that while I own the method in which Christ promotes our holiness is very mysterious, I am convinced that it is at least equally true in a spiritual sense as in a natural.—"In him we live, move, and have our being." Verily, Jesus, when he surveys either our hidden graces or our good works, may say, "Hath not my hand made all these things?" Verily, Christians, conscious of their being sanctified, ought to come to the light, that it may be made manifest that their works are wrought in God. I conclude this epistle by mentioning two metaphorical accounts of the influence which Jesus hath in sanctifying us, in consequence of our union with him. Jesus is the vine, and his people are the branches; as the branch cannot bear fruit of itself, except it abide in the vine, no more can they, except they abide in him. "He that abideth in him, the same bringeth forth much fruit." Jesus is the head, and his church is his body, and from him "the whole body, fitly joined together and compacted by that which every joint supplieth, maketh increase, to the edifying of itself in love." After hearing this, it would be strange, indeed, if believing Gentiles should walk as other Gentiles do, in the vanity of their minds; but as to the motives to holiness which are in Christ, I intend to make these the subject of another letter; and am, in the mean time,

Yours most sincerely, A. B.

TO-MORROW.

Mr. Editor,

As you have wisely striven to levy a tribute upon hoary Time for the benefit of your readers, at the commencement of the year, I am encouraged to hope that you will lay before them the following relation, which, alas! for me, has in it but too much truth.

With all the pensiveness of grief and bitterness of self-reproach, I lately turned my steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprized to find nothing but sad-

ness, like my own. Conscious guilt suggested the suspicion, that they knew and reproached me for my neglect; but my friend soon undeceived me, by pouring into my bosom her lamentations for the loss of an only child.

"Alas!" cried she, "my Henry is gone! But three days ago he was romping about me in full health, when, suddenly, he sickened with a fever, which seemed to lie chiefly in his head; and he has, this morning, breathed his last!"

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb, when the afflicted parent, fetching a sigh from the bottom of her heart, exclaimed, "Ah! Sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart! It was but last week that I was thinking my Henry is now twelve years of age; his mind is rapidly expanding; I know he thinks and feels beyond the measure of his years; and a foolish backwardness has hitherto kept me from entering so closely into serious conversation with him, so as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to the conscience of a Christian and the heart of a parent; but, day after day, my foolish and deceitful heart said, 'I will do it To-morrow,' till the very day he was taken ill. I had resolved to talk with him that evening; and, when he first complained of his head, I was half pleased with the thought that this might incline him to listen more seriously to what I should say. But, O Sir! his pain and fever increased so rapidly, that I was obliged to put him immediately to bed; and, as he seemed inclined to doze, I was glad to leave him to rest. From that time he was never sufficiently sensible for conversation; and now he is gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know he had arrived to the period when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience, as surpassed many who had seen twice his years. I recollect the favourable symptoms I have discovered, and, for a moment, hope that the Good Shepherd had gathered the lamb into his bosom. But then, again, I cry, 'If it should not have been so!' That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of the Lamb! O! the cursed sin of procrastination! O! the ruinous delusion that lurks in the word *To-morrow!*"

You may readily conclude that I sympathized with the agonizing parent, but cannot easily conceive what I felt on being obliged to say to her, "My friend, if that can afford you any consolation, I must own to you that I am now distracted with reflections similar to your own. Perhaps you observed, when I came in, that I was thoughtful and dejected, and that it was a forced effort which I made for your relief. I had but just returned from a house, which was to me, as well as to the family, a house of mourning. I was sent for, yesterday, to visit a sick man, and as I fancied that I was then engaged, I promised to call and see him To-morrow. But, when I went there To-day, I was shocked to hear that he was dead, especially as I had reason to fear for his eternal state; and his wife said he was very anxious to see me." Unwilling to pour "vinegar upon nitre," I refused indulgence to my own feelings; and, after feebly pointing my distressed friend to some of the consolations of the gospel, I withdrew. As I returned home, I was surprized and confounded to observe how differently my excuses now appeared, and how light they proved when weighed in the balances against a sinner's eternal interests.—Stupid and cruel wretch! to prefer my own convenience to my brother's salvation! And can I pretend to be a disciple of Him who came even from Heaven "to seek and to save that which was lost, and to give his *life* a ransom for many!"—What are the advantages of a few hours business, when compared with eternal joys or pains? "Lord, lay not this sin to my charge, nor let the blood of my brother's soul rest upon my mind, and blast the future success of those employments, for which I left him to perish in his sins! Grant me to learn hence, to abhor, through all my future life, the thought of deferring the concerns of souls till *To-morrow!*" Christians, Parents, Ministers, learn wisdom from my folly: obey the voice that says, "Go work *To-day* in my vineyard;" To-morrow is none of yours. "Sinners, to-day, if ye will hear the voice of Christ, harden not your hearts, lest he swear in his wrath that you shall not enter into his rest." J. B.

THE HOLY TENDENCY OF SCRIPTURAL-TRUTHS.

THE superior manner in which this subject has been treated by one of the contributors to the Evangelical Magazine, is enough to make an ordinary pen tremble at attempting the same theme. But as his comparison of the moral tendency of the Calvinistic and Socinian systems, though well known, is not likely to be in so many hands as is your Miscellany, it may

not be useless to follow in the same track, though *haud passibus equis*. If every one who has sufficient energy to possess a distinguishing character, stamps upon his productions the initials of their author, how much more may we expect the impress of Deity upon the works of a being so singular and unrivalled as Jehovah? In the material world, a child can discern between the wants of nature and of art; may we not then conclude, that, in the moral world, where he peculiarly reigns, the Father of spirits, the moral Governor of the universe, will leave such impressions of his attributes as the mind's eye, if unprejudiced, may discern with certainty, and distinguish with precision? Is the protuberance in the seal evinced by the corresponding impression on the wax? What then may we call the prominent feature in the divine character? Is it not the attribute of holiness? Is not this "the beauty of the Lord our God?" Has he not "sworn by his holiness" as his most dear and sacred peculiarity? May we not, then, expect to find the impress of holiness conspicuous on the productions of his mind, the moral truths which he has revealed? — Has he not himself characterized them as "doctrines according to godliness?" Who will refuse to appeal to this test, and abide by its decision, but those who suspect their tenets to spring from the human brain, and to tend to the toleration of sin? To enter at large into the holy tendency of all the doctrines of the gospel, would require a volume of no inconsiderable size. In this short essay, why should I speak of Regeneration and Sanctification? for who can avoid seeing that the express object of these is the recovery of depraved man to the holy image of God! But against other doctrines the enemies of truth have raised a hue and cry, professing to be much alarmed at their licentious tendency. And what truth has encountered so much of this opposition as *Election*? They who treat it as a chimera can be no judges of what influence it has on the mind, which believes and adopts it as a truth. I appeal to the believer, Has not the thought of being chosen and beloved of God, from eternity, overwhelmed you with gratitude and love, forcing from your heart the eager enquiry, "What shall I render to the Lord for all his kindness towards me?" Recollecting that God has "chosen us, that we should be holy, predestinated us to be conformed to the image of his Son, chosen us to salvation thro' sanctification of the Spirit, and belief of the truth;" has it not operated as the most powerful motive to holiness, which is the only criterion *you* can have of your own election, and without which you are left to tremble, lest you should prove "a vessel of wrath fitted to destruction?" As for those who, destitute of all regard for holiness, have wrought themselves up to a presumption of their election, in defiance of Scripture, considering it waste of

words to address them, I turn from them with a sigh, as men afflicted with a species of insanity, *quoad hoc.*

Justification by faith alone, without works, was objected to the Apostles, as it is to us, as making void the law through faith, and teaching "to sin, that grace may abound." Paul maintains the morality of his doctrine, because it establishes, and not makes void, the law. And what can so firmly bind upon our minds the authority of the law, as to see its precepts magnified by Christ's obedience, and its penal sanction executed upon such a victim? After this, who can expect that God will tolerate disobedience to his law? He that believes in Christ for justification, must feel the conviction of the necessity and glory of Christ's submission to the law, which will ever leave upon his heart the impression of its sanctity, and an eternal, indispensable obligation. This thought, while it contributes to drive him from his own defective obedience to Christ's perfect righteousness for justification, will secure him from trifling with the eternal rule of right by wilful disobedience. Besides, works of righteousness are so evidently the essential fruits of that faith which justifies, that, without them, an apostle declares our pretence to faith is a lie. — I forbear to expatiate on the holy effects of gratitude for gratuitous justification, which must be so powerfully felt by the ingenuous mind, which grace produces, that I hesitate not to appeal to you who believe, Whether you have not found your hearts more forcibly impelled to holy obedience to Him who has justified you freely by his blood, than ever you felt when you were labouring to establish your own righteousness?

I would next avert to the doctrine of *Final Perseverance.* I know that this truth has been traduced as of licentious tendency. If, indeed, the doctrine were, that every one who sets up a profession, let him live as he may, shall finally be saved, it would lead to sin. But this bugbear is a mere *man of straw*, which the cavillers have dressed up for themselves, to enjoy the triumph of knocking it down. What is the genuine truth? That all *real* saints shall persevere in holiness to the end, and finally obtain eternal life. Now, who perceives not, at the first view, that the doctrine of perseverance in holiness cannot be licentious? When a religionist once said, "If I were sure I should persevere, I would not take so much pains as I do," he betrayed a heart rotten to the core with hypocrisy and love of sin. — Such a man may, and will, fall away; and, unless brought by grace to another mind, will infallibly perish in his depravity. But the genuine Christian shews his belief, and not his rejection, of the doctrine, when he cries out, "Hold thou me up, and I shall be safe; establish

my goings in thy paths, that my footsteps slip not; I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway; for by means of such a temper and conduct, God accomplishes his decree to keep him from falling, and to preserve him to his heavenly kingdom."

God effects his purposes in the world even by means of sinners; but then "they mean not so;" they are mere tools, undesigning and unwilling instruments; and when God has performed his whole work by them, he will punish the stout heart of these kings and heroes*. But Jehovah will not use his saints so; he employs them as willing and intentional "workers together with him;" and especially in the affair of their own salvation, he so works in them, as to work by them. Thus, by holy jealousy, watchfulness, faith, and prayer, he "keeps them from falling, till at last he presents them faultless before the presence of his glory, with exceeding joy."—Such is the tendency of the doctrines of grace. Are they not, then, evidently the "wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness?" J. B.

* Isa. x.

A FICTITIOUS DREAM ABOUT FACTS;

OR,

OCCURRENCES OF EVERY DAY.

A SCENE which I beheld in my sleep, some time ago, has occupied my waking thoughts ever since. As the circumstances which then seemed to happen, certainly take place every day, the recital may both please and edify, and stamp a solemnity upon Time which was not observed before. The remembrance of it has both moderated my joy and regulated my sorrow, upon various occasions.

In my sleep I supposed myself seated in a balloon, and carried up an immense height into the air, when all at once it became stationary. An angel then presented me with a telescope and an ear-trumpet. "With the one," said he, "you will be able to see every thing that happens to-day in one half of the world; the other will convey the words spoken by the persons you see."

When I put my eye to the telescope, the scene which was presented was grand beyond conception; and the glass had this peculiar property, that it disclosed the transactions which

passed within the houses, as well as without them. The variety which I beheld in the various countries of the world, the numberless cities, towns, villages, palaces, &c. filled my mind with such confusion, that I could not for some time fix my attention upon any particular spot, so as to observe what was going forward.

The first object to which I particularly directed my attention was, a prince sitting in his bed-chamber, who, for the first time, had felt the symptoms of a mortal disease. "There! there!" said he, "is a summons to leave all my pleasures, my riches, my honours! How quickly have my days passed away! Life appears only like a dream!" He sends for his physician, who feels his pulse. At first his countenance indicated alarm. The prince perceiving this, hastily asked his opinion. This he declined, but advised him to retire to bed: there I saw him laid, and there I left him, to turn my glass towards some other object.

In an adjoining house I perceived a large company assembled, to congratulate the family in consequence of a large fortune which had been left them by an uncle, who had died a few days before. Their mirth was excessive. Wines and all the delicacies of the season were presented; when they drank to the memory of the deceased, without regretting his removal. None remarked the transitory nature of temporal things, nor warned the family not to trust in uncertain riches, but in the living God, who is the only permanent possession.

A ship at sea, in a furious storm, next attracted my attention: it was full of passengers. These were in the utmost perturbation, every moment expecting a watery grave! I beheld a husband clasping his beloved wife in his arms — several children clinging to their father, begging him to save them: his silent sighs and tears strongly expressed his inability. In a few minutes the vessel was invisible, and every soul on board had perished!

I then looked to a humble cottage, the master of which was reading the 14th chapter of the Gospel by St. John. I overheard him say, "My soul doth magnify the Lord; and all that is within me is stirred up to praise him." He laid down the book, and, looking towards Heaven, said, "My soul seems as if within the veil, viewing my dearly beloved Lord, who loved me, and gave himself for me. Come Lord Jesus, come quickly!" 'Happy man!' said I, 'thrice happy man! The aggregate riches of both the Indies could not give rise to such life, joy, and peace. In a few more hours or years, that humble, unnoticed cottager shall stand before the throne of God and of the Lamb, and join for ever in the hallelujahs of the glorified!'

How differently is yonder miser employed, counting his money in that garret, trembling lest it should be seized by the

hands of some robber! But I perceive a danger of which he is not aware:—the under story of his house is in flames; but his attention to his treasure prevents his perceiving it, till too late to escape. He leaps from the window, is killed on the spot; and his property is consumed by the undistinguishing fire. My soul! set *thy* affections on things that are above, where destruction shall be unknown for ever;—where separation from the object of thy affections can never happen.

I next turned to a gaming company. To appearance they were all happy and cheerful. Some were losing, others gaining. A thoughtless young man lost his whole property at one throw of the dice!—he slipt away to another apartment, and seemed ready to tear out his very heart. He had several brothers and sisters entirely dependent upon him for support, who had all been brought up in the first style. How to reveal his ruin to his friends, he knew not;—but do it he must. He called the gentleman aside who had gained his property, and begged him, as a friend, to allow him only to retain a few thousand pounds, to prevent his utter ruin; but the love of money rendered this gentleman deaf to his proposal.

I saw a stack of chimnies blown down in one of the principal streets in Vienna, and five or six persons were buried in the rubbish!—the relations of one of them lived on the other side of the street. It was affecting to hear their shrieks, and observe their anguish!

In an upper room of a house at Berlin, I observed an affectionate mother taking leave of her numerous weeping children. She committed them to the care of her heavenly Father; commended the amazing love of God in his Son Jesus to their constant consideration,—charged them to depart from iniquity, and to live obedient to their God; declaring, if they did not, her instructions and warnings would witness against them in the day of God. She stopped suddenly, closed her eyes, saying, "I go to God my Saviour!" and died.

In South America I beheld ten captives dragged to the mines, to remain under ground for life. As they entered the mouth of the pit, they looked back to the Sun with sorrowful countenances, to bid a final adieu to that fair luminary. I followed them with an eye of pity many hundred yards down, and saw them instantly put to work.

I next viewed a ship wrecked upon a barbarous coast. The mariners reached the shore with nothing more than their lives. They scrambled up the rocks, and witnessed their vessel beat into a thousand pieces. A party of savages appeared from behind some bushes, and barbarously slew these forlorn strangers. Perhaps at this very time the parents of some of them were in the midst of merriment, ignorant of the awful situation of their sons;—others looking anxiously every day for the arrival of this ship, in which was a beloved father or brother,

whom they had not seen for many years; nor will they ever be able to obtain intelligence respecting their fate.

Here, is a person put into prison, who lived in affluence and respectability all his days. He never, till now, was in a room from which he could not, or durst not, depart. His family at home resolve to visit him, but are denied admission; even a letter dare not pass between him and his dearest friends. True, his own folly brought him to this misery; but still he has the feelings of a man.

There, is a merchant lamenting the loss of a valuable ship and cargo. *Here*, one rejoices at the safe arrival of his vessel, and hopes for abundant profit from the sale of his goods.—*Here* is one hurled from the pinnacle of opulence, into the valley of poverty. *Here* is a court-favourite thrown into disgrace; and another is raised to his place. In that palace lies the man who made the world to tremble, unable to move himself upon his bed, ready to experience death, which he often inflicted without remorse upon others! Thousands are preparing to congratulate his successor the moment his breath is gone. He receives no wholesome admonition respecting that eternity to which he is about to enter. To him it is a leap in the dark. His numberless avocations during health, left him no leisure to look into the word of truth for instruction about his soul's salvation: he waited for a more convenient season; while foolishly doing so, the heavenly decree that he should die went forth from the Lord. He sickened, he trembled, he groaned, he died.

In that house to which I now look, lives a family overwhelmed with poverty; they have not a morsel to eat: being strangers in the town, they have no friends to apply to for assistance. Having seen better days, their situation is more distressing. A few doors from them I see a family living in the utmost profusion; their dishes at table are so numerous, they can hardly taste half of them, and yet they are not thankful! they say, 'This fowl is too old; that one is not well cooked; this pudding is bad; and that trifle is intolerable.' The patience of Job could not bear with the constant ingratitude of such creatures; yet God has patience to bear with such persons for many years; but if his goodness does not lead them to repentance, his wrath will begin to burn.

Now the angel who provided the telescope and trumpet, made his appearance. He asked me how many people were at this moment, within my view, in the agonies of death? After turning my glass to twenty or thirty cities, I said I supposed there might be twenty thousand in all the kingdoms which were visible. "Ah," said he, "there are more than an hundred thousand who will not live twenty-four hours! There are also many thousands of these people who are running about in perfect health, who will be dead before the week expires!"

He remarked, that God was every minute creating hundreds of souls and bodies for their habitation, and summoning about the same number to appear at his judgment-bar. Had you powers capable of distinguishing spirits, you would perceive a constant flight of souls leaving the world; some for the mansions of the blessed,—others bound for the abodes of the wretched!

The angel, after taking from me the telescope and trumpet, advised me to dwell as a pilgrim and stranger in that miserable world till my time for departing should come; daily to bewail the direful effects which sin has produced; to forsake every evil way myself, and warn others to do the same; assuring them, from God's word, that believers in Jesus have the promise of the life that now is, and the life that is to come.—"Go in peace," said he, "and may the God of love and peace be with you."

On this I awoke, and behold it was a dream. But, surely, there has not been a day since the world was generally peopled, but similar scenes have taken place. Such contemplations have certainly a practical tendency; if they have not this effect, we are mere speculators.

Kingsland. HEMAN.

ADAM'S PEAK.

In a former Number we gave our readers a general account of the Island of Ceylon, to which some Missionaries are on their way; we now add the following curious tradition among the Cingalese (as the inhabitants are called) which seems to confirm the truth of Scripture-History, as the antiquities of the east generally do: —

"THERE is," says Mr. Percival, in his account of this island, "a mountain in Ceylon called Hammalleel, or Adam's Peak: it is one of the highest in the island; and lies at the distance of about fifty miles to the north-east of Columbo, the capital city. It is from the summit of this mountain, as tradition reports, that Adam took his last view of Paradise, before he quitted it, never to return. The spot on which his foot stood at the moment, is still supposed to be found in an impression on the summit of the mountain, resembling the print of a man's foot; but more than double the ordinary size. After taking this farewell view, the father of mankind is said to have gone over to the continent of India, which was at that time joined to the island; but no sooner had he passed what is called Adam's Bridge, than the sea closed behind him, and cut off all hopes of return. This tradition, from whatever source it was originally derived, seems to be interwoven with their earliest notions of religion; and it is difficult to con-

ceive that it could be engrafted on them without forming an original part. I have frequently had the curiosity to enquire of black men of different casts concerning the tradition of Adam. All of them, with every appearance of belief, assured me that it was really true; and in support of it, produced a variety of testimonies, old sayings, and prophecies, which have for ages been current among them. The origin of these traditions I do not pretend to trace; but their connection with Scriptural-History is very evident: and they afford a new instance how universally the opinions, with respect to the origin of man, coincide with the history of that event, as recorded in the Bible."

THE CHARACTER OF MR. LAVATER.*

It was the lot of Mr. Lavater, as it is generally of eminent men, to be exalted above measure by some persons, and unjustly censured by others; but no candid and impartial man who knew Mr. Lavater personally, who has read his writings, and observed his conduct, will deny that he was, though a singular, yet both a great and a good man. His intellectual powers were by no means of the common cast; his powers of comprehension were unusually quick; he possessed an eminent gift of observation, — an excellent memory, — a rich, lively, and perhaps too luxuriant an imagination; which, however, as he advanced in years became more chaste, and was more wisely directed and restrained by sound reason and judgment. His knowledge was also very extensive, though it consisted not so much in classical learning (in some parts of which he acknowledged himself rather deficient) as in the knowledge of himself, of mankind in general, of God, and of divine things. As to his moral and religious character, he was a Christian in the fullest sense of the word: he believed in the Bible, and in the God of the Bible, with the most implicit, child-like, and unshaken confidence. No modern philosophy, no derision of his enemies, no defection of his learned friends, — neither the frowns of men, nor their deceitful flattery, could ever induce him to renounce his faith in the unerring word. It was, indeed, to him "eternal life to know the only true God, and Jesus Christ, whom he hath sent.' Christ was more precious to him than words can express; for him he felt the deepest veneration, as well as the most tender affection and boundless gratitude. Often, whilst speaking of

* As we were unwilling to protract the Life of Mr. Lavater, however interesting, to an undue length, it was thought best to reserve his Character for a distinct article. A short account of his writings will appear hereafter.

him in public, or in a private circle of friends, his heart glowed and his lips overflowed: he knew not how to find terms sufficiently strong, energetic, and impressive to extol his person, doctrine, and character; his spotless life, his dying love, his admirable condescension, his all-sufficient grace, his boundless mercy and compassion, his never-failing ability and willingness to save. Him to serve, him to glorify, him to recommend by a thousand ways and means, him to imitate, — in him to trust, even in the darkest moments, — for him to win souls, was the grand object of his ambition! To preach and catechise, to visit the sick, to relieve the poor, to comfort the afflicted, to gladden the heart of the widow, to provide for orphans, to establish and support benevolent institutions, to exert himself in doing good, — was the very delight of his soul. His Christian principles made him a most affectionate husband, a wise father, a kind master, a faithful and sympathizing friend, a conscientious pastor, a loyal subject. Naturally timid, Religion made him the boldest confessor of the truth; volatile in disposition, Religion made him steady and consistent. He was of an irritable temper; but he kept it under, from a principle of the fear of God: — he was prone to vanity; and the many marks of distinguished honour he received from a crowd of admirers, and even from the great and mighty, had a tendency to increase these inordinate emotions of self-love; but he constantly combated this dangerous enemy, and blessed God for every humbling dispensation of his providence.

There was a period in his life in which, as he acknowledges, he had nearly been carried to the very brink of Fanaticism by ambition, warmth of imagination, and a heart of extreme sensibility; but the gracious hand of Providence drew him back, and preserved him. Lavater was a man much habituated to private prayer; and having experienced, from the earliest period of his life, many remarkable answers to his petitions, his faith grew very strong, and his confidence in prayer was remarkably great.

I could add many more remarks on his character; but lest I should exceed the limits to which I must confine this paper, I will conclude with a few striking passages, translated from the Preface of the second volume of his Life, which may throw additional light upon his character: — "One ought," says his son-in-law in this Preface "to have seen Lavater in the moments of his energy and of his sufferings, in a circle of friends who received every word from his lips with rapture, or in a company of designing listeners; — one ought to have seen him discussing the most important topics with the greatest philosophers of the age, or engaged in familiar talk with children, or persons of a child-like simplicity of disposition, — in order to form an adequate idea of his superior power of inte-

resting every class of men, and of his easy self-possession, which he displayed on all occasions; and to comprehend in how genuine and noble a sense of the word he could "be all things to all men;" and how Christianity alone made him so truly amiable in society, whilst his natural temper, notwithstanding his strong tincture of benevolence, would not have secured him from becoming oppressive to others by the decided superiority of his intellects. His penetration entered deep into the human heart; his eye scrutinized sharply, but with such amiable mildness as banished all fear and restraint from the circle in which he was; — only the perverse, in head or heart, felt uneasy in his presence. Lichtenberg's Testimony is remarkable on this head; and the circumstance has struck many others, that Lavater could never be hated as a man, but only in connection with his Christianity, by those, namely, who hated the latter; and yet this was the very thing which made him that amiable man whom they could not avoid loving; whilst, on the other hand, the modern fashionable Christianity, or to speak more accurately, *no Christianity* adds nothing amiable to any character."

To form a just idea of Lavater's generous disposition, which breathed nothing but benevolence, was ever inclined to forgive, and always disposed him to make the situation of others his own, it would have been necessary to hear how Lavater himself was used to speak in familiar and confidential conversation; in which he laid aside all reserve, and, as he expressed himself, could think aloud respecting his ill-judging adversaries. Who so able as he, with a single word, to touch the heart of the man exasperated against his neighbour, and to bring the situation of the offending person so home to his feelings, as to render it impossible for him to retain any angry sentiment? Who could speak, or refrain from speaking, with such noble effect as he? When his friends, such as Zimmerman, boiling with indignation against his calumniators, impatiently urged him to be silent no longer, — they were answered with a placid smile, or an impressive entreaty, to await the event. Thus he always maintained his firmness of character, whoever assailed it, whether friend or enemy. When he had taken a resolution, — who more inflexible than he? His delineation of Goethe's character was descriptive of his own: — Who exposed himself with such generous confidence to the one party? — who steeled himself with such an impenetrable mail against the other? Listening with the simplicity of the child, enquiring with the penetration of the philosopher; — with manly promptitude of decision, with heroic energy of execution; so that whilst he became all things to all, he still retained his own consistency.

This firmness and this pliability, this conscious dignity and

this self-abasing humility, this superior power and this indulgent condescension, this manly energy and this child-like simplicity, this firm adherence to his own principles and this unbounded toleration towards those of different opinion, this implicit belief in the Bible, and this thirst after luminous, philosophical precision and demonstrative ideas, — this artlessness and this acute discrimination, this thorough contempt of all things transitory, and this thankful free enjoyment of all the blessings of life, this deep sense of the vanity of all earthly things, and this sincere regard for all that is excellent and amiable, this placid melancholy and this cheerful serenity, this unwearied activity and this tranquil enjoyment of repose, — will seldom be found combined in any character, in an equal degree, as in that of Lavater.

To know him thoroughly, and in the most exalted parts of his character, one ought to have seen him in those moments when he felt himself nearer to Heaven than to earth, when his love to Jesus Christ glowed in its full lustre, when his longing after him displayed itself in the highest fervency, and when his prayer seemed to leave the world behind, and mount to the very throne of God. One ought to have heard him when he spoke upon those points of Christianity which to him were the most important and sacred, — when he conversed with persons whom he knew to love Christ above all things, of Christ and his love, — when he maintained the boldness and simplicity of faith, his conviction of the efficacy of prayer, of the certainty of divine influence, — when he inculcated that disinterested charity which quite forgets self, can sacrifice every thing for others, weighs every word, and is ever inclined to think no evil, — when he enjoyed patient endurance and ever-forbearing toleration. Finally, To know him thoroughly, one ought to have seen him in situations of the severest trials, when he had to contend with doubts within his own breast, and fought his way through to a renovated and more firmly established faith, — when streams of tears, extorted by the most acute mental sufferings, flowed from his eyes; and he was yet able, the next moment, to receive a casual visitor with a cheerful air, and with recovered presence of mind to converse with him upon any subject which demanded his attention; to give his advice to him who required it, and to console him who came to him in want of consolation.

This may seem the language of Panegyric; but it is that of Truth. Imperfect as my delineation has been, all who had the pleasure of his intimate acquaintance will recognize the resemblance between the Portrait and the Original; and those who had not, may be enabled to form some conception of a character which will rarely find its equal.

TO PIOUS YOUNG MEN.

My dear Christian Friends,

HUNDREDS of millions of Pagans are perishing for lack of the knowledge of God, and of Jesus Christ his Son, whom to know is everlasting life. The London Missionary Society wants Missionaries to go and turn them from darkness to light, and from the power of Satan unto God. As a Member of the Society, I say in their name, we expected, at its first institution, that multitudes would have offered themselves for the glorious service. The flourishing state of religion throughout the country, and the vast numbers of young disciples who crowded the places of worship, impressed us with the idea that restraint would be necessary, not repeated calls for labourers in the harvest. But, ah! how much were we mistaken! It is now the tenth year of our institution, and we want Missionaries, and have long wanted them, for the vast fields which open to us on every side.

To that honour, ye Pious Youths of Britain, are ye called! Many of us, who have numbered more than fifty years, lament that, in our younger days, no such prospects appeared before our eyes; but though to us it was denied to plant the Standard of the Cross in Heathen lands, the envied honour is reserved for you. And will ye not grasp at it with eagerness, and say, "Lord, here am I, send me?"—'I am willing,' says one, 'but I am afraid that I have not the qualifications requisite. — Whom do you want?' We want young men who have tasted that the Lord is gracious, and have been renewed in the spirit of their minds: — we want young men of good abilities, and capable of improvement; and if they have been improved by literature, so much the better: — we want young men whose conduct during the course of their religious profession has manifested stability, purity, and prudence: — we want young men burning with zeal for the salvation of immortal souls, and panting for the propagation of the gospel among the Heathen. It is you that we want. You who are thus endowed, come forward to the service.

Ministers and private Christians of a public spirit, give us your aid. Mark such youths, recommend the service of the Heathen to their serious regard; bring them forward and present them to us; say not, "We need such young men at home, and cannot spare them." Send them, and God will raise you up more. If you will keep them at home, God, by way of punishment, may make them pricks in your eyes, and thorns in your sides.

Students in academies, with particular earnestness we invite you to devote yourselves to Missionary labours. To be an

apostle of a Pagan nation, how much more glorious than to be the minister of a congregation of a few hundred people in England! To preach Christ's gospel where his name was never heard before, how much more honourable and delightful, than to go to an old cultivated field, where the Redeemer's name has sounded for ages, and where a preacher could easily be found!

Tutors and Managers of Academies we entreat; nay, as pleading the cause of Christ and of the Heathen, we demand your aid. But we need not. We are confident we have you on our side. There cannot be, at the present time, the tutor of an evangelical academy who would not rejoice at seeing the students offer themselves for the Missionary service, and who would not account it a duty of no common magnitude, to animate them to the work.

Some pious young men are saying, while they read, "With pleasure would I accept your invitation; but I am afraid that I am not called; and to run unsent, is a dreadful thing!" Hear me, my dear friends. With respect to your abilities, others can judge more properly than yourselves. A minister, zealous for the propagation of the gospel; a judicious Christian of enlarged views; or, in default of both, a Director of the Missionary Society, to whom you can easily be introduced, will be a proper person to decide the matter. But as to a call, as it respects the qualifications of the heart, we ask, Do you feel yourselves entirely devoted to the service of the Redeemer? Is it your desire to spend your days in preaching the gospel to the Heathen? Is it a steady, fixed, abiding, increasing desire? Is it a desire which at once humbles you into the dust as nothing, and draws you with the cords of love to Missionary work? If so, be not uneasy about your call. He who hath wrought these dispositions in you is God, who also hath given unto you his Holy Spirit. In this way does the apostle Paul state the subject: "If any man desire the office of a bishop, he desireth a good work *." He places the call in the desire, and immediately proceeds to the qualifications †.

"But I am not qualified," I hear a youth object; "and the work is arduous." You may not be qualified to be a Missionary at the present time; but you may be qualified to enter on a course of preparatory studies for the work of a Missionary. Peter, Andrew, James, and John, when they left their boats on the sea of Galilee, were not fit to go forth as apostles to convert the nations to the faith; but they were fit to go as students into the seminary of Jesus Christ. "But the work is arduous." It is preaching the gospel; and the man who understands the gospel so well as to be able to preach it, when he has once acquired the language of the Heathen, need not

* 1 Tim. iii. 1. † 1 Tim. iii. 2, &c.

doubt of divine assistance and success; for the gospel is the power of God unto salvation!

Does some one say, "I have applied to my minister, and to Christian friends; but they discourage me from the attempt?" Is your minister's breast burning with zeal for the conversion of the Heathen? Do his prayers, does his preaching, does his conversation display the ardour of a soul inflamed with affection for the perishing Pagans? If so, there is reason to pause: — if not, why should you expect that he will give you encouragement in a work, in respect to which he himself is destitute of zeal? Apply to another quarter.

Lift up your eyes, my young friends, and behold the fields of labour into which we call you to work. There is a beautiful variety suited to every taste. He who considers himself as best adapted for the rude sons of uncultivated life, will find a people to his wish in Southern Africa. To the youth who prefers a state of high civilization, India and China stretch out their hands. Should a state of society between these two be more congenial to another, to such a country he will be sent.

Wealth we cannot promise as your reward. Like your Master, you will be poor. Worldly honours and dignities we have not to bestow; you may be despised and reproached for your work's sake. Earthly pleasures are not to be expected; — you may be called to suffer for the cause of Christ. But we can promise you the affection and esteem of brethren and friends; — we can promise you the prayers of the ten thousands of the spiritual Israel; — we can promise you the presence of the great Head of the Church; — we can promise you that peace in his service which the world cannot give, and which the world cannot take away; — and we can assure you, that every Missionary who is faithful unto death, shall receive a crown of glory, which fadeth not away.

Another Annual Meeting of the Society is at hand: attend it; and there offer yourselves to be Missionaries of Christ, to carry his name far hence unto the Heathen!

A Friend of Missions.

THE THEATRE
A SCENE OF DANGER TO YOUTH.

[Addressed to the Friends of Youth.]

Is there a friend to virtue and to his country who does not wish well to the rising generation? — to their principles to their morals? Is there a friend to religion who does not wish to see imprinted on their hearts those divine Command-

ments, that teach them to love the Lord their God with all their hearts, and their neighbour as themselves? To train them to such characters as shall bless themselves and all around them, must surely be the first wish of every benevolent mind. But, my friends, in what school are they to be thus trained? Is it at the theatre, where vice is exhibited, where the modest must be put to the blush by indecency, and the pious eat wounded by profaneness?

You reply, the young must have recreation; and you have thought a good play a rational and innocent amusement: — but can that play be good, which in any part offends the modest or the pious? and how few are free from this charge? Do not plays commonly turn upon the characters most grateful, and the events most interesting to corrupt nature? — Pride, under the name of Greatness of Mind, — Ambition and Revenge, under that of Valour and Heroism, have been their constant subjects; but chiefly Love, the strongest and most dangerous passion of the human heart, is always encouraged upon the stage; and there the young and unguarded heart often receives the most fatal impression.

If frequently seeing the most terrible objects render them familiar to our view, and makes us behold them with less emotion, — is it not equally true, that seeing sin frequently exhibited, will be likely to abate the horrors of it upon our minds? Why should the young be led to see a number of bad characters without necessity; — to behold them with patience, and too often with pleasure? Is there no danger that a heart softened by delight should be liable to infection? No danger that the commission of sin may follow the sense of pleasure? In such circumstances, does the mind feel that holy indignation against sin, which every Christian ought to feel, upon seeing it committed? or, is it able to preserve that awe and fear that it ought to have of the just judgments of God, when the crimes that merit it are boldly re-acted and finely imitated? From seeing sin without reluctance, the transition is easy to a compliance.

Is it no objection to the theatre, that the minds of youth insensibly acquire there a taste for romance and extravagance, and are unsettled for the sober and serious affairs of common life, in which much of our duty in society must consist? Common or little things give no entertainment upon the stage, except when they are ridiculed. There must be something grand, surprizing, or striking. This gives the mind such a turn, that it is apt to despise ordinary business as mean, or deride it as ridiculous. But you see some who seem to attend the theatre without this unhappy effect. Are you, however, aware how many wrong principles they may have imbibed? How many dangerous passions may have been raised in their breasts? But supposing they have escaped unhurt, are you

therefore to try the temptation? Different, indeed, is the advice of Scripture: — "Come out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

To you, my friends, whose daily prayer for your children is, "Lead them not into temptation," keep them from the evil that is in the world, — need we say, "Lead them not to the theatre." O lead them to other sources of pleasure: to the pleasures of domestic society, — to the pleasures of a cultivated mind, — to the divine pleasure of doing good, — to those pleasures that are to be enjoyed for ever! Teach them, my friends, from the word of God, and from your own example, that there is a real, and that there must be a visible distinction between the men of the world and the children of God: a distinction of principles and of actions. Endeavour to instill into them such a love of holiness as shall make them hate sin under every disguise, and shun even the appearance of evil. While you endeavour to bend their minds to all that is kind and lovely in the gospel temper, encourage in them that firmness and courage that will disdain to follow a multitude to do evil; and determine them, that whatever others do, they will serve the Lord. In this way of duty you may humbly hope for that grace that shall make them conquerors over the world, the flesh, and the Devil. W.

ON ORATORIOS.

A Correspondent having expressed his desire to know, "Whether it be consistent with the character of a Christian to attend those musical exhibitions at the public theatre, called *Oratorios?*" I beg leave to refer him, and your readers at large, to those just and striking views of this species of entertainment which the Rev. Mr. Newton has given us, in the introduction of his fourth Sermon on the Messiah. As Oratorios have something in them more plausible and specious than other theatrical amusements, I think professing Christians should be more particularly on their guard; and I am inclined to think, that whoever reads the following passage with due attention, will not be present at those *sacred* performances.

"WHEREUNTO shall we liken the people of this generation, and to what are they like*?" I represent to myself a number of persons of various characters, involved in one common charge of high treason. They are already in a state of

* Luke vii. 31.

confinement, but not yet brought to their trial. The facts, however, are so plain, and the evidence against them so strong and pointed, that there is not the least doubt of their guilt being fully proved; and that nothing but a pardon can preserve them from punishment. In this situation, it should seem their wisdom to avail themselves of every expedient in their power for obtaining mercy. But they are entirely regardless of their danger, and wholly taken up with contriving methods of amusing themselves, that they may pass away the term of their imprisonment with as much cheerfulness as possible. Among other resources, they call in the assistance of music; and amidst a great variety of subjects in this way, they are particularly pleased with one. They chuse to make the solemnities of their impending trial, the character of their judge, the methods of his procedure, and the awful sentence to which they are exposed, the ground-work of a musical entertainment; and, as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adapting the style of his music to the very solemn language and subject with which they are trifling. The king, however, out of his great clemency and compassion towards those who have no pity for themselves, prevents them with his goodness. Undesired by them, he sends them a gracious message. He assures them that he is unwilling they should suffer: he requires, yea, he entreats them to submit. He points out a way in which their confession and submission shall certainly be accepted; and in this way, which he condescends to prescribe, he offers them a free and full pardon. But, instead of taking a single step towards a compliance with his goodness, they set his message likewise to music; and this, together with a description of their present state, and of the fearful doom awaiting them if they continue obstinate, is sung for their diversion, accompanied by the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments*. Surely, if such a case as I have supposed, could be found in real life, though I might admire the musical taste of these people, I should commiserate their insensibility!

But is not this case more than a supposition? Is it not, in the most serious sense, actually realized amongst ourselves? I should insult your understandings, if I judged a long application necessary. I know my supposition must already have led your thoughts to the subject of the Messiah, and to the spirit and temper of at least the greater part of the performers, and of the audiences. The holy Scripture concludes all mankind under sin†. It charges them all with treason and rebellion against the great Sovereign, Lawgiver, and Benefactor; and declares the misery to which, as sinners, we are obnoxious. But God

* Dan. iii. 5. † Rom. iii. 9.

is long-suffering, and waits to be gracious. The stroke of death, which would instantly place us before his awful tribunal, is still suspended. In the mean time he affords us his gospel, by which he assures us there is forgiveness with him. He informs us of a Saviour, and that of his great love to sinners, he has given his only Son to be an atonement and mediator, in favour of all who shall sue for mercy in his name. The character of this Saviour, his unspeakable love, his dreadful sufferings, the agonies he endured in Gethsemane and upon the cross, are made known to us; and as his past humiliation, so his present glory, and his invitation to come to him for pardon and eternal life, are largely declared. These are the principal points expressed in the passages of the Messiah. Mr. Handel, who set them to music, has been commemorated and praised, many years after his death, in a place professedly devoted to the praise and worship of God; yea (if I am not misinformed) the stated worship of God, in that place, was suspended for a considerable time, that it might be duly prepared for the commemoration of Mr. Handel. But alas! how few are disposed to praise and commemorate MESSIAH himself! The same great truths, divested of the music, when delivered from the pulpit, are heard by many admirers of the Oratorio with indifference; too often with contempt!

Having thus, as I conceived myself bound in duty, plainly and publicly delivered my sentiments of the great impropriety of making the fundamental truths of Christianity the subject of a public amusement, I leave what I have said to your serious reflections, hoping it will not be forgotten; for I do not mean to trouble you often with a repetition of it.

ATTENTION TO CHILDREN IN PREACHING.

"TAKE heed that ye despise not one of these little ones," said the Good Shepherd, "who carrieth the lambs in his bosom." How well did he know "what is in man!" How much we need the warning! Do not the following facts prove, that even little children may receive more benefit from sermons than preachers often suspect?

I was lately informed, that a little child in my congregation, after being remarkably attentive to the sermon, was observed to weep when going to bed on the Lord's Day evening. On being asked the cause, the little one replied, "Because I am so wicked, and Jesus Christ has been so good to us, as the Minister said."

Shortly after, having preached on the Ministry of Angels to the Church, another child, six years old, said to its friends, "I am not afraid to go to bed now" (though before very fear-

ful) "for Mr. —— said, "The angels watch over us while we sleep:" — and this actually cured her of her fears.

About the same time, another child of seven years of age, after hearing me preach on Secret Worship, went home and retired to her closet; and ever since has continued to pray and read the Scriptures in secret.

A friend of mine has also a particular reason for proposing to Ministers and experienced Christians the following

QUERY:

Is the tenderest age excluded from the visible church of Christ? or, Is there any sufficient reason why a child of seven years of age should not be admitted a member of a church, and partaker of the Lord's Supper, provided there be sufficient evidence given that this babe is *born again*, and become a child of God?

Might not such a sight happily affect both saint and sinner, lisping youth and hoary age, so that, "out of the mouth of babes and sucklings God might receive praise, to still the enemy and the avenger!"

A resolution of this case will much oblige

PHILOPAIDOS.

BIBLICAL CRITICISM.

And desiring to be fed with the crumbs which fell from the rich man's table. — Luke xvi. 21.

THE table was not anciently covered with linen, but was carefully cleansed with wet sponges.

"The seats with purple clothe in order due,
And let th' abstersive sponge the board renew."
Pope's Homer. Odyss. Book ii. v. 189.

So also Martial:

Hæc tibi sorte datur, tergendis spongia mensis.

They made no use of napkins to wipe their hands; but did so with the soft and fine part of the bread, which they called απομαγδαλια. "This they afterwards threw to the dogs." This custom is again mentioned by Homer, Odyss. Book ii.

Ως δ' οταν αμφι αναχλια κυνες δαιτηθεν ιοντα, &c.

"As from some feast a man returning late,
His faithful dogs all meet him at the gate,
Rejoicing round, some morsel to receive,
Such as the good were ever wont to give."

Hence we clearly understand what were "the crumbs which fell from the rich man's table;" and perceive the force of the words of the woman of Canaan, "The dogs eat of the crumbs which fall from their master's table *."

St. Albans. S. B.

* Matt. xv. 27. See also Mark vii. 28.

Obituary.

REV. JOHN ADAMS,

OF SALISBURY.

MR. Adams began to know the grace of God at the early age of fifteen. While many of his fellow-youths were plunging into the awful vortex of dissipation and sensuality, he was found escaping the pollution that is in the world thro' lust, — pursuing the things that made for his eternal peace, — and devoting the first-fruits of his time and talents to Him, whose he was and whom he served. At the age of nineteen he commenced a preacher. After itinerating some years, under the patronage of Lady Huntingdon, he became stationary at New Sarum. At the age of twenty-six he was ordained pastor of the Independent church in that city; where he continued to exercise the duties of his office with credit to himself and profit to others, until the day of his death.

For many years Mr. Adams enjoyed a considerable share of health and spirits; nor was there the least symptom to the contrary, till Saturday morning, the 8th of Sept. 1804, when he was seized with a bowel-complaint, which proved fatal to him on the following Tuesday, when, about five o'clock in the evening, he fell asleep in Jesus.

During his illness, though it was impossible, from the nature of his complaint, to converse much with his friends, yet, when opportunity offered, he spoke of his approaching dissolution with the firmness of a Christian.

A few hours before he died, Mr. Edwards, of Wilton †, paid him a visit; and enquired concerning the frame of his mind; — to whom he said, "I am composed! I have no raptures, and I have no distress!" 'A comfortable frame,' said Mr. Edwards, 'in your situation, is undoubtedly very desirable; but it is by no means an essential evidence of a man's salvation.' "As for that," he replied, "I have no doubt of the safety of my state. Very few persons have had more joy in Christ than I have had: — my mind is fixed (making a pause) on the Rock of Ages!"

His extreme weakness and excessive sickness prevented further conversation. In this frame he continued to the last, in the full possession of his faculties, and of an unshaken confidence in his covenant God. Thus lived, and thus died, this "friend of Jesus," who, after serving him in his generation for thirty-seven years, received his release and reward in the fifty-third year of his age.

MR. D. WALL,

LATE OF SUTTON, SURRY,

CAME to London about the age of thirteen; and was placed as an apprentice in the service of a person who opposed serious religion. The seeds of piety had been sown in his mind in early youth; and though not then savingly enlightened in the knowledge of the truth, he was enabled to withstand the opposition of a profligate master, — the example of fellow-apprentices, — to keep aloof from the vices of the day, — and to maintain a singularity rarely to be found in youth under similar circumstances. The simplicity of his manners, his industry and integrity, were admired by all who knew him. But whatever might have been his danger of self-complacence in such circumstances, he was not suffered to split upon that rock. "He that trusteth in his own heart is a fool," and will, sooner or later, find it out to his cost. Not satisfied, therefore, with the attainments of the young man in the gospel (who having an amiable disposition, thought himself secure, and asked, with presumptive confidence, "What lack I yet?") our friend was convinced

† See his Funeral-Sermon for him, reviewed, p. 182.

that he lacked "the one thing needful:" he was convinced of sin, and saw the necessity of a divine change. Under the ministry of Mr. Whitfield and Mr. Cennick, he was brought to see his lost and helpless condition; and, renouncing every other ground of dependence, he was enabled to lay hold on the sure and only refuge set before him in the gospel.

It does not appear that his convictions were so deep, or so painful, as many have experienced: he was rather drawn by cords of love, and led forward by the indulgent tender hand of that Saviour and Shepherd, who gathers the lambs in his bosom. For several years he attended divine worship at the Tabernacle; and occasionally at Mr. Hart's Meeting, whose ministry was made useful to him.

In the year 1783 he retired from business, in which he had been uncommonly laborious and successful, and took up his residence at Sutton, where he ended his days. Had he loved the world, he might have accumulated a very large fortune; but his soul soared above the objects of sense, — he was intent on attaining more durable riches and righteousness: he despised the glitter of earthly grandeur; and well satisfied with what God in his providence had bestowed, he left the bustle of the city for the solitude of the country. For many years he regularly attended the ministry of the Rev. Dr. Peers, at Merton, until about six years ago, when the glorious gospel of the blessed God was introduced in the village where he resided. The messengers of Christ were cordially received by this stedfast disciple of the Lord; and though they experienced some opposition at first, yet the word of truth shortly came in its divine power to the hearts of some of the poor people of the village. To countenance and further this blessed work was the study and delight of his heart; and as the liberal soul deviseth liberal things, it came into his mind to build a house for the Lord on his own ground. Divine worship has been regularly carried on in it ever since; and was supported and sanctioned by his constant attendance and unwearied diligence. Averse from controversy, and only desirous of the promotion of the divine glory and the salvation of souls, he gave the right hand of fellowship to all those who came in the name of the Lord Jesus. Surrounded with plenty, he received all with a grateful heart. Impressed with a due sense of the goodness of God in providence and in grace, he would often say, "My cup runneth over: bless the Lord, O my soul," &c. He possessed a constant serenity of mind, which outward things could not disturb. "The fruits of the Spirit" were manifest in him: it may be truly said, "his peace flowed like a river." He exhibited the reality of that beautiful picture of the saint, drawn by the pen of the venerable Mr. Newton, "He was the object and residence of divine love, the charge of angels, and ripening for everlasting glory." It is well known to all who had the happiness of being acquainted with him, that his mind was a rich storehouse of Scripture Biography. There was no conversation which he would not make profitable by the introduction of some suitable portion from the lively oracles, or piece of sacred poetry. — He was not afraid to die: he often said, "The sting of death is taken away. He that came to deliver them who, through fear of death, were all their lifetime subject to bondage, hath delivered me;" and, presently,

"Then shall I sing more sweet, more loud,
"And Christ shall be the song!"

The sudden manner in which he was removed, prevented his dying testimony to the preciousness of that gospel on which he lived. This is our loss, and ours only. He fell asleep in Jesus, and is received into the paradise of God. His conduct towards men corresponded with his piety towards God. In business he was a plain upright man: — his mind was so impressed with the principle of our holy religion and the dignity of the Christian character, that he

considered it criminal to attempt to raise his estate by the mean practice of any degree of craft or deception.

He was never deaf to the complaints of the poor or the distressed: his heart, his purse, his door was open. Created in Christ Jesus unto good works, he abounded in all the fruits of righteousness, which are by Jesus Christ to the glory of God the Father.

In fine, he adorned all the relative situations in which he stood; and as a husband, a friend, a master, he had but few equals. To a friend, the week before his death, who was speaking rather too highly of his good qualities, he said, "Alas! I am a poor unprofitable servant! I have nothing wherein to boast; but Christ is all! I look forward, through his righteousness, to that period when

"Faith shall be sweetly lost in sight,
And hope in full supreme delight
And everlasting love!"

The following Sabbath he attended divine worship; but finding himself unwell, went to bed early. Monday he appeared better, and walked in the garden. In the evening, however, he became worse, retired to bed; and about two o'clock in the morning of Tuesday, Jan. 15, 1805, his happy spirit took its flight to the mansions of the blessed.

Thus died Mr. Wall, in the sixty-eighth year of his age, respected and beloved by all who knew him. "Mark the perfect man and behold the upright, for the end of that man is peace!" This was the portion of Scripture improved upon the occasion, to a very serious and attentive auditory.

Islington. J. L.

DEATHS.

November, 1804, died the Rev. Archibald Maclaine, D. D. fifty years minister of the English church at the Hague, author of a volume of Sermons, and the learned translator of Mosheim's Ecclesiastical History. By the revolution in Holland, 1796, he was compelled to take refuge in this country, where he ended his days in peace and comfort. When informed that his disorder must be fatal, he replied, "You remember Socrates, the wisest and best of Heathens, in this state, could only express a hope mingled with anxiety and doubt; but, blessed be God, tho' a grievous sinner, in retiring to that bed, from which I shall rise no more, I know in whom I believed. Death cannot separate me from the love of Christ; and in him to die is gain!"

Jan. 18, 1805, died at Lambeth Palace, in his seventy-fourth year, after a severe illness, Dr. John Moore, Lord Archbishop of Canterbury, and Primate and Metropolitan of all England. His Grace was raised from the humble walks of life by his personal merit, and the patronage of the Duke of Marlborough. Through the united recommendations of Bishops Lowth and Hurd, he was preferred to the See of Canterbury in 1783: since which he has been remarked for his amiable disposition in private life, and great moderation in his public conduct. He has been succeeded in his high ecclesiastical honours by Dr. Sutton, Bishop of Norwich.

Jan. 18, died suddenly, and much regretted by his charge, the Rev. J. D. Middleton, Baptist minister at Lewes. He went to bed on the preceding evening in apparent good health; but at twelve o'clock was seized with an apoplectic fit; when medical aid was immediately sent for by Mrs. M. but, alas! in vain. He lay insensible till about three o'clock on the following afternoon, when he breathed his soul into the bosom of his Redeemer. On the second Sabbath after his death, the awful providence was improved in a funeral-sermon to his bereaved congregation, by Mr. Upton, of London.

Feb. 20, in the sixty-second year of his age, died the Rev. J. Law, upwards of thirteen years pastor of the Baptist church at Weston, by Weedon, Northamptonshire. Though disabled from preaching, some months before his death, by successive paralytic strokes, he continued his attendance at the Lord's House till the Sabbath before his death; and found his own support and comfort in the gospel he had been used to preach to others. He has left a widow, as well as an affectionate congregation, to lament his loss.

Feb. 28, died Mrs. Stevens, widow of the late Rev. Mr. Stevens, formerly minister at Little St. Helen's.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Fashionable World displayed. *By the Rev.* John Owen, *A. M.*

[*Continued from our last.*]

THE ingenious author having considered the Situation, Government, Religion, Morality, and Education of these People, proceeds to their Manners and Language (chap. v.): from the latter we select the following specimen:

"*Vernacular Terms.* — *Fashionable Sense.*

Buying	Ordering goods without present purpose of payment.
Conscience	Something to swear by.
Courage	Dread of human reproach.
Debt	A necessary evil.
Enthusiasm	Religion in earnest.
Home	Every body's house but one's own.
Honour	An imaginary Moloch claiming licentious rites and human victims.
Knowing	Expert in folly and vice.
Life	Destruction of body and soul.
Modest	Always used in a bad sense when applied to a man.
Religion	Occupying a seat in some church or chapel.
Spirit	Contempt of decorum and conscience.
Thing	As applied to a man, every thing but what he should be.
Wicked	Irresistibly agreeable."

The author then comments on the phrases used as a kind of eulogium of their deceased associates; — such as "he always meant well, he had a good heart at the bottom, and he was nobody's enemy but his own."

The Dress and Amusements of these people are next considered. The fundamental principle of the former is *dissimilitude*, which obliges them constantly to vary the modes and materials of their dress; notwithstanding which, it sometimes unfortunately happens, "that the groom and the gentleman may be often mistaken for each other; and he who is recognized to-day as a man of fashion, may to-morrow be confounded with one of the people."

"The fair sex appear also, on their part, to set all limits and restraints at defiance. They seem to feel themselves at perfect liberty to follow the prevailing mode, whatever that mode may be. The consequence is, that *modesty* is often the last thing considered by the young; and *propriety* as completely neglected by the old: and this latter circumstance may serve to account, in some measure, for the little respect which is said to be paid to Age in the Fashionable World. To judge from the histories of all nations, it seems impossible that length of years, if accompanied with those characteristics which denote and become it, should not excite spontaneous veneration. But if the shrivelled arm must be bound in ribbands and bracelets, if the withered limbs must be wrapped in muslins and gauzes, and the wrinkled face be decorated with ringlets and furbelows, the silly veteran waives the privilege of her years; and since she disgusts the grave, without charming the gay, she must not be surprized if she meets with respect from neither."

The seventh chapter treats of the Happiness of these People; which appears, however, to be liable to great interruptions, as the pains of sense are at least as numerous as its pleasures. There are also evils peculiar to the Fashionables. "To shine in a ball-room is, no doubt, a high satisfaction; but then to be outshone by another (which is just as likely to happen) is at least as great a mortification: to be invited to *many* modish parties is really delightful; but then to know those who are invited to *more* than ourselves, is certainly vexatious: to find one's self surrounded by people of the First Fashion, is charming; but then to be dying with heat all the time, is something in the other scale: to wear a coat or a head-dress of the newest invention, is indeed a pleasure of the highest order; but then to see by accident articles of the same mode on the back of a man-milliner, or the head of a lady's maid, is a species of vexation not easily endured. An opera, a play, a party, a night passed at a dance, or at a cassino or a faro-table, are all events, to be sure, of the happiest occurrence; but then to be disappointed of one, makes a deeper impression on the side of pain than to be gratified with three, does on that of pleasure:

and disappointments will happen where many objects are pursued, and where the concurrence of many instruments is necessary to their accomplishment. A drunken coachman, a broken pannel, a sick horse, a saucy footman, a mistaken message, a dull play, indifferent company, a headach, a heartburn, an epidemical disease, or a dread of it, a death in the family, Sunday, Fast-day, Passion-week, and a thousand other provoking casualties, either deprive these entertainments of their power of pleasing, or even set them wholly aside."

The Defect of the System and Plans of Reform conclude the work. Inconsistency is the radical fault of the system; to prevent which the author considers whether it would not be better for these gentry to renounce the Christian religion; "for surely," says he, "if duels must be fought, what can be so preposterous as to swear allegiance to a law which says, "Thou shalt not kill?" If injuries must *not* be forgiven, where is the propriety of employing a prayer, in which the petitioner declares, that he *does* forgive them? If the passions are to be *gratified*, what end is answered by doing homage to those Scriptures which so peremptorily declare, that they must be *mortified?* In a word, if swearing, prevarication, and sensuality, — if a neglect of "the duties to God and inferiors" be necessary, or even allowable parts of a Fashionable Character, where is the policy, the virtue, or even the decency of connecting it with a religion, which stamps these several qualities with the deepest guilt, and threatens them with the severest retribution?"

But if, on the contrary, it should be thought material to retain Christianity at all events, then, the author observes, the Plan of Reform must be inverted; and sacrifices must be made of those laws, maxims, and habits which interfere with the spirit and injunctions of our holy religion. Whether charges of such magnitude will ever take place on an extensive scale, the author pretends not to determine. "I see," says he, "insuperable obstacles to them, while rank, and station, and wealth, throw their mighty influence into the opposite scale. Then, and not till then, will Christianity receive the homage she deserves, and produce the blessings she has promised,—when "the makers of our manners" shall submit to her authority, — and when the *People of Fashion* become the *People of God.*"

On this last sentiment we pause: — we believe that God can fulfil his prophecies without the aid of *fashion:* — we, however, heartily wish success to this ingenious and well-written satire; and had we any influence with the *fashionable world*, we would strongly recommend it to their attention.

The Sabbath: *a Poem. Second Edition enlarged; to which are now added, Sabbath Walks.* 12mo, 5s.

We are always pleased to see the Muses handmaids to Devotion; and this is indeed, to speak poetically, a production of the Muses. The notes are historical; and relate chiefly to the history of Scotland, where the scenery is laid. As a specimen, we give the following short but pleasing extract: —

"Hail, Sabbath! thee I hail, the poor man's day:
The pale mechanic now has leave to breathe
The morning air, pure from the city's smoke,
As wandering slowly up the river's bank
He meditates on Him whose power he marks
In each green tree that proudly spreads the bough,
And in the tiny dew-bent flowers that bloom
Around the roots; and while he thus surveys
With elevated joy each rural charm,
He hopes (yet fears presumption in the hope)
That Heav'n may be one Sabbath without end.
But now his steps a welcome sound recals:
Solemn the knell from yonder ancient pile
Fills all the air, inspiring joyful awe.
The throng moves slowly o'er the tomb-pav'd ground;
The aged man, the bowed down, the blind
Led by the thoughtless boy, and he who breathes
With pain, and eyes the new-made grave, well-pleas'd;
These, mingled with the young, the gay, approach
The house of God: these, spite of all their ills,
A glow of gladness prove. With silent praise
They enter in, — a placid stillness reigns, —

Until the man of God, worthy the name,
Opens the book, and, with impressive voice,
The weekly portion reads. A pause ensues.
Deep-ton'd, the organ breathes its lowest notes,
Then swells into a diapason full:
The people rising, sing, "With harp, with harp,
And voice of psalms:" — harmoniously
The various voices blend, — the long-drawn aisles
At every close the dying strain prolong."

The Mystery and Equity of Providence: *a Sermon preached at Canon Street Meeting, Manchester, Dec. 5, 1805, at the Associated Monthly Lecture. By* S. Bradley. 1s.

THE providence of God in his government of the world, is a copious and delightful subject; the contemplation of which is productive of the best effects; and it has this encouragement annexed to it in the word of truth, — "That whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Whatever, therefore, elucidates this subject, and recommends it to the notice of God's people, is praiseworthy. Such is the sermon before us, which the author founds on Psalm xcvii. 2, "Clouds and darkness are round about him; righteousness and judgment are the habitation (or basis) of his throne." Mr. Bradley considers The Nature of Providence, — the various Instances in which it is mysterious, — the Reasons for its Mysteriousness, — and, more fully, its Perfect Equity.

Our limits do not admit of large extracts from single sermons, or a particular discussion of their merits, it is enough to say, that this discourse evinces considerable ability in the author, and is calculated for usefulness.

The Friend of Christ sleeping in Death: *a Sermon occasioned by the Death of the Rev. John Adams, Minister of the Gospel in Salisbury. Preached at Wilton, by the Rev.* J. Edwards. 1s.

THIS discourse, on John xi. 11, "Our friend Lazarus sleepeth," was delivered at Wilton, as a token of the preacher's great respect for the deceased. Mr. Edwards was prevailed on to publish it at the request of friendship, and in order to preserve the memory of a good man. The subject of the sermon is the Death of Lazarus; which the author considers in its nature and its circumstances, and then applies to the affecting providence which occasioned the discourse; a brief account of which appears in our Obituary.

On Evil-Speaking: *a Sermon preached in Moseley Street Chapel, Manchester, on Wednesday, October 31, 1804, at the Associated Monthly Lecture. By* Robert Jack, *Minister of St. Andrew's Chapel.*, 8vo, 1s.

FROM these words of the apostle James (chap. iv. 11) "Speak not evil one of another, brethren," Mr. Jack, in illustrating the meaning and extent of the injunction, shews that even truth itself may be converted into calumny, when it is spoken with intention to injure the reputation of another; but that we become much more deeply chargeable with the offence when the matter alleged against our neighbour is false, and known to ourselves to be false. In describing the sinfulness of evil-speaking, the preacher argues from various and powerful considerations. He contends, that in itself it is most unreasonable and unjust; implies an arrogant invasion of the divine prerogative to judge the heart; is in direct hostility to the uniform tenor of the divine law and the example of Christ, in which the law was, in all its extent and beauty, illustrated and made visible in actions; is inconsistent with the near relation by which Christians, as brethren, are united among themselves; is highly injurious to our brother's good; takes its origin in the basest principles of the depraved heart; and leads to the most ruinous consequences. "Who can recount the calamities and crimes," exclaims the preacher, "with which evil-speaking hath filled the earth! How hath it embroiled society, and set men at variance with one another! How hath it torn families asunder, with the most violent animosities, arming father against son, and son against father, brother against brother, and friend against friend! How hath it shaken kingdoms to their foundations, kindled the flames of civil discord, and spread desolation throughout the earth! But it is in religious dissentions that the mischievous consequences of evil-speaking have chiefly displayed their malignity. How hath it rent asunder the sacred ties of Christian communion, dis-

solved all the relations of peace and amity, and extinguished all the charities of life, among those who profess to have received the same gospel, to believe in the same Saviour, and to expect the same heavenly inheritance! How hath this unhallowed fire been found burning, sometimes even in the very *censers* of the ministers of religion! and how hath it converted even the very sanctuary of God into a field of conflict, or a scene of desolation! Who can tell how often it hath sharpened the dagger of the assasin, and furbished the sword of persecution, while, amidst the rage of contending parties, every sentiment of humanity and religion hath been too often forgotten, and the world hath been filled with such violent and bloody deeds as have brought disgrace upon the Christian name!"

We are much pleased with the regularity of thought, the intermixture of suitable quotations from or allusions to the sacred Scriptures (which constitute indeed the strength and beauty of any sermon) and the benevolent spirit which is discovered throughout the whole.

A Sermon, *preached at Braunton, Oct. 21, 1804, in Memory of the late Mr. J. Rooke, of Appledore. By the Rev. R. Taprell. 4to, 1s.*

THIS serious and sensible discourse is founded on Rev. xiv. 13; and closes with a tribute of respect to a pious young man, who, it appears, had served the Lord from an early period, and who finished a life of religion and usefulness at the age of twenty-five.

LITERARY NOTICES.

We are happy to hear that Dr. Williams and Mr. Parsons, in prosecution of their extensive plan of republishing various important Theological Works, of which there are no uniform editions, intend to favour the public with a *complete edition* of the Works of President EDWARDS, of New England, to succeed their edition of Doddridge. The spirit and tendency of Mr. Edwards's writings so perfectly accord with the title and object of our Magazine, that we should rejoice to aid their circulation. Of this eminent character it has been well said, "That he was one of the greatest divines of his age: he has had the applause and admiration of America, Britain, Holland, and Germany, for his piety and great judgment in divinity; and has been honoured, above most others, as the instrument of doing much good."

We understand that the Presbyter of the Church of England is about publishing a Reply to all his Anti-Calvinistic Opponents.

A volume of Sermons, by the late Rev. J. Glazebrook, will be shortly ready for the Subscribers.

An additional volume of the excellent Sermons of the late President Davies, of America, which have never before been printed, is in the press.

A third edition of Mr. Lancaster's useful and ingenious tract on Education, is advertised to be published by subscription; and will be noticed by us immediately on its appearance.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

A View of Religions: in three parts. Originally written by Mrs. Hannah Adams, in America. A new edition, corrected and enlarged; with an Essay on Truth, by A. Fuller. 12mo, 6s.

A second volume of Anecdotes, Religious, Moral, and Entertaining. By the Rev. C. Buck. 3s. 6d. boards.

The Christian Mirror: a series of original Essays in Prose and Verse; including Strictures on the Defects and Follies of Fashionable Professors.

Statement, Address, and Remarks on the Counter-Statement, relative to a late Withdrawment; with a Postscript, by the Author of the Statement. Second edition, 3s. 6d. sewed (not 1s. as advertised by mistake in our last.)

The second edition of Dr. Williams's Sermon on Predestination, with Notes, corrected and enlarged. 8vo, 1s. 6d.

The Plant of Renown, by Dr. Hawker. 3d. — Fine, 6d.

Letters, occasioned by a recent Controversy between R. R. Esq. and the Rev. J. C. By J. C. jun. Second Edition, enlarged, 1s. 6d.

Abstract of God's gracious Dealings with several eminent Christians. By S. James, A. M. Second Edition, with additions, and a brief Account of the Author, by his Son, Is. James, 1s. 6d.

Some Passages in the Life and Death of John Earl of Rochester, written by Bishop Burnett; with his Funeral Sermon. By Mr. Parsons. A new edition, royal 18mo, 2s. 6d. boards.

The Life of the Rev. J. W. de la Flechere. Compiled from the Narrative of Mr. Wesley. Mr. Gilpin's Notes, and his own Letters. By J. Benson. 4s. boards.

Alfred and Galba, or the History of Two Brothers. By the Author of Worlds Displayed.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be held in London on Wednesday, May the 8th, and the two following days. The following Ministers are already engaged to preach, viz. the Rev. Dr. WILLIAMS, of Rotherham; the Rev. Mr. SLATTERIE, of Chatham; and the Rev. Mr. NICOL, of the Scots' Church, Swallow Street, London. The Name of the Fourth Minister, with the Places and Times of Worship, in our next.

Letters have been received from Dr. Taylor and Mr. Loveless, Missionaries, on their way to Surat, dated Madeira, January 22, 1805, when they were in good health.

Letters have been received from New Holland, dated August, 1804, stating, that the articles sent thither by the Cato, and forwarded from thence by a South whaler, for the use of the Missionaries at Otaheite, have, after long delay, been relanded at New Holland, much damaged, the vessel not having proceeded to the island; by which means the Missionaries must have felt much inconvenience and disappointment.

MISSION

FROM THE EDINBURGH SOCIETY,

to Karass, in Persia.

LETTERS have been received from Mr. Brunton of a painful nature. Early last summer the plague broke out in Georgia, and spread in various directions. When the Missionaries heard of its appearance on the borders of the Kabardian country, they concluded, from the wandering genius of the inhabitants, that it would soon be brought near them. The Mahometans, from the abuse of the doctrine of Predestination, seldom go out of its way, or use any other precaution; but they took pains to conceal its approach: their friend Abdy, however, gave them all the information in his power.

About the same time a war broke out between the Russians and Circassians; many of the former were murdered, and several Tartar villages were burnt. The Missionaries were under frequent alarms; and sometimes slept in their clothes, to be ready for flight in case of danger. They, therefore, thought it their duty to leave Karass for the present, and to remove to Georghivesk; which, after some difficulties, they were at length permitted to enter. The people of Karass expressed great concern at their going away; but the Missionaries assured them that they intended to return and live among them.

When they entered their new habitation, they were filled with thankfulness to find themselves in a place of safety, and free from the alarms which had harrassed them. But, alas! Death entered their dwelling and deprived them of one of their most valuable members. Mrs. Paterson, whose constitution had been reduced by miscarriages, and through eagerness to be useful to the Mission, not having taken sufficient care of herself, was very weak when she came to this place; and the fever and ague which prevailed, and which was more severe on persons who had been ailing before, seized her; and carried her off on the 3d of October. They were permitted to carry her corpse to Karass for interment, in their own burial-ground. The people of the village were much affected, and shed many tears. Her death was a great loss to the Mission. She was possessed of a superior understanding, and had an uncommon talent for learning languages: she understood the Kabardian tongue better than any of the Missionaries; and had taken under her particular care two Circassian boys, whom she had ransomed. She bore her trouble with the greatest patience. Nothing like a murmur was heard from her lips. Her concern for the success of the Mission continued to the last:—her love to her Saviour, and her zeal for the advancement of his kingdom, seemed to grow stronger as that event approached which was to remove her to his presence. She expressed the firmest reliance on his atoning blood, and died in the assurance of being happy with him for ever. Now, we

doubt not, she is before the throne of God, rejoicing with those "who hazarded their lives for the Lord Jesus," not regretting the hardships she endured in his service; but praising him that she was counted worthy to suffer for his sake. Mrs. Paterson was a sister of Mr. Brunton: she was engaged to Mr. Paterson before he left Scotland; and went out to him with Mr. Brunton, &c. from Edinburgh, in the summer of 1803.

Mr. Paterson himself was not well; and Mr. Dickson was ill with a cough. The children, who had been ill, were recovered. The native boys were remarkably healthy: they begin to know something of the principles of the gospel, and unite with pleasure in the family-worship. Mr. Brunton's children have made considerable progress in learning the Tartar and Circassian languages. Mr. Brunton has made some progress in translating the Scriptures into the Turkish language: he has finished the greatest part of St. Matthew. He regrets much the loss of Islamus, the Effendi, who had greatly assisted him; and who has been carried off by the plague. When he was dying, he sent his kind regard to Mr. Brunton; but forbade him to come and visit him, lest he should catch the infection.

The Missionaries much wish for the aid of a printer, as it is of great importance to have the Scriptures printed at their own settlement; and, before they are ready for the press, tracts might be printed in Arabic and Turkish, and distributed over the country. Much more might be done in this way for the conversion of the numerous Heathen and Mahomedans than by many Missionaries. We hope the Lord will incline some serious printers to offer themselves for this important and promising service!

In addition to the above intelligence, the Directors have received a letter from the Missionaries at Georghivesk, dated Nov. 1, 1804. Mr. Paterson was better, as also Mr. Dickson. Mr. Brunton was pretty well; but Mrs. Brunton poorly. The rest were in good health, except Mr. Cusine. The Missionaries earnestly wish for a well-educated surgeon, who would probably be of immense use to the inhabitants, who often perish for want of medical assistance. Mr. and Mrs. Hardie still remained at Karass; to which place all the Missionaries hope to return as soon as it seems prudent to take that step.

FRENCH MISSIONARY SOCIETY.

Mr. Editor,

A few months since I handed you for insertion, the translation of a curious article from the *Journal des Debats*, misrepresenting our Missionary Society, by falsely ascribing all our efforts for the conversion of the Heathen to political motives, and to the influence of our Government. The Editor of that Journal is the Abbe Geoffroy, a man well known in Paris for his violent zeal for Popery. The design of that article was evidently to recommend, if possible, the Catholic Missions to the attention of his Government. The following article bearing also the same complexion, I send it for insertion. While the Directors of our Missionary Institutions find it so difficult to procure a sufficient number of suitable Missionaries, it must excite a smile to see how easily 500 are created and distributed to all the four quarters of the globe in an instant. — Having lately met with Sir William Jones's Opinion of Catholic Missionaries, and on the Bible, as the best Mode of propagating the Gospel in Hindostan, I subjoin it; and as he so fitly recommends a Version of the Scriptures in Persian and Sanscrit, I would, with all respect, submit that opinion to his noble biographer, Lord Teignmouth, the President, and the other Members of the New British and Foreign Bible Society. — As you are frequently in the habit of gratifying your readers with the pleasing intelligence of the spread of the gospel at home, in the opening of new places of worship, they will doubtless be gratified to hear of the opening of a Second Protestant Church in the city of Rouen. The Speech of the Prefect on that occasion abounds with such admirable sentiments, that I hasten to send you the translation. Yours, &c.

Extract from the Journal de Paris.

"What was formerly only rumour, is now truth. Government is about to order the re-establishment of the useful and respectable Missionary Institution in the *Rue de Babylon*, to prepare foreign Missionaries. We say *useful* with regard to commercial relations, which it can favour in a most eminent manner; and *respectable* with regard to religion, to preach the dogmas and morals of which it sends its members to the most savage, distant, and un-

healthy countries. We recollect, yet with tender emotion, the services rendered to humanity by Barthelemi de la Casa, by Xavier, by Vincent de Paul, by L'Ami Tachard, &c. The two superintendants talked of are the Abbes Fouche and Talleyrand. The number of Missionaries will be 500; of whom fifty are destined to the East Indies, 100 for China, the same number for Africa and America, and fifty for the islands of the South Sea, particularly Otaheite. The rest will be sent by Government, in compliance with the request of the Canadian Indians, to that part of North America."

[*Sir W. Jones's Opinion of Catholic Missionaries, &c. and the Speech of the Prefect, are unavoidably postponed.*]

AMERICA.

A Letter from a preacher, sent out from some Societies in Scotland, gives no very favourable account of the state of true Christianity in the State of Vermont. He says, "The inhabitants are not unwilling to hear; but the number of preachers is so small, that a great majority of the people are destitute of public instruction. The ministers," he says, "read dry metaphysical sermons, in the style of Dr. Hopkins, whose system may be termed *Calvinistic Quietism*. There are many Arminian Baptist preachers, some of whom can scarcely read: they behave in a disorderly manner in their meetings, and are led away by enthusiasm, so that the ways of God are evil spoken of." A visit which the writer of this letter made to Canada, for two weeks, did not impress him with a more favourable opinion of the religious state of that province.

Second Letter from a Roman Catholic Priest in Germany.

You wish for some intelligence respecting the state of my congregation. Would that I could tell you, that they all believe in Him who is invisible, in Jesus Christ our Saviour, and rejoice with joy unspeakable and full of glory! But, alas! I cannot give so pleasing an account; and yet the word is preached not without a blessing. "The Lord worketh, tho' he tarrieth long." It has reached some, who receive it with joy, and count it their greatest pleasure to hear the word of Christ. May the Lord, the heavenly love, preserve and establish them in all truth and love, till his coming! — For the rest, here, and at all times, like everywhere else where the gospel of Jesus Christ has been preached, it acts like a two-edged sword, which produces separation and war: to some it is foolishness, to others a stumbling-block. In our church also many oppositions are raised against the pure word of God. I perceive in my hearers a great aversion to the gospel and the spirit of Christianity, of quite an unevangelical nature, following the doctrines of Antichrist most decidedly, though under the cloke of religion, which frequently grieves me in my inmost soul. I have to encounter with many deep-rooted erroneous notions and customs, which hitherto have been held sacred by most of our clergy. Nevertheless, the Lord works powerfully in many; and though not a few cry out, "He and his doctrine are become Lutheran," yet there are others who reply, 'And were it even so, we, in our consciences, must consider it as the true word of God.' Many come out of mere curiosity to hear what new kind of doctrine that may be. Some believe, others scoff; but I hope in the Lord, and trust in his Almighty power, which is strong in them that are weak, that he will conquer, and gain many for his Spirit. He has anew applied to my soul the glorious truths of his incomparable gospel as faithful sayings, worthy of all acceptation; so that I wish to know nothing else save Jesus Christ, and him crucified, who came into the world to save lost sinners, of whom I am the chief. Joyfully will I proclaim his name, unworthy as I am; for he is worthy to be believed and adored by all mankind! He is nigh to those who are of a contrite spirit: he pardoneth sinners, healeth their consciences, cleanseth and sanctifieth their souls: he imparteth his Holy Spirit to such as hunger and thirst after it; and who having, through grace, been brought to know their own insufficiency, are enabled to view him as he is. No case is too difficult for him: there is help for the vilest; he seeks and imparts to them all the blessings his kingdom can afford. My own experience must bear testimony to his goodness. Oh, the love unspeakable! You also have been visited from the Saviour with afflictions; but still, through grace, you were enabled to submit: he did not leave you, nor forsake you! Oh, that faithful Friend! What he promises he performs. May our hopes be fixed on him without wavering! Eternal thanks be rendered unto him for his preservation! May he support you to the end, and be your great reward!

MISSIONARY COLLECTIONS.	l.	s.	d.
Rev. W. Jay and G. Burder, at Orange Street Chapel	— 102	12	7
Collection at Bristol Tabernacle —	— 84	11	7
Rev. J. Lamb and Congregation, Upper Meeting, Westbury, Wilts	8	18	6
Rev. T. Williams, Lower Meeting, Westbury, Wilts	— 5	5	0

HOME INTELLIGENCE.

MAGDALEN ASYLUM *AT EDINBURGH.*

THIS excellent Institution owed its origin to the benevolence of a few individuals, who, influenced by compassion for those unhappy females who infest the streets, were anxious to provide a place of refuge for such of them as might be desirous of abandoning their wicked practices, and returning to the virtuous paths from which they have been seduced. The Asylum was opened in 1797; and has succeeded beyond the most sanguine expectations of its pious founders. It has proved to many, not only a refuge from vice and wretchedness, but "A School of Industry, Virtue, and Religion."

From an Address to the Public in Scotland, lately published by the Managers, in which they solicit aid for an intended building, we extract the following passages:

"The great objection to such an institution has been, that, however benevolent and pious the intention, the case is hopeless, and the persons whose benefit is designed are irreclaimable. The experience of this Society affords a most satisfactory confutation of the objection. Their labours have been more successful than the most sanguine friends of the institution could have imagined. In some cases they have failed; but uniform success could not be expected; and the instances of failure have been chiefly in the cases of those long habituated to a life of idleness and debauchery. The young, from whose minds all traces of early instruction had not been eradicated, who had not yet lost the last remains of modesty, nor become past feeling, have, in some cases, been recovered from the love of their vices; and, in not a few, gained over to true repentance and reformation. Out of ninety women received into the Asylum since its institution, only sixteen have been dismissed, and six have deserted the house; but even of these, several have returned to their friends, or live virtuously as servants in respectable families.

"The miserable creatures who infest our streets and decoy our youth, must not be abandoned, if we can prevent it, to misery in both worlds. It is possible to recover some of them out of the snare of the Devil: it is Godlike to attempt it. Many of them are young, and not yet hardened in vice; — ignorant, and not aware of the guilt of their conduct, nor of the misery to which it leads. Many of them sigh in secret over the misery of their condition, bitterly lament the folly that plunged them into it, and look wishfully around them for a way of escape. But whither shall they fly from misery? They have broken their parents' hearts, and now they are orphans; or, if these still live, they have long since been disowned by them. The companions of their better days, disgusted at their vices, and trembling for their own characters, refuse to hold any intercourse with them. No decent family will employ them as servants, or admit them to lodge under their roof, even for a night. Dire necessity! — they must starve, or steal, or continue to spin out a wretched existence by prostitution, till the magistrate in mercy put them into solitary confinement, or till disease send them into an hospital, or hurry them into an untimely grave! An Asylum, such as this for which we plead, is their only refuge from vice and ruin, presents the only prospect of their restoration to character, to industry, to sobriety, to virtue, to happiness. Do not force us to shut our doors against them. Do not oblige us, when they implore us to save them from destruction, to reject their suit. How shall we be able to say to them, "We entreated your fellow-creatures on your behalf, but they do not pity,— they will not help you: you have sinned

beyond their compassion, and it is only permitted us to recommend you to the mercy of your offended God!

"We trust, however, that an institution which is so necessary in this dissipated age, and which admits suitable objects from all parts of the empire, will receive aid for carrying forward its benevolent plans from the friends of religion in every quarter of the island. We trust that our virtuous country-women in particular, will mingle compassion for their sex with detestation of the conduct of those who disgrace it; that parents will make the case their own, and knowing what anguish would seize their hearts, were a favourite daughter to be seduced, and what efforts they would use to snatch the deluded creature from infamy and final ruin, that they will not refuse to gladden the heart of some afflicted parent, whose grey hairs the profligacy of a child threatens to bring with sorrow to the grave. We only add, that the promoters of this institution will be rewarded in the satisfaction of their own minds, and in the gratitude of those who are the objects of their bounty; and that thousands, yet unborn, will rise up and call them Blessed!"

The success which has already crowned this institution, affords sufficient encouragement to attempt a similar one in London. In the course of seven years *ninety* unhappy women have found refuge in this Asylum: of whom *two* have died penitents; *nine* have been restored to their friends; *thirty-three* have been placed as servants in respectable families, or creditably settled in the world; and *twenty-four* are at present in the house.

We know it to be the earnest wish of many persons, that a similar Asylum, under the direction of wise and good men, may be, as soon as possible, established in London; and we hope, ere long, to be able to announce, that measures are taken for that purpose.

TRACT SOCIETY.

Application was lately made to this Society by the Captain of one of his Majesty's ships of war, for some Tracts to distribute among the Seamen; which request was immediately complied with. In consequence of which, the following Letter was written by the officer:

Sir, *Spithead, Feb.* 1, 1805.

"I BEG to acknowledge the receipt of your letter; and also of the parcel of Tracts, ordered by the gentlemen of the Committee; to whom I request to return my thanks.

"It has been my practice, whenever the weather would permit, to perform divine service, and to read a sermon of my own, suited to the occurrences of the week, every Sabbath; and I have often regretted, when particular circumstances have prevented my fulfilling this duty, that I had not in my possession some small religious works, which might afford instruction to a well-disposed seaman. The Tracts now furnished me, will, I trust, answer that end, and be the means of promoting the rise of religion in the minds of those whose consciences are not awakened to a proper sense of their guilt.

"It is a matter of no small pleasure to me to know, that, through the assistance of divine grace, some of my endeavours have been instrumental to the awakening several men who were plunged into the most depraved state of wickedness; and, as a tribute to the memory of that excellently good man Dr. Doddridge, I cannot forbear here to mention, that when I was a lieutenant, accident placed an unfortunate seaman under sentence of death (for mutiny) near my cabin. He was insensible to his situation, and appeared hardened in sin. Although he was a Catholic, I prevailed on him to allow me to read to him "The Rise and Progress of Religion in the Soul;" and it pleased God so to enlighten his mind, that I have every reason to suppose he died seeking for pardon and eternal life, through the obedience and death of the Saviour Jesus Christ.

"I shall esteem your forwarding, by the next convoy, the third volume of Tracts a particular favour; and, at the same time, I will thank you to send me a Plan of the Society, as I should wish to contribute to the support of so benevolent an institution.

I am, Sir," &c.

From gentlemen who have been at sea, we are assured that where Bibles have been distributed on board ships, they have generally been read with attention; and it is not uncommon in such cases, to see a man who can read, surrounded by several of his messmates, listening seriously to the word of God. It is acknowledged, that where such a practice is encouraged by the officers, much advantage is derived from it, which is rendered visible in the superior behaviour of the men; and it is earnestly to be wished, that both King's ships and merchant-vessels were fur-

nished with the Scriptures. The funds, we are told, of Societies erected for such purposes, are inadequate to the benevolent design.

The following melancholy event lately happened in Bull Street, Birmingham: — A youth, about seventeen years of age, the son of a gun-maker, having been sharply reproved by his father, flew into a violent rage, and beat his parent. The old gentleman sent for a peace-officer to take up his ungracious son. A person cautioned the officer against attempting to apprehend him by himself; saying, He was gone into an upper room, where there were fire-arms and ammunition. He went back, and returned with two assistants. The furious youth, seeing him enter the yard, levelled a piece at him, and instantly fired. The constable dropped, and the charge went over him: he then rushed into the house, and ran up stairs. He heard a second report; and on entering the room where the young man was, found him lifeless: he had blown out his brains, and the upper part of his head, with a pistol! — "Sin, when it is finished, bringeth forth death!" Such an awful instance of depravity is seldom heard of! The seeds of sin are indeed equally sown in the hearts of all, though their effects are not equally apparent. "Lord, what is man, that thou art mindful of him, and gavest thy Son to redeem, and thy Spirit to sanctify him?" Such crimes as this are irresistible proofs of the absolute necessity of regeneration. The sea sometimes appears serene and calm, like a polished mirror; yet a gust of wind will immediately agitate and toss it to the clouds: — so fallen man may exhibit an amiable temper and agreeable inoffensive manners during the absence of temptation; yet, let a suitable temptation but appear, and Sin instantly rises, agitates his soul, and hurries him beyond the limits of reason and of duty to the commission of the worst of crimes.

A small chapel was lately re-opened at Hales Owen, in Shropshire: on which occasion two sermons were preached by Mr. Richards, of Stourbridge. Mr. Best, of Cradley, preached in it till he conformed to the Established Church, when it was shut up. About two years and a quarter ago, the neighbouring ministers established a lecture in a dwelling-house every Tuesday evening; and afterwards preaching was introduced on the Lord's Day. The house becoming too small to contain the congregation which regularly attended, they hired the chapel (which is the private property of an individual); and it is crowded with an attentive auditory. The people are poor, but pious; and many, who lately lived in sin, are now enquiring the way to Zion, with their faces, apparently, thitherward.

Nov. 21, 1804, a small chapel was opened at Weston Green, near Thames Ditton, Surry, erected by a generous individual, who has for several years past encouraged the preaching of the gospel in that neighbourhood. Mr. J. Townsend preached in the morning, and Mr. Thorp in the evening. Messrs. Yockney, Harris, Redford, and W. Humphries engaged in prayer. It is supplied by various preachers from London, both on Lord's Days and on Wednesday evenings.

It is with pleasure we announce, that several Sunday Schools have been recently established in the city and neighbourhood of Bristol. One in particular was opened, Feb. 8, at Pill, St. George, five miles from the city, a village principally inhabited by pilots. — Upwards of 250 children have been admitted, who meet twice every Lord's Day, in a small chapel, which is supplied by Dr. Ryland's students, and the Bristol Itinerant Preachers. About fifty other children have applied, but cannot yet be admitted, for want of room. To the honour of the more opulent inhabitants it may be noted, that they have liberally contributed to its support by their pecuniary assistance; and the more serious part have laudably volunteered their services as teachers, to the number of about thirty.

Feb. 13. A new meeting-house was opened at Alston Town, in Cumberland. The pleasing solemnities commenced with early prayer; and the public services of the day were introduced by Mr. Norris, of Alston, with suitable portions of Scripture, prayer, and singing. Three sermons were delivered on the occasion: — The first by T. Nelson, A. M. Pastor of the United Congregations at Great Salkeld and Plumpton Street, from Mal. ii. 7; — the second by W. Robertson, of Hexham, from 2 Chron. vi. 18; — and the third by A. Carnson, of Parkhead, from Zech. iv. 7. The services were very well attended, particularly the evening. —— The above connexion had its rise, under God, from an itinerant excursion of Mr. Nelson, about three years ago; and we feel it an incumbent duty to add, for the encouragement of the supporters of

Societas Evangelica, that Alston is the fifth market-town at which congregations have been raised, meeting-houses built, and divine worship established, through their instrumentality, since the year 1777. Besides which, at several other towns and villages, houses are accommodated and licenced; and the people enjoy the ordinances of the gospel, who were, till the above year, destitute, and who would, in all probability, have still remained in darkness, had it not been for the above institution.

March 5, was opened Pell Street Meeting, Ratcliffe Highway, fitted up for the congregation of the late Nightingale Lane Meeting. The services of the day were conducted in the following manner: — Mr. Buck began by prayer and reading the Scriptures; Mr. Townsend engaged in prayer; Mr. G. Clayton, of Walworth, preached (and we hear the sermon is to be printed); Mr. Simpson, of Hoxton (from whose academy the congregation have been regularly supplied) concluded with prayer. The place, which will seat about 350 persons, was much crowded.

We are desired to say, that the next Meeting of the North Wilts Association will be held at Marlborough, on Tuesday, April 9th; and not on the 16th, as before stated. — The next Meeting of the Lincolnshire Association is to be held, April 17th, at Gainsborough.

Mr. Smith, of Margaret Street, Cavendish Square, succeeds the late S. Foyster, Esq. in the joint management of Tottenham Court Chapel, London; and Mr. H. O. Wills succeeds Mr. J. I. Baker in the joint management of the Tabernacle, Bristol.

LONDON.

CLERKENWELL ELECTION.

In our Magazine for February, we informed our readers that the Lord Chancellor had refused the injunction prayed by the friends of the Rev. Mr. Lendon; and had given it as his opinion, that the election *ought not to be disturbed*. In the mean time, proceedings took place in the Consistory Court of the Bishop of London to obtain Mr. Foster's licence; and by the orders of that court, the licence is suspended until a decree of the Court of Chancery is pronounced, Mr. Lendon having resolved to prosecute his cause in that court, notwithstanding the opinion expressed by the Lord Chancellor on the application for the injunction.

After the close of the election, the churchwardens (to whom a sequestration had issued) appointed Mr. F. to officiate at St. James's church; and continued Mr. L. who had been assistant to the late curate, at Pentonville-chapel: so it has continued to the present time. It having been the custom, however, for the minister of St. James's to preach on the morning of every second Sunday in the month at Pentonville, a petition, signed by upwards of 100 housekeepers in that vicinity, praying that the same usage might be observed in respect to Mr. F. the minister elect, was, about a fortnight ago, presented to the churchwardens. With this petition the churchwardens complied; and accordingly caused notice to be given on Sunday the 3d inst. both in the church and chapel, that Mr. F. would officiate at Pentonville-chapel on the Sunday following.

Mr. Lendon having informed his ordinary (the Bishop of London) of this arrangement, the latter sent to the churchwardens to inform them that it was his desire that Mr. L. might continue to officiate at Pentonville-chapel until the decree in Chancery was pronounced. Upon this the churchwardens deemed it their duty to wait upon his Lordship, to explain to him the motives of their conduct, and to shew him the petition which they had received. The ordinary, nevertheless, still recommended that no alteration should be made for the present; adding, however, that he did not object to Mr. F. officiating at the chapel on the following Sunday, notice to that effect having been publicly given. The next day the churchwardens communicated to Mr. L. the result of their interview with the ordinary.

On Sunday morning, the 10th inst. Mr. F. with Mr. Williams, his curate, attended at the chapel vestry-room, where, to their surprize, Mr. L. appeared, accompanied by his brother, and a number of their friends. Mr. L. declared that he was ready to perform the duty. The communication to the ordinary and his reply, were again stated. The churchwarden, who was present, being asked by one of Mr. L.'s party, who was to preach, — replied, "The Rev. Mr. Foster." Upon which the friends of Mr. L. made a great clamour, and threw the whole vestry into confusion. Mr. F. shocked at the appearance of hostility against himself, in so sacred a place, and on an

occasion so solemn, said, "Gentlemen, I am a man of peace: I shall not contend against resistance; and, under these circumstances, would rather decline the duty." Having said this, he immediately quitted the chapel. Mr. Williams had on his surplice, and was proceeding to the reading-desk, when Mr. L.'s party stopped him by force. Mr. Williams then retired also; and left Mr. L. and his brother to perform the duty.

A most dreadful and uncommon degree of obduracy was lately displayed by Richard Haywood, who was executed at Newgate, for cutting and maiming Mr. Benjamin Chantry. During the whole of his confinement, his behaviour was daring and impious; he seemed to glory in his crimes, and to regret that he had not done something more worthy of death. Once he attempted to stab the turnkey, with a knife which he had secreted. He absolutely refused the advice and prayers of the chaplain of the jail; and determined to surpass all preceding criminals in contempt of death. When going out to execution, he cried aloud to the prisoners, "Farewell, my lads, I am just going off: God bless you!" — 'We are sorry for you,' replied the prisoners. "I want none of your pity," rejoined Haywood, "keep your snivelling till it be your own turn." Immediately on his arrival upon the scaffold, he gave the mob three cheers; and while the cord was preparing, continued hallooing to the people. After the cap and a handkerchief were fastened over his face, he was observed to mutter something to one Tennant, who was executed with him, and who had just exclaimed, "Lord have mercy on me!" and which was supposed to be by way of reproach for his praying. He then gave another halloo, and kicked off his shoes among the spectators; soon after which the platform dropped.

It is impossible to read this account without lamenting the unprecedented hardness of heart, and contempt of God and religion exhibited by this unhappy man, whose conscience appeared to have been seared with a hot iron. To the power of Infidelity on his mind, this shocking conduct must certainly be imputed; and it awfully shows to what a horrid length principles so vile may carry a man!

List of Lectures in and near London, for April.

*** *As we find this Magazine cannot be published till near the Middle of April, we omit the Lectures for the Two First Weeks, as useless.*

14. LORD'S DAY EV. (*Easter Day*) Broad Street, Mr. Hughes; Hare Court, Mr. Burder; Orange Str. Mr. Townsend; Palace Str. Mr. Buck; Crown Court, Mr Nicol; Chapel Street, Mr. Gold.
16. *Tu. M.* Broad Street, Mr. Clayton.
17. *Wed. Ev.* Weekly Prayer-Meeting, at Mr. Knight's, Borough.
18. *Th. Ev.* Fetter Lane, Mr. Clayton. — The Folly of departing from our proper Place.

21. LORD'S DAY EV. Broad Street, Mr. Gaffee; Hare Court, Mr. Thorp; Orange Street, Mr. Burder; Palace Street, Dr. Duncan; Crown Court, Mr. Lyndall; Chapel Street, Mr. Buck.
23. *Tu. M.* Broad Str. Mr. Goode.
24. *Wed. M.* The Annual Sermon for the Ministers Widows' Fund, by Dr. Barnes, of Manchester, at the Old Jewry.
Ev. Weekly Prayer-Meeting, at Mr. Ford's, Stepney.
25. *Th. M.* Monthly Meeting (Bap.) at Mr. Booth's, Mr. T. Thomas to preach. — The Influences of the Spirit.
Ev. Fetter Lane, Mr. Hughes. — The Case of Felix.

28. LORD'S DAY EV. Broad Street, Mr. Dore; Hare Court, Mr. Lyndal; Palace Street, Mr. J. Thomas; Crown Court, Mr. J. Clayton, jun.; Chapel Street, Mr. Atkinson.
30. *Tu. M.* Broad Street, Mr. Ford.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Hyatt, of Frome.

Spa Fields, Rev. Mr. Glascott: to be succeeded by Mr. Roby.

Sion Chapel, Mr. Phillips.

POETRY.

ODE

FOR EASTER, OR ASCENSION DAY.

UNFOLD, ye Heav'ns, the chrystal gate,
And give the Saviour room;
The conqu'ror comes in all his state,
Triumphant o'er the tomb!
Late in the silent grave he lay,
The dust his humble bed:
He rises now to endless day,
And all his foes are fled!
Unfold, ye Heav'ns, unfold the chrystal gate:
Angels, ye sons of light, attend his state.

Adam, behold thy greater Son,
The woman's promis'd seed,
With trophies deck'd of battles won,—
See how the anguish'd bleed!
Thy sin the world to Satan gave,
The cruel tyrant's prey:
He comes, omnipotent to save,
And tears the spoil away!
Adam, attend, and hail thy greater Son,
For thee and thine the victory is won!

Patriarchs and Prophets, from your thrones,
Where ye exalted sit
(Amaz'd ye heard his dying groans)
Come, worship at his feet!
Wrapt in futurity, ye long'd
His glorious day to see;
Rejoicing, that to him belong'd
All Power and Majesty!
To Him in Solyma ye tuned the lyre:
His praise in Heav'n shall nobler songs inspire!

When first the Lord's creative word
Had form'd the earthly ball,
The noise of dashing waves was heard,
For Ocean cover'd all!
From foaming seas emerg'd the land,
From darkness burst the light,
While hover'd round a heav'nly band,
In radiant order bright!
Sudden the noise of dashing waves gave way
To Music's voice, and angels' tuneful lay.

With joy th' infernal furies yell'd,
When Jesus sunk in death:
The Saviour groan'd, with anguish fill'd,
When yielding up his breath!
But dying groans and hellish cries,
And notes of sorrow cease;
Messiah reassumes the skies,—
'Tis everlasting peace!
A louder song th' angelic chorus raise,
And Heav'n re-echoes the Redeemer's praise!

O who so worthy is to reign,
And fill th' eternal throne!
Th' imperial sceptre to sustain
Unaided and alone!
The sun and stars shall all decay,
The earth and stormy main;
The azure Heav'ns shall pass away,
But thou shalt still remain!
Then hail Messiah, Son of God supreme!
Of saints and angels the immortal theme!

Birmingham. W. W.

HYMN

FOR SUNDAY-SCHOOLS.

LORD, we are con , an humble race,
Improv'd by thy paternal care,
To offer, at the throne of grace,
Our grateful notes of praise and pray'r!

The years roll on, and we are blest
With thy kind tokens from on high:
O may thy love inflame each breast,
Till all our angry passions die!

Tho' young, alas! we're prone to flee
From Wisdom's ways to ways of sin!
Lord, teach our hearts to live to thee;
O, work a pow'rful change within!

Tho' we are taught to read thy word,
Tho' bid are we to seek thy face,
Still thou must smile upon us, Lord,
Thou must direct us by thy grace!

We use the means, then look to thee,
The Giver of each good desire:
Our friends are gen'rous, kind, and free;
'Tis thou that dost their souls inspire:

Receive our thanks for ev'ry good,
For blessings temp'ral and divine:
O may our spirits be renew'd!
May soul and body, Lord, be thine!

Nottingham. J. B.

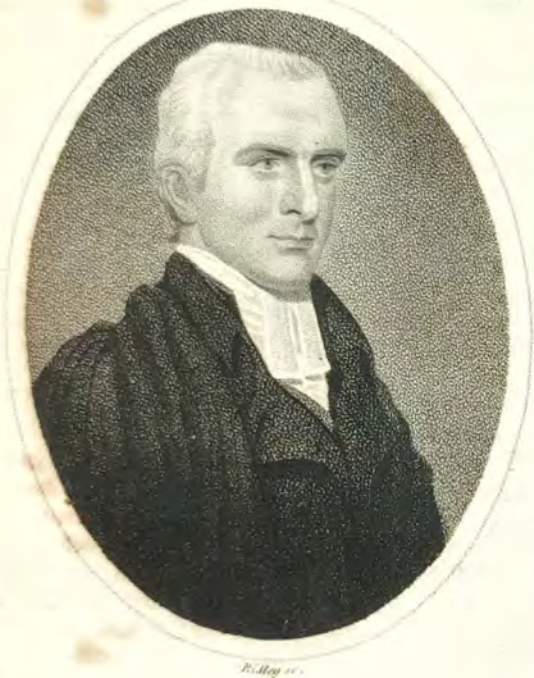
THE BELIEVER'S WISH.

Composed by a worthy Minister's Wife, when ill of a Complaint which terminated in her Death.

FLY swift along, ye Hours;
Roll round, ye Wheels of Time,
And bring, O bring me safe
To yon delightful clime,
Where weary trav'llers rest,
The sick lose all their pain;
And mourners ever dwell
Where joy and triumph reign!

COLLECTOR.

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Rev.d J. T. Bulkeley M. A.

Minister of St. James's, Piccadilly.

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THE

EVANGELICAL MAGAZINE.

MAY, 1805.

MEMOIR

OF

THE LATE REV. JOHN EWING, D. D.

Senior Pastor of the first Presbyterian Congregation in Philadelphia, North America.

Dr. John Ewing was born at Nottingham, in Maryland, June 28th, 1732. He derived no possessions from his parents but their blessing and their good example. He received the first part of his education under Dr. Alison, a man eminent for piety and erudition, who then resided in the state of Delaware. After having finished those studies usually taught in his school, he remained with Dr. Alison three years as a tutor. During that time, by attention and industry, he made some progress in Mathematics, in which he afterwards became so eminent. Books of science at that time were not easily obtained in America, especially in remote places; such, however, was his thirst for knowledge, that he frequently rode thirty or forty miles to obtain some books which he wanted. Those authors who were safe guides he could not always obtain; incorrect writings sometimes fell into his hands, the errors of which escaped not the detection of his original and penetrating observation. It sometimes happens that difficulties increase the avidity of the mind in its pursuits, and call into action those mental forces which might otherwise slumber and die. Such was the influence of difficulties on Dr. Ewing at this early period of his life. It may perhaps be said of him, that he was in a great measure *self-taught* in mathematics; and his genius in that branch of erudition was extraordinary. From the school of Dr. Alison he removed to the college of New Jersey: Mr. Burr was then president; and of that celebrated man he became a favourite pupil. He entered the senior class, and, impelled by pecuniary embarrassments, engaged at the same time as teacher of the grammar school which was connected with the college.

In addition to this circumstance, he had, in order to prepare for his graduation, to study in private some branches to which he had not attended before his entrance in college. Hence his labour was greater than any of his class-mates, and his studies became arduous and multiplied. He, however, brought to the contest a mind which was undaunted, which persevered and overcame. He graduated with his class in 1755, and afterwards accepted of an appointment as tutor in the college. During the prosecution of his scientifical studies, and while engaged in instructing others, he devoted part of his time to the investigation of divine truths: the relish which he had for these, the progress which he made in them, and the impression which they left upon his mind, determined him, with divine permission, to become the minister of the everlasting gospel; to carry to other ears, and to other hearts, those glad tidings which had reached and impressed his own.

In pursuance of this design he read divinity under the direction of Dr. Alison, and in due time was licensed to preach the gospel by the Presbytery of Newcastle; and in the year 1759 he received and accepted an unanimous call from the first Presbyterian congregation in Philadelphia, where he continued faithfully to discharge the duties of the pastoral office until his death.

In the year 1773 he was sent to England to solicit subscriptions for the academy of Newark in Delaware. In England, Scotland, and Ireland, he was received with that attention which is due to the minister of God and to the man of science. Four cities presented to him their freedom *. Men of eminence for literature and piety sought his acquaintance, and numbered him with their friends. Among these were Drs. Robertson, Webster, Balfour, and Blacklock.

Without any application he received the degree of Doctor of Divinity from the University of Edinburgh. The President when he presented to him his Diploma, declared that he had never before conferred a degree with more pleasure. In 1775 he returned to America, and in 1779 was elected to the provostship of the University of Pennsylvania. To this station he brought large stores of information, and a paternal tenderness that "pressed the youth beside him," who deserved his approbation, "and blushed at his own praise." In all the branches of science and literature which are usually taught in colleges, he he was uncommonly accurate; and in his mode of communicating information he was probably never surpassed. He was frequently employed in public capacities, which brought into action his mathematical knowledge. He was a distinguished member of the American Philosophical Society, and

* Glasgow, Montrose, Dundee, Perth.

made to them several approved communications *, which have been recorded in the volumes of their transactions.

The unembellished incidents which have now been narrated of Dr. Ewing's life, his religious and scientifical writings, his observations and deportment in the different relations of society, declare that his mind was uncommonly strong and penetrating, and that he had a mild and correct taste. Were we to distinguish between his powers, we would say that his understanding predominated over his imagination. He had more the mind of Locke than of Milton. He looked through nature, more with the eye of the Philosopher than of the Poet. The sublimer and minuter forms of matter were objects of his investigation; and we cannot but suppose him to have been gifted with diversified talents who could scan the illuminated glories of the heavens, and inspect the insect which is only visible to the microscopic eye: we cannot but suppose that his researches were extensive who looked into the mind of man, analysed his faculties and affections, and unfolded to him the great truths of his God; who looked through the howling wilds, and taught the properties of the brutal tribes; who looked through the fields of air, and described the race which travel on the wing.

In the science of Mathematics, Dr. Ewing, if not unrivalled, was unsurpassed by any character in his own country. His knowledge of the learned languages was very considerable. The Hebrew language, which is too often neglected by the ministers of God, was one of his favourite studies. In the mornings of his latter days he always read a portion of the Scriptures in their original tongue; and a friend could seldom enter his room without seeing on his couch beside him his Hebrew Bible. His qualifications as a Minister of the Gospel, were many and eminent. Science was to him a powerful assistant in the labours of his sacred office. He was mighty in the Scriptures. To the fountain of all religious knowledge he went for instruction. His religious opinions were not so much founded upon systems written by fallible men, as upon the Sriptures of infallibility. He adopted not Calvin or Arminius, but the word of God as his guide. He read, he examined, he decided for himself. With the works of commentators and systematical writers he was familiar; but his veneration for these did not impress upon him a blind obedience to their dictates: he was first convinced by his own researches that they corresponded with the sacred volume before he acknowledged their authority. His own investigation confirmed him in his belief of the doctrines

* Among these, were "An Account of the Transit of Venus over the Sun, June 3d, 1769, and of the Transit of Mercury, November, 9, 1769," "An improvement in the construction of Godfrey's Quadrant."—Among his valuable MSS. are "Mathematical Calculations," "a Course of Lectures on Natural Philosophy," and an unfinished course of Lectures on Natural History.

of grace. These were the doctrines which he preached, and which he endeavoured to impress upon the hearts of his people. His discourses were written with accuracy. He thought it a duty which he owed to God and to his hearers, to think before he spoke, to study and to ponder in private before he arose in the presence of an audience as the messenger from Heaven. To God he looked for aid and support; but he looked for his assistance in his study, before he trusted to divine impulse in the sacred desk. Perhaps it may be said with truth, that no minister in America has adopted a better method of instruction than that which distinguished his discourses; and perhaps it may be said, that none more fully illustrated and confirmed, by plain and decisive reasoning, the passage which he chose for discussion. The style in which he embodied his conceptions was always perspicuous, and occasionally ornamental. Ornament, however, he did not often employ. He sometimes poured forth "thoughts that breathed, and words that burned;" but his most usual manner was sober and temperate. His delivery was pleasing and happy; if, in his old age it was not remarkable for animation, yet it was distinguished by correctness; and it could sometimes touch the finest springs of tenderness and pity. The temper of Dr. Ewing was generous, and not often ruffled. His manners and deportment were easy and affable. Free from guile himself, he suspected not guile in others. He had a freeness of salutation which sometimes surprized the stranger, but which was admired by those who knew him, as it proceeded from an heart open and honest. His talents in conversation were remarkably entertaining. From severer studies he could unbend, and become the companion of innocent mirth; and he could rejoice with those that rejoice, as well as to weep with those that weep. He was perfectly free from pedantry, and from every thing which bore its resemblance. In the company of Philosophers he was in his conversation the Philosopher; and with the unlettered, the man of ease and accommodation. His talent of narration was universally admired. His observation of men and manners, at home and abroad, furnished him with many scenes and facts which, as painted and related by him, were extremely entertaining. In domestic life he was amiable. He had all the heart of the husband; he had all the heart of the parent; he had the full heart of the friend. Surrounded by a large family, he had care and tenderness for them all. His affection for his children was such, that even in his moments of severest study he received them with smiles, and laid aside his books to partake of their infantile sports.

Dr. Ewing was tall in his person, and, while in younger life, was handsome and graceful. His constitution was remarkably sound and strong. He was settled with his congregation forty years, without being prevented more than once or twice by sickness from discharging the duty of his pastoral charge. The

only serious disorder which he had, was the one which proved fatal, and which first seized him about six years before his death. After his first attack he frequently preached; but never regained his accustomed strength of body and vigor of mind. In his sickness he discovered patience, fortitude, and resignation to the will of his Heavenly Father. No murmur escaped his lips; and his last moments were closed, apparently, without a pang, and without a struggle. In a good old age, in his seventy-first year, he fell to the ground "like as a shock of corn cometh in his season." A short time before his death, he buried the last of those members of his congregation who signed his call.

For this Memoir we are indebted to the pen of Dr. Linn, his respected colleague; and who has himself, at a much earlier period of life, left our world of sin and death for the mansions of holiness and felicity: an event which renders the following excellent passage, transcribed from the funeral-sermon preached by Dr. Linn for the subject of this paper, more emphatically instructive.

"Christian Brethren, the event which has called us, on this evening, to the house of mourning, should administer to us both instruction and alarm. When a character, who is great and conspicuous in the church of God, falls, he should not fall without impressing the hearts of his beholders. We ask not now for your tears to bedew again the ashes of the dead; but we would impress upon your hearts a tender solemnity, — a religious solemnity which ponders on the state of man, on death, on eternity, on the unsearchable riches of Jesus Christ.

"Another instance, to those which are innumerable, has been added, — that man must die. This is one of the laws of our nature; but it is a law which is but faintly enstamped upon our memory, and which operates but little upon our conduct. The giddy children of an hour, we, on the very brink of the grave, indulge in the luxury of a vain imagination, start the phantoms of hope as the objects of pursuit. O man, why wilt thou not listen to the voice that speaks from the tomb? Why wilt thou not let the conviction, that thou art but a sojourner on this earth, regulate thy opinions and thy actions? Shame on that folly which sells its soul for the world! Victim of Infatuation, heir of Misery, take thy world! Eternity rolls on, Almighty God descends in judgment, the earth is shrouded in flames, — where now are thy hopes? They shall perish for ever; and the darkness of unutterable despair shall seize on thy soul! Servant of the Lord, behold then the fulfilment of thine infinite desires, and the promises of thy God. Vain joys farewell! Heaven opens for thy reception! thy God and Saviour receives thee to his arms! What then is death to him prepared to die, to him washed in his Redeemer's blood, and upheld by the power of the Spirit? It is infinite gain! Its ap-

paratus, its shroud, its coffin, its habitation, delved in the cold earth, are indeed frightful; but still it borrows the wings of an angel, — it whispers a Saviour's blessing, — and wafts the soul ransomed from the cares, distresses, and tumults of the world to the bosom of its God! The grave of the great and good man, is one of the most instructive scenes which the world affords. We there see the termination of life, of worldly wisdom, of ambition, and of worldly glory; — we there trace the lowly origin of man, and his connexion with dust and corruption; — we there behold his pomp cast down, and the noise of his viols for ever silenced: — we there pay the tribute of remembrance to him who once gave activity to Virtue and energy to Genius; — we call to our view his countenance, his form, and his manners; his amiable qualities which sweetened domestic life, and his talents which adorned his public character; his faith in his Lord and Saviour Jesus Christ, which lifted him above the world; his resolution, which braved the approach of danger; his patience and fortitude, which stood firm under the pressure of evils and afflictions; and his zeal which was kindled in the cause of his Redeemer, and which invoked and drew down the power of the most High Spirit. From the grave of such a character we are admonished to withdraw from the earth our improper affections, to lift our eyes to that God who is Almighty, to that throne which is immoveable, to that world which is eternal, — and to trace the flight of our departed friend from the abodes of misery to the abodes of happiness, from the presence of man to the presence of God, from the bed of disease to the bed of joy, and to unmolested and unceasing rest."

A SKETCH OF THE HUMAN HEART.

It was a commission which God once gave to a Jewish prophet, "Son of Man, cause Jerusalem to know her abominations." Though obedience to this charge made his ministry unpopular with many, and occasioned the children of his people to talk against him, by the walls and in the doors of their houses, — yet it was right for him to obey God, rather than seek to please men; and as he aimed herein at the benefit of his people, it argued benevolence to men, as well as fidelity to God, to obey it. Nor is it needless for Christian ministers to imitate this example. Jerusalem was the seat of the temple, and Judah the land of light; yet Jerusalem had her abominations: and, notwithstanding the superior advantages enjoyed under the gospel dispensations, how many are the abominations to be found in a Christian land, which too many endeavour to secrete, disguise, and palliate!

All sin is an abomination in the sight of God. All mankind, including those who, by profession, are the people of God; yea, even those who are so in reality, are chargeable with many abominations. Many abominations may be concealed in the human heart, which are not properly noticed, nor fully known. No sin, however secret, can be concealed from God. It is the duty of ministers to cause their hearers to know their abominations. Sin is capable of various aggravations, arising from the object against whom it is committed; from the subject of the crime, the time when it was perpetrated, the place where, the means by which it was accomplished, the restraints violated, the obligations disregarded, the eagerness shewn in committing it, the repetition of the crime, the continuance in the practice, and the fatal consequences following it. God would have us to notice the evil and the aggravations of our sins. The more the temper and conduct of fallen creatures are tried, the greater abominations will be found among them. God is used to lead his own people gradually, farther and farther, into the knowledge of the evil of sin.

Leaving these general observations to the enlargement of the reader, let me propose various particular views of the abominations of the human heart.

(1.) Let us consider ourselves and others, as to the various relations in which we stand to the Deity: — Is he not our Maker, from whom we derive our very existence? How abominable is it to sin against him! Is he not our Preserver and Benefactor? Do we so ungratefully requite one who is loading us daily with his benefits! Is he not our Lawgiver and Judge? To Him the throne belongs, — to Him we are most justly responsible, — and must actually render an account to Him of all our conduct, and of our inward disposition. Each of these considerations must aggravate our guilt exceedingly.

(2.) Let us reflect on our contrariety to the different branches of God's law. As to our regard to *ourselves*, we have shewn a very strong degree of perverseness. While Self is the idol of the carnal mind, and the gratification and exaltation of Self, without any due subordination to the glory of God, or connection with the general good, has been inordinately pursued, yet how inattentive are men to their own true interests! How many vicious inclinations are pursued, in a way injurious even to their present welfare! and how fatally are the interests of the immortal soul neglected and injured by sinners!

As to our *neighbours*, what abominations are committed in defiance of the golden rule! How is the world full of injustice, falsehood, dissimulation, envy, strife, unmercifulness, malice, revenge, &c.! How many are chargeable with heart-murder, who have been careful not to expose themselves to punishment from human laws! If men could secretly kill each

other with a wish, how fast would the world be depopulated! How pernicious and abominable are both the irregular affections and the bitter passions of mankind! How ready are men to receive and to propagate evil reports! How grievous and innumerable are the miseries inflicted by man upon man! — But turn again, and view man as to his conduct towards God, and still greater abominations will be seen. Many, who despise others for the grosser vices that make them like beasts, forget that the lusts of the mind, which more directly oppose God, render them like the fallen angels, in pride, malignity, and enmity to God. Unrenewed men, in general, think nothing of the criminality of giving God's place to another. Merely to live without God in the world, and neither to revere nor love him at all, is considered as nothing that deserves his displeasure! To use his name profanely, to violate his holy rest, is considered a very trivial fault! How is God affronted by the pride, the infidelity, the neglect, the disobedience, and contempt of his dependent creatures! How much Atheism is there in the human heart, which leads many practically to deny his existence; while others who acknowledge his being and providence, only murmur and repine at his contrariety to their idols!

(3.) Let us view men in the different stages of life. In *childhood*, how soon does a sinful nature discover itself! Do we not go astray, in a manner, from the womb? How early do children shew selfishness, passion, gluttony, deceit, disobedience, &c.? What cause have we to pray with David, "Remember not against me the sins of my youth!" — In *manhood* may greater abominations be seen. The passions becoming more violent, and sin raging with increasing fury. — In *old age*, an unsanctified heart too often loves the remembrance of past sins, even when they can be no longer indulged as formerly. How stupid, how hardened, how earthly-minded are sinners, though so evidently near the eternal world!

(4.) Consider the different modes of sinning, and we shall see different aggravations with which our sins are attended. Sinful thoughts are criminal, sinful words are more pernicious, and sinful deeds are still more abominable. Sinful actions are many, sinful words are more, and sinful thoughts are most numerous. Sins of commission are innumerable, sins of omission still more abundant, while sinful deficiencies are constant. The unregenerate never aim at the right mark; the regenerate themselves do not reach it: never, in any one act, did we come up to the rule, as to the degree of intenseness required.

(5.) View men and the different dispensations of Providence. The reception of mercies is one source of the aggravations of our sins. Jerusalem's sins were aggravated by her privileges. Oh, how ungrateful are we! How perpetually have we abused the various bounties God has bestowed upon us! The recep-

tion of chastisement is the occasion of other aggravations. What hypocrisy is often discovered under divine corrections! and, at other times, what rebellion!

(6.) Consider men under the different measures of light which God has granted them. The *Heathens* were inexcusable in their idolatries and crimes against the very light of Nature. This Paul asserts and proves *; and the charge may be easily amplified and confirmed from their own writings. The *Jews* were chargeable with still more aggravated abominations †: — and *Christians*, considering all their advantages, merely nominal Christians, have committed greater abominations than all.

(7.) Reflect on the different discoveries God has made of himself in his word. His *law* is holy, just, and good. Could it be repealed or abated, God must lose his glory and abdicate his throne, and be indifferent to the happiness, as well as to the conduct of his creatures. Though to sinners the law is become the ministration of condemnation, yet it is glorious in itself. To the obedient it would ensure happiness, — to transgressors, it discovers their guilt and danger; and were they rightly to improve it, they would justify God, condemn themselves, renounce self-righteousness, and thankfully embrace the gospel. But they disregard the law, or pervert it, or cavil at it: and the glorious *gospel* meets with no better reception. The Gospel is full of grace, and far exceeds the Law in glory; yet men reject the counsel of God against themselves, make light of his invitations, scorn his grace, and reject the Saviour. The gospel is exactly suited to their circumstances, but not to their taste. It is too humiliating in its import, and too holy in its tendency, to suit a carnal heart. If it had not been fully tried, who could have believed that such depravity had possessed the human heart? Not only have sinners transgressed without a cause, and rebelled against God's righteous government; but when he has sent to them an embassy of peace, they refuse to accept of pardon, if he will not grant it but in a way worthy of himself. They murdered the incarnate Son of God, and now refuse to ask forgiveness in his name! How do they deserve to bear anathema at his second coming!

(8.) View men according to their different state of mind. — Before their consciences are awakened, how stupid and thoughtless are they! How wholly do they regard earthly things! How vile and profligate are many! What practical Atheists, "living without God in the world ‖!" What hearts of stone have they, — unawed by all that is terrible, unallured by all that is attractive, in the character and word of God! — Under divine awakenings, depravity shews itself in new forms.

* Rom. i. 20, 21. † Ezek. xx, &c. ‖ Ps. xiv.

The more God forces himself on the view of a sinner, whose heart is not renewed, the more will that depravity, which used to shew itself in forgetfulness of God, discover its direct enmity against him. Awakened sinners will try to shun the light, and to excuse or palliate their sins; going about, if it were possible, to establish their own righteousness. Fain would they believe that things are not so bad with them as the Law declares, and as the Gospel implies. Fain would they find some other way of escape than that which is pointed out in the divine word. The more the natural conscience is awakened before the heart is changed, the more does the enmity of the heart to God discover itself, one way or other. Sinners do always resist the Holy Spirit, till he takes away the heart of stone; or if they submit at all, it is feignedly. They indulge hard thoughts of God, and low thoughts of Christ; and are, as Bunyan suggests, *loth to stoop* to be saved from all sin, and that by grace: so that if the Divine Spirit were not Almighty, none would be converted.

Finally, After *conversion*, how does Sin still dwell within us, and too easily beset us! Though renewed in every part, yet every right disposition is imperfect. Many inconsistencies are found in the best. How prone are we to backslide and grow lukewarm! How apt to repine and rebel! Very much like the Israelites in the wilderness. The sins of believers are, in some respects, the worst sins in the world: they have so much ingratitude in them, and imply the violation of such innumerable and powerful obligations; — yet, how often has Christ been wounded in the house of his friends! What awful falls have occurred in the experience of some true saints! What secret declensions are chargeable on others! What room have the most exemplary to complain of unfruitfulness and of heart sins! How far do we live below our privileges! How slack are we to go up to possess the land which the Lord hath promised! How feebly do we fight the good fight of faith, and press toward the mark for the prize of our high calling! Lord, cause us to know and lament our abominations! ב ש

AN APOLOGY FOR THE CHRISTIAN'S HOPE.

The Christian, during his pilgrimage on earth, is surrounded with a multitude of enemies, who labour to disturb his peace and to accomplish his ruin. Prompted by malice, they fail not to load his character with the heaviest reproaches, while they exert their ingenuity in representing the system of his faith as equally repugnant to the reason and to the happiness

of man. Amidst all their subtilty of plan and violence of attack, in the silence of conscious superiority, he may solace himself in the contemplation of the truth, the dignity and splendor of his hope, while he may pity the blindness of their understandings, and the wickedness of their hearts, and even tremble at their approaching fate; but then all his duty is not performed: for he is bound by the express authority of God, to be ready always to give an "answer (an apology or defence) to every one that asketh him a reason of the hope that is in him, with meekness and fear*."

Various are the weapons which, in past ages, have been employed against Christianity; and some, even in these times, dare to represent it as a gloomy, irrational system; and to represent those who are zealous in its profession as the dupes of ignorance, or the friends of strife and fanaticism.

It is, therefore, of great importance to all Christians to be prepared to repel such attacks. For this purpose, they ought to consider that the gospel which they believe and profess, is most comfortable to the mind of man, — that it is perfectly consistent with the principles of right reason, — that, notwithstanding it is not surprizing that it has been attacked by men pretending to the most enlightened and liberal sentiments; that then they are particularly called to exert themselves in its defence; and that they ought to defend it in a manner honourable to their character and profession.

Christians ought to consider, that the gospel which they believe and profess is most comfortable to the mind of man. It is a system which carries hope in its bosom, and brings hope into the heart of all who believe it. Man is by nature a sinner, exposed to the righteous vengeance of the Almighty: the religion, therefore, that is suitable for him, must be such as affords not only possible, or even probable grounds of relief from despair, but a certain expectation of deliverance from the wrath to come, and of the enjoyment of eternal life. This is the gospel which reveals our Lord Jesus Christ, as the only hope of guilty and miserable man; for "he died for our sins, and rose again for our justification." Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access unto that grace wherein we stand, and rejoice in hope of the glory of God.

This gospel reveals God the Father as the God of Hope, who fills his people with joy and peace in believing. It reveals God the Spirit as the grand agent, by whom hope is implanted in their souls, by whom it is made to grow, and by whom it arrives at perfect maturity; for they abound in hope by the power of the Holy Ghost. It reveals the glorious object of

* 1 Pet. iii. 15.

hope, and the immutable foundation on which it rests, in "hope of eternal life, which God, who cannot lie, promised before the world began." "This hope maketh not ashamed;" for it shall not be disappointed,—it shall not be deferred a moment beyond the time appointed; and it shall issue in enjoyment, which will surpass all imagination.

What, therefore, can be more comfortable than the gospel, which declares such glorious things concerning Hope? Hope is the support and relish of life: it enlivens gratitude, confirms patience, opens a fountain of consolation, gives wings to activity, and a soul to exertion. Without hope, what would human existence be? A continued scene of sadness, of indolence, of despair! What, therefore, would the life of man be without the gospel, which reveals his only hope of happiness? But let the winds and the waves rage, this hope he has as an anchor of the soul, both sure and stedfast. By it he is saved, or preserved from sinking amidst the storm;—by it he rejoices that his light affliction, which is but for a moment, is working for him a far more exceeding and an eternal weight of glory. He lifts his head on high, knowing that the day of his redemption draweth nigh.

It is, therefore, most unjust to represent the gospel as unfriendly to man,—as the nurse of Melancholy and the harbinger of ruin. The knowledge and the faith of it are essentially necessary to his happiness. What the sun is to the world, that the gospel is to man: it enlightens, it cheers, it warms, it sanctifies his soul. Every other system of religion, when compared with it, is like a transient gleam of lightning, which shews the traveller that he has wandered from the right path, while it discovers to him nothing but the awful precipice, or the overwhelming gulph; and then suddenly involves him in the darkness of doubt, of uncertainty, of terror!

Christians ought to consider, that the gospel which they believe and profess, is perfectly consistent with the principles of right reason. They are, therefore, called to "give a reason of the hope that is in them *."

Reason and Revelation having the same God for their Author, cannot be really inconsistent or contradictory: but it has been strongly asserted, "That several parts of sacred Scripture are irrational; and, therefore, the whole of it cannot be received as given by inspiration of God." This is the formidable objection of a numerous class of Infidels, who have arisen in different ages and in different countries; and what are those who profess to be Christians, but, at the same time, reject the Deity of Christ, his atonement, and substitution, in the room of sinners? They are the worshippers of the idol Reason; and they vainly imagine that, under its patronage, they can defy

* 1 Pet. iii. 15.

and surmount all opposition. But though this be their opinion, nay, though it be their sincere belief, that many of the doctrines of Scripture are contrary to reason, it will not follow that they have proved them to be so: they have not, — they cannot!

That the gospel contains doctrines which are infinitely beyond the grasp of human reason, and even contrary to its depraved views and propensities, will be readily acknowledged; but that it contains doctrines contrary to right reason cannot be admitted. Is it not the most reasonable thing in the world to believe the gospel, since it comes attended with all the evidence which any unprejudiced man could either wish or expect? The testimony of prophecy and of miracles in its favour, is sufficient to satisfy every rational enquirer. The purity of its morality stands unrivalled, and is universally acknowledged: but the mystery of its doctrines has indeed given offence to men vainly puffed up in their fleshly minds. But why? Is it unreasonable to suppose, that the gospel contains doctrines which surpass the comprehension of finite minds? Nay, is it not unreasonable to reject it on this account, since, in this very respect, it bears an obvious analogy to all the works of God in nature and in providence?

The gospel clearly manifests itself to be reasonable to all who know and believe it. To them it is the wisdom of God; but to others, pretending to the wisdom of this world, it is foolishness. Accordingly, it is styled by St. Paul, "The Wisdom of God in a Mystery *;" and the angels of light, who excel in wisdom, desire to look into it, to study it, and are daily learning of the church the manifold, the varied, display of the wisdom of God †, which it affords.

The age, therefore, which is distinguished for the rejection of the gospel, may be denominated *The Age of Reason*; but the rejection of it is the greatest effort of folly and madness.

Christians ought to consider, that though the gospel be both comfortable and rational, and thus recommends itself to the understanding and to the heart of all who believe it,— yet it is not surprizing that it has been attacked by men pretending to the most enlightened and liberal sentiments. Hence, a reason of the hope of the Christian has been asked, not for information, but in such a manner as to imply a charge, which rendered a defence necessary.

The gospel, from its commencement to the present day, has been opposed by its enemies, not because it is deficient in evidence, but because it opposes their favourite views and inclinations. "They love darkness rather than light, because their deeds are evil ‡." Thus the Sadducees, who denied the hope of the Christian, proposed a question to our Lord concerning

* 1 Cor. ii. 7. † Eph. iii. 10. ‡ John iii. 19.

the seven brethren, who, in succession, were married to one woman. The question was, "Whose wife she would be at the resurrection †?" Admiring their ingenuity, they would, no doubt, suppose that, by one stroke, they had completely destroyed the foundation of the Christian's hope. But our Saviour shewed, that the triumph which they enjoyed was only for a moment.

Many objections against the gospel, equally ridiculous and absurd with the specimen here proposed by the Sadducees, have been brought forward by our modern Infidels; but whatever be the form of the objection, the origin of it is to be found in the human heart, which is, by nature, diametrically opposite to the character of the gospel. Opposite principles in nature must conflict with each other. Even so it is, that they who are after the flesh, persecute them who are after the Spirit. The conduct of the righteous is a practical condemnation of the conduct of the wicked. This they cannot patiently endure: the pain which it occasions, they are disposed, by all means, even the most unjust and oppressive, to remove. As long, therefore, as this difference of character between the righteous and the wicked remains, the Christian may expect to have his principles and conduct attacked, and think it not strange; attacked by men of learning, of genius, and of wit; by men professing the most liberal sentiments, and the most diffusive benevolence. Why? Because such men there have been, and such may still be, who know not the Scriptures, nor the power of God.

Christians should, therefore, always be prepared for the defence of their hope. They ought to be ready always to give an answer to every one that asketh them a reason of the hope that is in them. This does not mean, that they are to give an answer to every foolish and impertinent question which may be asked them, with regard to their religion; for this would frequently do more harm than good. "Answer not a fool," is the advice of Solomon, "according to his folly, lest thou also be like unto him ‡."

There is a time to be silent, and a time to speak; and it is necessary to observe the one as well as the other. Of this our divine Master hath afforded us a most illustrious example. Frequently he remained silent when questions were asked him by his adversaries, or avoided a direct reply, by calling their attention to some more important and useful subject.

Thus you are not always to give an answer to every one that asketh you a reason of your hope; but if possible, however, to be prepared to give it. If the question be altogether senseless, be prepared to shew its folly; if specious and deceiving, be prepared to detect its fallacy; if threatening and abusive, be pre-

† Luke xx. 27—33. ‡ Prov. xxvi. 4.

pared to display your superiority to such treatment, by unshaken firmness in the cause of God and truth. Thus you will be enabled to repel the charge of ignorance, or of delusion, which your adversaries may bring against you.

Christians ought to defend their hope in the spirit of meekness. The friends of truth have been frequently stigmatized with being ill-natured and contentious; and, no doubt, their own spirit has sometimes appeared too conspicuous in their religious disputes; but while true Religion admits of honest and ardent zeal, it discourages every malignant and angry passion.

In contending earnestly for your hope, avoid all bitterness and strife; "for the wrath of man worketh not the righteousness of God." If you would be successful in convincing and persuading your opponent, shew that you are not easily irritated; that you are slow to resent injuries, and ready to forgive. With perspicuity and strength of reasoning, display calm perseverance, and arm yourselves with offices of love and kindness. Then he will be induced to consider you as a friend, and your arguments will possess a tenfold force: your actions will plead for your sentiments, and be a presumptive proof of their excellence. But, if you be addicted to wrath, clamour, and evil-speaking, though your arguments for the truth may be good, you are diminishing their force; for you are giving too much evidence to believe that you breathe not the spirit for which you contend. Learn, therefore, of Christ, who was meek and lowly in heart. Put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; and, above all these things, put on charity, which is the bond of perfectness *. S.

Airshire.

* Col. iii. 12, 13, 14.

REMARKABLE CONVERSION.

Mr. Editor,

The following Narrative I well remember to have received, some years ago, from a gentleman of respectability in the religious world; and I have thought that it might prove an acceptable and useful article for your Magazine.

A PIOUS Dissenting Minister, whom I shall call Mr. X. was travelling on horseback, one Saturday afternoon, towards a large town, where there were many religious professors of different denominations. Thinking it probable that he might be requested to preach on the following day, he employed the solitude of his journey in meditating on a subject for a sermon.

The text to which his thoughts were directed was the language of the Dresser of the Vineyard, in our Lord's beautiful parable of the Barren Fig-Tree: "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down ‡."

At rather a late hour in the evening, he arrived at an inn in the town; and it was not known that he had arrived, till he appeared on the Lord's Day morning as a hearer in a Dissenting place of worship, where he was well-known and highly respected. The minister of the congregation, who was in the pulpit when Mr. X. entered the place, conducted the service. Mr. X. was struck with his text: it was the awful denunciation of the Lord of the vineyard, respecting the barren fig-tree, in the above mentioned parable, "Cut it down; why cumbereth it the ground ‖?" The leading idea of his sermon, which he entered into with great seriousness, was, That when the patience of God towards sinners has long been abused and perverted, we are warranted to expect that it will be exchanged for merited displeasure and wrath, if not in this world, yet in the next. Having illustrated his subject in a very impressive and edifying manner, he drew this inference: That the divine procedure with sinners should be considered as a pattern for the imitation of Christian churches; and that, although it was their duty to exercise great forbearance towards sinners, and to adopt every mode of expostulation, admonition, and reproof, — yet that, when they had withstood all, and appeared incorrigible, it became equally their duty, however painful the task, to cut them off, as cumberers of the ground; at the same time, recommending them to the mercy of the Lord of the vineyard.

After the service, Mr. X. went into the vestry; was requested by his brother-minister to preach in the afternoon; and readily consented. The morning-sermon, though founded on the same parable, had not pre-occupied his ground: he did not, therefore, deem it necessary to alter his plan; but considering the coincidence as one of those unforeseen events, which Providence often over-rules for good, he preached, as he before intended, on the plea of the Dresser of the Vineyard. On the forbearance and long-suffering of God displayed towards sinners, through the intercession of the great Mediator, he expatiated with great affection. In the application of his sermon, he was led to hint at the long-extended forbearance which the disciples of Christ, in imitation of such an example, should exercise towards those who have offended; not knowing, but that, by delaying the awful sentence of exclusion, they might be happily instrumental in leading them at length to "bring forth fruits meet for repentance." If so, it would be well in-

‡ Luke xiii. 8, 9. ‖ Luke xiii. 7.

deed; and if not, the excluding sentence would be more obviously and satisfactorily the requisition of duty.

The minister of the place thanked his brother for the sermon, acknowledged the truth and excellence of the doctrine contained in it; but expressed a fear that, undesignedly, it might be the occasion of some trouble to the church. He then proceeded to relate the circumstance which had directed him to his morning subject:—A man, who, for some years, had been an exemplary member of the society, had now, for a considerable time, been addicted to the sin of drunkenness, which had been followed by the breach of the Sabbath, the love of irreligious company, the neglect of domestic duties, and, as a result of the rest, an awful hardness of heart, which resisted every effort to produce salutary impressions. He had been admonished repeatedly by the minister, the deacons, and many of the members; and from the time that his apostacy had been discovered, he had been suspended from the Lord's Supper: but all appearing to be in vain, the church had been summoned to meet that evening, for the awful purpose of totally "putting away from among themselves that wicked person." To prepare then for this painful though necessary service, the morning-sermon had been preached; and the good man expressed a fear, that the kind conciliating doctrine of the afternoon, though by no means in reality opposed to the others, might operate unseasonably, on the minds of some of the members, to urge a further delay, which, in this case, was not likely to answer any valuable end. Mr. X. with great sincerity, avowed his previous ignorance of these circumstances; stated the manner in which the subject of his discourse had occurred to him the preceding evening; and added, that he had been confirmed in his design to preach on it by the morning-sermon, thinking the contrast between the two, while both were equally consistent with evangelical truth, might render each more beneficial. Had he previously known of the peculiar reason which influenced his friend's choice, he should have deemed it a call to turn his thoughts into some other channel; but as he did not know it, he could not but regard it as wisely ordered by Providence for some good end, which did not yet appear.

In the evening, when the church met, the pastor soon found that he had not mistaken the probable tendency of his friend's sermon; for when the sad evidences of the unhappy man's apostacy, and the methods which had been unsuccessfully tried with him to bring him to repentance, had been recapitulated, and the vote of exclusion was solemnly proposed, several of the members strongly urged the expedience of a little longer lenity; and mentioned the general impression produced by Mr. X.'s sermon in the afternoon: an impression the more to

be regarded, as it could not be supposed that he knew any thing previously of the affair before the church. After a long and interesting debate, some pleading the necessity of maintaining the purity of the church by an immediate excommunication; others arguing, from the example in the parable, in favour of longer suspense. The latter arguments prevailed; and the sentence passed by the majority of the members was, "Let him alone once more. If he bear fruit, well; if not, then after that, let him be cut off." A deputation was also appointed to acquaint the man with this result; and to endeavour to impress his mind with a sense of his guilt on the one hand, and of the compassion of God and the Redeemer on the other.

The members, who were commissioned on this important errand, found, when they visited the offender, what they little expected. They met with a cordial reception; which no others who had visited him from the church had done. On briefly relating their business, and declaring the continued forbearance of the church, he received the communication with tears; and called on them to join in adoring the wisdom and grace of that kind Shepherd, who has such various methods of bringing back his wandering sheep into the fold which they had deserted. He then informed them that his wife, a serious woman, who had maintained her stedfastness, on returning from public worship in the morning, had, contrary to her expectation, found him at home,—a heavy rain having prevented him from joining a Sabbath-breaking party, to which he had engaged himself. In her way home, she had been informed by some friends, that Mr. X. was to preach in the afternoon. The unhappy man having been very partial to his preaching in his former and better days, she persuaded him, as the day continued wet, and he could not go out on his pleasure, to accompany her to the meeting. Reluctantly he complied. The text, "Let it alone this year," &c. powerfully struck him. The display of divine compassion melted his stony heart, shewed him the heinousness of his guilt, and led him to apply for pardoning and sanctifying grace to Him who is "exalted on high as a Prince and a Saviour, to give repentance and remission of sins."

In this frame of mind the messengers of the church found him. The lenity of Christian friends, so like the compassion of a Saviour's heart, completely overcame him. The impression was deep, and it was lasting. He became once more a consistent professor of the gospel, walking more stedfastly and more humbly than ever with his God; and continued, at the time when I heard the story, after the expiration of many years, to "adorn the doctrine of God his Saviour!"

W. J. W.

THE BIBLE THE SOUL'S TREASURE.

PERHAPS no age of the world has so abounded with religious publications as the present: this wears a favourable appearance. The hearty reception and eager reading of these writings is still more pleasing; and the happy effects which they produce, under the influences of the Spirit of God, afford great cause of thankfulness. These means of information, however, are but as so many rivulets or channels from the fountain of Truth, which is the BIBLE. Here all the heirs of glory, however widely situated, variously circumstanced, and differently employed, may find suitable instruction, ample supplies of information, divine support, and solid comfort in every case! Here the seeking soul, the babe in Christ, little children in divine knowledge, young men in grace, and fathers in evangelical experience apply, and apply successfully, for the relief which their separate cases require.

The parent and offspring, the husband and wife, the master and servant, are all furnished here with directions suited to their relative stations; and with ability to perform their respective duties: so also the excursive Missionary, the stated pastor, and Christians of every order, all find support, furniture, armour, and provisions, with every necessary qualification for their several spheres of action from this fountain of eternal Truth! O, my soul, make this the man of thy counsel! Here is saving wisdom, spiritual life, sacred joy, and heavenly delight! Am I in a state of darkness? The entrance of this word giveth light; and becomes a light to my path, and a lamp to my feet! Am I doubting the kindness and faithfulness of God towards me?

> "His kindest thoughts are here exprest,
> Able to make me wise and blest!"

Am I in want? Here are treasures of blessings; yea, durable riches and eternal honours! Am I lamenting my barrenness? Here is the word of life, which quickens the powers of the soul, and calls forth the graces of the Spirit into lively exercise! Am I in affliction? Here is suitable and seasonable relief, and comfort promised and applied! Am I in a desart land, or on a trackless ocean, and at a loss to know the way of duty and safety? Here is a sacred directory, a compass, a chart; yea, a voice behind me saying, "This is the way, walk ye in it." And whatever distress or suffering I may endure, "This word can bring a sweet relief for every pain I feel!"

Perhaps some reader will say, "What is said is true; but we want the blessings expressed and promised in the word *applied*, so that they may be sensibly felt and savingly enjoyed."

Very right. "But all the promises are *yea* and *amen* in Christ:" and may be taken in the hand of Faith, and presented at the throne of grace, where Christ is always in the office ready to receive the request; and to prove the faithfulness of God to his word, by communicating out of his fulness such blessings, that our wants are supplied, our woes relieved, our griefs redressed, and strength, vigour, joy, and pleasure are sweetly felt; and the late weary traveller now goes "on his way rejoicing," in expectation of a large inheritance in the upper world of glory! PHISCOE.

Stratford.

ON THE SLAVE TRADE.

Sir, *To the Editor.*

PERMIT me to request the attention of your readers to a subject which involves the happiness of many of the human race; and which cannot, therefore, be foreign to the purpose of a work so uniformly characterized by benevolence, as is the Magazine which you conduct.

I shall be understood to allude to an important question, on which the expectations of the public have been unexpectedly disappointed by a recent decision. I do not mean to enter upon the question of the lawfulness or expediency of trafficking in the persons of our fellow-creatures, as those who have any sense of religion, and who respect moral obligation, are agreed that robbery and murder cannot be made lawful; and that nothing that is unjust can be expedient. I only wish to propose to persons of all religious denominations, especially to Protestant Dissenters, and such members of the Established Church as have their places of worship at their own command, to bear a public testimony against this iniquitous trade, by keeping a day of humiliation and prayer on account of this national crime; and not merely "to afflict their souls for a day *," but to evidence the sincerity of their prayers by promoting petitions to the legislature, from all parts of the kingdom, for the immediate *abolition* of the *Slave Trade*; and by resolving not to use any commodity which is the price of blood. The latter resolution, if generally adopted, would be, I believe, the most certain means of annihilating the Slave Trade; of immediately ameliorating the condition of the slaves; and, probably, of eventually procuring their emancipation.

To connect the use of means with our prayers, to endeavour "to loose the bonds of wickedness, to undo the heavy burdens,

* *Vide* Beza's translation, and the marginal reading of the common translation of Isaiah lviii. 5.

and to let the oppressed go free," will be to keep "such a fast as the Lord hath chosen."

Many persons among us are, with great zeal, endeavouring to guard our youth from temptations to evil, and to persuade their parents to avoid too great a conformity to the world in its pleasures; for the co-operation of those who are so zealous for whatever things appear to them to be pure, lovely, and of good report, we look with confidence. Were they to withhold their testimony against a practice, the immorality of which is doubted by no one who is not interested in the support of it, would they not be in danger of being asked by those who consider the points at issue (as to the lawfulness of certain amusements) as matters of indifference, Whether they are so fully occupied in tithing mint, anise, and cummin, as to occasion their omitting the weightier matters of the law, justice, and mercy?

That your readers may all enter into the spirit of your excellent remarks in the last Number, and while they pray, both in public and private, for their native country, endeavour to purify their own hands, and the hands of their countrymen, from blood; thus endeavouring to remove sin, which is a reproach to any people, — and to promote that righteousness, which exalteth a nation, is the ardent wish of your constant reader,

A DISSENTER.

No. IV.

THE CHRISTIAN PHILOSOPHER.

ON THE MOON.

NEXT to the sun, the moon is the most remarkable of the celestial objects. In its form, it is not like the earth, flattened at the pole; but it is a perfect sphere. It revolves round the earth at the distance of 240,000 miles, in an elliptical or oval orbit; and with it is carried round the sun. As the moon turns round her axis only once while making one revolution round the earth, she always keeps nearly the same side towards the earth; but as her motion in her orbit is not exactly uniform, we see something more than one side. In the swiftest part of her revolution, her face is turned from the earth a little more than her rotation on her axis turns it the contrary way; in the slower parts of her revolution the reverse will happen. As the axis of the moon, like that of the earth, is always parallel to itself, or directed to the same star in all situations, it will sometimes incline from the earth, and sometimes towards it; in consequence of which we see more or less, at different times, of those parts of the moon which lie about each of her poles. This motion is called her *Libration in Latitude*, as the former is denominated her *Libration in Longitude*. The time in which

this planet performs her revolution round the earth, is twenty-seven days, seven hours, and forty-three minutes †.

It is evident that the spots on the moon are mountains, from their casting a shadow in the direction opposite to the sun. The height of some of these mountains has been found, by observation, to be 25,000 feet in perpendicular altitude; which is greater than any of those on the earth. Several of these mountains appear to be volcanoes. It has been a general opinion, that the moon has no atmosphere; but the latest discoveries seem rather to favour the idea. The continual change of figure to which the moon is subject, depends upon her relative situation to the earth and the sun. That side of the moon which is towards the sun, will be enlightened. When we see the whole of the enlightened side, it appears in the full. In order to this, the earth must be between the sun and the moon. When the enlightened side is wholly turned from us, she is invisible; being then between the earth and the sun: — in this case, the moon is said to be in conjunction with the sun; in the former, in opposition. As the moon advances in her orbit, after being in conjunction, a small part of the enlightened side is seen, and we have a new moon; and we continue to see more and more of the enlightened side as the moon approaches a state of opposition. The waning of the moon takes place in the same manner, but in a contrary order. These changes of the moon may be easily illustrated by an ivory ball, which, being held in various positions near a candle, will present a greater or less portion of its illuminated hemisphere to the view of the observer; appearing, like the moon, horned, full, and gibbous.

The attraction of the sun and moon produces the tides. When the sun and moon are in conjunction, or in opposition, they act together, and occasion *spring-tides*: when the moon is in her first or third quarter, they counteract each other's attraction, and *neap-tides* are experienced. If the orbit of the moon were in the same plane with that of the earth, whenever the moon was between the earth and the sun, or in conjunction, the sun's light would be interrupted, and an eclipse of the sun take place; and whenever the earth was between the sun and the moon, or in opposition, the moon would come within the earth's shadow, and be eclipsed: but as the plane of the moon's orbit makes an angle with that of the earth of five degrees, she is sometimes north, and at others south, of the earth's orbit; so

† "The time in which this planet performs the complete revolution of her own orbit, is twenty-seven days, seven hours, forty-three minutes, eleven seconds and a half; but as, during this period, the earth has advanced through a considerable portion of her annual course, the moon must make more than a complete revolution, in order to finish a lunation, or arrive at the same position, in relation to the sun and earth. This period is the synodical or chronological month; and consists of twenty-nine days, twelve hours, forty-four minutes, and three seconds."

that if the time of the opposition or conjunction does not happen at or near the time of her crossing the orbit of the earth, she will be either too high or too low to come within the shadow of the earth, and there will be no eclipse of the moon, or at least only a partial eclipse; for the same reason there will be no eclipse of the sun, except the moon cross the earth's orbit at the time of her being in conjunction.

It seems to belong to the Christian Philosopher to remark, that the darkness which took place when our blessed Saviour hung on the cross, could not have been produced by an eclipse of the sun; since this event never can happen when the moon is in opposition; which was the case at this important period, as the passover was always kept at the time of the full moon. The darkness which, in that awful season, overspread the face of Nature, was, doubtless, occasioned by a particular interference of Divine Power; and perhaps intended as a lively emblem of the darkness and distress of spirit with which the Lord of all things was then overwhelmed.

"A midnight nature shudder'd to behold
A midnight new: a dread eclipse (without
Opposing spheres) from her Creator's frown.
Sun, didst thou fly thy Maker's pain? or start
At that enormous load of guilt
Which bow'd his blessed head?" YOUNG.

He who then hung on the accursed tree, made the lesser light to rule by night. By her pale reflected beams, she, in some degree, supplies the place of the sun when he is set; and when she shines, preserves the earth from being wrapt in total darkness. Whilst the moon enlightens our world, the earth answers the end of a moon, more than fifteen times as large, to enlighten that planet. Thus has the Creator formed his works, that one part of them is useful to another; so should the followers of Christ endeavour to confer benefit as well as to receive it; thus realizing, in the moral world, what the wisdom and goodness of God has produced in the world of Nature. "I am sure," says Dr. C. Mather, in his Christian Philosopher, "to be under such influence of the moon, as to see the great God managing many of his gracious intentions by such an instrument; and to be awakened to his praise in the night, when we see the moon walking in brightness, would not be a lunacy that the most rational man could be ashamed of."

PERAH.

ON SOLEMNITY IN PUBLIC WORSHIP.

NOTHING can be more painful to the feelings of a faithful minister than the general inattention of his hearers. I do not mean when he is addressing *them* particularly, but when *they* are addressing God. Is it not a fact, that too many wor-

shippers (and Charity leads us to hope they are sincere) are often inattentive during the devotional parts of the service? I have seen it in Churches as well as in Dissenting places of worship. In the act of addressing the Father of Mercies, how much are some people addicted to look about them! — as if to make observations on the dress or looks of their fellow-creatures constituted a principal part of the worship! But how distracting to the mind! How certainly do our eyes betray us, if we suffer them to rove over a congregation!

Some time ago, the writer was in a place of worship, when a family of some distinction came in. The congregation was singing that truly devotional psalm, the sixty-third in Dr. Watts's collection. While this family was passing along to their seat, half the people were staring at them, as though they were foreigners, or as if they could not get to their pew without the aid of their eyes! The impropriety struck me the more, when I observed that they were at this intant singing

> "With heart and eyes, and lifted hands,
> For thee I long, to thee I look," &c.

Now, if the head of the family really had noticed the *complaisance* of the people, he must have concluded that they were singing to him, and not to the Lord of Heaven and earth!

Suffer me then, Mr. Editor, to recommend to your serious readers, to watch against such improper behaviour: — shall I not call it *impiety?* While praying, except by a form, is it not best to close the eyes and cover the face? And while singing, the more attention there is paid to the words the better. I will only add, that when I have been most attentive to the devotional parts of a service, I have found my mind best prepared for the sermon; and I have usually returned to my closet, blessing God for the opportunity!

MONITOR.

GOOD ADVICE.

The following short but useful Tract has been circulated by a Lady of Quality. We rejoice in such instances of Christian Zeal. Some of our readers may perhaps think proper to reprint and disperse it.

"READER, search the Scriptures: — they are given by inspiration of God; and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that you may be perfect and thoroughly furnished unto all good works. They describe man as originally formed in the image of his

Creator: his mind endued with knowledge, his will upright, his affections holy, his conscience pure, — a stranger to guilt, shame, and fear, — conversing with God, as innocent and happy, — till the disobedience of our first parents involved themselves and their posterity in sin and misery. After this transgression, the Bible represents man as shapen in iniquity and conceived in sin: his understanding dark, his will depraved, his affections earthly, — alienated from God, and labouring under the condemnation of a broken law, which can be satisfied with no obedience but such as is perfect and sinless; but though by the disobedience of one man many were made sinners, yet by the obedience of ONE, it pleased God to make many righteous. In the Bible is recorded that Gospel which discovers how sin may be pardoned consistently with divine justice, God reconciled, and man completely recovered to holiness and happiness through Christ, by the gracious influences of the Holy Spirit upon the soul. It points out the Saviour as wisdom to the ignorant, righteousness to the guilty, sanctification to the polluted, and redemption to the captive! "Him has God exalted, to give repentance and the forgiveness of sins!"

"Reader, if you have been convinced of the exceeding sinfulness of sin, and have fled for refuge to this hope which your Bible sets before you, see that you adorn the doctrine of God your Saviour in all things; "for you are not your own, but bought with a price." Let the love of Christ, therefore, constrain you to the faithful discharge of every personal and relative duty. Read your Bible daily: it will teach you to take the love of God as the principle, — his word as the rule, — and his glory as the end of all your actions: its truths will be a sovereign remedy for all your evils in life; they will deprive death of its sting, and give you a well-founded hope of happiness beyond the grave.

"As a proof of the sincerity of your religious profession, the Bible commands you to be incessant in prayer, humble in your general behaviour, respectful to your superiors, kind to your equals, condescending to your inferiors: it requires you to overcome evil with good, — to be merciful, just, temperate, pure, peaceful, patient, thankful, resigned, — to mortify your corrupt affections, — and to aim at universal obedience in thought, word, and deed. Yet forget not, reader, that tho' the duties of religion can never have too much of your diligence, they can never have too little of your dependence; for the Bible affirms the atoning blood of Christ to be the only ground of your reconciliation to God, and his perfect righteousness your only title to Heaven."

QUERIES ANSWERED.

IN OUR MAGAZINE FOR OCTOBER 1804, P. 456.

Acts ix. 7, states, That the men who journeyed with Saul to Damascus, "heard a voice, but saw no man;" and, Acts xxii. 9, Saul himself says, "They that were with me saw indeed the light, but heard not the voice."

COMMENTATORS have differed much in their endeavours to reconcile these two apparently discordant texts; but, after all, the contradiction is nothing more than imaginary, and is occasioned,

1st, By a trifling inaccuracy of the translators, in rendering both the verbs θεωρεω and θεαομαι into the English verb *to see* (viz. μηδενα θεωρουντες, *seeing no man*; and φως εθεασαντο, *saw indeed the light*); whereas, the former (θεωρεω) properly signifies *to view or discern any thing clearly and distinctly*; from which our English word *Theorem* (θεωρημα) or *something clearly discerned and indisputably true* is derived. The latter (θεαομαι) may be properly rendered *to gaze at with astonishment, admiration, awe*, &c. So that there is not the smallest inconsistency in the account, with regard to what they *saw*; for the sacred penman says, in one place, "That they saw no man distinctly;" that is, that they saw not the Lord Jesus: — and in the other, "That they were indeed dazzled with the light."

2dly, By the objector's taking for granted, that because "they heard *a* voice," it was "*the* voice of him that spake to Saul," which it is affirmed, "they heard not *." Here again, therefore, there is no real inconsistency in the narration, the assertion being merely, that "That they heard *a* voice, or *a* sound †;" that is, either the voice of Saul, or some other confused sound, proceeding, they knew not from whence: and that "they heard not *the* voice of him that spake to Saul ‡," viz. of the Lord Jesus; of whom, notwithstanding this wonderful event, they probably remained as ignorant as before, — the spiritual revelation of him being vouchsafed to Saul only.

ACAD.

* Acts xxii. 9. † Acts ix. 7. ‡ Acts xxii. 9.

ANSWER TO QUERY II,

In our Magazine for March, page 124.

"CHARITY," says the proverb, "begins at home;" yet it should not remain there, but expand, like circles on the water, till it reaches the distant shores. It is the duty of a father of a family to instruct his children in the Holy Scriptures; and this he may do (generally speaking) on the week-days, while

the poor children in the villages can only be taught on the Sabbaths. Christians should manage their affairs with discretion, availing themselves of every opportunity to do good which Providence throws in their way. For want of proper management, some professors omit one-half of their duty, that they may have time to perform the other. If, indeed, a man is so completely hurried in business that he cannot instruct his family during the week, or if his children are so unruly that nothing but the severity of his presence can compel them to keep the Sabbath holy, I think he should spend it with them, and not elsewhere. W. W.

Birmingham.

DEPLORABLE IGNORANCE.

I WAS lately called, in providence, to visit a dying man: he was sensible of his approaching end. I asked him where he thought his soul would go after death. He replied, "To Hell *first!*" — 'Where do you expect it will go afterwards?' "To Heaven." — 'What reason have you for supposing it will get out of Hell, and go to Heaven?' "Why, the Belief says, That Jesus Christ descended into Hell; and the Bible says, We must follow Christ!"

Another time I visited a woman, who had reached the close of a very wicked life. She told me she had never committed sin. I explained to her the Commandments. She said, to be sure, she used to work on Sundays as well as week-days; and swear a little when she was in a passion. I asked her how she expected to have her sins forgiven. She replied, that if she got better, she would keep her church and say her prayers; and as God Almighty was very merciful, she hoped he would *scotch* them all off by little and little!

"Darkness has covered the earth, and gross darkness the people." One might travel to the ends of the world, and not meet with stranger notions of sin and salvation. Multitudes in this highly-favoured country are sunk beneath the level of brutes. We must preach to them in the plainest language, if we would do them good. The tinsel of eloquence may please the gay and fashionable, who only wish to be amused; but will neither build up the enquiring Christian, nor save the perishing sinner. The bulk of mankind are incredibly ignorant, and equally stupid. A minister may point to his converts, and exclaim, "Are not these brands plucked out of the fire!" The miserable situation of multitudes demands our pity; and claims the indefatigable exertions of ministers, and the fervent and persevering prayers of all who worship God in spirit and in truth. W. W.

Birmingham.

FEMALE ASYLUM.

Dear Sir, *To the Editor.*

I PERUSED, with pleasure, the hints thrown out in your Magazine for December last, on the subject of an Asylum for Unfortunate Females. The number of such persons who stalk the streets at night is very affecting to behold; and the evils resulting to unwary youth, to families, and to the state, are almost incalculable. It is an evil which is beyond the power of the civil magistrate to redress, for want of proper receptacles of reform; and they are obliged to return to the same vicious course of life, after punishment, when they have been taken up by the peace-officers.

I hope, through the medium of your Magazine, a Public Meeting will be appointed, and a judicious plan adopted, by which the united exertions of Christians of different denominations, will be called to promote so desireable an object.

I am yours, very respectfully,

B. S.

MEANS OF USEFULNESS.

As the Means of Usefulness are now happily become a study, and Christians have learned not to "despise little things," I am encouraged to offer to this Treasury these my two mites. J. B.

Is it not desireable and practicable for every pastor, or leader of a congregation, to form a *Public Library* for the use of the hearers? A penny a week, from a considerable number of persons, would be sufficient to procure books. By this means, there would always be a choice of the most useful volumes to lend to persons of different characters and tastes. From fifty to a hundred persons might be constantly reading; and it would cease to be truly said, "That ministers have six to one against them; for while they preach one day, the world and the Devil have it all to themselves the other six."

MAGAZINE SOCIETIES.

ARE there not many persons, in almost every congregation, deprived of the precious advantage of reading this and similar works, because they cannot possibly afford the purchase-money? But if some kind public-spirited friend to the poor among them would put them into the method, and set it on foot, they might form a society of twelve persons, who, for a halfpenny a month, might have the Magazine each, two, three, or four days. At the end of the year they might sell all the Numbers for half-price, which would reduce the expence to a farthing a month, or three-pence a year. There might, probably, be formed three or four such little Reading

Societies in one congregation; so that forty or fifty precious souls might thus enjoy the various advantages of this work, who are now unhappily excluded.

I take it for granted, that those Christians who can afford to purchase it for themselves, are too desirous of promoting the charitable purposes to which the profits are devoted, to think of recurring to this mode. I plead for the poor disciples of Christ, whom I know to be often in want of some such plans.

AWFUL EFFECTS OF IMPIETY.

THE wicked husband of an irreligious woman, being informed, when at the public-house, that his wife, who had been dangerously ill, was dead, — replied, "Then she is gone to Hell; and I shall soon follow her!" though perhaps with but little or no apprehension that his own departure was at hand. He was, however, soon arrested by the invincible King of Terrors. A few hours previous to his departure, he requested a friend to assist him in the arrangement of his temporal affairs; which being done, the person who had been thus engaged, said, 'I have something more to say to you, and I must not deceive you. You are a dying man, your past life has been exceedingly wicked, you have perhaps but a few hours to live, it therefore becomes you to meditate seriously upon Death and Eternity, and call upon God for mercy. I would advise you also to send for some person who could instruct and pray with you. Give me leave to recommend the Dissenting Minister: I have heard him preach a few times with much pleasure; and I am sure he will come if you send for him.' At which the dying man, with apparent resentment and rage, exclaimed, "Do you mean, that you have been at *that meeting!* I would sooner go to Hell than go there! Send for *him!* (meaning the person recommended) I had rather be d——d than he should come here!" Awful to relate, in a short space his soul entered upon an eternal state. W. K.

BIBLICAL CRITICISM.

And the children of Israel stripped themselves of their ornaments by the Mount Horeb. — Exod. xxxiii. 6.

THE denunciation of divine anger was the reason why "the children of Israel stripped themselves of their ornaments." A similar indication of fear is observable in the general practice of the Romans. A day was fixed for the trial of the accused person. In the mean time he changed his dress, *laid aside every kind of ornament*, let his hair and beard grow; and in this mean garb went round and solicited the favour of the people. — *Adams's Roman Ant. p.* 87.

St. Albans. S. B.

Obituary.

JONATHAN COPE,

OF ASHTED, NEAR BIRMINGHAM,

died August 30, 1804,

aged eleven years and eight months.

DURING his tender years, he appeared, in general, to have very little concern about his soul; but, like most other children, was delighted with trifling amusements; yet he did not associate with wicked companions, but respected the external parts of religious worship, probably more from custom than real delight in them. At the beginning of his illness (which continued about six weeks) he expressed a wish to live longer; but when he saw the medicines he took were ineffectual, he was greatly troubled; and said to his mother, "I am not so much afraid of dying as of not being fit to die." He was a good deal by himself, was very pensive, and would ask his mother many questions about the soul and its interesting concerns. He was soon convinced that he should die; and only wanted to know how he could, and whether he should, be saved. When he grew worse, his concern for his soul increased; and he would cry out vehemently, "Mercy, good Lord! mercy is all I crave!" looking earnestly towards Heaven, and stretching out his hands, and then would seem a little at rest, as though he had some hope he should be answered; continually accusing himself, saying he was a great sinner, and never had done any good all his lifetime, but had done nothing but sin. He said to his mother, "How did God call you? and how was it he gave you a sense of pardon?" She told him. He said again, "O, if I could hear the Lord call me as plainly as young Samuel, when he called him, then I should be satisfied!" Then he would say again, stretching out his withered arms, "Good Lord; save Lord, or I perish," &c. Just before the Lord sweetly assured him of his love, his father, who partook of all his distress, said to him, 'The Lord wants nothing at your hands: he knows you have nothing but sin; he is well pleased with what his dear Son has done in behalf of his people; and on his account, with every soul that feels he is lost, and who wants mercy only for the sake of Jesus. Endeavour to believe he will save you; and try to rest your soul upon his sweet word, that whosoever comes to God, by Jesus, for mercy, he will not reject him; but save him to the uttermost.' He heard with great attention and pleasure; his confidence seemed to increase:—the Sun of Righteousness now beginning to rise, with healing beams upon his distressed mind, took away the fear of death and Hell; and, out of the pit of horrors, where he often found himself sinking, brought him up to see the sweet countenance of a reconciled God in Christ, and to feel the confidence of his soul set upon him as the Rock of Ages. He said, "If Adam had lived till now, and had sinned all the while, if he had cried for mercy, he might be pardoned of them all." When at times he cried out, through the violence of his pains, he almost always said, "Good Lord! good Lord!"—expressing himself with sweet becoming reverence towards him, as he would not willingly complain. When godly people came to visit him, he seemed glad of their company; wished them to pray with him, but begged them not to pray for his life; and when parting, smiled upon them, taking them by the hand, as those his soul loved, and wished to be with for ever: but when some of his relations came to see him, whom he knew feared not God, though he behaved respectfully, yet he seemed not to have the least communion with them; and looked at them as those he pitied, but could not love like those who had the image of Jesus upon them. To his father he said, "You have always been a

good father to me; and I have always been a wicked son to you;"— who replied, 'I forgive you all, my dear, as though you had never in the least offended me:' at which he seemed overcome; — forgiving love had made his heart tender. He said he knew he deserved all his afflictions, he had been so wicked against God and his parents; and wondered we should take the least notice of him. When his father said, 'How can you bear to leave your diversions, and all the pretty things you have had in the world?' — he said, with his hands and eyes lifted up, "Thousands, thousands of worlds are not like going to Jesus!" At another time he said, "Shall I die this week?" His father replied, 'No doubt you will, before the week is ended:' he added, "That is right, I wish I may; I want to go to Jesus and my dear brother." When a godly aunt came to see him, she said, 'I hope to meet you with Jesus when we leave this world!' — he replied, "I know I shall be with Jesus." When he was repeating a verse of a hymn, his mother said, 'Do you say these words only because they are written down? or, Do you speak them for yourself?' He replied, "If I could not say my A, B, C; yet this I can say, he has pardoned me!" which he spake with animation of soul and sparkling eyes, which, alas! were soon closed in the sleep of Death. About five o'clock of the morning on which he died, he fixed his dying eyes upon his father, and drawing nearer, kissed him many times; and said, "It is the *last!*" and so it was, for he quickly after turned, and seemed to take no notice of any. When his speech and sight were nearly gone, he said, with a smile, "It is almost finished! Can't speak; believe." These were the last words which were heard. His mother still bending her ear towards him, heard him singing, though she could not distinguish the words: he died without the least struggle, more easy than entering into the sweetest sleep. The Rev. Mr. Bennett, Minister of King Street Chapel, Birmingham, preached a funeral-sermon on the occasion, from Mat. xxi. 16.

MRS. WILD,

LATE OF READING.

Mrs. Wild was one of those highly-favoured children that attended the public ministry and private catechetical instruction of the late excellent Mr. Jones, of St Saviour's. That good man used to set apart an hour every Saturday afternoon to catechize the children. It was under these heavenly lessons the Lord was pleased to make the first saving impressions of the value of her soul. On her removal to Reading, she regularly attended the ministry of that eminent and much-loved servant of our Lord, the Hon. and Rev. Mr. Cadogan; and adorned her profession by a life and conversation in all things becoming the gospel. After his decease, she took a decided part with the people of God at Castle Street Chapel. Still as God enabled her, like her blessed Lord and Master Jesus, doing all the good she could, both to the bodies and souls of all her fellow-creatures, she was the principal instrument, under God, in laying the plan of a benevolent institution, called, "The Infant's Friend," for the relief of poor lying-in women, of which she was chosen Secretary; and attended to the duties of that office with unwearied diligence and delight to the time of her death.

As her life was useful, so was her end peaceful and happy. The text chosen for her funeral-sermon was from Isa. xli. 10, "Fear not," &c. This text had been remarkably impressed on her mind in a moment of particular distress, near four years before her death; and she was enabled to go in the strength of it till her latest breath. On Wednesday, February 22, she was apparently seized for death; and said to a friend, "I am dying; but Jesus has laid underneath me his everlasting arms;" — adding, "When I walk through ——" but

not being able to finish the verse, her friend did: upon which she exclaimed, with joy, "He does comfort! he will support! I have no pain; — my God is so good, I long to be with him to praise him!" She attempted to recite that hymn, "When languor and disease invade;" but failed for want of breath. When revived a little, and seeing the anxiety of her friends around her, she exclaimed, "Here you are all trying to keep me from Heaven as long as you can; but I am going (what a mercy!) to glory!" To a young friend, she spoke with much earnestness of her assurance in the pardoning love of Jesus, sweetly enforcing the privilege of knowing him, and being kept by him in his ways, repeating her exhortation to make the greater effect; adding, "These truths have been my support in life; and now in death, you see me a monument of his loving kindness, and a witness to his truth!" She repeated, with seeming rapture,

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully absolv'd by Christ alone,
And all my filthy garments gone!"

As it is altered in Lady Huntingdon's Collection, particularly dwelling on the two last lines, repeating them over again and again: "Yes, fully, fully absolved! O what a mercy! I can now commit myself and my poor husband to a covenant-God!" Speaking one day of the kindness of a particular friend, she said, "What a pleasure it is to live and die beloved! Indeed, I fear I feel some pride in that. Self will creep in; but, O! to be kept from sin!" She lay for six days in a sweet frame, speaking continually of the love of Jesus and his salvation. At length her time of departure approached; and she said, "God is gently taking down my clay-tabernacle. I am almost dead, but in no pain!" Here her breath again failing, her friend perceiving her lips move, listened, and heard her whisper, "Shall never tempt me again;" and her spirit took its flight where the Tempter, Sin, and Death are no more! —May her useful life and peaceful death encourage many to follow her as she followed Christ!

RECENT DEATHS.

About the beginning of February, died Dr. *Hezekiah Smith*, Pastor of the Baptist Church in Haverhill, and one of the Fellows of Brown University, State of Rhode Island. — Some farther particulars of this eminent American minister will be given in our next.

After a long and painful illness, which she sustained with much Christian fortitude, on Tuesday, March 19, died Mrs. *Marg. Hubbard*, member of the church of Christ assembling at Peckham, under the pastoral care of the Rev. W. B. Collyer. During her affliction, the words of our suffering Lord dwelt upon her lips: "Not my will, but thine, be done!" — She expired at eight o'clock in the morning, without a struggle, leaving a good hope, and a bright example of domestic excellence, to an afflicted husband and three children.

The Rev. Mr. *Tanner*, an aged minister of the gospel at Exeter, where he had faithfully dispensed the word of salvation for more than half a century. He was carried in a chair to the pulpit on Sunday, March 14, and attempted to preach; but was taken so ill that he could not proceed. He was conveyed home, conversed sweetly with his friends, and expired as he was going to bed at night. It was always his wish that he might not survive his usefulness, and that he might finish his work in the pulpit, or at least be surrounded with his friends, that he might speak of the victories of Immanuel in his last hours. These his requests were granted.

His widow, who is more than eighty years of age, is left in destitute circumstances; but, we trust, will experience the liberal support of the religious public.

Also lately died at Margate, the Rev. Mr. *Lewis*, minister of the gospel; and who kept a respectable boarding-school at that place for young gentlemen.

REVIEW OF RELIGIOUS PUBLICATIONS.

A View of Religions: *in Three Parts. By* Hannah Adams. *A New Edition, with Corrections and Additions: to which is prefixed, An Essay on Truth, by* Andrew Fuller. 8vo, 9s.; 12mo, 6s.

In the Preface, by the Editors of the present edition of this work, we are informed, that it was written by the ingenious author of "A Summary History of New England, from its First Settlement at Plymouth, to the Acceptance of the Federal Constitution." Its object is to exhibit the multiplied speculations of the human mind on the important subject of religion, in as just and impartial a manner as possible. The Editors add, "That while they have retained the accounts of the denominations which are become extinct, they have, in respect of the living ones, availed themselves of other sources of information, when it could be done to advantage; and have been supplied, from the late Missionary undertakings, with some additional matter, with respect to Paganism and Mahometanism."

In regard to the work itself, we feel no difficulty in saying that, for fulness, candour, and accuracy, it stands greatly superior to all of a similar nature with which we are acquainted. It is enriched with a very valuable *Essay on Truth*, by one of the Editors, the Rev. Andrew Fuller, of Kettering: in which he enquires into its nature, states its importance, unfolds the sources of error, and assigns some reasons, on the part of Providence, of its permission. Having given a general view of evangelical truth, Mr. Fuller contends for its importance, as it is by the belief of the truth that sinners are brought into a state of salvation; as truth is the model and standard of true religion in the mind; as it furnishes the motive for every exercise of true holiness; as the love which the primitive Christians bore to one another was for the truth's sake; and as it is the only solid foundation of peace and happiness. The grand sources of error in religion, Mr. Fuller represents to be these three; namely, The numbers of unconverted, or merely worldly-wise characters, who intrude themselves, or are intruded by others, into the Christian ministry; — the great number of merely nominal Christians, whose taste calls for antiscriptural preaching; — and the large portion of unsanctified wisdom found even in godly men. The wise Governor of the world permits the existence and prevalence of error as the mean of trying the state and temper of mens' minds, of purging the floor of the gospel church of its chaff, and for other important purposes, which the last day will more fully disclose.

Our limits permit us only to add, that the friends of truth will find many original and very suitable thoughts in this Essay, happily calculated to prevent the ill effects, which the subsequent account of the variety of religious sentiments in the world might possibly produce on the weak and rash mind. "For," as Mr. Fuller justly observes, "one of the worst inferences that are drawn from the discordant doctrines which abound in the world is, that doctrine itself is of little or no account. As intolerance and bigotry (under the specious name of Zeal) distinguished former ages, so sceptical indifference (under the specious names of Candour, Liberality, and Moderation) distinguishes this. This is the grand temptation, perhaps, of the present times. It would seem as if men must either fight for Truth with carnal weapons, or make peace with Error; either our religious principles must be cognizable by human legislators, or they are neither good nor evil, and God himself must not call us to account for them; either we must call men Masters upon earth, or deny that we have any Master, even in heaven.

"It is a favourite principle with unbelievers, and with many professing Christians who verge towards them, that error not only has its seat in the mind, but that it is *purely intellectual*, and therefore *innocent*. Hence they plead against all church censures, and every degree of unfavourable opinion, on account of doctrinal sentiments, as though it were a species of persecution. But if the causes of error be principally *moral*, it will follow that such conclusions are as contrary to Reason as they are to Scripture.

"The above remarks are far from being designed to cherish a spirit of bitterness against one another as men, or as Christians. There is a way of viewing the corruption and depravity of mankind, so as to excite bitterness and wrath, and every species of evil temper; and there is a way of viewing them, that, without approving or con-

niving at what is wrong, shall excite the tear of compassion. It does not become us to declaim against the wickedness of the wicked in a manner as if we expected grapes of thorns, or figs of thistles; but, while we prove ourselves the decided friends of God, to bear good-will to men. It becomes those who may be the most firmly established in the truth as it is in Jesus, to consider that a portion of the errors of the age, in all probability, attaches to them; and though it were otherwise, yet they are directed to carry it benevolently towards others who may err: "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth." (2 Tim. iii. 25.)

Finally, There is an important difference between laying the foundation, and building upon that foundation a portion of wood, hay, and stubble. It becomes us not to make light of either; but the latter may be an object of forbearance; whereas the former is not. With the enemies of Christ, we ought, in religious matters, to make no terms; but towards his friends, though, in some respects, erroneous, it behoves us to come as near as it is possible to do, without a dereliction of principle. A truly Christian spirit will feel the force of such language as the following, and will act upon it: — "All, that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto them, and peace from God our Father, and from the Lord Jesus Christ! Grace be with all them that love our Lord Jesus Christ in sincerity!"

An Address to Lord Teignmouth, *President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England.* 8vo, *price* 1s.

Some time ago the above Society was instituted, composed of Christians of all denominations, for the sole purpose of disseminating the pure Bible through the world. It met with distinguished patronage and support; and it is acknowledged, we had the weakness to think that such an union, for such a purpose, augured well. But now, gentle reader, it appears by this publication, that this said Society is a kind of wooden horse, craftily fabricated, and filled with persons armed with Bibles, to pull down the Church,— corrupt the Manners of the People,— lead the Clergy into Temptation, — and endanger the Salvation of immortal Souls.—But you shall hear the Author speak for himself: —

1. Of pulling down the Church. — "I am lost in astonishment and grief, when I see a man, who professes so much good-will to the pure Christianity of the country, engaged in a *fearful scheme* (viz. to disseminate Bibles thro' the world) by which our Zion may be pulled down, and her enemies exalted upon her ruins. Alas! for these things I weep!"

2. Of corrupting Manners. — "We read in the sacred volume, that "evil communications corrupt good manners." "He that toucheth pitch shall be defiled therewith." Shall we not extremely endanger the rectitude of our opinions and manners by joining with all sorts of impure and erroneous religionists (*i. e.* Methodists, Baptists, &c.) to disseminate Bibles through the world?"

3. Of tempting the Clergy.—"To speak in no harsher terms of your Lordship's invitation of the Clergy into your Association, do you not, my Lord (by inviting them to join in giving away Bibles) lead the Clergy into temptation, a thing against which they daily pray?"

4. Of endangering Salvation.—"Nothing with me has such charms as good company, and nothing sooner would seduce me from my principles. Feeling myself, therefore, too weak to say, that it is positively out of the power of any of your friends to persuade me out of the means of salvation, or to defraud me of the all-sufficient merits and atonement of my adored Redeemer, I must decline your Lordship's invitation." Remember reader, to invite to this work of giving away Bibles, is to persuade a Churchman out of the means of salvation, and to defraud him of the merits of his Redeemer!

Risum teneatis amici!

O, ye Chillingworths and Hookers, ye Barrows and Boyles, what purblind guides and mistaken benefactors of mankind were ye, not to see that the distribution of Bibles, in the vulgar tongue, might one day corrupt the manners of the clergy, lead them into temptation, pull down the church, and endanger the salvation of souls!!!

And ye true Israelites of the Established Church, and ye Samaritan Methodists, Baptists, &c. why did ye unite? The Jews and the Samaritans are to have no dealings of this kind together: it is not lawful. Why did ye not, like *a certain priest*, pass by

singly on the other side? Why did ye drop a tear over that poor neglected . . . . . ? Why, when you departed, did you give him a Bible? You are deceivers and deceived. Mistaken men, *ye* are not his *neighbours!* It must not be said of *you*, "They have shewed mercy on him." Neither must it be said to another, concerning *you*, "Go thou and do likewise."

An exclusive patent is obtained by others. You are out of the record, and fire must be called down from Heaven upon you; "for if such projects as yours become popular and numerous, you will pull down the church and starve the clergy; and I must soon," says this author, "bid a last farewell to that *venerable Mother*, — that chaste spouse of Christ, who hath borne many an illustrious child of God, and many an inheritor of the kingdom of Heaven."

This *champion* will doubtless remind many of our readers of a scene in honest John Bunyan's Pilgrim, "I espied a cave, where two *giants* dwelt in old time: one (Pagan) has been dead many a day; and as for the other (Pope) though he is alive, he can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he can't come at them."

Sic fatus senior, telumque imbelle sine ictû
Conjecit.

Anecdotes, *Religious, Moral, and Entertaining; alphabetically arranged, and interspersed with a Variety of useful Observations; selected by* C. Buck, *Author of a Theological Dictionary. Vol. II. Price* 3*s.* 6*d.*

When Mr. Buck published his first volume of Anecdotes, we expressed our opinion that it would obtain, as it deserved, an extensive circulation; nor have we been mistaken: the work has already reached a third edition. This has encouraged the industrious author to compile a second volume on the same plan. The utility of such a work, when judiciously executed, is apparent to every description of readers: it combines the general purposes of history, with the advantage of comprizing much in a little; and fixing on the mind many admirable sentiments and facts, which may at once inform the judgment and direct the conduct. It is also peculiarly valuable as an assistant to spiritual conversation; for the most important and serious hints may be introduced into mixed companies by the vehicle of anecdote, which would not be endured in a graver form. This work is well calculated for young persons, and may prove, in many cases, a very acceptable present to them, as it conveys much instruction, mingled with entertainment. It will also serve for a pleasing companion to the traveller, in the chaise, or in a stage-coach; in the latter, a serious person may probably introduce something moral and religious, without exciting the resentment of his companions. In short, this volume, together with the former, affords a copious fund of rational amusement for a leisure hour; and we hope will reward, in every sense, the well-meant labours of the compiler.

An *occasional* Report *of the* Society *for the* Suppression *of* Vice. 6*d.*

We rejoice in every attempt to restrain vice; and one of the best means to effect this is to expose it. Much has been said lately by religious persons against theatrical amusements; but there are people, who suspect of fanaticism all that comes from such a quarter. When, therefore, those who plead for carnal amusements cry out against them as *too carnal*, we may hope that they will obtain a hearing. On this account we recommend the "Occasional Report;" from which, to give it more extensive notoriety, we extract the following Letter: —

"Mr. Editor, I am not one of those *Squeamish Mothers* (as they are called) who are ever railing against the wickedness of the times, and screaming out at all they both see and hear. No, Sir, I am not one of those rigid and overnice matrons; for, I am not ashamed to own it, I love innocent pleasures and amusements from the very bottom of my heart: but, surely, I may be allowed to say, without being charged with *squeamishness*, that there are due bounds to all things. For example, Plays and Operas, *I blush to acknowledge it*, are my delight; and yet I will never carry my daughters, or even go myself, to see any of those unnatural, sophistical German Dramas (particularly alluding, it is supposed, to those ridiculous and immoral plays, The Stranger, and Lovers' Vows) however a Siddons or a Master Betty may dupe our understandings, and lead astray our noblest feelings by the bewitching display of those superior talents with which Heaven endued them, no doubt for far different purposes.

"But now, Sir, to the immediate point in question. On Saturday last, I carried with me my two daughters to the Opera; which, though often per-

formed last year, was entirely new to me. We were all highly pleased with the music; and, upon the whole, much entertained, until we came to that beautiful representation of the Elysian Fields, when we had scarce time to express our admiration of that charming scenery, ere we were suddenly shocked by the appearance of ****, in such a dress, or rather *undress*, that no modest woman could behold without experiencing the most unpleasant, and, let me add, disgusting sensations. As for my youngest daughter, who is just sixteen, and who was now at the Opera for the first time in her life, the poor girl instantly hung down her head; and then gently exclaimed, in the most plaintive tone of voice, whilst her innocent blushes plainly bespoke all the anguish of her soul, "O Mamma, I wish I was at home! Why, O why did you bring me here?" What were my sensations on receiving this innocent, although just reproach, I leave to the feelings of every mother who is capable of reflection; and who is not yet totally lost to every sense of shame, and become callous to all the charms of Virtue, and all the finer feelings of Humanity. But the abomination ended not here; for when *** threw off her veil, which had hitherto cast a sort of shadow upon her nakedness, she made such a display of her form as even to shock the men who surrounded us: — one of them, a fine handsome youth, scarce twenty years of age, suddenly exclaimed, "Well, by Jove, this is too bad! Were I sure that the house would support me, I would hiss that impudent woman off the stage."

"Why, Sir, is the public to be thus insulted with such indecencies? or, Are we to be calmly told by the students and admirers of modern philosophists, "That all this will appear as nothing, when we are used to it?" In other words, that we have only to render vice *familiar* to us; and then, that we matrons may, not only boldly stare Depravity in the face ourselves, but that we shall likewise have the superlative advantage and satisfaction of being able to carry our daughters to the Opera without a fear of seeing them blush.

"As to ****, his conduct is, if possible, still more unpardonable: — a dancer may, indeed, plead the necessity of being lightly clad (though this surely may be done with decency); but one would naturally suppose, that, during this inclement season, an actor would be happy to appear covered with *furs*, or the *thickest* garments, instead of being SKINNED over with the very *thinnest* silks and gauze muslins.

I am, Sir,
A Lover of real Pleasure and Decency.

Remarkable Lives of Joseph, the Son of Jacob; and of Jonah, the Son of Amittai: *interspersed with some supposed Facts, price 6d.; with Cuts,* 1s.

THE writer of the little work before us, begins his Preface with the just remark, that "The number of books calculated to entertain, and, at the same time, to convey religious information to youth is still few." Mr. Campbell has made several successful attempts, besides the present, to supply this defect. His "Worlds Displayed," and "Picture of Human Life," form a part of most of the juvenile libraries, where that which entertains is not rejected, merely because it is religious.

The exquisitely tender, pathetic, and interesting story of Joseph, has always afforded pleasure to the reader of taste and judgment, whatever may have been his religious tenets. Mr. Campbell has kept before the mind of his reader, on all occasions, that beautiful chain of providences, of which this story is so fine an illustration. Nothing, indeed, can be better calculated than both of these Lives, for impressing deep on the mind this doctrine taught by our Lord, "That one hair of our head cannot fall to the ground without our Heavenly Father."

The "History of Joseph," which occupies the greatest share of this volume, is divided into two parts. The anxiety of Jacob for the return of his children from Egypt the second time, when he had reluctantly parted with his beloved Benjamin, and his joy at their arrival, are finely conceived. The tints are simple, and the painting is from the pencil of Nature. "With what transports must Jacob have received the first tidings of the approach of his children! With what jealous eagerness must he have examined their number and appearance, as they drew near to his house, sometimes certain they were his sons, at other times doubtful; at length, coming within call of their father, all of them cried out, "Joseph is yet alive, and is governor over all the land of Egypt."

The story of Jonah is not less instructive, though much shorter than that of Joseph. Both are interspersed with pious and judicious reflections, but not so as to break the narrative; and

are concluded with appropriate and just remarks. In short, we have no hesitation in recommending this little volume to the attention of those who have the charge of youth, and who are anxious for their spiritual as well as temporal advantage.

Since the above, Mr. C. has produced an admirable Work for a more advanced class of young persons, entitled, *Alfred and Galba*; which will be noticed in our next.

Pastoral Cautions: *an Address to Mr. T. Hopkins. Now published, and greatly enlarged. By* Abraham Booth, 8vo, 1s.

UNDER the modest title of "Pastoral Cautions," the venerable author has here given a series of admonitions, which merit the attention of every young pastor in the kingdom. Though long since delivered, they are by no means trite, but interest, as well by their novelty as importance. The hints to ministers (p. 16—19.) relative to their conduct to their wives, and their intercourse with other females, is peculiarly striking; and we wish we had room to give the whole.

Letters, *occasioned by a recent Controversy between R. R. Esq. and the Rev. J. C. By the Rev.* J. C. *jun. Second Edition enlarged.*

THE controversy, by which these pious and sensible letters were occasioned, will, we hope, soon be buried in oblivion; and with it, all the unjustifiable personalities and asperities unhappily blended with it. The author wishes to draw the public attention from the controversy itself to the more immediate subjects of the debate; and, avoiding all *just* occasion of offence, to gather roses and down from the thorns and thistles of angry contention. In this good design, we think he has succeeded; and hope that his letters will prove a happy corrective of the inordinate love of pleasure in professing Christians; and, by the exposure of its dangerous tendency, become the instrument of prevention in the rising generation.

LITERARY NOTICES.

An excellent Sermon, preached in Holland, by the Rev. Mr. Jorrissen, before the Netherland Missionary Society, is translated; and intended to be published immediately.

Conversations of a Week, between a Lady and her Nieces, is in the press; being the production of a female pen.

A third edition of Brown's Catechism, improved by Moseley, is in the press; with Mr. B.'s Address to the Rising Generation.

A New Token for Children; containing Memoirs of Twelve Children, whose Deaths were remarkably happy, may be expected in the course of the present month.

The Life of Robert Avery, lately executed at Winchester for Forgery, written by himself, will speedily be published by Mr. Kingsbury.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The whole Works of Abp. Leighton (Baynes's New Edition) four vols. 8vo, 1l. 8s.

The Works of Dr. Witherspoon, Vol. I to V: to be completed in Nine Vols. 12mo, 3s. 6d. each.

Dr. Lucas's Enquiry after Happiness. New Edition, two vols. 8vo, 14s.

Periodical Accounts of the Baptist Mission, No. XIV. 1s.

Essay on the Influences of Luther's Reformation. By Villers. Translated from the French by Lambert, 8vo.

Sermons, by Sir H. M. Wellwood, Bart. D. D. &c. 8vo.

Divine Visitation considered: a Fast-Sermon, preached Feb. 28, 1805. 1s.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth. By a Sub-Urban Clergyman. 1s. 6d

Solitude Sweetened, by J. Meikle. Second Edition, 12mo, 4s.

Metaphysical Maxims, by the same, 12mo, 2s. 6d.

Strictures on the Abolition of the Slave Trade; addressed principally to the Christian Church, 8vo, 1s.

Faith's Reply to a most important Question: a Sermon, by J. Bain, Harlow, 6d.

A Summary View of the Leading Doctrines of the Word of God. By W. Innes. 12mo, 1s.

The Execution of a Malefactor improved, as a Warning to Young Persons: a Sermon, on the Death of R. Avery. By W. Kingsbury. 8vo, 1s.

A Sermon to Farmers, by the Rev. J. Riland, M.A. Rector of Sutton Coldfield, Warwickshire.

Bunyan's Complete Works. No. I. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY ANNUAL MEETING.

The Eleventh General Meeting of the Missionary Society will be held in London, on the 8th, 9th, and 10th of May; when the various Services are expected to be conducted as follows:

SURRY CHAPEL, *Wednesday Morning, May* 8. The Rev. Dr. WILLIAMS, Senior-Tutor of the Academy at Rotherham, to preach.

TABERNACLE, *Wednesday Even.* The Rev. Mr. NICOL, of London, to preach.

The Society will devote the whole of Thursday Morning to the General Business of the Institution, at Haberdashers' Hall, Staining Lane, Wood Street.

SION CHAPEL, *Thursday Evening.* The Rev. Mr. SLATTERIE, of Chatham, to preach.

ST. BRIDE'S CHURCH, Fleet Street, *Friday Morning.* The Rev. THOMAS THOMASON, A. M. of Queen's College, Cambridge, to preach.

Friday Afternoon. The Society will meet for Business, at Four o'clock, at Haberdashers' Hall.

SPA FIELDS CHAPEL. The Society will close the Services of the Annual Meeting on Friday Evening, by partaking of the Lord's Supper, at Spa Fields Chapel; when, to prevent the inconveniences formerly complained of, no Person will be admitted to the Communion without a Ticket; which any stated Communicant may receive, by applying to one of the Ministers in the Direction, or to any other Minister who desires to be furnished with Tickets. The whole of the chapel below will be appropriated to this service: other Persons to sit in the galleries. Ministers who wish to have Tickets for their Friends, will be pleased to apply for them on Thursday, at Haberdashers' Hall.

*** The Morning-services to begin at Half past Ten, and the Evening at Six o'clock, precisely.

The Annual Meeting of THE RELIGIOUS TRACT SOCIETY will be held at St. Paul's Coffee-House, on Thursday Morning, at Seven o'clock.

Extract of a Letter from the Secretary of the German Religious Society, dated Basil, Nov. 22, 1804, addressed to the Directors of the Missionary Society, London.

Fathers and Brethren,
much respected and beloved in the Lord,

THE tender ties of Christian friendship, which happily subsist between us, and the same grand aim for extending the Redeemer's kingdom, which we pursue, lay us under the pleasing obligation to inform you, in a few lines, of the lively continuance of our brotherly regard and affection, and to add a short account of the present state of our Society. It could not but afford us the highest satisfaction, and fill our hearts with unfeigned gratitude towards God, to learn from your Missionary Transactions, and from other communications of our friend Mr. Steinkopff, the pleasing success with which your efforts for the conversion of the Heathen have been attended, in several benighted regions of the world. Indeed, you have been privileged to see and to hear such things as you hardly could expect at the first commencement of your Missionary work. We refer chiefly to what has been accomplished in several parts of South Africa; and to the affecting sight of Mr. Kicherer and his Hottentots in your religious assemblies. Let us assure you, dearest brethren, that these accounts have often contributed to the strengthening of our faith, and the encouraging of our hope, which is the more desirable, as we are living in an age when Iniquity abounds, and the love of many waxes cold; and when we are often grieved by the contempt and derision in which our adorable Lord and Saviour is held by many of those very men who are called after his name.

We do most sincerely rejoice with you; we bless God for all the triumphs of his grace in the benighted regions of

Heathenish idolatry; we exult in every prospect of future success, that the everlasting gospel shall never cease to go forth conquering and to conquer; and we do most heartily join the songs of praise, which are offering up to the Lamb that was slain, by that great multitude which no man can number, of all nations, kindreds, people, and tongues, saying, with a loud voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb!"

We beg leave to add, that our brethren, throughout Switzerland and Germany, are actuated by sentiments entirely correspondent with our own. This they testify, not with words only, but also in deed, by their gifts for the support of the Missions, which prove the more acceptable to us, as all charitable contributions are greatly impeded by the hard pressure of the times, the considerable diminution of commerce, and the great scarcity of ready money.

We are very sensible, dear Fathers and Brethren, that our efforts are very much limited by our situation in every respect; and we readily assent to act but a subordinate part in this grand work of Divine Providence. May our prayers, which we cease not offering up before a throne of grace, with equal humility and confidence for an abundant success of the Missionary cause, find acceptance in his sight! May our God answer our petitions for the prosperity of Zion, yea, do exceeding abundantly above all that we ask or think!

The sums we have collected in the last year, we have chiefly employed for the support of the Missionary Seminary in Berlin; which already has proved a very beneficial institution, and which promises encreasing usefulness for the future. There are at present twelve students educated in it; three of whom we have had the pleasure to know personally, during their residence in Basil; and have recommended them to the Directors of the Seminary. We shall most cheerfully continue in our co-operations towards the support and enlargement of this Institution, as far as God shall afford us both power and opportunity.

As to what relates to our Society, we have been employed last year in promoting the Redeemer's kingdom within the sphere of our activity, both by printing our periodical publications, and by circulating written accounts among the Members of our Society, for our mutual edification and encouragement. Weak as we are, yet we clearly perceive the blessing of God attending our humble efforts. Our publications are not only read by individuals, but also by smaller Religious Societies; of which we form the centre; and they have proved, in several instances, a fruitful seed, springing up by the sacred influences of the Spirit of God, to quicken dead sinners, to rouze the dreary, to stir up the lukewarm, and to encourage such as are cast down, by the pleasing accounts from various parts of the kingdom of God. Last year we printed 2500 copies of our monthly publication; and we have the satisfaction of encreasing their number for 1805. Having inserted several of your Missionary accounts, which were most favourably received by our readers, and being desirous to continue with such communications, we beg leave to request of you the continuation of the Evangelical Magazine and the Missionary Transactions.

Extract of a Letter from the Rev. Dr. Taylor, dated Madeira, Jan. 6th, 1805.

"On the 15th of December the wind came round to the N. W. and we proceeded down the Channel. Soon after entering the Bay of Biscay, it began to blow a very strong gale. The storm lasted about thirty hours. None on board had even witnessed a gale so tremendous, and of such duration:—the scene was calculated to fill the mind with terror! The sea ran very high; the beclouded light of the moon served only to discover the fury of the waves, without dissipating the gloomy darkness of the night. Alternately, the vessel seemed to mount to the Heavens, or to sink into the raging element beneath. Through the goodness of our God, however, we sustained no material injury. The vessel is what they call *an excellent Sea-Boat*, which prevented the waves from breaking over her so much as they do in some ships; but she was not in very good trim, being too light, which rather increased the danger. We could view the storm without much alarm, confiding in the care and protection of Jehovah. It was his breath which raised the tumultuous waves; and at his word they would sink again into a calm. We are his servants; and if he has any work for us to do in Hindostan, the winds and the waves can do us no harm. Like the fire into which the three servants of the Most High were cast, the waves might touch the outside of our garments, but

could have no power over our persons. We adore the goodness of God in preserving us amidst danger; and hope that our deliverance will prove an incitement to our zeal, diligence, and activity in the cause of our Divine Master. On Lord's Day, the 23d, we had a very heavy squall, which constrained us to lay-to for three or four hours; and on the Tuesday it blew another dreadful gale. "The floods, however, may lift up their voice, the floods may lift up their waves; but the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." We reached this island in safety on the 3d of January. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Extract from a paper by Sir W. Jones, in the Asiatic Researches, on the Propagation of the Gospel in Hindostan.

"As to the general extension of the pure faith of the gospel in Hindostan, there are at present many sad obstacles. The Musselmen are already a sort of heterodox Christians. They are Christians, if Locke reasons justly, because they firmly believe the immaculate conception, divine character, and miracles of the Messiah; but they are heterodox in denying vehemently his character of Son, and his equality as God with the Father, of whose unity and attributes they entertain and express the most awful ideas, while they consider our doctrine as perfect blasphemy; and insist, that our copies of the Scriptures have been corrupted both by Jews and Christians. It will be inexpressibly difficult to undeceive them; and scarce possible to diminish their veneration for Mohammed and Ali, who were both very extraordinary men, and the second a man of unexceptionable morals. The Koran shines indeed with borrowed light, since most of its beauties are taken from our Scriptures; but it has great beauties, and a Musselman will not be convinced that they were borrowed. The Hindoos, on the other hand, would readily admit the truth of the gospel; but they contend that it is perfectly consistent with their Shasters. The Deity, they say, has indeed appeared innumerable times, in many parts of this world, and of all worlds, for the salvation of his creatures. Though we adore Him in one appearance and they in others, yet we all adore, they say, the same God; to whom our several worships, though different in form, are equally acceptable, if sincere. We may assure ourselves, that neither the Musselman nor Hindoo will ever be converted by any Missionaries from the church of Rome, who withhold the sacred Scriptures: and the only mode of causing so great and desirable a revolution, will be to translate them into Sanscrit and Persian, and quietly to disperse the work among the natives; with whom, in due time, it could not fail of producing its effect."

Extract of a Speech pronounced by the Prefect of the Lower Seine, on the Opening of a Second Protestant Church in the City of Rouen.

[*Translated from the Official Gazette, the Moniteur.*]

"I believe no people, in modern times, has presented, in a religious point of view, a spectacle so touching and affecting as that of France; and when we consider with what promptitude the spirit of benevolence has succeeded in both branches of the family of Christ to our late excesses, we are tempted to deplore the lot of humanity, which appears destined to attain to truth and happiness, by tediously traversing through a crowd of errors and of crimes. The Christian religion has been exposed from its cradle, if I may be permitted so to speak, to the storm of domestic dissention. All divine in itself, but entrusted to men, whose passions have, in every age, obscured more or less its genuine spirit, this religion of meekness and love has too often had to weep over disasters of which it was wrongfully made the pretext or excuse. In vain hath the voice of a few wise and good men been lifted up against the delusion of the multitude. They who so easily stray from the paths of truth and peace, are not so soon reclaimed; and to cite only the example of the last century, which has been but one perpetual cry in favour of Toleration, but which expired without leaving behind a single trace of it, but on paper, no one will presume to name the last ten years of that remarkable century as the epoch of toleration.

"The eloquent speeches, and still more admirable laws of the Constituent Assembly, indiscreetly intrusted for execution to the furious rage of parties, served but to dig the gulph into which both Catholic and Protestant worships, with their ministers and altars, were indiscriminately hurled. It was, how-

ever, found more easy to demolish churches than to chain the conscience. This distressing state of things continued till the Concordat; when Religion, still bleeding of her wounds, seemed almost to despair of aid. She invoked in vain an arm sufficiently powerful to rear her temples; and to re-assemble, from all corners of the land, her dispersed worshippers. It was demanded, that this solemn restoration of religion should take place; and that she should re-appear in her primitive purity as the friend of government, and not its rival, — enforcing the civil duties on the foundation of Christian truths; and preaching to men the sublime and beautiful precept of love, which, to avail myself of the words of sacred Scripture, is both the law and the prophets.

"The spirit of the present enlightened age required more than a mere toleration for the two main branches of Christianity, which alike grew out of the parent stock. According to the Catholic worship, the honours due to age, it claimed equality of rights for the Protestant Reformed Churches; because the law only looks on men as citizens: it stops at the bar of conscience, protects all religious opinions, and judges none. How many difficulties seemed to oppose this noble project! On the one hand, Protestant resentments, confessedly too just, the certain fruit of all persecution; and, on the other hand, obstinacy to uphold every thing naturally excited by a furious zeal to destroy every thing, — Infidel opinions obstinately maintained by some of the leaders of the Revolution, — the Catholic religion torn to pieces by internal dissentions, and the flocks of the Protestants without pastors. On a sudden all resentments were hushed, the passions calmed, and the veil which covered Religion fell off. Both parties lament past errors; and every heart is opened to partake of each other's joy. For the first time, perhaps, the Protestant Churches hail the return of the Catholic worship; to which the majority of France professed attachment. They can see without regret, the celebration of their festivals and the pomp of their ceremonies, while the hymns of Zion resound afresh, under the ancient and wide-spreading oaks, till the Government can allot to the Protestants their promised churches. I shall never forget the vow of the citizens of Rouen, who now hear me, that they would throw no obstacle in the way of the religious liberty of their Catholic brethren.

"This day, without doubt, for the first time, the Protestant magistrates of Rouen, attached to the worship of their fathers, came into the midst of this second new church, to realize the blessings of this religious peace, to mingle their prayers with yours, and to chant in common a hymn of praise. But gratitude for this great benefit, attachment to our country, the precepts of morality, and the divine Book which inculcates the love of the brethren in every page, — Do not all these belong to Catholics and Protestants in common? Let us then, as fellow-labourers in the same harvest, reap together in peace, till God shall teach us all to see and think alike. He is patient as he is eternal; and how should the feeble works of his hands presume to sound his unfathomable decrees! If on this occasion I might be permitted to glance on the past, how might we regret that these tolerant principles were not known three centuries sooner! Happy would then have been the era of the Reformation! How many evils would have been prevented! Who can tell but that the very name of Protestant Reformed should never have been pronounced? Who can say but that all the children of the same family would now have been fellow-worshippers round the same altar? But our separation is no rivalship. The two worships, equally protected and equally honoured, have nothing to dispute about: each has received from the law all that is necessary to its preservation and liberty. Already, no one asks to which sect the citizen belongs. It suffices us as magistrates to know that he is a citizen.

"Thus is accomplished, under our eyes, that which had drawn down persecution on the heads of our ancestors, who were courageous enough only to wish it. This grand triumph of religion will, doubtless, be the first title to glory in the nineteenth century; and at some future day it shall be said, that which was sought in vain for ages, that which Justice and Policy dictated and so many wise and good men required, that which even the great and illustrious Henry the Fourth desired in vain, is at length accomplished! The moment is at length arrived for Catholics and Protestants to dwell together in peace, and to be avenged of each other by binding up each other's wounds: no more to stain the bloody pages of History with the rage of sectarian zeal; but, united in bonds of love, to shew that love of the brethren which our holy religion has long since

sanctioned under the divine name of *Charity*. Let us then adopt this for our motto; and, discovering to all around us the affections it inspires, posterity shall perhaps forget the evils committed in its hallowed name!

JAMAICA.

We long since intimated our hope, that the persecuting law enacted in Jamaica, prohibiting the poor negroes from enjoying the consolations of the gospel in public worship, would not receive the sanction of the British Government; and we are glad to find that it was, in April 1804, disallowed by the King in Council. The draft of another bill, on the same subject, was prepared; and transmitted to Jamaica to be laid before the House of Assembly in that island. That house, however, in December last, passed a resolution to the following effect: —"That any attempt to direct or influence their proceedings, in matters of internal regulation, by any previous proposition on what is under their consideration, is an interference with the appropriate function of the house; which it is their bounden duty never to submit to."

The former act being annulled, the pious people of Jamaica have quietly resumed their religious meetings; and we hope that Divine Providence will still protect them in the peaceable enjoyment of their Christian privileges!

KARASS.

The Directors of the Missionary Society in Edinburgh, have received advice, that Mr. Cusine died in October last; and was interred at the burying-ground belonging to the Mission. The brethren hope for a reinforcement to their number during the following summer.

MISSIONARY COLLECTIONS.		*l.*	*s.*	*d.*
Rev. S. Lavington and Congregation, Biddeford	—	13	6	0
Rev. J. Dawson and Congregation, Sheffield	—	27	3	0
Stirling Society, North Britain, by the Rev. J. Campbell		16	0	0

By an Extract from a Private Letter from Glasgow, we find that the following Collections have been there made for the Use of the New Bible Society:

Dr. Balfour, 190*l.*— Mr. Ewing, 84*l.* — Mr. Wardlaw, 86*l.*— Mr. Dale, 140*l.* College Church, 6*l.*

HOME INTELLIGENCE.

INSTRUCTION OF THE IRISH.

A Letter from a Clergyman, whose persevering labours for the instruction of the rising generation, in Wales, have been blessed to a great extent, addressed to a Friend in London.

Dear Sir, *To the Editor.*

I thank you for the perusal of Mr. ——'s letter. Of the inutility (which he asserts) of printing Bibles in the Irish language, I have my doubts. I have been credibly informed, that there are many hundreds of thousands of the Irish who speak their native tongue, and do not understand the English language: many thousands more than there are of the Welch, who do not understand English. If this be the case, I am persuaded that no instruction can be conveyed to them but in their native language. The common people, in every country, understand that language only in which they daily converse. Many of the Welch have been taught to read English, who, at the same time, can receive no religious instruction but in their own language. I have known many Welch servants in London, who, though they could converse with you very readily about the common concerns of life, have confessed to me, they could not make out one sentence, intelligibly, of an English Sermon. Mr. ——'s observation, that "the common people cannot read the Irish language," only proves that they have been exceedingly neglected; and that means should be speedily adopted to teach them to read the language they understand. Till then, I grant that Bibles will be of no use to them. But, instead of not supplying them, let them have Bibles; and also be taught to read them. To abolish the language is impossible, without the supposition of the destruction of millions of souls, through ignorance. It must be the work of ages. But such a supposition cannot be entertained for a moment, in a Christian's mind. Mr. ——'s remark, "That

the Irish tongue, as it is written or printed, cannot be understood by the Irish," only proves that it ought to be written and printed in a dialect which they do understand. A good translation of the Bible would prove an effectual mean of fixing the language unalterably; and the Bible would prove, in that case, a central point where they would all meet, and to which appeal would be always made. The dialect spoken in North and South Wales differ so considerably, that, in the common concerns of life, it is with some difficulty, in many instances, the people can understand one another; but the Bible being the common standard, on religious subjects, they find no difficulty in being mutually understood.

In my humble opinion, *circulating Charity Schools*, such as we have had in Wales, might be very useful in Ireland, as they have been in our poor country. These schools would, in the course of a few years, furnish teachers for Sunday-Schools; and by that means instruction would soon become general, as it is now with us. I was myself obliged to teach the first schoolmaster I employed; but when I had instructed one, I sent the rest to his school to be taught reading, and the proper method of managing a school. Thus I have succeeded from very weak and small beginnings, till instruction is extended by means of Sunday Schools, over the whole country. The only obstacle in the way that occurs to me, is the bigotry of the Popish priests. This, I confess, is a very stubborn and a very lamentable one. But the Lord can remove even that. A godly Irishman, that understands the language well, is faithful and persevering in his exertions; and were he to meet with due encouragement, might do great things. In the first place, he must furnish the people with proper books for their instruction. When I first began my schools, we had never a spelling-book in the Welch language. I got an excellent one composed by a friend, which has been used ever since; and I am now printing 10,000 copies, for the use of our Sunday Schools. I feel much interested in behalf of the poor neglected Irish: had I understood their language, I should have gone over years ago, to see what could be done for their improvement and instruction. I hope some faithful servant will be found, who will heartily engage in the work. I hope the Sunday School and Bible Societies will attend to their miserable state, till something is done for them. Wishing abundant success to their faithful exertions to further the best of causes,

I am, dear Sir, yours faithfully.

Extract of a Letter from an Evangelical Clergyman in Wales.

Sir, *To the Editor.*

"I AM happy to inform you, there is a very pleasing revival in some parts of Wales. At Aberystwyth, and in the adjacent parts, there are general and powerful awakenings among the young people and children. Some hundreds have joined the religious societies in those parts. I was there lately, at an Association of the Calvinistic Methodists, held at Aberystwyth. The concourse of people assembled on the occasion, was computed to amount at least to 20,000. The sight to a religious mind was pleasing beyond expression! A stage was erected in an open common, for the conveniency of addressing this vast multitude. Ten preachers, in the course of two days, delivered very animated and impressive discourses to the most solemn, attentive, and affected congregations I ever saw. The preaching was evidently in the demonstration of the Spirit, and with power. Hundreds of children, from eight years old and upwards, might be seen in the congregation, hearing the word with all the attention of the most devout Christian; and bathed in tears. This work first began at Aberystwyth, in the Sunday-School there; in which two young men, under twenty years of age, were the teachers. Soon after the commencement of the school, both teachers and scholars came under serious impressions. This work prevails at present over a large district, fifty miles by twenty. In travelling the roads, it was pleasing to hear the ploughman and the driver of the team singing hymns whilst at their work. Nothing else was heard in all those parts. This I can testify, with satisfaction and joy."

LONDON.

Jan. 16, 1805, Mr. Ivimey was set apart to the pastoral office of the particular Baptist church in Eagle Street, London. Mr. Shenston read some appropriate portions of Scripture and prayed; Mr. Upton asked the usual questions, and received Mr. I.'s confession of faith; Mr. Miall, of Portsea (Mr. Ivimey's late pastor) offered the ordination-prayer; Mr. Dore gave the charge, from 2 Cor. xii. 15; Mr. Martin preached to the people, from Eph. v. 24; Mr. Grocer concluded by prayer.

March 24, a neat place of worship was opened at Nottingham, being a new but increasing interest. Mr. Dawson, of Keyworth, preached, morning and evening, from Isa. ii. 3; xlv. 22: and Mr. Crockford, pastor of the church, in the afternoon, from Ps. cxxii. 7.

We are informed, that the Kentish Annual Association will be held at the Rev. G. Townsend's Meeting, at Ramsgate, Messrs. Slatterie and Ralph to preach on the occasion, the Wednesday after the first Sabbath in July.

The Sussex Ministers will hold an Association at Mr. Leggett's Meeting, Burwash, the last Wednesday and Thursday in May. Messrs. Hamilton, Jones, and the Minister at Lady Huntingdon's chapel, Brighton, to preach on the occasion.

The Rev. G. Phillips, late Pastor of the particular Baptist church, Jamaica Row, Bermondsey, has accepted a call from the third Baptist church lately formed at Birmingham.

We understand the Benevolent Society for the counties of Essex and Herts, will hold their Annual Meeting at Saffron Walden, May 21st.

A fresh instance of Christian liberality deserves to be recorded: — The subscriptions made for the benefit of the family of the late Rev. Jeremiah Newell, of Great Missenden, Bucks, amount to 156*l.* 11*s.* 6*d.*

A circumstance as affecting as it is unusual, took place in the month of March, in the city of York: — Three persons were executed at the same time, on one scaffold, — a son for the murder of his father, a husband for the murder of his wife, and a mother for the murder of her child!

CATHOLIC SCHOOLS.

A Correspondent, who approves of our noticing (in our Review for March) the Catholic treatise, entitled, "The Laity's Directory," wishes we had mentioned the situations of the Schools, particularly a General Charity School in Sommers Town (at the bottom of Evesham Buildings, near the Polygon) where boys and girls of all descriptions are taught reading and writing *gratis*, as expressed in the third page of their Directory. "These seminaries," he says, "are occasionally advertised in the public papers, without any observable trace of the religious tenets taught in them."

A few weeks since, he informs us, a pious friend of his went to visit a sick person in Sommers' Town, when some children of poor Protestant parents, educated in the Charity School above mentioned, entered the room; and seeing a Bible on the table, one of them instantly exclaimed, "You are a Heretic! you ought to be burnt for having such a book!" — One would charitably hope that the boy must have uttered this exclamation in jest; but if it was in earnest, it affords a sad proof of the success of Catholic instructors, in conveying the most mischievous notions into the minds of Protestant children.

ROMAN CATHOLIC PETITION.

Mr. Editor,

It gave me singular pleasure to see the Roman Catholic Petition to the House of Commons, and to observe the happy change wrought in their sentiments, and publicly declared under the most solemn sanctions. The strong declarations that such is their faith, and such alone in their view the faith of that church to which they belong, however startled me; and led me to look into the canons and councils, fenced with every *anathema* against their impugners. The result has been, that either some general alteration has been lately made in the Catholic faith, of which I am unacquainted; or the petitioners in Ireland are no true Roman Catholics, but dissidents from the Council of Trent, and all the established decrees of the holy See.

I confess myself a great friend to universal toleration; and that Religion is a private and personal thing, with which the state hath nothing to do, whilst no avowed principles or practice are allowed hostile to the peace and tranquillity of the public; which I have ever understood was essentially the case with all the adherents of Popery, and into whose hands it would be madness to put weapons, which their faith and principles engaged them to turn against us, whenever a fair opportunity occurred for doing so, and that this would be a meritorious act. I remember the saying of that most Catholic Ferdinand, respecting Bohemia, *Malo regnum vastatum, quam damnatum*; and with his faith the decision was not exceptionable, as no corporeal sufferings or losses can be compared with the damnation of the soul; and, therefore, coercive means must be commendable.

But the present race of Irish Roman Catholics renounce this, under the most solemn oaths and engagements; and from which no Pope or power on earth is, they say, able to release them: Admitting their assertions to be true, there

surely can be no longer reason to withhold the common privileges of their fellow-countrymen from them; but as they avow themselves Roman Catholics, and subject in spirituals to the See of Rome, it would surely be proper to have this matter investigated, and an appeal made to the Governors of that church, whether such is the avowed faith and practice of the present church of Rome. Let these petitioners, therefore, transmit their petition to the Roman See; and the Pope, at the head of the congregation of Cardinals, declare whether these declarations are perfectly consistent with the established Roman faith and profession. This can only procure a delay till the next session of parliament; and will enable the petitioners to proceed with a sanction of authority from the church to which they profess to belong. In the present state of Europe, this would be attended with many good effects; and tend greatly, in all lands, to produce a more tolerant spirit, than which nothing can be more conducive to the progress of true religion. It is a ridiculous idea, that any true church of Christ can be injured by promoting universally a spirit of mutual forbearance and indulgence. Only let the reality of the facts stated be ascertained by the most conclusive evidence obtainable; and then, with greater confidence of no evil consequence following, may the Irish Catholics be admitted to the possession of equal privileges. But should the petitioners be disowned by the church authority, under which they profess to be governed, either they must assume another name; or, disclaiming the erroneous part of their church, avow themselves, and those who think with them, the only true Roman Catholic body.

I have carefully examined what hath the sanction of preceding ages; I have conversed on the points with a great multitude of emigrant clergy; and I have never found an individual that would not have anathematized many of the declarations contained in this petition; and I apprehend the French clergy were never the most bigotted adherents to the church of Rome. What change of sentiment the new order of things may have produced in the Gallican church, I cannot say. But the humiliations of Popery in its head and branches, cannot but rejoice every true Protestant, and give hope that free and liberal enquiry can no longer be denied; and that whatever bigotry and ignorance must still, in the nature of things, remain, the chain of bondage will be relaxed, and the minds of men be more open to conviction.

A Friend to every true Church of Christ.

SABBATH-BREAKING.

The public prints inform us of the two following instances of Sabbath-breaking; in which it appears, that both high and low, rich and poor, however widely distinguished in the ranks of human society, concur in throwing contempt on the divine authority: —

"Yesterday (March 3) about thirty Irishmen were brought before the Lord Mayor, charged with being present at a *hop*, and resisting the officers sent to apprehend them.

"It appeared that there are several houses in Black-boy Alley, Chick Lane, which communicate with each other, all of them occupied by Irishmen, who, on Sunday nights, assemble to make merry, and spend the evening in dancing, according to the custom of Ireland. Warrants had before been granted to take them into custody; but the attempt failed. Additional constables, however, were sent, who broke in upon them, and overpowered them.

"Those who could not give a good account of themselves were sent on board the tender; but the greater number appearing to be in daily employment, and ignorant of the laws, were discharged."

On the same Sabbath (March 3) "One of the most numerous and splendid parties which the rotation of fashion has exhibited this season, was given by the Marquis of A———. It was, indeed, "the feast of Reason and the flow of Soul." The dinner was of the most sumptuous kind, and served entirely in plate. The young Roscius entertained the company with speeches from several plays; when some noblemen and gentlemen, who had been proof against the contagion of public opinion in his favour, resigned their scepticism, and suddenly ranked themselves amongst his enthusiastic admirers.

"In the evening, the Marchioness had a party; when the beautiful and youthful Lady H——— sung, and obligingly exhibited all her wonted fascinations of attitude. An elegant supper concluded the banquet."

Thus the inhabitants of Black-boy Alley, and the more splendid sinners

of Grosvenor Square, unite in devoting the sacred day of God to the purposes of vain and worldly mirth, in forgetfulness of their Maker, in defiance of his authority, and in contempt of that holy religion by which they are distinguished. The former are forcibly dragged before the magistrate, reprimanded, and punished: — the latter, —— May the Lord give them repentance, and save our country from the miseries which these outrageous iniquities threaten to bring down upon us!

John Tonsell, who lived about three miles from Bromyard, in Herefordshire, made it his constant practice to come to the town on the Lord's Day to purchase provisions for the week, and as constantly went home drunk, and generally swearing all the way. On Sunday, Feb. 10, returning home as usual, the person who keeps the turnpike-gate reproved him for his wicked conduct; when he replied, "I am as drunk as Hell: I am as drunk as the d——d." He was then cautioned to keep out of the way of the Hereford waggon, which was then coming in sight: he went on staggering and swearing. In a few minutes the waggoner stopped at the gate to pay the toll, and the horses went forward without him; when, horrid to relate, he found, on coming up with the waggon, that it had passed over the leg and head of the drunkard, whose blood and brains were mixed with the earth! — May the wicked hear, fear, and turn to the Lord, lest iniquity become their ruin!

List of Lectures in and near London, for May.

1. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Waugh's, Well Street, Oxford Street.
2. *Th. Ev.* Fetter Lane, Mr. Stollery. — Legal Bondage.

5. LORD'S DAY EV. Broad Street, Mr. Collison; Orange Street, Mr. Thorp; Hare Court, Mr. W. Smith; Crown Court, Mr. Knight; Palace Street, Mr. Fryer; Chapel Str. Mr. Stollery.
6. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Harper's, St. George's Fields.
7. *Tu. M.* Broad Str. Mr. Humphrys.
8. *Annual Meeting of the Missionary Society.* *M.* Dr. Williams, at Surry Chapel; *Ev.* Mr. Nicol, at the Tabernacle. *Ev.* Prayer-Meeting for the Nation, at Mr. Jennings's, Islington.
9. *Th. M.* Monthly Meeting (Indep.) at Mr. Wall's, Mr. Jennings to preach. — The Nature and Sinfulness of Persecution. *Ev.* Mr. Slatterie, at Sion Chapel. Lecture, Fetter Lane, omitted.
10. *Fr. M.* Mr. Thomason, at St. Bride's Church, Fleet Street. *Ev.* Missionary Communion, at Spa-Fields Chapel. — No Person admitted to partake without a ticket.

12. LORD'S DAY EV. Broad Street, Mr. Booth; Orange Str. Mr. Townsend; Hare Crt. Mr. J. Thomas; Crown Court, Mr. Webb; Chapel Street, Mr. Stollery.

13. *Mon. Ev.* Prayer-Meeting for the Nation, at Surry Chapel.
14. *Tu. M.* Broad Street, Mr. Ford.
15. *Wed. Ev.* Prayer-Meeting for the Nation, Dr. Jenkins's, Walworth.
16. *Th. Ev.* Fetter Lane, Mr. Austin. — Regeneration.

19. LORD'S DAY EV. Broad Street, Mr. Townsend; Orange Street, Mr. Burder; Hare Court, Mr. Stollery; Crown Court, Mr. Collyer; Palace Street, Mr. Ivirney; Chapel Street, Mr. Thorp.
21. *Tu. M.* Broad Str. Mr. Humphrys.
22. *Wed. Ev.* Prayer-Meeting, at Mr. Kello's.
23. *Th. M.* Monthly Meeting (Bap.) at Dr. Rippon's, Mr. Booth, before the Education Society. *Ev.* Fetter Lane, Mr. Collison. Justification, as stated in the Epistle to the Romans.

26. LORD'S DAY EV. Broad Street, Dr. Rippon; Hare Court, Mr. Berry; Crown Court, Mr. Stollery; Palace Street, Mr. Austin; Chapel Street, Mr. Brooksbank.
28. *Tu. M.* Broad Street, Mr. Barber.
29. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Dore's.
30. *Th. Ev.* Fetter Lane, Mr. Townsend. — Death.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Cockin, of Halifax.
Spa Fields, Rev. Mr. Roby, of Manchester.
Sion Chapel, Dr. Haweis.

We understand Dr. HAWKER, who is in London, has made an exchange of duty with Mr. Goode, of Blackfriars, for a few weeks; during which he will also preach a Sunday Evening-Lecture at that church.

POETRY.

CONSOLATION UNDER THE LOSS OF FRIENDS.

O blissful bower!
Where grows the fragrant rose, whose rising sweets
Diffuse a pleasure through the fields of joy,
And amaranthine beauties ever bloom.
Blest be thy lov'd inhabitants, who feel
No present grief, nor dread of future woe!
Say, ye bright throng, who breath supernal air,
Who flock around the sacred throne of God,
And celebrate the triumphs of the skies,
Are ye not happy? Happier far than we,
Who toil 'midst tempests, quicksands, boist'rous seas,
With scarce one ray to mitigate our gloom!
Can human friendship, friendship most refin'd,
E'er urge you once to leave yon heav'nly seats
And bliss, so well adapted to your nature!
'Tis true, we feel your worth, your loss deplore,
When sever'd from us, Nature's feelings woke,
And resolution soften'd into tears.
But why lament the loss? 'Tis only sleep!
Faith in the Lord breaks e'en the sting of death,
And gives assurance of a better meeting.
Sleep on, ye highly-favour'd of the Lord,
And be your souls near the eternal throne!
The trumpets blast, which congregates the world,
Shall once more raise us to your fond embrace.
These shall appear, illustrious in the throng,
Cloth'd in the robes of holiness and love,
The Orphan's Friend, for whom the Muse awakes,
Greatly rever'd in life, belov'd in death,
And in the mem'ry of her friends most dear:
Whose worth no sculpture needs, nor monument,
Save what pure gratitude attempts to raise
In human hearts, in fellow-suff'rers more,
As a just tribute to her past endearments,
And most expressive of her excellence! MISSOMND:

HYMN
FOR SUNDAY-SCHOOLS.

TUNE, O Lord, our hearts and voices,
Tune them for a song of praise:
In thy smiles our land rejoices,
On thine own peculiar days:
Now poor children
Are instructed in thy ways.

Once in darkness, all benighted,
Many here were trav'lling on:
We, untaught, in sin delighted,
Till thy love and mercy shone:
On poor children
Thou didst look in mercy down!

O, our souls, how rich the blessing,
We can now peruse the word!
That its truths may prove refreshing,
Smile upon our reading, Lord:
Let poor children
Be from thence with knowledge stor'd!

Kindest Saviour, here before thee
(For the blessings we obtain)
We will praise thee, and adore thee;
Hear our humble grateful strain:
Hear poor children,
Hear our humble grateful strain!

Nottingham. J. B.

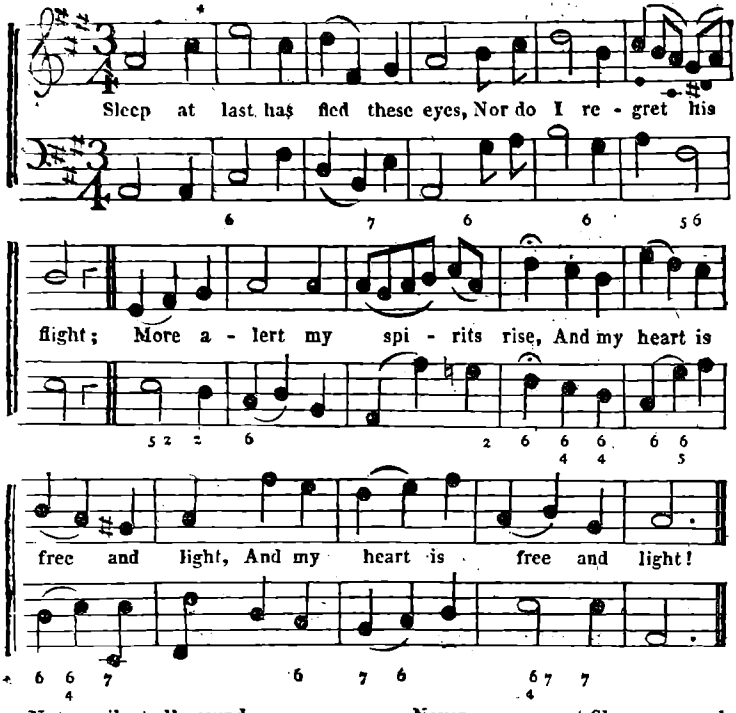
LINES
INTENDED FOR A WATCH-PAPER.

MOMENTS swiftly fly away!
Nothing can compel their stay:
Whither are they leading me?
To a vast eternity:
To a Heav'n of perfect bliss,
Or a dreadful dark abyss!
What, my soul, then canst thou do,
With such prospects in thy view?
Flee to Jesus, flee away;
Not to-morrow, come to-day; —
Come this moment: for to thee
It *now* may be eternity! G. R.

WATCHING IN THE NIGHT SEASON.

[COWPER'S GUION, P. 72.]

SET TO MUSIC BY G. E. WILLIAMS.



Nature silent all around,
Not a single witness near;
God as soon as sought is found,
And the flame of love burns clear.

Undisturb'd I muse all night,
On the first eternal Fair;
Nothing there obstructs delight,—
Love is renovated there!

Never more, sweet Sleep, suspend
My enjoyments, always new;
Leave me to possess my friend,—
Other eyes and hearts subdue.

Hush the world, that I may wake
To taste of pure delights:
Oh the pleasures I partake,—
God, the partner of my nights!

THE CHILD'S MORNING HYMN.

Soon as the sun ascends the sky,
His light and heat to shed,
I would not any longer lie,
And slumber in my bed.

With open eyes and gladsome heart,
I welcome in the day:
I throw my bed-clothes all apart,
And rise, and kneel, and pray.

For when the little birds unite
Their morning song to raise,
So little children should delight
Their Maker's name to praise!

He gave the little bird his wings,
On which he mounts the sky;
He taught him all the notes he sings,
And built his nest on high.

He gave me life; and to prolong
That life, my food affords:
He taught my mind to think, and tongue
To tell my thoughts in words!

For this, my kind Preserver, thou
Shalt hear my frequent praise!
To thee I'll early learn to bow,
And give my youngest days!

Witney. J. B.

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Ridley sc

Revd. James Upton D.D.

LONDON.

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THE

EVANGELICAL MAGAZINE.

JUNE, 1805.

MEMOIR

OF

THE RIGHT HON. LADY ANN AGNES ERSKINE.

PERSONS eminently distinguished by piety and zeal, not only appear "the salt of the earth" in their day and generation, but leave a sweet savour of excellence behind them; and though dead, their example is still speaking. It is our desire particularly to record the memory of such, and to make our Publication a repository of Memoirs, which may afford, to future days, information respecting such distinguished persons, and warm the heart to the imitation of whatever is excellent, and of good report. The world, indeed, "knoweth them not, because it knew HIM not;" mistakes their characters, and often treats, with contempt and abuse, those of whom it is not worthy; but their names are inscribed in that book of life which shall be opened at the great day; and the Redeemer will proclaim their glory and honour before his Father, and before his holy angels.

The recent loss of that mother in Israel, the Honourable Lady Ann Agnes Erskine, calls upon us to obtain all the authentic information in our power, of a personage eminently distinguished in her place and station; and the more so, as succeeding to a principal share in the direction of the concerns of that ever honoured and most devoted servant of Christ, Lady Huntingdon. We wish our ability were greater, to furnish more exact details from her own papers, which may, perhaps, be given at a future day. The present will be a faithful delineation, as far as it goes, of a character highly deserving to be held in remembrance.

Genuine greatness and nobility, a heathen observed, were to be found alone in exalted virtue; and we know that those great in the sight of the Lord, are not usually to be found in high rank, or titled; not many mighty, not many noble, are called. Yet some singular exceptions are happily seen, demonstrating that the Lord hath in his hand the hearts of all men; and

where such rare instances occur, they necessarily stand on an eminence, and engage more particular attention.

The noble lady, who is the subject of this Memoir, was the daughter of the Earl of Buchan, by a lady of the House of Stuart, and the eldest of a numerous family; the surviving branches of which are still the first ornaments of the Bar in England and Scotland; and more distinguished by their talents and integrity than even by the nobility of their descent. The names of Thomas and Henry Erskine need only be mentioned to be universally known and honoured. The Earl of Buchan and the Countess of Glencairn only remain, the survivors of nine children, which once blest the House of Buchan. Such is the lot of mortality, — no greatness nor excellence can stay the departing spirit! Happy are they who are always waiting their appointed change, and ready to welcome it! Surviving relatives have a peculiar call to remember, what we are all so ready to confess and to forget,—that to-morrow we die!

As our memorials especially embrace the faithful in Christ Jesus, it may be pleasing to remark, that the great grandfather of Lady Ann, was a man of distinguished piety, of Kirkhill; and a considerable sufferer in the cause of religious profession in the days of that unprincipled monarch Charles the Second: and as the names of Ralph and Ebenezer Erskine have received a stamp of especial reverence in the religious world, it may not be uninteresting to observe, that they were (as we are informed) branches of this family; and that the house in which they lived, is preserved by the present Lord Buchan, in its primitive state, as a relic and memorial of them. He has distinguished himself as a man of letters. May he aspire after a higher character, as a man of God, and be a follower of those who, through faith and patience, are now inheriting the promises!

Her early days were spent in Scotland; and she mentioned to a lady, her acquaintance, who communicated the anecdote to the writer, the gracious dealings and drawings of our Lord, when she was only about seven or eight years old: — Her maid was reading to her a little book of the nature of Janeway's Token for Children, and the Life of Amelia Geddie, a little girl remarkable for early piety, made a deep impression on her mind, which she for a while retained; and at times prayed with fervour and feeling; and, as she then thought, with real answers to her prayer in repeated instances, both of childish infirmity and desires. A guittar, which she preserved to the day of her death, and sometimes amused her, though far from a proficient, was one of the instances she mentioned. Her mother, Lady Buchan, was on a visit from home at Edinburgh, and was to bring her something. Ann was waiting her return; and one day praying, she thought, What shall I ask to be brought me? and a guittar struck her mind, though she had never learned, nor thought of it before; and she prayed this

might be brought her. Her mother, just coming through the street, thought of Ann as she passed a music-shop, and preferring a guittar to a toy, went in and bought it. "What have I got for you, Ann?" said she:—"A guittar." Trifling as this may seem, it left an abiding impression that there was a God that heard and answered prayer.

As she grew up, her early impressions wore off; and, for some years, she lived like too many of her rank and sex, in fashionable follies; and in the company of those who were strangers to themselves, little affected about the eternal world into which they are going, whose frivolity and love of pleasure left no place for matters of more solemn consideration. About this time the Earl of Buchan, for his family convenience, removed to Bath; and there commenced her acquaintance with the great and excellent Lady Huntingdon, whose life was spent in endeavouring to do good; and her efforts especially directed, at that time, to those of her own rank and station. An acquaintance formed about this time with the elder branches of the Hawkestone family, eminent for their excellence, whom she visited, contributed to fix the sense of divine truths on her mind; and she became a professor of the principles of evangelical religion. A growing intimacy with Lady Huntingdon contributed to confirm her mind; and some congeniality of spirit probably engaged Lady Huntingdon to invite Lady Ann to be with her as her friend and companion; and as this was equally pleasing to both, for many years of the later part of Lady Huntingdon's life, she was her constant friend and intimate. During these years, as a helper in the truth, she walked with her aged friend in great affection, making herself useful in assisting to discharge the immensity of cares and engagements in which Lady Huntingdon was involved; and how well she approved herself, may be concluded from the disposition that good lady made of her affairs to such as she thought would most faithfully pursue the line she had so successfully drawn.

At Lady Huntingdon's decease, Lady Ann Erskine, Dr. and Mrs. Haweis, Mr. Best, Mr. Lloyd (since dead) and Dr. Ford, were appointed Trustees and Executors of her Will; constituting Mrs. Haweis the residuary legatee, who had, with Lady Ann, lived much with Lady Huntingdon; and spent a liberal fortune in aiding her manifold exertions to spread the gospel of Christ; and at her death devised all her property to Trustees for the support of the same work.

During Lady Huntingdon's life, Lady Ann was only known as zealously disposed to promote the cause of truth, without appearing in any prominent character, not being by Providence favoured with the liberal provision which her predecessor enjoyed, and which died with her. Indeed, her zeal always outrun her income; and though no person ever spent so

little on herself as Lady Huntingdon, she left such incumbrances as her assets were unequal to discharge, unless some of her *houses of God* were disposed of. These incumbrances her executors and other friends immediately undertook to discharge, and preserve the chapels for the sacred purposes to which they had been devoted; and of the happy effects of which, in spreading the pure gospel of Christ through the land, the multitude of living witnesses will render it needless for us to say more, whilst they who hate the truth are obdurate and obstinate against conviction, and will probably remain so, though an angel from Heaven bore his testimony to the usefulness of Lady Huntingdon's labours. It was upon this occasion that Lady Ann Erskine was called forth to a more distinguished station than she had yet filled.

When Lady Huntingdon's disposition was known, a consultation of the Trustees agreed, that as Lady Ann was better acquainted with Lady Huntingdon's mode of procedure, and the persons preaching in the connexion, than any other, and readily offered to devote herself to any active service; they, therefore, desired her to occupy part of Lady Huntingdon's house in Spa Fields, and be in constant residence there, as the centre of business; and to carry on all the needful correspondence, which was indeed immense, always advising with the Trustees, and rendering an account to them, when required, of her procedure. To her, with Dr. Ford and Mr. Best, therefore, it was agreed the administration should be entrusted; — Dr. and Mrs. Haweis declining to have any thing to do with money matters, and wishing the whole of the disbursements and receipts to be lodged with Lady Ann alone.

Having thus adjusted their future procedures, Lady Ann was instated in Lady Huntingdon's place; and whilst Drs. Haweis and Ford laboured in the service, and endeavoured to supply, by a rotation of visits, the principal chapels, Lady Ann continued stationary at Spa Fields, whither the other Trustees accordingly resorted, and consulted how best to promote the cause of God and truth, and fulfil the trust Lady Huntingdon had reposed in them. How they have succeeded hitherto, the very great increase of their circle of usefulness will be their best voucher.

Lady Ann now became the prominent person; and though all Lady Huntingdon's income died with her, and Lady Ann possessed a mere pittance, there hath hitherto appeared no lack of support to the cause. By wise and prudent management, the places have not only been supported, but many new chapels raised, and a considerable number of persons in addition employed; many of whom come from the college at Cheshunt, managed by Trustees united with the connexion of Lady Huntingdon. Indeed, in every view, Lady Ann was eminently qualified for her place, not only by an intimate

knowledge of the manner in which her predecessor moved, but by a measure of ability, hereditary in the family of Erskine, as well as a devotedness of heart, that made it her pleasure to undergo any labour and difficulties for the sake of the work in which she was engaged.

Those who were always consulted in emergencies, and knew the complicated nature of the service, will witness how greatly she strove to please all for their good to edification; but none but herself knew the many heart-aches, and the need of patience in dealing with such a number of persons as managers of places, or employed in itinerating, where, as in a complicated machine, some wheel or tooth being out of order, rendered the uniform motion difficult to be preserved. To please every body was hardly possible, in her situation: that some might be dissatisfied, to whose wishes she could not accord; and that others slighted her, who were incompetent judges of her excellencies, is not to be wondered at. That she was enabled to go on, with almost perfect satisfaction to her colleagues, and without the slightest breach for twelve years between them; that all cordially concurred in one great object, and pursued it ardently; that these are no mean proof of a Christian spirit, will be allowed by all who are acquainted with the difficulties to be encountered.

That during these last twelve years, when her most active life commenced, she was indefatigably employed in the work of God, is known beyond all contradiction. Those who knew her best, will witness the life of prayer and meditation on the word which she led. The very marks in her Bible will speak the deep attention she paid to it. Her correspondence was immense. Her room hardly without visitors, from morning to night, giving account of commissions fulfilled, or taking directions where to go, and what to do. It has been often said to her, by one of her active colleagues, that her departure would leave a void, which there was scarcely a prospect of again filling with like activity and intelligence. They indeed hoped it would be very distant; but her Great Master ordained otherwise.

Her conversation was always heavenly; and, speaking of God's dealings with her own soul, none could express a deeper and humbler sense of her own unworthiness and nothingness. Nothing can speak more feelingly in this respect than the sentiment she uttered the last evening of her life: "The most holy are the most humble in their own eyes." She improved every opportunity of converse with her friends, especially the young, that visited her: hundreds are living witnesses, that if they were not the wiser and better for having conversed with her, they must be much to blame, and will have an awful account to make for absued blessings. Indeed, her whole time and thoughts seemed to be engaged in endeavouring to fill her

place, conscious of being highly honoured in the service, and feeling it her delight as well as duty to discharge her trust, as she must answer to the Great Shepherd and Bishop of Souls. She never set up for a preacher, she knew her place; but many a preacher will own how much his spirit hath been quickened by her example and converse. She was placed in a situation of some considerable authority; but her directions were counsels, and her orders entreaties. She is gone to her reward, and has finished her course with joy; and the work of Lady Huntingdon's Establishment was never better consolidated, or more apparently prosperous, than the day she left it; and nothing will more powerfully speak for her than such a testimony.

But this is not our home, nor our rest: it remaineth in a better world for those who are found faithful unto death. Lady Ann had, for some time past, complaints which alarmed those who knew how much they should feel her loss; and though she struggled with ill health, and hardly suffered it to interrupt her labours, yet it seemed evident the mortal tabernacle was failing. Her constant calls to business precluded her from exercise; and the stooping to write, and the sedentary life she led for weeks together, only moving from her room to the chapel, increased the dropsical tendency to which she had been for some time liable; and the natural conformation of a strait chest, rendered her respiration often laborious, and on any quick motion, asthmatical. Yet her spirits so quickly rose, and her conversation became so enlivened, the apprehensions went of; and seeing it so frequently the case, led to hope that she might yet prolong her course. Those around her had often seen her apparently worse, and more feeble, than on the days preceding her dissolution.

The frame of her mind indeed seemed in a preparation for an eternal world; and two or three mornings before her departure, she came much refreshed from her room, and said to a friend with her, "The Lord hath met me this morning with so much sweetness of mind, that I seemed as if surrounded of God:" on which she added, with fervour, "My Lord and my God!" The day before her death, she took an airing in a coach; and did not seem affected by it; but conversed as usual. The evening of that day she was visited by a gentleman of her acquaintance, and spoke in her usually spirited manner, as if nothing ailed her; and her health being the subject, she said, "I have no presentiment of death upon my mind:" but she added, "Be that as it may, God is faithful; and I feel unshaken confidence in him:" with many other expressions of the hope that maketh not ashamed. About ten she took her usual supper, an egg; and soon after retiring to bed, took a composing-draught (having had no good sleep for the two preceding nights) and prayed over it, that if the Lord had more work for her to do, he would bless it to the promoting a

good night's sleep, and restoring her strength: and speaking to her attendant, who slept in the room with her, she added, "How happy am I that my soul is not in Hell, where I might have been!" And on going out of the room, Lady Ann added, as if under some doubt or difficulty, "The Lord will reveal himself to me to-morrow!" The person asked, if any outward matters made her uneasy? She replied, "No; in those respects I am perfectly easy." These were the last words she was heard to utter; and lying down in her bed, apparently fell asleep. About five o'clock the attendant heard her cough slightly, and supposed her again composed. At six she got up; and going to her bed-side, saw her reposed, her head on her hand, and thought her asleep: — on a nearer approach, it was the sleep of Death!

So finished her course another faithful follower of the Lamb that was slain; and added one more to the list of honourable and devout women, whose memory is deserving of being held in everlasting remembrance. She lived to the age of sixty-five years; more than forty of which she had spent in the works of faith and labours of love. Glory to God!

The surviving Trustees, to whom Mr. Grove, of Pimlico, was, by general consent, some time since added, will find no small difficulty to fill the place of their honoured colleague. Nothing is impossible with God. They, no doubt, will do their best to maintain the work in its present happily progressive state; and to commit it to others as they remove, who may prove equally faithful and successful.

A GOOD MASTER

"Knows that he has a Master in Heaven;" and the desire to approve himself a faithful servant of this supreme Lord, is the spring of his conduct towards his own servants. Hence, as he serves, so he wishes to be served, rather from love than fear. By his firmness he secures obedience: his servants respect him; for they see he respects himself and them. He would scorn to play the little tyrant, and render the yoke of obedience more galling, by proud and bitter words; but makes it sit easy, by forbearing threatening, tempering his commands with a kind tone, and forbidding his children to speak pertly to servants. He establishes a strict economy in his household, both because he considers himself only the steward of his property, and because he has many benevolent ways for his money; and he considers too, that it would be a personal injury to his servants to allow them to be extravagant. He never encourages them to bring him gossipping tales concern-

ing their former places, or their present neighbours. "Remembering" his servants' "frame, that they are but dust," he requires no other than a reasonable service; for he would be grieved at the thought of injuring their health, and shortening their days. When they are sick, he acts towards them the part of the good Samaritan. He increases the worth of their wages, by the manner in which he pays them; and would put himself to the greatest, rather than subject them to the slightest, inconvenience: so that you may be sure he never pays his weekly servants on Sunday morning, nor so late as eleven or twelve o'clock on Saturday night. When they quit his service, he does every thing in his power consistent with truth, to procure them another, and even a better situation.

But must not a good master "watch for the souls" of his servants "as one that must give an account?" He assembles all his domestics to the family-worship, every morning and evening. He mentions them particularly in his prayers; and when a fresh servant is present, he prays that their coming under his roof may be a blessing to them. When any one leaves him, he commends them to the providence and grace of God. If any of them cannot read, he endeavours to have them taught. In every servants' room there is a Bible; and he sees that they have proper time and place to worship God in secret. In his kitchen there is a little library for them, containing the sacred Scriptures; a Hymn and Psalm-Book; the Religious Tracts, bound together; the Cheap Repository Tracts; and some other useful books, which he has selected. He labours that, as much as possible, his servants shall have the Sabbath to themselves; so that he will put up with a cold or slight dinner that day; and would never expect to enjoy the presence and blessing of God, if, while he worshipped in the sanctuary, his coachman were lounging on the box. He suffers no servants to be many days in his house, without asking them their views and dispositions towards God; and he would tremble to dismiss any one from his service whom he had neglected to teach the way of salvation. He has been known, by such conversations, to bring his servants to tears, and to weep along with them. He suffers no temptation to wickedness to be found in his house; therefore, he never carelessly leaves money, or other valuables, in the way of his servants If any are found guilty of immoral words or actions, he first reproves; and if that has no effect, he discharges them. In his manufactory he prohibits drinking, swearing, and lewd songs. Thus, while he relies for salvation on the merits of the Redeemer alone, he hopes to hear the Judge say to him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

PHILOPÆDAS.

THE PURIFYING TENDENCY OF *THE CHRISTIAN'S HOPE.*

THE religion of Jesus is a "doctrine according to godliness." It is not a system of speculative and uninteresting truths; but of facts, doctrines, and promises, which are wonderfully calculated to purify the passions, and reform the lives of men. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." There is not a single event recorded in Sacred History, not an institution in the authorized form of Christian worship, nor an individual blessing comprehended in the rich stores of the new covenant, which hath not an aspect towards moral purity and excellence the most benign and beneficial. The design of God is avowed and clear. "That they might be holy and without blame before him, in love, were saints chosen in Christ, before the foundation of the world. That they might serve him, without fear, in holiness and righteousness, all the days of their lives, were they delivered out of the hands of their enemies. There is forgiveness with him, that he may be feared." The methods which he adopts to compass his designs, must be infinitely wise and suitable; accordingly, we find that genuine faith in Christ purifies the heart, overcomes the world, and works by love. On the same principle, the man who cherishes the hope of future blessedness, will be powerfully induced by this hope to purify himself, as the object of his hope is pure:—the object of his hope is likeness to Jesus Christ. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." We shall be made like to Christ in the state of our souls; his image, which is the perfection of moral beauty, being superinduced upon our hearts: our affections, like his, shall burn with love to God, unmingled and permanent: the spotless sanctity of the divine nature shall engage our deepest reverence, while the unutterable blessings of redemption shall awaken and animate our lasting gratitude: our minds, like his, shall be all glorious, dignified, and adorned with every worthy and amiable disposition: the powers of the understanding too shall be augmented, when the soul becomes like to him, "in whom are hid treasures of wisdom and knowledge." Her prospects shall open around her; the wonderful constitution of "the word made flesh, in whom dwells all the fulness of Godhead bodily;" the administration of the covenant of grace; the government of the world; the unfathomable depths of the divine perfection;—these will furnish to the growing capacities of the understanding, abundant materials of delightful employment.

Beholding, as in an unspotted mirror, the glory of the

Lord, our minds shall be changed into the same image, as far as our limited natures are susceptible of such advancement, from glory to glory, the likeness becoming, every day, more clear, without a possibility of its ever becoming perfect and equal to the divine original, which we contemplate and adore. Our vile bodies, also, shall be fashioned like unto his glorious body, which, on the mount of transfiguration, shone as the sun, while his raiment was white as the light. Like his, they shall be incorruptible; no longer liable to sickness and disease, but possessing the implanted principles of undecaying health and vigour; purified too from their dross, and become, as far as matter is capable of transformation, "spiritual bodies:" they shall ever act in perfect harmony with the ennobled mind, and be assisting to her in all the devout movements and elevations of the heart. But our capacities must be greatly enlarged: ere we become able to form any just idea of the purity, the dignity, the blessedness, of being like to Christ in Heaven, we must ourselves possess the faculties of the blessed, and die to learn the stupendous nature of their felicity. It is something great and good, which far transcends our notions of greatness and goodness in this dark world.

The foundation of this hope is the sure word of divine inspiration. "Father," prayed our interceeding High Priest, whose petitions are always acceptable, and whose plea is ever sustained;—"Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." "When Christ," says Paul, "who is our life, shall appear, then shall ye also appear with him in glory." "Blessed," said Jesus, "are the pure in heart, for they shall see God." "As we have borne the image of the earthly," argues the apostle, in behalf of the transformation of our bodies at the resurrection, "we shall also bear the image of the heavenly." Good men have fellowship with Christ in his sufferings; and "if they suffer with him, they shall also be glorified together." They are members of Christ; and if the head be honoured, all the members must share in that honour. He is the Captain of Salvation; and to all who follow his unfurled standard, he hath promised, "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and have sitten down with my Father on his throne." Now the mountains may depart, and the hills be removed, but this foundation of the Christian's hope shall never be shaken! On this Rock let us rear our expectations of the future grandeur and sanctity of our nature; and though rains descend, winds blow, and torrents roll, we shall never be put to shame.

The Christian's Hope is distinguished by the sublimity of her views: the hopes of worldly men terminate on objects which the sun ripens, which the mine contains, which the

blood of the grape imparts. These objects of hope, like the views of the persons whom such hopes can satisfy, are limited, earthly, and degrading. Religious Hope lifts her young and animated eye upward and forward to perfection in holiness, conformity to Christ, the vision of God. She is distinguished also by her stability. Earthly hopes, resting on an insecure foundation, must necessarily disappoint our confidence: health, friendship, character, substance, mental powers, in their best state, supply to us but faithless anchorage-ground. The promises of our faithful Covenant-God, who is too great and too good to deceive them that trust in him, and the near and indissoluble relation in which we stand to the Redeemer,—is safe ground for our hope against storms and currents, and all the power of the enemy.—She is known also, by her power to comfort the soul in affliction, and satisfy her in the midst of want. In the trying hour of sickness and death, miserable comforters are earthly hopes; they often die before us, and always with us. But good men, who look not at the things which are seen, and which are temporal, but at the things which are not seen, and which are eternal; these men, environed with tribulations, their constitutions broken by disease, their souls drawing near to the grave, retain composure of mind, rise above the ills of life, and often rejoice, in hope of the glory of God. Full of immortality, their souls spring forward with delight, in spite of the load which presses them down; and the last act of their rational nature in this world, is an act of joyous anticipation of the boundless blessedness which awaits them.

"My heart is glad, my glory rejoiceth, my flesh shall also rest in hope; for thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore." This hope satisfies the soul. Our Redeemer is God all-sufficient; and in expectation of likeness to him in purity, honour, and blessedness, every craving wish is satisfied: the heart asks no more, because the heart knows no more to ask. In this respect, the hope of the Christian is a fountain of living waters, a perennial spring, which, at all seasons, even when "the heavens are iron, the earth brass, and the rain of the land powder and dust," satisfies the soul; while earthly hope is like Job's deceitful brook, which gathering its temporary stream from the dissolving snow, soon vanished, and left the caravans of Tema and Sheba confounded by their disappointment, and ashamed of their hopes.

There is another property by which this hope is discriminated; its tendency to purify the heart where it lodges. In likeness to Jesus Christ, shall consist a very considerable measure of the happiness of the blessed; it is, therefore, viewed

as an object the most desirable. With the hope of likeness to him, the saints on earth comfort their hearts amid the calamities of life, under the heavy burden of inward corruption, and in the prospect of death Viewing likeness to Christ in this light, the firm and lively expectation of being like him, purifies the heart, by carrying away the thoughts and desires from things present, which induce men to sin, and prevent the growth of religion. It is too obvious to be controverted, and too melancholy to be viewed without deep concern, that "the whole world lieth in wickedness." The lust of the flesh, the lust of the eye, and the pride of life, engage their hearts and occupy their time, to the exclusion of the fear of God, and of obedience to his laws. Even in the hearts of Christians, though a better country be the governing object of their pursuit, there is much need of the apostolic injunction: "Set your affections on things above, and not on things on the earth." The things on the earth are suited to our low and depraved inclinations; they are always at hand; they ever press upon our notice: hence they share that love and desire, which the authority of God, and our own best interest, unite in demanding us to employ about things not seen and eternal. But the hope of which we speak, lifts up the heart from things present and sinful. The saying of Alexander is well known, and much to our purpose. After he had given away all his estate among his friends, one of them asked him, What he had left for himself? To which he replied, Hope. The greatness of his mind hindered him from prizing what he was certainly possessed of, and turned all his thoughts towards something more valuable, which he had in view. What we have in view, is an object of no less importance than perfection in holiness and celestial glory. And is it possible that the man who honestly cherishes this hope, will suffer his affections to remain enslaved by things sensual and carnal? Doth not the soldier, when he conducts himself suitably to the nature of his employment and its prospects, renounce all intemperate indulgences, which would enervate both his body and mind, and unfit him for enduring the fatigue and labours to which his country calls him, and prevent him from reaching those high honours which are the objects of his desire and hope? And will not the Christian soldier, the object of whose steady hope and ardent desire, is the perfection of his nature in likeness to Christ, feel himself disposed and determined to abandon, with abhorrence, every criminal indulgence, all eager pursuit of earthly good, which are likely to prevent the attainment of the grand object of his high, holy, and heavenly calling? Was it not the hope of a better country, which hindered Abraham from seeking rest and happiness in the well-watered vallies of Canaan? Was it not the hope of the heavenly recompence,

which lifted up the mind of Moses above the treasures of Egypt?

The lively hope of likeness to Christ, will lead a man to purify himself also, by raising his thoughts and affections to Heaven; and thereby transforming his heart gradually unto similitude with the object of his fixed meditation and fervent desire. Where the treasure is, the heart will be. The heart will ever engage the thoughts and conversation about the objects that are dear and valuable; the Christian, therefore, whose soul burns with this hope, will make his future greatness and purity the chosen theme of his daily musing. His thoughts, amid the sleepless hours of the night, will "follow hard after God," and dwell on the future stores of unceasing being and blessedness, which, in God's purpose, are laid up for him. This subject will sanctify and dignify the seasons of social intercourse, drive away the dulness of solitude, and enlighten the darkest hour of affliction; but besides the satisfaction and delight inseparable from such a train of thinking, it tends mightily to sanctify the heart, by insensibly changing it into likeness to the object which it beheld, admired, and loved. When we mingle with a cheerful company, we insensibly enter into their innocent humour: in like manner, when the devout Christian revolves in his mind, and with delight anticipates the future purity and blessedness of his nature, his dispositions, through the almighty energies of the Holy Ghost, become more and more pure; his desires lead to resolutions, his resolutions to endeavours, and, by the blessing of God, his endeavours issue in fitness for the heavenly state and employment.

This hope also quickens the soul to make progress in the paths of purity and goodness. Hope is the most pleasing spring of action; it keeps the Mind awake in her most indolent hours, and cheers and gladdens her, even when she doth not attend to it. If the hope of earthly and transitory good make men thus active, how much more active must the hope of consummate felicity, in likeness to the Son of God, make them? Without religious hope, the Christian's life moves in a dull and sluggish manner. Hope quickens its motion; and, like the rapid stream over a gravelly bottom, it becomes by its motion more pure.

We learn from these thoughts, a safe method of judging of the value of our hope of Heaven. The hope that lives in good neighbourhood with a proud, impure, and envious heart, is conducting us to the grave with a lie in our right hand. Doth my hope of Heaven, therefore, lead me to cleanse myself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? — How happy should the life of a Christian be, as a life of heavenly hopes! These hopes are fitted to spread perpetual serenity and cheerfulness over the soul: they refresh

the heart more than the breath of the morning, or the cooling spring refreshes our languid bodies!—Let us daily cherish this hope, by musing on the divine faithfulness, and drawing down strength from the God of hope, in fervent supplication and prayer. — Happy the man who hath the witness in himself of the purifying influence of this hope! A. W.

ON EVANGELICAL SANCTIFICATION.

LETTER V.

SIR,

I WAS not surprized when I read in your last, "I long to be holy!" A desire of this kind, I believe, induced you to ask my thoughts on this important theme — Christ made of God to us sanctification: and I know no other way of your obtaining your wish, than by directing your attention to this blessed object. The saints, or holy ones on earth, have not all the same sentiments with respect to various subjects; and they glorify God in a vast variety of forms, yet there is one exercise in which they all unite — The method which they use for obtaining purity of heart and life. We all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Look, my dear Sir, to his person,—God in our nature! Here are brightly displayed the great truths through which we are sanctified. Here we behold the truth with regard to the excellencies of God; the union of the divinity and humanity in the person of the Redeemer; his appearance in the most proper season and manner; his endowment with the most suitable furniture; and his bringing, through Christ, the greatest good out of the greatest evil, shews the wisdom of God to be unsearchable. The unparalleled purity of Christ's manhood, and his tremendous sufferings, when made sin for us, marvelously manifest, that God is glorious in holiness. His personal constitution and work being the fulfilment of God's most improbable promises and threatenings, declares that faithfulness is the girdle of his loins. Were it necessary, I might mention *divine justice:* for God set forth Christ "to be a propitiation, to declare his righteousness, — to declare, I say, his righteousness, that he might be just." I might take notice of his *goodness:* for "herein also is love; not that we loved God, but that he loved us; and sent his Son to be a propitiation for our sins." But these are subjects familiar to your mind. Here we perceive the truth with respect to the law. The Son of God having become man, and being made under its precepts,

fies out the duties which it requires, rendering them visible in their various circumstances; and that fulness of grace, which is in him as Mediator, discovers where, in order to our performance, our great, our only, strength lies.

With relation to sin, in Christ's mission and quickening virtue, we see our inability through it to renew our nature or life. In coming from the excellent glory, — in his submitting to the deepest debasement, and in his bearing infinite wrath on our account, we behold it to be an evil, the malignity of which is inconceivable. Yes, blessed be God, in the satisfaction which he made by his obedience to the death, we perceive the effectual method of accomplishing its destruction, even by a believing application of Christ's blood. With reference to the covenant of grace, in Jesus it is manifested in all its parts. View his person, — he is the surety and the administrator of it: — view his services and sufferings, — this is the condition of the covenant; — and view his fulness, — it contains every blessing secured in its promise. On these accounts you recollect, Jesus himself is called *the Covenant*: "I will give him for a covenant to the people." Happy is the person who hath been taught the truth as it is in Jesus! Inspiration informs us, they are made clean, through the word; sanctified through the truth; and will put off, concerning our former conversation, the old man, which is corrupt, according to the deceitful lusts, and put on the new man, which, after God, is created in righteousness and true holiness. I would now add, that the blessed Jesus is our pattern of holiness; and in this respect is our sanctification. He hath left us an example, that we should follow his steps. To mention all the respects in which our Lord is worthy of imitation, is more than you can expect. It cannot fail to occur to you, that Jesus trusted in God, his enemies themselves being judges. Such was his humility, that when we are directed to learn of him, the reason assigned is, "He was meek and lowly:" Such was his concern for the honour of his Father, that it was his meat to do his will, and the zeal of his house did eat him up. In spiritual mindedness he excelled all others; and in devotional services, he was more abundant. His circumstances in the world were mean, but he was always content; his sufferings were manifold, but he never repined. Here I will stop, not because the subject is exhausted: even as man, who can utter his mighty acts? who can shew forth all his praise? I forbear, because I intend to turn your attention to a few circumstances, in which the example of Jesus excels all others, before I conclude this epistle. Where shall we see a pattern so suitable? The obedience of Christ was performed in human nature in this world, and under affliction, the common lot of Christians. Where shall we find a pattern so perfect? To say that he did no sin, is saying much; but Jesus was not only innocent, he was righteous, he

did always the things which pleased the Father. Where shall we perceive a pattern so honourable? He who, in the form of a servant, set us an example, is at the same time the King; one in the form of God, thinking it no robbery to make himself equal with God. Where shall we meet with a pattern so engaging? Never let us forget the doctrine of victorious righteousness. What Jesus did, he performed from special love, in our law-room, and for our special good. To say no more, Where shall we meet with a pattern so authoritative? It was part of his design, in obeying this, that we should follow him; and he who obeyed is God over all, and hath all power as the Son of man. Oh that we were inclined to set the Lord always before us! The believer's contemplation of the glory of Christ's person, and the purity of his conduct, would gradually conform us to his image. This would make us blameless and harmless; the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom we would shine as lights in the world, holding forth the word of life. Perfection in holiness indeed we need not look for, while we see Christians by the eye of faith. You, my friend, "long to be holy;" and till you be transported to Heaven, your desire will never be fully gratified. There indeed you will be perfectly pure; and, according to Scripture, even there, your holiness will be produced by the immediate vision of Jesus.

Beloved, now are we the sons of God; and it doth not appear what we shall be; but "we know that when he shall appear, we shall be like him, for we shall see him as he is." Till then, I am yours, &c. A. B.

ADVICE TO A NEW-MARRIED COUPLE,

BY THE FATHER.

My dear Son and Daughter,

THE intimate connexion into which you are now brought, by the hand of Divine Providence, has been the occasion of many serious reflections in my mind, and of many supplications to the God of all grace. Accept this letter as a token of my sincere love to you as your father; and of my earnest care for you as your pastor.

I exhort you, first, my dear son, to review the footsteps of unerring Providence. You were cast upon the Lord in early life; he, in a remarkable manner, has taken care of you. O bless his holy name! And ever shew becoming respect and gratitude to that relative who has been employed by the Lord for your good: never cease to pray for the peace and prosperity of her soul. Above all, adore the free, distinguishing, and efficaci-

ous grace of God displayed in your salvation. You, I trust, have been convinced, by the Holy Spirit of the evil of sin; and led to the atoning sacrifice and everlasting righteousness of Jesus Christ, for the pardon of sin, acceptance with God, daily supplies of grace, and everlasting glory.

You, my dear and only daughter, are a child of many prayers, not only in the closet and in the family, but in the house of God. Our Christian friends have often cried to Heaven on your behalf. Myself and your tender mother have watched the hand of the Lord. We hope we have seen, with pleasure and gratitude, the rich grace and almighty power of God manifested in your conversion to Christ. We have seen you follow the Lamb in your youth. You have a name and place among the saints in the church below. We have beheld you with seriousness, prayer, and in the fear of God, enter into a most important connexion for life. You are gone from under our roof; but your future happiness lies near our hearts. Your conduct as a daughter has often given us pleasure; but, my dear, I am jealous over you and Mr. —— with a godly jealousy. I have, with sorrow of heart, observed some young persons, who seemed to run well for a time, in the good ways of God, who, after marriage, have waxed cold toward spiritual things, become negligent in their attendance upon the means of grace; and, alas! where are they now?

Accept, therefore, jointly the affectionate advice of a father and a pastor, who is ready to say "I live, if ye both stand fast in the Lord."

First, I exhort and solemnly charge you, in the name of Jesus Christ, that you endeavour daily to read, and practically to regard the sacred word of God, and in secret to pour out your hearts before him. Endeavour earnestly to intreat the Holy Spirit to increase your understanding of, faith in, and love to, the heavenly oracles. May they be a lamp to your feet, and a light to your path, from day to day! The Scriptures are clothed with the authority of Jehovah; and they are expressive of his marvellous loving-kindness to his chosen, ransomed, and called people. Never, therefore, suppose for a moment, that you can promote your own present happiness by deviating from divine directions.

Secondly, I beseech you to make conscience of family-prayer in the morning as well as the evening: to this end rise early. Reflect upon the words of the pious Psalmist, "My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer unto thee, and will look up." In the day, while engaged in the busy concerns of life, you may be exposed to many snares; and will stand in need of special supplies of grace to enable you to glorify God. How proper then to begin the day with him! Don't aim to be long, nor loud; but beg for the Spirit of prayer, that your hearts may be de-

voted to the God of love. In the evening, attend to family-worship as early as possible, or, after the fatigues of the day, it will become a weariness. Watch, with solicitude, I intreat you, against every thing that may cause discord, distance, or even coolness of affection one toward the other. O how soon will you feel it at the throne of grace! Hence the apostolic exhortation: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, *that your prayers be not hindered.*" Aim, as far as possible, by studied kindness, to promote each other's pleasure and happiness. Some things, apparently trivial, have an astonishing effect upon the human mind. You have each your imperfections, yea, many infirmities, which it will be necessary every day to cover with a mantle of love. Never, no never, mention each other's failings in company, if you wish to promote domestic felicity. Whenever the slightest circumstance occurs which is unpleasing, it is an honour to that party who is *first* anxious to remove it, and restore the precious blessing of peace. This honour be solicitous to obtain.

Thirdly, In regard to worldly concerns, my dear children, make a point of being punctual with reference to your engagements with men; and act with strict integrity as in the sight of God. Never promise any thing, if it be at all doubtful whether you can perform. When a man can trifle with his word, his reputation is gone. Be as industrious and frugal as possible; yet guard against a niggardly, covetous disposition, which is contrary to the spirit of the gospel of Christ. Never affect to appear above your real circumstances; for a man's life consisteth not in the abundance of the things which he possesseth. Aim at no more than a reasonable advantage by your business; — never ask two prices for your goods. The conduct of some professors in shops is shameful, very unbecoming those who fear God. O consider that your success in your lawful undertakings depends upon the blessing of the Almighty! Pay the strictest attention, I beseech you, to the Lord's Day. Never let worldly business or conversation infringe on the sacred hours. I know, from the nature of your calling and situation, you will be under temptations with reference to this matter. Beg of the Lord to give you grace and strength to resist whatever inducements may present themselves, from apparent necessity, or the prospect of advantage. Consider the gracious promises of a faithful God: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,— then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and

feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it*."

Fourthly, Choose for your most intimate companions those who appear to be the most spiritually-minded and serious in their converation. Shun all levity of spirit, foolish talking, and jesting, which are not convenient. Avoid all political discussions, and practically remember the apostolic exhortation: "That, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are 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." Guard against useless visits and idle visitors. Always sup at home, unless the call to be absent be urgent. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man."

Do not raise your expectations of present happiness too high. All creatures are but cisterns, broken cisterns, which can hold no water. The blessed God himself, Father, Son, and Holy Ghost, is the never-failing Fountain of present comfort and everlasting felicity. To this Fountain may you be led by the Holy Spirit, day by day! On the everflowing fulness of Immanuel, may you constantly live! Remember, for your encouragement, that, amidst all the changing scenes of human life, Jesus Christ is the same yesterday, to-day, and for ever! Do not cease to pray for your affectionate parents.

* Isa. lviii. 13, 14.

NOTHING LOST BY SERVING GOD.

Mr. Editor,

I REMONSTRATED with a poor old woman, who kept a huckster's, or chandler's shop, for selling on Sundays. I had every reason to believe she was pious, though guilty of this sin. She acknowledged it was wrong, and that conscience often reproved her; but pleaded that she was a poor, infirm, old widow, without any support, excepting that which she derived from her shop; that her business on the week days would not maintain her; and that she took as much money on the Sabbath as on the other six days together. I told her, nothing was gained by sin, nor any thing lost by obedience; that she had trusted God with her eternal concerns, and surely might trust him with her temporal; and that he had promised to provide for his people; but, by breaking the Sabbath, she took her affairs out of his hands: — no wonder, therefore, if she suffered distress.—She acknowledged the truth of my remarks,

and determined to shut her shop on the Lord's Day, which she accordingly did. Sometime afterwards I asked her, Whether she was poorer since she left off selling on Sundays? "No," said she, "God has shewn me (blessed be his holy name) that he can provide for me abundantly; there is nothing got by sinning."

Many people suppose it is the easiest thing in the world to believe; and that, if we can be saved by faith alone, none will be lost. They are little acquainted with the human heart who talk thus. To believe the Gospel is as difficult as to obey the Law; so that nothing short of the irresistible power of the Holy Ghost can make us believers. When our worldly interest runs parallel with the Commandments, it is indeed easy to keep them; but when duty and interest are in opposition to each other, it is quite the reverse. Faith says, "Leave your concerns in the hand of God, and be calm; rely on his promises, and he will provide." Unbelief objects, "I do not see *how* he will provide; therefore, I fear he has forgotten me:"—and if Unbelief does not prevail so far as to make a person use unlawful methods to supply his wants, it is well indeed if it does not prevail sufficiently to disturb his peace, and harrass him with impatience, doubts, and fears. If it be so hard to trust God with our temporal concerns, how much more is it difficult to trust him with our souls, renouncing every other dependence besides. W. W.

Birmingham.

THE AGREEMENT *BETWEEN THE DOCTRINE OF JESUS AND THAT OF THE APOSTLES.*

In modern times, a distinction has been made between the doctrine of our Lord and that of his apostles; from what motives, and for what purposes, is well known. Some truly respectable divines may have given too much countenance, however, to this idea; on which account it may deserve investigation. A comparison, therefore, is here attempted, between the fundamental principles contained in the Gospels and those in the Epistles.

The Apostles call God, emphatically, "The Father of our Lord Jesus Christ;" and Jesus says, repeatedly, and with equal emphasis, when speaking of God, "My Father."

The Apostles tell us, that "God spared not his own Son; but delivered him up for us all:" and Jesus says, "God so loved the world, that he gave his only-begotten Son."

The Apostles call Jesus, "The Lord from Heaven;" and Jesus says, "I came down from Heaven."

The Apostles say, that Jesus is "the Lord of Glory;" and Jesus prays, "O Father, glorify thou me with thine own self,—with the glory which I had with thee before the world was."

The Apostles teach, "That in Christ dwelleth all the fulness of the Godhead bodily;" and Jesus saith, "All things that the Father hath are mine."

The Apostles teach, "That at the name of Jesus every knee shall bow;" and Jesus tells us, "That all men should honour the Son, even as they honour the Father."

The Apostles call it, "A faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" and Jesus says, "The Son of man is come to seek and to save that which was lost."

In reference to the death of Jesus, the Apostles say, "That God delivered his Son up for us;" — and Jesus says, "I lay down my life of myself: this commandment have I received of my Father."

The Apostles say, "Christ loved us, and gave himself for us;" and Jesus says, "I lay down my life for the sheep."

The Apostles attest, "That Christ hath obtained eternal redemption for us;" and that "He gave himself a ransom for all:" and Jesus says, "The Son of man came to give his life a ransom for many."

The Apostles declare, "That the blood of Jesus Christ, the Son of God, cleanseth us from all sin;" and Jesus confirms it, saying, "My blood is shed for the remission of sins."

The Apostles say, "We are justified freely by his grace, thro' the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation for sin, through faith in his blood;" and Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

The Apostles affirm, "Neither is there salvation in any other; for there is no other name under Heaven, given among men, whereby we must be saved:" and Jesus says, "No one cometh unto the Father but by me."

The Apostles declare, "God hath made us accepted in the beloved; and Jesus, "He that loveth me, shall be loved of my Father."

The Apostles say, we are to "believe that Jesus is the Christ, the Son of God; that believing, we might have life through his name:" and Jesus testifies, "He that believeth in the Son of God, is not condemned."

The Apostles declare they were "confident that he who had begun the good work would carry it on;" and that he would "keep what had been committed unto him until that day:" — and Jesus says, "I give unto my sheep eternal life; and they shall never perish, neither shall any one pluck them out of my hands."

The Apostles were witnesses, "That Jesus sat down on the right hand of the Majesty on high;" and Jesus says, "Again I leave the world, and go to the Father."

The Apostles assert, "That the Son of God upholdeth all things by the word of his power;" and Jesus declares, "All power is given unto me, in Heaven and in earth."

The Apostles teach, That there shall be "a resurrection of the dead, both of the just and unjust;" and Jesus says, "The hour is coming in which all that are in their graves shall hear the voice of the Son of man, and come forth."

The Apostles witness, "That Christ hath abolished death;" and Jesus says, "Whosoever believeth in me shall never die."

The Apostles say, "God hath appointed a day, wherein he will judge the world in righteousness, by that man whom he hath ordained;" — and Jesus declares, "The Father judgeth no one; but hath committed all judgment to the Son."

The Apostles testify, "He that hath the Son hath life;" and Jesus asserts, "If a man keep my saying, he shall never see death."

The Apostles say, "Of his own will he begat us with the word of truth, that we should be a kind of first-fruits of his creatures; and Jesus said, "The wind bloweth where it listeth, &c. so is every one that is born of the Spirit."

The Apostles say, "We can do all things through Christ, who strengtheneth us;" and Jesus said, "Without me ye can do nothing."

The Apostles taught, "That God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty," &c.: and Jesus adored Divine Sovereignty, saying, "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight."

The Apostles say, "To this end, Christ both died, and rose, and revived, that he might be Lord both of the dead and the living;" and Jesus affirms, "All things are delivered unto me of my Father."

This specimen, which might easily be enlarged, shews the agreement between the doctrine of Jesus and that of his Apostles: but he has taught us to expect to find the mysteries of his gospel more fully and explicitly laid down in their writings than in his own public discourses. He gave it in charge to them: "What ye (now) hear in the ear, that preach ye upon the house tops." Yea, shortly before his departure from them, he assured them, that he "had yet many things to say unto them, but they could not bear them then." Howbeit, when the Spirit of truth should come, he would lead them into all the truth. Thus, after his resurrection, he opened the

Scriptures to the two disciples, with whom he was going to Emmaus, "beginning at Moses and all the Prophets, expounding to them in all the Scriptures the things concerning himself;" and afterwards it is said of the Apostles in general, "He opened their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and ye are witnesses of these things:" and the importance of regarding their testimony appears from his prior declaration, "He that heareth you heareth me." Their words, therefore, are entitled to the same regard as if they were his own.

NECAR.

ON DISTRIBUTING BIBLES.

Sir, *To the Editor.*

The commendable zeal lately displayed by various Societies, in promoting the best interests of mankind, particularly in diffusing Bible-knowledge among the British poor in the villages, sending Missionaries to evangelize the Heathen, and in associating to multiply the number of Bibles at home and abroad, will, I doubt not, render the following Extract from a Sermon by the late Rev. Robert Robinson, peculiarly acceptable. It was preached in 1782, for the benefit of the Bible Society, instituted for the benevolent purpose of furnishing our Soldiers and Sailors with the Holy Scriptures.

Yours, &c.

"CHRISTIANS, we have been considering the sufficiency of the Holy Scriptures, with a particular view to our soldiers and sailors; and, I flatter myself, I have not wandered very far from the design of this Society, who, in the papers put into your hands to-day, give it as their opinion, that "the Bible is the infallible word of God, which, when attended with a divine blessing, will be the means of making the army and the navy better members of society; and inspire them with real courage to defend their country, especially in times of danger." With this view the Society, which was only instituted in 1780, have distributed, at the charge of upwards of 1500 l. more than 11,000 Bibles among our regiments and ships' crews. — May God crown their efforts with success! and may an hundred-fold be returned into their bosoms!

"How pleasing, at least, how alleviating and mollifying are the reflections which rise out of the doctrine of the sufficiency of the Holy Scriptures, under the misfortunes to which we often hear our brave countrymen are exposed. I sometimes fancy I see an old British sailor, having spent his days in the service of his country, sinking under the weight of age and infirmities;

and, during a voyage, sickening, and hastening to die. Alone in his hammock he reviews his life; and Conscience condemns it as "evil, only evil continually." God, who till now, had not been in all his thoughts, seems to summon him to an impartial judgment. He feels he cannot live, and he knows he is not fit to die. Great is his misery upon him. The pains of dissolving nature are aggravated by the agonies of his mind, oppressed with an intolerable load of guilt. Recollections of blasphemies, debaucheries, and cruelties, cleave his soul asunder. In this moment an honest messmate comes, pity in his heart, and frankness in his eye, bringing in his hand the Holy Scriptures, the message of Almighty God to the wretched, communicated by your charity to the ship; and reads him these words, "As I live, saith the Lord God, I have no pleasure in the death of the wicked. When I say unto the wicked, thou shalt surely die; if he turn from his sin, he shall not die; none of his sins that he hath committed shall be mentioned unto him. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. Come now, let us reason together: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Instantly a new world opens to his view. God is no longer the inexorable Judge; he speaks the language of a compassionate parent, vehemently concerned for the welfare of his child. This rebellious son melts at his voice, repents, and believes the gospel; throws himself into the arms of divine clemency, and with his last breath mixes his adorations of God with blessings on you his benefactors, by whose means the Scriptures made him wise unto salvation. All this is possible. I ask no more. The possibility of administering such relief to a fellow-creature in such distress, is enough for me.

"I sometimes fancy I see a shipwreck, all the crew, except one, lost; and he thrown upon a desolate island, the waters casting up along with him one of your Bibles upon the beach. What can the Bible do for this poor man? Let us pause. After his first excesses have subsided, after he hath found what at first he could not comprehend, that he could live on the fruits, and sleep in the shade, which the island affords, — let us suppose him sitting under a bush, and reading, "The Most High doeth according to his will in the army of Heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou? The Lord is righteous in all his ways, and holy in all his works. The eyes of all wait upon thee, and thou givest them their meat in due season. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The Lord is nigh unto all them that call upon

him, to all that call upon him in truth. Call upon me in the day of trouble, and I will deliver thee." Would not such information as this put into his heart, if not a joy unspeakable and full of glory, yet a calm resignation to the will of Providence, which, in his condition, would be of more value than the whole world. Were such a man to enter into the spirit of the holy Scriptures when he saw the carcases of his late companions floating on the waves, he would hear one voice saying to him, "Be still, and know that I am God;" and another subjoining, "Behold the goodness and severity of God: on them severity, but towards thee goodness." I repeat it again, All this is possible; and possibility is ground of action here.

"Brethren, Was it a prospect of possible good, or was it a foresight of the late unhappy fate of the Royal George, that induced you to act as you did? That was the first ship to which you gave Bibles! When she sunk, there were 400 Bibles on board! Whether the men made a proper use of them or not, you have done your part. I am happy to be able to say, that, by letters from some on board that ship, written before the sad event, and which I have been reading again this morning, there is sufficient ground to believe that the holy Scriptures had made some of that crew wise unto salvation. "When the sea shall give up her dead," perhaps you may have the honour of saying to the Judge, "Behold us, and the children which thou hast given us!"

ON THE SABBATH.

[Extract of a Letter from W. COWPER, Esq. to the Rev. Mr. UNWIN.]

"WITH respect to the advice you are required to give to a young lady, that she may be properly instructed in the manner of keeping the Sabbath, I just subjoin a few hints that have occurred to me upon the occasion, not because I think you want them, but because it would seem unkind to withhold them. The Sabbath then (I think) may be considered, first, as a Commandment, no less binding upon modern Christians than upon ancient Jews; because the spiritual people amongst them did not think it enough to abstain from manual occupations on that day, but, entering more deeply into the meaning of the precept, allotted those hours they took from the world to the cultivation of holiness in their own souls; which ever was, and ever will be, a duty incumbent upon all who ever heard of a Sabbath, and is of perpetual obligation both upon Jews and Christians (the Commandment, therefore, enjoins it; the prophets have also enforced it; and, in many instances, both scriptural and modern, the breach of it has been punished with a providential and judicial severity, that may make bystanders tremble): — Secondly, As a Privilege, which you well

know how to dilate upon, better than I can tell you: —Thirdly, As a sign of that covenant, by which believers are entitled to a rest that yet remaineth: — Fourthly, As the *sine qua non* of the Christian character; and, upon this head, I should guard against being misunderstood to mean no more than two attendances upon public worship, which is a form complied with by thousands, who never kept a Sabbath in their lives. Consistence is necessary to give substance and solidity to the whole. To sanctify the day at church, and to trifle it away out of church, is profanation, and vitiates all! After all, I could ask my catechumen one short question: "Do you love the day, or do you not?" If you love it, you will never enquire how far you may safely deprive yourself of the enjoyment of it. If you do not love it, and you find yourself obliged in conscience to acknowledge it, that is an alarming symptom, and ought to make you tremble. If you do not love it, then it is a weariness to you, and you wish it was over. The ideas of labour and rest are not more opposite to each other than the idea of a Sabbath, and that dislike and disgust, with which it fills the souls of thousands, to be obliged to keep it. It is worse than bodily labour."

ANECDOTES.

A CERTAIN minister lately paid a visit to a lady of his acquaintance, who was newly-married, and who was attired in the modern indecent fashion. After the usual compliments, he familiarly said, "I hope you have got a good husband, Madam." 'Yes, Sir,' replied she, 'and a good man too.' — "I don't know what to say about his goodness," added the minister, rather bluntly, "for my Bible teaches me that a good man should clothe his wife; but he lets you go half-naked!"

DOCTRINE OF GRACE ABUSED.

A FRIEND of mine overtaking a man on the road one Lord's Day evening, began to speak to him about his eternal concern; and finding the man tolerably ready with an answer, "Well," added he, "I hope then you have been fed with the bread of life in the house of God to-day." 'I feed upon that every day,' replied the man. 'Every day is a Sabbath to me: I have spent the whole of this in travelling.' — "But then, do you not think it necessary to go to a house of prayer on the Lord's Day?" — 'I pray always,' said the other: 'in short, I am not under the law, but under grace.' — Alas! how ignorant are such dead-hearted professors of what the real grace of God which bringeth salvation is, not knowing the Scriptures, nor remembering the words of our Lord Jesus, how he said, "I came not to destroy the law, but to fulfil it."

ACAD.

Obituary.

WILLIAM SPORLE

(the only son of Mr. W. Sporle, Sailmaker, at Harwich)

Was born Nov. 23, 1785. As he grew up, the allurements of this world drew him into those errors to which human nature is prone; and although he avoided gross immoralities, such as swearing, lying, and openly breaking the Sabbath, still he wanted "the one thing needful." When he attained his seventeenth year, it was discovered that a hard substance, of a cancerous nature, had fixed itself in the right thigh. Medical advice was procured. The result thereof was, that excision must eventually take place; for which purpose London was recommended as the most eligible situation. He was removed to a friend's house (whom we are in duty bound to esteem) where the operation was performed by the skilful and good T. Chevalier, Esq. who took from him a piece equal in size to a goose's egg. Every thing requisite was provided; and, in the course of nine weeks, he was restored, in apparently good health, to his friends: but short-sighted mortals often err in their conceptions of the Divine Will. The fond hopes of his parents were soon blasted in this point of view; for the disorder returning shortly after, exhibited symptoms of a more dangerous tendency than the former, as the part affected rendered excision impracticable, being deeply seated in his groin. His health visibly declined, he grew weaker and weaker, and at length took to his bed, sometime in Aug. 1804. At intervals he endured the most excruciating pain. Opium pills mitigated the severity thereof, and gave temporary relief. From the time of his confinement, we have good reason to date his spiritual birth, as will appear in the sequel. Drawn by the cords of a Saviour's love, his delight was now in that to which he formerly had an aversion. The Bible was his comfort, and the people of God his most desireable company. Often would he lament his inability to love his Saviour more, with tears of sincerity. His former companions, when they attended, he would admonish with the most affectionate concern, after taking a retrospective view of his connection with them. Thus he continued several weeks in the furnace of Affliction, often visited by religious friends and his beloved pastor, the Rev. W. Hordle, who frequently dropped the sympathizing tear with us; and whom he much pressed to urge at his funeral (for the subject of Death was his familiar topic) the necessity of early piety, having in view the spiritual welfare of his young friends. It was customary with him every evening, to beg his parents to retire, while he made supplication and communed with his God. But a short time prior to his departure, some young friends being present, he requested them to approach his bed; and observing that he was dying, addressed them on the subject of Death in a very impressive manner. An aged relation calling to see him, whom he thought but a few steps from the grave, he took her by the hand, and wished to know where her foundation was built for eternal glory; who replied, She hoped to go to Heaven. His answer was, that no other than Christ could save; and gave suitable advice on the solemn occasion.

On the Friday evening previous to his death, he was attacked with a fit; from which he, in some measure, recovered; and seemed surprized (a mortification having taken place) that he felt no pain. The Doctor attended on Saturday evening; of whom he requested to know, whether he was near his end? He replied, 'Yes, my young friend, I think you are.' His mother immediately asked, "My dear, are you afraid of death?" He clasped

his hands together, and exclaimed, 'No, blessed be God!' On the Sabbath morning, about three o'clock, she enquired if he knew what day it was? — He replied, "The Sabbath;" and directly began singing the sixty-sixth hymn, second book, of Dr. Watts; but his voice failing, he observed, "I cannot sing here;" and desired his sister to read it, adding himself,

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

Observing a friend weeping, he begged them to forbear, for he was comfortable. His last words were indistinctly heard, alluding to his blessed Saviour; and about ten o'clock in the forenoon, Sept. 9, 1804, Sabbath-day, without struggle or groan, he fell asleep in Jesus, as was noticed by a pious friend present. The funeral discourse was delivered the Wednesday following, with great solemnity, from Psalm cxix. 71 (the text he chose himself) to a very crowded audience, by Mr. Hordle. W. S.

FRANCIS CLARK

DEPARTED this life, in the seventy-third year of his age. He was one of the common-council of Great Grimsby. Although Mr. Clark had stedfastly attended the ministry of Mr. Smelle for twenty-one years, it was not until about the last seven years of his life that he became a member of the church; and the circumstances that facilitated access to the communion were both pleasing and striking to all concerned. — Dec. 23, 1796, Mr. Clarke was attacked with a violent bilious complaint, and he felt greatly embarrassed on the state of his soul: he sent for Mr. Smelle; and on his entering the room, he exclaimed, "O, Sir, I am very dead and dark in my mind, notwithstanding all these years which I have heard the gospel: I do indeed know the way, and the plan of salvation; but now I want both the power and the sweetness in my own soul." This afforded much conversation on the wide difference between hearing and knowing the joyful sound savingly for ourselves. "Yes, Sir, I do now feel a void, a wound, and a cry within: Oh, what shall I do! I know that I hate sin; I love the name of Jesus, and his word; but yet, at this period, I want an interest in the Saviour's blood and righteousness, applied and enjoyed for myself. Will the gracious Lord grant me, think you, this favour, — a saving knowledge of my interest in him, that he is mine, and I am his? —"that he loved me, and gave himself for me?" Mr. Smelle replied, 'Yes; for "if the Lord had meant to slay you, he would not have shewed you such things." Judges xiii. 23.

On the 24th I was called up about one o'clock in the morning. As his affliction became more acute, apprehensions were entertained of a speedy departure, and his mind was still distressed. The pain abated for that day; and early in the morning of the 25th, the Lord Jesus manifested himself unto him, in a clear satisfying view of his saving interest. Mr. Clark sent for me as soon as it was day, to communicate the pleasing tidings. When I entered his apartment, he, for excess of joy, could scarcely contain himself in bed; but recovering his strength a little, he cried out, "O my friend, Mr. Smelle, I am born of God! What a Christmas-Day is this to me! My Saviour was born this morning, and so is my soul! This is my nativity to God, to Heaven, and to glory!" With this liberty of the soul, the Lord gave him strength of body also, and Mr. Clark resumed his business.

Jan. 1797, Mr. Clark offered himself for admission to the church. His complaint never entirely left him; but frequently returned with great pain, &c. which prevented his constant attendance in the house of God; yet he remained stedfast, although he experienced a great change in his liveliness and joy of believing. The morning of his liberty was remembered and spoken of with great anxiety.

In December 1803, when strongly solicited to sign a letter, and make a party against his minister, he re-

fused; replying, "I can see no cause for your conduct. This cannot be of God: the Scriptures will not support you in this. I fear you want St. James's religion among you. High doctrines may please some; but I want to know him, and be found in him."

Nov. 19, Mr. Clark was taken with a severe fit of pain and sickness. In the afternoon of the 20th, he complained much of his affliction. Being told that this, to all appearance, was for his end, "I expect it," he replied; "and could wish to be more lively; yet I still trust I know in whom I have believed." After prayer, he seemed more satisfied; and Mr. Smelle took his leave of him, expecting to see him once more; but, on the 21st, he was taken with such strong inward pain and sickness, as soon terminated in his death. When walking in his house, he said to Mrs. Clark, "My dear wife, I am going to Jesus. Leave thee I must for him. Yes, I shall soon be with Jesus." Walking across the room, he sat down in a chair, placed his hands upon his breast, and fell asleep in Jesus, without a groan or a struggle. Thus his fears of death were all prevented; and his widow and Christian friends are left to lament their loss in his far greater gain, even eternal life through Jesus Christ our Lord! W. S.

JOHN HARRIS,

OF HOOKNORTON, OXON.

He was of a recluse disposition, and expressed an aversion to those vain amusements, which are so generally pursued by our unthinking youth. About twenty years ago, he was convinced of sin, and experienced great distress of mind; but was happily delivered from his painful condition, under a sermon from John vi. 68, preached by his father, a minister of the Baptist denomination.

Although he never proposed himself for church-membership, in every other respect he bore all the genuine marks of a sincere Christian. He was a lover of the means of grace, both public and private; the friend of all who lived godly; and a mourner over every temporizing Christian.

His death was occasioned by a complication of disorders, which terminated in a decline. A few weeks previous to his decease, he had some doubts hovering about his mind; but these, happily, soon disappeared, and he was highly favoured by his God in his last moments. Contrary to his natural taciturnity, he freely conversed with all who visited him; and exhorted them to make religion the grand concern of their lives. He begged one of his companions to institute family-worship in his house; and continue it, if he expected any blessing from God; saying, that, though they had both worked together, unless he secured an interest in Christ, they should never live together hereafter. Being asked, If he felt any pain?—he replied, "I have no pain, but sin." Asking a friend if he was well, and being answered in the affirmative, he added, "I shall be well too in a little time." A few days before he died, having revived from a fit of languishing, he told his sister, he thought he had been nearly among the blessed spirits in Heaven; and expressed his sorrow that he had returned.

A short time before his departure, he displayed the most unbounded triumphs of faith: his ardent soul was eagerly waiting a dismissal from the body. Though he was frequently interrupted by his disorder, yet he continued singing praises to God with such rapture as filled the eyes of all his attendant friends with tears of joy; and more than counterbalanced their sorrow in the prospect of a separation. This was his triumphant anthem: "Glory to God and the Lamb for ever and ever! Hallelujah! Jesus Christ died for our sins, and rose again for our justification. I shall live for ever and ever. Hallelujah!" After three hours employed in these incessant strains, his voice gradually died away; and he languished into life Feb. 9, 1805, aged thirty-five.

Banbury. J. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

Discourses on Important Subjects. *By the late Rev.* J. Cennick. *A new Edition; to which is prefixed the Life of the Author. Revised and Enlarged by* Matthew Wilks. 2 *vol.* 12*mo*, 8*s*.

Mr. Cennick was one of Mr. Whitefield's most popular and useful fellow-labourers. He possessed a sweet simplicity of spirit, with an ardent zeal in the cause of his Divine Master. The sermons before us, which are forty in number, have nothing to recommend them in point of elegance or learning; but the language is simple and perspicuous, the doctrine evangelical, and they everywhere breathe a sweet savour of the name of Jesus. And as there is a great call for Village-sermons, we know of none so suitable to be used with Mr. Burder's, as these of Mr. Cennick. His life, to his twenty-second year, was written by himself: the remainder is supplied by Mr. Wilks, partly from the communications of friends, and partly from Mr. Whitefield's correspondence.

Divine Contemplations, *and Spiritual Breathings, of Mr.* Henry Dorney; *including his Practical Discourses, his Letters, his dying Speeches and Prayers. To which is prefixed the Life of the Author.* 3*s*. 6*d*.

We are glad to see a new edition of this scarce and very valuable book. Its character may be easily conceived by the circumstance of its having been originally recommended by the late Rev. W. Romaine. It is distinguished, not by the brilliance of sentiment, the accuracy of style, or the exactness of method; but by what is of infinitely greater importance, that sweet savour of evangelical and experimental Religion with which every page abounds. They who delight in the Lord Jesus, as their all in all, will find Dorney's Contemplations a very edifying companion for the closet.

Alfred and Galba, *or the History of Two Brothers: supposed to be written by themselves. For the Use of Young People. By* J. Campbell. 18*mo*, 2*s*. *sewed. Foolscap* 8*vo*, 3*s*. 6*d*. *extra boards.*

The author here proceeds a step farther than in his former publications, and provides instruction and entertainment for a higher class of readers. Though the style is not beyond the capacity of an intelligent child, the work will interest young persons in general, being founded upon the same principle as Mr. C.'s former writings,—that of conveying the most important instruction in the entertaining form of history. Yet, to avoid the offence some well-meaning Christians have taken at fictitious narrative, the Author, like the celebrated Bunyan, hath told his pleasing story as a dream.

The History of the Two Brothers is in substance as follows: Alfred and Galba are the children of Roman Catholic parents, in the vicinity of Montpellier; who, though remarkably rigid in their superstitions, were, notwithstanding, very benevolent to the poor, and employed their children as their almoners. Among the objects of their charity was an ancient and infirm woman, who, unknown to them, was a pious Protestant; and who, partly by her pious instruction, and partly by her happy death, which they both witnessed, became the instrument of their conversion. No sooner was this known, than the parents were filled with grief and anger, to find their children become Heretics, as they thought them; and every method was taken for their recovery; but in vain. The lads persisting in the Reformed Religion, the priests at length persuaded the parents to banish them to some uninhabited island in the Pacific Ocean, where they arrive in safety, and are left the "sole masters of all they survey." The island proves a beautiful residence, and well stored with the provisions of Nature. Here they reside alone, till, in the stormy season, two Indians are driven on shore in a canoe from a neighbouring island. The tenderness with which they received the strangers, and the manner in which they taught them truths both natural and divine, display Mr. C.'s talents as an Instructor to great advantage. Some time after this, with the assistance of the Indians, they build a canoe, with which they coast the shores; but, venturing out too far, are all driven upon another island, of a different description, from whence they reach a third, which proved the native place of Joseph and Jacob, the two Indians abovementioned. Here they are joined by several of the inhabitants, who return with them to their first retreat, which they had de-

nominated *Favourite Island*: where they began to form a regular colony, till one day an European vessel chanced to visit them from Spanish America. The Captain and crew, being bigotted Papists, no sooner understood that they were *heretics*, than they determined to take them with them to Peru: where for some time they were forced to work in the mines. Finding means, however, to convey a letter to their parents, who had long relented, they were soon redeemed, and returning home, were received by them with much joy, were the instruments of their conversion; and, on their deaths, succeeded to the paternal inheritance. On their return to France, they had called on their old friends at *Favourite Island*; and being now their own masters, determined to pay them a third visit, which is very interesting; and their return again to Europe finally concludes the Dream. We shall only add, that Mr. C. has interwoven a great deal of information on the works of Nature, interspersed with much spiritual matter; and that the modes of instruction here exhibited, may be no less useful to teachers than to learners. To the Work is prefixed a very neatly engraved view of *Favourite Island*: and the fine edition is most beautifully printed.

Strictures *on the Abolition of the Slave Trade. Addressed principally to the Christian Church.* 8vo, 1s.

The object of this zealous and well-meant Address is, to recommend principally "Six Sources of Help against this mighty Traffic: 1. The Prayers of every individual Christian—2. Of every Christian Family—3. Of every Devotional Assembly—4. Of every Christian Church—5. A Day of Humiliation and Supplication—6. Church Censures and Excommunication passed upon all Slave-dealers and Slave-oppressors."

Though we can have no objection to the use of *all prayer* on this occasion, and are as decided enemies to this traffic as Mr. S. yet we are by no means so sanguine as he is in the effect of a day of humiliation, without the sanction of public authority. We do not believe "a day thus set apart and solemnized would call thousands from their worldly employ to the Sanctuary;" much less that "persons of *note and influence* would be missed from the exchange, the markets, and from a variety of avocations." We rather fear that the effects would be unfavourable to the cause itself. The hint, however, in the close of the Pamphlet, relative to the instruction of the Africans in this country, has our hearty approbation; and the whole of the Pamphlet certainly merits perusal, and will, we hope, excite renewed attention to the subject.

Predestination to Life: *a Sermon preached at Lee-Cross, Sheffield, April 18th, 1804, before an Association of Ministers, and published by request. To which are added, Several explanatory Notes on the important Subjects of Predestination, the Origin of Moral Evil, &c. alluded to in the Sermon. By* Edward Williams, D. D. 1s. 6d. *2d Edition, corrected and enlarged.*

The subject of this Discourse is universally admitted to be of very distinguished importance in the scheme of Christian doctrine. But it must also be confessed that, whatever sentiment upon it we adopt, difficulties of serious magnitude occur. Indeed, we apprehend that every serious Calvinist, clearly satisfied as he is with the ample evidence in favour of his view of the subject, will readily acknowledge that it possesses depths which the line of human sagacity may justly despair of sounding. Yet, when divines of judgment, learning, and humble piety, have undertaken to elucidate the evidence, and to press on the heart the holy tendency of the Scriptural doctrine of Predestination to Life, they have rendered a valuable service to the Church, and have greatly contributed to the edification and establishment of humble Christians.

The respectable and judicious author of this Sermon, after establishing the design and true sense of his text, Mat. xx. 23, proceeds, first, to offer cautions, "in order to guard this glorious doctrine from abuse." The precautionary observations are three: the connexion of this doctrine with its real importance; the necessity of preserving it free from all impure mixtures,—in particular from the notion of a *Predestination to Death, or Reprobation*, a sentiment which the author affirms to be a mere "arbitrary assumption, having no foundation either in the real meaning of Holy Writ, or in the nature of things;" and that the end, and the means in order to salvation, are equally inseparably joined — God's predestinating care and love.

He advances, in the second place, the proofs of the doctrine. These he deduces from various passages of the holy Scriptures, from the perfections of God, from the condition of fallen mankind,

from the necessity of this doctrine, in order to provide effectually for the grand end of the Divine Government, and to secure the full design of the death of Christ, and the efficacy of Divine Influence, and from the provisions of the Covenant of Grace.

Under the third head, the most common objections are fairly stated; and, we conceive, are fully refuted. The worthy author then proceeds to discuss, in six particulars, the great practical uses of the subject. In this part we conceive that he is peculiarly happy; and that he places, in a very satisfactory light, the great value of his doctrine as a motive to holiness, consolation, and activity in the ways of God.

From the style and manner of this Discourse, it seems to be expressly designed for plain, unlettered, serious Christians. At the same time, the author has provided for the occupation of more metaphysical and enquiring minds, in the large Appendix of Notes.

The most distinguishing feature in this work, the intelligent reader will perceive, is the denial of that which has been usually considered as the inseparable concomitant of an election to holiness and felicity; namely, the sentiment of reprobation, or a decreeing to sin and misery. The enquiring Divine will here find matter for his most profound consideration. Without presuming to give a decided opinion on such a topic, we are persuaded, that the calm, serious, humble, and discreet discussion of it, may have a useful and happy issue.

A Warning to Professors; *containing Aphoristic Observations on the Nature and Tendency of Public Amusements. By* Rowland Hill, A. M. *Second Edition, corrected.* 1*s.*

Local circumstances are capable of general improvement. The Church of God at large may receive instruction from events which occur in particular churches. It behoves the minister of Christ, as a faithful watchman, when he apprehends danger at any particular post, to sound an alarm through the whole camp. The well known and highly respected author of the pamphlet before us, has taken occasion, from some painful occurrences which the press has rendered notorious, to publish "A Warning to Professors, respecting the Nature and Tendency of Public Amusements." The publication well answers its title. It is written in Mr. Hill's usually smart and animated style, tempered with that seriousness which the subject requires.

In the introductory part of his faithful admonition, Mr. H. very justly remarks, that there is so direct an opposition between real Christians and men of the world, that they cannot possibly unite in the same indulgences and delights. He then proceeds to examine the several kinds of public amusements; particularly, theatrical exhibitions, musical entertainments, horse-racing, hunting, shooting, the amusements of the card-table, and the ball-room, with the varied adjustments of fashionable dress. On theatrical exhibitions, he produces some striking quotations from the celebrated infidel, Rousseau. Having well illustrated the evil nature and tendency of each of the particulars just mentioned, he finishes with an answer to some plausible objections, urged by certain professors of religion, who wish to be indulged in a greater degree of worldly conformity than what consists with the distinguishing strictness of the Christian character.

In lieu of these dangerous amusements, he recommends, especially to the attention of young persons, the fine exhibitions of art and nature; the various branches of natural philosophy, and, particularly, of astronomy; together with the instructive pages of pure and chaste history. These are surely more rational amusements than those which he opposes; and could our youth be persuaded to make the experiment, they would certainly prove them to be much more satisfactory and delightful.

We most cordially recommend the perusal of this well-written pamphlet to professors of every denomination. At the same time, it is our duty to notice a passage which many of our readers will not approve: we refer to the concluding pages, which contain some sarcastic remarks on the custom of those dissenting churches, which, for the purposes of regularity and discipline, make use of what is called a church-book. Without animadverting on the propriety or the impropriety of this circumstance, we must say, that Mr. Hill, by introducing it into his pamphlet, seems to have been hardly consistent either with his subject or with himself.—Not with his subject—for what has a church-book to do with "A Warning to Professors, respecting the Nature and Tendency of Public Amusements?"—Not with himself—for it appears from his pamphlet, that he finds it necessary, even at Sur-

ty Chapel, to have a book, in which the names of stated communicants are enrolled, for the greater convenience of inspecting their conduct. It is but just to remark, that Mr. H. apologizes for this part of his publication. We only wish that his good sense, which felt the impropriety of it, had prevailed upon him to suppress it entirely; especially as we are informed, that it is likely to produce a controversy.

Early Religious Instruction recommended: *a Sermon preached before the Sabbath-Evening School Society, in Aberdeen, Jan.* 1, 1805, *by* John Philp, *Minister of the Congregational Chapel, Aberdeen.*

From the text (Psalm cxlii. 4, "No man cared for my soul") Mr. Philp observes, That it is the duty of every one to care for his own soul, for the souls of his family, for the souls of those with whom he is in church fellowship, and for the souls of all mankind; from which he takes occasion warmly to recommend the Religious Seminaries, for which he pleads; and we hope will not plead in vain. The Profits of the Sermon are devoted to the Institution.

Periodical Accounts, *relating to the Baptist Missionary Society.* No. XIV. 8vo, 1s.

This Number completes the second volume of these interesting accounts, and contains the following pieces: The Journals of Messrs. Ward, Marshman, Chamberlain, and Fernandez. Mr. Marshman's Letter to Mrs. Clark. The Missionaries' to the Society; two letters. Mr. Ward to Dr. Ryland. Mr. Chamberlain to Mr. Gray. Mr. Marshman to Mr. Fuller. Appendix, Index, &c. We are sorry to observe the accounts less flattering than in some former numbers: at the same time, we are glad to find the Missionaries are not discouraged, but persevere both in their ministerial labours and translation of the Scriptures; as the reader will perceive, by an extract from the official letter, inserted in our Intelligence.

The Plant of Renown. *By the Author of the Brother born for Adversity, and the Friend that loveth at all Times.* 3d. *Fine Paper,* 6d.

The Three Pieces above mentioned are written by Dr. Hawker, for the benefit of young persons; and the object in these, as in all the Doctor's writings, is to recommend the Lord Jesus, under every endearing image and character which Nature or Revelation may suggest. We are happy to find writers of varied talents combining to furnish young minds with the best instruction in the most pleasing forms.

Letters of St. Paul the Apostle, *written before and after his Conversion. Translated from the German of the late* Mr. Lavater, *Minister of the Gospel at Zurich.* 8vo. 3s.

There is, in these Letters, much bold originality of thought. The ardent character of Saul, "breathing out threatenings and slaughter against the disciples of the Lord," under deep conviction that he "ought to do many things contrary to the name of Jesus of Nazareth;" and of Paul, "willing to be offered upon the sacrifice and service of the faith" of the Christians, is well supported. In reading them, we have been compelled to say more than once, "the substance of these Letters at least bears the stamp of truth: thus must Saul, and thus must Paul have thought; thus must Saul have hated Jesus, and thus must Paul have loved him. O that I did but love Him as he did! O, the Blessedness of living, labouring, suffering, and dying in the love of Jesus, as did this greatest of all mortals!"

[Some extracts, if possible, in our next.]

LITERARY NOTICES.

A Prospectus has been published of a Scheme of Public Worship, somewhat after the manner of a liturgy; selected entirely from the Sacred Scriptures. To be published by subscription, in quarto and in a handsome pocket size. The price to subscribers, for the quarto, 10s. 6d.; for the pocket size, 3s. 6d. The Work will be sent to the press as soon as a sufficient number of subscribers are obtained. There will be Ten distinct Services; *i. e.* A Morning and an Evening Service for each Sabbath in the Month; and some single sections of select Scriptures at the end, for the purpose of being introduced on special occasions.

Some very *Interesting Conversations* are in the press; the production of a Lady; who, as we are informed, hath happily succeeded in blending the most useful instruction on Religious Subjects with a high degree of entertainment.

The Publishers of *Dr. Watts's Practical Works* have been induced, by repeated applications, to enlarge their

plan; and have therefore issued Proposals for printing by subscription the Doctor's *complete* Works, which, on account of the beautiful boldness of their type, cannot be comprized in less than ten volumes. At the same time, for the accommodation of the public, the inferior edition (which is on the same type) will continue to be published in 1s. numbers; of which two thick volumes, are already printed. A fine Portrait is intended to accompany a new biography of the Doctor, written on purpose for this Edition; in which all the facts mentioned by Drs. Gibbon and Johnson will be comprehended: and it will be enriched by a valuable selection of his Letters, and some additional Memoirs.

The Rev. S. Burder has issued Proposals for a Second Volume of Oriental Customs, either alone, or with a new edition of the former.

The Proprietors of the *Nonconformist's Memorial* are about to republish that valuable and entertaining work in Numbers, for the convenience of the public, accompanied by the fine portraits of the last edition.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Temper of Jesus towards the Afflicted; a Sermon at Salem Chapel, Leeds. By E Parsons, 8vo, 1s.

The Sword of the Lord; a Fast Sermon. By R. Cecil, A. M. 8vo, 1s.

Simplicity recommended to Ministers of the Gospel. A New Edition, with an Appendix, 12mo, 2s. 6d.

Letters to the Rev. T. Belsham. By J. P. Smith. 2d Edition, enlarged, 3s.

Enquiry into the Necessity, Nature, and Evidences of Christianity, by the Rev. Thos. Robinson, Rector of Ruan Minor, 8vo, 6s.

A Discourse on Providence. By the Rev. Jos. Collett, with a Memoir of the Author, 8vo, 3s.

Divine Contemplations of Mr. Henry Dorney, with the Life of the Author; recommended by Mr. Romaine, 3s. 6d.

A new and much enlarged Edition of Fleury's Manners of the Israelites. By A. Clarke, 12mo, 4s. 6d.

The Dissenter's Appeal against the Attacks of the Rev. Rowland Hill, in his Warning to Professors. By an Independant, 12mo, 6d.

A 2d Warning to Professors, occasioned by some Passages in the 1st, reflecting on Dissenters: in Five Letters to the Rev. Rowland Hill, 12mo, 1s.

The Holy Spirit, the Spirit of Truth; a Sermon at the Baptist Monthly Association. By J. Dore, 1s.

A Check to Antinomianism. By a Disciple, 6d.

Three Sermons at Cutler's Hall, and one at Maize Pond. By J. Dore, 8vo, 3s.

The Personality and Deity of the Holy Ghost; a Sermon at the Baptist Monthly Meeting. By J. Jenkins, D. D. 1s.

The Principles of Religion, as professed by the Society called Quakers. By H. Tuke, 2s. 6d.

Orton's Life of Doddridge, New Edition, small, 2s.

Life of Rev. Joseph Allein, ditto, 2s;

Life of Rev. Philip Henry, ditto, 2s.

Life of Rev. J. Janeway, 9d.

Dr. Owen's Three Treatises, 12mo, with a Portrait, New Edition, viz. 1. On Indwelling Sin, 3s. 2, Mortification of Sin, 2s. On Temptation, 1s. 6d.; or the two last together, 3s.

Berridge's Christian World unmasked, New Edition, with his Cheerful Piety, his Life and Portrait, 12mo, 2s. 6d.

Reflections on the Neglect of Religious Education, &c. 4d.

Plain Truth; or, the Presbyter's Reply to all his Anticalvinistic Opponents, 8vo, 1s. 6d.

Essay on Toleration; in which the Subject of Catholic Emancipation is considered, 8vo, 1s.

The Importance of the Promises of God concerning the Heathen: a Sermon before the Netherland Missionary Society at Rotterdam. By the Rev. M. Jorissen, 1s.

The Travels of Seek-Truth, an Allegory; in which is represented the Spirit's Work in Conversion. By S. Browne of Tadley, 12mo, 3s. 6d.

Tears wiped away: a Sermon on the Death of the Rev. M. Ready. By W. B. Collyer, 8vo, 1s.

Submission: a Sermon on the Death of Mrs. Hubbard. By the same, 8vo, 1s.

Narrative of the Behaviour and Death of T. Davis, executed at Oxford, 12mo. By J. Hinton, 6d.

The Life of Robert Avery, executed at Winchester. Written by himself, 8vo, 1s.

A Short Explanation of the Assembly's Catechism, with an Address to the Rising Generation. By the Rev. J. Brown, of Haddington. Revised and improved by W. Mosely. Third Edit. 12mo, 6d.

The Religion of the Closet. By J. Bennett. A cheap Edition, 12mo, 6d.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extract of the last Letter from the Missionaries in India to the Society in London.

"THE state of the church, in some views, is rather discouraging. We have heard very disagreeable accounts of Boodheesa and Radhamonee. They have lately been to Dinagepore, where they gave our dear brother no pleasure; and, to our sorrow, are now gone with Pudmu Nabhu into Assam. Of Sadok and Tazoo we have heard nothing for several months. A looseness of speaking and coolness in attending upon divine things, have appeared for some time past among some of our friends here, particularly the women. This has compelled us to speak very seriously and plainly with them. We hope it may be effectual, in the hands of the Spirit, to strengthen the things which remain; and present appearances rather encourage that hope.

"Persons enquiring about divine things are not so numerous as they were a year ago; yet we are not wholly without encouragement. We have this day baptized three natives, viz. Tooteram, Byddnat, and Koobeer; and there are now two others, whom we hope soon to baptize, both of them Hindoos. The friends at Luckphool continue stationary. We hope well of some of them; but having been disappointed in so many instances, we wish not to be sanguine.

"Our worship at Calcutta is but thinly attended; yet we have a small congregation of Europeans, and another of natives there. At present, we see no fruit.—The Bengalee school at Serampore has had much to struggle with, from the prejudices of the natives; but it still subsists, and contains twenty-four children.

"With respect to the work of translating the Bible, there are, at least, seven languages spoken in India, viz. Bengalee, Hindostannee, Ootkul or Ooreea, Maharastra or Mahratta, Telinga, Kurnata, and Tamul; besides the languages of several surrounding nations, such as the Burmah, Malay, Bhote, and Chinese, with several others. The Bible has been long translated into and printed in the Tamul, by the Missionaries on the coast; and a part of the Bengalee Bible has been published by us. The gospels are in Malay; but being in the Roman character, can be of no use to the Heathen natives of those countries. Tho' almost all the other nations of the east have the art of writing amongst them, yet they have no Bible, nor any friendly person near to give them that inestimable treasure.

"It is not easy to say through what extent of country the languages before mentioned are spoken, the geographical boundaries of them not having been ascertained; but we think the following will not exceed the truth, viz. The Bengalee, through an extent of country equal to Great Britain; Hindostannee, equal to France and Italy; Maharastra, equal to Great Britain; Ootkul, equal to Ireland; Telinga, equal to England; Kurnata, about the same; and Tamul, equal to Spain. The population of India may be reckoned equal to that of England, on equal areas; but we may be mistaken in this. A map will shew the other countries.

"We have frequently reflected on, and discoursed about the possibility of effecting a translation of the Bible, or some part of it at least, into some, if not all, these languages; and after considering the matter in all its forms, we have reason to think it practicable to us.

"Impressed with these considerations, we, last year, engaged in a translation of the New Testament into Hindostannee and Persian. The Hindostannee is nearly finished; but the Persian has hitherto advanced slowly. The late successes of the British arms in India have put the country of Kuttak (where the Ootkul language is spoken) and a large part of the Mahratta dominions, into the possession of the English. We thought this an opportunity not to be neglected; and have therefore begun a translation into both these languages, which goes on regularly; and will, we trust, in a reasonable time be accomplished. Thus far we have been enabled to sustain the expence of this undertaking; but are not at present able to do more.

"It was our intention to have sent you, at least, one book of the Scriptures in these languages, before we informed you of our design; but, upon a survey of our circumstances, we find that we cannot accomplish the printing of them without your assistance, especially as several other heavy expences

will press upon us. We must expend a large sum this year in repairing the Mission-house; our plan of extending the Mission by subordinate stations will require a large sum; our little interest at Calcutta is a heavy expence: we must have a new fount of types for the Ootkul language, and another for the Persian. On all these accounts, and viewing the pressing necessity of the work, and the certainty that all the friends of vital religion will contribute to the extent of their ability, when made known, we think it necessary to solicit your liberal assistance therein; at least to the amount of 1000l. per annum, in dollars. Though we intend to print but small editions, yet, reckoning new types, paper, binding, printing, &c. we have calculated that the printing of 1000 copies of the New Testament, in each language, will cost 5000 rupees; and may be completed in about a year each, if nothing should interrupt its progress. We have now engaged in five languages (including the Bengalee) which, besides the expences of translating and circulating, will amount to the sum of 25,000 rupees. As this plan may be enlarged to any extent, and the printing carried on gradually as soon as one or two books are prepared for the press, we trust that we shall have your prayers for its success, and your assistance in it, by advice, criticisms, and money.

"On a review of all our circumstances, we feel reason to hope in God, though we still rejoice with trembling. Cease, not, dear brethren, to pray for us, that we may live to God, labour for him, see the fruits of his blessing on our labours, and at last be found of him in peace!

We are very affectionately yours,

W. CAREY,
Mission-house, J. MARSHMAN,
Serampore, W. WARD,
April, 1804. FELIX CAREY."

SLAVE TRADE.

IT will be recollected, that among the papers respecting the Slave Trade, which were laid on the table of the House of Commons in the last session of Parliament, was the following Extract of a Letter from Lord Seaforth, the Governor of Barbadoes, to Lord Hobart, dated March 18, 1802: "Your Lordship 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 15*l.* currency, or 11*l.* 4*s.* sterling!"

A continuation of the correspondence between Lord Seaforth and the Secretary of State has lately been presented to the House of Commons, and printed for the use of the members. A few extracts from it will serve to shew still more strongly than even the above quoted passage, in what a deplorable state of unprotected wretchedness the hapless negro-race are placed in Barbadoes, *the oldest and most civilized of our slave colonies.*

On the 13th of November, 1804, Lord Seaforth thus writes to Earl Camden: "I inclose four papers, containing, from different quarters, reports on the horrid murders I mentioned in some former letters. They are selected from a great number, among which there is not one contradiction of the horrible facts, tho' several of the letters are very concise and defective. The truth is, that nothing has given me more trouble than to get to the bottom of these businesses; so horribly absurd are the prejudices of the people. However, a great part of my object is answered, by the alarm my interference has excited, and the attention it has called to the business. Bills are already prepared to make murder felony; but I fear they will be thrown out, for the present, in the Assembly. The council are unanimous on the side of Humanity."

In a subsequent letter, dated the 7th of January, 1805, Lord Seaforth thus writes: "I inclose the Attorney General's Letter to me on the subject of the negroes so most wantonly murdered. I am sorry to say, several other instances of the same barbarity have occurred, with which I have not troubled your Lordship, as I only wished to make you acquainted with the subject in general."

The Letters to which Lord Seaforth refers, and which accompany the above extracts, are from four of the most respectable individuals in the island of Barbadoes, viz. Mr. Ince, President of the Council; Mr. Coulthurst, Advocate General; Mr. Beccles, Attorney General; and the Rev. Mr. Pilgrim. These gentlemen all agree in the material facts of the cases which they state. It will be unnecessary, therefore (nor would our limits allow us) to transcribe the whole of their letters. The following is the substance of the statements which they contain: —

1. A militia-man, of the name of Halls, of the St. Michael's regiment,

returning from military duty, saw some negroes before him, who were going quietly home from their labour. He called out that he would kill them; and immediately began to run after them. The negroes imagining that he was in joke, did not endeavour to escape; but, as he came up, made way for him to pass. The nearest to him being a woman, far advanced in pregnancy, and the mother of five or six children, he coolly and deliberately plunged his bayonet several times into her body, without the smallest provocation, when the poor creature dropped, and expired without a groan. Mr. Harding, a gentleman who was an eye-witness of this horrid action, told Halls that he ought to be hanged. "For what," said Halls, with perfect indifference, "for killing a negro?" Mr. Harding, however, procured assistance, and carried him before a magistrate. The magistrate, Mr. Walter, being at a loss how to proceed, *as the law of the island gave him no jurisdiction in the case*, went to consult Mr. Ince, President of the Council. "I told him," says Mr. Ince, "that I regretted with real concern, the deficiency of our law; but that there was a penalty due to the King in such cases" (meaning the 11l. 4s. before mentioned) "and that I would order him to be committed till he paid the forfeiture, or a suit should be commenced against him. Perhaps, my Lord, it was a stretch of power in me to order commitment before a recovery of the fine; but the evidence of Mr. Harding, a man of unblemished character, the circumstances of the case so horrid, so wickedly deliberate, and so unprovoked, conspired to induce me to secure his person until the only remedy of some punishment could be applied. Lamentable indeed it is, that our Assembly should look upon such things with cold indifference."

2. Mr. Colbeck, who lived overseer on Cabbage-Tree Plantation, in St. Lucy's Parish, had bought a *new negro boy*, and carried him home. Conceiving a liking to the boy, he took him into the house, and made him wait at table. Mr. Crone, the overseer of Rowe's estate, which is near to Cabbage-Tree Plantation, was in the habit of visiting Colbeck, had noticed the boy, and knew him well. A fire happening in the neighbourhood, Colbeck went to give assistance, and the boy followed him. Colbeck, on his return home, missed the boy; and as he did not make his appearance the next day, sent round to the neighbours, and particularly to Crone, informing them that the boy was missing, and desiring them to send him home if he should meet with him. After a lapse of two or three days, the poor creature was discovered in a gully (a deep watercourse) near to Rowe's Estate; and a number of negroes soon assembled round the place. The boy, who could not speak one word of English, being naturally terrified with the threats, the noise, and the appearance of so many people, retreated into a hole in a rock. By this time Crone, and some other white persons, had come up. By their orders, *a fire was put to the place where the boy was*, who, when it began to pinch him, ran from his hole to a piece of water, which was near. Some of the negroes went in after him; and the boy, it is said, took up a stone, and threw it at one of them. On this, two of the white men, Crone and Hollingsworth, fired several times at him with shot; and the negroes pelted him with stones. He was at length dragged out in a dying condition; for he had not only received several bruises from the stones, but his breast was so pierced with the shot, that it was like a cullender. The white savages (we use the language of Mr. Attorney General Beccles) ordered the negroes to dig a grave. While they were digging it, the poor creature made signs of begging for water, which was not given him; but as soon as the grave was ready, he was thrown into it, and covered over; and, as there is reason to believe, while alive! — Colbeck, the owner of the boy, hearing that a negro had been killed, went to Crone to enquire into the truth of the report. Crone told him, that a negro had been killed and buried; but assured him it was not his, for he knew him very well, and he need not be at the trouble of opening the grave. On this Colbeck went away satisfied: but receiving farther information, he returned, and had the boy taken out of the ground; when he found him to be his. Colbeck brought his action against Crone and Hollingsworth. The cause was ready to be tried, and the court had met for the purpose, when they thought proper to pay double the value of the boy, and 25l. for the use of the island, rather than suffer the business to go to a hearing. "This, I am truly sorry to say," observes the Advocate General, "was the only punishment which could be inflicted for so barbarous and atrocious a crime."

3. A man of the name of Nowell, who lives in St. Andrew's parish, had been

in the habit of behaving brutally towards his wife; and one day went so far as to lock her up in a room, and confine her in chains. A negro woman, belonging to this man, *touched with compassion* for her unfortunate mistress, undertook privately to release her. Nowell found it out; and, in order to punish her, obliged her to put her tongue through a hole in a board, to which he fastened it on the opposite side with a fork, and left her in that situation for some time. He afterwards cut out her tongue nearly by the root; in consequence of which she almost instantly died.

Such is the state of society which West Indians call on us to uphold! — No comment of ours can add to the horror of these statements. If any thing could, it would be to compare with them the account of the Tavern-dinner, lately given by the West Indians to the Duke of Clarence, for the express purpose of celebrating the rejection of a bill by the House of Commons, which had for its object the alleviation of some of these unexampled miseries!

BOSTON.

February 11, 1805. On Thursday-week were interred, with every mark of respect, the remains of the Rev. HEZEKIAH SMITH, D. D. Pastor of the Baptist Church in Haverhill, and one of the Fellows of Brown University, in the state of Rhode Island.

At two o'clock, the corpse was removed into the meeting-house, when the Rev. Dr. Stillman, in a judicious and well-adapted discourse, founded on Acts xiii. 36, addressed a very crowded and deeply affected audience. After the public services, the body, preceded by the Merrimack Humane Society, Fire Society, &c. and followed by the mourners, neighbouring clergy, and a numerous procession of citizens, was conveyed to the still chambers of the dead.

This amiable man was born on Long Island, State of New York, April 21, 1737. He was an happy instance of early piety, as appears by his making a public profession of religion before he was nineteen years of age. He was a graduate at Princetown College; at which University he took his Master's degree in 1765. The year preceding this, he visited New England; and preached in various places, and among Christians of different denominations, to general acceptance.

His labours having been peculiarly blessed to many in the town of Haverhill, a Baptist church was formed in 1765; and Mr. Smith invited to take the pastoral charge. Yielding to their solicitations, he was installed Nov. 12, 1766. He continued in the successful discharge of his pastoral duties until the commencement of the American revolution, when he accepted an appointment from Congress, as a Chaplain in the army of the United States; in which service he continued until honourably discharged, in 1780. Such was his exemplary dignified behaviour, during his residence in the army, as to gain him the highest confidence and esteem of the officers, as well as the most affectionate regards of the men. Often did he expose his own life to danger in the time of battle, whilst encouraging and animating the soldiers, and in soothing the sorrows of the wounded and the dying. Having finished the term of his engagement in the army, he returned to his beloved flock, and resumed again his pastoral functions.

As a preacher, Dr. Smith was equalled by few. His subjects were well chosen, and always evangelical. His voice was strong and commanding, and his manner solemn and impressive. In the endearing relations of husband, father, pastor, friend, he was faithful, and most tenderly affectionate. He delighted in alleviating distress, and in making all around him happy.

In the death of this good man, Science has lost a most zealous friend and patron. His unwearied exertions for the promotion of literature, as well as his personal donations, are well known, and will long be remembered.

UNTUTORED AFRICANS,

Resident in the West End of London.

The Elders of the Scots Church in Peter Street, Soho, have granted for the above-mentioned object the use of the Meeting-House on the Lord's Day, from nine to half past ten o'clock in the morning, and from four to half past five in the afternoon; and also on the evenings of Monday, Tuesday, and Friday, from half past five to seven; at all which times Teachers will attend to assist them in learning God's sacred word, and to understand the fundamental principles of the Christian Faith. The public service, on the Lord's Day, begins in the morning at seven; in the forenoon, at half past ten; in the afternoon, at two; and in the evening, at half past six.

Missionary Society.

THE ELEVENTH GENERAL MEETING,

HELD IN LONDON,

MAY 8, 9, and 10, 1805.

CHRISTIANS, who have not enjoyed the privilege of attending the Annual Meetings of this Society, can scarcely form an idea of the sacred pleasure and delight which they afford; and they may probably think that the accounts we publish of them are exaggerated: but we can safely appeal to great numbers of ministers, and other friends of the institution, who have frequented the Missionary Festival, either occasionally, or from year to year, that our Reports fall short of the truth, and convey but a very imperfect notion of the spirit of love and zeal which animates these Meetings, and which continue to attract multitudes of pious and zealous Christians to the metropolis, from all parts of the kingdom. Indeed, if the great object of the Society be duly considered; if persons enlightened by the Spirit of God do but seriously reflect on the condition of five hundred millions of Pagans lying in wickedness, — on the neglect of past ages, in not attempting their conversion, — and remark the increasing concern of British and Foreign Christians to rescue them, by the preaching of the gospel, from their wretched state; — if we behold hundreds of ministers, and thousands of their people, assembling, day after day, in the largest places of worship, — and listen to the ardent prayers, the lively praises, and the zealous impressive exhortations uttered on these occasions, we must be excused if our language sometimes border on rapture. Cold, indeed, must be that heart, and insensible to the best affections of a Christian, which feels not itself deeply interested in that generous and disinterested plan which embraces the whole world of ruined sinners, and aims at no less than extending to the ear of every child of Adam that precious name, which is

> "Music in the sinner's ears,
> And life, and health, and peace."

The first Meeting of the Society was held on Wednesday morning, May 8, at Surry Chapel; when the prayers of the Established Church were read by the Rev. Rowland Hill, the stated minister of the place. After which, Mr. Collyer, of Peckham, prayed. Dr. Williams, Senior-Tutor of the Seminary at Rotherham, in Yorkshire, for the Instruction of Young Men for the Ministry, then preached from Rom. ix. 3, "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh." The subject of this discourse was Apostolic Zeal, fully explained, and powerfully enforced on the Society. Dr. M'Dowal, of Dublin, concluded the service by prayer.

On Wednesday evening the service was resumed at the Tabernacle. Mr. Williams, of Westbury, prayed; Mr. Nicol, co-pastor with the Rev. Dr. Trotter, of Swallow Street, London, preached from Isaiah lii. 11, "Depart ye, depart ye, go ye out from hence, touch no unclean thing. Go ye out of the midst of her. Be ye clean that bear the vessels of the Lord; for ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your reward." Mr. Dewhurst, of Bury St. Edmund's, concluded with prayer.

On Thursday morning, at Ten o'clock, the Members of the Society assembled, for the dispatch of business, at Haberdashers' Hall. This Meeting was much more numerously attended than on any former occasion; and proved unusually interesting. When Mr. Hardcastle, the Treasurer, had taken the chair, the Rev. Mr. Kingsbury implored the Divine Presence and Blessing by prayer. The Minutes of the last Annual Meeting were then repeated and confirmed. The Annual Report of the Proceedings of the Directors during the past year, was read from the pulpit, and received with approbation by the Society at large. The Thanks of the Meeting were unanimously given to the Directors, for their assiduity in the management of the Society's concerns. The Thanks of the Meeting were also voted to the Treasurer and Secretary, for their indefatigable and disinterested services; and they were requested to continue in their respective offices.

The names of those gentlemen who, according to rotation, recede from the direction for the following year, were next announced, namely, The Rev. Mess. Buck, Hill, Dr. Haweis, Waugh, and Wilks; and Mess. Alers, Emerson, Hawkes, and Reyner.

These gentlemen, and some others named for the purpose, withdrew, in order to nominate New Directors for the following year. During their absence, the Society was agreeably occupied by the reading of part of an excellent Sermon (published that day) preached in Holland, before the Netherland Missionary Society, by the Rev. Mr. Jorissen, an eminent minister of the gospel at the Hague. This discourse is entitled, "The Importance of the Promises of God, concerning the Salvation of the Heathen." This Sermon was remarkably useful in Holland, as it removed the objections of many to the Missionary cause; and convinced them of their duty (arising from God's committing his promises concerning the Heathen to his people, to be accomplished by their instrumentality) to unite their endeavours with those of the Society. It was therefore the wish of many of the London Directors to present this discourse to their brethren in an English dress, hoping that the same good effects may be produced by it in our own country.

The Committee of Nomination then presented to the Society the following names, which were cordially adopted by the Society: *For London*,

The Rev. John Townsend, the Rev. John Campbell, the Rev. John Thomas, the Rev. John Gore; — together with the following gentlemen: Mess. Cowie, Nelson, Clarke, Pinder, Dyer, Fenn, Brown, and Capt. James Wilson.

The names of the ministers and gentlemen for the country shall be announced in a future Number, when it is ascertained that they have accepted the office.

During this service a pleasing circumstance was related: A minister in the country had taken occasion to read to his congregation the last Circular Letter of the Directors, including an account of the conversion of four Hottentots in Africa. A young lady was much affected, when she reflected on her long enjoyment of gospel privileges to little or no purpose, when the poor Hottentots immediately received the Lord Jesus as soon as they heard of him. This led her to her knees, in ardent supplication for pardon and grace, which has issued, it is sincerely hoped, in her conversion to God. We trust, this will encourage ministers to make known to their congregations, from time to time, the gracious dealings of God with the Heathen.

In the course of this morning's meeting, many important hints were dropped, by ministers and other gentlemen, of a very animating kind. A spirit of zeal and harmony enlivened the whole; which rendered this service far more impressive and interesting than usual. The Rev. John Pye Smith, Tutor of the Academy at Homerton, delivered an Exhortation to the Society; a psalm was sung; and the Rev. Mr. Boden concluded the Meeting with prayer.

On Thursday evening the Society met at Sion Chapel. The Rev. Mr. Boden prayed; the Rev. Mr. Slatterie, of Chatham, preached from 1 Tim. i. 15; "This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners." The Rev. Mr. Lambert concluded the service by prayer.

At the parish-church of St. Bride's, Fleet Street, a very numerous congregation assembled on Friday morning. The prayers were read by Dr. G——, one of the lecturers of the parish. The Rev. Thomas Thomason, late Fellow of Queen's College, Cambridge, delivered a discourse founded on 1 Chron. xxix. 5, "And who then is willing to consecrate his service this day unto the Lord?"

The Missionary Communion, which concluded the public services, was held at Spa-Fields Chapel. The whole of the place below was assigned to the Communicants; but it being foreseen that this could not accommodate the great number for whom tickets had been issued, the upper gallery was allotted to them also. We are sorry to find that both these parts of the chapel were found inadequate to the purpose; so that many communicants, and others, could not obtain admission. The number of persons seeking to enjoy this delightful service, increasing every year, will, no doubt, induce the Society to engage a larger place of worship for the purpose hereafter.

The Rev. Dr. Haweis presided. The Rev. Mr. Kingsbury, of Southampton, delivered an introductory discourse. The elements were distributed by the following ministers: The Rev. Messrs. Wilson, Bull, Paul, Kirkman, Taylor, Barker, Sloper, Bickerdike, Styles, Redford, Jones, Jackson, Fowler, Gold, Evans, Legget, Scamp, Hopkins, Grey, Frost, Adams, Ray, Banister, Hamilton, King, Lacy, and Sabine. Exhortations during the distribution, by the Rev. Mess. A. Douglas and Steil. The Rev. Mr. Bunting prayed.

Mr. Steinkopff, Minister of the Ger-

man Lutheran Church in the Savoy, London, delivered an affectionate and impressive Address, particularly stating the beneficial effects produced on the continent by the establishment of the Missionary Society in London. Among these were mentioned:—

A much more general, lively, and active concern for the salvation of the Heathen: their conversion has become a far more prominent object of their supplications; not only in private and in families, but at public prayer meetings, similar to those in England, and which have been instituted in many towns and villages of Switzerland, Holland, Germany, and Prussia. Sums of money, larger or smaller, have been collected in those countries, and are still collecting, for aiding the cause of Missions. Even poor people, widows, and children, have in many instances joyfully contributed their mite. Some hard-working people have begun to lay aside every week some part of their wages for this benevolent purpose. He observed, that on his last tour to the continent, a widow in the French dominions, rich in faith, though poor in this world, intreated him to accept of a dollar for the benefit of the Missions; though that dollar was probably her little all.

Another benefit mentioned was, that several pious young men, stirred up by the zeal of British Christians, have consecrated their services to the work of Missions. A Missionary Seminary has been established at Berlin, from which several promising young men have already proceeded to the work, viz. Messrs. Palm and Ehrhardt to Ceylon; Ultrecht, and the two brothers Albrecht, to Africa; Hartwig and Renner to Sierra Leone; Mr. Schreyure to the East Indies.—Mr. Frey, the converted Jew, received part of his education at Berlin, where there are now twelve Missionary Students.

Mr. S. next adverted to the establishment of the Dutch Missionary Society, and the sending out those excellent men, Dr. Vanderkemp and Mr. Kicherer; which may be justly considered as the immediate effect of the institution of the Society in London.

Another advantage mentioned was,—A very large field of acquaintance has been opened between British Christians and those of the continent: communications, mutually interesting, have been made, which have produced a spirit of union and brotherly affection, of kind participation in each other's weal and woe, of reciprocal prayers, intercessions, and services of love, which did not before subsist.

There are, said he, at present thousands on the continent who feel most tenderly interested in the prosperity of their English brethren; and very earnestly pray for their Church and Constitution in the present momentous crisis.

"It will give satisfaction to the religious public when I add, that, notwithstanding the great apostacy from Christ on the continent, there are many hundreds of truly pious and evangelical clergymen, both in the Lutheran and Reformed Churches, who, both by their preaching and living, adorn the doctrine of God their Saviour; and who have formed among themselves several Associations, in order that they may be more closely united with each other in their most holy faith; and that they more effectually oppose the errors of the day."

This Address made a very powerful impression on the congregation, and was concluded with an expression of the most affectionate wishes for the increase of the kingdom of Christ, and the fuller enjoyment of that communion of Saints, which was so sensibly felt on this occasion.

"To these pious breathings," said Dr. Haweis, rising from his seat, "let all the people say, Amen." A loud Amen signified the heartfelt concurrence of the great Assembly; and let every reader too say, Amen!

Mr. Joseph Samuel C. F. Frey, a German Jew, who was converted to the religion of Jesus several years ago, and who has been educated for the ministry by the Missionary Society, under the care of Mr. Bogue, delivered an exhortation to the congregation in a very impressive manner; and particularly returned his thanks to the Society for the education he had received at their expence. It was truly delightful to hear one of the children of Abraham, from whose heart the veil of unbelief has been removed, declaring, in the midst of Christian ministers and people, "the great things of God." We trust the Lord has raised up Mr. Frey for important service, in bringing into his church many of the lost sheep of the house of Israel. We know not when the time, the set time, to favour this people may arrive: it is our duty always to employ the best means in our power; and our hopes are enlivened by learning, in a Letter just received from Mr. Scholtz at Utrecht, that a few in that city, with his wife and twelve children, have be-

come obedient to the faith, and desire to be baptized in the name of the Lord Jesus.

The Rev. R. Hill concluded the solemn and pleasing service by prayer. The congregation departed, blessing and praising God for the opportunity, and longing for the return of so happy a season the following year.

It having been frequently suggested to the Directors, that many friends coming from the country, and others to whom it is not convenient to make an annual subscription, were nevertheless desirous of contributing to the support of the institution, collections were made at all the places. On these occasions a new proof was afforded of the liberality of serious people; and we rejoice to say, that the amount of the collections is at least 600*l.*: a sum that reflects honour on the religious public, and affords great satisfaction to the Society, as an additional evidence that they need not restrain their exertions for fear of lacking pecuniary help.

A circumstance took place at Surry Chapel that was peculiarly affecting:—A poor man, whose heart had been warmed with love to the souls of the Heathen, could not pass the plate without dropping a token of his good-will; but having no money in his pocket, he put in his watch. The gentleman (Capt. Wilson) who held the plate, entreated him to stop and take it back; but the poor man was deaf to entreaty, and passed on. The Directors, unwilling to deprive him of an article which, though of little value in itself, must be of much to the donor, gave notice at Sion Chapel, that he was requested, if present, to come into the vestry, and take it back, the Society being unwilling that such a sacrifice should be made by a labouring man; and adding, that some wealthy friends had promised to redeem it. The man accordingly came in, and modestly resumed his watch; the value of which has been replaced by some of the Directors. This trivial circumstance affords a specimen of that spirit of Christian philanthropy which, we trust, animated the hearts of thousands who attended these exercises. The generous spirit that induced the poor man to give his watch, has inclined an unknown friend to send a valuable donation to the Treasurer (which is hereby acknowledged): a letter, in which was written the following line,

1 *Chron. xxix.* 16.

inclosing a bank note, value

Fifty Pounds.

The passage referred to is, "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own."

Thus is the Society encouraged to proceed in the good work which God has put into their hearts. It seems to be the general opinion of our friends, that the tokens of the Lord's gracious presence were never more sensibly observed. The harmony that prevailed among all the Directors and Members, the assistance afforded to the ministers in their public exercises, the spirit of love and generosity so fully demonstrated by donations from the country and collections in town, the intimation that several more labourers are coming forward, and the universal pleasure and satisfaction expressed by serious Christians at large, all unite in calling upon the Society to pay the tribute of praise to God for his great goodness hitherto displayed, and to trust in him to crown the whole with the desired success.

*** The Four Sermons preached on this occasion, together with the Report, will be printed with all convenient speed.

MISSIONARY COLLECTIONS.

				L.	*s.*	*d.*
Rev. Mr. Russell and Friends, Stirling, North Britain			—	3	8	0
Mr. Atkinson and Congregation, Ipswich			—	25	1	0
John Finley and Friends, Chichester			—	8	11	0
Mr. Phillips and Congregation, Norwich			—	33	0	0
Mr. Lambert and Congregation, Hull			—	58	19	6
Mr. Kidd and Friends, Cottingham	—	5	5 0			
Ditto (received May 25, 1804)	—	10	17 3			
				16	2	3
Mr. Jerard and Congregation, West Orchard Chapel, Coventry				25	8	2
Mr. Samuel Clift and Congregation, Marlborough			—	3	1	3
Mr. John Everett and Congregation, Warminster			—	36	0	8
T. Eisdell and Friends, Andover	—		—	8	0	0
Mr. Bennett and Friends, Romsey	—		—	7	2	6
Mr. Hopkins and Congregation, Christ Church, Hants				11	2	6

		L.	*s.*	*d.*
Rev. Mr. Luke and Congregation, Alton, Hants	—	10	15	6
Mr. Kent and Friends, Gravesend —	—	3	6	6
J. Davis and Friends, Lymington —	—	15	0	0
Mr. Weaver and Friends, Shrewsbury	—	8	8	0
Mr. Bogue and Congregation, Gosport	—	69	0	0
George Townsend and Congregation, Ramsgate	—	20	2	6
J. C. Bicknell and Congregation, Welford, Northamptonshire		16	0	0
Mr. Freer and Congregation, Uxbridge	—	17	13	0
Mr. Harris and Congregation, Fordham	—	9	0	0
W. Scamp and Congregation, Havant	—	15	10	1
Mr. Jeary and Cong. Rodborough Tabernacle, Gloucestersh.		27	4	0
Mr. Harris and Congregation, Kingston	—	4	4	0
W. Kingsbury and Congregation, Southampton	—	80	0	0
Mr. Sloper and Friends, Devizes —	—	17	7	0
Dr. Williams and Friends, including Subscriptions at Rotherham, and a Public Collection at the Chapel there		159	12	0
Mr. Leggett and Friends, Burwash	—	7	4	0
Associate Congregation of Jedburgh, North Britain, under the Pastoral Care of the Rev. T. Young	—	39	1	6
Rev. Mr. Taylor and Congregation, Colchester	—	10	5	4
Mr. Ray and Congregation, Sudbury	—	30	0	0
Mr. Williams, Gate Street Chapel, Lincoln's Inn Fields		27	3	6
Collection at the Welch Society, in the Borough	—	10	0	0
Rev. Mr. Sabine and Friends, Croydon	—	6	1	0
Mr. Collyer and Congregation, Peckham	—	45	12	9
A few Friends at Walthamstow	—	19	0	0
Anonymous Friend, received May 13 (1 Chron. xxix. 16)		50	0	0

Collections at the Annual Meeting.

Collection at Surry Chapel, May 8	—	174	10	9
Collection at the Tabernacle, ditto	—	78	15	0
Collection at Sion Chapel, May 9 (exclusive of bad silver, &c.)		107	18	9
Collection at St. Bride's Church, Fleet Street, May 10		121	12	9
Collection at Spa Fields Chapel, May 10	—	113	16	10

HOME INTELLIGENCE.

MARCH 14, was ordained, by imposition of hands, the Rev. G. *White*, late student of Cheshunt, at Lady Huntingdon's Chapel, Brighton. Mr. G. More began the service with prayer; Mr. Wilkins, of Odiham, delivered an introductory discourse, read suitable portions of Scripture, and received Mr. White's confession, &c. After which the ordination prayer was offered up by Mr. Hamilton; the charge was delivered by the Rev. T. Jones, from 1 Tim. iv. 16; Mr. Gough concluded in prayer.

April 10. The Rev. *J. Davies* was ordained to the pastoral charge of the Independent church at Lymington, Hants. The preceding evening Mr. Styles, of Cowes, preached from Ps. lxxii. 15. At seven in the morning Mr. Tyerman, of Newport, preached from Isa. xxvii. 13. The ordination service commenced with prayer and reading by Mr. Hopkins, of Christ Church; Mr. Griffin, of Portsea, delivered an introductory discourse; Mr. Lewis, of Ringwood, asked the usual questions, and received Mr. Davies's confession; Mr. Kingsbury offered up the ordination-prayer, with imposition of hands; Mr. Bogue, of Gosport, gave the charge, from 1 Pet. iv. 11; Mr. Durant, of Poole, engaged in the intercessory prayer; Mr. Winter, of Newport, preached to the people, from 1 Cor. xvi. 10; and Mr. Adams, of Winchester, concluded. In the evening, Mr. Bennett, of Romsey, preached from 2 Tim. ii. 2. Several other ministers engaged in prayer in the different services.

On April 16, the Wilts Association held their Half-yearly Meeting at Shipton Mallet; when the Rev. John Hyatt preached in the morning, from Phil. i. 23, 24: a funeral discourse, on account of the death of Mr. Dunn, a Member of the Association. After which service, the ordinance of the

Lord's Supper was administered to the Ministers and Members of the neighbouring churches, by Mr. Jay. In the afternoon, Mr. Golding, of Pitminster, preached from Luke xxii. 61, 62; and in the evening, Mr. Bury, of Warminster, from Heb. vii. 25. — The next Meeting of the Association is appointed to be held at Frome, on Tuesday, the 3d of September; Mr. Elliott to preach in the morning, and Mr. Jay in the afternoon.

April 17. The Rev. *W. Dorens* was ordained pastor of the Baptist church newly formed in Coalpit Lane, Sheffield. Mr. Hargreaves, of Ogden, introduced the service of the day, asked the usual questions, &c.; Mr. Hyde, of Saladine Nook, offered up the ordination prayer; Mr. Hargreaves gave the charge, from 2 Cor. vii. 12; and Mr. Hyde addressed the people, from Phil. i. 27. The latter also preached in the evening, from Eph. ii. 19.

On the same day, Mr. *Clare* was ordained over the particular Baptist church at Downton, Wilts. Mr. Knight, of Lymington, began the service with reading and prayer; Mr. Saffery, of Salisbury, delivered the introductory discourse; Mr. Lewis of Ringwood, offered the ordination prayer; Mr. Saffery gave the charge, from 2 Cor. vi. 4; Mr. Holloway, of Reading, preached to the people, from 1 Thes. iii. 8; and Mr. Aldridge, of Lyndhurst, concluded.

On the same day also, the General Meeting of the Associated Ministers, in the county of Dorset, was held at Weymouth. The devotional services of the morning were conducted by Messrs. Vickery, Higgs, and Shaw. The sermon by Mr. B. Howell, of Bere, on the Deity and Atonement of Christ, 1 Cor. i. 23. In the afternoon, while the county associated ministers were met for transacting the business of the Society, the Rev Mr. Besly, of Sydling, preached to the congregation, from Eph. vi. 15. In the evening, Mr. Rogers began by prayer; Mr. Keynes, of Blandford, preached from Num. xxiv. 5, 6; and Mr. W. Gray closed the whole with prayer. The exertions of the Society in supporting County Missionaries, have been attended with success, and their prospects are still encouraging.

19th. A chapel was opened at Worthing, an agreeable bathing-place on the coast of Sussex. Previous to the erection of this chapel, there was no place of worship in the town; the parish-church being a mile distant from it. — The Rev. R. Hill preached in the morning and evening; and Mr. Wilkins, of Odiham, in the afternoon. Messrs. Jackson, Hamilton, Finlay, and Goff, engaged in prayer. The place was well attended; and, we hope, will prove a blessing to the town and neighbourhood.

23d. The Essex Congregational Union Society, for Promoting the Knowledge of the Gospel in this county and its vicinity, held their Seventh General Meeting at the Rev. Mr. Bass's place at Halsted. The public services of the day were introduced with prayer and reading the Scriptures by Mr. Taylor, of Colchester; the general prayer by Mr. Forster, of Maldon; Mr. Jennings, of Thaxted, preached an appropriate Sermon from 2 Thes. iii. 1. The Report of the Proceedings and Progress of the Union was read from the pulpit by Mr. Crathern, of Dedham (the Chairman) who concluded with prayer.

24th. The Hampshire Association of Ministers and Churches was held at Mr. Winter's Meeting-house, Newport, Isle of Wight. The preceding evening, Mr. Prattman, of Farnham, preached from Mat. xi. 29, 30. At seven in the morning Mr. Adams, of Winchester, preached from Psalm cvii. 43. Messrs. Stevenson and Masten prayed. At half past ten Mr. Scamp, of Havant, preached on Family Religion, from Josh. xxiv. 15; after which the Lord's Supper was administered. Messrs. Bingham, Bogue, Cox, Davies, Durant, Hopkins, Hunt, Jones, Matlen, Stevenson, Styles, and Tyerman, engaged in different parts of the service. In the evening, Mr. Durant, of Poole, preached from Mat. xvi. 26. — Mr. Scamp's discourse is to be published, by request of the Association.

25th. The Rev. *Daniel Tyerman*, late of Wellington, was set apart to the pastoral office over the new Independent interest at Node Hill, Newport, Isle of Wight. At seven in the morning, Mr. Davies, of Lymington, preached from James ii. 23. In the forenoon, Mr. Kingsbury, of Southampton, preached from John iii. 30; Mess. Cox, Hunt, Styles, Winter, and others, engaged in prayer. In the evening, Mr. Bogue, of Gosport, preached from Isa. xl. 3, 4, 5.

The Kentish Association will hold their Annual Meeting on the Wednesday after the first Sabbath in July next, at the Rev. Mr. Townsend's

Meeting, at Ramsgate. The Rev. Mr. Barker, or Beck, to preach on the preceding evening; and Messrs Kent and Beaufoy on the Wednesday.

May 16. Mr. *Donald Morrisson*, student in Hoxton Academy, was ordained in the chapel belonging to the institution, to the work of the ministry in the north of Scotland; and also to assist the Rev. George Cowie, of Huntly. Mr. Atkinson (Tutor) began the service with prayer and reading the Scriptures; Mr. Burder delivered the introductory discourse, and asked the questions; Mr. Simpson (Resident Tutor) engaged in the ordination prayer; Mr. Nicol gave the charge (1 Tim. iv. 16) adapted both to Mr. Morrisson and the body of students present; and Mr. Bradley, of Manchester, concluded.

LONDON.

CATHOLIC PETITION.

THE application lately made by certain Roman Catholics in Ireland, for an extension of their civil privileges, has been fully considered in both houses of Parliament; and rejected by a very large majority in each.

We have been credibly informed, that the Petition was by no means the act of the Catholics in general, much less had it the sanction of the priests in that country. Indeed, we conceive, that no man, strictly a Catholic, could be warranted in making the concessions contained in that Petition; and before the legislature can consider such concessions as the real sentiments of the Catholics, the heads of the church of Rome ought to signify, as we intimated in our last, that a revolution in sentiment has taken place in that body; otherwise the opinions of a few individuals can have no weight. We cannot but consider the refusal of the Petition as a wise measure on the part of government; but shall most heartily rejoice to find that effectual steps are taken to spread the knowledge of the Scriptures among the people, who, when more enlightened, will be more worthy to enjoy an extension of privilege.

Sunday, April 21, a collection was made at Bentinck Chapel, St. Mary-le-bone, for the benefit of the Society for Missions to Africa and the East. The Rev. B. Woodd, Minister of the chapel, preached from Luke xxiv. 47. The scope of the discourse was to shew that repentance and remission of sins were the subject of the gospel ministry, — that the commission was to preach in the name of Christ to all nations, — that the place of its commencement was at Jerusalem. The application stated the general history of the early introduction of Christianity to this island; the various exertions of different denominations of Christians in the present day, to evangelize the Heathen; and the duty of all Christians to assist the glorious object of such Societies, by prayers and voluntary contribution. The conclusion introduced the pathetic expostulation of the converted Hottentots who were in England in 1803.

	l.	*s.*	*d.*
The Collection at the doors, morning and evening	106	16	0
Donations in the Vestry	76	0	0
Subscriptions, to be continued	44	12	0
	227	8	0

We understand that Mr. W.'s intends to collect for this Mission annually.

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On Sunday evening, April 28, a sermon was preached at St. Ann's, Blackfriars, by the Rev. Dr. Hawker, for the benefit of the Naval and Military Bible Society, when a collection was made amounting to 71*l.* 5*s.*

Mr. Norton, a Chief of the Mohawk Indians, has been in London for some months past, having business to transact with government. He is an intelligent man, well affected to religion, and has translated the gospel of St. John into the Indian language, which is now printing for the use of the Mohawks. He is desirous of taking with him a minister of the gospel, to preach to the Indians.

Tottenham Court Chapel having undergone a thorough repair, with some improvement, will be re-opened on Sunday, June 2; and on the 9th, two Collection Sermons will be preached, for defraying the expences incurred by the repairs.

The pious Christian Africans in and about London, desirous to form themselves into a church for their own comfort, and the good of their unconverted countrymen, have obtained, *gratis*, the use of Dr. Duncan's Chapel, in Peter-Street, Soho, on the Lord's Day evenings. The lecture is to be supplied by different ministers gratuitously. The Rev. Row. Hill opened the lecture on the fifth instant; and Mr. Waugh preached on the Sabbath following.

RECENT DEATHS.

On Thursday, April 25, died the Rev. *Erasmus Middleton*, in the sixty-sixth year of his age. His health had been visibly declining for some time past; but on Tuesday, April 23, he appeared remarkably cheerful, and wrote to several of his friends in London, respecting his intended visit to them on the Friday following. The next day he was rather indisposed; but still able to walk in the garden. On the morning of the 25th, between four and five o'clock, he complained of a pain between his shoulders; and in less than an hour expired without a groan. He had been one year at his living at Turvey, near Bedford; and was made very useful to the awakening and converting of many in the parish. His funeral was attended by his relations and several of his friends from London and the neighbourhood of Turvey: his friend, the Rev. Mr. Davies, of St. Margaret's Chapel, Westminster, performed the solemn service; and on the Sabbath following, improved the bereaving providence to a crowded congregation in Turvey Church, from Mat. xxv. 21, "Well done, thou good and faithful servant," &c. — We hope to be enabled to present to our readers some Memoirs of this valuable Minister. He was one of the six students expelled from Oxford for praying, preaching, &c.

At Bedford, aged twenty-five, Mr. *Carlton Smith*, late a student at the academy Wymondely, and son of the late Rev. Mr. Smith, of Bedford.

List of Lectures in and near London, for June.

2. LORD'S DAY EV. (*Whit-Sunday*) Broad Street, Mr. Brooksbank; Orange Street, Mr. Thorp; Hare Court, Mr. T. Thomas; Palace Street, Mr. Dunn; Peter Street, Mr. Hopkins.
3. *Mon. Ev.* Missionary Prayer-Meeting, Well Street, Hackney.
4. *Tu. M.* Broad Str. Dr. Fisher.
5. *Wed. M.* Settlement of Mr. Gore, at Barbican.
   Ev. Prayer-Meeting for the Nation, at Dr. Trotter's.
6. *Th. M.* Monthly Meeting (Indep.) at Mr. Knight's, Southwark, Mr. Barker to preach. — The Wheat and the Tares.
   Ev. Fetter Lane, Mr. Thorp. — Christ the End of the Law and the Glory of the Gospel.
   Ev. Orange Str. Mr. Townsend.

9. LORD'S DAY EV. (*Trinity Sunday*) Broad Street, Mr. Collyer; Hare Crt. Mr. Newman; Crown Crt. Mr. Nicol; Orange Street, Mr. Townsend; Palace Street, Mr. Stollery; Chapel Street, Mr. Burder; Peter Str. Dr. Hamilton.
10. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
11. *Tu. M.* Broad Street, Mr. Barber.
13. *Th. Ev.* Fetter Lane, Mr. Goode. The Sin and Danger of embracing Corrupt Doctrine.
    Ev. Orange Str. Mr. Townsend.

16. LORD'S DAY EV. Broad Street, Mr. Hutchings; Orange Street, Mr. Burder; Hare Court, Mr. Humphrys; Crown Court, Mr. Lyndal; Palace Street, Mr. Thorp; Chapel Street, Mr. Thomas; Peter Street, Mr. Nicol.
18. *Tu. M.* Broad Str. Dr. Fisher.
20. *Th. M.* Monthly Meeting (Bap.) at Mr. Newman's, Mr. Hutchings to preach. — The Aid of the Spirit in Religious Duties.
    Ev. Fetter Lane, Mr. Waugh. — The Believer's Dependence on Christ for Holiness.
    Ev. Orange Street, Mr. Ford.

23. LORD'S DAY EV. Broad Street, Mr. Newman; Hare Crt. Mr. Webb; Orange Street, Mr. Kemp; Crown Court, Mr. J. Clayton, jun. Palace Street, Mr. Brooksbank; Chapel Street, Mr. Dunn; Peter Street, Mr. Stollery.
25. *Tu. M.* Broad Street, Mr. Clayton.
27. *Th. Ev.* Fetter Lane, Dr. Rippon. — How may the Scriptures be read to the greatest Advantage?
    Ev. Orange Str. Mr. Townsend.

30. LORD'S DAY EV. Hare Court, Mr. Shenstone; Crown Court, Mr. G. Clayton; Orange Street, Mr. Lyndall; Palace Street, Mr. Bryan; Chapel Str. Mr. Williams; Peter Str. Dr. Duncan.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Cockin, of Halifax.
Spa Fields, Mr. Jones, of Oathall.
Sion, Mr. Kemp and Mr. Browning.
Hoxton Academy Chapel, Mr. Boden, of Sheffield.

POETRY.

ODE ON SPRING.

HAIL, roseate Spring!
Bright morning of the year,
To Nature and to Fancy dear!
From what delightful bow'rs
Com'st thou, with reviving pow'rs,
To inspire unbounded joy
In the vast caverns of the deep,
On the bleak mountain's craggiest steep,
Death, gloom, and silence, to destroy!
Thy praises shall the lyre employ:
To thee a tributary Ode we bring:
Hail, roseate, ever-blooming Spring!

The woody brake, the hollow dell,
The river smooth, and silent cell,
Of thy beauties love to tell;
And the daisy-spotted plain,
With rapture, swells th'harmonious strain.
Verdant the woods are seen,
New-rob'd in liveliest green:
Wild plants luxuriant grow,
The primrose peeps, and violets blow:
The garden's blossom, and the orchard's bloom,
Present to Thee their fragrant, pure perfume.—
How cold his heart who meets thee with disdain!
How sad their woe who view thee and complain!
When not alone the warm protected flower,
But the chill ivy on the ruin'd tower,
The mosses on the marble block,
The herbage of the granite rock,
The lily of the stagnant pool,
And dusky greenswards, in the city full,
With floral honours strew thy way,
And the richest tints and fairest forms display.
How cold his heart who meets thee with disdain!
How sad their woe who view thee and complain!
When, at thy presence, insects cheery hum;
And their probosces eager dip
In the flowers of peach and plum,
And at their honied fountains sip:
The torpid tribes awake,
And reptiles leave the margin of the lake,
Through waving wild flowers happy glide,
And raise their shining heads with crested pride:
From the deep weedy beds and delving shore,
Fishes again the limpid streams explore;
Young birds, from ev'ry budding spray,
Sing their soft, mellow, tender lay;
The lark and thrush attune the morning song,
Which, through the starry eve, the nightingales prolong;
And the wild pard and lowing kine,
Together in thy praises join:
Domestic beasts in flow'ry meadows play,
Whilst bears, 'midst arctic frosts, confess thy sway.
Fierce lions, in their rocky den,
And tigers, in the wood-girt glen,
Thy secret genial influence feel,
And their glad hearts with savage joy reveal.
ALL, all Creation teems with bliss and love;
Faint picture of far fairer scenes above!—
These are the simple themes the Muse delights to sing;
Hail! roseate, ever-blooming Spring!

Mysterious change! from silent, dreary gloom,
To sweetest harmony and vernal bloom;
From northern blasts and ice-bound streams,
Thick mists and transient wat'ry gleams,
To these warm breezes and inspiring beams!
Joyful the change we hail, reviving Spring;
But for the *Source Divine* reserve the loudest string:
His mystic process to explain,
Science must ever toil in vain;
Laborious skill, and chemic care,
Weary, from this pursuit forbear.
Near the clear rills of joy we stray,
The latent founts in secret caverns lay;
But, though to trace their course we vainly try,
And the deep springs our anxious search defy,
All Nature, grateful, points to thee, *O God most High!*
To thee we therefore strike the loudest, sweetest string,
And hail thy boundless pow'r in each returning Spring.

But far more wond'rous deeds thy goodness can perform
Than to revive the earth, and rule the raging storm:
When, to the sin-benighted heart,
Thy mercies light and life impart,
From minds more frigid than the polar snows
Grow heav'nly flowers, more fragrant than the rose;
And men most sterile as the flinty ground,
In the fair fruits of righteousness abound.
More wond'rous yet!—Thy power can save
Our vanquish'd bodies from the conq'ring grave;
Dissipate sepulchral gloom,
Burst the cold fetters of the tomb,
In our dead breasts kindle ethereal fire;
Through scatter'd dust immortal breath inspire;
From this chill, barren state, transplant the soul
To plains celestial, where no tempests roll;
Nor winter shall deform the year,
Nor night nor death again appear;
But thy bright smiles, unsetting, shall for ever cheer.
There, in more perfect strains, our hearts thy praise shall sing,
And share th'unfading bliss of an Eternal Spring!

Hoxton. JOHN WILKS.

ON THE SCRIPTURES.

FOR SUNDAY-SCHOOLS.

HOLY BIBLE, book divine.
Precious treasure! thou art mine:
Mine, to tell me whence I came;
Mine, to teach me what I am!

Mine, to chide me when I rove;
Mine, to shew a Saviour's love;
Mine, art thou to guide my feet;
Mine, to judge, condemn, acquit!

Mine, to comfort in distress,
If the Holy Spirit bless;
Mine, to shew, by living faith,
Man can triumph over death!

Mine, to tell of joys to come,
Of the rebel sinner's doom:
O thou precious book divine!
Precious treasure! thou art mine!

Nottingham. J. B.

HYMN

Sung after the Rev. Mr. Platt's Funeral-Sermon for the Rev. J. Towers.—Text Lam. iii. 21.

LET worldly minds their wealth explore,
And boast of all their golden store:
My soul shall say, with joys unknown,
"My portion is the Lord alone!

"Possessing Him, I now adore,
"Rejoicing that I need no more;
"Believing he will ever grant
"Sufficient to supply each want!"

Then let me, whilst a Pilgrim here,
Rejoice in hope, nor yield to fear:
Soon shall each gloomy cloud remove,
And end in brighter scenes above!

EPENETUS.

Printed by G. AULD, Greville Street, London.

THE

EVANGELICAL MAGAZINE.

JULY, 1805.

MEMOIR

OF

THE LATE REV. T. CURSHAM,

OF SUTTON, IN ASHFIELD, NOTTINGHAMSHIRE.

Sir, *To the Editor.*

I HAVE always considered that part of your valuable Magazine, which occasionally records a short account of the lives and deaths of pious persons, exceedingly useful. There are but few who are endowed with such extraordinary qualities, and who move in such important spheres, as to afford materials for an interesting volume; but there are many from whose history lessons of wisdom and virtue may be learned, and which your publication is calculated to rescue from oblivion. By inserting a short account of the Rev. T. Cursham, of Sutton, in Ashfield, Nottinghamshire, who died the 18th of January last, I am persuaded you will gratify many of your readers, and perpetuate the memory of a man who, for his great piety and worth, deserves to "be had in everlasting remembrance."

There was nothing deserving of any particular remark in Mr. Cursham previous to his taking holy orders, which was about the year 1773 or 1774. His first cure was at Blidworth, a village about ten miles from Nottingham. At this time his views of the gospel of Jesus Christ were by no means correct; but he possessed great integrity, and was exceedingly desirous of being useful to his parishioners. His sermons were peculiarly solemn, and calculated to put Vice out of countenance. He set himself, with great zeal, to counteract the profanation of the Lord's Day; and it is surprizing what success attended his exertions. This village, which had been notorious for its disregard of decency on this sacred day, in a short time assumed a perfectly different appearance; and I have heard it said, that you might have walked through it on a Sunday evening, and scarcely see an individual; but you might hear many, in their families, reading their Bible: an employment which was

very novel when he first entered his curacy. I have frequently heard the inhabitants speak of the alteration which took place during his short continuance among them; and he has left a savour of his name, which continues to this day. It was in this village that the writer of this Memoir had the happiness of being first noticed by Mr. Cursham, though then but a child; and he will have reason to praise God for this providence for ever.

Mr. Cursham, truly desirous of doing good to the neighbourhood, which at that time did not possess a schoolmaster, opened a day-school, in which he educated a great number of children; and in this humble sphere, I have reason to believe that he was peculiarly useful. He always had an uncommon affection for children; and possessed the happy talent of fixing their attention, and adapting his instructions to their tender age. Mr. Cursham, however, during the latter part of his continuance at Blidworth, was not upon comfortable terms with his vicar; and as his extraordinary exertions to do good did not meet with approbation from this quarter, he determined to quit his curacy for another, which opened for him at Sutton, in Ashfield; for at this time, though by no means a man who magnified himself, he had not learned, when buffetted for doing well, to take it patiently. He continued in this situation, I believe, about five years, without any particular alteration in his views of religion, or any diminution in his zeal to do good. The Vicar of Sutton taking the duty upon himself, Mr. Cursham accepted a curacy, which then offered itself, at Ashover, near Matlock, in Derbyshire. After he had been a year or two in this situation, it pleased God to produce in him a great change. His views of the nature of Christianity underwent a revolution; and "the unsearchable riches of Christ," which he had hitherto overlooked, became the subject of his preaching and his glory. The sincere desire which he had always manifested to do good, was now increased in a tenfold degree. Impressed with his awful responsibility as an ambassador of Jesus Christ, he "watched for souls as one that must give an account;" and having himself tasted something "of the powers of the world to come," he longed to bring all to sit down to the same feast. His addresses from the pulpit were solemn, animated, and impressive: he rebuked Sin with peculiar plainness, and shrunk not from declaring the most unpalatable truths through the fear of any man. His congregation rapidly increased; and he soon experienced the usual effects of more than ordinary zeal in religion, in the opposition of enemies, and the conversion of sinners. His parish was very extensive; consisting of many hamlets, several of them two, three, and four miles from the parish-church. The greater part of these, as might be expected, were exceedingly ignorant of the great truths of Christianity; and their profane-

ness corresponded with their ignorance. Mr. Cursham's mind was greatly distressed at this wretched state of a great part of his parishioners; and as no methods he could adopt would bring many of them to the parish-church, he thought it his duty to visit them from house to house, and thus clear himself from the blood of all: but he soon found this undertaking far beyond his strength, and incompatible with his other avocations; for at this time Mr. Cursham had a boarding-school, consisting of between forty and fifty pupils, which he could not relinquish, consistently with the duty he owed to a very fast increasing family. In this emergency he thought himself justified in devoting two or three nights every week to the purposes of prayer and exhortation, in the different hamlets in his parish which were the most remote from his church, and which seemed in most need of his faithful instructions. Tho' many objections were made to these occasional services, as not being strictly canonical, Mr. Cursham could never be persuaded that he violated the *spirit* of the church-discipline; but thought, on the contrary, that this was the only way in which he could possibly clear himself of the ordination vows which were upon him. In addition to this, he began a Sunday-School, which he uniformly attended himself, and which amounted to upwards of 100 grown-up persons and children. He always rejoiced in this undertaking, and considered it as one of the most useful parts of his labours. These and many other exertions of a similar nature, Mr. Cursham continued with increasing vigour for two or three years, with much success, but in the midst of great discouragements and difficulties. Many rejoiced in his ministry, and adorned the gospel of Christ by an upright conversation; but many also opposed his labours of love, and exerted all their efforts to procure his removal. They at length succeeded. His Vicar lent too willing an ear to the clamours of his adversaries, — remonstrated with Mr. Cursham; and finding him firm to his purpose, he gave notice of his intention (though a mere pretext to get rid of him) to take the duty on himself, and thus dismissed his curate. The writer of this Memoir was under the same roof with Mr. Cursham during the whole of this period, and well remembers all the circumstances of the case. He then thought, and still does think, that Mr. Cursham was treated with peculiar harshness and injustice; but it would answer no good purpose to state particulars at this distance of time. There were, no doubt, some imprudent steps taken by Mr. Cursham: his zeal was not always temperate; and in the opposition which he met with, he did not always retain that self-possession which was peculiarly desirable in his circumstances: and I have heard him since acknowledge, that, were the time to come over again, with the ideas which he then had, he should act, in some respects, differently; yet he always reviewed

this period of his life with peculiar satisfaction. His labours were greatly blessed; and I well remember the impression that was made upon Mr. Cursham's family at that time. A degree of seriousness seemed to pervade the whole; and some of his pupils then received impressions which, I trust, will never be effaced.

On his removal from Ashover, having no situation offered him in the church, he returned to an estate he had formerly purchased at Sutton, in Ashfield, without any duty in the church, except such as occasionally offered itself, which was not very frequent, on account of the suspicion which was attached to his religious sentiments. After a year or two, however, he obtained the temporary curacy of Skegby, about two miles from Sutton; and soon after, a small living at Annesley, about three miles from Sutton. In these villages he continued labouring till his removal to a better world; and it pleased God greatly to bless his labours. He was always a great hater of sin, and reproved it in a manner peculiarly solemn and severe: his desire to be useful was uncommonly ardent, and sometimes it burst through the bounds of prudence: his disinterestedness was remarkable. He rejoiced in opportunities of shewing kindnesses to those who needed his assistance, though it were attended with inconvenience to himself, and without any prospect of remuneration. He has, in more instances than one, taken upon himself the principal burden of educating pupils, in whom he fancied there was any thing promising, either in talent or piety. The writer of this Memoir wishes here to record, with gratitude, that he owes perhaps his all in this world to the munificence of this excellent man. He noticed him when a child; took upon himself the care of his education; and introduced him into life, under circumstances, which, without such aid, he could never have hoped for. There are now in the Church of England several good men who received their religious impressions and education under him; and who never think of Mr. Cursham without admiration and gratitude. As a minister, his talents were adapted to the congregations whom he served in the gospel. His manner was serious, his matter plain, and his address familiar. He was always little in his own estimation; and ready to prefer almost every serious minister to himself. His reading, particularly in old divinity, was extensive; but his principal book was the Bible; and this he often read on his knees.

Some account of the concluding scene of this good man, will, I doubt not, be acceptable to many of your readers, who were acquainted with him; and, I trust, profitable to all. This I shall beg leave to give in the language of his excellent widow, from an extract of a letter of hers, addressed to the writer of this imperfect account of Mr. Cursham:

"My dear Mr. Cursham did not enjoy his usual health for more than twelve months previous to his removal to a better world. Though he had intervals of better health, yet every thing seemed a burden to him; and the duty of his two churches, for the last half-year, I think, was too great an exertion for him; but his mind was in the work, and he did not always consider the body. He likewise had no inclination for exercise: reading was his chief relaxation; and if at any time I mentioned the effect it would have on his health, his answer was, "Time is short, and I wish to redeem it." The beginning of his last illness was about two months ago; and it seemed to be occasioned by his taking cold on a very wet Sabbath. He did not himself seem to expect or even desire to recover. Owing to the nature of his complaint, which was a fulness of blood in the head during the former part of his illness, he was almost constantly drowsy, and his mind appeared to be very much clouded, though I never heard him utter a murmuring word; only observing, "That it is hard work not to enjoy the light of God's countenance." But how true is it, "That sorrow may endure for a night, yet joy cometh in the morning!" Light broke into his soul, and he was enabled to "rejoice in the God of his salvation." From this time his heart was filled with thankfulness, and his mouth with praise. He appeared even not to feel his bodily afflictions; and once, when I asked him, if he felt uneasy or uncomfortable,—he replied, with such an emphasis as I shall never forget, "O no! The Lord is so kind, that I am just as I would wish to be."—Both myself and Ann were enabled to attend him almost to his last moments; and he often expressed himself with the greatest thankfulness that I had been raised up from time to time, and was enabled to meet this most trying occasion. When we have thought that he has wanted something, and put the question to him, he would reply, with the greatest tenderness, "No, I want nothing; I was only praying for you."

In his health, notwithstanding his experience in religion, on the subject of Death he was rather timid than bold; but his last end was truly comfortable. Though you know he was always a strenuous advocate for practical religion, yet, on his death-bed, he had no dependence but on Jesus Christ; and it was entirely in him that he rejoiced in hope of the glory of God. My dear Mr. Cursham, in his health, used frequently to lament the little regard which was paid to the Sabbath; and in his illness it was his frequent lamentation. He was generally sensible; but at those intervals when he was not, his mind always run upon the best things; and he often repeated, "Dear Lord, remember me!" His last words were, "O my Lord Jesus!"—He died in his fifty-sixth year.

ACCOUNT OF MR. LAVATER'S WRITINGS.

HAVING given a short sketch of Mr. Lavater's Life in a preceding Number, a few remarks on his writings and character may not be unacceptable. It has already been observed, that a mere catalogue of his numerous publications would be sufficient to fill several sheets. His works may be divided into four principal classes: — 1. Ascetic, or Practical Religion; — 2. Poetical, — 3. Physiognomical, — 4. Political.

1. Mr Lavater's pen was chiefly employed in the promotion of the interests of pure and undefiled religion and morality. Of his Sermons, a great variety has been published, both separately and in collections; among which, those on the Prophet Jonah, and on the Epistle to Philemon, hold a distinguished place. His various Addresses to Young People; his Private Diary for a Self-Observer (Leipzic, 1772, 1773, which has been translated into English); his Prospects, or Views into Eternity (Zurich, 1782); his Pontius Pilate (Zurich, 1782, 1785); his Pocket-Bible for the Afflicted (Zurich, 1788); and many other larger and smaller works and pamphlets, have all one and the same grand aim, — to glorify God, to exalt the person and work of Christ, to recommend his excellent doctrine, to instruct and edify the reader, to comfort the afflicted, and to inculcate a faithful discharge of all religious and social duties, from the purest motives of Christianity.

2. A similar tendency is discernible in his Poetical Works; the most remarkable of which are the following: — Jesus Messiah, or the Gospels and the Acts of the Apostles, in Verse (four volumes, Zurich, 1783—86). Jesus Messiah, or the Coming of the Lord: a Poetical Paraphrase of the Revelation of St. John. Joseph of Arimathea (Hamburgh, 1794). A Collection of Spiritual Hymns (two volumes, Zurich, 1776, 1780). Swiss National Songs (Zurich, 1788).

Though Mr. Lavater may not be placed in the very first rank of German Poets, yet it is undeniable, that he was possessed of a considerable share of poetical genius; and many single passages in his different poems are truly admirable. His Swiss National Songs will never be forgotten as long as his native country, which he so much loved, shall exist.

3. Among his Physiognomical Works, the principal is entitled, Physiognomical Fragments; of which several English translations have appeared. As this work has excited an uncommon degree of attention, and has been received by some with enthusiastic admiration and applause, while others have treated it with the utmost scorn and contempt, it may not be improper to extract a few passages therefrom.

(Page 12*.) "By Physiognomy, I mean the talent of discovering the interior man by the exterior appearance; of perceiving, by certain natural signs, what does not immediately strike the senses; while, by *human* physiognomy, I would have it understood, the exterior, the surface of man, considered in a state either of motion or rest, either as an original or a representation. Accordingly, Physiognomy would be the science of discovering the relative connexion between the interior and exterior man; between the visible form and the invisible spirit which it incloses; between the animated and perceptible matter and the imperceptible principle, which actuates and impresses this character of life upon it; between the concealed cause and the apparent effect which it produces."

(Page 72.) "I think I hear some worthy character address me thus, exclaiming, 'What are you doing! You the professed friend of Religion and Virtue, of what endless evils are you not furnishing the occasion? What! propose to teach men the happy art of judging their brethren by the features of the face, by equivocal appearances? Is not the rage for detesting, censuring, and exposing the failings of others already too general? Is it the proper task of an honest man to assist this evil propensity, by teaching a method of drawing from the inmost recesses of the heart, the secrets, the thoughts, the infirmities, which lie there concealed? — — — — And yet, you have the confidence to urge the advantages of the science, asserting, it can teach men better to contemplate the beauty of Virtue, the horrid deformity of Vice; and by these means make men virtuous, and inspire them with hatred to what is wrong, by the perception of its external ugliness. And what will be the consequence of this enquiry? Shall it not be, that for the appearance, and not the reality of goodness, man shall wish to be good? That, vain as he is already, acting from the desire of praise, and wishing only to appear what he ought determinately to be, he will yet become more vain; and will court the praise of men, not by words and deeds alone, but by assumed looks and counterfeited forms. Would it not be better, rather to weaken this already too powerful motive for human actions, and to strengthen a better? To turn the eyes inwards, to teach actual improvement and silent innocence, instead of inducing him to reason in the outward fair expressions of goodness; or the contrary, hateful ones of wickedness? — — — All private complaints concerning the possible, probable, or, if you will, inevitable, injuri-

* The translation from which I quote, is by the Rev. C. Merton, which appeared with the following title: Essays on Physiognomy; calculated to extend the Knowledge and the Love of Mankind. London, 1793, 1794.

ous effects, can only be allowed a certain degree of weight. Whoever is just, will not fix his attention solely on the weak side of the question. He will examine both sides, — he will weigh the advantages also; and, if good preponderates, his conscience will be at rest. — —

"In order to inspire us with heroic firmness in the prosecution of laudable enterprizes, which are not entirely exempted from a mixture of evil, and to raise us above the contemptible pusillanimity which would deter us from the performance of great and good actions, on account of the incidental evils which may occur, let us turn our eyes to the Author of the greatest blessings. Filled with the most tender and seraphic love for mankind, pacific without ostentation, admonishing without austerity or arrogance, this was nevertheless the language he held during his abode upon earth: "Think not I am come to bring peace on earth; I came not to send peace, but a sword." Thus he deplored all the unhappy consequences which might result from his mission; but he was not, for all that, less firm and composed in the execution of his design: he foresaw all the distant effects of all his actions; and that the good must infinitely preponderate. It is true, I must regret, without doubt, the abuse and misapplication which may be made of my work; but convinced that it will do much more good than harm, I am at peace within. — In short, so far from being intimidated at the idea of the baneful effects which I foresee, I continually keep every defect of the science in view, that I may exert all my powers to render it as harmless and as profitable as possible. Nor can this prospect of probable abuses, attendant on every noble and divine work, induce me to desist; being as I am, at each step, more firmly convinced that my undertaking is good and commendable in itself, and that I am labouring to effect an excellent purpose; that every man who reads my book with any degree of attention, will be rather profited by the perusal than otherwise, unless he has the most corrupt of hearts; in which case, the best thing may be changed to the worst." — — —

4. Among the Political Writings of Mr. Lavater, his Expostulatory Address to the Directory of the French Republic (Zurich, 1798); and his Letters on the System of Deportation (Zurich, 1799) two volumes, are chiefly deserving of notice. A noble spirit of freedom and independence, of fearless courage and unshaken confidence, characterizes his writings of this kind, no less than a spirit of candour, moderation, and resignation to the Divine Will, with submission even to the most unjust proceedings of his enemies.

It is easily to be supposed, that not all the compositions of Mr. Lavater's pen are of equal value, importance, and usefulness. Some were written rather in haste, and under many interruptions; of others, it cannot be denied, that sometimes

Lavater's ardent imagination led him rather too far in his expectations, hopes, descriptions, and representations. But, on the whole, his writings have not only been eagerly and most extensively read, but also abundantly blessed to persons of different stations and conditions in life, among whom we might name many of the highest rank and distinction. There was a period in which hardly any writer was so universally read, and so generally admired in several parts of the continent, as Lavater; and even now, though dead, he still lives and speaks in his works; and many, who envied or despised him in life, now admire and esteem him after he is gone to that world, where alone his true character will be justly appreciated.

ON SELF-SEEKING.

All seek their own, not the things which are Jesus Christ's.

As if Paul had said, 'almost all I meet with are intent upon their own gain, their honour, their ease, their credit; not principally concerned to please, honour, serve, and glorify Jesus Christ.'

Selfishness is a principle natural to fallen man; it is a general evil: it forms the character of all the unregenerate: it cleaves too closely even to the godly. Selfishness stands opposed to Christ; and only as we seek to know, to love, and to serve the glorious Jesus, do we gain the victory over the enemy Self. Where Christ is not known, Self must of course prevail; and in true Self-denial alone, Christ and his glory become the chief objects of our attention.

The reflection of the apostle applies to the whole world lying in wickedness. It is congenial with natural men to cry out, What shall we eat or drink? who will shew us any good? They seek their gain from their own quarter; but none stir up themselves to seek God: they will not come unto Christ; they will not have "this man" to reign over them. The politics, religion, commerce, and pursuits of natural men terminate in Self. Divine grace alone can stem the torrent, and turn men from Self to Christ.

Nations, and even those enlightened, may seek their own, not the things of Christ. To rival other kingdoms in wealth and splendour, — to conquer and spread their conquests, — to maintain the glory of the field, and the empire of the seas, — "to sit as queens," are often their grand objects: these take place of the laws of the Saviour, glorying in his cross, the cherishing of his religion at home, and conveying it abroad. As the knowledge of Christ, religious liberty, and obedience to God's laws prevail in nations, in that proportion self-seeking declines.

All the erroneous in religion, however pharisaical their zeal, however enlightened they may appear in their own estimation, are self-seekers. What do we see in the home-coined reveries of Mahommed?—What do we see in the will-worship and superstitions of the Church of Rome?—What exists in the boasts of thousands in a creature's righteousness, to the neglect of a Saviour's merits?—What appears in the outcry that multitudes are making against the idol Self, who at the same time discover a secret chagrin that others do not bow to their judgment and worship them? What I say, do we discover in all these and others like them?—but all seeking their own, not the things of Christ.

Christian Societies may incur Paul's censure, if they confine their thoughts and exertions exclusively to their own party or denomination. Christ is not divided: He is all and in all. Self will allow us to feed and nourish our own flock, if we neglect to seek the lost sheep, and content ourselves without the increase of the fold of Christ. What is at the bottom of niggardliness towards the ministers and cause of Christ? What makes Churches indifferent to the news from distant countries, and deaf to the cries of the perishing heathen? What withholds the mite of any society from the funds of missions? It is answered, Self! Do not the very excuses, and the words that compose them, expose the fact?—"We must support our own minister,"—"we must mind our own Society,"—"we have Heathen enough in our own country,"—"charity begins at home:" who sees not Self in all these? But it is a mistake; we are no losers by liberality. The more public-spirited churches are, the more likely are they to thrive. "He who soweth bountifully shall reap bountifully," saith God.

Ministers of the sanctuary may seek Self inordinately, and the things which are Jesus Christ's in too small a degree. If too much of their time be occupied in learned trifles and amusing sciences, to the neglect of the study of the holy Scriptures; if ministers preach only in the pulpit, and not in private, and from house to house; if their concern about their labours be not greater than for their dues; if they withdraw from the social and public meetings of their brethren; or, if when attending them they prefer frivolity, conviviality, or desultory conversation, to conference about the grand affairs of Christ's kingdom; if they keep back from the people general information concerning the spread of the gospel, and growing jealous, do not encourage the exercise of gifts and graces where God has given them; if they neglect favourable opportunites of offering to spread the savour of Christ around them; if in their preaching cold and dry speculations upon morality take place of the glory, the person, the offices, the grace, the love, and the reign of Christ, with the person and work of the Holy Spirit; especially if their life be not holy, humble, modest, irreproach-

able, and every way becoming their high and heavenly calling "they seek their own, not the things of Jesus Christ."

Numberless individuals in the vast circle of the Christian world, wealthy and honourable, would do well to consider the apostle's reflection, and endeavour to obviate it:—"Every man must give account of himself to God." Time, riches, talents, and influence are a trust reposed in our own hands, the proper management of which we are obliged to by the Great Donor. How small a proportion of all, or any of these, is devoted to the interests of the Redeemer! How much time and treasure are seen squandered away upon trifles, which, so far from turning to good account in a dying hour, must sting the conscience with remose, when the subject reflects how much better these might have been employed in the spread of the gospel, and the salvation of immortal souls. If Self were not too dear to the rich, what wonders they might perform! To what an extent of usefulness in the Missionary Cause might only a small portion of a vast fortune be turned! What benefit might the souls in a whole neighbourhood derive, from the influence of a Christian Gentleman at his country seat! What support might the cause of Christ everywhere derive, — what comfort might be enjoyed by many a poor minister of Christ,— what barren spots in our kingdom might be fertilized,— in a word, what a harvest of souls might arise from the well applied bounty of the wealthy and the great! But, alas," all seek their own, not the things which are Jesus Christ's"!

Thanks be to the great Head of the Church, some few have ever been found who seek the things of Christ, in preference to their own. Paul was of this class, and he acknowledges a Timothy to be like-minded. The number in all ages has been made up rather of individuals than of the bulk of professors: mostly among the middling and lower orders of believers, with here and there one among the rich. May the Spirit of God be more abundantly poured out upon the Church, that Self may be destroyed, and Christ Jesus become all and in all!

Warwick. J. M.

LETTER FROM THE LATE REV. JOHN EYRE TO A LADY.

Dear Madam, ——— .

Be assured, it gives me pleasure to meet at the table of the Lord those whom I hope to meet around his throne above. The profession of your faith is of the right sort; and I have no reason whatever to doubt its sincerity. You cannot build too much on Christ, for the Father hath appointed him as the sure foundation of our salvation: and if you are under the teachings of the Holy Spirit, there is no danger of your building on Him too little. His office is to convince of sin, and thereby to bring

the sinner to depend alone on him for acceptance. This he does by bringing home the law to the conscience, and enlightening the understanding to discern its spiritual nature, and the extent and goodness of its righteous demands. The soul thus taught, stands condemned before God, confesses itself to be guilty, filthy, and abominable, and pleads only the merits of Christ for pardon and justification. These convictions of sin are sometimes accompanied with great terror, especially if the soul be suffered to doubt whether God will have mercy or not; and nothing but a discovery of the all-sufficiency of Christ's satisfaction, whereby God can be just, and yet the justifier of the ungodly, can remove these fears: and when this is done, and peace established through faith in Jesus, the Holy Spirit continues to convince of sin with increasing evidence: and though the soul may not feel the keen anguish it endured under its first awakenings, yet it becomes, from day to day, more deeply humbled, and is taught to rejoice alone in Christ Jesus, and to have no confidence in the flesh: and as it becomes poorer and meaner in its own eyes, and viler in its own esteem, Christ becomes more precious and honourable, till at last he becomes "all in all." If this be your experience, give God the glory, and take the benefit and advantage of every ordinance: if God and you are agreed in opinion of your own vileness and Christ's sufficiency, from henceforth walk humbly and thankfully before him. If God be on your side, you may expect to meet with evils, but you need not fear them; you may expect trials and temptations, but you need not be discouraged on account of them. His power is almighty, his grace all-sufficient, and his gifts and favours without repentance. Whatever you want, he has treasured up for you in Christ Jesus, and his Holy Spirit will enable you to come to him continually, and to receive out of his fulness. I shall not fail to pray for your success in your Christian warfare; and when you draw nigh to a throne of grace, put up a petition for one who shall always be happy in being, Dear Madam,

Your friend and servant in the Gospel of Jesus,

Homerton, Oct. 31 1786. JOHN EYRE.

EXPLANATION OF 1 PET. III. 19, 20.

IN the interpretation of Scripture, particular attention should be paid to what is usually termed, the Analogy of Faith. One doubtful passage should not be explained so as to contradict the plain sense of another. Through the want of due regard to this rule, erroneous principles are frequently deduced from the word of truth. The apostle Peter's expression, re-

ferred unto at the head of these remarks, has been thus perverted. Speaking of Christ, he had said, that he was "put to death in the flesh, but quickened by the Spirit:" and then he adds, "By which also, he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was preparing."

From this passage the Papists infer the descent of Christ's human soul, immediately after his crucifixion, into Hell, or the place of the damned. Some of the ancient fathers entertained this opinion. What is styled the Apostles' Creed, seems to countenance the idea. But the ancient fathers were fallible men; and the Creed, called the Apostles', was not composed by the Apostles themselves. Neither the one nor the other, therefore, has proper authority to determine our judgments on this particular. There is indeed a passage in the Psalms, in which David, personating the Messiah, says, "Thou wilt not leave my soul in Hell *. But the term *Hell* there, does not, in the original, signify the place of the damned; but the invisible, or separate state of the dead †. This is sufficiently evident, even to the English reader, from its immediate connexion with the following phrase: "Neither wilt thou suffer thine holy one to see corruption." The former part of the sentence informs us, that the soul of Christ should not continue in its state of separation from the body: the latter, that his body itself should not be so long separated from his soul, as to be reduced to a state of putrefaction.

As to the quotation from Peter, which now lies before us, it says nothing respecting the human soul of Christ, much less of its descent into Hell. It speaks only of his preaching. Literally rendered indeed, it is, "he *went* and preached unto the spirits in prison." The phrase, however, does not imply local motion, but only the act of preaching. We have a similar mode of expression in Paul's Epistle to the Ephesians (ii. 17.) "He *came* and preached peace to you, who were afar off, and to them who were nigh." Does the apostle here mean to assert, that Christ actually went to the Ephesians, in order to preach to them? The case is too evident to admit an interpretation like this. The word which, in both these passages, literally denotes local and personal motion, is lost in that which expresses the act of preaching. "Many similar phrases," as Macknight observes, "might be produced from the best Greek authors." That the apostle Peter did not here intend to convey the idea of the actual descent of Christ's human

* Ps. xvi. 10.

† See Parkhurst's Hebrew Lexicon, under שְׁאוֹל: and his Greek Lex. under Ἅδης. See also Ainsworth's Annotations on Gen xxxvii. 35; and on Ps. xvi. 10.

soul into Hell, is evident from the passage itself; for he speaks of his preaching, not personally, but by his Spirit; by that Spirit which, as the words immediately preceding express, quickened or raised him from the dead. This certainly was not his human soul, but the Holy Spirit himself. The notion respecting the descent of Christ's human soul into Hell, immediately after its separation from the body by death, is evidently contradicted by our Lord's address to the dying thief: "To-day shalt thou be with *me* in Paradise." This declaration of Christ, so far as it related to himself, had respect to his soul in its separate state; and it informs us, that Paradise, or Heaven (*Hades*, or the invisible world) was the place of its immediate reception and residence.

The sentiment to which I have adverted is not the only error that has been deduced from this passage. Some taking it for granted, that the apostle speaks of Christ's descent into Hell, in order to preach there to the spirits in prison, have hence inferred the probability of the final salvation of the damned themselves. It appears, however, from what has been already said, that the passage does not contain the principle from whence they argue; consequently, their conclusion is groundless. It might be further urged, if the passage relates to the descent of Christ into Hell, that he might preach unto the damned, in order to their salvation,—why are the unbelievers in Noah's time only mentioned, and not those of other generations? And why does the apostle say nothing of the success of Christ's preaching to the spirits in prison? Surely, he would have spoken in a very different manner, if he had meant to inform us of the probable deliverance of those who are imprisoned in Hell. To put this matter beyond all doubt, many passages of Scripture expressly teach, that the misery of those who die in a state of unbelief and impenitence, is properly eternal; equal, in point of duration, to the blessedness of those who are saved *.

This controverted passage will be better understood by considering, a little more particularly, the persons to whom Christ is here said to have preached, the time when, and the medium through which he preached unto them. Respecting the persons, we observe, they were "disobedient in the days of Noah;" and, at the period when Peter wrote this epistle, they were disembodied *spirits*, confined for their disobedience *in the prison* of Hell. The time of Christ's preaching unto them is not here expressly specified; but, by comparing Scripture with Scripture, it will not be difficult to point out this period. From what has been already advanced, we may safely infer that it was not in the time of their imprisonment. The Analogy of Faith directs us to conclude rather, that it was during

* 2 Pet. ii. 1—9. Jude v. 6, 7. Mat. xxv. 46.

their life of disobedience, "when once the long-suffering of God waited, in the days of Noah, while the ark was preparing." This interpretation exactly accords with the evident meaning of a parallel passage in this same epistle. If we turn to chap. iv. ver. 6, we find the following expression: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The persons here spoken of, were certainly dead at the time when the apostle made this remark; but can any one suppose, for a moment, that he meant to say that the gospel was preached unto them when they were dead? Does not the nature of the case direct us to conclude, without any hesitation, that the preaching unto them was while they were living? If we compare the two passages together, we shall find, that the same mode of interpretation applies, with equal propriety, to each. But we have another particular to notice, viz. The medium through which Christ preached to these antediluvians. "This," says the apostle, "was by his Spirit;" that is, by the warnings, the exhortations, the reproofs of his Spirit, in the ministry of his inspired servant Noah. This accords with what the apostle had suggested in the first chapter of this epistle, ver. 10, 11, 12, where he informs us, that the prophets, and, doubtless, Noah among others, conceived and spake as the Spirit of Christ, which was in them, did signify; and it also serves to explain the declaration of Jehovah, respecting those very persons to whom the passage before us refers: "The Lord said, My Spirit shall not always strive with man*."

The above is no novel interpretation of the passage in question; it corresponds with the commentary of the venerable Bede. Paraphrazing on the words, as Fulke, in his notes on the Rhemish Testament, observes, he expresses himself thus: "He, who in our time, coming in the flesh, preached the way of life to the world, even he himself came before the flood, and preached to them who were then unbelievers, and lived carnally; for even he, by his Holy Spirit, was in Noah, and in the rest of the holy men, who were at that time; and, by their good conversation, preached to the wicked men of that age, that they might be converted to better manners."

The passage thus interpreted, suggests some very interesting remarks. Hence we observe, First, That it is Christ himself who preaches by the ministry of his servants unto men. Thus he preached by his Spirit in Noah, in the prophets, and in the apostles. Thus also he preaches by his ministring servants in the present day. They are not indeed immediately inspired by Christ, so as to be rendered infallible, as the prophets and apostles were; but the office of a gospel-ministry is

* Gen. vi. 3.

ordained by him: he qualifies and sends forth persons to engage in this office; he has given them his word as the rule of their ministry; and so far as their addresses accord with this rule, it may be truly said, that Christ himself preaches by them. They who disregard the instructions, the warnings, the exhortations, thus given unto them in the name of Christ, are chargeable with the rejection of Christ himself, and must account unto him for their conduct.

Another idea which this passage suggests is, that multitudes of those to whom Christ preaches by his ministring servants, are disobedient to his word. This is the character here given of the persons to whom he preached by Noah. Moses often complained of it in the Israelites, and so did the prophets in general. "All the day long," said Isaiah, "have I stretched out my hands to a gainsaying and disobedient people." We have sad evidences of the fact, even under the personal ministry of Christ himself, and that of his apostles. It is glaringly manifest in the present day. The word here rendered *disobedient*, properly signifies *unpersuadable*; and is not this descriptive of the generality of persons around us, to whom the gospel is sent? Neither warnings, exhortations, nor encouragements, can persuade them to flee from the wrath to come. Ignorance, insensibility, self-righteous pride, delusive hopes, depraved affections, Satanic influence, so fatally stupify their minds, that they are equally unaffected by the threatenings of God's vengeance and the proclamations of his mercy.

From this passage we remark further, that God bears for a season with those who are disobedient to the word which Christ preaches by his ministring servants. Thus he did with these antediluvians. His patience bore with them during the long space of 120 years, "while the ark was preparing." Thus has he borne with similar characters in every age. What instances have we of this among ourselves! How long has he borne with us! He acts thus, in order to magnify his long-suffering, — that he may have mercy on his chosen at the appointed period, — that the ungodly may fill up the measure of their iniquity, — and that the finally impenitent may be rendered the more inexcusable.

Lastly, We learn from this passage, that they who continue disobedient to the preaching of Christ by his ministring servants, shall, at death, have their spirits consigned and cast into the prison of Hell. This was the miserable fate of those who were disobedient in the time of Noah. Though God bears with these characters for a season, yet he does not overlook their conduct. He marks all their ways: his patience has its limits. With respect to some, it is of comparatively short duration. They who are yet disobedient, are in a most perilous condition. The period of God's long-suffering toward them

is very uncertain: it may terminate the very next moment! If they should be cut off in their disobedience, by the stroke of Death, their departing spirits would be dragged as criminals, by the authority of God, into the prison of Hell: — there they would be confined in chains of darkness, in a state of misery, and reserved unto the judgment of the great day!—Let every reader examine himself, and beware lest he become a companion of them who were disobedient in the days of Noah!

MANCUNIENSIS.

A LETTER FROM MR. SAMPSON OCCOM,
AN INDIAN PREACHER THEN IN ENGLAND,
TO THE LATE REV. SIMON READER,
AT WAREHAM.

Rev. Sir, *London, March* 6, 1767

I AM sorry to tell you, that I can't gratify you to your satisfaction, in giving you a complete history of my life, or experiences. Indeed, the whole narrative would make a volume; and to give a part of it, whilst I am alive, is against my mind. However, to you, as a dear friend, I will give some general hints in a few words. —I was born a Heathen, and brought up a Heathen, in a place called Mohegan, in Connecticut, in New England, till I was between sixteen and seventeen years of age; and then there was a great revival of religion among the white people about us, who began to take notice of us with pity and compassion; and zealous ministers came among us, and preached to us the word of God. The common people came also frequently, and exhorted us to attend the things of God; and it pleased the Lord to bless their endeavours in the awakening of a number of our poor Indians; and many are hopefully converted to the saving knowledge of Jesus Christ. Amongst others, I was one that was brought to a serious consideration, and was under trouble of mind about half a year: but it pleased the Lord, as I hope, to reveal to me the way of salvation through Jesus Christ, at the very time when I thought it was a lost case with me for ever. Yea, I thought I was actually going down to everlasting destruction, and had, as it were, given over striving. I saw it was just and right that God should cast off sinners for ever, and punish them everlastingly for their sins. At this very moment I thought I actually heard such words as these, "Turn ye, turn ye, for why will ye die?" This was before I could read; and as these words came to me, I was supported by them; and the burden which lay so heavy upon my soul, and the distress of my mind, were at

that moment removed: but I had not a particular satisfaction or assurance of pardon, or of an interest in Christ. I was in a strange frame for about a fortnight: I had neither joy nor sorrow of any kind; I had no sense of the joys of Heaven nor Earth, nor the sorrows of Death or Hell. Some time after, I was at a Meeting where the work of the Lord was going on in a powerful manner. While I was at this Meeting, it seemed, ere I was aware, I thought the Heavens and the Earth were coming together in unity, and my soul was as the chariots of Aminadab. I thought I had some discovery of the Divine Being, some view of the infinite love of God in sending his dearly beloved Son into the world to save sinners; and that I discovered the fulness and suitableness of Christ to redeem poor sinners. At this time I was ready to call upon all creatures to praise God. Yea, I thought every thing was praising God, except sinners. From this time I had a great concern for my poor brethren, the Indians. I continued in a comfortable frame of soul for near three years. It was then easy to serve God, — it was meat and drink to my soul; — my mind was entirely taken up with the things of God: but, alas! after this it was otherwise with my soul. I have been in strange and various exercises of mind, which are not to be mentioned at this time. Indeed, it would make a long epistle to write them all. Thus I have given you a few hints of my experiences. I am writing, and shall write as long as I live, a full account of my life, which the world shall be welcome to see when I am dead and gone, and not before. This is the largest account I ever gave, in writing, to any one in the world. I have indeed given large relations many a time to friends in conversation; and am ready to do it at any time among friends.

I hope, dear Sir, you won't be displeased that I have not wrote you a longer narrative. Sir, I return you thousands of thanks for your good assistance to our good cause. The Lord reward both you and your people, with both temporal and spiritual rewards. Through the goodness of God we enjoy our health; and hope these may find you and yours in a good state of health also. By the leave of Providence, we shall quit London next Monday, and direct our course towards Scotland, intending to be there by the first of May, and to do our business with the Assembly, and finish it at once. Perhaps we shall go over to Ireland before we come to London again; and in the whole, it will take some considerable time before we can return to London. My sincere respects to you and yours; and Christian salutation to all enquiring friends.

I am, Rev. Sir,

your most obliged humble Servant,

SAMPSON OCCOM.

No. V.

THE CHRISTIAN PHILOSOPHER.

ON THE PLANETS.

THERE are in our system nine primary planets, which revolve round the Sun, to which astronomers have given the following names: — Mercury, Venus, the Earth, Mars, Ceres, Pallas, Jupiter, Saturn, and the Georgium Sidus. Some of them are attended by moons, or secondary planets. The Earth has one moon, Jupiter four, Saturn seven, and the Georgium Sidus six. The planets are all of them globular in their shape, and move round the Sun at different distances, from east to west. The planes of their orbits do not coincide with that of the Earth, but cross it with different angles, though none of them vary more than six degrees north or south. The Zodiac, or girdle, which encompasses the heavens, and includes the track of all the planets, is not more than twelve degrees in width. In the middle of which, like a path in a broad road, we find the orbit of the Earth. Those planets which are nearest the Sun, move with the greatest velocity. As the planets move in elliptical orbits, having the Sun in one of the *foci* of the ellipsis, it is evident each planet must be nearer the Sun at one time than at another; and they are known to increase in velocity as they approach the Sun, and decrease when moving from it; yet they all observe this remarkable law, viz. They describe equal areas in equal times; that is, if a line were drawn from the Sun to any one planet, the space described by that line would each day be exactly the same, although the planet moves one day faster than another; because, in proportion as the velocity of the planet is increased, the line would be shortened in consequence of the nearer approach of the planet to the Sun. Another law by which the distance of the planets may be ascertained is equally surprizing, that the squares of the periodical times of any planet are exactly proportioned to the cubes of their distances. Thus, for example, as the square of 365 days (the time of the Earth's revolution round the Sun) is to 225 (the number of days in which Venus performs her revolution) so is the cube of 95,000,000 of miles (the Earth's distance from the Sun) to a fourth number, which will be the cube of the distance of Venus. When one of the heavenly bodies is so situated, as by its motion in its orbit to approach nearer the Earth, as it advances it appears stationary; at other times, in consequence of the Earth's moving with greater velocity, the planet may be, as it were, left behind it; and will then appear to have a retrograde motion.

Venus and Mercury are called Inferior Planets, because they are within the Earth's orbit: all the rest which are without, are

called Superior. Mercury being nearer the Sun, and very small, is but seldom seen, because usually hidden by the splendor of the solar rays. The orbit of Venus includes that of Mercury; and is distinguished from the other planets by a peculiar brightness. Being between the Earth and the Sun, she appears with various phases; horned, gibbous, &c. like the Moon. Both the inferior planets, at certain times, pass over the Sun's disk; which is called their Transit. Of the superior planets, Mars is nearest the Earth. Spots have been seen upon its surface; from whence the length of its days and inclination of its axis has been ascertained. A small planet, whose orbit is next to that of Mars, was discovered by Mr. Piazzi, the first day of the present century; to which he has given the name of Ceres Ferdinandez. Another planet, still smaller, was discovered by Dr. Olbers, March 28, 1802, which he has called Pallas.

Dr. Herschell, on account of their comparative smallness, distinguishes the two last planets by the name of Asteroids; and it is conjectured there may be others which are not yet discovered *. At a considerable distance from the orbit of Pallas, is Jupiter. When viewed through a telescope, several belts are seen across the disk of this large planet: they vary in their appearance; and are supposed to be ranges of clouds. Four moons, of different sizes, revolve round Jupiter; and are frequently eclipsed by his shadow. Saturn is nearly twice as far as Jupiter from the Sun: a planet distinguished from all the rest by a thin, flat, broad, luminous ring, which encompasses the body of the planet, but does not touch it; and appears to be divided into two, by a distinct line in the middle of its breadth. Saturn has seven moons. The Georgium Sidus is at such a distance, that it can only be seen by a telescope. It has six moons. For a more particular account of the magnitudes, distances, &c. of the heavenly bodies, we must refer the reader to the Table annexed to our next Essay. There is another description of bodies which revolve round the Sun, called Comets: they move in orbits very elliptical; and their times of revolution are so long, and their distances so great, that little is known of them. Their appearances are different: some appear only as a faint vapour; others have a solid part in the middle. When they approach the Sun, they put forth a kind of tail of luminous matter, which is always directed towards the Sun. The number of comets cannot easily be ascertained, but it is supposed to be very great. It is certain, that before the year 1771, more than 450 had been seen.

The brief view we have taken of the Solar System, is enough

* Very recently (since this paper was written) another asteriod has been discovered by Mr. Harding, which is called Juno. It is ascertained by Dr. Herschell to be of the same nature with Ceres and Pallas.

to shew the being and providence of God. When we see a piece of machinery, we say 'the hand of an artist has been here:' so when we observe the admirable order and regularity of the motions of the heavenly bodies, which altogether compose one vast machine, of which the Earth itself is but a small part, can we help exclaiming, The finger of God is here! — Such order and beauty could never have arisen from chance and accident. "He who thinks," says Cicero, "that it had not its origin in mind and understanding, must himself be destitute thereof." But though the movements of these bodies be so harmonious and uniform, yet, to an inconsiderate observer, they would appear confused and irregular; and, instead of advancing in their orbit, would appear at times to be fixed; and, at other times, to move backward. So it is in the ways of God: to an eye of sense, his work seems at a stand; his purposes defeated, and the promises of his word unfulfilled. But this is the conclusion of Ignorance and Unbelief. Could we see as Jehovah sees, we should perceive that all things work together, however opposite they may seem, to accomplish the purposes of his sovereign will. Were it possible for us to fix our station in the Sun, we should from thence behold the hosts of Heaven moving in their several orbits, without the least, even apparent, confusion. It is entirely owing to the situation in which we are placed, that we ever imagine there is any thing like irregularity in their motions; and should it be our privilege to "appear with Christ in glory," we shall discern that all the ways of the Lord are right, and we in the wrong, in presuming to judge when we ought to have obeyed; and to reason when we ought to have believed his promise and relied on his word; remembering, that what "we know not now, we shall know hereafter."

"His purposes will ripen fast,
Unfolding ev'ry hour:
The bud may have a bitter taste,
But sweet will be the flow'r!" COWPER.

PERAH.

THE ORIGIN OF PREACHING.

Then began men to call upon the Name of the Lord. Gen. iv. 26.

WHATEVER may be deemed the exact meaning of these words, it is allowed they must refer to some distinguished period of revival in religion. The marginal reading, "to call themselves *by* the name of the Lord," seems to denote, that the sons of God, or worshippers of Jehovah, distinguished themselves from the sons of men, or descendants of Cain, by associating for domestic or public worship.

Some would translate the words, "then began men to *call*, to *invocate*, or pray IN the name of the Lord," that is, in the

name of the Messiah, the Mediator between God and man; having now, since the birth of Seth, and especially of Enos, clearer views of the promised seed, and of the use of his name in their addresses to God.

But it appears to me more probable that the passage refers to the origin of preaching the gospel, or public instructions, as the learned Ainsworth and others intimate. Mr. Smith, in his *Essay on the Sunday-Sabbath*, printed 1694, and dedicated to Queen Mary, cites great and approved authorities for rendering these words, as they also occur in Gen. xii. 8, 'to preach *in* or *of* the Name of Jehovah.' So Malicendo: *Prædicavit* DE *nomine Jehovæ*, 'He preached *of* the name of God.'—So Piscator: *Charah, clamare*,—'to call to God, is to pray; to call to men, is to preach;' and from *Charah* seems to be derived κηρυσσειν, 'to preach or proclaim*.'

The grand object of the patriarchal preachers was Jesus Christ, who is often called in Scripture "The Name of the Lord†.—"The Name of the Lord is a strong tower."—"In his Name shall the Gentiles trust"—"The Name of the Lord is great in might"—and, "Let him that walketh in darkness trust in the Name of the Lord." This is "the name above every name"—"How excellent is thy name in all the earth!"

It is pleasant to think that, from the earliest ages this blessed name was proclaimed to sinners of mankind; for the very life, substance, and spirit of revelation is, and always was, "Jesus Christ and him crucified." "To him all the prophets gave testimony." All who have known this Name have put their trust in Him; and it has been as ointment poured forth to believers under every dispensation. Let us exult then in this saving Name, and sing with the royal poet, "I will extol thee, my God, O King; and I will bless thy Name for ever and ever"; and "blessed be his glorious *Name* for ever and ever!" and let the whole earth be filled with his *glory!* Amen and Amen.

CLERICUS.

* See Preliminary Discourse to Elihu, by Dr. Hodges, p. ii.
† See Horæ Solitariæ, vol. i. p. 194.

PART OF THE WILL
OF THE LATE REV. MR. BOSTON,

Author of the Fourfold State, &c. &c.

IN the name of the Three that bear record in Heaven, the Father, the Word, and the Holy Ghost,—one undivided self-existent and eternal Jehovah. Amen.—I, *J. B.* of , being, through rich mercy and free grace, enabled to sit at the feet of Jesus Christ, clothed with his

righteousness, in my right mind and memory, and of sound judgment respecting my eternal state, and those truths which are essential to salvation; considering the mortality of this life, knowing 'tis appointed for men once to die, and not knowing how soon it may be my Heavenly Father's will to remove me out of this time-state, and rank my immortal spirit among "the spirits of just men made perfect," do hereby make this my Last Will and Testament in manner and in form following; that is to say, First, I commit my immortal soul to him,— with reverence and humility be it spoken, — to him who is my everlasting light, my God and my glory; to him who is my head guardian, and has promised to be my guide even unto death; to him who ordained me to eternal life from before the foundation of the world; to him who hath shined into my heart, has given me the light, and the knowledge, and the glory of himself in the face of Jesus Christ; to him who hath caused me to pass from death to life, and promised I shall never more come into condemnation; to him who has promised never more to leave nor forsake me, and to this end has implanted his fear in my heart, and will not let me depart from him; to him who hath loved me with an everlasting love, and with loving-kindness hath drawn me; to him who passed by me when I lay in the open field (viz. a state of nature) exposed to the just vengeance of a broken law, polluted in my sins and in my blood, who, when he saw me in this ruined state and condition, looked upon me in his own appointed time with a look of love, complacency, and delight, and said unto me *live!* yea he said unto me *live*; to him who has promised my "bread shall be given, and my water be made sure," and that, as my day is so shall my strength be;" to him who will not suffer me to be tempted above that he will enable me to bear up under, but, blessed be his holy name, has promised, with every temptation to make a way for my escape, and that all things shall work together for my good, and has given me a full persuasion, "that neither life nor death, principalities nor powers, things present nor things to come, shall ever separate me from his eternal love in Christ Jesus;" this is my God, my strength, my rock, my fortress, my deliverer, my buckler, the horn of my salvation, and my high tower; and this is the God whom I adore: — and Secondly, I commit my body to him who is "the resurrection and the life," knowing that at the last day he will raise it up and fashion it like unto his own most glorious body, and re-unite it to my glorified soul, and will condescend to take me into a more close union with himself than I have ever yet experienced, where I shall behold him as he is, and see him face to face; for the arrival of which most glorious time my soul often pants as do the harts for the water-brook, and am ready to say "Come Lord Jesus come quickly." To this glorious personage I desire to ascribe equal honour, power, and praise with him who ordain-

ed me to eternal life before the foundation of the world; for, blessed be his glorious name, he has paid my ransom-price, and become my surety of the better testament, and fulfilled the law which I, through sin, have broken; he has magnified the law and made it honourable, and brought in an everlasting righteousness, and has imputed that righteousness to me, and taken all my iniquities upon himself; by which means I stand as complete before the throne of his glory in my covenant-head, as if I had never sinned; for which I humbly pray I may be kept humble while in this time-state, knowing that a man's pride shall bring him low; but honour shall uphold the humble in spirit, &c. &c.

MISSIONARY RECANTATION.

"The following Declaration, voluntarily made by an Evangelical Clergyman of the Church of England, in the near views of death and eternity, does much honour to his integrity and candour; and was communicated by him to the Editor, with a particular Request that it may be inserted in this Work."

"A CLERGYMAN, the author of a pamphlet, the outlines of which were written about the time that the Missionary Society was formed (though published after that event) after fourteen weeks illness, in the supposed prospect of dissolution, bewailing his short comings, it was powerfully brought to his mind, with much sorrow, that he had not been in union with his brethren in promoting the Missionary Cause; but the consideration of his having, nine years since, indirectly at least, opposed the business, as being then "unseasonable," caused unspeakable regret. Now, as before he never thought he had done any thing but what was his duty, this unexpected conviction is manifestly from God; therefore he retracts any and every thing which seems to oppose the Missionary Cause in his publication, or separate pieces inserted in any Magazine; wishing he had been contented with the first part of his work, viz. "The Duty and Obligation of Ministers and People to endeavour to spread the Gospel throughout the Kingdom," without touching on Foreign Missions, which indeed was not meant as opposing Missions *absolutely*, but only in the then "present juncture." However, the cause is the most glorious of any, and too sacred to be thought lightly of. He therefore expresses his sorrow for any inadvertent opposition, asking pardon of God for the same; and hereby charges his Son to pay to the Treasurer of the London Missionary Society 20*l.* out of the first dividends he shall receive of his Father's estate, as a token of his love to the cause, and to the members

of the Society, and desires that this declaration may be published in the Evangelical Magazine for an admonition to others who are luke warm in, or disaffected to, the Missionary cause."

P. S. Since the above was sent to press, another Letter has been received, together with the money promised; which the writer, on second thoughts, wished to be paid in his lifetime.

BIBLICAL CRITICISM.

And the children of Israel stripped themselves of their ornaments by the Mount Horeb. — Exod. xxxiii. 6.

THE denunciation of divine anger was the reason why "the children of Israel stripped themselves of their ornaments." A similar indication of fear is observable in the general practice of the Romans: a day was fixed for the trial of the accused person; in the mean time he changed his dress, "laid aside every kind of ornament," let his hair and beard grow; and in this mean garb, went round and solicited the favour of the people. S. B.

St. Albans.

ANECDOTES.

CHRISTIAN BENEVOLENCE.

A MINISTER being in London with a case from the country, solicited a mite from a lady, whom I shall call Mrs. X. After hearing the particulars of the case, Mrs. X. very handsomely gave a 5*l.* note for it; presenting the minister with another note of the same value, to be distributed among the poor of his flock; and a 2*l.* note for a suffering individual. He was preparing to return suitable thanks, when he was prevented by Mrs. X.'s desiring him to accept of a 10*l.* note for his wife. Such benevolence from a stranger, such unexpected favours, so overpowered his feelings, that he could only express his acknowledgments by grateful flowing tears. Mrs. X. then crowned the whole by saying, "Sir, the distribution of my little donations will occasion you some trouble; to compensate which, permit me to beg your acceptance of this trifle." Upon examination, he found it to be another 5*l.* note. — The sensations of our country friend, at the close of this remarkable interview, can be much better conceived than expressed. VERITAS.

MAGNA EST VERITAS ET PRÆVALEBIT.

Upon the trial of the six students, who were expelled from Oxford University, on the 8th of March, 1768, Dr. Dixon, who was Principal of Edmund-Hall, took out his Pocket-Bible, in order to produce texts of Scripture in defence of the tenets which those young men were accused of holding (But what is one Methodist among a host of divines!) Dr. Nowell perceiving his intention, cried out, "Put up your Bible; put up your Bible, Doctor: — no Bibles here!" — *Note.* Nothing but truth will stand the test of the word of God!

ACAD.

AWFUL FACT.

Three or four years ago, there having been a great deal of rain in hay-time, a certain woman in a hay-field threw a quantity of wet hay upon an hedge: being asked why she did so, she replied, "to shame God Almighty!"—Awful blasphemy! — yet, under the influence of vexation or disappointment, such is always the language of an unregenerate heart, though there are few so daring as thus deliberately to cry shame on "God Most High, who performeth all things for us" in mercy and love.

ACAD.

QUERIES.

Did the Second Commandment prohibit the Jews from the use of images, likenesses, &c. for curiosity, ornament, and pleasure, — or only from a religious use of them in the way of worship?

If Faith and Repentance be the duties of man (as I admit they are) how can that Idea be reconciled with those passages of Scripture, which speak of them as graces, or the gifts of God, Acts v. 31, and Ephes. ii. 8.?

Sir, *To the Editor.*

In the course of Providence, I am called to minister to a congregation where there are many too fond of fancifully interpreting texts of sacred writ: and being very desirous of giving no turn to passages which I think was not intended by the sacred Spirit, I should be glad to see inserted in your valuable Magazine some General Directions how we may best understand the mind of God in his word, particularly in the more obscure and intricate parts of it; and whether Dr. Owen's Piece on the subject, may be generally attended to with safety?

Sir, yours, DOCILIS.

Obituary.

ELIZABETH FULLILOVE.

THE following account of this young person is given, not because her experience was very extraordinary, but with a view to call the attention of young persons, particularly those in a state of servitude, to profitable reflections, and an imitation of the deceased in many commendable qualities. In the year 1796 she was taken into the family of the Rev. Dr. Williams, near Rotherham, Yorkshire, as a parish-apprentice, who had lost both father and mother. She entered this family when about seven years of age, and continued there till her death, April 21, 1805.

In Sept. last she was called to visit a dying brother, whose religious views and character she had had but little opportunity of being acquainted with: she found him in a state of insensibility; and upon her return home, expressed herself as concerned chiefly to know how his heart stood towards God, saying, She should be happy respecting him, if she could be assured of his happiness in God. As this brother was always of a very moral and upright character, it may serve to shew that she saw religion and the knowledge of God as distinct from and far above mere moral conduct. From this time her health, which before was not strong, apparently declined. In the beginning of her illness, she was frequently reminded of the uncertainty of life, and the vast importance of preparation for death; to which she always lent an attentive ear. Being naturally of an industrious turn of mind, when she was not able to pursue her usual business, she requested that she might be supplied with needle-work; but being told that she might better employ her time in reading for the improvement of her mind, and that this should be the business of her life, she readily fell in with it, and employed her time chiefly in reading such books as were recommended to her for her religious improvement, particularly Bunyan's Pilgrim's Progress, — Doddridge's Rise and Progress of Religion in the Soul, — and remarkable Obituaries. The life of Catherine Haldane, in particular, was recommended to her; and her attention called to "the one desire," as so remarkably expressed by that young lady, for a new heart. Ever after, during the whole of her illness she would frequently say, "I often think of Catherine Haldane's desire for a new heart; Oh, that I had a new heart!" From conversation had with her, it was fully evident that by a new heart she understood a heart to love God supremely. On being asked what she thought of the probability of her own recovery, she replied, "I sometimes think that Providence may raise me up again; but more frequently that I shall not recover." She was then asked how she felt her mind when she thought she should not recover: she replied, "I am sometimes very unhappy, for I think I am the worst creature in the world, and it makes me afraid." At another time she said, she had not the least desire to live, if the Lord would graciously fit her for himself. She would often say, "I have no good work to bring, no not one." She was always very regular in her conduct, took great delight in learning hymns, catechisms, and texts of Scripture; would sometimes weep when repeating passages of Scripture which contained tender expressions of God's love to sinners, such as, "The Lord God, gracious and merciful, pardoning iniquities," &c. As a servant, tho' so young, she appeared to possess desirable qualifications, being orderly and regular in her conduct, not forming idle unprofitable acquaintance: the ruin of so many. When sent out upon business she was quick in her return, not sauntering and trifling away her time, nor spending it in idle chit chat; her mind was therefore at liberty to attend to the busi-

ness she had in hand, and she was punctual in its execution. She did not forget her errands, tho' they might be numerous; and was remarkably exact in all her reckonings. Honesty marked all her conduct; integrity, regard to truth, and the interest of those she served, with general and universal kindness. She was grateful, and moderate in her expectations, possessing a contented thankful mind. About seven weeks before she died, when the physician had just left her, she asked what he thought of her case. When she was tenderly, but plainly told, what her state was, she evidently felt her circumstances; but with renewed firmness and composure said, "Well, not my will, but thine be done." She was then reminded of the Apostle's state of mind, who desired "to depart and be with Christ;" and assured that the same grace was able to fill her mind not only with composure but with holy longing to be with Christ; and advised to look to God by special prayer. She then reclined upon the sofa, and appeared composed and cheerful thro' the evening. The next day she requested that she might be buried in the chapel-yard, as all her "best friends," as she called them, came there; and then said, "If my master should like to say any thing about me when I am dead, I should wish it to be from "Having a desire to depart and be with Christ, which is far better;" but modestly added, "perhaps he will not think it right to say any thing about me when I am dead." She was then asked if she really felt the sentiment to be her own; when she replied, "I hope I do." She frequently spoke of her own sinfulness and unworthyness before God, and that her only hope was in pardoning mercy, thro' the death and merits of the Redeemer. Not long after this she said, "I did not sleep much last night; but I had such a pleasant night as I cannot describe to you, in thinking of those two lines of a hymn,

"Rock of Ages, cleft for me,
Let me hide myself in thee."

They filled my mind before I was well awake from my first sleep, and followed me all the night very sweetly." Upon being questioned, in order to try if she entered into the sentiment they conveyed, it was evident she did fully, and with great enjoyment. At another time, when speaking of the general state of her mind, and of having occasionally been in the way of hearing foolish songs sung, she said, "Sometimes I could hear them without regarding them, but at others I have felt my mind carried away by them; but one thing I am sure of, I have not one line of any I have ever heard in my memory: I don't remember one." Divine Songs she could have repeated many. A friend who visited her asked her once, what she thought of the Trinity, and if she had any difficulty upon her mind respecting it: she immediately replied, "I have often heard my master speak of it as three persons in one essence; and I believe that this is the truth." She frequently spoke with gratitude of the privileges of her situation, and of being preserved from the temptation to which many were exposed. On Saturday (being the day before she died) she said repeatedly, "Oh what a blessed day shall I have tomorrow if the Lord should graciously take me to himself!" Being asked if she should rejoice if she knew it would be so, she replied, "Yes, with great joy." Thro' Saturday night she appeared to sink very fast; and on Sabbath morning being asked if she had any thing she wished to say to a sister, who was sitting by, she replied, "No, I cannot speak;" but immediately appeared thoughtful, and in a few minutes spoke with strength of voice, and, looking earnestly at her sister, said, "Remember thy Creator in the days of thy youth." She then recovered her breath, and with a sweet composure and smiling countenance added,

There's nothing here deserves my care;
There's nothing like my God!

Soon after, being asked if her master should pray with her a few minutes,

she said, she should have great pleasure in it, if he had time: it was then about nine o'clock. Upon his coming to her, and reminding her that it was the Lord's Day, and asking her if she thought she should be happy in God if he should take her hence, she with placid confidence replied, "I hope I shall." Shortly after this, about a quarter past ten o'clock, she quietly resigned her breath, and entered we trust upon that blessedness which she had hoped to enjoy. As she was a good deal noticed by the female-servants and children in the neighbourhood, her master thought it a favourable opportunity to improve her death with a special regard to that class of persons. Their attendance on the occasion was very numerous, and the audience appeared much affected. E. W.

BILETTA PEARS.

God, who in all things designs to glorify himself, bestows the gifts and graces of his Holy Spirit in the way which is best calculated to display his sovereignty and goodness, and humble the pride of man. The glory of the gospel is frequently hidden from the wise and prudent, and revealed to babes.—The following remarkable death, if it do not convince the sceptic, will certainly excite in the Christian's bosom sensations of astonishment and praise.

Biletta Pears, who exchanged the miseries of this life for the glories of a better, at the early age of six years and nine months, was the daughter of poor parents, in Birmingham. She was afflicted with the scrofula for nearly two years, and almost confined to her bed for five months prior to her decease; deprived of the use of her limbs, and covered with sores and ulcers.

When sewed up in plaster and poultice, her mother asked her if she was tired: she said, "No; we must not be tired with what the Lord sends; it is he who has afflicted me; and when he sees fit, he'll ease me. They are not the Lord's children who are tired of what he sends."

She was very fond of reading; and frequently requested her mother to read to her. One day her mother asked her where she should read: she said, "where it was sweet;" her mother enquired where that was? she replied, "Where there is most of Christ." She did not like reading, where there was little about Christ. Her mother asked her if she should like to be prayed for? she answered, "Yes;" "What do you wish should be prayed for?" "Either that the Lord would restore me, or take me to himself; which he pleases!" As she wanted to be frequently turned in bed; she often prayed, "O Lord, give my mother patience! O Lord, pardon my sins and take me!" Her mother asked her one day, to try her (she was a very loving child) whether she would rather go to the Lord, or get well and remain with her? she replied, "The Lord is better than a thousand mothers!"

She desired her mother not to grieve when she died, but to go down on her knees, and return the Lord thanks. She frequently lay singing hymns, and praying for herself and the whole family. She used to say to her mother, when the Lord takes me you will be better off, for then you can work. (She is a burnisher).

A little before she died, being in great agony, her mother told her of the love of Christ, and that she would soon be with him; she smiled, and seemed to forget her pain. Having lain speechless for some time, her mother asked her if she thought she should be better; she feebly replied, "Yes, when I get with the Lord."

This extraordinary death was improved on Sunday Jan. 13th 1805, in a discourse addressed by Mr. W. to a large and attentive auditory, chiefly composed of young people, founded on these words of our Lord, "Out of the mouths of babes and sucklings thou hast perfected praise." W. W.

REVIEW OF RELIGIOUS PUBLICATIONS.

Helps to Composition, or 100 *Skeletons of Sermons, several being the Substance of Sermons preached before the University. By the Rev.* Charles Simeon, *M. A. Fellow of King's College, Cambridge. Two Vols. large 8vo, Two Parts each. il. 16s.*

Much has been written on the subject of Preaching, and many rules have been laid down and exemplified for assisting young ministers, and preserving them from adopting a vicious mode of discussion; amongst which, Mr. Simeon's Helps to Composition are, we think, exceedingly well calculated to promote that purpose, and therefore deserving of a much earlier attention than we have bestowed on them. They comprehend the whole range of the subjects of Christian Divinity which are proper to the pulpit; comprizing, in the first volume, *the Types*, with respect to persons, institutions, and events: — *The Prophecies*, relating to Christ in a general and particular view, and to the gospel-kingdom; under which general head are fourteen excellent and entire sermons, on Isaiah lii. 13 to Isaiah liii. 12: — *the Parables*, *the Miracles*, and an Appendix, containing Fast and Thanksgiving Sermons.—The Second Volume comprizes, *Warnings*, general and particular, respecting our faith and hope, our spirit and conduct; *Exhortations*, inviting, preceptive, monitory, eucharistic; — *Promises*, general and particular; — *Examples* of Christ, of saints, in respect of Christian duty and Christian experience; — and an Appendix, containing ten additional and entire sermons on the Christian's Armour.

Though in so great a number of Skeletons some will be found inferior to others, and a coincidence of ideas will unavoidably occur; yet we rather wonder that the pious author has been able to maintain so great a variety as is everywhere to be observed; for on a careful examination of the volumes before us, we have found no two skeletons exhibiting the same train of ideas: a circumstance which evinces that great pains and application have been employed to render them as worthy the attention of the public as possible.

Agreeably to his own design, the author has invariably preserved in every discourse, "*unity* in the design, *perspicuity* in the arrangement, and *simplicity* in the diction." (See the Preface to Claude's Essay on the Composition of a Sermon, which Mr. Simeon published in 1796, together with 100 Skeletons before).

The exordiums to the Skeletons are evidently the productions of great care and judgment. They chiefly consist of two or three ideas, suggested by the context, or by the nature of the passage to be discussed; so that we are not detained by a tedious and irrelevant introduction from the important matter of the text. They are directly introductory to the subject; and the author has used great caution in composing them, in order to avoid forestalling, in any measure, the matter necessary to the elucidation of the text. They form, we observe, when read together with the grand outlines only, *a whole*, as well as when they are read with the subordinate ideas; and it would be of great service to a young minister, who might wish to profit by the assistance here afforded, to obtain first, a full view of the outlines, which are printed in a larger type, before he considers the other parts that are introduced as necessary to the complete discussion of the text, as by that means he would more easily acquire a comprehensive view of the whole subject. The author, we may also notice, has in these *Helps* carefully attended to the true meaning of each passage; and, without betraying a slavish regard to system, has endeavoured to display its full force, at the same time interweaving every circumstance appearing in the context that has any bearing on the subject of the text, or that is necessary to its fuller illustration.

That our readers may form some idea of the author's manner, we select the following skeleton, on a very seasonable, and lately popular, subject:

"Against Conformity to the World." Rom. xii. 2. — The exhortation in the text Mr. Simeon explains under the following outlines: —

"I. What is that conformity to the world which we are to avoid? Doubtless, there is a degree of conformity to the world which is necessary, if we would not render ourselves perfectly ridiculous and absurd; but there are limits to which we ought not to go. To

mark out these limits we may observe, that we should not be conformed to, 1st, Its company and conduct; 2dly, Its maxims and principles; 3dly, Its spirit and temper.

"Further light will be reflected on this subject by considering,

II, Wherein consists that transformation of soul that is opposed to it. The Christian is "a new creature: old things are passed away, and all things are become new." According to the proficiency he has made, he conforms himself to, 1st, Other principles; 2dly, Other rules; 3dly, Other ends.

"Thus is the Christian transformed, not in respect of his life only, but in the spirit of his mind; and, therefore, can declare from experience,

"III. What effects this progressive renovation will produce. There are many objections raised by the world against the sanctity that has been before described; and there is much opposition to it in the heart of every unrenewed person: but the experience of it will most effectually discover it to be, 1st, Good in itself; 2dly, Acceptable to God; 3dly, Beneficial to man.

"Address, 1st, Those who are yet conformed to the world; 2d, Those who profess to have experienced a transformation of soul."

We cannot close our review of this work without adding, that the applications and improvements of the subjects discussed are judiciously managed. They are diversified according to the nature of the subject, and the mode in which it is opened. The important truths contained in the Skeletons are inculcated in the most energetic manner for alarming and awakening the careless and secure, — for engaging the heart and affections in the cause of true religion and virtue;—and for edifying the members of Christ.

In short, Mr. Simeon has never failed to keep in view, in every part of his laborious publication, the great objects for which the pages of inspiration are profitable, viz. "For doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

We have but one thing to add, which is, Our ardent wish that the respectable author, who is known to live under the influence of the most benevolent principles, would oblige his poorer brethren in the ministry with a cheap edition, or rather selection; for it is not every curate in this country who is able to purchase these expensive volumes; and we certainly wish the most extensive circulation to his labours.

A Summary View and Explanation of the Writings of the Prophets. *By J. Smith, D. D. of Cambelton. Second Edition.*

This admirable work contains, "1st, Preliminary Observations and General Rules for Understanding the Prophetic Style; 2d, A particular Account of each Book and Chapter as they lie in Order: in which the style of each prophet is characterized, the beauty and sublimity of particular passages remarked, the change of persons or speakers, the transition from one part of the subject to another, and the connection and scope of the whole pointed out; improvements on the translation, where they seem to be of most consequence, taken notice of; with illustrations of the customs, manners, and circumstances to which the sacred writers occasionally allude, and the application of their prophecies to those events to which they are supposed to refer."—Such is the author's account of his own work, which was originally compiled to accompany a Gaelic translation of the Prophetic Writings; and was afterwards translated into English by the author himself; in which we conceive he has rendered an essential service to those who cannot purchase, or perhaps fully understand the learned and expensive volumes of Bishops Lowth, Blayney, Newcombe, Newton, Dr. Kennicott, and others, to which he freely acknowledges his obligations, and of which the small volume before us may be considered as a judicious and valuable compendium. In this light we cordially recommend it, particularly to such as cannot procure access to the originals. We have only one wish to express on the subject of the work, namely, That it had been more extensive. Our readers will observe, that this is a second edition, which we are glad to see, as the first escaped our notice, and it has been some years out of print.

Letters of St. Paul, by Lavater.

[*Continued from p.* 273.]

In confirmation of our high opinion of this singular performance, we shall extract a few passages from Paul's two supposed letters to Gamaliel, before and after his conversion, by which they will perceive Lavater excelled as much in

his delineation of moral characters as in his favourite science of Physiognomy.

The first letter is addressed to his old Master, in consequence of his moderate proceedings against the apostles; on which occasion, after remarking on Gamaliel's prudent speech in the Jewish Council, his zeal bursts forth, and he thus execrates the doctrine of the Cross: "The Israelite who hears it, must consign it to the lowest pit of Hell. He who listens to it, and to those who propagate it, renounces the worship of the Almighty; and he who patiently waits till God arouses himself, and makes known his abhorrence of it, will favour it. He who can hesitate but for a moment, and admit into his breast the thought, "Perhaps it is divine," forgive me, my father, is already in secret consent with it. Let me repeat, Even the listening to it poisons the soul. He who would prove it, is already lost. We must not only abjure every thing that comes from Satan, — we must totally and absolutely refuse to examine any thing he offers us. We must instantaneously and peremptorily reject whatever comes from him. The more he endeavours to recommend any thing, the more reason have we to suspect it. The greater miracles he exhibits, to prove any thing of Satanic origin to be divine, the more damnable should it be in our eyes.

"Pardon me, my father, for speaking my thoughts without reserve. Forgive my youth a language that would better beseem maturer years: thou canst not suspect the purity of my intentions. What I write, I write before God, who knows my heart. Presumptuous as it may appear to warn thy riper wisdom, yet, my father, I venture to warn thee against that too cautious circumspection, which to me appears weakness; against forbearance, that to me seems unwise fear. Thy kind-heartedness oversways thee. Thy mature prudence makes thee too cautious and merciful in this cause. Thou seemest not to perceive the imminent peril by which the religion we have inherited from Abraham and from Moses is threatened. I see it, and therefore must lament. It is continually before my eyes, and therefore I would move Heaven and Earth against the Nazarenes.

"O Gamaliel, my master and my father, forgive me if I must separate myself from thee! Thy timid, wavering, undecided conduct is to me inexplicable, and cuts me to the heart. I dare not approach thee; for I fear thy paternal looks, thy bewitching friendship, thy eloquent wisdom, might persuade me to inglorious, inexcusable moderation. Who can resist thee?

"Father, whether thou forgive me or not, my conscience is sacred to me. This I learnt from thee. My conscience enjoins me, what is of all things on earth the hardest, to bid thee farewell, because thou art favourable to the Nazarenes.

"I sacrifice every thing for the sake of God. What is most dear to me would be rendered odious by the least attempt to cool my zeal against these madmen! They must be cut off from the face of the earth like Amalek, and leave no trace behind them, like the inhabitants of Gomorrah.

"God, I trust, will grant that I shall be an instrument in their destruction. Day and night I pray to him to make me witness of his truth, and to be no unprofitable servant of the true King of Israel. How different a king from him of Nazareth!

"May God maintain my zeal for the good cause of religion, and quicken thine! If thou grow cold and yielding, who shall be warm, who shall stand fast!

Farewell. SAUL."

After his conversion, he thus writes to the same Gamaliel:— "What shall I say, O Gamaliel, my father,— what shall I say? If my last letter gave thee pain, this will give thee joy. If thy wisdom looked on me with sorrow as one erring, and rashly hastening on in the path of his error, thou wilt now bless God, and behold me with thankful delight. O Gamaliel! I am no longer what I was: I am new-born, new-created! I am a Christian! Hallelujah! I am a Christian! The God of Israel has been unspeakably merciful to me in Jesus the Messiah. Yes, all that Jesus spake and did was the work of God,—of God, and not of man. He who strives against Him, strives against God. God is in Him, as he was not before in any of his saints, in any of the prophets. I am come to the knowledge of Jesus, the Messiah, thro' a miracle of grace. O my father! what I believed to be impossible has actually come to pass. Jesus of Nazareth is my Messiah, my Master, my King, my Redeemer and Judge, my Pardoner and Sanctifier, my Light and my Life, my Lord and my God! How shall I find words to describe his Majesty, or to express his long-suffering and favour toward me, — toward me who was arrogance itself? Whole days

would be too short, my father, to recount to thee his infinite mercies; but it will not be unpleasing to thy paternal heart to learn at least some of them.

"I was journeying, as thou knowest, from Jerusalem, with full powers and letters of recommendation from our high priests and elders. Beside a servant, I had under my command seven men of tried courage and my own way of thinking, to accompany me. We were provided with every thing that could promote the destruction of the Christians. We had concerted all our measures together, and it seemed impossible that our plan should miscarry. It was a joyful day to me; and I began it with a prayer to the God of Israel.

"God of Israel, if ever thou didst hear my voice, hearken to it now, and make me a glorifier of thy name, a successful destroyer of all those who rebel against thee! Let thy holy truth be maintained through me; and let every pernicious error be extirpated by me!" In this manner I prayed.

"Damascus was now in sight. My prayers were more fervent, and my eyes looked up to Heaven with greater earnestness. I strengthened myself in my duty, when I thought on the resolution it required, to accomplish with success the hard task of seizing and imprisoning the Christians. The words were on my tongue, "I hate them who hate thee, and persecute them who persecute thee!"

"Instantly dazzling light from the clear sky burst on me, as if twenty flashes of lightning had struck me at once. Damascus and every thing around me vanished from my sight."

Here he enters into the narrative of his conversion, the mission of Ananias, and his baptism; all which are beautifully amplified from the book of Acts; though it must be confessed, while the story derives force and point from the glowing language of the Swiss divine, it loses the simplicity of the inspired evangelist. Upon the whole, however, we retain our opinion of the uncommon excellency of these Letters; and if there are any who can read these "thoughts that breathe, and words that burn," without emotion, we can only say, We pity them!

A full and complete Analysis of Dr. Paley's Natural Theology; *or the Evidences of the Existence and Attributes of the Deity: collected from the Appearances of Nature.* 8vo, 3s.

LITERARY men are very apt to look upon compendiums and abridgments with contempt; but there is no circumstance to which the general spread of knowledge can be more justly attributed. It is alleged, that these make mere *smatterers* in science; but it should be enquired, Whether a slight knowledge of useful and important truths be not better than perfect ignorance? Industrious persons engaged in trade and manufactures, and who form one of the most useful classes of society, have so little leisure for reading, and often so little to spare for purchasing books, that they must acquire knowledge in a compendious form, or not at all; and even to those who have more leisure and a taste for reading, such analyses as the present are not without their use, as they make a strong impression on the memory, by concentrating the argument, and bringing the subject into one view.

Much as we differ in theological opinions from both the author of the original work and of the compendium, we cannot but commend their labours in defending the outworks of Christianity. Of the *Natural Theology* we gave our opinion at considerable length in a former volume (for 1803); and have only to regret, that the respectable author is now no more; and that there are few so able to combat Infidelity in its various forms. Of the Analysis, we can only say, that it appears to be drawn with considerable judgment and labour.

A View of the Nature and Evidences of Christianity. *Extracted from the Writings of the Right Rev. Dr. Porteus, Lord Bishop of London,* 12mo, 3s. 6d. *bound.*

THIS is an abstract of a nature somewhat different, but not less useful than the Analysis of Dr. Paley's Natural Theology. Instead of analysing the works of the learned prelate, the editor has digested his most striking remarks and observations under a variety of heads, comprizing the most important branches of Christian doctrine and practice; together with a selection of the internal and external evidences of Christianity. The editor, who appears to be a man of good sense, and of evangelical principles, has supplied a few judicious notes; and for young persons, and particularly *schools*, we cannot help considering it as a most useful publication; particularly as the author's character will sufficiently screen it from the suspicion of fanaticism, to which the same observations might have been exposed from another quarter.

Tears wiped away: *a Sermon occasioned by the Death of the late Rev. Martin Ready, and delivered at Peckham Meeting, Feb.* 24, 1805. *By* W. B. Collyer. 1s.

Submission: *a Sermon occasioned by the Death of Mrs. Hubbard, delivered at Peckham Meeting, March* 31, 1805. *By* W. B. Collyer. 1s.

On the two mournful occasions which have produced these discourses, the young and eloquent preacher has done justice to his feelings of deserved sorrow. A godly minister, and an amiable, pious, and useful lady, both of them heads of large families, and both entitled to every regard of conjugal, filial, and Christian love, are the excellent and righteous, whose loss should be laid to heart. We regret that the brevity, which we are compelled to observe in noticing this numerous class of publications, compels us to refrain from making any extract. The subjects of these discourses are improved in a very instructive and affecting manner. The sentiments are deeply impassioned, the descriptions are vivid, and the style possesses a correspondent tenderness and force. Our only objection to the diction is, that it appears too lofty, too florid, too highly wrought. The language of overwhelming sorrow, though strong, is always simple. At page 22 of the latter sermon, the author has permitted an expression to escape his pen which seems to be at variance with his known sentiments, and indeed with what he has fully expressed but a few pages before. *Death* was not "the *principal* ingredient in the cup of which the Saviour spake;" for, as Mr. C. has well observed, in p. 8, "If *something more* than the fear of death did not extort those groans from his bosom, and those blood-like drops from his frame, he endured suffering with less fortitude than many of his apostles."

We apprehend that the word *defencelessness*, which occurs twice in the first discourse, is not sanctioned by any sufficient authority. Purity of style is a requisite of much higher importance than ornament; and it is greatly to be wished that all writers would stedfastly resist and discountenance any obtrusions or other innovations on the English tongue. Apart from these lesser circumstances, we would recommend these discourses as calculated to minister valuable instruction and strong consolation to real Christians in the house of mourning.

The Faith and Duty of a Christian, *digested under proper Heads, and expressed in the Words of Scripture. Taken from the Works of Bishop Gastrell. Price* 3*d. in stiff covers.*

A pious clergyman in London, has printed this little work for the use of schools. The editor having found, by his own experience, and repeated observation, the great advantages of committing to memory selections of the Holy Scriptures, offers these to persons concerned in the education of youth. His own plan is to give each child a section to learn every week, and repeat on the Sunday morning. This is certainly a very useful method, and may be adopted in Sunday Schools with great and good effects.

Narrative *of the Behaviour and Death of T. Davis, executed at Oxford. By* J. Hinton, 12*mo*, 6*d.*

This narrative is a satisfactory addition to those monuments of mercy which excite, in an equal degree, our wonder and our gratitude. Divine Truth appears to have been let in upon the convict's mind gradually; but its final spread and influence were such as it were well if Christian ministers could trace in the conversation of all those whom they have been instructing and entreating for a succession of years.

Two hours before the time of execution, Mr. Hinton entered his cell, saying, 'The fatal morning is come.' — Grasping Mr. H.'s hand, he replied, "Blessed be God, I am ready!" Then, as if correcting himself, he added, "*Ready!* the laws of my country oblige me to be, but I am *willing*; and God only could make willing. God will forgive me; for Christ, the surety, has died! God has accepted his sufferings, and I have fled to him for mercy: he will not now punish me! — What a wonder am I to myself, that God should thus support me, and even give me rest, to enable me to sustain the trial this morning!" When he looked up to the place of execution, he said, "I thought that sight would have sunk my heart; but God enables me to sustain that too!"

Mr. H. concludes with observing, "There are, I apprehend, but few instances, in which the evidences of sincerity are as strong in the same circumstances as they were in the case here stated. I have related them not with-

out a hope that, while they excite in the churches of Christ emotions of lively joy over one sinner that repented, they may also be the means of affording instruction and consolation to some other trembling penitent, of whom it may be said, as of the subject of this narrative, "Is not this a brand plucked out of the fire?"

The circulation of this narrative in the Religious Tract Society, would, as it appears to us, be very advisable.

The Execution of a Malefactor improved, *as a Warning, especially to Young Persons: a Sermon preached at Southampton, the Day after the untimely Fate of R. Avery.* By W. Kingsbury, M. A. 8vo, 6d.

The Life of R. Avery, *written by himself after his Condemnation, with his Letters to a Friend.* 8vo, 1s.

THIS unhappy man was executed at Winchester for forgery, in March last. Part of his time, between his condemnation and death, was employed in reviewing the errors of his past life, and committing them to paper, as a warning to others; and that account, and Mr. K.'s Sermon, are both printed for the benefit of his distressed orphan. Literary excellence will not be looked for in the narrative of a man of narrow education, under such circumstances; but his earnest and repeated warnings, it is hoped, may have influence on young persons of his own class, and the errors he has confessed serve as way-marks to caution others. Mr. K.'s discourse is animated, appropriate, and judicious, especially as referring to the circumstances of a late repentance. As it respects the unhappy criminal, we were pleased to meet with the following passage in the Editor's Appendix to the narrative: "Although Mr. Avery spake in the strongest manner of a comfortable assurance of his interest in Christ's merits, yet there was nothing of an unbecoming boldness in his conduct or conversation. Every feeling of his mind was depicted in his countenance, in the liveliest manner, at the place of execution. Deep humility from a sense of his deserts, cheerful resignation to his punishment, lamb-like meekness toward his prosecutors and the executioner, intense love to God and man, and a lively faith in the merits of Christ, combined to cast a sort of dignity over his aspect, his words, and his gestures; which caused the spectators to say, They never beheld such an instance of composure!"

A Week's Conversation *on Religion and Morality, for the Improvement of Young Minds.* 18mo, 6d.

THESE Dialogues, we understand, are the production of a female pen, on the subjects of Prayer, Faith, and Practical Religion. The conversations are well supported between Mrs. Davis, her nieces, and three young ladies on a visit. They are well adapted for such young persons, either at home or at boarding-school.

A Child's Memorial; *containing an Account of Miss Dinah Doudney, of Portsea, aged Nine Years. Third Edition. To which is added, an Account of Miss S. Barrow, burnt to Death, April 4, 1805.* By John Griffin. 6d.

THE following circumstance is striking: One day, in her illness, Miss D. said to her aunt, with whom she lived, "When I am dead, I should like Mr. G. to preach a sermon to children, to persuade them to love Jesus Christ, to obey their parents, not to tell lies, to think about dying, and going to Heaven. I have been thinking (said she) what text I should like him to preach from: 2 Kings iv. 26. You are the Shunamite, Mr. G. is the prophet, and I am the Shunamite's child. When I am dead, I dare say you will be grieved, though you need not. The prophet will come to see you; and when he says, How is it with the child? you may say, It is well. I am sure it will then be well with me; for I shall be in Heaven, singing the praises of God. You ought to think it well too." Mr. G. fulfilled the wish of this pious child; and we cannot help admiring the affection and simplicity with which he addresses children.—Miss Barrow's narrative, though shorter, is no less interesting and affecting.

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

This Number contains the following articles: 1. Letters from Labrador in 1804; 2. Diary of Hopedale; 3. Letter from Bassaterre, St. Kitts; 4. Various Accounts.

From the Diary at Hopedale, Labrador, in particular, we have a pleasing account of a revival of religion among the Esquimaux converts, during a time of scarcity, when many of them experienced considerable distress. Still

they came "to church (says the Diary) with friendly and cheerful countenances, and some would say, 'If we only feel in our hearts the presence of our Saviour, who has loved us so much, and died and shed his blood, that our sins might be forgiven, we may well be cheerful and contented, though our outward circumstances are difficult, and we have not much to eat; for we trust that He will also care for us in that respect, and look to Him for help.'

"Their whole behaviour, during this time of trial, gave us much pleasure and encouragement. There was a general and powerful awakening among them, which first began to be perceived in some women who were baptized last winter. . . . . .

"One of the above mentioned women being asked, How she was first led to reflections so much more serious than formerly, she replied, That a Missionary had been speaking, at a meeting of the Esquimaux, concerning the great pains which the Lord Jesus Christ had endured for our sakes, in soul and body, and his readiness now to accept the worst of sinners, who plead the merits of his blood. "This," added she, "I had often heard before; but I never felt what I then felt. I thought, even for me, a wretched creature, who lived worse than a dog, in every kind of abomination, as our Saviour suffered so much, and he will now receive even me, and have mercy upon me! At the same time, I felt a singular joy and delight in my soul; and could not help weeping so much, that I forgot myself, and remained sitting in the church. My heart has ever since been fixed upon our Saviour alone; and I often weep for him. Now I know truly what you mean by feeling our Saviour near and precious to the soul, and experiencing his great love to sinners; and that it is not enough to be baptized, and to enjoy other privileges in the congregation, but that every one ought to be able to say for himself, "My Saviour is *mine*: he died for my sins: he has also taken away my sins, and received even me as his child." This I now feel in my heart, and am both thankful and humbled before him."

By the Letters from St. Kitts, we are concerned to learn, that the settlement has suffered greatly from a hurricane; by which the brethreus' church was unroofed, and their houses greatly damaged or destroyed: but we doubt not, that the prayer of the brethren will be heard; and that the Lord will raise up "some who have sympathizing hearts, and are able and willing to help the poor negroes;" and their benevolence will be thankfully received by Mr. Latrobe, No. 17, Castle Street, Holborn. Another Number of this work, we understand, is published; and will be noticed in our next.

LITERARY NOTICES.

The Subscribers to Watts, who wish to take the *whole* of his Works, are requested to give the earliest intimation, Whether they will take the Common Paper or the Fine.

A small, but respectable, Periodical Work has just appeared, under the title of "The Sunday-School Miscellany."

A View of the Social Worship of First Christians, by Mr. J. A. Haldane, of Leith, may be expected in a few days.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Watts's Works, vol. 2, 10s.6d. boards; fine paper, extra boards, 13s.

The Whole Works of Bp. Hall, 8vo, vol. 1, 9s; royal, fine, 12s.

Abp. Leighton's Works (Ogle's edit.) 8vo, vol. 1, 8s.

The Moral and Religious Works of Sir Matthew Hale, Knt. with his Life, two vols. 8vo, 16s.

Three Discourses on Prophecy. By W. Ward, M. A. late of Queen's College, Cambridge, 8vo, 1s.

Sacred Dramas, intended chiefly for Young Persons: to which is added, An Elegy, in Four Parts. By J. Collett, Evesham. 6s.

The Christian's Peculiar Conflict: an Essay on Gal. v. 17. By J. Martin, Second Edit. 8vo, 1s.

Reflections on Christian Liberty, Civil Establishments, Religion, and Toleration. By the late R. Robinson, of Cambridge. 1s 6d.

The Churchman's Vade Mecum; designed to promote a more enlivened Devotion in the Use of the Liturgy. By a Presbyter of the Church of England. 12mo, 6d.

A Sermon on Baptism and Confirmation, preached at Wellington. By H. Gauntlett, 8vo, 1s.

Address to Baptists and Pædobaptists. By P. Edwards, 12mo, 6d

Extracts from various Authors on Baptism. By T. Westlake, 1s.

Thoughts on Baptism and Mixed Communion. By a Pædobaptist, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SEVERAL benevolent Persons, wishing to promote the interest of this Society, have, from time to time, bequeathed sums of money to the Institution; but, for want of pointing out the particular Society intended, by its proper name and title, or by a loose and unguarded Form of Bequest, considerable difficulties have arisen, and the Society has sometimes been in danger of losing the benefit intended. We are therefore desired, by the Directors of the Society, to insert the following Form, which is respectfully submitted to Ladies and Gentlemen who may be disposed to promote the grand object of the Society by their Wills: —

Form of a Bequest to the Missionary Society.

"I give unto the Treasurer for the time being, of a certain voluntary Society formed in London, in the year 1795, entituled, THE MISSIONARY SOCIETY, the sum of pounds, of lawful money of the United Kingdom of Great Britain and Ireland, current in Great Britain, to be paid within months next after my decease, out of such part only of my Personal Estate as shall not consist of chattels real, upon trust to be applied towards the carrying on the purposes of the said Society: and I do hereby direct and declare, That the receipt of the Treasurer for the time being of the said Society, for the said Legacy, shall be a sufficient discharge to my executors for the same."

ARRIVAL OF MR. VOS, &c.

BY a private letter from the Rev. Joshua Rowe, one of the Baptist Missionaries in India, to a friend in London, dated Madras, Dec. 25, 1804, information has been received, that the Rev. Messrs. Vos, Ringeltaube, Cran, and Desgranges, had arrived previously to that date at Tranquebar. But no direct communication from them to the Society has yet come to hand; their letters having probably been sent by way of Denmark.

Mr. Rowe and his companions arrived at Madras, Nov. 10, 1804. He says, in his letter above mentioned, "Here is a large field for usefulness. Swartz and Gericke are removed to the church triumphant. God grant that the Missionaries who are now come out, may be as eminently useful as they were!" He also adds, "The Lord has raised us up a number of friends among the Europeans."

MISSION TO KARASS.

On Wednesday, May 1, a Meeting of the Edinburgh Missionary Society was held, for the purpose of setting apart four young men to join the Mission among the Tartars, in the neighbourhood of Mount Caucasus. The Meeting being opened with prayer, and the reason of their being called together stated by the President, the Instructions to the Missionaries were read by the Secretary, and delivered to them. The Rev. Mr. Black addressed the Missionaries in an impressive manner; and the Meeting concluded with prayer.

Early next morning the Missionaries embarked at Leith, on board the Fidelity, Capt. Norman: the same ship that carried out Mr. Brunton, &c. to Russia. In the afternoon they sailed down the river with a fair wind.

The names of the Missionaries are, John Mitchell, Robert Pinkerton, Geo. Macalpine, and James Galloway. They are all unmarried, except Mr. Mitchell, who was lately united to a pious young woman, sister of Mr. Dickson, at Karass. The two first have, for a considerable time, been supported and educated by the Society; and, through the kindness of a Member, who long resided in Russia, have been instructed in the Russian language; so that it is hoped, they will be able to make their way through the Russian empire without the aid of an interpreter. They have likewise been taught the art of printing; and have taken out with them a press and font of Arabic types, which is the character universally used where they are going to reside.

The Directors have sent out to Mr. Brunton a large supply of necessaries, for the use of the Missionaries.

Mr. Brunton has sent home an Arabic Tract; being an Address to a Mussulman, on the subject of Religion, intended to expose the absurdities of the Koran, and the wickedness of Mahomet. This is now printed in London.

HOME INTELLIGENCE.

RELIGIOUS TRACT SOCIETY.

THE Annual Meeting of this Society was held at St. Paul's Coffee-House, on Thursday morning, May 9; and was very numerously attended. The Annual Report was read, together with part of the Correspondence of the Committee with various persons at home and abroad; which was very encouraging. It appeared that more than *two millions* of Tracts had issued from the Depository since the commencement of the Society in 1799; and that there has been a very considerable increase in the sale of Tracts during the past year. Several of the Members related circumstances respecting the usefulness of those publications in their particular circles; which occasioned much satisfaction and thankfulness. Some new plans were also suggested to render the Institution still more conducive to the public welfare.

DISTRIBUTION OF TRACTS TO SAILORS AND SOLDIERS.

THE Committee of the Religious Tract Society, have lately received some communications regarding the circulation of Religious Tracts among the Soldiers and Sailors of this country, which have afforded them much pleasure, and which hold out great encouragement to the increase and extension of such a commendable and benevolent practice.

Is it necessary, formally, to recommend this object to the attention of Christian ministers? No, surely. The Committee of the Religious Tract Society have, therefore, only "to stir up their pure minds by way of remembrance;" and to state to them, That the distribution of the augmented number of British Soldiers, in encampments at different parts of the united kingdom, affords a favourable opportunity to circulate Religious Tracts among them; and that ministers who reside in the vicinity of the several encampments, are very suitable persons to patronize and prosecute this good work.

From all the accounts which the Committee have received, they have reason to believe, that Military Officers will not obstruct the circulation of Religious Tracts among the soldiers: and it has been found, that soldiers receive the Tracts with great readiness and gratitude, and read them with attention and pleasure.

The several dock-yards and naval stations present equal facilities and encouragement for distributing Tracts among Sailors; their benefit may, therefore, be greatly promoted in this way, by ministers, who live in the vicinity of such naval stations.

Our soldiers and seamen have much time for reading: many of them are disposed to amuse and improve themselves by books; their mode of living in camps, and on board ships, is favourable for social exercises of this kind; and it is hoped that the publications of this Society are well calculated to engage attention, and to promote Religious Improvement. On all those accounts, and from the considerations, that our brave seamen and soldiers peculiarly need, and in the highest degree deserve, every possible attention to their temporal and spiritual interests, and that in furnishing them with religious instruction, we engraft Christian virtues on British heroism, and thus essentially benefit our beloved country. The Committee most earnestly and affectionately recommend to ministers, that they exert themselves in promoting the circulation of Religious Tracts throughout the army and navy.

In order to excite to the commencement, and to encourage the prosecution of this good work, the Committee do hereby acquaint their Christian brethren, that Tracts, to be distributed among our sailors and soldiers, will be gratuitously supplied, on application being made for them to the Committee, addressed to the Rev. Joseph Hughes, at Battersea, Secretary; or to Joseph Reyner, Esq. Old Swan, near London Bridge, Treasurer.

P. S. The Committee beg leave to suggest, That the distribution of Bibles and Testaments throughout the navy and army, is a work of peculiar importance at the present time; and they rejoice that there is another Society which embraces this specific object, viz. The Naval and Military Bible Society; and that an application, signed by an officer in the army or navy, will meet proper attention.

WELCH BIBLES.

The British and Foreign Bible Society have given orders for printing 20,000 Welch Bibles, of a smaller size than octavo: and

The Society for Promoting Christian Knowledge are about to print 20,000 copies of an octavo Welch Bible, with marginal references. These are intended to be sold at the low price of 2s. 9d. each, being little more than one-third of the original cost.

We rejoice in both these designs, and especially in the avidity with which Bibles are sought for in Wales. The generosity of the Welch people, in contributing to the former Society, does them great honour. The sum of 788 l. 17s. 10d. has been collected in different congregations in the Isle of Anglesey, and, in other parts of the principality. In Anglesey only, 573 l. 2s. 3d.

REMARKABLE AWAKENING.

Accounts of the victorious power of the Gospel are ever welcome to those who love the Lord Jesus Christ. We have permission to present our readers with an account of a remarkable dispensation of the grace of God attending his word at Darwen, a populous village in Lancashire. This account is contained in a letter from the Rev. R. Bowden, to his father, the Rev. J. B. at Tooting, Surry. The letter was written in the course of familiar correspondence, without the most distant expectation of its appearing in print. It is, "in simplicity and godly sincerity," a narrative of facts. The work of the Lord to which it relates, will appear especially wonderful, when considered in connexion with the very affecting and awful circumstances by which it was introduced.

On the afternoon of the 21st of November, 1804, Mr. and Mrs. B. with a select company, had been on a friendly visit, about two miles from home. A very heavy fall of rain commencing soon after their arrival, constrained their stay much beyond the intended hour. They had to repass a brook, which, during this interval, the waters from the adjacent hills had unusually swollen. Mrs. B. with two ladies, her sisters, was on horseback; and not without impressions of fear, was inclined, with cautious steps, to try the passage. The attempt, hazardous beyond her apprehension, proved fatal. The horse was unable to sustain the impetuosity of the stream. In a moment the distracted husband, now standing on the bridge for foot-passengers, had "the desire of his eyes," youthful, lovely, and pious, snatched from his sight: and with such violence precipitated down the flood, that instantly she was no more! Not one cry of distress was heard. It was a night of agony and gloomy horror, especially as the most anxious search for the body was ineffectual till the morning; but

"God moves in a mysterious way,
"His wonders to perform!"

"Though he cause grief, yet will he have compassion, according to the multitude of his mercies!"

The following Letter represents light unexpectedly arising out of this darkness. This tempest succeeded by "a still small voice," and the Lord in that voice, awakening the minds of many to "flee from the wrath to come."

"My dear Father, *March* 14, 1805.

"I rejoice to inform you how remarkably the power of God is among us, both to wound and to heal. Many are under deep convictions: and many more rejoicing and praising God for deliverance, through the Lord Jesus Christ. Scarce a day passes but some one comes to unburden his mind, or to tell me what the Lord has done for his soul. I am at times quite overcome with the glory of divine grace shining around us; and constrained to cry, "This is the Lord's doing: it is marvellous in our eyes!" He is truly among us, making a "people willing in the day of his power." The hardest hearts melt like wax before the sun; the strongest bonds of corruption, the most inveterate habits of vice burst asunder; and the ransomed captive sits joyfully, and in his right mind, at his Redeemer's feet, crying, with astonishment, "Why me, Lord, why me?" In another direction, you see a company of mourning penitents got together; and saying, one to another, "What shall we do to be saved?" — when, smiting upon their breasts, they look upward and cry, "God be merciful to us sinners!" Sometimes, the most unlikely in human apprehension hear the Redeemer's voice, and forsake all to follow him.

"Lord, what am I! — a worthless worm, the chief of sinners, "less than the least of saints;" yet what wonders is the Lord doing day by day!" "The fields are white unto the harvest." Nothing is wanting but labourers. My whole time is taken up with visiting and receiving visits from those who are

enquiring the way to Zion. What grief I feel that I cannot do more than I do! I trust the outpouring of the Spirit of God is not confined to the people, but, in a measure, is the privilege of their unworthy minister. I feel my heart enlarged towards them; and am ready to spend and be spent for the good of souls! Oh, for humility! Oh, for faith! Oh, for spiritual wisdom and strength equal to the very important and solemn service allotted me! Our prayer-meetings on Mondays and Fridays are so overflowing, that we shall be constrained to remove them to the chapel. Most of those who attend are under spiritual concern. Besides these meetings, we have another on Saturday evenings, for conversation on matters of experience. This is confined to those in whom we hope the Lord has begun his good work; and who are ready to communicate to each other what the Lord has done for their souls. The men who attend on these occasions take their turn in prayer. Our chapel, which you know is very large, is completely crowded. We have great pleasure in seeing one of our friends converting a room, which he had built for billiards, into a place for weekly prayer-meetings.

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IRELAND.

OLD BIBLES WANTED.

To the Friends of Religion.

Dear Friends,

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"I HAVE dispersed a few hundreds of your Tracts in my chapelry and neighbourhood, during the last two years; and, thank God, he has made them a blessing to many.

"When I entered on my ministry here, less than one-fourth of the inhabitants attended public worship on Sunday mornings; few or none in the afternoon. Now, I have often the satisfaction of meeting two-thirds of my neighbours at chapel, morning and afternoon, on the Lord's Day. Communicants, for the last two years, have been double the number they were before; and an earnest desire to grow in grace, and in the knowledge of our Lord Jesus Christ, is, in general, manifest in our little village.

"I have reason to conclude, that God has wrought this happy change among us by the means of your Tracts, as much as by all my feeble efforts united." J. O.

Extract of a Letter from a Poor, but very active, and apparently worthy man in Scotland.

Dear Brethren, Nov. 12, 1804.

I HAVE read the Evangelical Magazine for six years, and have been greatly delighted with the accounts of your Society. Having read an anecdote some time ago, of a woman finding a book, giving it to her husband, and its having been made the means of her conversion, and you saying, that dropping Tracts might have the like effect, I was earnest that I might have some of them to distribute. Going into the churchyard in April 1803, on our communion Sabbath, I found a shilling, and I added threepence to it, and on Monday went to the bookseller's and bought a quarter of a hundred of "The Death of John Bowles," which I sold, and with the money bought more. I next went to my bookseller, and ordered him to write to London for a quarter of a hundred of "The Death of Lord Rochester;" and for the "Account of the Origin and Progress of the Religious Tract Society." I was so delighted with the latter, that I lent it out to read for a penny, and thus gathered five or six shillings. I then sent to London for as many Tracts of different sorts as my money would allow of; and I still gathered more money by the sale of them. On going to the bookseller's one day, to buy some of the Edinburgh Society's Tracts, there came in a gentleman, who, looking on me, said, "What are you to do with these?" I answered, 'I am going to the north country to distribute them among the ignorant people.' The gentleman, on this, said to the bookseller, "Give him a hundred for me." After this I went into the north, first doing all I could to get Religious Tracts to distribute; and, blessed be God, I got more than 200, which I distributed in the heart of the country. Last winter, I sent to London for No. 9 of the Missionary Transactions; and by lending it out to read for a penny, I got so much encouragement, that I procured two copies of it, and two copies of the two following numbers,—and made so much by these, that I sent to London for 200 Tracts, and all the preceding Numbers of the Missionary Transactions. When I was in the bookseller's shop ordering these, the gentleman before spoken of, came in. I had not before seen him to thank him for his kindness last year; and now when I was doing this, he ordered me to send for five shillings worth more of such Tracts as I thought best for the public, which I did; and since that time I have dispersed a good many of them, and shall do so still. I shall go again to the north country in the spring, God willing, and expect by that time to have a larger number of Tracts by the profit of those I lend out to read; and by my well-wisher's generosity. I pray, dear Brethren, that ye may prosper, and be the means of bringing many from darkness to light, and from the power of Satan to God:

and I am, &c.

The Committee of the Religious Tract Society were much gratified by the above Letter; and they presented the zealous and worthy writer of it with a complete set of their Tracts, bound in three volumes, for his own use, and with a suitable number to be distributed by him. The Committee have since heard, that he continues, with unabating ardour and success in the good work which he so singularly and happily conceived.

MISSIONARY COLLECTIONS.	L.	s.	d.
Friends at Trowbridge —	— 9	0	0
Rev. J. Walker and Friends, Peppard, Oxon.	— 6	4	0
Mark Wilks and Congregation, Norwich	— 8	4	6
Mr. Wildbore and Congregation, Falmouth	— 14	5	6
Tim. Wildbore and Congregation, Penrhyn	— 11	7	0
W. Sykes and Congregation, Guestwick, Norfolk	— 16	7	1
A Contribution from the Lovers of the Gospel at Aldwinkle, All-Saints, Northamptonshire, by Dr. Haweis	— 6	8	0
Rev. Mr. Hobbs and Congregation, Colchester	— 64	2	6
Mr. Evans and Congregation, Foleshill, near Coventry	— 9	0	0

NEW DIRECTORS OF THE MISSIONARY SOCIETY FOR THE COUNTRY,

ELECTED AT THE LATE ANNUAL MEETING.

Rev. Charles Atkinson, Ipswich
James Boden, Sheffield
Mr. Bruce, Wakefield
T. P. Bull, Newport Pagnel
Benjamin Cracknell, Weymouth
J. Cooke, Maidenhead
Fred. Hamilton, Brighton
William Hopkins, Christ Church
Samuel Lowell, Bristol
Mr. Phillips, Norwich
Mr. Prentice, Bungay
Rev. John Ralph, Liverpool
Rev. Mr. Richards, Hull
R. Winter, Newport, Isle of Wight

NORTH BRITAIN.

Rev. John Findlay, Paisley
Thomas Fleming, Kirkcaldy
Mr. Mackinlay, Kilmarnock
John Campbell, Kippen

IRELAND.

Rev. Dr. M'Dowell, Dublin
Mr. Alderman Hutton, Dublin

Feb. 28, 1805, the Rev. Mr. *Bateman* was ordained over the church of Christ, meeting in Edward Street, near Wardour Street, Soho. Mr. Ivemey began with reading the Scriptures and prayer; Mr. Keeble asked the questions and received the confession of faith; Mr. Coxhead prayed the ordination prayer; Mr. Burnham gave the charge, from 2 Tim. iv. 2.; Mr. Shenstone preached to the people, from Zech. viii. 19.; Mr. Silvester concluded in prayer.

On March 12, Mr. *W. Scott*, preacher of the gospel, was ordained to the office of the holy ministry and pastoral charge of the Associate Congregation of Lesly, in Scotland. Mr. Leishman, minister at Kinross, preached in the forenoon, from Phil. i. 17.; Mr. Imrie, of Milnathort, who presided on the occasion, put the questions of the Formula; and after the ordination-prayer, tendered an exhortation, first to the minister, and then to the congregation. In the afternoon, Mr. Browning, of Auchtermuchty, preached from James i. 21. The audience was large.

May 29. The Rev. Mr. *Seymour* was set apart to the pastoral office over the particular Baptist church at Tring, Herts. Mr. Davis, of Wadsdon-hill, began the service by prayer, &c.; Mr. Grocer, of Watford, delivered the introductory discourse, &c.; Mr. Dawson, of Risborough, offered up the ordination prayer and gave the charge, from Acts xx. 28.; Mr. Shenstone, of London, preached from Zech. viii. 19.; Mr. Lewis, of Berkhampstead, concluded.

The same day the Rev. Mr. *Dunn* (late Student at Hoxton) was ordained to the pastoral office over the church assembling at the meeting-house in Palace Street, Pimlico, London. The following ministers engaged; Mr. Gore prayed, &c. Mr. Burder explained the nature of a gospel church, &c. Mr. Simpson offered the ordination-prayer, Mr. Buck delivered the charge, Mr. Stollery addressed the church, and Mr. Atkinson concluded.

On the 29th and 30th of May, the Independent Ministers in the county of Sussex, had a Meeting at Mr. Leggett's, Burwash. Mr. Watkins, of Brighton, preached from 2 Cor. v. 14; Mr. Hamilton, of ditto, from Mat. iv. 19; and Mr. Jones, of Oat-hall, from Is. xii. 2.; Messrs. Neve, of Friston; Cracknell, of Weymouth; White, of Shoreham; More, of Newhaven; and Hopkins, of Tunbridge, engaged in the other services. The principal object of this Association is, to promote the Spread of the Gospel in the County. Some new measures were proposed and agreed to. The meetings were well attended, harmony and love prevailed, and the word was heard with much attention.

June 4, 1805. The New Baptist Meeting-house at the Coppice, near Coseley, in the parish of Sedgeley, Staffordshire, was opened for public worship. The services of the day were thus divided: The Rev. T. Smith, of Coseley, prayed; Mr. Morgan, of Birmingham, preached from 2 Cor. iii. 2, 3; and concluded the morning-service in prayer. In the afternoon, Mr. S. Breeze, from Wales, prayed; Mr. L. Butterworth, of Evesham, preached from Ps. cxxxii. 13, 14; and Mr. M. Thomas, of Ryeford, prayed and closed. The auditories were crowded, both morning and afternoon. The new house is commodious, the country very populous; and it is humbly hoped, through a divine blessing, that the cause of religion will be promoted.

June 5. The Rev. Mr. *Gore*, late of Sandwich, was set apart to the work of a pastor, in the church, meeting in

Barbican, London, late under the care of Mr. J. Towers. Mr. Buck prayed, &c. Mr. Townsend delivered an introductory discourse suited to the occasion, Mr. Simpson prayed, Mr. Burder gave a few hints of advice to the minister, Mr. Boden (of Sheffield) preached to the people, and Mr. G. Clayton concluded the service.

It is with pleasure we notice the increase of charitable institutions, particularly among females. The ladies of New Broad Street Meeting have lately began one, entitled, "The Mother and Infant's Friend." Doubtless, in the country also, much good might be rendered by visiting and relieving poor women in the month of confinement. In some parts, we believe, it is practised.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

A numerous and very respectable Meeting of this Society was held at the New London Tavern, on Wednesday, May 1, 1805.

From the Minutes of the above Meeting, we extract the following Account:—

The Right Hon. *John Ld. Teignmouth*, President, in the Chair.

The Report of the Committee having been read by the President,

Resolved, That the said Report be now received and adopted; and that it be printed, subject to the revisal of the Committee.

On the Motion of the Rt. Rev. the Ld. Bp. of Durham, seconded by Wm. Wilberforce, Esq. M. P. it was

Resolved unanimously, That the warmest Thanks of this Meeting be presented to the Rt. Hon. Ld. Teignmouth, President of this Society, for his Lordship's faithful, zealous, and persevering attention to the interests of this Institution, during the whole period of his connection with it.

It was further Resolved unanimously, That the sincere Acknowledgements of this Meeting be communicated to the Rt. Rev. and other the Vice-Presidents of the Society, for the Patronage which they have afforded to the Institution:

That the Thanks of this Meeting be given to the Committee, for their strenuous endeavours to further the objects of this Society; and for their highly interesting, impressive, and encouraging Report:

That the Thanks of this Meeting be presented to the Treasurer and Secretaries of the Society, for their zealous and gratuitous services.

It was also Resolved unanimously, That the Thanks of this Meeting be conveyed to the Presbytery of Glasgow, for the zeal which they have discovered in promoting the interests of this Society:

That the Thanks of this Meeting be also returned to the several Societies and Congregations in England, Scotland, Wales, and Ireland, who have made Collections for the Society, or otherwise contributed to promote its interests; and they are hereby requested to accept such Thanks.

WIDOWS OF MINISTERS.

On Monday the 20th of May, the Annual Meeting of the *Protestant Union*, for the benefit of the Widows and Orphans of deceased Ministers of the Gospel, of all denominations, was held at the Scots Church, London Wall; and as we feel a particular interest in its prosperity, it gives us pleasure to learn, that though the society has been formed only six years, its capital already amounts to 4000*l.* in the three per cents, and 737*l.* in the three per cents reduced, notwithstanding ten widows are assisted by its funds. We have no doubt that it will hereafter prove the means of affording far greater benefit to the widows of its members than at present. The interests of its capital, with the annual subscriptions of its members, must eventually so raise its funds, as to afford a much larger sum than it now offers; and this will certainly be assisted by a larger number of subscribers. We feel concerned, that so many ministers have excluded themselves, by not entering within the time limited by its constitution, especially as the Society kept its door open for near a year longer than the rules allowed, for the admission of members.

We hope that those ministers who have not been ordained two years, will not lose the opportunity of providing for their families, by so small a sacrifice.

We are well aware of the objection made by many worthy pastors, that they are incapable of joining the Society, from the smallness of their incomes; it is with regret, we admit the force of the objection, and are grieved that those who have devoted them-

selves to the service of Christ, should be under the necessity of making such an objection; yet, we trust, the members of their churches, and other liberal friends, will kindly step forward, and by subscriptions amongst themselves, enable their ministers to become members of this institution.

The Churches of Christ will do well seriously to consider this subject, as by a minister being thus enabled to provide for his family, they are effectually relieved from a burden, which, in consequence of the circumstances in which their pastors may leave them, may lie heavily upon them for many years.

JEWS.

We are informed that Mr. Joseph Samuel C. F. Frey (the converted Jew) intends to preach a stated lecture, at Mr. Ball's Chapel, in Jewry Street, London, every Saturday evening, at Seven o'clock; to commence the first Saturday in July.

It gives us unspeakable pleasure also to learn, that it is in contemplation to collect together the converted Jews from different parts of this kingdom, and from the Continent (of whom more than twenty have already been heard of) and to form them into a Christian church. This important measure, if practicable, may be the means of exciting among the posterity of Abraham a spirit of enquiry into the truth of Christianity. It would afford also a refuge to those who, on embracing the religion of Christ, are usually obliged to forsake father, mother, and substance: and we hope it would also tend to stir up the zeal of those who are called *Christians*.

A prayer-meeting among a few converted Jews is already commenced, on the Friday evening, at Mr. Frey's apartments, No. 1, Little Prescott-Street, Goodman's Fields; where his brethren are invited to converse with him.

List of Lectures in and near London, for July.

1. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Jackson's, Stockwell.
2. *Tu. M.* Broad Str. Mr. Goode.
3. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Jennings's, Islington.
4. *Th. Ev.* Fetter Lane, Mr. Burder. The Depravity of Human Nature.
7. LORD'S DAY Ev. Broad Street, Mr. Thorp; Hare Court, Dr. Young; Palace Street, Mr. Atkinson; Crown Crt. Mr. Knight; Peter Street, Mr. Waugh.
8. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
9. *Tu. M.* Broad Street, Mr. Clayton.
10. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Rippon's.
11. *Th. M.* Monthly Meeting (Indep.) at Mr. Thorp's, Mr. Collyer to preach. — Wherein does a Self-righteous Spirit consist? *Ev.* Fetter Lane, Mr. Ford. — The Kingdom of Heaven like Treasure hid in a Field.
14. LORD'S DAY Ev. Broad Street, Mr. Hughes; Orange Street, Mr. Townsend; Crown Court, Mr. Webb; Palace Street, Mr. Buck.
16. *Tu. M.* Broad Str. Mr. Goode.
17. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. T. Thomas's.
18. *Th. Ev.* Fetter Lane, Mr. Clayton. Covetousness and Prodigality explained and compared.
21. LORD'S DAY Ev. Broad Street, Mr. Gaffee; Hare Crt. Mr. Thorp; Orange Street, Mr. Burder; Crown Court, Mr. Collyer.
23. *Tu. M.* Broad Street, Mr. Ford.
24. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Goode's.
25. *Th. M.* Monthly Meeting (Bap.) at Dr. Rippon's, Mr. T. Thomas to preach. — Encouragement to pray for the Spirit. *Th. Ev.* Fetter Lane, Mr. Hughes — The Discipline of Jesus Christ.
28. LORD'S DAY Ev. Broad Street, Mr. Dore; Hare Court, Mr. Lyndall; Crown Court, Mr. Stollery; Palace Street, Mr. J. Thomas.
30. *Tu. M.* Broad Str. Mr. Humphrys.
31. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Kello's.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Charrier, of Lancaster, and Mr. Hyatt.
Surry Chapel, Mr. Sibree and Mr. Elliot.
Spa Fields, Mr. Jeary.
Sion, Mr. Browning.
Hoxton Academy Chapel, Mr. Ralph, of Liverpool.

POETRY.

TO LADY COCKS.

BY THE LATE REV. J. HERVEY.

[*Never before printed.*]

Madam,

FAIN would my heart with equal warmth declare
The thanks I owe, the gratitude I bear.
I'm urg'd, though young and artless, to indite:
Wisdom, Religion, Virtue bid me write.
To you, they say, their best returns are due;
At once possess'd, at once adorn'd by you!
For then they shine with most attractive grace
When birth and wealth their interests embrace:
So the fair pearl, in golden orbits set,
Beams to advantage, with a glow complete; —
More full, more rich, the streaming lustre plays,
And the bright ore invigorates the blaze!
To praise, my Lady, where applause is due,
May be expected, nay, demanded too;
But so to temper, so to manage praise,
As not t' offend, nor vain emotions raise:
Thus to correct this nice and dang'rous pill,
Excites my wishes, but transcends my skill,
What then remains for my poor muse to bring,
Forbid thoughts ardent your deserts to sing.
Shall I advise? Exhort to persevere?
Dare to direct? Strive to increase your care?
This were assuming more a master's part,
Than ease and vent to a respectful heart.
Well, since applause may hurt, advice is rude;
Both may offend, since both alike intrude. —
To Heav'n I'll lift my voice and bend my knees;
Pray'r profits all, and you 'twill greatly please.
My sighs, my vows, and ev'ry wish I'll send
After my own and fellow-creatures' friend!
Bow down, Almighty Sov'reign, lend an ear
To my petition, — feeble, but sincere.
Thou lov'st, Jehovah, thou delight'st to show
How great thy pow'r, by what thou dost bestow!
Shed then thy gifts, thy choicest influence shed,
On our elect beloved Lady's head.
O! may her soul, inflam'd by love divine,
Be thine, eternal Bridegroom, ever thine!
Be thou her hope, her joy, her only good,
Heav'n all her prospect, — all her portion God!
Bear up her views on strong exalted wings,
From tinsel toys and sublunary things.
This world, with all its mighty nothings fraught,
Nor let it please, nor cause an anxious thought.
With wealth and plenty does her cup o'erflow;
So let her breast with large affection glow!
Oft may she hear the sons of Want complain—
See their distress, nor see nor hear in vain!
May the poor view her as she walks along,
Smiles in their eyes, and blessings on their tongue!
So shall the cries, the strong resistless cries,
Darted from succour'd Misery, pierce the skies;
And, join'd with mine, secure th' immortal prize!

Lift up the quick'ning splendors of thy face,
And deck her mind with ev'ry Christian grace!
All that is lovely, — all that may endear
Angels or thee, O let it all be there!
Pure without spot, without resentment sweet,
Holy yet humble, — zealous yet discreet;
With universal excellence endued,
All of a piece, and uniformly good!
Fix'd and unmov'd in ev'ry state and chance,
No other change, but daily to advance!
Thus may she shine illustriously bright,
A faultless pattern to the nicest sight!
Pleasing, great God! and glorifying thee,
Admir'd by all, and faint transcrib'd by me.
Late let thy chariot and her guardian come,
To fetch thy child, thine heir in glory home;
When in the tomb her sacred relics rest
(For all must die, — the wisest and the best)
Her better part repose on Abraham's breast,
With glad reflections sweet Expectance cheer'd,
Till the last trump's awak'ning sound be heard!
Then, when the bad, o'erwhelm'd with guilt and fear,
See Vengeance burn implacably severe,
May she look up, with joy may she behold,
The doors of Heav'n and realms of light unfold, —
A smiling Judge, a mild caressing Lord,
Not to pass sentence, but bestow reward;
To give her honours which she now disdains,
Eternal peace for momentary pains!
O then may I, and millions more rejoice,
To hear that welcome, wish'd-for precious voice!
There sit, bless'd woman, sit for ever down,
Dear to my Father, nearest to the throne,
Consummate be thy bliss, distinguish'd be thy crown!

PARAPHRASE OF THE CXXXVIIth PSALM.

WHERE Tigris rolls along his sounding tide,
Pensive we sat, the murm'ring stream beside:
There, by Chaldean Lords in bondage kept,
We thought of ruin'd Solyma, and wept.
Her lofty tow'rs, now levell'd with the plain;
Her princes slaughter'd, and her people slain;
Her temple plunder'd, burnt, and quite defac'd
(Once by Jehovah's awful presence grac'd.)
Where, her tall fanes aspiring met the sky,
Grows the rank grass and smoking ruins lie!
Our useless harps we hung upon the trees,
Silent, or only sighing to the breeze.
Th' insulting victors, scoffing at our wrongs,
Cry'd, "Sing ye Jews, sing one of Zion's songs:
"Be merry here, for mirth becomes you well;
"Come, sweep your harps, and let the chorus swell!"
But how shall we, in vile Chaldea, sing
The cheerful songs of Israel's holy King?
Or bid our verse in pleasant numbers flow,
While swells our breast, and breaks our heart with woe!
O, Solyma! if I forget thee, may
My eyes behold no more the sunny day!
If my chief comforts half so well I love,
Let my tongue stiffen, and forget to move!

O Lord, remember Esau's bloody race!
Soon may their lot resemble our sad case!
Their shouts o'er Salem made the earth resound;
"Rase her," they cry'd, "rase, rase her to the ground!"

Nor thou, O Babylon! shall 'scape a fall,
Tho' strong thy battlements, and broad thy wall!
O King of Nations! lifted up so high,
Stoop from thy throne, for, tyrant, thou shalt die!
Give o'er thy boasting, — empty is thy joy,
Th' Avenger comes, commission'd to destroy!
Blest be the hero (let his honour'd name
Be written in the Register of Fame)
Heav'n's minister of wrath, whose sword shall pay
The debt of Vengeance in thy judgment day;
That dreadful day, it hastens on with speed,
When Babylon at ev'ry pore shall bleed!
No pity shall the stern invaders shew,
But red with blood thy swelling streams shall flow!
Unmov'd they hear the shrieking mother's groans,
And dash thy babes in pieces on the stones!

Birmingham. W. W.

THE COMPLAINT.

Lines written in extreme Pain and Illness.

Oft on yon mountains misty height
The jocund Morn I see;
Gay o'er the world he looks and smiles,
And shines, — but not for me!

Wak'd by his voice, each living tribe
Asserts its liberty,
And asks the cup of joy he brings:
There's one — for all but me!

The bleating flocks that crop the vale,
Now from confinement free,
Sport round the gently murm'ring rill,
And please — e'en all but me!

The golden eye of day that wakes
The village-boy to glee,
That fills each heart with new-born joys,
Imparts — no bliss to me!

The moon, beneath whose silv'ry light
I've bow'd the grateful knee,
And roam'd reflecting o'er the green,
Is fair, — but not to me!

And ye bright worlds, that roll on high,
That shine by Heav'n's decree,
Each eye exulting views your beams;
Ye're bright, — but not to me!

For me no joyous scenes can charm;
On waves tumultuous toss'd,
Enwrapt in more than midnight gloom,
And Hope's glad anchor lost!

Helpless, amid Life's stormy sea,
I solitary roam:
No ray of light to cheer my way,
Or guide a wand'rer home!

O that some wave's resistless force
Would end my vary'd woes!
Would hide me in th' unfathom'd deep,
And give my heart repose!

But, hark! amid the cheerless gloom,
Some friendly voice I hear;
Sweet as th' harmonious seraph's strain,
It fills my ravish'd ear!

"Mortal," it says, "press onward still,
"Chace ev'ry fear away;
"What, tho' thy paths are strew'd with woes,
"It leads t' immortal day!

"Each trial fills th' appointed place,
"And each, well understood,
"In spite of ev'ry foe, will prove
"A messenger of good!

"Fear not; there is reserv'd for thee,
"In happier realms above,
"A harp to sound Immanuel's name,
"And sing his dying love!

"There ev'ry string, thro' endless years,
"Shall tell what he hath done;
"And celebrate, with joy unknown,
"The vict'ries he hath won!"

He spake; and ere he flew, he bade
Gay Hope dispel my fear, —
To cheer Life's path thro' ev'ry storm,
And wipe each falling tear!

Bristol.

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Ridley sc

Revd Eras Middleton B.D

Rector of Turvey, Beds.

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THE

EVANGELICAL MAGAZINE.

AUGUST, 1805.

MEMOIR

OF

THE LATE REV. ERASMUS MIDDLETON, B. D.

RECTOR OF TURVEY, IN BEDFORDSHIRE.

By a near relative of Mr. Middleton we are informed, that, in the early part of his life, he was suffered to wander under the influence of original depravity, far from God and from happiness. In the appointed time, however, he was sought out and brought back by the compassionate Shepherd and Bishop of Souls. Happy for erring man that there is no moral distance so great, to which the arm of Jesus cannot reach! — no irregularities so aggravated, but his grace can forgive them! — and no propensities to sin, so powerful and obdurate, which his Spirit cannot subdue! The saving change of his heart did not take place till about the twenty-second year of his age; and the lateness of the period furnished him, through life, with materials of bitter regret, that the prime of youth should have been blighted by Folly and Sin. He had occasion often to say with St. Paul, of several of his brethren, That they were not only men "of note in the churches of the saints;" but, which filled him with the deepest concern, that "they also were in Christ before him." After his conversion he gave himself, like the primitive believers, to the Lord and to the church, by the will of God. It was to a society of Christians at Horncastle, in Lincolnshire, the place of his nativity, in the fellowship of the late Rev. J. Westley, that he first joined himself as a church-member. With them he walked; and, for a few years, occasionally exhorted among them. Feeling his mind inclining him powerfully to the ministry of the word, he wished to consecrate himself to the work of the Lord in the communion of the Established church. With this view he accepted the friendly invitation of the Rev. Mr. Townsend, of Pewsey; and under his affectionate tuition, regained and considerably improved his

classical learning; which, during the time of his apprenticeship, had, in a great measure, been lost. Through the generous aid of this worthy minister, he afterwards entered a student at Edmund-Hall, Oxford, where he pursued his academical studies with avidity and exemplary steadiness. It was here that he became acquainted with five young men, who were distinguished by personal religion and correspondent regularity of manners. It seems, they were in the practice of associating together, in a private house, for the purpose of prayer, reading, expounding the Scriptures, and singing hymns. They were charged also with holding tenets called Methodistical, which, in fact, were no other than the distinguishing doctrines of the Gospel, of the Reformation, and of the Church of England. Their meeting together for *extempore* prayer, singing hymns, &c. was judged an irregularity of such importance, as, if permitted, might produce dangerous consequences*; and, in order to deter others, it was thought expedient, by the Vice-Chancellor and heads of houses, in March 1768, to expel them from the university†. Mr. Middleton had already incurred his father's displeasure by his connection with the Methodists; and now found himself cast upon the wide

* However criminal the singing hymns in an *University* might be deemed, the same practice in a *Camp* was not thought reprehensible by a noble General. The late Duke of Cumberland, who, when in Germany, happened one evening to hear the sound of voices from a cave, at a little distance, asked the centinel, What noise it was?—he was answered, That it was some devout soldiers, who were singing hymns. Instead of citing them to appear before their officers, ordering them to the halberts to be whipped, or commanding them to be drummed out of the regiment, he pleasantly said, "Are they so? Let them go on then, and be as merry as they can." In this he acted wisely; for he knew, and found by repeated experience, as did other commanding officers, that singing and praying, in these private societies, did not hinder, but rather fitted and animated these pious soldiers to fight their country's battles in the field; and it may be presumed, that if these students had not been expelled for singing hymns, &c. they certainly would not have been less, but, in all probability, much better prepared for handling the sword of the Spirit, the word of God, and fighting therewith, either from the press or the pulpit, the battles of the Lord of Hosts. — *See Mr. Whitfield's Letter to Dr. Durell, Works, vol. iv. p.* 309.

† This event occasioned a long and unpleasant controversy, in which Dr. Nowell and Sir Richard Hill were principal combatants. The apology offered by the friends of the expulsion was, that the young men had broken the statutes of the university, which would have been pleaded with a better grace, had the same zeal for discipline appeared in the expulsion of a few young men for swearing, gaming, and intoxication, which were certainly not less *irregularities* than extemporary praying, singing hymns, and expounding the Scriptures. It seems, one of the Heads of houses observed upon this occasion, that "as these six gentlemen were expelled for having too much religion, it would be very proper to enquire into the conduct of some who had too little;" but his motion was overruled for obvious reasons; and the issue exposed the university to a great deal of ridicule, particularly in the "Shaver's Sermon," which was written by the late Mr. Macgowan; and was not only very popular at the time, but has been repeatedly reprinted.

world, without human protection or support, and, in the judgment of the university, disgraced: but never could a man more justly accommodate to himself the words of David than our friend, at this season of darkness and dereliction: — "When my father and my mother forsake me, then the Lord will take me up." His exalted Saviour, at whose girdle hangs the key that opens human hearts, graciously opened the hearts and doors of several benevolent and hospitable friends for him and his fellow-sufferers. Among these, the late William Fuller, Esq. banker, "whose private acts of generosity," to use Mr. Middleton's own words, "were much more numerous than the world were acquainted with," made him an unsolicited offer of support, in the further prosecution of his studies. This liberal offer, liberal both in respect of its amount, and of its being made by a regular and conscientious Dissenter to an Episcopalian, he very thankfully accepted; and, in 1769, entered King's College, Cambridge, where he finished his academical career, and was admitted to the degree of Bachelor of Divinity.

Finding it difficult, on account of the odium of the expulsion, to obtain ordination in England, he went over, by the advice of his friends, with suitable letters of introduction to the Right Rev. Dr. Trail, Bishop of Downe, in Ireland, by whom he was admitted to holy orders. Soon afterwards, he accepted the pastoral charge of a small Episcopal congregation, at Dalkeith, in Scotland; where he lived in habits of close intimacy with evangelical ministers in the Establishment and in the Secession; particularly with the late pious and affectionate Mr. Linderleath, then minister in Dalkeith; of whose paternal counsels and instructions he ever spake with much gratitude and warmth. By the care of that good man and able divine, our friend's views of the plan of redemption, through the atonement and obedience of the Son of God, became more scriptural, simple, and clear. The rubbish was removed; and his entire confidence for remission of sin, and the future grandeur and felicity of his nature, was placed on the foundation which God's wisdom, and not man's arrogance, hath laid in Zion.

While at Dalkeith, he married the daughter of the late Sir Gilbert, and sister of the present Sir Robt. Grierson, Bart. In Mrs. Middleton, her husband found a treasure: pious, modest, humble, affectionate; she was, as Solomon expresses it, "a crown to her husband." Though a woman of an ancient and respectable family, and of some fortune, possessing also a fine person and good understanding, she reconciled her mind to the dependent and precarious condition of a curate's wife; and by them who knew her best, was never heard to repent of her choice, or repine at her circumscribed estate. Her solicitude

for the comfort of her husband, the religious instruction of her children, and the relief of the destitute, was great. The accommodations of life for her own person and appearance in the world, were among the subjects of her slightest concern. The tears shed over her grave (for it pleased God to take her from her family and friends in December, 1802) not only by her husband and two surviving daughters, but by the neighbourhood, forcibly spake the high sense which they cherished of her worth and usefulness.

Mr. Middleton, when he left Dalkeith, became curate, first, to the late Rev. Mr. Romaine; and after serving him several years, to the Hon. and Rev. Mr. Cadogan, Rector of St. Luke's, Chelsea; with whom he continued till that excellent man's death. The religious views, and the temper of his successor, were found ill to accord with Mr. Middleton's. A separation was soon found to be indispensably necessary. This trial he bore with exemplary patience. Indeed, the suffering virtues shone ever bright in his character. Mild, sympathetic, gentle, forgiving, resigned, he followed in silence the footsteps of his Divine Master. "In the mount the Lord was seen!" Beside the consolations of an approving conscience, that in simplicity and godly sincerity he had conducted himself, it pleased God to afford to him, in a very unexpected manner, the relief which the sympathy of the good, and the liberality of the generous, ever bring to the weary and the dejected soul. The friends of the gospel at Chelsea, as soon as his resignation was known, set on foot and promoted a subscription in his behalf. His Diocesan, the Right Rev. the Bishop of London, hearing of what had happened, wrote to him a letter truly pastoral and episcopal; in which he expressed his desire of giving him some mark of the regard he had for his piety and attention to his duty, requested his name to be added to the subscription; and in a few days after, inclosed a draft on his banker for 50*l*. It is proper to add, that afterwards, his Lordship understanding that Mr. Middleton's health was on the decline, and that his native air had been recommended, sent him 20*l*. to clear the expence of his journey; and 20*l*. more soon after the death of Mrs. Middleton. Such considerate kindness reflects equal honour on the heart of the excellent Prelate, and on the character of our friend. The impressions of piety and gratitude which the Bishop's concern and generosity made on Mr. Middleton's mind, as we learn from his answers to the letters of his Lordship, elucidate his true character, and place his virtues in the fairest light. Mr. Middleton was also chosen Lecturer of St. Bennet's, Gracechurch Street, and St. Helen's, Bishopsgate Street; and about the year 1783, appointed Chaplain to the Countess of Crauford and Lindsay.

Mr. Middleton's next engagement was with the Rev. John

Davies, M.A. Minister of St. Margaret's Chapel, Westminster, whose ardent love of evangelical truth and affectionate deportment, formed a pleasing contrast to what he had lately experienced. With him he consented to labour in the Lord's vineyard till last year; when the Rectory of Turvey falling vacant by the death of the late incumbent, was presented to him by Miss Fuller. Her late father, whose former friendship to Mr. Middleton we mentioned before, having purchased that part of the manor to which the rectory was attached, had designed it for Mr. Middleton; and the will of her aged and venerable parent, his daughter not only fulfilled, but, after his example, conducted herself with much friendship and repeated acts of generosity to the good man as long as he lived.

Mr. Middleton enjoyed the rectory but a short period. On Easter-Sunday, 1804, he commenced his pastoral work at Turvey; and on Easter-Sunday, the next year, he preached his last sermon. About five weeks before his death, he was deeply affected by a fit of apoplexy; at which time his life was despaired of. His intellects however returning, and his health reviving with apparent rapidity, he was able in a few days to resume his beloved work; and again he read prayers in the church.

On Tuesday, April 23, he was remarkably cheerful; and wrote to several of his friends in town, expressing his intention of paying them a visit on the following Friday. The next day, however, he was somewhat indisposed, yet able to walk in his garden. On the morning of Friday the 26th, between four and five o'clock, he complained of a pain between his shoulders; and in less than an hour, reclining his head on the pillow, without any visible emotion, he fell asleep in Jesus, to whose hands he had committed his departing spirit. Mr. Middleton had not completed his sixty-sixth year. The funeral-sermon (since published) full of the precious truths of the gospel, was preached at Turvey by the Rev. Mr. Davies, on the Sunday-week following, from these words (Mat. xxv. 21) "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" His parishioners, with tears and expressions of the deepest sorrow, testified their love for him. God indeed had given to him several of their souls as seals of his ministry; and by an humble, modest, and affectionate carriage, he had greatly endeared himself to them all. His pulpit-talents were not brilliant; but there was so much artless simplicity, so much earnestness and unction in his manner, as drew the love, if they did not raise the admiration, of all good men. It may be truly said of him, that

"Truth from his lips prevail'd with double sway;
"And fools who came to scoff, remain'd to pray!"

"The last time I conversed with him," says one of his intimate friends, "he dwelt for several hours on the worth of immortal souls, and on his earnest desire for the salvation of his new charge. He told me how God had prospered him in this situation, — what a wide door of utterance was opened to him, — with what pleasure the people received the message of the gospel, — what first-fruits of its effects were visible amongst them, — and how he himself rejoiced in the hope of a glorious harvest. 'I am just come,' said he, 'to spend the last five minutes of my life with them. Had I but a little health, I should be the happiest man alive.' At the beginning of his last illness, his expressions were peculiarly affecting. With uplifted hands, and tears rolling down his cheeks, he prayed for "the precious souls," as he expressed it, "committed to his charge;" and appealing to God, added, "Thou knowest, O my gracious God, I plead not for my own sake, but for the welfare of these precious souls. If it be thy wise and holy will, spare me a little longer for their sakes: for myself, I would wish to depart from this frail body, and "to be with Christ, which is far better!" O, blessed be God for Christ, that unshaken rock! Here I am secure, here I rest with entire confidence. I can trust my all into his hands, for I know in whom I have believed. He hath made with me an everlasting covenant, ordered in all things, and sure! This is all my salvation and all my desire!"

Except a few single Sermons, and Papers in periodical works, Mr. Middleton's only work was "The Biographia Evangelica," four volumes, 8vo; which was well received by the religious world, and will be esteemed while the sentiments and stubborn morality of the old school are held in deserved repute. The Preface to this work laments the spread of Infidelity and Irreligion; and then suggests, that "a review of the lives and principles of the most eminent persons in the Protestant churches, from the beginning of the Reformation to the present day, might be a providential means of assisting, at least in giving a check to this general inundation of infidelity and false opinions." With this design the first volume appeared in 1799; and the second in the year following; which volume comprehends the Lives of the Reformers and Martyrs of our church. The third volume, published in 1784, and the fourth in 1786, continued the biography of eminent divines, of various denominations, to the author's own time; of whom his friend Mr. Toplady was one of the last. In the close of his work will be found a series of just and candid observations on the history of the church, in the several periods through which he had continued the biography of its ministers; and we shall borrow a paragraph from the last page, to conclude this Memoir: — "Blessed be God, however men and constitutions may vary,

his Truth shall stand to the end of the world, and his Gospel till the last of the Redeemed is ready for glory. There is a *spiritual* church, consisting of Christ's faithful people, and of them only, gathered perhaps out of all denominations; and this church, founded on the everlasting Rock, is impregnable to every assault of its enemies. No weapon formed against it can prosper. This consideration should afford every true believer great consolation, under all dark appearances, either in visible churches or in the world. 'Tis God's cause, and not man's. The arm, therefore, which supports it, is omnipotent and divine. "The Lord of Hosts is with us (may this church of the first-born triumph) the God of Jacob is our refuge."

ON THE MOST USEFUL MODE OF PREACHING.

The office of the ministry is allowed by all, who have not totally resigned themselves to the influence of Infidelity, to be of the first importance amongst mankind, as it immediately respects their immortal interests, their well-being in time and in eternity; while other offices only regard the order, harmony, and happiness of civilized life. If an ambassador amongst men, who personates his prince, is dignified by his office above his fellow-subjects, — how much more honourable are those who minister in holy things, as ambassadors for Christ! The discharge therefore of so great and important a trust, with becoming propriety, must surely be deemed by ministers of the gospel, an object which demands their most diligent attention and study, — that they may become workmen, who need not to be ashamed, rightly dividing the word of truth.

The credit of the gospel-ministry, and consequently the usefulness of it, depends much more on the manner in which the word of life is dispensed than is generally imagined; and especially in this our day, when gross ignorance is not so prevalent as it was in former times, and when Profligacy and Infidelity are so prone to catch at any thing that may seem to countenance their rejection of Christianity. If then the enemies of truth are ever ready to seize occasions for speaking reproachfully of the disciples and religion of Christ, how cautious should ministers be in the pulpit, as well as in their daily intercourse with mankind, lest they subserve, in any way whatever, the views and wishes of their watchful adversaries!

While we give some ministers of the gospel credit for their sincerity, and for the simplicity of their intention to promote

the interests of the Saviour's kingdom, we cannot at the same time but lament, that their extemporaneous discourses should be unworthy the great subjects they proclaim. Many serious Christians, whose information rises above the common level, are grieved at the incoherence which is sometimes exhibited in the pulpit; and peculiarly so, when they perceive any intelligent neighbour who makes no profession of religion, occasionally mingle in the congregation: and besides a want of order and connection, we are sometimes struck with the inattention of the preacher to a due selection of leading ideas, which are appropriate, or directly tend to illustrate and enforce the passage under consideration.

As injudicious habits of preaching, which have been indulged for several years, become so inveterate as seldom to be removed, or even in any considerable degree corrected, it is earnestly to be wished, that young ministers would avail themselves of the instruction of able and learned divines, who have made the mode of discussing the important truths of Christian Divinity an object of their intense thoughts and application; for the earlier they do this, the greater will be the advantages derived. They will thereby form habits of accurate and judicious arrangement and discussion: they will acquire a more comprehensive view of their subjects; and not feel regret that they are about to offer to their hearers crude and undigested thoughts: and they will experience far greater freedom, satisfaction, and pleasure in preaching, than they otherwise can reasonably expect to find.

Is it objected, that the people in general who compose a congregation, are unable to discern the beauty of a well-connected discourse, and that there is but little occasion, therefore, to cultivate the habit of orderly arrangement? To this objection we would reply, That, though the generality of hearers cannot perceive distinctly the beautiful order of the component parts of a discourse; yet they are much more likely to be struck with what is lucid and proportionate than with what is confused and incoherent: as persons may be ignorant of the rules of architecture, and yet admire the proportion, harmony, and beauty of an edifice. But allowing that the great body of the people are incapable of admiring a sermon at once judicious in its arrangement, and perspicuous in its discussion, are we to pay no deference to the intelligent part of our hearers, who may be capable of appreciating the merits of a discourse? Is it right, or becoming our character, that we should disgust them? Rather ought the ministers of the gospel to endeavour so to acquit themselves, as that the most judicious part of their hearers may have no just cause of offence, while the most ignorant and simple may clearly understand.

W.

No. VI.

THE CHRISTIAN PHILOSOPHER.

ON THE CAUSES OF THE CELESTIAL MOTIONS.

ACCORDING to the established laws of nature, bodies will remain in a state of rest till moved by some external cause; and when once put in motion, will continue to move with a uniform velocity until some obstacle oppose their progress. If when a body is projected in a straight line, it be acted upon by another force, drawing it toward a centre (and hence called the Centripetal Force) it will describe a curve, which will be either a circle or an ellipsis, according to the proportion between the projectile and the centripetal force. A body revolving in an orbit, endeavours to fly off from the centre (this is called the Centrifugal Force); and the greater its distance, the greater will be this force. Its velocity will be increased in proportion as it is nearer the centre. Thus, if a ball fastened to a cord be whirled round, and the cord suddenly let go, the ball will fly off; but if the string be drawn up so as to bring the ball nearer the centre, it will revolve more rapidly. Two bodies connected together, revolve round the common centre of gravity. If two balls of equal or unequal size be connected by a wire, there is a certain point in the wire where they will balance each other: this point is the centre of gravity, round which they will revolve, if put in motion. It is on these principles that the motion of the heavenly bodies is accounted for. A principle of attraction between the different bodies that compose it, pervades the whole system, varying according to the magnitude and nearness of the attracting body. All the planets attract each other, and are all attracted by the sun, to which they would all tend, were it not for the centrifugal force generated by their motion in their orbits, which exactly balances their tendency to the centre, and thus preserves them in their places. Were this force greater, they would fly off into space, like the ivory ball when the cord is let go: were it less, they would rush toward the sun. All the planets, as well as the sun, must revolve round the common centre of gravity; but because of the sun's magnitude, the centre of our system is in that luminary. Hence we see the reason why these planets which are nearest the sun move with the greatest rapidity, because they are nearer the centre of gravity. From the same cause it is that, as the planets move in an ellipsis, they increase in velocity as they approach the sun, and move slower as they recede from it. The same principles that regulate the motions of the primary planets round the sun, govern the secondaries in their revolutions round their respective primaries. It is impossible to say what is the cause of that attraction which thus holds the planets in their places; the laws which regulate it are known and understood: farther than this, the researches of Newton could not go; he could only say, that He who created the

planets, and gave them their motion, impressed upon them this tendency towards the centre round which they revolve.—If there be in the works of nature that which baffles the greatest industry, and overwhelms the largest minds, need we wonder that in the works of grace and the operations of the Spirit of God, we should perceive mysteries not to be unravelled? We see the outward fruits that are brought forth in the life and conversation of the regenerate; and we know, from the scriptures, that it is the Holy Ghost "who worketh in them both to will and to do;" but *how* he works we know not. The symptoms of the spiritual life are manifest, but its springs are hidden.

We may justly admire the wisdom and power of God in causing two opposite principles, like those of the centripetal and centrifugal force, so to operate as to effect his purpose, and preserve the order of nature. The same wisdom is displayed in bringing good out of evil, and in causing the opposite passions of men to counteract each other. How many men are there who would be monsters of avarice, cruelty, or lust, if pride did not interfere and lead them to seek the good opinion of their fellow-creatures, which they are conscious they should forfeit by giving way to propensities that all would condemn! And even the oppositions of men to the interests of Christ, and all the persecutions and trials the Christian meets with, are made the means of promoting the very cause they are meant to injure. "Out of the eater cometh forth meat, and out of the strong cometh forth sweetness." And though the existence of sin and misery is a mystery not to be explained, yet we may rest assured, that in some mysterious way it will be so over-ruled as to afford a greater display of the divine glory than could ever have been given without its existence. So that glorified Saints shall have reason to sing,

"Sin has its dire incursions made,
"That thou might'st prove thy pow'r to save;
"And death its ensigns wide display'd,
"That thou might'st triumph o'er the grave."

DODDRIDGE.

Table of the Solar System.

	Diameters in miles.	Distance from the Sun.	Rotations round their Axis.				Time of revolving round the Sun.			Hourly motions in their orbit.
		Miles.	D.	H.	M.	S.	D.	H.	M.	Miles.
Sun	883,246		25	14	8	0				
Mercury	3,224	37,000,000	unknown				83	23	16	190,699
Venus	7,687	68,000,000	0	23	21	0	224	16	49	80,294
The Earth	7,964	95,000,000	0	23	56	4	365	6	9	68,243
The Moon	2,180	95,000,000	29	17	44	3				2,299
Mars	4,189	144,000,000	0	24	39	22	686	23	30½	55,287
Ceres	160	260,000,000	unknown				unknown			
Pallas	80	266,000,000	unknown				1703	16	48	
Jupiter	89,170	490,000,000		9	55	37	4332	14	27	29,083
Saturn	79,042	900,000,000		10	16	2	10759	1	51	22,101
Georgium Sidus	35,112	1,800,000,000	unknown				30737	18	0	

ON LOTTERIES.

Reverend Sir,

I was pleased to see, sometime ago, the Lottery brought forward as a subject of investigation among the Queries that are frequently offered for information on dubious points which occur to the observers in your useful Miscellany. The remarks of your correspondents on that head, are respectable for the conscientious jealousy they evince of being led to countenance any thing in itself sinful; but I apprehend that they have not sufficiently entered into the merits of the case. In Dr. Cotton Mather's History of New England, there is a very curious article on this very point. "The judgment of the Ministers met at Boston, 11th May, 1699, upon a Case addressed unto them concerning Lotteries." They were a body of men too eminent in the annals of the Christian Church not to lend an importance to their opinions on any subjects, when given collectively and after solemn deliberation; and on the subject in reference they in substance say,—"1st, Great is the difference between a Lottery set up by persons acting in a private capacity, and a Lottery set up by the government, who have power to lay a tax upon the people; but choose to leave to the more easy determination of a lottery, the persons who shall pay the sum which the necessities of the public require. A Public Lottery takes only from the voluntary, what the government might have demanded by a more general imposition; and only when the people are plunged into such distress, that a more general imposition would be grievous to them; and it employs for the *welfare of the public* all that is raised by the Lottery: whereas a more Private Lottery is managed by those who have no antecedent claim unto any thing of their neighbours; and is designed merely for private advantage." They then proceed to shew, "2d, That such Private Lotteries cannot be justly carried on, or exercised as a profession, being thus solely for individual, not general advantage. 3d, That the obtainers of prizes in such, have the estates of others transferred to them, without having rendered, or designing to render, any service to the community in the act." And, "4th, That in these Private Lotteries, when the prizes do not amount to the sum deposited by the adventurers, there is a *plain cheat* on the public; and their being instituted is only a scheme to defraud the people of such a sum, by inviting others to share in it." It is evident, however, in all this, that a public establishment, where the profits are designed for national service, is very carefully excepted from the censure; they decide, that government, who receive the profits, have originally a previous right to public contribution. The prizes therefore in such, are to be viewed as rewards which the state (who has a permanent right to the whole) ap-

points for those who voluntarily come forward to its assistance. The gainers, who have given of their individual property to be used for general service, have as clear and legitimate a right to what the lot decides, as any man can to any remuneration whatever; for it is a fixed axiom in our laws of property, that no man can be called upon to make any such private sacrifices without a suited compensation.

Your correspondents seem to assert, that the abuses which have followed on the management of this business hitherto, imperiously demand its abolition in this country. But if every Public Institution which the depravity of human nature abuses, were to be set aside, it might be asked, what Institution would be left? Many have pronounced the practice of medicine more deleterious than beneficial to mankind, because of the empiricism of quacks. And even the ministry of the Gospel itself has been consigned to annihilation, because of false brethren that unawares creep in:—wolves disguised in the semblance and vestment of Christ's own sheep.

The Rev. Committee have pronounced, That public distress, when at a certain point, is the criterion which marks out to a government the lawful time for adopting this mode of finance; but as to rules for the Adventurers, they have been totally silent; though assuredly their casuistry would have been more complete, had they but subjoined some leading principles to serve as a guide in that particular. In this view it may be sufficient to observe, that none are at liberty to venture what they cannot afford to lose, even if they are unconnected individuals, in a state of celibacy and without relatives, or others depending on their aid; but much more so if they are married: their risking property then becomes not only an offence against the laws of prudence, but of humanity, of conscience, and of God; and if the loss will be severely injurious to the claims of children and family, it is in just such a ratio the enormity of the guilt is increased. Were this properly understood, inculcated on the community at large, and acted on, it must be obvious that all the abuses would fall at once to the ground.

The use of the lot in Card-playing has been adduced as a practice of a similar nature; but I apprehend most erroneously; for cards are used in fact only to trifle with, not in general with any seriousness of design; or if ever the latter, it is *criminally*, to acquire the property of others by artifice and fraud. The latter use, though so many practise it, yet all agree to condemn; nor, on a strict inspection, will the other appear guiltless: since, for what has the amusement been invented, and to what purpose is the practice applied, but, as an able writer expresses it, to "kill those hours which, when murdered, will only haunt us in reflection?"

With respect to the Scripture-axiom, which your correspondent produces as a rule to try it by, "Whatsoever is not of

faith is sin :" if the previous verse is consulted, " Happy is he that condemneth not himself in the thing which he alloweth," it will plainly appear the thing meant is, a confidence or firm persuasion that the action, whatever it may be, in which the individual is engaged, is, upon well-examined and well-grounded principles lawful in itself; and it has nothing to do in the smallest degree with a surmise that either success or otherwise will attend upon the undertaking. The Rev. author of Omicron's Letters, has long since remarked that this scripture has been very frequently and very much misunderstood. Indeed, it is in general the neglect of proper examination; sometimes a rash disregard of it,—in a few perhaps from incapacity,—in more from want of opportunity, that is the cause of much well-meant scrupulosity: a feeling which we are commanded to respect, and commonly inclined to do so, when it is seen to proceed from a gracious tenderness of mind; but which, if indulged to the utmost, would unhinge the first principles of the social compact, and turn men into recluses and ascetics.

Yours, &c. A CONSTANT READER.

POSTURE OF PRAYER.

Mr. Editor,

I WAS much pleased with the seasonable remarks in your last Number, by a correspondent who subscribes himself MONITOR, on the lamentable inattention of many persons while in the house of God, and professedly engaged in divine worship. A wandering eye is undoubtedly an index of a dissipated mind; the discovery of which, must be greatly distressing to the minister who is concerned for the spiritual improvement of his congregation. Will you permit me, Sir, to call the attention of your readers to another practice which has obtained in many congregations, and which I doubt not has been lamented by many? I allude to the practice of *sitting* nearly the whole of the time that is devoted to the solemn exercise of prayer. How often do we see, before the prayer is half ended, nearly half the congregation sitting! When the exercise commences, scarce an individual is seen to sit, but in a few minutes a considerable number of persons are sat down. From what can this arise? Is it *indisposition* that renders it necessary? In a few instances, perhaps, it might be the case: some individuals may not be able to stand* during the whole time of prayer: there are females whose situation fully justify them in this respect; but, is it not greatly to be feared that it is generally the effect of *sad indolence?* and does not the con-

* These observations particularly respect those congregations in which *standing* in the time of prayer is professedly adopted.

duct of many seem to say of the duty, "What a weariness is it?" The appearance of a congregation in which one half are sitting and the other half standing, is surely inconsistent, if we are to suppose that *all* are engaged in the *same act*. If a stranger to the professed design of a congregation meeting for the worship of God, were to enter one of our places of worship, and observing some in one position, and some in another, should enquire—"In what are they engaged?" and one should reply, "They are praying to the Almighty,"—would he not immediately conclude that only a *part* of the congregation were attending to the exercise of prayer, and that those who were *sitting* were employed in something else? The effect which this practice has upon the minister's mind must be painful. To know that a great number of persons are sitting, while he is addressing the throne of grace on their account, must give him the idea that they are indifferent; which will damp his spirit, and render his mind exceedingly uncomfortable. It will be objected by these *lazy*† worshippers, that "the posture of the body is of little importance in religious worship; that God regards the heart; and that they can *sit* and pray, as well as *stand* or *kneel*. It is readily admitted that the heart is what God principally regards in worship; nor can any act of worship be pleasing in his sight if the heart be wanting. Nevertheless, it surely becomes us to pay some attention to the body, in our religious exercises: doubtless, there ought to be a correspondence between the posture of the body and the professed exercise of the mind. In the duty of prayer we come before God as guilty, helpless sinners, to beg his forgiveness and favours? but, is *sitting* a posture becoming a *criminal* approaching the *Great Eternal?*—is *sitting* a posture becoming a *beggar* approaching a *prince?*—does this posture indicate the earnestness of the mind to obtain spiritual and eternal blessings? Where, in the scriptures, do we read of any who *sat* down to pray? We read that some stood up, others kneeled down, and others prostrated; but we never read of any *sitting* while they addressed the throne of grace. The scriptures authorize Christians to use the greatest freedom when they come to God by prayer; but, surely, that freedom which the blessed God allows, is infinitely remote from irreverence; that "boldness of access" to God, which we are granted through Christ, is not intended to destroy humility, godly fear, and the deepest sense of our infinite unworthiness of the least of all the Divine favours. If God be our Friend, still he is a Master; if he be our Father, still he is "a great King," and will be re-

† Many of those who almost uniformly *sit* while the minister is praying in public worship, have been known to *stand* a longer time than the minister prayed, after the service is ended, to enjoy a little chat, without any apparent uneasiness.

vered by all who draw nigh unto him. "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are round about him." AMICUS.

ON SOME PREVAILING HUMOURS AMONG THOSE WHO HEAR THE GOSPEL.

IT must afford real pleasure to every serious mind that, in this land of light and valley of vision, so many thousands regularly hear the gospel of peace. Yet things are not just as we could wish. As luxury often vitiates the palate, and gives it an aversion to many things which are essential to health, so many who have constant access to gospel-means, and whom Charity considers as real Christians, are become not a little singular in their taste and humour.

Numbers hear the gospel with too much critical nicety. When they enter a place of worship, it is with all the importance of censorial dignity; and their whole errand is to hear and to judge. When the assembly breaks up, before they arrive at the door, nay, often as soon as *amen* has been pronounced, the question is, How did you like him? Is he clear and sound in the faith? Conceited in their opinion, they consider the preacher as a candidate for popularity, trembling for his fate; and their decision must settle his character for ever. Immediately he is either an angel veiled in humanity, or a poor simple creature, who had better find some other employ. True criticism is invaluable; and in "trying the spirits whether they are of God," we should take heed *what* we hear. But as the chief end of criticism is to distinguish between true and false teachers, we should take heed also *how* we hear. Because we are to guard against error, and maintain the rights of conscience, does it follow that we should hear merely as critics? God forbid! We should hear to have our affections raised, and our torpid souls inflamed with holy ardour, to run "the race set before us."

There are others of a penetrating mind and sound judgment, who suppose they ought to hear nothing but the peculiar and distinguishing doctrines of the gospel. When they chance to hear a practical or experimental discourse, tho' the former be ever so guarded from legal influence, and the latter from wild enthusiasm, their remark is, "It is better to preach the pure gospel. Man can do nothing. It is dangerous to dwell upon duties (and sinners know nothing of experience); and we are to contend earnestly for the faith once delivered to the saints."

Let such read our Lord's Sermon on the Mount: there practical religion shines with rays that totally eclipse the most perfect ethics of the schools. Then let them turn to Paul's Epistles, and he will be found to copy his great Master with scrupulous nicety, while he fills his exhortations with a pathos that ravishes every holy heart.

Contrasts abound even in religion. While some are so entirely devoted to the doctrines, others think they should be considered only in the closet; and hold them in so vague a manner, as if they did not believe them at all. "Why should we be so nice and wise above what is written? Christianity consists in a few plain facts simply stated. Religion is not merely knowledge; but its very essence lies in conformity to the Divine Will." But do such consider how pointedly both doctrine and practice are handled by all the sacred writers? Do they remember that there are such things as "damnable heresies?" — that all practical godliness is founded in knowledge — that no one can be a good man but from principle, and that an aversion to some doctrines argues real badness of heart? "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Surely, there is a medium between a lax adherence to divine truth and a contempt of every thing else.

Another class of hearers can relish nothing from the pulpit but *experience*. Unless a minister be always following *Christian up the Hill of Difficulty*, over the enchanted ground, or thro' the valley of the Shadow of Death, they suspect his piety. 'Knowledge,' say they, 'puffeth up;' and many construe practice into dry morality. Experience is the first and last of religion; and the Lord of Hosts commands, "Comfort ye my people." Such tender and affectionate people seem to forget that experience is not without its counterfeit; which renders it necessary to specify other marks of a saving change, such as sound doctrine and a holy life. Do they consider that sinners are to be corrected as well as saints edified? The charge, "Compel them to come in," seems to imply more powerful motives, and more alarming considerations "to persuade men," than those with which Christian experience generally present us.

It is easy to perceive that all the above characters, however much they differ, fall into the same error, viz. 'a partiality to one part of the gospel, to the exclusion of the rest.' Doubtless, circumstances and a wise observation will teach the Christian minister what strain of preaching to pursue. When Infidelity and Heresy lift their heads, he will insist largely on the glorious doctrines of Christianity. Where Antinomianism displays her presumption, he will state forcibly the nature and grounds of moral obligations, and publish with undaunted courage the pure morality of the gospel: where Passion and Frenzy reign, he will describe the genuine nature of divine grace, and unfold the feelings of a renewed heart;—but where none of these calls occur, the hearers of the gospel must be told, that doctrines, practice, and experience, are all to be judiciously managed as necessary to increase their knowledge, to reform their conduct, and to console their minds. TYRO.

THE GOSPEL SUFFERS BY MISTAKEN ZEAL.

Letter from W. Cowper, *Esq. to the* Rev. J. Newton.

[Extracted from Hayley's Life of Cowper, vol. iii.]

"My Dear Friend,

"It is indeed a melancholy consideration, that the gospel, whose direct tendency is to promote the happiness of mankind in the present life, as well as in the life to come, and which so effectually answers the design of its author, whenever it is well understood and sincerely believed, should, through the ignorance, the bigotry, the superstition of its professors, and the ambition of popes and princes, the tools of popes, have produced incidentally so much mischief; only furnishing the world with a plausible excuse to worry each other, while they sanctified the worst cause with the specious pretext of zeal for the furtherance of the best.

"Angels descend from Heaven to publish peace, between man and his Maker — the Prince of Peace himself comes to confirm and establish it; and war, hatred, and desolation, are the consequence. Thousands quarrel about the interpretation of a book which none of them understand. He that is slain, dies firmly persuaded that the crown of martydom expects him; and he that slew him, is equally convinced that he has done God service. — In reality, they are both mistaken, and equally unentitled to the honour they arrogate to themselves. If a multitude of blind men should set out for a certain city, and dispute about the right road till a battle ensued between them, the probable effect would be, that none of them would ever reach it; and such a fray, preposterous and shocking in the extreme, would exhibit a picture, in some degree, resembling the original of which we have been speaking. And why is not the world thus occupied at present? Even because they have exchanged a zeal that was no better than madness, for an indifference equally pitiable and absurd. The holy sepulchre has lost its importance in the eyes of nations, called Christian, not because the light of true wisdom has delivered them from a superstitious attachment to the spot, but because he that was buried in it, is no longer regarded by them as the Saviour of the world. The exercise of reason, enlightened by philosophy, has cured them indeed of the misery of an abused understanding, but, together with the delusion, they have lost the substance, and, for the sake of the lies that were grafted upon it, have quarrelled with the truth itself. Here then we see the *ne plus ultrá* of human wisdom, at least in affairs of religion. It enlightens the mind with respect to non-essentials; but with respect to that in which the essence of Christianity consists, leaves it perfectly in the dark. It can discover many errors that in different ages have disgraced the faith; but it is only to make way for the admission of one more fatal than them all, which represents that

faith itself as a delusion. Why those evils have been permitted, shall be known hereafter. One thing in the mean time is certain, that the folly and frenzy of the professed disciples of the gospel have been more dangerous to its interests than all the avowed hostilities of its adversaries; and perhaps for this cause these mischiefs might be suffered to prevail for a season, that its divine original and nature might be the more illustrated, when it should appear that it was able to stand its ground for ages against that most formidable of all attacks, the indiscretion of its friends. The outrages that have followed this perversion of the truth, have proved indeed a stumbling-block to individuals: the wise of this world, with all their wisdom, have not been able to distinguish between the blessing and the abuse of it. Voltaire was offended, and Gibbon has turned his back; but the flock of Christ is still nourished, and still increases, notwithstanding the unbelief of a philosopher is able to convert bread into a stone, and a fish into a serpent."

LETTER FROM A LADY TO HER HUSBAND.

[TO BE READ AFTER HER DEATH.]

The following Letter was found among the papers of a lady lately deceased, which were marked POSTHUMOUS, and directed, in her own hand, to her husband. The Rev. Dr. Hawker, to whom she was well known while living, and who is enabled to bear testimony to her Christian life and conversation now she is no more, hath obtained permission that this Letter should be made public.

"My truly dearest and beloved Husband,

"As I look upon my continuance here very precarious, and, from the nature of my disorder, I may not have it in my power to speak to you when the awful king of terrors brings his summons,—now, while I have the power to write and reason to reflect, I with pleasure and gratitude employ a few minutes in addressing you.

"In the first place, I return you my most sincere and grateful thanks for all your long, kind, affectionate, and tender care of me: I may say unremitting affection towards me amidst my many weaknesses and infirmities. I do beg of you to cast the mantle of love over my many frailties and ungrateful behaviour. I make no doubt but that my holy and unsanctified tempers have often been a trial to you. I do lament them to you now, as I have often lamented them before God: and I do beg that you will follow the example of your blessed Master, and remember that I am but dust. Whatever has been wrong, bury in oblivion. Think how the Lord hath borne with me in this wilderness. He knew that I should deal treacherously from

the womb; and yet (stupendous love) he has borne with my backsliding heart, my refractory will, my rebellious spirit, my depraved polluted nature; and, after all, those dreadful aggravations hath magnified the riches of his grace by saying, "Deliver that poor creature from going down into the pit; I have found a ransom.—Oh! to grace how great a debtor!" . . . .

[*Here she ended.*]

REMARKS ON SOME PLAY-WRITERS.

Videsne tragœdiarum scriptores quid mali afferant? Lamentantes inducunt fortissimos viros: molliunt animos nostros: ita sunt deinde dulces, ut non audiantur modò et legantur, sed etiam ediscantur. CICERO.

AMONG other arguments brought forward by some Professors of Religion, in defence of theatrical amusements, it has been said, that some of our celebrated moralists and divines have written plays. The names of Mr. Addison, Dr. Johnson, and Dr. Young, have particularly been mentioned. These eminent authors, it has been asserted, which we readily admit, have been the strenuous friends of morality in their respective writings; and their having composed some dramatic works for the stage, is considered as a proof that they saw no moral evil in such compositions and representations. This mode of argument, however, is certainly erroneous, and of dangerous tendency. Some parts of the character and conduct of the best of men, might, with equal propriety, be adduced by some persons as examples for imitation, which ought rather to be considered as warnings for our caution. The names of Abraham, of David, of Solomon, and Peter, might be produced in defence of very bad actions, when those eminent saints acted unlike themselves, in some unhappy circumstances of their lives.

Addison, Johnson, and Young, were fallible and imperfect men, like all other mere men; and, if they wrote for the stage, it only proves that they might, as has been observed, pull down with one hand, what they endeavoured to build up with the other. Judge Bulstrode, in a charge to the Grand Jury of Middlesex, uses these striking words:—"One playhouse ruins more souls than fifty churches can save!"

There are, however, some circumstances connected with the histories of those eminent writers and their plays, which ought to be known when their names are adduced in defence of theatrical amusements.

With respect to Addison's Cato, it may be asked, if any serious professor of Christianity can really approve of the spirit and design which pervade the performance? Was not the hero

a suicide? and is not his conduct honoured with the eulogium of the tragic writer? To this play, moreover, there hangs a tale, which is in itself more than sufficient to confute the argument brought in defence of dramatic representations, from the example of Addison.

Eustace Budgel, Esq. a very ingenious writer, who was concerned with Addison and Steele in writing the Tatler, and had likewise a considerable share in the Spectator and Guardian, being afterwards reduced to difficulties and distresses, put an end to his life, by throwing himself from a boat into the Thames. Upon his bureau was found a slip of paper, on which were written these words,—

"What Cato did, and Addison approv'd,
"Cannot be wrong*."

Dr. Johnson wrote one play only; which, as appears from Boswell's Life of the Moralist, was not favourably received on its first representation. There was a scene in it too shocking for the feelings and patience of the audience; who, when the heroine of the piece was to be strangled upon the stage, and was to speak two lines with the bow-string round her neck, cried out, "Murder! murder!" This passage was afterwards struck out; and she was carried off to be put to death behind the scenes, as the play now has it. The tragedy of Irene did not please the public; and Johnson never made another attempt in that species of composition†. It is to be observed, that when Dr. Johnson wrote his play, he had not yet come forth in the character of "a majestic teacher of moral and religious wisdom." It was one of his early performances.

It appears from Boswell's Biography, that our great moralist, at all periods of his life, used to talk contemptuously of players. Take the following instances of his conversation:— "Players, Sir!" said he, "I look on them as no better than creatures set upon tables and joint-stools, to make faces and produce laughter, like dancing-dogs." —'But, Sir, you will allow that some players are better than others?' — *Johnson.* "Yes, Sir, as some dogs dance better than others. Now, Sir, to talk of *respect* for a *player!*" (smiling disdainfully)—*Boswell.* 'There, Sir, you are always heretical: you never allow merit to a player.' — *Johnson.* "Merit, Sir! what merit? Do you respect a rope-dancer, or a ballad-singer?" — *Boswell.* 'No, Sir; but we respect a great player as a man who can conceive lofty sentiments, and can express them gracefully.' — *Johnson.* "What, Sir, a fellow who claps a hump on his back and a hump on his leg, and cries *I am Richard the Third?* Nay, Sir, a ballad-singer is a higher man, for he does two things;

* Jones's Biog. Dict. vol. III. p. 201.

† Boswell's Life of Dr. Johnson, vol. I. p. 169, fourth edition.

he repeats and he sings: there is both recitation and music in his performance: the player only recites‡.'

If Dr. Young wrote tragedies, we are to recollect, it was in the early part of his life, when the amusements of the world and the objects of ambition had more charms for him than they afterward had. As yet, he was not the venerable and pious author of The Night Thoughts. The following quotation from Davies's Life of Garrick, a work written at the desire of Dr. Johnson, who contributed many anecdotes recorded in it, deserves to be known.

"The Brothers, a Tragedy, by Dr. Young, was written about the year 1726, and rehearsed at Drury-lane soon after; but the author going into holy orders, occasioned the sudden withdrawing of his tragedy: great expectations had been formed of it; and it was with some reluctance the managers gave it up. Near thirty years after, Dr. Young consented to have the Brothers *acted* at the same theatre. He had formed a design of giving a thousand pounds to the Society for the Propagation of the Gospel; and hoped that the profits arising from the acting of the play, would enable him to prosecute his scheme. Whatever success the play met with in the acting, the money raised by it was not adequate to the sum which was intended to be given away; nevertheless, the author made up the deficiency, and accomplished his pious intention."

Some circumstances in the Doctor's conduct, as exhibited in the above quotation, may not meet with the entire approbation of some readers. Many, however, will think that the *Author of the Night Thoughts* cannot be adduced, with propriety, as the *writer* of plays, however he might be induced, after so many years, to consent that one of them might be *acted*, with the "pious intention" of devoting the profits to the aid of religion. The first three *Nights* were not published till 1742. The preface to the *Seventh Night* is dated July, 1744. There is a passage in the *Ninth and Last Night* of this valuable work, which must be considered as expressive of Dr. Young's sentiments in more advanced life, with respect to theatrical representations, and which certainly contains a strong disapprobation of such amusements.

> "*Profess'd diversions!* cannot these escape?"
> Far from it. These present us with a shroud;
> And talk of death, like garlands o'er a grave.
> As some *bold plunderers* for bury'd wealth,
> *We ransack tombs for pastime*; from the dust
> Call up the sleeping *hero*; bid him *tread*
> *The scene for our amusement*. How like gods
> We sit; and, wrapt in immortality,
> Shed gen'rous tears on wretches born to die;
> *Their* fate deploring, *to forget our own!*

‡ Boswell's Life of Johnson, vol. II. p. 415.

This paper shall be concluded by a short extract from Archbishop Tillotson, who has never been considered as very puritanical or severe in his sentiments. It is from his sermon on Corrupt Communication. "I do not see," says he, "how any person, pretending to sobriety and virtue, and especially to the pure and holy Religion of our blessed Saviour, can, without great guilt and open contradiction to his holy profession, be present at lewd and immodest plays, as too many are, who would take it very ill to be shut out of the community of Christians,—as they would most certainly have been in the first and purest ages of Christianity." He also calls the Playhouse "The Devil's Chapel, and the School and Nursery of Lewdness and Vice;" and, speaking of parents who take their children there, he calls them "Monsters!—I had almost said Devils!"

Basingstoke. J. J.

ASYLUM FOR FEMALES.

Dear Sir,

SEEING a letter in your Magazine respecting the poor Females with whom our streets are infested, and who are the ruin of many of the youths of this great city, I beg leave to make a few observations upon that very important subject.

Many years ago, the Reformation Society in London took a great deal of pains to clear the streets of those unhappy creatures; but, alas! after taking many of them before the magistrates, they were committed to Bridewell for a month. Here, sustaining many inconveniences, such as paying garnish (so called) and being partly stripped of their clothes, they were turned loose upon the public again, more depraved than before. The society often lamented, that there was no sufficient Asylum to receive them, or means of obtaining a livelihood, without going on in the same shocking way of life. I remember speaking to one who was taken up, and on asking if she was willing to forsake that way of life,—she told me she was, and longed for an opportunity, if any one should offer. I applied on her behalf, and procured her admission into the Magdalen-House. The matron, whom I knew, was a worthy person; and this young woman became a useful member of society: she was truly reformed, and always once a year came to thank me for the kindness I had shewn her. But the Magdalen could receive very few; so the charity of taking those poor miserable sufferers out of that condition, gradually abated. Some years ago, the Corporation of London, impressed with a desire of taking out of the streets such of those poor depraved females as were willing to work, were disposed to have granted the

London Workhouse, in Bishopsgate Street, a large range of building, for that purpose, to have employed them to learn to spin, and to engage in various other occupations; but alas, it failed! Yet I have now a hope, that if a Committee of Gentlemen were appointed to carry this good work into effect, on application to the Corporation, they would lend their aid. The plea for it, to men of humanity, would be, that it would save the lives of many hundreds of poor miserable creatures, who, having once proved faulty, are turned out upon the town, and obliged to continue in a state of prostitution for a subsistence. These occasion the ruin of multitudes of our apprentices and servants, and urge them to the commission of crimes which terminate their lives, too often fatally.

To men of religion and piety, still higher objects present themselves to view; they will be the means, probably, of saving the souls of many of these miserable creatures, by placing them in a situation where they may earn their bread, and "hear words whereby they may be saved." This, to a good man, would be *a luxury indeed!* In this great metropolis, we have many excellent charities; and this seems to me to claim the attention of every benevolent mind. I am but in the middle station of life; yet I would gladly offer my Twenty Guineas to begin this good work; and I hope and trust, there are many persons who will come forward upon this occasion. I will venture one step further: I will leave my subscription at the banking-house of Down, Thornton, and Co. and should it be approved by the public, I shall hope that a committee may be appointed to carry it into effect. I am, Sir,

Your constant Reader, FIDELIO.

ON A FAIR STATEMENT OF INCOME.

Sir, *To the Editor.*

YOUR useful and pious Magazine is not, I presume, so confined to evangelical subjects, but that it will admit a few moral strictures occasionally, by way of reproof and instruction to Professors of Religion. — I therefore trouble you with a few lines, to expose the deceit and falsehood (not to call it by a harsher name) of some persons, who do not scruple in the present times, which I cannot but acknowledge to bear very hard on all ranks of people, to give in what they know to be *false* accounts of the state of their Property and Income.

I disapprove and condemn all wars, except from *absolute* necessity, as Unchristian: — but this has not the least to do with the argument in question. As we are unhappily so far engaged in the *present* one, and taxes must be laid on the people in ge-

neral, to support it, those taxes ought to be levied and paid *truly* and *fairly*; otherwise, the just conscientious man, who gives in the *full* amount of his property, is injured, as well as the government;—just on the same principle that *smuggling* injures the *fair trader*;—for if there be a deficiency by such nefarious practices, the *honest* man must pay *more* in some other way, to make up *that deficiency*, occasioned by the *false dealing* of others. To come immediately to the fact:—There are persons who make a strict religious profession, in London and elsewhere, whose profits in trade are much greater than they are supposed to be; but who, living without making *any appearance*, their income is not suspected. Some of these clear, perhaps, 5 or 600 l. per ann. and only give in their income at between 2 and 300 l. and thereby only pay half of what they should. Others again, who clear 800 or 1000 l. a year, return, perhaps, at the rate of about 3 or 400 l. and only pay on that amount, or between 30 and 40 l. when they ought to pay 80 or 100 l.

Now, Sir, I would ask you, or any truly just and conscientious man, Whether it is possible that a person, professing himself to be such, can consistently, deliberately *sign* a declaration that his income or property is not half what it really is, merely to save his pocket, and which he knows must injure others?—I declare, I give in a return of my property within 5 l.; and I would not deliberately sign a known falsehood, if it would keep me from going to a prison to-morrow.

I did once propose this question, privately, to a very wise and good minister, whose answer was, "The man that does so, signs a LIE; and let his pretensions to religion be whatever they may, that man's *religion is vain*."—I hope this will come home to the consciences of all those who are guilty of it.

I am, Sir, Yours, &c.

CENSOR.

ON CALUMNY.

PERHAPS there is no evil more opposed to the nature and design of Christianity, nor more pointedly spoken against in the Sacred Writings, than Calumny: yet this detestable vice, which has been censured by Heathens, meets with encouragement among the professors of religion. Is it, because the vital spirit of religion is, in a great measure, lost, and a mere semblance of something, very unlike the original, introduced to supply its place? or is this sin of a more refined nature, less liable to be detected by ourselves and others? Not to enquire into the cause, sure I am, the evil prevails to an alarming degree!—What is the principal topic of conversation in our con-

vivial meetings? attend a while, and you will hear some character introduced, — a thousand enquiries made, — and, ten to one, if something be not insinuated to his apparent disgrace: and the more public the character, the greater liability to become the subject of conversation, and suffer from the envenomed shafts of Calumny. How often do they attack the reputation of the ministers of Jesus! especially if they be among those who are termed popular. He is a man of abilities, will be faintly whispered, and as coldly assented to; but then, (O, unpardonable fault!) his manners,—his dress,—his language;— these are too coarse, or too elegant; too much studied, or shamefully neglected. But these (it is said) are remarks that occur for want of proper subjects for conversation, without any intent to defame; oftentimes without any intention at all. Cruel insensibility this, to feast on a mangled reputation, and feel nothing! Are we sure that others will not observe, and feel too? and is it possible that Christians can be under the necessity of having recourse to those topics for conversation, when the wonders of God in creation, providence, and grace, are ever before their eyes, and ought to be uppermost in their thoughts? Not to take up unnecessary room, by enlarging on what is so notorious and obvious, I will conclude, by entreating my Fellow-Christians, that, as they value the honour of religion, their own reputation, the peace and welfare of society, to avoid calumniating, or speaking evil of their brethren. — If we cannot speak well of others, let us remain silent; remembering, that Charity thinketh no evil, and would rather induce us to cast a veil over their defects and blemishes, than wantonly to expose them.

OBSERVATOR.

ON THE MODERN DRESS OF LADIES.

NOTWITHSTANDING many friendly hints, and some reproof too, both from the pulpit and the press, have been given to ladies who comply with the present improper mode of dress, the writer of this short epistle is constrained to say, from minute observation, that there appears but little, if any, alteration for the better; for even places set apart for the solemn worship of God, appear, with respect to many, almost as though they were intended for the display of fashionable dresses, and those not of the kind the apostle Paul recommends, with which Christian women should be attired. Permit me then, while leaving the gay and thoughtless, to entreat the professors of religion to be less conformed to the world. You, my dear friends, that have professed to put on the Lord Jesus Christ, be concerned to walk in Him; — appear like followers of the Lamb of God! But if it is your wish to imitate the Grecian ladies, or the Heathen god-

desses (profanely so called) then drop the name of Christian, and appear decided. I acknowledge, that proper allowances should be made for age, situation, and circumstances; but when those parts of the body, which nature and decency require should be covered, are too often without any, or at most with only a thin veil over them, the eyes of many of both sexes are offended; and others, who have the honour of God at heart, are grieved.

In short, it is humbly hoped, that ladies of serious characters, for their own sakes, for the sake of the friends of religion, and for those of the rising generation, will not wholly reject this plain, but well-meant admonition of their true friend,

MODERATION.

ADDRESS TO DISSENTERS ON THE SUBJECT OF PRAYER.

To cultivate the Spirit of Prayer, is of much importance among all denominations of Christians: without it, the service of the church must be a lifeless form, and our Dissenting worship a mean, as well as lifeless service.

Free Prayer has long been, in our esteem, the life of our Dissenting worship. Our ministers have been men of prayer; and we renounce the form, however excellent, that would check the ardour of their devotions, or confine the devout expressions of their hearts. We feel the prayer that comes warm from the closet, filled with the sacred subject on which the mind has been engaged, and poured out in all the fervour of lively devotion.

But, my friends, while we prize these privileges, ought we not to watch over them with godly jealousy,—to take the alarm when we perceive any declension, any abatement in the fervour of our public services,—and both speaker and hearer be ready to search into the cause, and to join in pointing out the remedy?

Am I wrong in supposing that there is this falling off in our devotional services,—in richness of expression,—in sublimity of devotion? Is not the simplicity that accommodates to the capacity of the lowest, degenerated into poverty of thought and expression, in some instances far below the expression of the unlettered cottager, who has drank into the spirit, and practised the language of his Bible, till it is become his own? When we converse with the devotions of a Howe and a Baxter, do we not wish for more of their heavenly elevation? Is there not less of it than was formerly experienced among ministers and people? Let us seriously examine into the cause; and may it not, in both, be traced to the neglect of private devotion? Let us follow these men of prayer to their closet, and see how much, and how often, they were to be found there. It was their native

air, and prayer their native language! It was heavenly wisdom that taught them to secure the first hours of the day for communion with their God. In those early hours of retirement, they fed much upon that heavenly manna, which it was their business to prepare for their flock. I have sometimes thought, that too much preaching, and too much hearing, have robbed the closet of its choicest hours, and deprived the mind of its best exercises,—exercises that prepare both preacher and hearer for the services of the sanctuary, and for the duties of life and godliness. Is not the young preacher, who is hurried from sermon to sermon, in danger of neglecting his closet, and, with that, his own best interest?—of forgetting what manner of man he is, and of losing that spiritual feeling, without which, religious services must become a lifeless form and a tiresome burden? Upon this subject we have the experience of the pious Dr. Doddridge, as follows:—"There must be an enlargement of soul, previous to any remarkable success; and great diligence in prayer, and strict watchfulness over my own soul, previous to any great and habitual enlargement; and deep humiliation of soul must precede both. When the ground is thus prepared, great and good fruit may arise from small seeds. I find it never well in family-worship, when it is not so in secret; never well abroad, when it is not so at home. The better I pray, the better I study; and when I pray and meditate most, I work most." He reckoned a serious, diligent care in the performance of secret prayer, an evidence and support of real religion; and strongly recommended it to others, as a most powerful incentive to every duty, and the best relief under the fatigues and afflictions of life.—Thus he addressed one of his brethren:—"That minister has great reason to suspect the integrity of his own heart, who can pray with some copiousness, affection, and pleasure with others, and in secret can only find in his heart to run over a few hasty words in such a manner as he would be ashamed to do, if any one of his fellow-creatures were present. Guard against this, especially in the evening; when the fatigue arising from the labours of the day may expose you to particular danger of it. As prayer is the food and breath of all practical religion, so secret prayer, in particular, is of vast importance: insomuch that I verily believe, that if a man were to keep a particular and accurate journal of his own heart but for one month, he would find as real and exact a correspondence between the temper of his soul, at the seasons of secret devotion, and in other parts of his life, as we find between the changes of the barometer and the weather.

If the exercises of the closet were so necessary to a Doddridge, shall the younger and less experienced Christian think himself strong enough to live without this heavenly food? These men of God expected not the seal of the Spirit to their sloth: they rested on his promised aid, and they found it in the

way of duty. To our young friends, who are just entering on the ministerial work, we would recommend this subject for serious consideration:—with it is connected your own spiritual improvement, as well as the growth or decay of the spirit of devotion in our churches. Let us, my friends, have more than the name of free prayer: let our souls be fed with what we have ourselves tasted of the word of life. Perhaps no part of our ministerial exercises requires more self-denial, more firmness of mind, than the regular and serious discharge of the duties of the closet. The hours of retirement must often be taken from the social circle of the evening, and from the repose of the morning. The flesh will find many an excuse for putting it off till a more convenient season. But the Christian will be well rewarded that perseveres. He that says "enter into your closet," will meet you there; and many are the ways in which he can reward you openly. Will not the minister be well rewarded who comes out of his closet with a double portion of the Spirit of God, strengthened thereby with all might in the inward man, and while his soul takes wing to Heaven, the souls of many shall ascend with him? Will you not be rewarded openly when the sacred fire that has been kindled in the closet shall spread from heart to heart in our assemblies, melt the heart of stone, and awaken the dead sinner in his frozen tomb? Will it not be a reviving cordial to you, to find that the broken heart has been comforted with the consolations wherewith you have been comforted of God? If there is an estrangement between God and your soul, is it likely that those that are afar off should be brought nigh? If a Saviour's love is not warm in your heart, is it likely that it should kindle ours? It is high time for us *all* to awake! we have slumbered too long: our closets and the house of prayer testify against us; even our most crouded congregations are not free from these alarming symptoms. Is it not too evident, that while the sermon is heard with attention, the prayer is by too many treated with indifference? Does not this call for the serious attention of those who lead our devotions? Have they not been tempted to give more of their mind and feelings to the sermon than to the prayer? It is indeed far easier to preach with warmth, than to pray with fervour; to strike the ear than to spiritualize the affections. Are our public prayers so devotional as to lead the young to prefer them to a written form? How seldom is the spirit of prayer cultivated in our families! how few even in the pulpit exhibit it in all its excellencies! Let us unite in praying the great Head of the Church, that he would pour out upon ministers and people a spirit of prayer and of supplication. Wilt thou not revive us again that our souls may rejoice in thee? In a future paper I shall take the liberty to offer a few thoughts upon the mode of conducting our religious services, so far only as connected with its devotional effects.

ANONYMOUS.

FOR THE

MORE EXTENSIVE CIRCULATION OF THE SCRIPTURES.

SEVERAL Societies have been formed, for the purpose of distributing Bibles amongst the poor; yet all the exertions of the rich are insufficient to supply the prodigious demand which is made for them, and which is becoming larger every day. Many congregations increase greatly, many new ones are formed, and the great majority of hearers are always poor. Many pious, but poor parents, are anxious to procure Bibles for their children, yet are unable to buy them, especially if their families be large. When children are dismissed from Sunday-Schools, they are sometimes presented with a Bible; but this is not the case generally, for the finances of Sunday-Schools are seldom able to bear such an expence. Of the lower orders of society, some are so wretchedly poor that they cannot procure themselves the necessaries of life, and can only become possessors of Bibles through the liberality of the affluent; yet great numbers can supply themselves. Though they cannot spare four or five shillings at once out of their weekly earnings, yet they can spare a penny or two-pence a week, without suffering any inconvenience. I therefore suggest to ministers and deacons the propriety of establishing Societies in their respective churches, congregations, and neighbourhoods, for the purpose of supplying the poor with Bibles at low prices, to be paid for by small weekly installments: and I suppose, that in every congregation a few individuals may be found, able and willing to subscribe a trifle for those who are unable to subscribe for themselves. By this means, many thousands of Bibles may be distributed to persons who would read them with attention, without burthening unnecessarily the Societies which are established in London for circulating the Holy Scriptures. The same method might be adopted for the purchase of Hymn Books, and other religious works, if necessary.

Birmingham. W. W.

QUERIES.

Mr. Editor,

IN Exodus xxxiii. 19, the Great Jehovah is pleased to declare He will have mercy on whom he will have mercy; and in Romans i. 1, it is written that God is no respecter of Persons. As these passages of Scripture have, of late, exercised the mind of one of your readers, will thank some of your kind Correspondents for an explanation. J. W. B.

CAN a person be considered as having an interest in Christ, who rejects the atonement he has made? And if not, Is it more criminal or dangerous to reject the atonement of Christ, than it is to reject his justifying righteousness? EPSILON.

Obituary.

Sir, *To the Editor.*

The living witnesses, and dying testimonies for the Lord, which form so much of the pleasurable and profitable part of your Magazine, as well as glorify God, by shewing his faithfulness to his people, and inviting sinners to partake of his mercy in Christ, has induced the writer to send you the following facts, which may not, I hope, be thought an improper article for your Obituary.

MRS. MARY JACOB.

DIED, Nov. 24, 1804, Mrs. Mary Jacob, of Birmingham, who had walked in the fear of God for many years. She was brought to the knowledge of the truth, under the ministry of the Rev. John Riland; and has regularly attended St. Mary's Chapel ever since, as long as she was able. One of her complaints, which was a cancer, had a long time before been her dread, from the death of a sister, on whom (as Mr. Hervey describes it) this relentless disorder had fastened its envenomed teeth, and in the midst of bodily vigour and pitying friends, had brought gradually to death. But when the appointed time of her affliction came, she found that patient resignation to the will of God, at which her friends were astonished, and thought truly the Lord was with her. A friend conversing with her (a month or more before her death) about the state of her mind, under her very afflicted state of body, she said she wanted an abiding sense of the Spirit; meaning that comfortable sense of the Divine Presence she at times enjoyed, to be always with her; but she was told few were favoured with that strong, full, and constant assurance she wished to enjoy; though the Lord has engaged as a covenant God in Christ Jesus to save believers, and has promised grace to help in every time of need.

Speaking to her of sanctified afflictions, and of having our wills resigned to the will of God, she answered, "I would rather be in my present situation than any other;" meaning, if it be the will of God she should be so. At another time, being much oppressed with pain and lowness of spirits (whilst her daughter was with her) said, "O that I had but the wings of a dove, then would I flee away and be at rest, and leave this filthy body behind me." Notwithstanding she was at times, either from weakness of body or the temptations of Satan, much harrassed in her mind, and so much so, as even to doubt her interest in the redemption of Jesus. A few days before her death she asked a friend who had been reading to her, "Do you think Jesus will save me?" 'Yes,' said he, 'I am sure he will, if you have experienced in your heart what I have heard from your lips. You do not say now, with the world, I never did any one any harm, — I have been my own greatest enemy, — I have a good heart, I believe God is merciful?' "No, No," said she, "I have long done with that." Well then, says her friend, be persuaded it is the enemy to your soul tempting you to disbelieve. It is very common when the body becomes weak, the enemy seems strong; but remember, Christ was tempted, — the greatest saints may be tempted, — there is no sin in temptation if the enemy be resisted, — you must pray. "I cannot pray nor read," said she, "having something before my eyes like a mist; and the pains of my body are great; pray for me." 'We do, and so do all God's people, for they pray for all that are in affliction, sorrow, or distress.' "It has often been a comfort and consolation to my mind, when I could not pray for myself, to think I had an interest in the prayers of others." She was then reminded what a happy thing it was

for her that she had read and prayed before the body came into that weak state, incapable of performing those holy exercises. If you cannot use words, lift up your heart, and after darkness there may be a great light. Two days after (being the day previous to her death) her soul seemed much in the exercise of prayer; and on the day of her death, one of her daughters sitting by her bed-side, she was heard to say, "False accusers! vain deceivers!" and, in an extacy, added, "Christ appears;" and soon after she said, "This will take me to Heaven. I have many things to say, but I cannot say much. Children, live in love, be kind to your father, and the God of love shall be with you." This sweet composure of mind continued till the Lord Jesus was pleased to take her to himself, a little before three in the afternoon, without a struggle or a groan, and even with a smile upon her countenance, at the age of sixty years.

Surely here is encouragement for the weak, and comfort for the strong, that we should believe his truths, live on his promises, and rely on his power from day to day. May we not say, "Blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labours."

MR. DAVID NIVEN,

Of King Street, Soho, was born March 4, 1722, at Kilwinning, in Scotland, of pious parents, who brought him up in the fear of God. When he was five years of age, he heard a child take God's name in vain; which so affected him that he shed tears. His father's sudden death made so deep an impression on his mind as seriously to hurt his constitution; of which, his uncle, in London, hearing, requested him to come up to him; and this he did in Jan. 1750. He then attended the ministry of Dr. Cruickshanks, in Swallow Street. Sometime after he went to Paris, where he pursued his business for two years and a half; during which period there, his strong convictions for sin began. He returned to London in March 1756, married, and settled in the house in which he died, out of which he never slept, until he slept in death. He was ordained an Elder of the Church in Swallow Street in March 1764; which office he faithfully discharged until the 9th of April 1804, when, through the infirmities of age, he was obliged to resign. He was frequently very seriously attacked with bodily disorders, and at times, the thoughts of dying were exercising to his mind, but were removed through the whole of his last illness, during which he was confined to his chamber; and three weeks and two days to his bed.

He was visited by Dr. Trotter, Dr. Duncan, and Mr. Nicol, during his confinement, much to their satisfaction. The night before he died, he desired his wife and nephew to sing the 7th Psalm and pray with him; and he joined cheerfully with them in every part of the exercise. A friend taking leave of him, added, 'she should see him again to-morrow:' he said, "To-morrow I shall be in glory;" and so he was. Through the night, he expressed much delight in the love of God, and rejoiced in the knowledge of Christ his Saviour; and desired his relations "not to sorrow for him as one without hope." A little before he died, he said, "Into thy hands, O God, I commend my spirit." He continued to speak of the love and mercy of God for some time, but could not be understood; he died Dec. 23d 1804, aged 82. He was buried in Bunhill Fields on Jan. 4, 1805. Dr. Trotter, his old and intimate friend, delivered the Oration, and dropt the friendly tear: Mr. Nicol finished the solemnity in prayer. On the Sabbath following, Dr. Duncan preached the funeral-sermon from Psalm xxiii. 6, which was concluded with the following paper, written and left by himself, for the satisfaction of his relations: —

"While I was in Paris, in the years 1753, 1754, and 1755, God was pleased to begin a work of grace in my soul, by shewing me my lost and undone state by nature.

The awful profligacy of Sabbath-breaking and prevailing iniquities of all ranks of people, in that city, which formed such a contrast with what I had seen in my native country, affected me so, that God was pleased to make it a mean of awakening me, to see and feel sin to be my curse and burden.

"The beginning of this year (1758) and for twelve months past, I have been so much distressed by the temptations of Satan, that I thought it better to be out of the world than in it. It pleased God to put it in my mind to set apart a day for fasting and prayer, on account of my sad state. I cried to the Lord to rebuke the enemy, and remove his suggestions from me. God enabled me to wrestle with him in prayer; but I had no answer: I thought the Lord would not hear, and that his mercy was quite gone, and there remained no mercy for me. While musing on my sad condition, it was suddenly impressed on my mind, as if one had said, "Go again, God is a prayer-hearing God, cry unto him; he may yet have mercy on thee." I did so, and about three o'clock, the Lord in mercy was pleased to show himself to me a prayer-hearing and a sin-pardoning God. My darkness and temptation were gone; and the flame of divine love and joy took place in my soul with sweet peace in believing. All earthly things were insipid to me; and I longed to be dissolved and to be with Christ my adorable Redeemer. But I cannot express my then sensations; the redeemed of the Lord know that they are better experienced than described.

"On the 4th of Feb. 1759, being a fast day, I entered my closet at an early hour, but in a very dead and lifeless state; I had no manifestations on that day; but it pleased God to reveal himself to me in the night-watches: at three o'clock I awoke with a heart full of joy, for God had revealed himself again in rich mercy to my soul, showing me he was my pardoning God, and had made with me an everlasting covenant; which made me water my pillow with tears of joy and love, with faith resting on Jesus Christ.

"On the 12th of April 1761, being our communion Sabbath, the Lord was pleased to display his love to my soul in a very powerful way, both at his table and through the whole of that ever memorable day. O how I longed for that glorious Sabbath! — that glorious feast that has no end!

"On the 3d of June 1766, being a sacrament-Sabbath, at an early hour the Lord revealed himself to me in a most gracious manner, so that I became as a weaned child; Christ was *all in all* to my soul; my heart was full of love, meekness, and humility. I experienced sweet fellowship with the Father, Son, and Holy Spirit. I sat under his shadow with great delight, and his fruit was pleasant to my taste. Oh an interest in Christ is worth millions of worlds! I bless his name, he is to me "the chiefest of ten thousands, and altogether lovely."

"These remarks I write for my own satisfaction and God's glory, remembering the Lord's goodness to me in my journey through the wilderness, which is but a foretaste of what he has prepared for me in my Father's house in glory. I take God, Angels, Heaven and Earth to witness this day, that what I have written is the real truth. Witness my hand, DAVID NIVEN."

RECENT DEATHS.

May 25th, died at his rectory at Bishop Wearmouth, in the county of Durham, the Rev. Dr. *Paley*, Subdean of Lincoln, aged sixty-two. He was well known in the literary world by several works, distinguished by sound argument, and a chaste perspicuous style, viz. Moral and Political Philosophy, 1785; Horæ Paulinæ, about 1788; View of the Evidences of Christianity, 1794, two vols.; Natural Theology, 1802.

Died lately, at the Hot Wells, Bristol, Mrs. *Brooksbank*, wife of the Rev. Mr. Brooksbank, of London. Her funeral-sermon was preached at Haberdashers' Hall, on Lord's Day, June 30, by the Rev. Mr. Collyer, of Peckham, from John xiii. 7.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, *by the late Rev.* Richard De Courcy, *Vicar of St. Alkmund's, Shrewsbury: to which is prefixed,* An Essay, *on the Nature, &c. of Pure and Undefiled Religion, 8vo, with a Fine Portrait, One Guinea.*

THESE Discourses were found, fairly transcribed, among the MSS. of the deceased author; and we perfectly agree with the editor, that they will be "extremely acceptable to those who have been accustomed to hear the word of truth from his lips; and who, engaged by his eloquence, and won by his entreaties, have, through the influence of divine grace, which he never failed to inculcate as the source of all holy desires, dedicated themselves to God through Jesus Christ, and become wise unto salvation."

The Sermons are ten in number, on the following subjects: — Mark i. 27, "What new doctrine is this?"— Prov. xxiii. 26, "My Son, give me thy heart."— Luke xiv. 17, "Come, for all things are now ready."— Rom. vi. 23, "For the wages of Sin is Death," &c. — Ps. xlvi. 8, A Fast Sermon. — Mat. xviii. 3, "Except ye be converted," &c.—John vii. 17, "Right knowledge the fruit of obedience." — Amos iv. 12, "Prepare to meet thy God." — Isa. lvii. 2, "He shall enter into peace:" a Funeral-Sermon for Mr. J. A.

As we have given our opinion of Mr. De Courcy's talents, both as a preacher and a writer, in the Memoirs of his Life in our Magazine for March, 1804, we shall here confine ourselves to some account of the Essay, which forms the most prominent part of the present volume; and which, as the editor remarks, "Though no text be prefixed to it, seems to have been originally designed for the pulpit, and to have been written when the subject of Negro Emancipation first engaged the attention of Parliament," as it has some pointed allusions to that subject.

The Essay on Pure and Undefiled Religion, considers "Religion in its Origin, its Foundation, its Nature, its Influence, its Fruits and Evidences;" and recommends it principally from a consideration of its importance, its consolations, its loveliness, its end and prospects. We could be happy to select several beautiful extracts from this admirable Essay, but must content ourselves with the following, on the Influence of True Religion, considered as an Evidence of its Divinity:

"Had our apostle made it a mark of religion to frequent scenes of dissipation, to run the round of worldly pleasure, to mix with each convivial assembly, and to visit only the house of laughter and levity, what multitudes would put in their claim to religion, and to the recompence annexed to it! But let not the sons and daughters of Dissipation deceive themselves. Religion seeks different society, loves different pleasures, visits the abodes of wretchedness and sorrow, and prefers the house of mourning, where it can shew its sympathy, impart its benefits, and learn lessons suited to the condition of suffering and short-lived Humanity, above all the gilded scenes of earthly splendor; and we may be bold to say, That if the pleasure-taker could, from the highest style of sensual indulgence, prove that he tasted delight in any degree equal to that which he feels, who makes the "widow's heart to dance for joy," we would then leave him in peaceable possession of the amusements that engross his time: but as he can never possibly prove it, we must mortify him in the midst of his gratifications, by telling him, that he who liveth in pleasure is "dead while he liveth;" dead to the life of religion and to the offices of real humanity: and that there is an awful day approaching, in which the Judge of Heaven and earth shall say to sinners of a certain description, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

"But Humanity and Charity do not constitute the whole of religion. Something more is required; and that is, that a man "keep himself unspotted from the world." The Christian character, or the conversation of a true believer, is, according to the Scripture-metaphor, represented under the emblem of a white garment; the colour denoting purity and glory. They who walk consistently with their profession, are described as not sullying the purity of it; so our Lord says of some in the church of Sardis, "Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." Rev. iii. 4. Perhaps the allusion in both places is made to the custom of arraying, as the word signifies, all candidates for offices, as among the Romans, in white robes. Chris-

tians are candidates for glory: they are adorned in the white garments of Christ's righteousness for their justification before God; Rev. iii. 5: and they wear the sacred robe of personal holiness as the justification of their character before men. The former is incapable of defilement; and is that "fine linen clean and white in which the bride, the Lamb's wife," is to be adorned in the grand solemnization of her nuptials in the last day. The latter, when under the inspection of Omniscience, and compared with the extensive purity of the law, requires to be "washed and made white in the blood of the Lamb." Rev. viii. 14. It is this last robe, the Christian's walk and character which it is incumbent upon him to keep unspotted from the world; and as a white garment shews any accidental defilement on it sooner and more conspicuously than one of a different colour, this application of the emblem points out the greater necessity of watching against every inconsistency that would disgrace his profession and bring his character into suspicion. The world watches for his halting, and will be ready upon every occasion to impute faults where there are none, and to aggravate and triumph in real ones. If defamation, false-charges, misrepresentations, untruths, could really blot the Christian's garment, it would be never white: but the blackening of the wicked, in this respect, is all their own. Happy and blessed the Christian, who, when "the world says all manner of evil of him," proves, by his conduct, that it is "falsely for Christ's sake." . . .

From the price of this volume, which is a Guinea to Subscribers, to prevent the charge of extortion, it is proper to state, it was intended as a *benevolent compliment* to the surviving family; and on this account, we are happy to see prefixed so numerous and respectable a Subscribers' List.

The Christian Mirror: *exhibiting some of the Excellancies and Defects of the Religious World; containing Essays in Prose and Verse. 5s. boards.*

WHILST the enemies of the gospel have left no expedient untried to convey their destructive poison to readers of every class, the friends of truth have not been inactive in attempts to provide suitable antidotes; and among these, the Essay-writers of our own nation deserve no common praise. Talents of the first order have thus been honourably and usefully employed in unmasking Vice, abashing Infidelity, and countenancing Virtue and Religion. Our Bacons, Addisons, and Johnsons, can only be forgotten with our language; and whilst they live as Classics, will tend to form and influence the morals of succeeding ages. On subjects peculiar to Christianity, however, few have written: it may be considered indeed as a field almost unoccupied, though, in our judgment, of great promise to the ingenious Christian writer. The work before us, as its title intimates, takes this ground: The author does not, like the Spectator, profess to enter places of public resort, nor pretend to set up as a censor of general custom, nor presume to direct the taste and regulate the fashion of the age: his observations are chiefly confined to the professors of vital Christianity; and his thoughts are mostly directed to subjects which relate to what is contained in the pages of Revelation. His aim is to unite the *utile et dulce*, by making the pleasing manner of former Essayists the vehicle of recommending the Holy Scriptures and the study of their important truths. This volume contains twenty-seven Papers; in which we perceive a happy variety of topics, masterly characters, and well conducted allegory. The Papers are not indeed of equal merit; but we sincerely hope this volume will meet with such encouragement from the religious public, and especially from our young readers, and those who have the tuition of youth, as to excite the author and his associates to prosecute their labours. Many topics yet remain for their ingenuity, which, by the talents they possess, or may acquire from others, would be rendered highly interesting and beneficial to their readers. Our limits prevent us from giving more than a specimen of one kind: — See No. X, p. 94.

"Dr. Easy, amongst other papers, has given me one containing the particulars of the disease which is represented by the patients as a natural, but which, he thinks, bears the symptoms of a moral disorder. I shall give his history of it in the present number.

"There is a disease, at this time, too prevalent in our neighbourhood, an account of which is not to be found in our popular books of medicine: I shall, therefore, endeavour to communicate some particulars respecting it.

"The disease to which I refer, is evidently of the intermitting kind; and in all cases that have fallen under my notice, has attacked the patients by violent paroxysms, which return every

seventh day. It may be thought to savour of superstition to mention it, and yet it is a fact, and therefore must not be passed over, that these paroxysms return only on the Lord's Day; on which account the disease is called *The Sunday Sickness*: and the faculty know it by no other name than *Dici Dominici Morbus*. On account of its periodical attacks, some have thought it to be a singular kind of ague, especially as it is attended with a great degree of coldness, tho' I do not perceive the symptoms of shivering, which are usual in that complaint.

"I have observed the paroxysms commence at different periods, but generally in the morning of the Lord's Day; and, in many cases, it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has been first noticed about the region of the heart; and a dullness in the head, which stupifies the brain, not unusually succeeds: this is followed by yawning, and a sort of lethargy. The patient is sometimes, deprived of the use of his limbs, especially the legs and the feet, so that he finds himself indisposed to walk to the house of God. Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbours; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a dead sleep, even when the preacher has been delivering the most solemn truths in the most animated manner: and others have been extremely uneasy at their confinement during the time of service, though they have been known to sit very contentedly, in a playhouse, for several hours together.

"This disease appears to stupify those who are subject to it; so that, however they may appear to suffer, they are seldom (if ever) heard to complain. I have known persons under other diseases mourn, on account of their confinement from public worship; but the victims of this extraordinary disorder were never heard to exclaim, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God: when shall I come and appear before God?"

"I was at first greatly surprized, after hearing that a patient could not get to public worship, to find her the next day as active as if she had not been subject to any kind of indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sabbath; though most of the faculty agree, that there is a low feverish heat to be perceived during the days of interval, called *Febris Mundi, or the Worldly Fever*. There seems also to be a loss of appetite for savoury food, and an entire want of relish for *panis vitæ*, which, it is thought, might be of service to remove their disease, as a very skilful and experienced person has asserted, that "it was more to him than his necessary food;" and another has recommended it as peculiarly agreeable to the taste, "sweeter than honey, or the honey-comb." One circumstance I had almost forgotten, namely, that those who have not laid aside all attention to the form of religion, if they are subject to the Sunday sickness, generally feel somewhat chill, and listless about the hours of secret retirement and family devotion." . . .

This volume contains also a few excellent specimens of poetry; among which we were particularly struck with the Epistle from Abraham to Sarah, and the verses on the Death of a Son.

Four Sermons, *preached in London, at the Eleventh General Meeting of the Missionary Society, May* 8, 9, 10, 1805, *by the Rev.* E. Williams, D.D. Rotherham; W. Nicol, London; J. Slatterie, Chatham; *and* T. Thomason, A.M. Cambridge. *Also the Report of the Directors, and a List of Subscribers. Published for the Benefit of the Society. Price* 2s. 6d.

THE first of these discourses, entitled, "Apostolic Zeal recommended," is founded on Rom. ix. 3, "For I could wish that myself were accursed from Christ," &c. The judicious preacher considers the remarkable expression in this verse, in the exposition of which so much ingenuity of learned criticism has been often employed, as importing a "separation from that very church of Christ, of which the apostle was represented as a selfish, partial, and bigotted defender," on a sentence of excommunication under an *anathema* from all Christian society and privileges: the heaviest censure of the apostle's dearest friends. This interpretation had been before proposed by Hammond, Selden, and Grotius; and it seems a matter of just surprize, that it has not been generally adopted. After Dr.

Williams has given an ample paraphrase of his text, according to this view of it, and as expressing the most determined and affectionate zeal, he proceeds to recommend this holy and apostolic temper of mind, especially in reference to the glorious cause of Christian Missions. In the first place, he treats on the excellent nature of apostolic zeal: it is meek and inoffensive, kind and beneficent, noble and disinterested, diffusive and universal, rational and steady.

The second general division is on the relative character of Christian zeal: it bears a strong resemblance to the divine benevolence, it exemplifies the characteristic temper of the Lord Jesus, it is a genuine effect of evangelical truth, and it is the native effort and expression of a heavenly principle.

Having largely expatiated on these intrinsic excellencies and engaging characters of the sacred temper which he recommends, the worthy author advances his final argument to enforce its exercise; namely, its happy effects, and particularly with a reference to Missionary exertions. These he describes in their application to the individual believer; to Christian families, where the Doctor introduces an affectionate reference to the severe trials and the praiseworthy deportment of the Missionary family at Otaheite; and to the church of Christ at home, and through the whole world. He concludes with scriptural and faithful observations on the way, first to obtain, and then to employ our zeal.

The second sermon is on the Charge and Encouragement given to the Jerusalem Church, from Isa. lii. 11, 12, "Depart ye," &c. With a peculiar unction and richness of gospel-truth and a gospel-spirit, the author enlarges on this text as a charge primarily intended for the first Christian church upon earth; and containing important instruction and rich encouragement to Missionaries and Missionary Societies in all future ages. First, He takes a view of the church at that remarkable period; the place of its residence; its ministers, officers, and members; and the reasons why it was first planted in that wicked and apostate city. In the second place, he considers the charge given to the Jerusalem church, and in particular to the apostles to "depart," &c. This command is four times repeated, in order to conquer the reluctance of the Lord's servants: a sentiment which the author forcibly applies to valuable young men, who have grace and talents for Missionary labours; and to shew that this commanded departure, was a matter of the greatest importance. The command further prohibits all communion with the unbelieving enemies of Christ, and enjoins the utmost personal and doctrinal purity. But they were not to go out with the confused flight of slavish fear, or with rash precipitancy. Each of these sentiments is enforced by a very pointed and happy application to the object and the measures of the Missionary Society.

Mr. Nicol proceeds, under the third head of discourse, to consider the arguments by which this charge is enforced; the assurances of the Divine Presence, direction, preservation, and victory.

This very serious and interesting sermon is concluded by an applicatory address to ministers and other descriptions of hearers. An oversight appears to have escaped the worthy author, near the close of his discourse: "Jesus is not now *personally* present," &c. Undoubtedly, it was intended merely to express that our Lord is not *visibly* present, or that his human nature is not present: but the human nature of Immanuel is not a personal substance; and his glorious Deity is ever present.

[*To be continued.*]

Plain Truths, *or the Presbyter's Reply to all his Anti-Calvinist Opponents; with a few Strictures on the Christian Observer*, 8vo, 6*d.*

It has been objected to the Bible, that it is so obscure and equivocal, that sects most widely differing, can interpret it in their own favour. The Scriptures, it is certain, were not written systematically; but what shall we say when we see Articles formally drawn up by a convocation of wise and learned men, for the express purpose of "avoiding diversity of opinions?"—What shall we say when we see these very Articles interpreted with the same latitude of meaning, and men differing wider than Calvin and Arminius, both claiming them as decisive in their favour? What, but that when mens' prejudices and interests are so strong in favour of their system, Scripture, Creeds, or Articles, are opposed in vain. A number of learned ecclesiastics have therefore entered the lists to prove that the Articles and Services of our church, though professedly compiled by Cal-

vinists, are certainly Arminian, or at least so ambiguous, as equally to bear that interpretation. But if so, why have the Anti-Calvinists been so long anxious to get rid of these Articles, while the Calvinists are equally desirous to retain them? The fact speaks unequivocally, and leaves no doubt as to the conduct of either party, were no temporal advantages attached to the subscription.

Another circumstance particularly meriting observation is, that Dissenters of all kinds are perfectly agreed in the doctrines of the Establishment being Calvinistic, some of them dissenting on that very account; and Dissenters, as by-standers, are certainly impartial judges.

The pamphlet before us led us to these reflections:—Some time since the author published a Defence of the Church, from what he considered as a reproach, the character of Arminian, which in consequence brought on him an host of adversaries; particularly the Dean of Peterborough, the British Critics, and the Anti-Jacobin Reviewers, who affect to consider this reproach as the glory of the church. In this tract the Presbyter replies; and tho' many circumstances forbid our entering into the controversy, we cannot help admiring the manner in which he repels the insinuation of some of his opponents, so far as they are personal.

"To the personal charges of irregular and disorderly conduct, on account of his preaching *everywhere*, he disdains to answer. True or false, they affect not at all the matter under investigation: What is the true meaning of the Articles of the Church of England? If a conduct, for fifty years together exposed to public observation, will not vindicate him from the revilings of those who know him not, nor his conversation, he will rest his vindication on the esteem of those truly great and good, who have honoured him with distinguished tokens of their friendship, — on the testimony of such as have lived in the nearest and tenderest habits of intimacy with him, — and the cordial affection manifested by thousands and ten thousands, on the service of whose faith his ministry has been employed; many of whom are living witnesses of the blessings which God our Saviour hath bestowed on these labours of love; and many are gone to glory, bearing testimony to the grace they received when "so we preached, and so they believed." Let those who revile him labour more, and more disinterestedly. They shall upbraid him as irregular, disorderly, or any thing else, if they please, when they can fix a shoe-latchet upon him, as the reward of his irregular and disorderly services." . . . . .

The Churchman's Vade Mecum; *designed to promote a more enlivened Spirit of Devotion in the Use of the Liturgy. By a* Presbyter of the Church of England, 12*mo*, 6*d*.

The same author has here made a pleasing and judicious selection from the Prayer-Book, which plainly evinces that the church is (what we believe all good men are in the main points) — Calvinistic *upon her knees*. This is but a small tract; and may, with great propriety, be presented to any professed Arminian Member of the Establishment, without exciting a controversial spirit.

The Sword of the Lord: *a Sermon on the General Fast, preached before the Volunteers of St. Andrew, Holborn, and St. George the Martyr. By the Rev.* Richard Cecil, A. M. 1*s*.

Jer. xlvii. 6, 7, "O thou sword of the Lord, how long will it be ere thou be quiet! Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Askelon?" From this well-chosen text the preacher takes occasion to contemplate war, or the sword of the Lord, as "a sore judgment, an appointed avenger, and a solemn monitor!" Each of these particulars is treated in a suitable manner.

We rejoice to find that the volunteers addressed on this occasion, deserved the following compliment: — "Nor ought I to pass by the good example which the volunteers before me have set, in having never blotted their profession, no, not in a single instance, by profaning the Sabbath in the exercise of their arms."

The general aim of this discourse is, "To advance and enforce the universal dominion of Him, without whom even a sparrow falls not to the ground; and to point out that state of mind in which we should stand before Him on the present occasion."

The concluding passage, derived from our English history, affords a very important hint:

"In a day of Atheistical rebuke and blasphemy, like the present, you will

doubtless meet some who will despise such considerations. What serious truth will not Ignorance, joined with Vice, despise? You may properly, however, inform them, that England was once lost to an invader; and you will do well to bid them mark the circumstances in which it was lost. 'The English,' says Rapin, 'spent the whole night in carousing and singing, as if they were sure of victory. The Normans, on the contrary, were employed in preparing for the battle, and offering up prayers to God for success.' You know the event; and you know who hath said, "Them that honour me, I will honour."

A Short Explanation of the Assembly's Catechism. *By the Rev. J. Brown, of Haddington. Revised and improved by* W. Moseley, 12mo, *Third Edition*, 6d.

THIS new edition is enriched by a very serious and pointed Address to Youth, by the original author; and a recommendation, in its improved form, by three of his sons. Of this work, we understand, forty editions have been sold in Scotland; and between 4 and 5000 copies, in its improved state, in England

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LITERARY NOTICES.

The Second Volume of Bishop Hall's Works will be published at Michaelmas; and one volume will appear quarterly, till the whole is completed in Ten Volumes, Demy 8vo, at 7s. 6d. each to Subscribers: to Non-Subscribers 8s. (not 9s. as advertized in our last.) The large 8vo edition, on Watman's Fine Wove Royal Paper, 12s.

Dr. Hawker's Sermon for the Deaf and Dumb Asylum is in the Press, with an interesting Account of that excellent Institution; and may be expected in a few days.

An Essay against the Use of Instrumental Music in Public Worship is also printing, and nearly finished.

The Rev. C. Buck has undertaken the future conduct of the Sunday-School Miscellany.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Short Discourses to be read in Families. By W. Jay, of Bath. Two vols. 8vo, 18s.

Twenty Short Discourses, adapted to Village Worship, or the Devotions of the Family. By the late B. Beddowe, M. A. 12mo, 2s.

The Circle of the Sciences consecrated at the Foot of the Cross; containing Elements of Useful Knowledge, with its Application to Religious Purposes; with a Frontispiece, 12mo, 3s. 6d. sewed.

The Sunday-School Miscellany; containing Narratives, Dialogues, Anecdotes, &c. for the Use of Sunday-Schools, at 3d. each No. 1—3.

Strictures on the Present State of Discipline in Dissenting Churches. By Emendator, 2s. 6d.

The Value of Christian Knowledge: a Sermon, before the Leicester Sabbath-School. By F. A. Cox, A.M. 1s.

First Report of the British and Foreign Bible Society, 8vo, 1s.

The Duellists, or Men of Honour: a Story calculated to shew the Folly, Extravagance, and Sin of Duelling. By W. Lucas, 12mo, 3s. 6d.

Lectures on Acts, Explanatory and Practical. By R. Stack, D.D. 8vo, 7s.

An Enquiry after Happiness, by Dr. Lucas. Two Vols. 8vo, 14s.

Advice to Youth; principally designed for Young People leaving School. By Basil Wood, M. A. 8vo, 1s.

Youth's Moral Pocket-Companion; being a Selection from the Proverbs of Solomon, &c. 6d.

The Fig-Leaf: a Satirical and Admonitory Poem, dedicated, without Permission, to the Fashionable World. Second Edition, 4to, 1s.

Family Religion: a Sermon preached at a Meeting of the Associated Ministers of Hampshire, held at Newport, April, 24, 1805. By William Scamp. 12mo, 6d.

An Enquiry whether the Description of Babylon, in Revelations, agrees perfectly with Rome as a City. By Gr. Sharp, Esq. 2s. 6d.

The Spiritual Telescope; being a solemn Enquiry respecting the World of Spirits. By J. Bentley, 12mo, 1s. 6d.

Essays, in a Series of Letters to a Friend. By John Foster. Two Vols. 12mo, 7s.

An Appeal to Serious Dissenters, concerning the Present Irreverent Practice of sitting to sing in Public Worship. By a Layman, 8vo, 1s.

A Great Work described and recommended, in a Sermon preached before the Sunday-School Union. By Jabez Bunting, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

AMERICA.

Extract of a Letter from the Rev. Evan Johns, Berlin, Connecticut.

Some of our Readers will perhaps recollect, that several months since, by inserting a Letter from the above Minister, relative to the Revival of Religion in America, we incurred some severe censures from the Editor of *The Christian Observer*. These censures, by some means, reached the Author of the Letter; who has favoured us with a long reply. A part of this we insert below, suppressing the rest, because Mr. Johns writes under the mistaken notion of the above Editor being a Materialist, — a disciple of Dr. Priestley's school. It seems, the good man found it difficult to conceive that any Friend to vital Christianity could treat his narrative with so much asperity.

Sir, *To the Editor.*

I RELY on your candour for the insertion of what I have to communicate, on a remarkable article in the periodical publication, called The Christian Observer; presuming, that the distance of my residence, in this western world, will plead my apology for apparent delay. This day I, the first time, saw the subject of this animadversion.

It seems, that an account of a few facts, which I communicated in a private letter to a friend, without any distant design of publication, came into your hands; and that you thought proper to give publicity to my unadorned statement. I would not be thought to criminate my friend's conduct, nor to find fault with yours; but, surely, I may be permitted to express my surprize at the conduct of the writer, who styles himself "A sincere Friend to the Church of England." Far be it from me to use language unbecoming the liberality of a scholar, the urbanity of a gentleman, or the charitableness and gentleness of a Christian; but I must take the liberty to say, that the person in question has, in my opinion, forfeited all claim to these characters.

After reading my account of the great "apparent seriousness in the congregation at Derham, accompanied by a death-like stillness; and that, nevertheless, Satan was at work," the writer says, that 'he was prepared to expect some great persecution had taken place.' Indeed! — so, Mr. Observer, you were prepared to hear that a father would turn his daughter out of doors merely for manifesting her love, gratitude, and obedience to her divine Lord in the mode which he has appointed? Possibly, had you been told that a daughter had been immersed in the most dissipating amusements, but had, for fashion's sake, partaken of the Lord's Supper, you would have called her a very good Christian. Be it known unto you, that the state of things in this country, thanks to God for it, is very different. We do not admit of such prostitution of a divine ordinance, nor do we subject candidates for admission into Christian communion to terms unscripturally rigid.

This writer, Mr. Editor, speaks of what is *decorous*, while he would be supposed to despise "absurdity, vulgarity, and cant;" words which, by the bye, many persons use with a supercilious air, to conceal their own ignorance, and the triteness of their observations; but is it decorous, ingenuous, or consistent with common candour, to charge a young woman with soliciting the imprisonment of her father, because, while innocent and conscientious, she wished to avoid the dreadful severity of frequent horse-whipping? And pray, my decorous friend, where did you see any symptoms of her *frowardness?* Did you infer it from her abiding seriousness and concern for the salvation of her soul, after she had heard the gospel preached? On the authority of my very respectable informant, I said, that "the *effect* mentioned cannot be counterfeited." Every candid person must at once perceive, that reference was had to the remarkable manner in which the animal frame was affected, when Divine Truth made impressions on the conscience and the heart; but this perspicuous Observer perceives an admission with the same breath, that the effect was counterfeit-

ed; because, forsooth, *some relapsed*. So, Mr. Observer, according to your logic, if two notorious sinners appear, at one time, under deep remorse, and one only of them prove a sincere penitent, the sentiment of remorse, on the part of the unreformed person, had no existence!

Your eagle-eyed Censor, Mr. Editor, has penetration enough to perceive, that by observant Christians in this country, violent affections, of a certain kind, are of no essential value; because those who are subjects of those affections, in the highest degree known, are viewed with suspicion. This *is* the fact, though we are pleased with a religious assembly sitting to hear divine truth, like people hearing for eternity: but then, I may take the liberty to ask, How came the gentleman to imagine, that, in the estimation of those who rejoice in the progress of the work of God on this side of the Atlantic, "impressions from immediate revelation do every thing?" Ah, how blind are we to ourselves! To me, Sir, Satan appears to have been more busy than Mr. Observer at all suspected; and to have been attempting to secure his empire more effectually, by a professed regard for vital religion.

Let our author know, that the General Assembly, as well as individual ministers among the Calvinists, while they rejoice in every instance of apparent solicitude for salvation, most pointedly discourage every appearance indicative of enthusiasm, or bordering on irregularity. Nevertheless, if unusual phenomena present themselves, we think ourselves warranted in giving a simple statement of fact. For my own part, I have always taken pleasure in the study of human nature, under every aspect; ever careful to ascertain facts, but often unable to account for them: at all times an enemy to enthusiasm and zeal without knowledge; but pleased with true piety, though, like the precious metals, it be too often blended with base and heterogeneous principles. Hence I have been careful to observe the state of things in this part of the earth; and transmitted my remarks to distant friends. In the short statement which has been the innocent occasion of the strictures on which I am animadverting, I do not wish to have omitted or altered a word. As to the term *impression*, used by me as well as another reporter, every candid person will immediately perceive that nothing more or less was meant by it, than the effects produced on the mind and heart of man by the truths contained in the word of God, when attended with his blessing. * * * * *

Earnestly praying, that all efforts to promote the glory of our common Lord may be successful, and begging you not to forget your distant friends,

I remain,
your brother in the Gospel,
Berlin, Connecticut, E. JOHNS.
Jan. 29, 1805.

MISSIONARY SOCIETY.

To the Rev. G. Burder, Secretary to the London Missionary Society.

Worcester (Massachusetts)
Rev. Sir, *March* 1, 1805.

ACCORDING to the latest information which I have received from your side of the Atlantic, you are now in office as Secretary to the London Missionary Society. It is upon this supposition that I take the liberty to write to you. If I am under a mistake, you will easily find an apology for me in the circumstances in which I am placed. Your Society has attracted the notice of the whole Christian world: it has produced more extensive and more permanent effects than you probably are aware: its rise, progress, zeal, and disinterested sacrifices for the propagation of the gospel among the miserable Heathen, as exhibited in periodical publications in your country and in our own, have given a new and a powerful impulse to that generous principle which unites and animates the whole body of Christ. Yes, Sir, your zeal has provoked very many. Thousands and thousands, who, among us, are the followers of the Lamb, have been delighted with this restoration of Apostolic enterprize to the religious world. The Missionary spirit has diffused itself from your body extensively: it gathers augmented strength with the lapse of time. May it spread farther and farther! and may its effects, in recovering sinners from this apostacy, be as glorious as the intimations of God's word permit us to anticipate!

The Massachusetts Missionary Society, which I have the honour to serve, is one among many voluntary associations which have lately risen up in this country, on the same benevolent plan which gave existence to your Society. It was organized about five years ago: it began on a small scale; its members were few, and its means scanty; but the number of its members and patrons has been continually increasing; and

its means, though they will bear no comparison with yours, are now, and we have reason to believe, upon a fair calculation, that they annually will be, adequate to important Missionary services.

At the last Annual Meeting, our Society unanimously elected your President an Honorary Member of our Board of Trustees. This will be understood as a testimonial of the high respect we entertain for your Society, and for the gentleman who presides in it, — of the interest we take in the success of your labours, — and our disposition to co-operate with you in advancing the general Missionary object.

We earnestly wish to be indulged with a correspondence, as far as duties of greater importance will admit; and should be glad of an interchange of publications, as they may issue from our Societies respectively.

If you should be pleased to make any communications to us, you may rely that they will materially contribute to the general interest you have in view.

It is with inexpressible satisfaction that we hear of the great apparent success which has attended the pious labours of our brethren in the South of Africa; and of the hopeful prospects which are presented in New Holland, in the islands of the Pacific Ocean, and among the Hindoos.

May God Almighty watch over your Society, prevent all intermission of zeal, give a new spring to your exertions; and may these exertions have a more and more extended and powerful effect, introductory to that glorious period when all shall know the Lord, from the least unto the greatest!

I am, Sir, with great respect,
in behalf and by order of the Massachusetts Missionary Society,
your Brother in the Gospel,
S. AUSTIN, Secretary.

TONGATABOO.

Extract of a Letter from Mr. R. Hassal, Paramatta, New South Wales, to the Rev. C. Burder, dated Dec. 1804.

I AM sorry to say, that we have no news whatever from Otaheite.

The people at Tongataboo are extremely ferocious. An American ship, the Duke of Portland, Capt. Lovat Melon, touched at that island; and having received a message from a white man, named Doyle, requesting his assistance to repel some invaders, who had landed from a neighbouring island, sent off his boats, manned for that purpose, under the direction of Mr. Anderson, the second mate. This duty being performed, the boats returned to the ship: soon after which, the chief of the island, Ducava, went on board to thank the Captain for his services; staid all night, and went on shore in the morning. He then sent a message to Capt. Melon, desiring him to send his boats next morning, to receive some articles of refreshment for the use of his crew; but the Captain, entertaining some suspicion of treachery, declined it, and would not suffer the boats to go. Notwithstanding this order, the chief mate manned and armed the boats; one of which returned with the articles promised, accompanied by Doyle (the white man) who, with the natives on board, took the first opportunity to surround the captain, chief mate, and sailors, whom they cruelly murdered, and threw their bodies overboard. Two boys, however, were spared; also a black woman, and Eliza Mosey, a woman who had lived with the captain. Anderson the second mate, and most of the crew who were on shore with him, were also murdered; but a decrepit white man and two boys were saved. Thus all the crew perished, except one man, four boys, and the two women. But the villain Doyle did not long survive this bloody affair; for taking charge of the vessel, he sent the women on shore, retaining the man and boys to assist him in clearing the ship; which being effected, they seized a convenient opportunity of killing Doyle, and driving the few natives then with them overboard. They then cut the cables, and put out to sea; but what became of them is not known, nothing having been heard of them since. This happened about the first of June, 1802. It is supposed that they have all perished.

Since the above, another melancholy event took place at the same island: — The ship Union, from New York, left this port in August, 1803, and put into Tongataboo the 30th of September following; and finding the natives friendly, Captain Pendleton the commander, and Mr. J. Boston, late of New South Wales, went on shore with the ship's boat, manned and armed; but not returning for three days, the people on board were extremely anxious for their safety; when the woman before-mentioned, Eliza Mosey (who remained on the island from the Duke of Portland) appeared at the head of a canoe, and crying out, informed them that the

boat's crew were all murdered by the natives. She then leaped into the sea, and swam to the ship; where, being received, she related the cruelties that had been exercised on Capt. Pendleton and his men. Upon which the chief mate fired on the natives, cut his cables, and made for Port Jackson; where, in nineteen days, he arrived without any further damage. Several of the crew have deposed on oath the above circumstances, and their testimonies agree.

Since these sad events have been known, two American ships have left this port, fully intending to visit Tongataboo, and revenge the wrongs sustained by their countrymen; but as yet, we have not heard of their fate.

A Letter from a respectable Clergyman in Alsace, dated Nov. 3, 1804.

[*From the Report of the British and Foreign Bible Society.*]

"ACCEPT, my dearest friend, our most unfeigned thanks for the sum of 30*l.* which you have transmitted to us as a kind present from some English friends, for the purpose of purchasing and distributing French and German Bibles among the poor inhabitants of our and the neighbouring villages, where four different religious denominations are to be met with; namely, Roman Catholics, Lutherans, Reformed, and Baptists. May God, for Christ's sake, impart his blessing to this act of Christian benevolence, in order that his name may be glorified, and his kingdom come!

"You will be glad to learn some particulars respecting the use which I intend to make of this money.

"I have ordered, and soon expect to get fifty copies of the French Protestant Bible printed at Basil. Though the type is rather too small for country people, yet we have infinite reason to bless God for being enabled to procure even these. In the meanwhile, I have made a list of such persons as I consider most deserving of such a present. Among the large number of individuals and families to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

"1. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know; and indeed an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when (tho' nearly starving with hunger) they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children; to whom several more were added, belonging to members of three several denominations. She now hired a house and a servant girl; and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the greatest blessing to the whole village where she lived: for it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work, more mild and affectionate, more firm and resolute in dangers than she was. Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage; but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused; but he declared he would wait for her even ten years. When she replied, that she could never consent to part with her poor orphans, he nobly answered, "Whoever takes the mother, takes the children too!" So he did; and all these children were brought up by them in the most careful and excellent manner. Lately, they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

"2. A *second* Bible I intend to give to an excellent woman, Maria Schepler, who lives at the opposite end of my extensive parish; where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's Supper. This poor woman is also a very distinguished cha-

racter, in whose praise I could say much, were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all which relates to the Redeemer's kingdom upon earth; and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans without receiving the smallest reward, keeps a free-school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

"A *third* Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is like the former, a mother to orphans, and keeps a free-school; as also does another young woman, who instructs little children, in a neighbouring village, in such knowledge as may render them useful members of human and Christian society.

"I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible. Let me, however, only add this one remark, That it is necessary in our parts, to have a number of Bibles in readiness to lend them out in the neighbouring districts, where all the people are Roman Catholics: for if they possess a Bible of their own, they are in danger of having it taken away by some blind Popish priests; but if it is only lent to them, they are generally permitted to return it.

"Finally, farewell! May God be with you, with your congregation, and with all those kind friends who have so nobly come forward to our assistance!"

MISSIONARY COLLECTIONS.	*L.*	*s.*	*d.*
Rev. D. Washbourn and Congregation, Wellingborough	— 15	0	0
J. Fowler and Congregation, Edmonton	— 31	12	8
Mr. Rogers and Congregation, Beminster	— 4	9	6
J. Honywell and Congregation, Melksham	— 8	0	0
S. Bottomley and Congregation, Scarborough	— 6	16	6
Anonymous Initials of Letter-Seal J. P. Post-mark, Hampstead	5	0	0
Rev. J. Richards and Congregation, Hull	— 19	0	6
Legacy of Mr. John Robinson, of Peterhead	— 96	15	0
Rev. J. Varder and Congregation, Ottery St. Mary, Devon	14	10	0
Basil Society, remitted by Mr. Bloomhardt to Mr. Steinkoffpt	25	0	0
Rev. J. Surnam and Congregation, by Mr. Wilks, Chesham	5	0	0
B. Pyne and Congregation, Duxford	— 10	0	0
H. D. A Donation	— 5	0	0

The Ministers and other Members of the Missionary Society residing in the Country, may obtain Copies of the last Report of the Directors at their Publishers (Messrs. Williams and Smith's) if they will order some friend in town to call for them. The expence of sending them to each individual, which would be immense, will, it is hoped, be accepted as an apology for recommending the above method.

HOME INTELLIGENCE.

At Epsom, in Surry, a large meeting-house, which had been suffered to fall into decay, having been obtained by some friends of the gospel, and repaired, was opened for divine worship on Friday, July 19. Mr. Hughes, of Battersea, began with reading and prayer; Mr. G. Clayton, of Walworth, preached from "I will glorify the house of my glory;" and Mr. Dore, of London, from "Thro' him that loved us." Mr. Bowden, of Tooting, concluded with prayer; and then requested subscriptions for defraying the expences of repairs, which amount to 400*l*. The place is put into trust, and is at present supplied from Hoxton Academy.

Whit-Monday, June 3, The Annual Meeting was held at Peppard, in order to shew the dangerous and destructive nature of revelling. Mr. Douglas, of Reading, preached in the morning to the young people and children of the Sunday-School, from Ps. lxxviii. 5—8;

Mr. Jeary, of Rodborough, in the afternoon, from Mat. xvi. 17. In the evening, Mr. Barrett, of Henley, from Mat. xxii. 42. Mess. Scholefield, Hollowey, Lanford, Evans, and others, assisted in the services of the day. The sermons were very appropriate, the concourse of people was great, and the blessing of the Most High was with the congregation.

June 6. A New Meeting-house (which will contain about 250 people) was opened at Bishopstone, near Salisbury, Wilts. The Rev. G. Ford, of Stepney, preached in the morning, from 2 Cor. iv. 7; Mr. Loader, of Fordingbridge, in the afternoon, from Luke v. 17; and Mr. Tracey, of Yeovil, in the evening, from Isa. lxii. 1. The following ministers engaged in prayer: Mess. Edwards, Loader, Gould, Baines, Claire, M'Gibbon, and Tracey. The place was very full; and, we trust, the active exertions of a worthy individual, lately removed from London to settle here, — and who has been the means of introducing the gospel into this village, as well as of instructing and clothing many of the children of the poor, will meet with an abundant measure of the Divine Blessing.

June 12. A new-formed Annual Association of Ministers for Buckingham, Banbury, and some parts of the neighbourhood, was held at Mr. Scraggs's Meeting, Buckingham. In the morning the ministers met to settle the business of this Association. In the afternoon Mr. Davis, of Middleton Cheney, began the public service in prayer; Mr. Cobbin, of Banbury, preached the first sermon, from Ps. cxxxiii. 1, 2; and Mr. Reynolds, of Nash, the second, from Phil. ii. 5. In the evening, Mr. Fletcher, of Bicester, preached from Rom. i. 16: Mr. Scraggs concluded in prayer. As there are but few churches in the neighbourhood, this new Association includes Baptists as well as Independents. The next Meeting is intended to be held at Mr. Fletcher's, Bicester, on the first Wednesday in June, 1816.

June 13. The Rev. *T. Edwards* (late a student at Wrexham Academy) was ordained to the pastoral charge of the Independent church at South Shields. Mr. Spry began the service with reading the Scriptures and prayer; after which he delivered an introductory discourse, asked the usual questions, and received the confession of faith: Mr. Lewis Jones prayed the ordination prayer, and gave the charge from Col. iv. 17; Mr. Robinson preached to the people, from Ps. cxviii. 25; and Mr. D. Edwards concluded with prayer.

A smart shock of an Earthquake was lately felt in Staffordshire, particularly at Wolverhampton, Bilstone, Stone, &c. In some houses the bells rang, and chimnies were thrown down. This solemn providence, we are informed, was very indecently treated in a ludicrous letter, inserted in a neighbouring provincial paper.

Mary Morgan, aged only seventeen, was executed at the last assizes at Prestigne, in Wales, for the murder of her illegitimate child. So ignorant was she of the evil of her conduct, that while the judge and others at the trial were deeply affected, she appeared perfectly undismayed. A minister and two others were requested to visit her after her condemnation; by whose report it appears, that she was a girl of an excellent understanding, and of the most amiable simplicity; but had not the faintest conception of her crime, or even of its peril. That she had not one trace of religion in her mind; had never been at any place of worship; and had never heard of a Redeemer, till the judge named him to her: that she killed the child because its base and cruel father (one of her fellow-servants) told her he would not pay any thing for its maintenance. By the repeated conversation of her kind instructors, it appeared that her mind became impressed with the enormity of her crime; and that she heard with much attention and great approbation the method of salvation revealed in the gospel, which led them to conclude that Religion, if her life could have been spared, would have made her an honour to her sex.

Stamford, June 18. An awful instance of divine correction, of a nature which cannot fail to be admonitorily applied by all who hear of it, was experienced by a young man of this town on Monday last. Whilst giving reins to the vehemence of passion, and impiously uttering the most blasphemous expressions, he was, by the visitation of Providence, suddenly struck dumb! Under this affliction, and in a state of mind, from remorse and contrition, the most deplorable, the unhappy man has remained ever since his intemperate and wicked behaviour.

The ministers of the Devon Association met at Ashburton, June 19. On the preceding evening Mr. Small preached

from Luke i. 33; Messrs Innes and Hendebourk prayed. Next morning early, the ministers met for prayer and transacting business. Public worship was opened by Mr. Allen with prayer and reading the Scriptures; Mr. Jones succeeded with the intercessary prayer; Mr. S. Rooker, of Biddeford, preached from Zech. xii. 10.; Mr. Small read the circular address, and Mr. Winton concluded.—In the afternoon (while the members of the associated body were transacting business) Mr. Sprague, of Dover, prayed; Mr. Gardiner, of Barnstaple, preached from Ps. lxxii. 19. and concluded. In the evening, Mr. J. Crook, of Charmouth, preached from Rom. viii. 37; Messrs. Mends and W. Rooker prayed. The next Association is to be held at Axminster, the Wednesday preceding Midsummer Day, 1806. Messrs W. Rooker and Allen are to preach.

Saturday, June 22, a large fair being kept at Wellington, in Shropshire, the house of W. Swift was opened for the purpose of selling beer at the fair; but it was also kept open at night, for the purposes of dancing, drunkenness, chambering, and wantonness. But, behold, the eye of a sin-abhorring God is fixed upon these midnight, or rather Sabbath-morning, revellers and blasphemers. Ann Swift, the mistress of the house, and a partaker, in other respects, of the iniquities of these sinners against the Lord, after calling for damnation upon her soul, suddenly exclaimed, "O Lord! O Lord! I am dying!" and was instantly removed into the world of spirits, and hurried before the tribunal of that God whom she was thus awfully dishonouring! On the following Tuesday her corpse was taken into the church-yard, amidst a large concourse of people; and the Rev. Mr. Eyton, the vicar of the parish, who, in this particular instance, read but a part of the burial-service, addressed the numerous attendants in a very suitable and pathetic exhortation. On the following Sabbath, the Rev. Mr. Gauntlett, one of the curates of the town, preached a sermon in the church to a very thronged and attentive congregation, from Prov. xiv. 32, "The wicked is driven away in his wickedness," &c. One of the men present at the death of Mrs. Swift has imbibed the principles of "Paine's Age of Reason," and publicly professes Infidelity. Let the profane and presumptuous tremble at the justice and holiness of that God, against whom they are sinning, and adore his long-suffering and distinguishing mercy for giving them time and opportunity to repent.

July 3. Mr. *Mark Ball* was publicly set apart as Pastor of the Baptist church, Greenwich, late under the care of Mr. Hutchins, deceased. Mr. Culver, of Woolwich, began with reading the Scriptures and prayer; Mr. Shenstone, delivered the introductory discourse, and received Mr. Ball's confession of faith; Mr. Sowerby, of Pentonville, prayed; Mr. Freeman, of Woolwich (of whose church Mr. Ball had been deacon) gave the charge, from 2 Tim. iv. 2; Mr. Upton preached from Neh. vi. 9, and concluded in prayer. The place where the church assembles, being too small for the occasion, the Managers of the Tabernacle at Greenwich, kindly opened that place, where a numerous and respectable auditory attended.

July 26. The first stone was laid of an intended chapel at the Countess of Huntingdon's College at Cheshunt, Herts. The Rev. Mr. Browning dedicated the building by a solemn prayer; and the Rev. Mr. Jeary preached an appropriate sermon on the spot, from Isaiah xxviii. 16.

LONDON.

JULY 30, the Committee of this Magazine held their Half-yearly Meeting to distribute the Profits of the Work among the Widows of deceased Ministers.—The particulars in our next.

In our Magazine for last month, we stated, that the sum of 788*l.* 17*s.* 10*d.* had been collected in Wales, in aid of the *British and Foreign Bible Society*; but we are happy to learn, that the collections far exceed that sum; which we copied from the Cash Account, published with the Annual Report of that Society, and which only included the sums remitted to the Treasurer previous to the 31st of March, 1805. We are informed, that the present amount of collections is 2170*l.* 11*s.* 6½*d.*; and a considerable addition is expected.

On Tuesday, July 9, the election of an Afternoon Lecturer for the united parishes of Christ Church, Newgate Street, and St. Leonard, Foster Lane, London, came on; when at the close of the poll the numbers were as follows:

The Rev. John Meakin, A. B.	133
Rev. Dr. Ford, Ordin. of Newgate	55
Majority -	78

On which the former was declared duly elected.

HOXTON ACADEMY ANNIVERSARY.

Thursday afternoon, June 27, the chapel belonging to the institution was filled with its subscribers and friends. Four of the students engaged. Mr. Dryland began with prayer; Mr. Hooper preached on The Value of the Soul; Mr. Thomas on the Importance of Personal Religion; Mr. W. Clayton on the Duty of unwearied Exertion in promoting the knowledge of Christ. The students were previously examined by the Rev. Messrs Waugh, Humphreys, Clayton, Burder, and Durant, of Pool. Mr. Humphreys reported that they had heard the different classes read in Hebrew, Greek, and Latin, and that they also received a specimen of their knowledge in anatomy, natural philosophy, and elocution; the result of which was, a full satisfaction, both with the assiduity of the tutors, and the application and improvement of the students. The supporters of the seminary appeared highly gratified with the discourses delivered on this occasion. Among a number of ministers present, it was remarked that fourteen were educated by this Society.

List of Lectures in and near London for August.

1. *Th. Ev.* Fetter Lane, Mr. Hughes. — Gospel Liberty.

4. LORD'S DAY Morn. early (seven o'clock) Artillery Str. Mr. Ball. — Ev. Broad Street, Mr. Collison; Hare Court, Mr. W. Smith; Palace Str. Mr. Fryer; Orange Str. Mr. Thorp; African Lecture, Peter Street, Mr. Rea; Devonshire Sq. Mr. Platt.
5. *Mon. Ev.* Missionary Prayer-Meeting, Mr. Nicholson's, Pell Street.
6. *Tu. M.* Broad Str. Mr. Ford.
7. *Wed. Ev.* Prayer-Meeting for the Nation, Dr. Jenkins's.
8. *Th. M.* Monthly Meeting (Indep.) at Mr. Kello's, Mr. Clayton to preach. — On Rashness in Religious Concerns, its Evil and Remedy.
   Ev. Fetter Lane, Mr. Nicol. — The Agony of Christ in the Garden.

11. LORD'S DAY Morn. early (seven o'clock) Artillery Str. Mr. Wilks. — Ev. Broad Street, Mr. Booth; Hare Court, Mr. J. Thomas; Orange Street, Mr. Townsend; Crown Court, Mr. Nicol; Chapel Street, Mr. Stollery; Peter Street, Dr. Young; Devonshire Square, Mr. Powell.
12. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
13. *Tu. M.* Broad Str. Mr. Humphrys.
14. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. Ford's.
15. *Th. Ev.* Fetter Lane, Mr. Austin. — The Believer's Conflict and Victory.
18. LORD'S DAY Morn. early (seven o'clock) Artillery Str. Mr. Button. — Ev. Broad Street, Mr. Townsend; Hare Crt. Mr. Stollery; Crown Court, Mr. Lyndall; Palace Street, Mr. Ivirney; Chapel Street, Mr. Thorp; Peter Street, Mr. Spilsbury; Devonshire Sq. Mr. Atkinson.
20. *Tu. M.* Broad Street, Mr. Barber.
21. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Taylor's.
22. *Th. M.* Monthly Meeting (Bap.) at Mr. Hutchings's, Mr. Coxhead to preach. — Encouragement to pray for the Spirit.
    Ev. Fetter Lane, Mr. Collison. — Scripture Character of Infidelity.

25. LORD'S DAY Morn. early (seven o'clock) Artillery Street; Mr. Humphrys. — Ev. Broad Str. Dr. Rippon; Hare Court, Mr. Berry; Crown Court, Mr. J. Clayton; Palace Street, Mr. Austin; Chapel Street, Mr. Brooksbank; Peter Street, Mr. Frey; Devonshire Square, Mr. Shenston.
27. *Tu. M.* Broad Str. Dr. Fisher.
28. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Burder's.
29. *Th. Ev.* Fetter Lane, Mr. Townsend.---Judgment.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Grove, of Walsal.
Surry Chapel, Mr. Williams, of Birmingham.
Spa Fields, Mr. Wilkins, of Odiham.
Sion, Mr. T. Bennett, of Birmingham.
Hoxton Academy Chapel, Mr. Hillyard, of Bedford.

POETRY.

VERSES WRITTEN IN AFFLICTION.

When pain and languor shake these prison walls,
And bid the heav'n-born inmate fly away,
Fain would she soar; — but, ah! too soon she falls,
Attracted downwards by this cumb'rous clay!

My Father, to fulfil his kind designs,
Sees fit my darling treasure to remove:
And ah! too oft this murm'ring heart repines,
Rather than bless his kind chastising love.

Altho' their emptiness I daily find, —
How prone to cleave to earth's enjoyments still!
How apt to think my heav'nly Friend unkind,
Because his wisdom contradicts my will!

But hark! my Saviour's gracious voice I hear;
"Hush, ye rebellious murmurs; peace, be still!
"O thou of little faith, why dost thou fear?
"The souls I love, my chast'ning love must feel.

"I am thy promise-making, keeping Lord,
"Firm and unmov'd my love, my truth abide.
"Is there a promise in my holy word,
"That, while on earth, no sorrow shall betide?

"This lesson, oft I bid my saints to know, —
"That tribulation marks the heav'nly road:
"That many a trial sore they must pass thro',
"In pressing to the kingdom of their God.

"When I, thy Lord, sojourn'd awhile below,
"My practice and example taught the same;
"Those who would follow wheresoe'er I go,
"Must pass thro' suff'ring, sorrow, pain, and shame!

"The cup was bitter which my Father gave;
"Yet for thy sake I freely drank it up;
"I drain'd the nauseous draught thy soul to save;
"Of wrath divine thou ne'er shalt taste the cup.

"When I afflict thee, I design thy good;
"Trust me, thou know'st I'm gracious, kind, and wise;
"Each med'cine sanctify'd by me is food,
"And ev'ry cross a blessing in disguise!

"I bid thee languish on the bed of pain,
"To wean thy heart from sublunary joys;
"To teach thee that terrestrial things are vain, —
"Mere painted baubles and delusive toys.

"Affliction wafts thy thoughts o'er swelling seas,
"To thy inheritance on Canaan's shore,
"And wings thy longings for that land of bliss
"Where the inhabitant is sick no more!

"Faithless, unkind, thy dearest earthly love,
"Has caus'd thee many a bitter sigh and tear;
"Each idol that my people trust, shall prove
"A broken reed, perhaps a pointed spear.

"Tho' earthly friends prove fickle, and forsake,
"I am thy faithful, thy unchanging friend!
"No varying scenes have pow'r my love to shake; —
"It shall abide unalter'd to the end!

"Come, rest thyself, thy cares upon my arm;
"I'll help thee when all other helpers fail:
"Death of his dreaded sting I will disarm,
"And bear thee safely thro' the dreary vale!

"Strength shall be equal to each day of need,—
"I will support thee, and thou shalt not fall;
"To all thy sorrow glory shall succeed,
"And glory sure will counterbalance all!

"Then shalt thou know, in that diviner light,
"What here thou canst but faintly, feebly see,
"That all the way I led thee has been right,
"And e'en the roughest was the best for thee."

Dear Lord, I hear thy kind thy gracious voice,
It cheers and animates my fainting heart;
Now, in thy faithfulness I can rejoice,
Thy gracious words new life and strength impart.

Now, I can triumph in my portion God,
And be resign'd, submissive to his will;
Now I can kiss his kind correcting rod,
And bless him for each painful stroke I feel!

His love, his grace shall strengthen me, to bear
Whate'er his providence shall call me to,
If 'tis his will that I should tarry here
Awhile, a few more trials to pass through:

Or if his voice shall bid me rise and come
To seats prepar'd for me ere time was known,
My Saviour's arm shall bear me safely home,
And my unworthy head with glory crown.

May my last thought be fix'd on Jesus' love,
His praise employ my last, low, lab'ring breath!
Oh may I singing to my crown remove,
And sink with smiles serene into the arms of death!

ON THE DEATH OF AN ONLY DAUGHTER,

AGED FIVE YEARS.

Ah me! my Anna's voice no more I hear!
No more her beauteous smiles my spirits cheer!
No more th' inquiring mind, the temper mild,
The fond affection of my darling child!
Snatch'd from these arms, and these admiring eyes,
In the cold grave my once lov'd Anna lies!
But how, my soul, — your consolation find,
Heav'n now is hers, where knowledge fills the mind.
Her spirit, freed from earth's depressive load,
Has ris'n to praise her Saviour and her God!
Strike angels, strike anew your golden lyres —
Saints, raise the song redeeming love inspires!
Our Jesus saves, by his surprizing grace,
The happy spirits of the INFANT race!

CORNELIA.

ON THE PRESENCE OF GOD.

In holy converse with my God
How pleasant glides the smiling day!
And when he sheds his love abroad,
All nature seems divinely gay.

Ye precious moments, sweet and few,
Ah why so rapid is your flight?
For, cheering as the morning dew,
Ye dissipate the gloom of night.

When present with your joys divine
This world recedes with all its cares;
And future blessed prospects shine,
Whilst heav'n a brighter glory wears.

But when, neglectful of these charms,
I cherish not your longer stay,
What doubts, what fears, what dread alarms
Unite to steal my peace away!

Dear Saviour! thy endearing smiles
Shall be the burthen of my song;
Thy presence ev'ry care beguiles;
To thee my life and soul belong.

SERENA.

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MEMOIR

OF

THE LATE REV. HENRY TANNER,

OF EXETER.

MR. TANNER, the subject of this brief Memoir, was born at Exeter, March 8, 1719. His parents, Henry and Dorothy Tanner, were persons possessed of the comforts, though not of the superfluities of life: they were moral in their conduct, but unacquainted with the distinguishing truths of the gospel. Henry being their only surviving child, his mother took peculiar care of his education; in which she found much encouragement, from the docility of his disposition. It pleased God to visit him, at the early age of eight years, with a severe fever, which threatened his life. During this affliction he first became sensible of religious impressions; his conscience was much alarmed; his convictions of sin were strong, and Death appeared to him "the King of Terrors." In this state of mind, as is usual with persons in similar circumstances, he made many solemn vows; but when health returned, he relapsed into a state of religious indifference: nevertheless, amidst all his youthful follies, occasional apprehensions of death and judgment forced themselves upon him, even till the time of his conversion to God.

At the age of thirteen, he obtained permission of his parents to accompany his uncle on a voyage to Oporto; in which he experienced a remarkable interposition of the providence of God; for, being thrown overboard by the stroke of a rope, he was enabled to catch hold of it, and was thus preserved from being drowned. The same good providence kept him from destruction in his return to England, for the passage was remarkably dangerous; but he who has the winds and waves at his controul, reserved the youth for eminent service in his church.

His mother, perceiving the sad degree of immorality that

prevailed among the youth in the city of Exeter, was anxious to place him out apprentice in the country; which was accordingly done: but here also he found Sin reigning in all its power: he found also strong propensities to vice in his own nature; yet preserved by the restraining power of God from gross crimes, and, at times, pursued by strong and painful convictions of his danger as a sinner, inducing him to cry for mercy, and to form strong, but unavailing, resolutions of amendment; and still looking forward to the close of his apprenticeship as a time when he was determined to become very religious. Presuming on his future goodness, he ventured further into folly and vanity with his gay companions, expecting at the promised period to repay the Almighty by a more exact obedience.

When, however, out of his time, his mind began to be occupied with more anxious thoughts and schemes relating to the present world: though, for a short season, in consequence of living in the house of a Pharisee, he began to be externally devout. Determined to improve himself in his business, he removed to Bath, where he married his first wife: a connection which afterwards proved the source of many and grievous trials.

After this he returned to Exeter, entered into business, and (to use his own expression) "was swallowed up in the world and in the creature;" but, he adds, "My dear Lord, who, I trust, loved me from all eternity, was preparing a smart rod for me, because he would wean my heart from the world, call me from my father's house and family, and bring about his eternal purpose."

It was in the year 1743, after he had removed to Plymouth, to obtain employment as a ship-builder, that it pleased God to call him by his grace, under the ministry of that very eminent servant of Christ, the Rev. George Whitfield. Being at work, he heard from a considerable distance the voice of that zealous man of God, who was preaching in the street, or fields (probably between Plymouth Town and Dock): he immediately concluded that the preacher was a madman; and determined, with five or six more of his companions, to go and knock him off from the place on which he stood; and, for the purpose of more effectually injuring *the mad parson*, they loaded their pockets with stones. When, however, Mr. Tanner drew near, and perceived Mr. Whitfield extending his arms, and in the most pathetic language inviting poor lost sinners to Christ, he was struck with amazement. His resolution failed him: he listened with astonishment, and was soon convinced that the preacher was not mad; but was indeed speaking "the words of truth and soberness." Mr. Whitfield was then preaching from Acts xvii. 19, 20, "May we know

what this new doctrine whereof thou speakest is? — for thou bringest certain strange things to our ears." He went home much impressed, and determined to hear him again the next evening. He attended. Mr. Whitfield was wonderfully fervent in prayer. His text was Luke xxiv. 47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." After speaking of the heinous sin of the Jews and of the Roman soldiers, who were the instruments of perpetrating the cruel murder of the Lord of Life, Mr. Whitfield, turning from the spot where Mr. Tanner then stood, near his side, said, "You are reflecting now on the cruelty of these inhuman butchers, who imbrued their hands in his innocent blood," when, suddenly turning round, and looking intently at Mr. Tanner, he exclaimed, "Thou art the man!" These words, sharper than any two-edged sword, pierced him to the heart; he felt himself the sinner who, by his iniquities, had crucified the Son of God. His sins stared him in the face; he knew not how to stand; and in agony of soul he was forced to cry, "God be merciful to me a sinner!" The preacher then, in melting language, proclaimed the free and super-abounding grace of God in Christ, which was commanded to be preached, first of all to Jerusalem-sinners, — the very people who had murdered the Prince of Life; from which a gleam of hope beamed into his heart. Under this sermon, many other persons were convinced of sin, and brought to God *. The next night Mr. Tanner heard Mr. Whitfield preach again: his subject was "Jacob's ladder." From this discourse he obtained such views of the person, character, and love of the great Mediator, as enabled him to lay hold on the hope set before him, and to rejoice in Christ Jesus.

Soon after this he joined the society at Plymouth; but a scene of trials ensued: his wife became his most violent persecutor; and his faith was much tried, by severe afflictions, for the space of five years: but in this school of calamity he was taught to pray, and to exercise resignation to the holy will of

* This visit of Mr. Whitfield to Plymouth, was one of the most memorable and useful of his life. He was going to America, and had taken his passage in a ship which was to sail from Portsmouth; but being informed that the captain refused to take him, *for fear of his spoiling the sailors*, he was obliged to go as far as Plymouth. Here a serious attempt was made to murder him in his bed; the report of which induced many thousands to come and hear him: while waiting for the convoy, he continued there five weeks. "During this time," says Mr. Whitfield, "hundreds were awakened and turned unto the Lord. At the Dock also a glorious work was begun. Could the fields between Plymouth and the Dock speak, they could tell what blessed seasons were enjoyed there!"
Whitfield's Life, p. 140.

God. Notwithstanding his troubles, he was filled with love and fired with zeal, to promote the glory of God and the salvation of sinners. Hence he united with the late Mr. Kinsman, in praying and reading sermons at Plymouth; and God succeeded his pious efforts. He was particularly blessed to a person who had been the ringleader of all sorts of wickedness on board a man of war; and who, to his great joy, was received as a member of the Tabernacle Society.

In consequence of reading the Life of Colonel Gardiner, and observing how he improved his *morning hours* for devotion, he earnestly prayed that he might be enabled to overcome his sloth, and deny himself, by very early rising for the same purpose. From this time he seldom allowed himself more than six hours in bed, and frequently but four.

In 1754 he returned to Exeter, where he followed his business; and soon began to preach in a licensed room, in connection with some other zealous laymen. For a considerable time he perceived no success attending his labours; till being once at Bristol, he met a man in the street, who told him he should have reason for ever to bless God, for having heard him preach at Exeter. Some uncomfortable circumstances having dissolved this connection, he laboured alone; fearful, at first, lest the little cause in which he was embarked should totally fail, by being left in his hands. He had, at the same time, to encounter with a variety of strong temptations, heavy trials, and distressing embarrassments. But God was with him. The room and stair-case were crowded with people; and a divine unction so attended the simple preaching of Christ crucified, that many "poor, halt, maimed, and blind" sinners were brought to partake of the gospel-feast. Indeed, his labours were at this time so remarkably blessed, that he seemed never to preach one sermon in vain!

A circumstance now occurred, which perhaps deserves to be recorded: — A man, who lived in the court in which Mr. Tanner preached, was so very much exasperated at having a Methodist Preaching-room near him, that he determined to remove to another part of the city. He did so; but afterwards returned to the same shop. Here he was taken ill; and was confined in a room so near the preaching place as to be able to hear Mr. Tanner. He heard him pray with great fervour for the King, and all classes of men. His prejudices were weakened: he began to think well of him. In his sermon, Mr. Tanner introduced some part of the Articles and Homilies of the Church of England, to prove that the doctrines which he taught were consistent with them. The next morning the man bought a Bible, with the Articles, that he might read and judge of the truth of what he had heard. When he read, he said to those about him, "This is just as this man preaches."

He afterwards used to hear him in an adjoining garden; and at length ventured to go into the room, where the Lord made the gospel "the power of God" unto his salvation. This man afterwards went into the neighbouring villages to speak to his fellow-sinners; and there is reason to believe that his attempts were blessed to many souls.

About this time Mr. Holmes (whose praise is in the churches) passing by Mr. Tanner's house, heard him engaged in prayer: he was so impressed with his solemnity and fervour, that he felt a desire to hear him preach. He heard him; and the Lord opened his heart, and he stood up in the midst of the congregation (which then consisted of very poor persons) and offered them his assistance, in any way in which they needed it.

In 1769, the Tabernacle (in which Mr. Tanner afterwards laboured) was begun. The situation in which it was built, was thought by many ineligible; but he preferred it because it was near the spot where his labours had been so much blessed; and chiefly, because it was the residence of the poorer classes of society, to whom he particularly wished to be made useful. He undertook the building himself (though his circumstances were narrow); and frequently said, "The Tabernacle was built by Faith and Prayer." The number of his hearers now much increased; and though he was greatly tried at this time by the dereliction of Mr. Holmes (his principal friend) with whom he had an unhappy disagreement, yet he was exceedingly animated by seeing the fruit of his labours; for at this time, a great many "lewd fellows, of the baser sort, were called out of darkness into light, and from the power of Satan unto God." His usefulness attracted observation; so that when notorious transgressors of the law were brought to the magistrates, they frequently were heard to say, "We know not what to do with them, unless we send them down to Old Tanner's."

As might naturally be expected, at this season of peculiar usefulness, he met with more than usual opposition. He suffered almost every species of persecution. The congregation was often disturbed, and he was personally insulted and threatened; so that sometimes he found it necessary to get constables to escort himself and family from the Tabernacle to his dwelling-house. He was frequently obliged to bring the disturbers of public worship before the magistrates; but then discovered a most Christian spirit by interceding with the Justices for the mitigation of their sentence; declaring that his object in prosecuting was not to punish them, but to be enabled to enjoy those privileges to which he was entitled by the laws of his country.

Although he laboured abundantly in preaching, and other

ministerial exercises, he continued to work at his trade for many years. He met with numerous and heavy losses; but frequently declared, that the time of temporal distress was generally the season of remarkably strong consolation.

He did not confine his ministry to Exeter: he looked with compassion on the peculiarly dark neighbourhood. At the request of the late Mr. Toplady, he used to preach at Broad Hembury: he likewise laboured in the towns of Moreton, Hampstead, Crediton, and Topsham, and in various villages in the vicinity. In each of these places he met with great opposition; yet some in Heaven, and others on their road thither, bless God that they ever heard him.

Mr. Tanner enjoyed a great share of health, which enabled him, in very advanced life, to engage in those exercises which would have exhausted many young preachers. He used, customarily, to preach three times on the Lord's Day, and twice in the week, beside engaging in more private exercises. His exertions continued unabated till within a short time of his death. Even when extremely weak in body, he was observed to be very vigorous in preaching; and his frequent petition was, That he might die in his Master's work. During the former part of last year, he was much harrassed by the enemy of his peace. He often said, "All fails me, but my faith." In the last two months of his life, he enjoyed more habitual peace and comfort.

The day before his death (March 30, 1805) his conversation was remarkably savoury: he spoke with much animation of the stability of the church, as resting on Christ, and of his personal union to the Head of the Church. On the Sabbath-morning, he did not appear worse than usual. He went to the Tabernacle; he was very earnest in prayer; he chose for his text Ps. xxxii. 1—6; and though his sentences were incoherent, his hints were very spiritual: he was unable to finish his sermon. Being taken out of the pulpit, he was (after the service) carried to his house. As death approached, he was composed and animated. A friend said to him, 'You have been faithful, and God is about to give you a crown.' He said, "Yes; let this be my funeral text, "I have fought a good fight," &c. He spoke very comfortably and suitably to his family and friends. To one of his children, who discovered some anxiety, he said, "Leave all, and fall into the hands of Christ." He earnestly and particularly prayed for his children, and his childrens' children. After having slept about two hours, he said, "Death is but the porter who opens the door to my mansion; and shall I be angry with the porter? Death! it is not dying,—it is only falling asleep in Jesus. As our Lord was separated from his disciples by a cloud, so it is only a cloud that separates me from Jesus; and that cloud is

Death!" He had, for some time previous to his decease, enjoyed the prospect of dying. A little before his removal, he said, with triumph, to his daughter, "There is deliverance for me!" He seemed to believe that death was near, from a dream which much impressed his mind: — He thought he had to cross a gulph; in order to which, he must pass by the front of a rock, by resting on which alone he could cross. — Imagining this rock represented Christ, he said to his daughter, "The whole virtue was in the rock!" In the evening he spoke to many of his friends, who came to take their leave of him, with great energy and comfort. About an hour and a half before he died, he said, "Let us have prayer and a hymn;" and then, with great emphasis, gave out the first two verses of "Dearest of all the names above;" and sung several verses with great strength of voice, and evidently with delight of soul. About eleven o'clock he rose from his seat to go to bed, with more than usual ease. When he had partly ascended the stairs, being obliged to pant for breath, he said, "Weaker and weaker;" and then immediately expired, aged eighty-six.

On the following Saturday his mortal remains were interred in the presence of several thousands of spectators. Sabbath-afternoon Mr. Jones, of Plymouth Dock, preached a funeral-sermon (at the Tabernacle) from 2 Tim. iv. 7. In the evening, Mr. Allen preached at Castle Street Meeting, from 1 Chron. xxix. 28. Both congregations were very numerous.

A PAIR OF PORTRAITS,

WELL KNOWN IN THE RELIGIOUS WORLD.

MEMOSA is a single lady, between fifty and sixty, whose good opinion of her own conduct is irrefragable. She is moderately charitable; but then her ostentation is insufferable, for the wretched orphan, whose woe her money alleviates, whose heart beats high with gratitude, whose tongue pours forth blessings on her benefactress, is silenced, is overawed, by observing the averted eye, the ungenial countenance of the lady. She is constant in her attendance at the parish-church; and thinks all who pass that to enter the doors of the chapel, in a state of reprobation; for she fondly imagines, true religion and good morality are synonymous words.

Memosa enters her pew, — casts a quick glance around, to observe who are absent: the service begins. She is punctilious in her responses, devout in her confession; and, by a well-bred courtesy, attests her belief in all the articles of the Creed.

She is a great admirer of the lisping tones, the elegant attitudes of her accommodating pastor, who never shocks the ears of his polite audience by the mention, even auricularly, of other sacrifices than those of Pomp and Vanity. Memosa returns home elated with pride and arrogance; she recounts to her maid how extremely ill-dressed one lady of her acquaintance was; and how shockingly ill-matched another's ribbands were. From their dress she attacks their characters; and happy is the woman who escapes the venom of her tongue: yet Memosa can retire at night to her pillow, and thank her God she is not so bad as others: she feels no consciousness of the many imperfections of her heart, nor of her want of candour; but with an inordinate opinion of her importance, she begs not the mercy of Heaven, — she demands its rewards for her acts of charity and devotion!

Think not the features here delineated are too dark; unhappily, there are many Memosas in the religious world!

Serena is consanguineous to Memosa; but ah! how unlike her kinswoman! Mild, benevolent, open to conviction, patient to bear, ready to forgive. With undeviating steps, Serena has walked these twenty years a widowed wife, in the perplexing paths of life, and brought up her infant train of seven children to be useful members of society, and ornaments to the church of Christ.

Serena belongs to the despised chapel. When she enters her pew she looks around, and with pleasure observes her children in their places. The affectionate address from the pulpit commands, and receives her undivided attention. At the conclusion of the service she retires to her home, — to her closet; and there pours forth her soul in thankfulness for the blessings she has received; and prays that the Spirit of his Master may ever rest on him who had thus made the widow's heart to sing with joy. Does the needy, does the fatherless solicit her aid? She withholds not the hand of Charity. She does more: she commiserates, she feels their woe, she warms them at her fire, she clothes them with garments of her own making; she leads them to Jesus, who rejects none for their poverty; bids them trust only on him, and look to other worlds for their happiness.

She conciliates the love of all; gains many from the paths of destruction; and when she sees the repenting prodigals in her beloved chapel, she takes them to her home, and gives them a cordial welcome to her plentiful table, while the smiles of hospitality irradiate her countenance!

Reader, if this portrait charm thee, "Go thou and do likewise," for there are many Serenas in the church of Christ!

Mary-le-bone. SOPHIA T.

No. VII.

THE CHRISTIAN PHILOSOPHER.

ON THE FIXED STARS.

THE fixed stars are so called, because they always appear in the heavens at the same distance from each other, and do not, like the planets, change their places. Astronomers have arranged them into eighty constellations, or systems of stars, called by the names of different animals; as the Bear, the Swan, &c. The stars in each constellation are frequently denoted by a letter in the Greek alphabet, the most conspicuous being marked α, the next β, and so on. The stars appear of different sizes, and are usually classed into six or seven magnitudes; some of them have a periodical increase and decrease. In 1596, Fabricius observed a remarkable star in the neck of the Whale, which has since been found to increase and decrease: its period is 334 days; but it does not always return with the same lustre. Other stars have been found to appear and shine with great splendor for certain periods, and then disappear. In 1572, a star equal in brightness to the planet Venus appeared in Cassiopeia; afterwards it gradually lost its lustre, and in three months became invisible.* It is certain that the distance of the stars is immense: so little proportion does the diameter of the earth's orbit, which is 190,000,000 of miles, bear to this distance, that from whatever part of that orbit they are seen, they always appear in the same situation. A cannon-ball moving with a uniform velocity, would not reach the nearest of the stars in 600,000 years. It is evident that the stars shine (like the sun) by their own light, or otherwise their distance would render them invisible to the naked eye; for it is only by a telescope that we can see the satellites of Jupiter, whose distance bears no proportion to that of the stars, but who derive their light from the sun. It is highly probable, therefore, that they are suns which give light to systems of planets which revolve round them; nor is it any objection to this conjecture that we see not these planets; for if they bear the same proportion to their respective suns as the planets in our system do to our sun, their vast distance must render them invisible. There is reason to believe, that, like the sun, the stars have a rotary motion. The number of these luminaries is as surprizing as their distance; and though with the naked eye we can never discover more than 3186, yet the telescope proves them to be innumerable. In some parts of the heavens we perceive white clouds, which, on examination, prove to be clusters of stars; those are called Nebulæ. The most remarkable of these is the Galaxy, or Milky Way.

* Nicholson's Philosophy, vol. i. p. 176, 177.

What an idea does this give us of the works of the great Creator! when, instead of one world and one sun, we find thousands and thousands of suns arranged around us at immence distances, attended by innumerable worlds, and these all in rapid motion, yet calm, regular, and harmonious, observing, without the slightest variation, the path marked out by Him who ruleth among the armies of Heaven,—and these worlds perhaps, peopled by myriads of intelligent beings! When we take a view of the universe, how little does the earth itself appear!

——————"A spot, a grain,
An atom, with the firmament compar'd:
And all her number'd stars, that seem to roll
Spaces incomprehensible; for such
Their distance argues!" MILTON.

What then is man, who, to use the words of Dr. Paley, "is confined to one of these heavenly bodies, yet bearing a less proportion to it than the smallest microscopic insect does to the plant it lives upon!" (Nat. Theology, p. 411.) Yet man, so mean, comparatively so insignificant, has dared to disturb the harmony that prevails through the vast universe, and to lift up his feeble arm against the great Ruler of all. How astonishing is the folly and madness of sin! yet not more astonishing than the grace and love of Jehovah. He who made the sun and moon,

"And sow'd with stars the heavens thick as a field,"

bowed his heavens and came down! "was born of woman! lived and died!" Died, that he might make peace between weak guilty man and the Lord God omnipotent! He arose again for our justification, and ascended on high. And now he sends forth his heralds to proclaim peace, and, as the ambassadors of God, to beseech and intreat these rebels that they receive not the grace of God in vain. Yea, more, he sends forth his Spirit into the world to give effect to their labours, and, to this end, to take up his dwelling in the hearts of men.

Sov'reign of nature, all is thine;
The air, the earth, the sea;
By thee the orbs celestial shine,
And cherubs live by thee.

Rich in thine own essential store,
Thou call'st forth worlds at will;
Ten thousand, and ten thousand more
Would hear thy summons still.

What treasure wilt thou then confess,
And thine own portion call?
What by peculiar right possess,
Imperial Lord of all?

Thine Israel thou wilt stoop to claim,
Wilt mark them out for thine;
Ten thousand praises to thy name
For goodness so divine! DODDRIDGE.

THE SUPER-EXCELLENCY OF THE CHRISTIAN.

What do ye more than others? Matt. v. 47.

This question is just and reasonable, when applied to the Professors of Christianity in general, and to genuine Christians in particular: many are their privileges, valuable are their advantages, great are their obligations; and, the Creator of the universe, the Redeemer and Judge of mankind, the Blessed Spirit of God, the friends of Christ, and even the enemies of Religion, enquire with just authority, "What do *ye* more than others?" To silence the reproaches of enemies,—to confound the hopes of the hypocrite,—to vindicate the character of the true believer,—we shall endeavour briefly to display the super-excellency of the Christian.

In many of those pleasing accomplishments which are so highly prized in this polite age, the Christian may be safely defective; he regards the sentiments, the temper, the conduct of Christ, more than the maxims and morals of Chesterfield; he is not the mirror that can receive every colour, and reflect every passing object, but, as the epistle of Jesus Christ, he wishes to be known and read of all men.

Do the enemies of religion load the character of the Christian with the varied crimes that have been found in some who profess the religion of Jesus? we say, that it is ungenerous and unjust to reproach a man for an error in judgment, or in practice, which from his heart he abhors, of which he truly repents, and never repeats. If a true Christian should unhappily and unwarily sin like others, he does more than others; he goes out and weeps bitterly, returns to the path of duty, and walks humbly with his God.

It may often be observed, that in the externals of religion, Hypocrites may exceed real Christians. The sole object of Hypocrites is to be seen of men, and they often have more talk, more bustle, more splendid gifts than others; for this is all their salvation and all their desire; yet after all that may be conceded to every other character, the Christian is abundantly superior.

1st, He is actuated in religion by superior motives. Some are influenced by custom: they have been accustomed to the paths of Christianity, and they would feel uneasy if they were to forsake them. Others continue in a profession of religion from pride of character; they would be ashamed to neglect the duties of Christianity as much as to appear in polite circles in dishabille. Some have friends and patrons to please; while others, with scrupulous attachment, conform to many ceremonies, that by them they may atone for indulgences they have no desire to relinquish. They will regularly fill up their places

on the Sabbath, that they may cheerfully pursue their vanities all the rest of the week; and, I fear, there are to be found in our religious assemblies, some who have no better motive for attending the Lord's Supper, than that they may more quietly indulge a life of presumptuous security. I dare not assert a Christian never felt any of these base motions in his heart: but he does more than others. His regard to religion is from principle; his eyes are enlightened to behold the glory of God in the face of Jesus Christ; the desire of his soul is to the remembrance of his name; he has an errand at the throne of grace; he comes with thanks for covenant mercies, with tears for manifold sins, with supplication for timely help, and with a sincere intention to surrender himself to his Redeemer and his God. Does he tread the courts of the Lord's house, where the treasures of divine wisdom are displayed? He is not the thoughtless unprofitable spectator there, to hinder, to perplex, and to grieve those who wish to benefit and be benefited; but he is the diligent merchant, "seeking goodly pearls:" he considers his wants, attends with expectation, hears with care, approves with caution, and, having found "the pearl of great price," makes it his own, and rejoices as one that has found great riches.

2d, He is sincerely dependent on the Lord Jesus Christ for the blessings of eternal life. All others have a dependence on some outward privilege, or internal qualification, something done *for* them or *by* them, on the purity of their party, the orthodoxy of their creed, or the abundance of their revelations; or if, for decency's sake, they talk of the merits of Christ, their own good works are to entitle them to the claim of interest in Jesus the Mediator, and they are to be co-partners in the work. The genuine Christian differs here; he does not despise external advantages, holy dispositions, or uprightness of conduct; he regards the congregations of the upright, loves the truth as it is in Jesus, prays for the teachings of the Holy Spirit; but he does not, he cannot, depend on any of these as the foundation of his trust, as the ground of his acceptance with an holy God. Christ and his complete righteousness is his only, his all-sufficient plea; he comes as a guilty sinner, for a free, a full pardon, and though greatly desirous of vital holiness, it is not that he may make satisfaction for his crimes, but that he may be useful in the world, happy in his own soul, and glorify his God.

3d, The Christian is earnestly concerned for purity of heart; the Pharisee seeks for a fair outside only; the deluded Hypocrite runs after comfort; this is his chief good, though no more entitled to comfort than Amaziah was to peace. The Christian does more than others here; he is not indifferent to outward appearances, nor comfort of heart; but what he most ardently longs for, is an heart purified from sin: he feels, he laments the remains of a body of sin and death; it is the chief burden

of his life; he loves an holy law, an holy gospel, holy ordinances, and an holy heart, with desires after purity; he attends to the duties of Christianity, he hears, he reads, he prays, he communicates; nor will be satisfied till he awake up in the likeness of God.

4th, He lives to the glory of God. The Pharisee and the Hypocrite live to their own glory; to be seen of men, to be admired in the religious world for their good deeds, their judicious knowledge, their deep sorrow or high consolations. The Christian gives God the glory of all, while, with genuine humility, he takes the lowest place; this one object, the glory of God, teaches him when to be silent and when to speak, when to be active and when to rest. This teaches him where to hear, whom to hear, and when to hear; with whom he is to worship, and what connexions he ought to form; when he is to be liberal, and when to be frugal; what cause he is to support, and what to suppress. He pursues his temporal concerns with the same mind. Is he diligent in business?—it is that he may live honestly; or if he look forward toward affluence, it is that he may better adorn his profession, better promote the gospel of Christ, and the best interests of mankind. The Christian then does more than others, and unless this mind be in us in some degree, and we are aspiring after greater degrees of it, our religion is doubtful, if not altogether vain. And yet, so deeply is the Christian sensible of his defects, so much does he see his obligations, so much love his God, that he cordially acknowledges himself "the least of saints, and of sinners the chief;" and were it not that grace reigns in the salvation of souls, he would sink into despair. Such are the distinguished excellencies of the Christian: these are glories which the world does not discern; and could they see them, they would not properly appraise them. The Christian, like an unpolished diamond under the workman's hand, lies obscured from vulgar eyes; but he is brightening for immortality, and shortly death will deliver him from all defilement, and he will shine with celestial lustre in his Redeemer's crown.

Blockley. S.

THE GOOD SERVANT.

Mr. Editor,

As the Good Master, whose portrait you have lately given, deserves a Good Servant, with your leave, I will sketch him the character of one. The Good Servant is made so by the grace of God, and is reconciled to his situation by the voice of God. "Art thou called, being a servant? care not for it; for he that is called being a servant, is the Lord's freed man." Knowing that it is not the station, but the manner in which we fill it, that makes us either honourable or despicable, he labours

so to serve God as to turn every thing he touches into gold, and make every common duty a spiritual sacrifice. Hence you may be sure he is not an eye-servant, as a man-pleaser; but in singleness of heart, seeking to please that God whose eye is ever upon him, he never takes advantage of his employer's absence or neglect. "Not purloining, but shewing all good fidelity," he adorns the doctrine of God our Saviour, by proving himself to be the faithful guardian of his master's property.

When a servant of a different cast once said to him, "Why, you are as saving of every thing as if it were your own;" he replied, 'So every honest servant will be.' The same principle makes him resolve never to leave the house in his master's absence, and never to admit into it improper persons. As he knows the scripture has commanded him to please his master well in all things, he pays great attention to his own tempers. He would not allow himself to be surly, nor to answer again when rebuked, nor to mutter, nor to go away in a passionate air. Once, indeed, he was overcome; but it made him afterwards so unhappy, that he could not rest till he had begged his master's pardon for his unbecoming behaviour; and has ever since excelled in the meekness which adorns his station. He was formerly in an ungodly family, where he suffered very much on account of his religion; but dreading the Saviour's reproof, "What do ye more than others," and pitying their awful state, he prayed earnestly for them in secret, avoided increasing their guilt, enmity, and disgust, by "casting pearls before swine;" and displayed such a superiority of temper and conduct, that he won to Christ the soul of a fellow-servant, and obliged his master to say, "I had resolved I never would have a Methodist; but I did not think they were such people as this; for I would give any money to have always such servants as William."

But as our good servant could not enjoy proper opportunities for religion, nor keep the Sabbath in this family, he determined, though he should not have so high wages, to seek a serious master. This he soon found; and from the first hour of entering his service, resolved to pay strict attention to the apostolic command, 2 Tim. vi. 2. "And they that have believing masters, let them not despise them because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit." Hence he always keeps a respectful silence and distance, and never insists upon going out to public worship, but obeys his master's will. In this situation he formed an attachment to a fellow-servant, whom he honourably solicited in marriage; and as soon as they knew each other's mind, they intimated it to their master and mistress, who, though grieved at the thought of losing them, were pleased with the connection. What gained his affections? He was stricken with

the cleanliness of her person, and the plainness of her dress; for he had always resolved he never would marry a girl who forgot, or was above her station, and squandered all her wages upon her back, to make herself ridiculous by mimicking her mistress. But he was especially charmed with her modesty, with which she was so completely armed, that the most licentious dared not, in her company, to violate the laws of decency. He knew also that she rose early to worship God in secret, and was always early at her work, that she loved keeping at home, and abhorred gossipping. She was kind and obliging to her fellow-servants, careful of the children's happiness and morals, and such a peace-maker, that she would often do what did not devolve upon her, rather than suffer contention. Once, when her mistress was ill, she watched her with the affectionate solicitude of a daughter, by which she contributed greatly to her recovery. These are the qualities which won our Good Servant to say, "This shall be the wife of my bosom."

OBSERVATIONS ON PSALMS XV. AND XXIV.

Sir, *To the Editor.*

I AM not much disposed to find fault, nor qualified to criticize, yet cannot help noticing gross absurdities and downright perversions. I was led to the following thoughts on hearing Dr. Watts's xvth Psalm, long metre (lately sung in public worship) which describes a Perfect Character, and closes with an added verse expressive of a dependence on grace alone for acceptance; which is an absurdity.

On giving the Psalm, as it stands in our translation, a close reading, and seriously searching into its true import, I was grieved to find the sense of it so much lowered (not to say quite altered) by that great and good man, whose name will ever be justly revered for his inimitable compositions; nor am I the less partial to his Psalms and Hymns, though I endeavour to set one of them, too much accommodated, in its true light. Making this abatement, I think they are the only human poetic compositions, taken together, that are fit to be used in public worship. This by way of apology for the bold attempt I now make.

Let us first take a view of the Psalm in its moral and accommodated sense, and as the xxivth Psalm treats of the same subject, I shall consider them as one. *Ques.* 'Lord, who shall be admitted into thy earthly courts as a worshipper of thee? and who shall stand as a member of thy visible church?'—

Ans. "He who maintains a rectitude of conduct, just in his dealings, whose tongue is the messenger of his heart, without mental reservation;—he who is tender of his neighbour's name and character, and hopes the best of every one;—he who shuns the lewd and prophane, and highly esteems the sober and religious;—he who has not given himself to idolatrous worship;—he who scrupulously abides by his engagements, though it be attended with loss to his hurt;—he who taketh no advantage of others necessities, nor can be bribed to pervert judgment;—he who doeth these things shall maintain his standing in the visible church, esteemed of men, and blessed of God." This truly is an amiable character, worthy of the greatest respect, as an honourable member of civil and religious society; yet has it been exemplified in the lives of some who have been destitute of that faith which purifies the heart; therefore this cannot be the character so justly celebrated in the xvth Psalm; the qualifications just described in an accommodated sense does not entitle him to appear in the presence of God on the ground of his own obedience, which the person really described is entitled to, as will plainly appear on taking a view of the subject in its true light.

The Psalms before us do not describe a character which is applicable to many; but they treat of one certain identical person, whose character they delineate:—'Who shall ascend into the presence of the holy Lord God, and stand before his face, whose eyes cannot behold iniquity?'—"He whose thoughts, words, and actions, correspond exactly with the unerring rule of righteousness;—he who bindeth himself, as sponsor, by an oath, to suffer the evil consequent on his responsibility, and changeth not, but fulfils the whole of his undertaking. He that doeth these things, that makes good his engagements,—he shall stand the test of the holy law, and receive the reward of righteousness; for *him* the heavenly gates lift up their heads, to give him entrance; the everlasting doors are lifted up, through which this glorious person has entered, in his own right, as Head and Representative of those for whom he became responsible for, to take possession of those mansions prepared for them from the foundation of the world."

But, lest I should extend this paper beyond due limits, I will only add, that if these remarks shall induce any to study a book so little understood as the book of Psalms, they will be amply rewarded in their work; nor will my poor attempt have been made in vain. "Search the Scriptures (the Law, and the Prophets, &c.) and they are they which testify of me." "The testimony of Jesus is the spirit of prophecy." "To Him give all the prophets witness."

Lambeth. H. H.

DESCRIPTION OF A THEATRE,
BY A COUNTRY GIRL.

Mr. Editor,

The following is no fictitious story; but literally taken from the lips of the reporter, a country girl, who had come up to a place in town as servant, and, as an indulgence and for curiosity, was carried by her mistress to see a play. Yours, &c. T. H.

"My mistress called me up, and said, "Mary, you have not been in London before, — would you like to go and see a play?" 'A play, Ma'am; what is it?' "A very entertaining thing; and I'll take you some evening, next week, to Covent Garden." So my mistress took me with her when the evening came, and carried me to a place where a parcel of people were together; but I did not much like it, for there was a great squeezing, and I was afraid of the crowd; but my mistress said, "Take my arm, and I'll lead you thro'." So on we pressed; and we got into a place which my mistress said was a Pit; and I had but just sat down, when somebody over-head spat upon me; and presently after, threw down some orange-peel upon me. I thought this very strange, and heartily wished myself out again, for I did not like to be so pelted: but, by and by, they pulled up a great curtain; and there was a high stage, with men before it, that had great and little fiddles, that played a tune or two first; and when the curtain drew up they stopped; and on came a lady from the side, with a great swinging train, all silver, — I dare say it did not cost less than five guineas; and she licked it about as if it had not been worth sixpence. She said something, but I could not well make out what it was about. Afterwards, there came some people, and they talked one to another; and then they went and knocked at the street door on one side, so hard; and there was no need for it, for they were let in directly. Then there was a gentleman and lady came out together, and they made me quite ashamed; for they looked so impudent, and courted one another before such a house full of people. I was so vexed with them, I could not keep my eyes upon them; so I thought I would look a little about me: and I turned my head to a place where my mistress said were Boxes, where the fine folks sat; and there I saw ladies (I declare, Ma'am, 'tis very true) with necks as bare as my hand; and I thought, within myself, why this is worse still than the courting upon the stage! Then there came another man, and he began to sing, and throw his hands about strangely; and whilst he was at it I was so frightened, for the people made such a noise, as if the house was going to tumble down, clapping and calling; and, what was strange, he only sung the louder, and seemed as if he liked it. — Pray, Ma'am, don't you think it very odd,

that they should make a noise when he was singing to them? I am sure I could not tell one word he said. — Presently after, there came a man in a patch-work coat, with a black face, and a great wooden sword; and he smacked the things about, and every thing he struck turned into something else; and he jumped through such holes, that you would think I was lying, Ma'am, if I was to tell you. Then all of a sudden there came a green field; and what vexed me, was a parcel of nasty gypsies; and they sat down, and made their pot boil. Don't you think, Ma'am, it was very foolish to take me to see, through all that squeezing, and to pay money for it, what I have seen in my own country so often for nothing? and I had been told, they ought not to be countenanced anywhere; but my wonder was, how that green field came there! At last, there came out of the sides what I thought was pretty enough: A parcel of little things, just like Master Jemmy, and little Ninny; and they danced so pretty, and their feet went so pat to the music, and all dressed alike. Don't you think it odd, Ma'am, how they could get them all in a mind to dance together? That I thought was entertaining: I should have liked some more of it. But, by and by, they dropped down the curtain that hung in the way before, and the people all got up, and began to go away; and so I found the play was over. My mistress said, "Take fast hold of my arm, Mary, and I'll get you out:" but as soon as we had got a little way, — will you believe it? — strange men began to take hold of my hand, and frightened me so; for I am sure, before we got to the coach, I was served so by twenty; and what with the fright, and the noise, and the heat, I got such a pain in my head for three days after." — 'But, Mary, did not you remember the subject, or any thing they said?' "Very little, Ma'am; only it seemed to me, as if all the people, and the lady herself, were trying how they could cheat her father."

I do not know whether most to admire the simplicity of the maid, or to condemn the corrupt tendency of these impure and immoral theatres. This much is certain, that they are neither schools of wisdom nor of virtue; and that the most innocent part of their exhibitions are no better than childish follies.

THE TRIBUTE-MONEY.

AMONG the numerous miracles performed by our adorable Saviour, that of deriving the tribute-money from the mouth of a fish is peculiarly worthy of notice, not only because of the lesson which his example teaches us, of meekly submitting to the ordinances of man for the Lord's sake, but because of

that divine knowledge and power which it exhibits. "Go," said our Lord to Peter, "go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

Peter, accustomed to fish with a net, was now to take merely a single hook, — not a net, which might enclose many fishes; but a hook that could catch but one; nor was he to take many fishes successively, but that which should first bite; and in the mouth of that fish he should find a *stater*: a piece of money about the value of half a crown. Whence should this fish procure the *stater*? Probably, the money, previously lost at sea, was to be carried, just then, by the agitation of the waves into the fish's mouth. The whole is wonderful! How accurate the knowledge of Jesus, who directed Peter to the precise spot, and at the precise moment, when this fish, thus charged with the tribute money, should readily be caught! What an argument is this of the supremacy of our Redeemer over all nature, — even the fish of the sea! — and, at the same time, what a persuasive inducement does it afford, ever to rely, in the firmest manner, on his all-wise, all-powerful providence, to provide for us in the use of his appointed means, all things needful for life and godliness! We do not expect miracles, but this miracle shews us that Jesus is Lord of all; and encourages us to expect that he will supply all our need, and readily repay whatever we expend in the way of duty to God or man.

REMARKABLE CONVERSION OF A DEIST.

Not by might, nor by power, but by my Spirit, saith the Lord.

THE energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennant, of America, on the following remarkable occasion: — In his neighbourhood resided a professed Deist, a man of considerable attainments as to worldly wisdom. He often, from whatever motive, attended the ministry of Mr. Tennant, whose powers as a preacher were of a superior kind: his skill in the Scriptures being deep, and his style rich, argumentative, and impressive. Learning once the intention of the Deist to attend divine service on the following Sabbath, Mr. Tennant most diligently prepared for the occasion, by meditating upon, and fixing in his mind every argument which might work a conviction. Thus prepared, he ascended the pulpit. "But who is Paul, or who is Apollos? Paul may plant, and Apollos may water; but it is God that giveth the increase." Praise and prayer be-

ing concluded, the discourse began; but soon the preacher's memory was plunged into perfect oblivion; and not being in the custom of using notes, he in vain endeavoured to proceed: his mind was sealed up as to the subject of discourse; and he was under the painful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The Deist was led to reflect upon the extraordinary case: he had, on former occasions, experienced and admired Mr. Tennant's powers of oratory. From his concluding prayer on this occasion, he found him in vigor of mind. To what could he trace the sudden dereliction of his powers, when entering upon such a discourse? Happy man! he was led to discover in it *the finger of God!* The joyful change soon reached Mr. Tennant, who, doubtless, was deeply humbled and grateful; for he ever afterwards spoke of his *dumb sermon* as the best he ever preached.

CONDISCIPULUS.

To Professors of Religion.

THE HUMBLE PETITION OF THE DOOR-KEEPERS, PEW-OPENERS, &c. *OF CHURCHES, CHAPELS, AND MEETINGS* WHERE THE GOSPEL IS PREACHED,

Sheweth,

THAT your Petitioners are not dissatisfied with their situations, because esteemed menial, nor with the pecuniary reward so kindly bestowed by their benefactors; and they trust they are thankful to the God of all their mercies, in whose house they would rather be door-keepers than dwell in the tents of ungodliness.

Your Petitioners, nevertheless, humbly beg leave to state to the Professors of Religion, that their cause of complaint is the being debarred from enjoying the principal parts of public worship; and they trust, that it will not be doubted, that they are interested, equally with their brethren in a superior line of life, in the privileges of the house of God. They beg leave to remind you, that, by your irregular and late attendance at worship, your Petitioners are constantly prevented from uniting in prayer or praise, which they presume are allowed to be the chief parts of Christian worship, as "preaching and hearing, though appointed means of edification, and to be performed in a devout manner, are not direct acts of worship:" that during these parts of worship they are *constantly* employed in admitting to their seats those who are not very anxious to be present before the beginning of prayer, provided they are "in time for the sermon."

Your Petitioners presume not to point out the inconveniences that must result from such a practice to the minister, or the disturbance occasioned to any part of the congregation; but they humbly beg leave to state, that the interruptions which may be felt by individuals of the congregation only *partially* and *occasionally*, by the late attendance of some, entirely prevent your Petitioners from joining in the public devotion, not only for a single service or day, but *constantly*.

Your Petitioners most humbly presume, that the importance of their object, to be permitted to join without interruption in the worship of God in his house, will apologize for their earnestness, and the plainness with which they have stated their case; and they trust, that no offence will be taken, as it was far from their intention to offer any.

They, therefore, most humbly pray, that you will be pleased to take their case into your most serious consideration, and give them such relief as you may deem proper; and they flatter themselves, that you will not think it too much, to make such arrangements as may allow them an opportunity of joining with you to worship the great Master of assemblies;

And your Petitioners will, &c.

THE WIDOW'S MITES.

[*Inserted by particular Request.*]

"THE sacred wealth of the temple was either in stuff or in coin: for the one the Jews had a house; for the other a chest. At the concourse of all the males to the temple thrice a year, upon occasion of the solemn feasts, the oblations of both kinds were liberal. Our Saviour, as taking pleasure in the prospect, sets himself to view those offerings, whether for holy uses or charitable.

"Those things we delight in we love to behold: — the eye and the heart will go together. And can we think, O Saviour, that thy glory hath diminished aught of thy gracious respects to our beneficence? — or that thine acceptance of our charity was confined to the earth? Even now, that thou sittest at the right hand of thy Father's glory, thou seest every hand that is stretched out to the relief of thy poor saints here below: and if Vanity have power to stir up our liberality, out of a conceit to be seen of men, how shall Faith encourage our bounty, in knowing that we are seen of thee, and accepted by thee? Alas! what are we the better for the notice of these perishing and impotent eyes, which can only view the outside of our actions? — or for that waste wind of applause which vanisheth on the lips of the speaker? Thine eye, O Lord, is piercing

and retributive! As to see thee is perfect happiness, so to be seen of thee is true contentment and glory!

"And dost thou, O God, see what we give thee, and not see what we take away from thee? Are our offerings more noted than our sacrileges? Surely, thy mercy is not more quick-sighted than thy justice. In both kinds our actions are viewed, our account is kept; and we are sure to receive rewards for what we have given, and vengeance for what we have defaulted. With thine eye of knowledge thou seest all we do; but what we do well thou seest with thine eye of approbation: so didst thou now behold these pious and charitable oblations. How well wert thou pleased with this variety! Thou sawest many rich men give much; and one poor widow give more than they in lesser room.

"The Jews were now under the Roman pressure: they were all tributaries, yet many of them rich; and those rich men were liberal to the common chest. Hadst thou seen those rich men give little, we had heard of thy censure: thou expectest a proportion between the giver and the gift, — betwixt the gift and the receipt: when that fails, the blame is just. That nation (though otherwise faulty enough) was in this commendable. How bounteously open were their hands to the house of God! Time was when their liberality was fain to be restrained by proclamation; and now it needed no incitement,— the rich gave much, the poorest gave more. "He saw a poor widow casting in two mites." It was misery enough that she was a widow. The married woman is under the careful provision of an husband; if she spend, he earns. In that estate, four hands work for her; in her viduity but two. Poverty added to the sorrow of her widowhood. The loss of some husbands is supplied by a rich jointure; it is some allay to the grief that the hand is left full, though the bed be empty. This woman was not more desolate then needy: yet this poor widow gives. And what gives she? An offering like herself, — *two mites*; or, in our language, two half-farthing tokens. Alas, good woman, who was poorer than thyself? Wherefore was that corban, but for the relief of such as thou? Who should receive, if such give? Thy mites were something to thee, nothing to the treasury. How ill is that gift bestowed, which disfurnisheth thee, and adds nothing to the common stock! Some thrifty neighbour might perhaps have suggested this probable discourgement. Jesus publishes and applauds her bounty: "He called his disciples, and said unto them, Verily, I say unto you, this woman hath cast in more then they all." Whilst the rich put in their offerings, I see no disciples called; it was enough that Christ noted their gifts alone: but when the widow comes with her two mites, now the domestics of Christ are summoned to assemble, and taught to admire this muni-

ficence; a solemn preface makes way to her praise, and her mites are made more precious than the other's talents. "She gave more than they all." More, not only in respect of the mind of the giver, but of the proportion of the gift as hers. A mite to her was more then pounds to them! Pounds were little to them, — two mites were all to her. They gave out of their abundance; she out of her necessity. That which they gave left the heap less, yet an heap still; she gives all at once, and leaves herself nothing. So she gave, not more than any, but "more then they all." God doth not so much regard what is taken out as what is left. O Father of Mercies, thou lookest at once into the bottom of her heart and the bottom of her purse; and esteemest her gift according to both. As thou seest not as man, so thou valuest not as man. Man judgeth by the worth of the gift; thou judgest by the mind of the giver, and in proportion of the remainder. It were wide with us if thou shouldst go by quantities. Alas! what have we but mites, and those of thine own lending! It is the comfort of our meanness, that our affections are valued; and not our presents: neither hast thou said, God loves a liberal giver, but a cheerful. If I had more, O God, thou shouldest have it; had I less, thou wouldest not despise it, who "acceptest the gift according to that a man hath, and not according to that he hath not."

"Yea, Lord, what have I but two mites, — a soul and a body! Mere mites! yea, not so much to thine infiniteness! Oh, that I could perfectly offer them up unto thee, according to thine own right in them, and not according to mine! How graciously wouldest thou be sure to accept them! How happy shall I be in thine acceptation!"

A CHARACTER.

VERSATILIS, when he first felt the power of the gospel upon his heart, was an ornament to his profession, and a blessing to his religious connection, — simple, child-like, dependent, and zealous. Prepared by watchfulness and prayer, he would attend in season and out of season upon the teaching of his pastor, whose word he received as from the mouth of the Lord, and esteemed him very highly for his work's sake. Attentive to the various objects of the sermon, he would treasure up the instructions given, whilst Christ became the grand object of his delight and confidence. Constrained by a Saviour's love to a holy, humble, fruitful life of obedience, the family, the closet, the temporal affairs of Versatilis all derived a lustre from his profession. Deeply affected with the uncon-

verted state of his neighbours, he would drop a tear, and watch a favoured moment to bring them under the sound of the word of life: nor were his wishes altogether vain, for he saw the effects of the gospel upon many, in the surrender of their hearts to God. Tender, lest he should grieve the least whom he had guided, he watched the door of his lips, and kept himself from the paths of the destroyer. Concerned for his offspring, his prayers and example pointed them daily to the cross. Aware of the vigilance of the great adversary, and the envious eye of the world, he resisted the one, and walked carefully before the other. Affectionately attached to the instrument of his conversion, his constancy, kindness, prayfulness, and attention were all directed to secure his comfort and strengthen his hands.

But, ah! a deceived heart has turned him aside! Is there not a lie in his right hand? Unwatchfulness and remissness in closet duties have opened the door to temptation; and Satan, transformed into an angel of light, has awfully entered. Frivolous and unguarded writings, light and vain professors, have stolen into the affections of Versatilis, who fancies himself in possession of new and extraordinary light. Delivered, as he supposes, from the obligation of the law, and alive in his boasted liberty, he flies from the reproofs of the faithful. His temper and walk appear the very reverse of what they were. Captious, high, and excessive in his notions, few ministers can now please him; nor indeed his once favourite pastor, but at certain times. He is more a judge of the word, than a submissive learner. Uncertain in his attendance on the gospel preached, indifferent to seasons of retirement, unmindful of the souls committed to his care, less conscientious and scrupulous in his daily walk, fickle and inconstant in all his ways, — the carnal world admires, the church of God grieves, and Satan triumphs at the change. How is the mighty fallen! Versatilis, thou art unstable as water, and shalt not excel!

Warwick. J. W.

A BEAUTIFUL ILLUSTRATION OF THE PARTICULAR PROVIDENCE OF GOD.

[Extracted from Hayley's Life of Cowper.]

"We are glad that you are safe at home again. Could we see at one glance of the eye what is passing every day upon all the roads in the kingdom; how many are terrified and hurt, how many plundered and abused, we should indeed find reason enough to be thankful for journies performed in safety, and for deliverance from dangers, we are not perhaps even permitted to

see. When in some of the high southern latitudes, and in a dark tempestuous night, a flash of lightning discovered to Captain Cook a vessel, which glanced along close by his side, and which but for the lightning, he must have run foul of, both the danger and the transient light that showed it, were undoubtedly designed to convey to him this wholesome instruction, 'That a particular Providence attended him, and that he was not only preserved from evils of which he had notice, but from many more of which he had no information, or even the least suspicion.' What unlikely contingencies may nevertheless take place! How improbable that two ships should dash against each other, in the midst of the vast Pacific Ocean, and that, steering contrary courses, from parts of the world so immensely distant from each other, they should yet move so exactly in a line as to clash, fill, and go to the bottom, in a sea where all the ships in the world might be so dispersed as that none should see another! Yet this must have happened but for the remarkable interference which he has recorded. The same Providence indeed might as easily have conducted them so wide of each other that they should never have met at all; but then this lesson would have been lost; at least, the heroic voyager would have encompassed the globe without having had occasion to relate an incident that so naturally suggests it."

THE DEATH OF THE CHRISTIAN.

(*From the German of Lavater.*)

Death suddenly presented himself before a Christian.

"Welcome! thou messenger of immortality; thrice welcome!" was the salutation of the good man.

'How is this,' said Death, — 'Son of Sin, dost thou not fear my approach?'

"No: he who is a Christian indeed, may view thee undismayed."

'Canst thou behold me attended by sickness and disease, — canst thou observe the cold sweat distilling from my wings, — without shuddering?'

"Even so," replied the believer in Jesus.

'And wherefore is it that thou tremblest not?'

"Because it is by them I am assured of thy speedy approach."

'And who art thou, O mortal! that my presence hath no power to terrify?'

"I am a Christian!" smiling with benignity on his stern visitor.

Death then breathed upon him, — and in an instant they both disappeared. A grave had opened beneath their feet; and I

could observe something lying therein. I wept. Suddenly the sound of celestial voices attracted my attention, and I looked towards Heaven. I saw the Christian in the clouds; his countenance was eradiated with the same smile as I had before observed upon it, and his hands were clasped together. Glittering angels then approached him, shouting, and the Christian shone resplendent as themselves. Again I wept. I now looked into the grave, and at once perceived what it contained;—it was the Christian, having disrobed himself for his flight.

STATE OF SOCIETY IN HELL.

I HAVE often reflected upon the variety of metaphors used in the sacred Scriptures to characterize the certainty and duration of the punishment which the wicked may expect in a future world; and I have admired the powers of different preachers in placing these metaphors in such a striking point of view as to intimidate the profane and alarm the soul into seriousness and repentance: but there is one idea which I have never heard insisted upon so forcibly as I think it deserves, and that is, *the State of Society* in that world where Satan reigns. We naturally recoil from the contemplation of such a scene, but the Scripture is very full and plain upon the subject; its language is, "the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars;" to which may be added, the fearful and unbelieving. These compose the Society, to the contemplation of which I would awaken the inattentive mind; and I would remark, that the fearful and unbelieving, however averse to oaths and murder, are here mingled together in one common mass. Are not then these fearful and unbelieving ones, those who dare not own our Lord and Saviour Jesus Christ in the present evil world, altho' their convictions are frequent and alarming?

I wish some able pen would enlarge upon this idea. It is not the scandalously profane I would address; but those who, with many moral virtues, and much decency of character, continue enemies to vital religion, and who, priding themselves upon their delicacy of sentiment and purity of manners, yet scorn the holiness of the Gospel, and condemn the peculiar doctrines which it inculcates. We read of no middle region: Heaven or Hell are the only receptacles prepared for immortal minds; and the real Christian is so sensible of the purity after which he aspires, that he believes a change of nature necessary before he could enjoy the exquisite holiness of the New Jerusalem. Ere he could tune his golden harp, and join the celestial choir, he acknowledges he must be washed in the blood of the Lamb, and his "corruptible put on incorruption:" but the same

Bible which teaches him to believe in the regeneration of the righteous, also tells him that, in Hell, "he that is filthy will be filthy still."

Oh! ye, who shrink from the oaths and blasphemy, the coarseness and vulgarity of the most depraved and abandoned, what are ye doing? Can ye feed your children delicately and nourish them tenderly, and neglect to implant religious principles, and forbear to bring them up "in the nurture and admonition of the Lord?" Can the moralist, despising the hope of imputed righteousness, be willing to risk the hazard of mixing with the vile and abominable,—and that because he rejects the only remedy which God appoints to cleanse the soul from spot or wrinkle, or any such thing?

I wish it were possible to confine many of our fine gentlemen and fine ladies (who are too indolent to pray, and too vain to learn) amidst the rude and nasty atmosphere of a country ale-house (for refined vice is palatable and familiar enough) and then ask them whilst inconvenienced by its brutal joys, What an eternity in such society must prove? a society combined with all we can represent savage in its nature, ferocious in its tendency, and boldly impious in its blasphemy! But I only suggest the hint, and wish a more energetic pen to enlarge on it; and may the Spirit of God make the application!

M. G.

ON THE CONSISTENCY OF ACTS IX. 7, WITH XXII. 9.

Observing, in your Number for May, an attempt to reconcile Acts IX. 7 ("And the men which journeyed with him stood speechless, hearing a voice, but seeing no man") and chapter XXII. 9 ("And they that were with me saw indeed the light, but they heard not the voice of him that spake to me") I use the liberty of stating, that, while I believe the ideas in that article concerning the import of the words θεωρουντες and εθεασαντο are right, the passages do not contradict each other in that particular. In the other, where there is a seeming contradiction, I do not think the solution proposed by the writer of the article referred to, is consistent with the original. The readers of the Greek Testament will observe that the article is used in both cases; ακουοντες της φωνης and την φωνην ουκ ηκουσαν του λαλουντος μοι. I think the difficulty is completely removed by understanding the historian as narrating that Paul's companions heard *the voice*, or *sound*, in the first passage; and the other as informing us that they heard not the voice, *i. e.* the articulate voice, the distinct words uttered. This interpretation is justified by the addition of the words "of him that spake to me," in the latter place.

I think the reconciling of passages of Scripture that seem to differ, and the removal of difficulties that are of a nature external to religion in general, is a work that demands considerable attention from Christians. If the above attempt in that way be satisfactory to any doubter, the writer has attained his end. If the writer of the former article on this difficulty contends for the propriety of his interpretation, it will be necessary to shew how the article is definite in the one case, and indefinite in the other; and he will oblige me and perhaps some others (as I believe some such thing exists in the practice of the language) by assigning a rule when the article is definite, and when not. It will also be a favour if he, or any of your correspondents, will explain the effect of the Greek Article when prefixed to the name of God, and when not. Rom. xv. 5—9, 13. 15, 16, 17, 19, &c.

Langside. ALPHA.

ON PUBLIC LIBRARIES.

Mr. Editor,

In your Number for May, your correspondent J. B. recommends to ministers to form libraries for their several churches, and to make the subscription one penny a week. I write to you to say, that I have long since seen the propriety and importance of this plan; and actually set on foot two societies many months ago. I limited the first principally to the young men of my church; and connected it with a monthly-meeting for prayer and conversation on some subjects proposed and registered at a previous meeting. The design has rather languished thro' some of those who first joined in it, having gone to study for the work of the ministry; and from others being employed till too late in the evening, to come to the meetings. We had some thoughts of relinquishing the plan on these accounts. I also proposed and set on foot a similar one among the female part of my church. This also, from various causes, has languished, if it has not actually expired. Your hint has awakened afresh in my mind a desire to give these little institutions energy and extension; and I think it may provoke others to try the plan. If my endeavours should be succeeded, and our societies revive, I may perhaps, at a future period, give you a farther account of our proceedings. I am

Bermondsey. yours sincerely in the gospel,

J. T.

As my pen is in my hand, allow me also to remark, that some female friends in my church have met once a week at each other's houses to drink tea. One of them was occupied in reading some book of standard excellence and usefulness, whilst others worked; and I believe there is more than one society of ladies who meet monthly, thus to work together in the

evening; and also to converse on some religious topic, previously chosen. — How preferable, how infinitely preferable this, to either cards or the chit-chat of most tea-table companies!

QUERIES.

MIRIUM will be much obliged to any of her Evangelical Friends for their thoughts on 1 Cor. viii. 11, "And through thy knowledge shall the weak brother perish for whom Christ died." If likewise on the concluding eight verses of Luke xv. the favour will be increased.

ISCA enquires, Is it not the duty of Christians to use means for the conversion of God's ancient people, Israel?—if so,

What means are most likely to promote it?

ANECDOTES.

THE POWER OF PREJUDICE.

A Protestant Clergyman in Ireland was called to visit a sick and dying woman. A Roman Catholic, a very decent woman, was present. The clergyman took occasion to dwell on the love of the Saviour, and the efficacy of his blood to take away sin; warmly exhorting her to put her trust alone in him. Making a pause in his discourse, the Catholic woman, who, by her countenance, had expressed much astonishment, immediately exclaimed, "O Sir! this is the first time I ever thought that a Protestant minister believed in Christ!"

The opposition of Protestant ministers to the superstitious use of the *sign* of the Cross, may have given occasion to the priests to represent them as enemies to the *doctrine* of the Cross. But may not the silence of some preachers, as to the grand peculiarities of the gospel in their preaching, confirm the unhappy prejudice? May no preachers in Ireland or England, by their omission of Christ in their sermons, render it questionable to their hearers, whether or not they believe in Christ!

A labouring man in Cumberland, who has been lately brought to the knowledge of the truth, understanding that the Rev. Mr. C——, whom he had heard preach an occasional sermon, was about to visit London, requested him to present the Missionary Society with his Half-Guinea, as a token of the sincere interest he feels in the success of the noblest of all causes.

Obituary.

AGNES CRATE.

The writer of the following lines was induced to submit them to the public, not only from the solicitations of several pious friends, but in hopes that they may also be instrumental in stirring up a spirit of activity in his Christian Brethren, "to speak of those things which pertain to eternal salvation," among their young friends in particular; trusting that, through the instrumentality of the servants of God in private life, the Redeemer's kingdom may be extended;—and here he begs leave earnestly to recommend the encouragement and support of those societies who have the salvation of souls principally in view; who, by their advice, prayers, and exhortations, endeavour to lead sinners to God, and at the same time are enabled to administer temporal relief also to their poor afflicted brethren, while pining under disease and want.

The family to whom this young woman was related, were much benefitted by the instruction given to her brother, who earnestly wished the visitors of Mr. Jones's Chapel, at Islington, to attend him, he being at that time distressed in mind, in the last stage of a consumption; and in a short time after died triumphant in faith. The serious deportment of the rest of the family during the time of visiting this young man, excited the esteem of a visitor, who, frequently after his dissolution took occasion to call upon them, to press upon their attention the important concerns of their souls; and shortly he had the unspeakable satisfaction of seeing three of the family introduced as members of the congregation. The writer perceiving the health of this young woman rapidly declining, put some very close questions to her, particularly, How she expected to stand before the throne of a holy God with acceptance? This led her, from her natural modesty, to think her attainment so small, that she feared she could not, with sufficient satisfaction to herself, answer one of the questions proposed; but on his seeing her again, every cloud had vanished; and when asked what she thought of the questions being put in the manner they were, she said it was very kind, and had proved the source of abundant blessings to her soul; and at that time, as well as throughout her illness, she gave the most satisfactory evidence of her being rooted and grounded in the faith. When asked if she would not wish to be restored to her former strength, she invariably used to say she did not wish to live; she feared her own wicked heart so much, that she was apprehensive, if the Lord should spare her, it would again betray her into sin, the inclination to which she then was happily delivered from; but if it was the Lord's will to keep her in a state of suffering for a twelvemonth, provided it was to glorify him, by her patiently enduring it, or to be a benefit to one immortal soul, she would gladly wait his time, though she longed to depart and be with Christ.

The first Sabbath after her confinement, when the ordinance was to be administered, she expressed much grief that she was deprived of the privilege, but still shewed satisfaction in the Lord's deigning to indulge her with his presence in her confinement. As her disorder grew worse, it at times affected the power of recollection; this was a source of great sorrow; but when she could recollect divine truths, she was always found rejoicing in the Lord; and after a very painful and restless night, she said she had experienced so much joy and consolation in her soul, that she anxiously wished for many such, if she might be also indulged with as much of the divine presence. On the Sabbaths she was generally found

longing to participate in the joys of God's House, particularly in singing his praise. Though frequently deprived of rest for nights together, and worn out with pain, yet often she said, she was fully sensible her Saviour was well acquainted with what she felt; and his goodness was such, he would not suffer her to endure more than was absolutely necessary to wean her from this world, and fit her for his kingdom in glory. When some of the promises were read respecting the unchanging love of God to his people, she said "Ah, but what an unspeakable blessing it is for me that, through grace, I am enabled, without a doubt, to view them as my own!" At a time when some friends called to see her, there were some in company whom she had reason to think were in an unenlightened state; and when a friend endeavoured to speak privately to her, she boldly declared she did not wish to hide in secret what the Lord had done for her soul, but wished all around to hear of his gracious dealings with her. — A person endeavoured to comfort her, by saying, she need not fear, for God was merciful, and she had committed no great sin. She smiled at her ignorance, and said, "Oh! I know better, for I was born in sin, and shapen in iniquity." She desired to come to God in no other way than as a sinner: on this occasion she spoke so forcibly, that her friend melted into tears and left her, being astonished, saying, she envied her her privileges, and longed to lie in her place; and begged she would pray for her. Shortly after this, in great extasy, she exclaimed, "Oh! what mercies, what a blessing to have the fear of the Lord! — Oh, grace, grace! what an unspeakable privilege! — how am I favoured!" About a week before her death, she said, "O, how I should rejoice, if it would please God to take me to himself this night, or this hour!" At another time, with great composure, she said, "I am looking forward to things which are to come; before I was afflicted, I went astray; but now I desire to keep thy word." One morning, on a friend entering her room, she said, "I have had a most delightful night; I have been enabled to pour out my soul to God in such a way I never before did! I was enabled to remember all my dear friends in my prayers, and have found great comfort therein! Each day I live I have stronger assurances, and brighter evidences, that I am an heir of glory, and have no more doubt that God is with me, than I have of the presence of my friend." Thus she was happily supported till she fell asleep in Jesus, on the 8th of November, 1804, in the twentieth year of her age. Her last words were, "Come Lord Jesus, come quickly!"

The following remarks, &c. were found in writing after her decease: "Being greatly impressed with a sense of the solemnity and importance of attending the sacrament, the following texts were much blessed to my soul:—"Truly, my soul waiteth upon God: from him cometh my salvation. Trust in him at all times; ye people, pour out your hearts before him! God is a refuge for us. My soul, wait thou upon God; for my expectation is from him. In God is my salvation and my glory, the rock of my strength; and my refuge is in God. Because thou hast been my help, therefore, in the shadow of thy wings will I rejoice." On her first receiving the sacrament she wrote thus: "O, blessed and adored Saviour! I prayed to thee this morning, to enable me to pay attention to thy word, — thou didst surely hear my prayer, for with what felicity did I hear thy word preached!—how impressive it was! my whole heart and soul were animated! I came home rejoicing. My dearest mother and sister felt the same. Lord, may we be spared to spend another Sabbath as happily as this! O may we hear to the benefit of our souls! may we be enlightened more and more every hour we are spared! Lord, may we live in love, and to serve thee! prepare us for thy heavenly kingdom!" During her illness, she

wrote. "I know, O Lord, that thy judgments are right, and that thou, in very faithfulness, hast afflicted me: but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men."—Thus her soul, from the time of her first conviction to the hour of her dissolution, seemed continually employed in prayer and praise. B. B.

Islington.

MRS. IRELAND.

A short Account of the late much-lamented Mrs. IRELAND, who lost her life by a fall from a one-horse chaise, June 1st, 1805. In a Letter from a person who was many years in habits of the strictest friendship and intimacy with her.

My dear Friend,

YOU request me to give some particulars of our late dear friend, Mrs. Ireland, whom we so much loved, and regret. I became acquainted with her about the year 1771, at Bath. Her charity to the poor was eminent whilst in a single state; and after marriage with Mr. Ireland, of Bristol, she was not only an excellent pattern of domestic kindness and attention, but her zealous regard and charity to the poor were still unremitted, and had a larger sphere of action. The ministers of the gospel, of different denominations, were highly respected by her; and the instruction of the rising generation engaged her particular attention in the parishes of Keinsham, Brislington, and Beaminster, in Dorsetshire: an example worthy of imitation, and which, it is hoped, will be followed by many more who are, from piety, talents, and fortune, well qualified to make themselves eminently useful to their fellow-creatures in this benevolent plan. Mrs. Ireland was a most disinterested and faithful friend, upright and candid on all occasions; and the loss of this valuable life, to her family and to the world, will be long and very deeply regretted. Early in the morning on which the fatal accident happened, she had, like another Loice, been piously instructing her grandson, who afterwards accompanied her in the chaise, and who was also violently thrown from it, though without material injury.—The sudden termination of her life may be considered as a translation to glory.

Far from this world of toil and strife,
She's present with the Lord;
The labours of her mortal life
End in a large reward.

MRS. TAYLOR,

WIFE of Dr. Taylor, who is gone as a Missionary to Surat, departed this life June 17th, 1805, at Edinburgh. Being unable, on account of her pregnancy, to accompany her husband, she returned from London to Edinburgh, where she was safely delivered of a child, who is living and in good health. Mrs. Taylor's health has been for some months on the decline; but she sustained her lingering illness with all that patience and resignation which nothing but the lively prospect of a glorious immortality can inspire. Though reduced almost to a skeleton, her speech and her senses were retained to the last. She called all her weeping friends to her bed side, and gave them her best advice; taking them each by the hand, bade them an affectionate farewell. She then lifted up her hands, saying, "Lord Jesus, come quickly!" after which, in a few minutes, she fell asleep without a sigh or groan.

Thus it hath pleased God to disappoint her expectation of following her beloved partner to the scene of his labours; but her last words respecting him were highly encouraging. She desired he might be informed that she died in the faith, expressing her hope that he would continue faithful until death in that glorious and important work in which he had engaged: a work in which her heart had been deeply interested ever since the Missionary Societies commenced.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, *preached in London, at the Eleventh General Meeting of the Missionary Society, &c.*

[*Continued from our last.*]

THE third sermon in this truly valuable collection, is a warm and moving inculcation of the Blessed Redeemer's exemplary Benevolence, by the Rev. Mr. Slatterie. The text is 1 Tim. i. 15, "This is a faithful saying," &c. The affectionate preacher, first, considers the Saviour's design in coming into the world: it was, to obey the divine law as the surety of sinners, to make a full atonement for sin, to recover wandering sinners to the favour of God and to immortal happiness; a design in unison with which "the friends of mankind and zealous disciples of Jesus are attempting the conversion of the Heathen, by sending the light of the glorious gospel into their benighted regions;" and to set a perfect example of universal holiness. Under this last subdivision, Mr. Slatterie introduces a seasonable caution against the opposite but equally dangerous and impious schemes of Antinomianism, and pretended rational Christianity. In the second place, he states the motives or principles of the Saviour's labours of infinite mercy. These were, concern for the honour of Jehovah's character, ardent love to the souls of men, faithfulness to his eternal engagements, and the prospect of the glorious reward set before him: a reward not only personal to himself, but relative to the whole body of his redeemed, and affording the richest encouragement to Christians, Ministers, and Missionaries, to strain every nerve in endeavouring to evangelize all nations of men that dwell on all the face of the earth. "This universal spread of the gospel," says Mr. Slatterie, "may not immediately commence. The present Members, Directors, and Friends of the Missionary Society may not be permitted to build the temple of Jehovah, in which all the inhabitants of the world shall unite to worship in spirit and in truth. But it is well, beloved, that it is in your heart. You may, however, shew your love by preparing materials, drawing the plan, and beginning to raise this glorious edifice, in which the high and lofty One, that inhabiteth eternity, will delight to dwell! Human power and wisdom are totally inadequate to the perfecting of this great work; yet it shall be accomplished by the Spirit of the Lord of Hosts, who is wonderful in counsel and excellent in working." Thirdly, The author recommends the gracious spirit and conduct of our great Master to the study, imitation, and gratitude of all his disciples.

In urging the duty of prayer for Missions, Mr. Slatterie introduces the following impressive anecdote: "A converted woman among the Indians, asked the excellent Mr. Brainerd, Whether he was not sent to preach to them by some good people a great way off? He replied, Yes. She answered, That her heart loved those good people so, that she could scarcely help praying for them all night: her heart would go to God for them."

The last discourse, by the Rev. Mr. Thomason, is entitled, "Missionary Services consecrated to God," from 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" The pious liberality of David and his people is happily applied to excite the zealous union of Christians in erecting the Lord's spiritual temple. He, first, enquires, In what manner we may consecrate our service to the Lord? It is answered, By the active labours of Missionaries to the Heathen, on the qualifications of whom some valuable observations occur; by the benevolent exertions of those who manage Missionary concerns, — a species of care which the apostle Paul esteemed the greatest of his labours; by pecuniary contributions, according to the ability of every one (alas! how much is that ability under-rated by the generality of professors!) — and by united, fervent, and persevering prayers. We cannot forbear transcribing an important passage from this part: "On these occasions, let us recollect, that, if we engage in prayer with holy earnestness, we shall not content ourselves with a general expression of our wishes; but enter minutely into the detail of our wants. It is not the transient mention of Missionary labours in our prayers that forms that co-operation of which we speak: we should endeavour to be minute and enlarged in our petitions. We should unite our supplications for the Divine Blessing on every department of the service, that men may be stir-

red up to bring their free-will offerings to the Lord: that a more extended and active interest in the work may be excited through the land: that those who engage in the direction of the Society may combine their talents with cordiality, with zeal, with prudence, and with success: that the Lord would pour out his Spirit upon us, and send forth labourers into the harvest: and, finally, That he would endue all those who have devoted themselves to the work with a spirit of power, of love, and of a sound mind; that he would make them as polished shafts in his quiver, and crown their labours with his blessing."

Mr. Thomason, secondly, enquires, What inducements we have to this high and important duty? and he proposes the following constraining motives: — In extending the gospel, we impart the richest of all benefits, — we imitate the brightest of all examples, — and we most eminently promote the glory of God. This judicious and awakening discourse is closed with an application of reproof to the insensible and slothful professor; and of congratulation to those who, through rich grace, are "willing to consecrate their service this day to the Lord."

The serious reader of these sensible and evangelical discourses will not only be edified and instructed by the words of the pious and respectable preachers, but his zeal and benevolence, his imitation of Jesus, and his dedication to him, will receive an additional and powerful incitement by the very interesting Report of the Directors, concerning the present state and operations of the Missionary Society. — O that its labours of love may be extended and increased, till the earth be filled with the knowledge of the Lord, as the waters cover the sea!

[ERRATUM. — At the close of the former part of this Review, in our last Number, *for* "substance" *read* "subsistence."]

Practical Sermons *on several Important Subjects, for the Use of Families. By the Rev.* Theophilus St. John, LL.B. *Second Edition, revised and corrected,* 8vo, 400 *p.* 7*s. boards.*

THESE Sermons, in number twenty-six, are written by a clergyman who, in some parts of his discourse, displays a deep sense of the importance of the ministerial office, and addresses his auditory with the most commendable solicitude. When we read the Advertisement in connexion with the Introductory Sermon, we promised ourselves pleasure in the perusal of the volume; but alas! our hopes were miserably disappointed!

There are some seasonable remarks in the eighteenth sermon, on Decent Behaviour in Worship; one of which it would be well if many persons would notice: "I would briefly mention another circumstance, which, though it may escape general observation, ought, I think, to be suggested and impressed: Those who have Bibles in the church, generally look for the text; and usually the whole congregation, when it is taken out of the Psalms; and some are often so long in finding it, that a part of the sermon is finished before they have paid the smallest attention to it. Now, the first part of the sermon is often an explanation of the text; and if people do not know the meaning of the text, they cannot profit much, I apprehend, by the discourse upon it." Many ministers must have felt the unpleasantness of the conduct which Mr. St. John here reproves. It is certainly commendable for hearers to take their Bibles to the house of God, and mark the text, if they cannot remember it; but we have seen the attention of a row of auditors attracted, and many serious persons disturbed, by the over-complaisant and unseasonable practice of handing Bibles from person to person, and from pew to pew.

Mr. St. John has many expressions which discover his views of the gospel to be obscure and inconsistent; as when he speaks of "the purchased blessings of Christ being given us upon *condition* of our entering *faithfully* into his service;" whereas every blessing purchased by Jesus is freely bestowed; our entering faithfully into his service, is therefore an *evidence* of being interested in his merits; but not a *condition* of obtaining the blessings which Christ has purchased. Our author acknowledges the depravity of human nature, and yet often talks about the sinner "amending himself." We think the phrase extremely unguarded; for "Can an Ethiopian change his skin, or the leopard his spots?" When the apostle exhorts us to "work out our own salvation with fear and trembling," he tells us, that "it is God that worketh in us to will and to do of his own good pleasure."

But what arrested our attention, and demands our reprobation, is the discourse on the New Birth. The author

seems to expect censure for this sermon, and he certainly deserves it; for he shakes one of the most important doctrines of the Bible to the very foundation. The kingdom of God he only considers as the *gospel-state*, and the *new birth* as an *initiation into it*, in allusion to the proselytes among the Jews being called *born again*; so that the new birth, to which our Lord alluded in his discourse with Nicodemus, was nothing more than the necessity of being now proselyted to the new religion. — See p. 161, &c.

The great absurdity of this interpretation, appears in its making the most essential requisite to salvation to consist in a mere outward profession of religion, which may be made where the heart, and even the life, is full of wickedness; and a real Christian, upon this hypothesis, may be the vilest character upon earth: a sentiment not only opposite to the spirit of Christianity, and to the whole tenor of the New Testament, but shocking to the feelings of every good man.

Mr. St. John screens himself under the baptismal service of the Church of England; and argues from the expressions used by the Reformers, "That this was the idea they had of the New Birth:" he should recollect, however, Baptism is elsewhere called, "An outward and visible sign of an inward and spiritual grace." A slight reference to the Homilies, or the discourses of the Reformers, must convince every candid person, that they preached a doctrine very opposite to that of Mr. St. J. He insists, that "every person who is admitted into the profession of Christianity, is born again, and regenerated with God's Holy Spirit: and every person who performs, according to his ability, what was promised and vowed for him in his baptism, "shall be an inheritor of the kingdom of Heaven." Now as those who lead wicked lives derive little or no advantage from regeneration whilst they live wickedly, so if they turn away from their wickedness, and do that which is lawful and right, they shall save their souls alive. This renewed state is, very improperly, called by some people, A Converted, or a Regenerate State; which applies only to the Gentiles in the infancy of the gospel, when "they turned from dead works to serve the living God;" and to the Jews, who acknowledge Jesus to be the Messiah; or as the Scriptures express it, "Who believed in him."

"The clergy are very often, and, I believe, in general, very unjustly, charged with delivering from the pulpit doctrines different from those contained in the Prayer-Book. Look, I beseech you, into the office of Baptism, and convince yourselves, whether our church, by 'the new birth,' do not mean our admission into the profession of Christianity!"

Were we to admit this, however (which we by no means do) our appeal lies "to the law and to the testimony;" and as we have not room here to discuss theological questions at due length, we refer Mr. St. John and our readers to the admirable remarks of Dr. Doddridge, in the Postscript of the Preface to his discourses on Regeneration.

An Appeal to Serious Dissenters of every Denomination, *concerning the present irreverent Practice of sitting while singing the Praises of God in Public Worship; and an attempt to prove, that standing is the only proper Posture at those Seasons, as authorized by Scripture, and deducible from Analogy, Custom, and Common Sense, By a* Layman. Price 1*s*.

The title fully expresses the design and contents of this well-meant pamphlet. The author is very anxious to induce his fellow-Christians to stand up when they sing; for which purpose he shews, 1, That such was the practice in the Old Testament Church; 2, That it was the practice in the New Testament Church; 3, That it is practised in the Church Triumphant; and, 4, That it is defensible by analogy, custom, and common sense. He then answers some objections; one of which is,' That as standing is the custom in prayer, the people are too much fatigued to stand in singing also.' To which he answers, "1, That these two acts of devotion need not, more than once in the same service (if reading the Scriptures be introduced) come together; 2, If they should, the posture of prayer might be kneeling; or, 3, Let the prayer be shorter than it usually is: but," he adds, "that if none of these alterations take place, yet even then the congregation will not stand half the time that the minister stands; and, surely, the men-worshippers at least cannot think this an hardship."

We believe that few will differ in judgment from the author, in preferring standing to sitting, while singing the praises of God; and it would give us much pleasure to see it generally adopted; but we should be sorry to see people standing to sing and sitting down to pray, as is too often the case.

Sitting at prayer is a most inexcusable custom, and prevails much in some congregations. This, of the two evils, is the worst; and we see no reason why both may not be amended.

Family Religion: *a Sermon preached at a Meeting of the Associated Ministers of Hampshire, held at Newport, April 24, 1805. By* W. Scamp. 1s.

The preacher chooses for his text Joshua xxiv. 15; and states the nature of Family Religion and the obligations to practise it, answers the objections against it, and considers the manner in which it should be performed. He observes, that family instruction requires attention, regulation, prayer, and praise: that we are bound to the performance of it from the character of God, the design of God in the institution of families, the law of Nature, the claims of society, eminent examples, and divine precepts. He answers well the stale objections often brought, — such as want of time, of ability, the insubordination of the family, and the fear of ridicule; and with propriety he observes, "That as family-prayer should be performed seriously, regularly at least twice a day, and, if possible, the whole of the family should be present, it should not be very long; and in the evening always before the family be drowsy." It is, on the whole, a very useful sermon; and worthy to be read by every family.

The Value of Christian Knowledge considered: *a Sermon preached at Harvey Lane Meeting, Leicester, for the Benefit of the Sabbath School. By* F. A. Cox, A. M. 8vo, 1s.

In the sermon before us, Mr. Cox, from Prov. xix. 2, considers what kind of knowledge it is the wise man principally refers to, viz. The knowledge of ourselves and of God. He illustrates the importance of this knowledge, by observing, that it is the sacred guard of Piety amidst the temptations of life; the only solid source of consolation amidst human vicissitudes, and in the hour of death; and the pledge and commencement of future glory. He then points out the means of attaining it, — such as reading the Scripture, attending a gospel-ministry, prayer, and, as it respects children, Sabbath-schools. The latter he justly defends against all opponents; and concludes with an animating and appropriate address to parents, teachers, and children. The advice given to study the Scriptures is worthy attention. "A Roman poet," says Mr. Cox, "advised his countrymen to study by day and night the Grecian writers; and a British author of celebrity, has given the same advice in reference to the pages of Addison. I would imitate them with respect to a different object. Others may refine your taste, form your style, polish your manners, or make you acquainted with science and life; but the Scriptures only can make you *wise unto salvation*."

Advice to Youth, *principally designed for Young People leaving School. By the Rev.* Basil Wood, M. A. 8vo, 1s.

We are always happy to see clergymen stepping forward in behalf of the rising generation. We are persuaded that if the pulpit and the press were made more subservient to this great object, it would have a happier effect. The worthy author has here given some very suitable advice, founded on evangelical principles; and which, if taken, will prove of incalculable benefit. The profits of this little tract are devoted to the Charity-Schools at Bentinct Chapel; and every child leaving school, who can give a general account of the contents, and repeat the texts of Scripture referred to in the margin, receives, in addition to a Bible and Prayer-Book, and other tracts usually given, an *half-crown piece*.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Interesting Conversations, on Religion and Morality. By a Lady, 12mo, 5s.

The History of the Asylum for the Deaf and Dumb; with the Sermon preached before the Institution, by Dr. Hawker. 8vo and 12mo,

Lyra Evangelica: an Essay on the Use of Instrumental Music in Public Worship. By J. Jefferech, 8vo, 1s. 6d.

A Treatise on Religious Experience. By the Rev. C. Buck, 12mo, 3s. 6d.

View of the Social Worship and Ordinances observed by the First Christians, and drawn from the Sacred Scriptures alone. By J. A. Haldane, 12mo, 4s. boards.

The Friends, or Edward and Joseph. By the Author of Fables for Children, &c. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE following Intelligence will gladden the hearts of our Missionary Friends, and excite much thanksgiving to God, whose good providence has favoured so many of the Missionaries with a safe voyage to the places of their destination:

Letters have lately been received from Tranquebar, from Mr. Ringeltaube, Mr. Cran, and Mr. Desgranges, dated January 22 and February 11, 1805. They have met with a very kind reception, and are diligently employed in learning the Tamulean language.

Mr. Vos and Mr. Erhardt had departed for Ceylon, to commence their Mission in that island. It gives us great concern to find that Mrs. Vos is no more; but the particulars of her decease have not yet arrived. The above information is from private letters; the official letter to the Directors, sent by way of Madras, is not yet come to hand.

A Letter has also been received from Mr. Palm, dated Cape of Good Hope, March 16, 1805, which we subjoin; and from which we learn, that he and Mrs. Palm arrived there the 5th of March. Mr. Kicherer and the Christian Hottentots had arrived before them. Mr. Kicherer was gone to visit his congregation at Zak River. He, however, returned in a few days after the arrival of Mr. Palm; and brought with him the brethren Albrichts and Sydenfaden. Here also they had the satisfaction of meeting with six Hottentots of Dr. Vanderkemp's congregation. The Doctor himself was expected there shortly. In about a week Mr. Palm expected to sail for Tranquebar.

Translation of a Letter from Mr. J. D. Palm, Missionary to Ceylon, to the Directors of the Missionary Society in London.

Bay of Good Hope, March 16, 1805.

Worthy Brethren in Jesus Christ,

THE Lord, our faithful divine Director, has anew so kindly proved his grace and mercy to us poor creatures, that we are unable sufficiently to thank him. He has brought us safe and well to the Cape of Good Hope, on the 5th inst. which is a further step toward our appointed place. Dear brethren, be thankful to the Lord that he has conducted us thus far; and I know you will do so. It is the concern of your hearts, as servants and followers of the Lord, that he may bless his work, through your endeavours, that his blessed gospel may be declared on the earth among the blind Heathen; and that the praise of the Lord may become great among all people. I am too weak in myself to give sufficient thanks to the Lord, on a view of his love, help, and providence. O that I could enough honour, serve, and obey him, my ever-gracious Preserver, according to the everlasting wish and desire of my heart!

Our voyage has been hitherto so favourable, that we, as well as all on board the ship, have been preserved healthy and unhurt, except the seasickness in the early part of it; with which my dear wife also was attacked, but in a moderate degree.

In hopes that the worthy Directors duly received my letter, written to them from Lisbon, I will repeat nothing respecting that part of the voyage. If it may please the Lord in his mercy to conduct us to our appointed place, Ceylon, I will send you my Journal.

By our putting into Lisbon, our voyage has been lengthened a month. We sailed from thence with fair wind and weather the 11th of December; and proceeded very pleasantly, with joyful hearts, and thankful to God, our merciful and almighty Preserver. At Lisbon we were much recruited, and provided ourselves with some excellent fruits for our refreshment on the voy-

age: which, in the overpowering heats, and particularly under the Line, gave us great relief.

The 16th of December, Sunday morning early, we saw an English fleet, of about thirty sail; one of which came near our ship, and sent an officer on board us, who, when he had found all right, took a very friendly leave; and told us they were bound for some garrisoned place in America.

About that time we had changeable winds, which blew sometimes from one quarter and sometimes another, as well as such heavy squalls, as often, at first, alarmed us much; for they came with such force and suddenness, that the sails could not be taken in quick enough; but they held not longer than from ten to fifteen minutes at the most.

The 2d of January, 1805, we saw the island of Palma, whose summit far overtopped the clouds. Next day the wind was very fair for us; and we soon found it was the welcome Trade Wind. We sailed very swiftly on, with agreeable weather.

The 6th of January we were off the Green Cape. The flying-fish often amused us much, as they fluttered round about us; and frequently some of them fell on the deck. The heat now became daily more oppressive; and obliged us to change our warm clothes for some lighter, which we had taken with us.

The 15th of January we passed the Line: it was very calm, and oppressively hot; but the Lord moderated the heat to us by daily refreshing rains, whereby the air was remarkably cooled and freshened. This great benefit we enjoyed from the time the Trade Wind left us, two degrees to the northward of the Line, while under the Line, and almost as long as we were within the Torrid Zone.

Now we sailed steadily south-west, to fall in with the Trade Wind of that season, and almost reached the coast of Brazil; but found no Trade Wind. Happily, God sent us other winds to steer away from the coast, and sail S. E.

February 2, we passed the island of Trinidad, and the wind was very variable; so that often, when favourable for a while, it soon changed, or became quite calm; and we found ourelves quite disappointed in our expectation of having a Trade Wind; and began to think we had missed the western monsoon. From this time we were obliged to pursue our voyage with variable winds as well as we could, whereby it was so tedious, as to give us more than a month's sailing to and fro, before we arrived at the Cape of Good Hope.

The 5th of March we came to an anchor here, safe and well, with joy and thankfulness; and went on shore the following day. Our joy was now very great, and the gratitude of our hearts ascended in silent aspirations to God, for his having so far mercifully conducted, preserved, and supported us.

Brother Kicherer, with the other brothers and sisters, had arrived before us at the Cape; therefore, our coming was expected by the Danish packet. Our friends received us with much joy. We hoped to have found Brother Kicherer and the others still here; and have since had that satisfaction, for though he was not in Cape Town when we reached it (his desire after his flock, like a faithful shepherd, engaging him to be with them) yet he returned in a few days to the town, and with him our dear Brothers Albrechts and Seidenfaden: he brought the good news that he had found his congregation at Zak River in a better situation than he could have expected.

We had also the great pleasure of seeing at the Cape six Hottentots (four men and two women) of Dr. Vanderkemp's congregation, whom he sent with his waggons to purchase necessaries in the town. With these Hottentot brothers and sisters we had soul-refreshing conversation: they sang very agreeably; and a young maiden read a chapter in the Bible. Mrs. Smith, who instructs the slaves here, and is yet willing to go to Dr. Vanderkemp's station, asked her after she had read, How long she would cleave to the Lord Jesus? She hid her face in the sheep's skin wherewith she was clothed, began to weep bitterly, and said, "I will never leave Jesus: he is my only Saviour!" Brother Vanderkemp has received an order from Government to appear before them at the Cape: it is not yet known for what reason: he is already on the way, and is expected here in a few days. We are glad that we shall probably have an opportunity of being acquainted with him.

We are well off here in every respect, both for body and soul. Thanks be to our merciful God and Saviour, who exercises such loving-kindness towards us! May he mercifully farther preserve and help us on our voyage, and prepare us to become useful and faithful labourers in his vineyard!

It will be eight days more, at least,

before the ship will be ready to sail.—Now we recommend ourselves again to the affectionate remembrance and prayer of the Directors; and I remain, with all respect and sincere love in Christ,

your humble brother,

J. D. PALM.

INDIA.

Extract of a Letter from the Malabar Coast.

"THERE are some small congregations, in different parts of this coast, calling themselves Roman Catholic, which were established by the Portugueze, while they had possession of the country. But the Portugueze, in hope of reconciling the natives to their mode of worship, have assimilated the disgusting parade of their own ritual, to the idolatrous worship which generally prevailed. You may, therefore, conceive what a strange scene their churches must exhibit. I went one day to one of them. They had a horrid bleeding figure nailed to a cross, representing Christ crucified. Whenever a curtain, which concealed the figure, was drawn up, the poor creatures began tearing their hair, beating their breasts, and screaming in the most hideous manner. On the curtain being dropped, the priest, a native, began to address the people in the Portugueze and Malabar languages alternately; but they seemed all inattention till the curtain was drawn up a second time, when they began to behave in the same extravagant manner as before. They seem to have no idea whatever of true religion, and, I think, are fully as much to be pitied as those who still worship their Hindoo idols."

HORRID SUPERSTITIONS!

We have occasionally mentioned the cruel rites prevailing among the Hindoos, particularly the burning of the widows of great men with the dead bodies of their husbands. The following account of sacrificing aged persons and children, taken from the Asiatic Annual Register for 1803, is peculiarly affecting, and affords fresh cause to abound in every vigorous method to evangelize the Heathen, among whom barbarities so dreadful are allowed, and considered as services acceptable to their idols:—

"THE dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of Nature, in the custom of offering human sacrifices to the Ganges, where they are devoured by the sharks.

"These sacrifices are of two descriptions: first, Of aged persons of both sexes, which are voluntary; and of children, which of course are involuntary. The fixed periods for the performance of those rites are at the full moons in November and January.

"The custom of sacrificing children, arises from superstitious vows made by the parents; who, when apprehensive of not having issue, promised, in the event of their having five children, to devote the fifth to the Ganges.

"The island of Sagor, where these inhuman rites are administered, is held to be peculiarly sacred, from its being considered as the termination of the Ganges; and the junction of that river with the sea, is denominated *The Place of Sacrifice.*

"So lately as November, 1801, some European seamen belonging to the pilot-service of Bengal, being on shore on the island, were witnesses to this horrid ceremony. The information they gave before one of the justices of the peace for Calcutta, was, on oath, to the following effect:—

"That on going on shore, they saw the entrails of a human body floating on the water; and, at the same time, a great number of the natives assembled on the beach, as near as they could guess, about 3000: that on asking a Fakeer, Why so many of the natives were put into the water? he answered, That the head Fakeer had ordered them to go into the water to be devoured by sharks, for the prosperity of their respective families: that they saw eleven men, women, and boys thus destroyed: and it further appeared, by other incontestible evidence, that the victims destroyed in November amounted to thirty-nine; and moreover, that a boy, about twelve years old, who had been thrown into the river, having saved himself by swimming, a Gosayne endeavoured to extend his protection to him; but singular and unnatural as it may appear, he was again seized and committed to destruction by his own parents!

"To prevent this practice, a law was enacted (by the British government) in March, 1802, declaring any person who should aid or assist in forcing any individual to be a victim of this superstition, guilty of murder: but, with respect to the voluntary sacrifice of the aged and infirm, the practice prevailed so generally, and was considered by the Hindoos, under

some circumstances, so instrumental to their happiness in a future state of existence, that it was doubted whether any rule could be adopted to prevent a practice, not only rooted in the remotest antiquity, but sanctioned by express tenets in their most sacred books; while the custom of sacrificing children stands not either on the prescriptive laws of antiquity, or on any tenet of the Shanscrit; but, on the contrary, it is among the Hindoos accounted a pious and meritorious act to rescue a child from destruction, and afterwards adopt and maintain it: nevertheless, the vow by which the fifth child is devoted, is considered to be nearly as binding as any written or prescriptive law."

GERMANY.

Extract of a Private Letter from a Roman Catholic Clergyman in Germany, to the Rev. C. F. Steinkoffpt.

Feb. 25, 1805.

You wish to obtain some information respecting the religious state of the Roman Catholic part of Germany: — though, in my humble situation, I cannot take a view over all Germany; and possess not, by far, the requisite knowledge for an accurate representation of the matter, yet I will freely and simply tell you my opinion:

I cannot but think, that far the greater part is still sitting in darkness and the shadow of death. There is certainly everywhere more superstition and infidelity than such faith in the Lord Jesus as he seeks and approves. Poor flock! "They are my brethren according to the flesh." May I say with Paul, "They have the covenant, the promise, the pledge of faith?" They are zealous for God, but not according to knowledge; so that "they go about to establish their own righteousness, not submitting themselves to the righteousness of God." There is still everywhere much *willing* and *running*, but in ways of their own choosing; with confessions, pilgrimages, saint-worship, masses for the dead, indulgences, rosaries, monkish orders, &c. By these means they are for saving themselves, absolving themselves of their sins, purchasing Heaven, and redeeming poor souls out of purgatory; but all this without self-denial, reformation of manners, or change of heart, ---- without faith in Christ, without his Spirit or merit. There are indeed new lights, who are desirous of taking away all those absurdities from the blind populace, which hitherto had known nor heard of nothing better; and, instead thereof, would introduce their new-fangled ideas and moral systems; and are desirous to spread a mere natural religion.

In opposition thereto, the poor people, and the clergy of the old stamp, like-minded with them, will not be deprived of those things.

The governments command, dictate, and strive in such manner to abolish superstition, and to amend every thing by regular plans of education; but the number of those who substitute and preach faith in Christ, and his saving gospel, is, in the first place, but small; and in the second, they are despised, together with their Christ and old-fashioned gospel; and charged with fanaticism or heresy on the part of the common people, as well as of the great and learned.

God hath, however, about eight years ago, awakened several clergymen in Swabia to a living faith in and knowledge of Christ; and also by their instrumentality, numbers of people in different places. There was great commotion and persecution many ways, of every thing relative to this new doctrine. Three excellent pious clergymen, who had suffered much before, were obliged to emigrate; and were received by a worthy Bishop in Austria, where they are still held in esteem, and do much good. Their friends are still in this country, and go on with their labours, and the Lord works with them; so that here and there good fruit appears, yet "the harvest truly is plenteous, but the labourers are few!"

Since the secularization of many Ecclesiastical States, at the last peace, the blind zealots have lost much of that power which they abused in the persecution of spiritual Christians; so that they are now no more disturbed from that quarter.

Under the present government of Bavaria a far greater liberty prevails; and the fear of Inquisition, or violent persecution, is laid aside: nevertheless, the free preaching of the pure uncorrupted gospel meets with obstinate and manifold contradiction, both on the part of the populace, who have been rendered callous by their inveterate superstition; and of the clergy, many of whom are afraid of them; and many obstructions are still in the way.

Perhaps there may be much good in the country that I neither see nor know. If so, I rejoice; but to what I do not

know, I cannot speak. I find, on the whole, but little hunger after God, after Christ our Redeemer, and after his soul-saving word; because they generally imagine they can save themselves. I find much prejudice against the essential truths of Christianity, little desire after conversion; but also few awakened ministers to excite such a desire as to shew the people their poverty and helplessness, and lead them to the all-sufficient Fountain. Rather, they fill them with delusion and self-conceit, as if they could help themselves, either with a mere mechanical repetition of outward ceremonies, or by artificial systems and fine representations of virtue. Thus they all became "rich and increased with goods, and have need of nothing, and know not that they are wretched, miserable, poor, blind, and naked."

They boast indeed loudly, that they are making at present great progress in enlightening the people; and are spreading more pure ideas of religion, by insisting on a good education, and by improving the method of instruction in the schools. This is all true; but of Christ, in whose name alone is salvation, and of his preaching, I do not hear much notice taken: it is buried in silence. They will build every thing without the Master-builder and the Chief Corner-stone. Him they reject boldly, either in an open or silent manner. What will be the end thereof?

Only the sound from Ratisbon, of the excellent Wiltmann's Bible Institution, reaches my ear, and refreshes me amid the many poor endeavours void of Christ. O how many Societies, Institutions, and Associations have you Englishmen, from which much blessing may be expected!

Pray the Lord of the harvest, that he would send forth also labourers to our country, which, I trust, belongs likewise to his harvest! This is my view of the matter; but, as I said before, it is very circumscribed. God grant it may be better than I know!

REMARKABLE BENEVOLENCE.

[*Translated from the Periodical Publications of the Basil Society.*]

"Towards the close of the year 1799 (as I am informed by a most respectable and intimate friend, whose name need only be mentioned to confirm the veracity of the following tale in the mind of every reader, but who chooses to remain concealed) an old man, near sixty years of age, diminutive and deformed in his person, came hither in his way to W., and requested me to take him, and furnish him with employment, as the winter presented him with no other prospect than to be starved with cold or hunger; and not being full sixty years old, could not be received into the hospital. Providence enabled me to provide for him, by furnishing him with work in his own profession. I gave him some maps to paint for my pupils. From this person, who remained with me for thirteen months, until Death removed him, I learnt the following very remarkable circumstance:

"He was a native of Alsace; and on a journey he made to K— —, he married. He inhabited a small house, without the gates of the town; and his employment barely subsisted him, tho' he constantly worked for rich and respectable people in the city. He was a painter and gilder. Every evening he was accustomed to bring bread home with him for his family, from the produce of his work. It happened, however, once, that he did not receive his money. Although God has expressly commanded, that "the sun shall not go down before the labourer receives his hire," yet the degenerate Christian pays but little attention to the commands of his Maker! Very many, and clergymen amongst the number, are not even acquainted with all his written commands, more especially those in the Old Testament, notwithstanding Jesus Christ hath absolutely declared, in Matt. v. 17, that all shall be strictly observed, and that not a jot or tittle thereof shall fail. Now could the poor gilder no longer get paid by his employers. For some time, however, he was enabled to carry home bread with him as usual to his hungry family; but at length every resource was exhausted. Throughout the day, during his work, he put up an inward prayer to God, that he would graciously dispose the hearts of his masters in his favour, so that they might not allow him to go home penniless; but the day passed, the time of labour finished, and the poor husband and father had nothing—nothing at all to take home with him! Melancholy and sad he entered the suburbs where he lived, with a heavy heart, and downcast eyes. Some one going towards the city, met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him.

B. (so was the poor man called) stood stock still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks; and he bitterly reproached himself for his vile unbelief in that God who feedeth the ravens, and numbers the very hairs of our heads.

"Passing onwards, his way lay thro' a path between two hedges, where he heard a faint voice, in a mournful complaining strain; and as he looked round him to know from whence it proceeded, he saw a young man, who had the appearance of a traveller, lying in the grass, pale, weak, and emaciated. "What is the matter, my friend?" asked the poor painter. — 'Sir, I am a travelling mechanic, and am going towards home: I have yet far to go. As my money ran short, I was obliged to act with the utmost frugality; and expended daily only what my most urgent necessities demanded: notwithstanding, my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted, that I can go no farther!' What was poor B. to do? He had nothing but the small piece of silver: — should he give him that? But what would remain for his hungry expecting children? Perplexed, confounded, and almost mechanically, without knowing what he said, he demanded of the young man if he had no small money about him, even of the most trifling value, to give him in exchange for his little piece of silver. 'O, my dear Sir, would I had, I should not lie longer here!' The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders, with great sorrow and heaviness of mind, he pursued his way; but he went not far: his piece of money burned like fire in his pocket: he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far, before he met a man, with several longish loaves of bread, which he carried under his arms, coming directly towards him. As they approached each other, the man saluted him in a very friendly manner; and passing him, slipped one of his loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself on the grass, and wept aloud!

"Who can read, without the deepest emotion, this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with such pure humanity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer our humble adoration at the throne of grace. Such tales as these are like apples of gold in dishes of silver; and tho' at all times, yet in our days more especially, a word in due season. If the poor Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer taught to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain!" O.

AMERICA.

A Society has been formed in New Hampshire, called "The Piscataway Missionary Society." In the infancy of this institution, four Missionaries were employed, whose services in the new settlements, both in the district of Main and New York, were gratefully acknowledged. In some instances, serious impressions were made, convictions produced, difficulties removed, reformations effected, order and peace restored; schools were visited, examined, and instructed; churches formed, and ordinances administered. The people crowded to hear the word of life; and seemed surprized and pleased, that those who lived at so great a distance from them, should express such concern for their best interests. The Missionaries penetrated through difficult and rugged ways into places where none had been sent before. They did not spare themselves, but laboured much in the Lord; and it is hoped, that the blessing of many, who were ready to perish, will rest upon them!

A Periodical Work, entitled, "The Piscataqua Evangelical Magazine," on a plan similar with our own, commenced with the year 1805. The profits of this work are devoted to the aid of the Missionary Society above-named.

MISSIONARY COLLECTIONS.

		L.	*s.*	*d.*
Contributions from Greenock, North Britain, remitted by Mr. Laird		25	0	0
Rev. Isaac Tozer and Congregation, Taunton	—	15	6	6
Collection at Castle Green Meeting, Bristol	—	26	10	0

HOME INTELLIGENCE.

Extract of a Letter from a respectable Clergyman in North Wales to a Friend in London, dated January 18, 1805.

THERE were some very pleasing circumstances attended the work of collecting the contributions of our different congregations, in aid of the British and Foreign Bible Society, which I will take the liberty of relating to you. Soon after the establishment of the above Society, I printed, in the Welch language, a small pamphlet; containing, principally, Accounts of Missions, and their various success in the several parts of the world where they are stationed, with a view of exciting a Missionary Spirit among our people; the greater part of whom were hitherto unacquainted with the perishing state of the Heathen; nor had they any conception that a large proportion of mankind are destitute of the word of God, as contained in the holy Scriptures. In this work I took occasion to introduce an Account of the Formation of the New Bible Society, the necessity of it, and the very important and glorious object it embraced. Soon after this little publication was dispersed and pretty generally read, I was frequently accosted by one or another of our poor pious people, expressing their joy that such a Society was formed; and their hopes that public collections would be made in our congregations, towards the support of so glorious a work. I replied, That collections would be made in due season. — Though I designed, from the first formation of the Society, to try what could be obtained by public collections, yet I thought that the country in general ought to be well-informed on the subject, before any considerable success could be expected. After my pamphlet was extensively circulated, and I had conversed with persons of all persuasions, who had any influence in the country, I began to collect in the month of August last. Our congregations, though not affluent, yet are numerous; containing many hundreds, and sometimes many thousands of people. I am unable to give you any conception of the feelings of our poor people on this occasion. When I informed them of the countless millions of guilty and miserable sinners, like themselves, who had no Bibles, were "without Christ and without God in the world," but were worshipping stones, logs of wood, beasts, &c. or plunging into rivers to cleanse themselves from their sins, totally ignorant of the "fountain opened for sin and for uncleanness," I saw hundreds bathed in tears, and overwhelmed with sorrow and compassion. When, again, I pointed out to them the prophecies and promises contained in the word of God, of the call and conversion of these miserable benighted Heathens, every countenance glittered with joy and exultation. I have frequently stood at the door after preaching, and I never witnessed, on any occasion whatever, such expressions of joy as I perceived in the countenances of the people when dropping their mites in the plate; especially the young persons who had received instruction in our Charity and Sunday-Schools. Mothers brought their infants in their arms, that they might not be without the honour of contributing their pence towards so glorious a cause. One instance particularly affected me: — A father came with his ten children together, each dropping a small piece of money in the plate. At another collection, a servant girl, who had only three guineas and a half a year for her wages, put down a guinea. I might fill another sheet with similar instances, but I forbear. I mention these, I hope, not by way of boasting; but to shew the grace of God given to these poor people, that we may praise the God of all grace for it; and also as a proof that our poor people not only want Bibles, but dearly love them; and that the hearty prayers of thousands of them daily ascend to the court above, for the prosperity and success of the Society in the pursuit and accomplishment of its glorious object.

From what I have seen and have here related to you, I have no doubt but many thousands of Welch Bibles would sell as soon as they are brought into the country. Compared with what it was a century ago, what a blessed change has taken place in the information and morals of my poor countrymen!

I am, dear Sir,
yours faithfully and affectionately.

Chiswick, Feb. 15, 1805.

Several Members of the Society for the Suppression of Vice, having observed, with great satisfaction, the steps taken by the Tradesmen, &c. in this

parish, who have joined in Resolutions respecting the Lord's Day, have obtained a Copy of the said Resolutions: and which they hereby publish, in hopes that this example, with others in the metropolis and its vicinity, of the like nature, will contribute to a more general adoption of such Resolutions, for the decent observance of the Lord's Day:

We, the tradesmen, &c. residing in the parish of Chiswick, whose names are hereunto subscribed, cordially approving of the Notice given by the Magistrates sitting at the police-office, Star and Garter Tavern, Kew Bridge, respecting the Lord's Day *; being desirous that the strictest regard may be paid to the same, and being convinced that exercising our several occupations, by selling on any part of the Lord's Day, would frustrate the desired end, have come to the following Resolutions: —

Resolved, I, That we do not, during the Lord's Day, exercise our several occupations, by serving customers, or any other persons.

Resolved, II, That if we know, or hear of any persons selling on any part of the Lord's Day, we shall endeavour to dissuade them from the practice by private admonition.

Resolved, III, That if any person will not desist from selling, after being privately admonished, we will acquaint one of the peace-officers to represent their conduct to the magistrates.

Mr. Justice Hardinge's Address to Mary Morgan, convicted at Presteigne, on Thursday, April 11, of murdering her Bastard Child; and who was executed on the following Saturday.

Mary Morgan,

Direct evidence which leaves not a shade of doubt in the mind, you are convicted of murdering your child, a new-born infant, of your own sex, the offspring of your secret and vicious love; — murdering it with a knife, selected as the implement of a purpose deliberately formed, before its destined victim came into the world. Your hatred of this innocent little sufferer could not have been your motive. It never offended you, and was therefore not fit object of resentment. It is true that if the child had lived, it would have proved your crime in its birth; and your shame would have been the consequence of that proof. But was this a reason to kill and murder it? If its first cries to you (its natural parent) for sustenance and care made it by force your living accuser, could this be a reason to hush those cries, and stifle that breath of the unconscious witness against you with a knife, and with a murdering hand? Had it lived, you might have lost your place; you might have sunk into poverty as well as into shame; but was this a reason to kill the infant? Was it a reason to acquire a false character, with a guilty conscience upon your pillow, and cries of the murdered infant at your ear? When did this fear of shame and poverty begin? Was it an obstacle in the way of your criminal intercourse with your lover? No; when you had criminal passons to indulge, and criminal pleasures to enjoy, you had no fear of the risk. When those passions were satiated, and those pleasures were accusers in their bitter fruit, then you became such a coward, that you have sacrificed your infant's life, the peace and the interest of your soul here and hereafter, to that new-born fear. Alas! how dreadful are the landing-places of guilt, when it ascends in its progress! You began with incontinence, criminal in itself, but full of complicated peril, in its tendency to worse crimes. Your next guilt was, a mask to the world in the concealment of your pregnancy, which (besides the vicious art of the imposture) was dangerous to the child you had conceived. Your last crime was the murder of that child, inflicted by yourself. You have murdered that human creature, who, of all others upon earth, had the most affecting right, as well as claim, to your mercy and your love: — the offspring of your own guilt, and guilt entailed upon it, in some degree, by the shame of its descent. At your wild and youthful age, undisciplined, I fear, as well as unenlightened,—and with such early habits of depraved self-indulgence, it is not probable that a religion like that of the New Testament, which breathes in every page of it love to infants, could have been impressed upon your mind.

But the God of Nature has written a book, which "he that runs may read." You have read that book, and the letters of it were stamped upon your feelings at your birth. It was a law written

* The magistrates had issued a notice round the different parishes in this district a little before, threatening to put in force the laws against those who opened shops, &c. on the Sabbath.

upon the living and glowing tablets of the heart, which told you how unjust it was to punish the offspring of your guilt, for the life you had forced upon it by that guilt alone. You should have exerted every moment of your own life in atoning, by redoubled attentions to a daughter so born, for the calamity of such a birth. Instead of bracing yourself to this atonement, you were deaf to her infant cries, and you averted the repetition of them by putting her to death. In this choice of difficulties — in this conflict of chances, what is it you have done? You have encountered the peril of detection and punishment, by a death of shame, as the murderer of your child. — You have taken the chance of dying impenitent, or with a conscience ill prepared for so awful a change, as from this life into the judgments of eternity. You have taken the chance, had you escaped from human detection, — had you imposed upon the whole world ever so well, — of lingering torments, upon the rack of a life self-accused and self-accurst. Thus it is that one guilt produces another, especially in your sex, when seduced into its criminal intercourse with ours. The natural delicacy and modesty of the female character entangles all its progress in guilt; and accumulated crimes are generated by the fear of shame. At last the energies of the mind are half buried in the confusion of shifted expedients to escape from the importunate eye of the world. But there is another EYE — "about the path and about the bed," from which no darkness can seclude, and from which "no secrets are hid." That eye never is closed, and brings to light guilt like yours in a manner for which the sagacity of human conjecture despairs to account. Guilt is always a coward; guilt like yours prompts the offender to accuse herself, and prove her crime by evidence of the fact in a moment of despair, fear, or surprize. Madness like this, comes too late: it is the effect and the doom of guilt; it is no shelter for it. You have no plea of sudden impulse to this act (not that any such plea could avail you, if in fact it existed); yours was a deliberate murder, the implement of the death's wound obtained, and set apart for its destined office and victim. Had you escaped, many other girls (thoughtless and light as you have been) would have been encouraged by that escape, to commit your crime, with hopes of your impunity. The merciful terror of your example will save them. Desperate acts like these very often escape from punishment; merciful juries, merciful rules of law, and merciful judges give numerous occasions to that impunity. If it is a defect, I hope it will never be repaired: but the same juries, the same law, and the same judges are firm to their trust in a case like yours. The life that you have destroyed, lost its natural parent when you were its executioner, for guilt of your own. — It found a parent in Heaven; there is not a more sacred object of that Parent's love (whose children we all of us are) than a new-born child, created in his image. Its blood is like that of Abel; it cries from the earth; and its complaint is noted in Heaven. What your inducement was to sacrifice this pledge of your love, and your crime, we have no means to ascertain: your conscience knows it well; but we are able to know, that it must have been selfish and cruel. — I have talked with you hitherto, as a Judge, preparing and bound by his painful office to inflict the penalty of death upon his convicted prisoner before him: — but look up to me! I can give you comfort, and can tell you without impairing the weight of your doom in this world, that you can turn away your eyes to the Judge of us all, whose mercy has no limits, and whom no sinner can implore in vain, if the tears of penitence and remorse are deep and sincere. You must have expected your fate; and I hope in God that you will be prepared, by a new-made heart, for a better world, having made all the human atonement in your power upon earth. To cut off a young creature like you, in the morning of life's day (for it is little more than a day to the oldest of us all) is an indiction thrown upon me, which I have no power to describe, or to bear, so well as perhaps I should. You must not think we are cruel; it is to save other infants like yours, and many other girls like you, from the pit into which you have fallen: your sentence and your death is mercy to them: if you have repented of your crime, it is mercy to yourself. Had you escaped, your mind and conscience would, or might have been so depraved, that mercy, winged as it is, could not reach it in time. You have now the tears and prayers of all around you. In our abhorrence of your crime, we have not lost our compassion for your fate, nor our zealous hope, that you will find mercy at the judgment-seat of a Redeeming Intercessor, who died for you; that is, who died, that penitent sinners, through him, should be rescued from the doom they had incurred, and

should expiate their pollutions in the atonement of *his* blood. I am now to pass upon you the awful sentence of your legal, your just, and your inevitable doom in this world.—[Here he delivered the sentence, and proceeded thus:] You have heard the sentence, and the imperious will of the law. It affects your body alone; your soul it cannot reach—it is in the hands of your God. May that God shew mercy to it, when it shall appear before him upon the day of its final judgment!—May it there be acquitted, and blest!

May 29. The Rev. Mr. *Penny* was set apart over the particular Baptist church in White's Row, Portsea. Mr. Shoveler, of Portsmouth, began the service by reading and prayer; Mr. Miall, of Portsea, asked the questions, &c. and gave the charge from 2 Tim. ii. 15; Mr. Bogue, of Gosport, prayed the ordination-prayer; Mr. Safferey, of Salisbury, preached to the people from Isa. xxx. 20, last clause; Mr. Griffin, of Portsea, concluded.

June 20. A plain, neat, and well-built meeting-house (measuring in the clear forty-eight feet by thirty-three) which has been erected by the Baptist congregation, under the pastoral care of the Rev. D. Trotman, in the town of Tewksbury, was this day opened for public worship. In the morning, Mr. Jay, of Bath, preached from Mat. xviii. 20. In the afternoon, Dr. Ryland preached from Hag. i. 14. In the evening, Mr. Belsher, of Worcester, preached from Heb. i 8, 9. Messrs. L. Butterworth, of Evesham; Williams, of Cheltenham; Bedford, of Birlingham; T. Edmonds, of Upton; Rowland, of Pershore; and one of Mr. Wesley's ministers, engaged in prayer.

A small neat place of worship has been erected at Wivenhoe, a little seaport near Colchester. About eighty years ago there were two meeting-houses there, a Presbyterian and a Baptist; but no vestige of them now remains. One family only (Mr. Coney's) resident in Wivenhoe about twenty years, has kept the faith of the gospel amid the general depravity. They attended on the Lord's Day at Mr. Hobbs's place at Colchester; from whence it is distant about four miles. About nine years ago, a Lord's Day Evening-Lecture was instituted there by Mr. Taylor, of Colchester, which has been continued, as occasion permitted, by him and by Mr. Kemp, assistant to Mr. Hobbs. By this means a small interest was gathered, which has varied with circumstances, till it pleased God to favour them with a stated ministry, which increased the congregation till it was much too large for the private rooms where they used to assemble; and a liberal subscription soon raised the present building. The place was opened July 2; when three sermons were preached by Mr. Crathern, of Dedham, from Matt. xviii. 20; Mr. Newton, of Witham, from Acts xiv. 7; and Mr. Taylor, of Colchester, from 2 Cor. ii. 12. Prayers were offered on the occasion by Messrs. Hobbs and Kemp, of Colchester; Nicholson, of London; Hordle, of Harwich; Cover, of Mersey; and Merchant, of Layerbretton. The attendance was numerous, and the general feeling much impressed.—Mr. Coney, in whose house the congregation used to assemble, and who had long prayed to see this happy day, saw it; and, as if spared on purpose that he might finish the honourable work of fixing the gospel in the place, he sickened from the day of its opening, was seized with a pleurisy, and in a few days died; and was buried, July 15, close to the vestry-door, amidst a concourse of his neighbours, who were much affected with the providence. The funeral-sermon was preached from Rev. xiv. 13, by Mr. Hyde, the minister of the place.

July 11 Mr. *James Smith*, probationer, was ordained to the office of the holy ministry, and the pastoral charge of the Associate Congregation of Bolton-le-Moor, Lancashire. Mr. Thomson, of Leeds, preached the ordination-sermon from Jer. i. 6—8; Mr. Jack, of Manchester, asked the questions of the Formula, ordained, and gave the charge to the minister and the people; Mr. Black, of Musselburgh, preached from Heb. xiii. 15, and concluded the solemn service.

July 31. The Thirteenth Anniversary was held at Cheshunt College, Hertfordshire; when three of the students delivered orations on the following subjects, viz. Mr. Lake, on Christ, under the title of a *Friend*; Mr. Wilkins spoke of Him under the metaphor of the *Sun*; and Mr. Bridgman considered Him as typyfied by a *Lamb*. After which the Rev. M. Wilks preached a sermon, in which he held up Christ as an example, from Acts x. 38, "Who went about doing good." Mr. Wilkins,

of Odiham, and Mr. Kirkman engaged in prayer.

July 24. The Rev. *R. Owers* was ordained pastor of the Baptist church at Southampton. Mr. Moody, of Lockerley, began the service by reading the Scriptures and prayer; Mr. Miall, of Portsea, introduced the business, and received the church's call and Mr. Owers's confession, with an account of his call by grace, and his being led into the work of the ministry; Mr. Kingsbury, who has been forty years pastor of the Independent Congregation in the same town, prayed the ordination-prayer, with the most cordial affection; Dr. Ryland, who had been tutor to Mr. Owers for three years, gave the charge from Col. i. 28, 29; Mr. Sefferey, of Salisbury, preached to the people; and Mr. Clare, of Downton, concluded.

July 31. The new Baptist meeting-house at St. Ives, Huntingdonshire, was opened for public worship. Mr. Tipple, of Halewessen, prayed; Mr. Geard, of Hitchen, preached from Exod. xx. 24; Mr. Tall, of Swansey, prayed the second prayer; and Mr. Upton, of London, preached a second lecture, from Ps. cxxxvii. 5, 6; and concluded the service with prayer. In the evening Mr. Skeletor, of Great Gransden, prayed; and Mr. Virley, of Calton, preached from Hag. ii. 9, and concluded with prayer.

The Half-yearly Meeting of the Wiltshire Association, appointed for September 3, is postponed to Tuesday, October 8; when it will be held at the Independent Chapel at Frome. Mr. Elliott is expected to preach in the morning, and Mr. Jay in the afternoon.

The Annual Meeting of the Independent Benevolent Society, meeting in Gloucestershire, will be holden at Thornbury, near Bristol, on Wednesday, October 2. An open Committee, for auditing accounts, &c. will sit the preceding evening at the Rev. Wm. Jones's house; and the Gloucester Association will be holden at his Meeting on the said 2d of October.

The East Kent Association will hold their next Meeting at Mr. Mather's, Feversham, October 9. Mr. Townsend, of Ramsgate, to preach in the morning; and Mr. Drew, of Stroud, at night. The preceding evening, Mr. Mather, of Dover.

SUDDEN DEATHS.

Extract of a Letter from Northampton.

THURSDAY, Aug. 8, was the day appointed for the nomination of the chief magistrate of this borough; and which, as is usual, was observed with conviviality. After dinner, the company withdrew to partake of tea, cards, and a ball. About nine o'clock, after Mr. Hayes (the late Mayor) had finished one dance, and was just beginning another, the lady, hearing him make a little complaint of tiredness, wished him to desist from the exercise. Upon which he said, "O, no; I won't give it up so!" But alas! scarcely had he uttered these words, but he fell down, and never more breathed! Medical advice was at hand, but in vain. During the dance, his wife observing him to be without gloves, noticed the circumstance to him. Upon which he remarked, "O, never mind; I'll keep them till to-morrow: to-morrow is my day!" It is here to be noticed, that the second day is generally observed with greater gaiety than the first: but how does this awful circumstance enforce the Wise Man's admonition: "Boast not thyself of to-morrow!"

We have observed in the public Papers, lately, an uncommon number of sudden deaths, some of which we subjoin, as they afford a powerful comment on those words of our Divine Instructor: "Watch and pray, for in an hour, when ye think not, the Son of Man cometh."

May 30. Mr. Motton, of Falmouth, walking to his farm, was seized with faintness, carried home and expired.

Mrs. Watkins, near Bristol, while receiving some of her guests, suddenly sunk down, and immediately expired.

Mrs. Young, at Alford, Lincoln, in an apoplectic fit.

Mr. J. Birtchnell, of Oakham, fell down in the street: and, before any medical assistance could be procured, expired.

June 9. Mrs. Monday, of Crowlass, was found dead in bed by her husband, who had been some time indisposed: he was removed to another bed, and, in about six hours after, he also died.

Mr. Makins, of Willoughby, while on his way to Alford, fell down in a fit, and died instantly.

June 30. Miss Best, of Salisbury, while giving directions to her servants, dropped down a lifeless corpse.

July 1. Capt. Staples, of Newark, while playing at cards.

Mrs. Jarvis, of Southwell, while sitting by her husband, complained of a pain in her head, and leaning on his shoulder, expired immediately.

July 7. John Evans, Esq. of Gravesend, after breakfast, dressed himself for church, walked in the garden, returned into the house, sat down, and died.

July 8. —— Steele, Esq. at Chertsey, after eating a hearty dinner.

Rev. P. Cunningham, late officiating minister of Chertsey, while sitting at dinner with his friends, fell back in his chair, was conveyed to his lodgings, and in a few minutes expired.

How striking is that sentiment in the Burial Service; "In the midst of life we are in death!"

List of Lectures in and near London for September.

1. LORD'S DAY Morn. early (seven o'clock) Artillery Str. Mr. Platt. — Ev. Broad Str. Mr. Brooksbank; Hare Court, Mr. T. Thomas; Palace Str. Mr. Dunn; Crown Crt. Mr Knight; Orange Street, Mr. Thorp; Peter Street (to the Africans) Mr. Jermeut; Devonshire Square, Mr. Gray.
2. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Stollery's, Chapel Street, Soho.
3. *Tu. M.* Broad Str. Mr. Barber.
4. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Humphrys's.
5. *Th. M.* Monthly Meeting (Indep.) at Mr. Collyer's, Peckham, Mr. Brooksbank to preach. — Causes of not profiting by the Word.
   Ev. Fetter Lane, Mr. Thorp. — Christ the Surety of the Covenant.

8. LORD'S DAY Morn. early (seven o'clock) Artillery Street, Mr. Priestley. — Ev. Broad Street, Mr. Collyer; Hare Court, Mr. Newman; Orange Street, Mr. Townsend; Crown Court, Mr. Webb; Palace Street, Mr. Stollery; Chapel Street, Mr. Burder; Peter Street, Mr. Dunn; Devonshire Square, Mr. Gould.
9. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
10. *Tu. M.* Broad Str. Dr. Fisher.
11. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Brooksbank's.
12. *Th. Ev.* Fetter Lane, Mr. Goode. — With what Views should Christians regard the Spread of Infidelity?

15. LORD'S DAY Morn. early (seven o'clock) Artillery Street, Mr. Holmes. — Ev. Broad Street, Mr. Hutchings; Hare Crt. Mr. Humphrys; Crown Court, Mr. Collyer; Palace Street, Mr. Thorp; Orange Street, Mr. Burder; Chapel Str. Mr. Thomas; Peter Street, Dr. Hamilton; Devonshire Sq. Dr. Jenkins.
17. *Tu. M.* Broad Street, Mr. Clayton.
18. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Clayton's.
19. *Th. M.* Monthly Meeting (Bap.) at Dr. Jenkins's, Mr. Rance to preach. — The Spirit the Comforter.
    Ev. Fetter Lane, Mr. Waugh. — Redemption thro' the blood of Christ.

22. LORD'S DAY Morn. early (seven o'clock) Artillery Street, Mr. Shenston. — Ev. Broad Str. Mr. Newman; Hare Crt. Mr. Webb; Crown Court, Mr. Stollery; Chapel Street, Mr. Dunn; Peter Street, Dr. Duncan; Devonshire Square, Mr. J. Thomas.
24. *Tu. M.* Broad Str. Mr. Goode.
25. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Williams's.
26. *Th. Ev.* Fetter Lane, Dr. Rippon. — Public Prayer.

29. LORD'S DAY Morn. early (seven o'clock) Artillery Street, Mr. Simpson. — Ev. Hare Court, Mr. Shenstone; Crown Court, Mr. G. Clayton; Palace Street, Mr. Bryan; Orange Street, Mr. Lyndall; Chapel Street, Mr. T. Williams; Peter Street, Mr. Humphrys.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Grove, of Walsal.
Surry Chapel, Mr. Jay, of Bath.
Spa Fields, Mr. Bickerdike
Sion, Mr. Bennett.
Hoxton Academy Chapel, Mr. Bradley, of Manchester.

☞ *We are sorry that the Want of Room this Month compels us to defer our Poetry, and several important Articles of Intelligence.*

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THE

EVANGELICAL MAGAZINE.

OCTOBER, 1805.

MEMOIR

OF

THE REV. TIMOTHY JOLLIE,

Formerly Pastor of a Church of Christ at Sheffield.

It may justly excite surprize, that one so superior and eminent in his day, in the character of a Christian minister and a learned tutor, as was the subject of this Memoir, should not have had his memory preserved by a full and regular piece of biography. Had such a desideratum been executed by any of his contemporaries with suitable attention and ability, it could not have failed to be a work highly entertaining and instructive: — it would have ranked, in point of information, utility, and interest, with that admired piece of Christian History, the Life of Mr. Philip Henry. But now, a century has nearly elapsed since the estimable Mr Jollie ceased to inhabit this valley of conflicts and tears; his contemporaries are removed with him into the land of Silence; and the traditional notices which have hitherto preserved, in some measure, the preciousness of his memory, are rapidly sliding into irretrievable oblivion. On these accounts it is the object of the present Memoir to preserve such particulars as the writer has been able to collect, relative to a truly great and eminently good man.

Mr. Timothy Jollie was born about 1660. His father was the Rev. Thomas Jollie, a minister of Christ, distinguished for his personal holiness, his eminent talents, and his abundant labours and sufferings. He was ejected by the Act of Uniformity in 1662, from Althome, in Lancashire *. We must regret the want of any particulars of the early life of his son, the subject of this Memoir. In the sermon preached on his death, by his friend and assistant Mr. John de la Rose, we are in-

* See a very interesting account of the character and sufferings of this excellent confessor for truth and conscience, in Mr. Palmer's Nonconformist's Memorial, the new and enlarged edition.

formed, that "his sense of religion and love of holiness were early and deep. God sanctified all his powers in his tender years, and so made him shine with a double lustre: and this solemn regard to piety and the good ways of God, lived with him, and grew all along, and was not a little apparent in the whole tenor of his conversation."

It is not known where Mr. Jollie had his academical learning, except that it was in one of those private seminaries which were established among the Nonconformists, after they were excluded from the English Universities. Undoubtedly, he had signal advantages for improvement, both in holy graces and in literary acquirements, from his valuable father, who was of Trinity College, Cambridge; and as, before his settlement at Sheffield, he was a member of a church in London, under Mr. Griffyth (ejected from the Charter-House) it seems probable that he was a student under some one of the celebrated Nonconformist divines; most likely Mr. Doolittle, or Mr. Morton.

A church of the congregational order had been gathered at Sheffield, by the exemplary and useful Mr. James Fisher, who was ejected from the vicarage of that town in 1662; and, after long imprisonments, with some uncommon circumstances of cruel treatment, died at Hatfield, near Doncaster, in 1666. He was succeeded by Mr. Robert Durant, ejected from Crowle, in Lincolnshire, who died greatly beloved and lamented, even by Conformists, in 1678. Some of the dying words of this venerable man were, "The Lord has made good this his promise to me; he hath satisfied me with length of life, and given me to see his salvation *."

Such were the predecessors of Mr. Jollie in the great work of Christ; and he was a follower of their faith, and a close imitator of their conversation. He was solemnly set apart to the pastoral office over the church at Sheffield, April 28, 1681. As it may be interesting to observe the mode adopted in those memorable days for the ordination of ministers, this event will be related more particularly.

The ministers assembled in the house of Mr. Abel Yates, early on Wednesday morning, the 27th of April. Though a convenient place of worship had been erected for Mr. Durant, yet such was the danger and distress of the times, that this important service was obliged to be held in a private house. Mr. Oliver Heywood, the ejected minister of Coley, whose memory and whose praise are still precious in the churches, was chosen Moderator. The people assembled, and the public service began at ten o'clock. The Moderator spent an hour in prayer. Mr. Jollie then preached his trial-sermon, from Isaiah lix. 1, 2.: after which the congregation was dismissed. The ministers then examined the candidate in languages, logic,

* Psalm xci. 16.

philosophy, and divinity; in which they spent three hours. Through an oversight, no subject for a Latin Thesis had been assigned to Mr. Jollie; but, instead thereof, he maintained an *ex tempore* disputation: *An Infantes omnes Baptizatorum, etsi scandalizantium, sint Baptizandi? i. e.* "Whether Baptism is to be administered to all the Infants of baptized Persons, even though the Parents be scandalous Characters?" At six o'clock the examination and disputation were ended; and the meeting adjourned to the next morning at seven.

On Thursday morning the ministers, church, and spectators being again assembled, Mr. Hancock, ejected from Bradfield; and Mr. Bloom, ejected from Sheffield, both engaged in prayer. The Moderator proposed suitable and important questions to Mr. Jollie; which he answered so as to give great satisfaction. His excellent father then gave him up to the Lord, in a most pathetic prayer, for the work and service of the sanctuary, as he had before given him up in holy baptism. The ordination-prayer followed; which was very solemnly and affectionately offered up by the Moderator, with imposition of hands by the ministers present. The Moderator then gave the charge, from 1 Tim. iv. 15; and concluded with prayer. The spectators were desired to withdraw; and one of the ruling elders read Mr. Jollie's dismission from Mr. Griffyth's church to that at Sheffield, and expressed, in the name of the people, their call of Mr. Jollie to the pastoral office; to which they signified assent by lifting up their hands. Mr. Jollie declared his acceptance of this charge over them in the Lord. His venerable father then preached a discourse on the mutual duties of pastors and people; and the newly ordained minister himself concluded the whole solemn work by a judicious and moving prayer. The service closed at eight o'clock at night, having continued the whole day with no other intermission to the church and ministers than about half an hour.

In the following year Mr. Jollie became the victim of persecution. Under the inhuman acts of the legislature of Charles II. he had his goods distrained for a penalty; and was thrown into rigorous confinement in the castle of York. "He took a prison joyfully," says Mr. De la Rose, "for the cause of Christ, though the manner of his abode there endangered and impaired his constitution, and threatened his death. Even the bloom of his youth and prime of his days, in which he was capable of the highest gust for the whole circle of inoffensive enjoyments that this world could afford him, he readily, he joyfully, submitted to spend in a gloomy and noisome confinement. Though thereby both his righteous soul was greatly afflicted, hearing so much of the language of Hell there, the dreadful oaths and curses of the criminals round about him; and the life of his body, by more circumstances than one, ren-

dered very obnoxious: yet, for Christ his Lord, how did his soul exulate with joy, and triumph in a prison!"

The happy Revolution, and the legal toleration of Protestant Dissenters, were a welcome relief to Mr. Jollie and his people, as to many thousands besides. The work of the Lord greatly prospered in the success of his abundant and zealous labours. The meeting-house in which his people assembled, proving insufficient for them, they built, in 1700, a very large and noble place, now called the Upper Chapel, from its local situation. Here Mr. Jollie statedly laboured, with much acceptance and usefulness, during the remaining years of his life. He had also a commodious chapel at Attercliffe, where he resided.

The usefulness of this valuable character was not confined to his labours in the pulpit and the pastoral care. An institution for the instruction of youth, in such studies as were immediately proper for the Christian ministry, and other liberal professions, had been maintained for some years amongst the Nonconformists of the north. Mr. Richard Frankland, ejected from Bishop's Auckland, in the county of Durham, a man of very superior learning and abilities, set up and presided over this academy. It was founded at Rathmill, in Yorkshire; but from the severity of persecution, it was obliged to be repeatedly removed to various stations, and Attercliffe among the rest. It was, however, brought again to Rathmill before Mr. Frankland's death, in 1698. On the removal of that good man, who had sent out in his time about 300 pupils, Mr. Jollie was invited to the charge of the institution; and, on his acceptance, it was again established at Attercliffe: — a pleasant village, one mile from Sheffield.

Mr. Jollie served the cause of Christ upon a truly extensive scale of usefulness, in his capacities of a minister and a tutor. In conjunction with his assistant Mr. De la Rose, and by the occasional aid of his pupils, he not only exercised the ministry in his numerous flock at Sheffield, but supplied the smaller, though very respectable, congregation at Attercliffe. It is a great loss, that no list of his pupils, or minute account of his academical course of tuition, can be obtained; and perhaps they are irrecoverable. It is, however, certain, from the high literary reputation afterwards possessed by many of his pupils, that their advantages, under his care, must have been very considerable. Among them were the following eminent characters: — Mr. Thomas Bradbury, minister at Fetter Lane, and afterwards at New Court; Dr. Samuel Wright, for whom the meeting-house in Carter Lane was erected; Dr. Thomas Secker, who, after preaching on probation to a Dissenting congregation at Bolsover, in Derbyshire, conformed to the Establishment, and became Bishop of Oxford, and, lastly, Archbishop of Canterbury; Dr. Nicholas Saunderson, the cele-

brated Lucasian Professor of Mathematics at Cambridge, and blind from his infancy.

Mr. Jollie died in the year 1713. On the frame of his mind, when in dying circumstances, Mr. De la Rose remarks, "Thus died in the Lord this man of God, your dear and worthy pastor. His soul was bottomed," he said, "upon Christ, the Rock of Ages: his views of Christ, as thus considered, were clear and distinct: he seemed to have no clouds upon his mind, no darkness about it; nor did he labour under doubts and fears of his being interested in him thus, but what was all calm and serene in the firm and inwrought persuasion of it. As Christ was dear to him, and exceedingly precious in his lifetime, so now, in his dying season, he found Christ near to him: his left hand was underneath him to support him; and with his right hand he embraced him. He dealt familiarly with him; for, in his frame and talk both, there appeared a great (shall I say an unusual) steadiness and composure of spirit as to the state and world before him, and his saving relation to Christ: he dwelt upon the theme with pleasure; and in his last illness, and even in the dark valley of Death itself, he rather triumphed in it than anywise questioned it. As his "heart was fixed, trusting in the Lord," whilst living, so here his heart was fixed, steadfastly fixed, when dying too. "He died in the Lord, — he slept in Jesus;" and thus dying in the Lord, you may write him *blessed!*"

The following description of his character is from the same authentic source: — "As to the constitution of his body, it was remarkably strong, fine, and florid; and in the air of his countenance there appeared a just temperature of admirable sweetness and majesty: his voice answered his countenance, and awed or won all who heard it.

"His genius was masterly and grand, elevated and curious; and as to his natural temper, it was serene, cheerful, active, open, and generous: his composedness of spirit, his mirth, his majesty, were all unaffected and natural to him; and continued with him in a very conspicuous degree, even to the very last.

"As to his capacity and powers, they were unquestionably great and extensive; and as Nature had moulded them, and given them some advantageous casts and touches, he appeared very much of an original. I cannot omit what I have often thought and spoken; and that is, that his quick apprehension, his amazing invention, his diction, his elocution, and the vast but even flow of his affections, together with his uncommon presence of mind, and the agreeableness of his person, all conspired to make him one of the most consummate orators of the age. I shall not except any of those that I have yet met with, even of that nation that probably not only equals, but exceeds, in this way, the admired productions of Rome and

of Greece; that is, I shall not except either the *Bourdaloues*, nor the *Cheminaises*, nor the *Flechiers* of the age.

"His works and labours of love to Christ, and to souls, that were many and eminent in his own house and in God's house, are ripened already into a great harvest here upon earth, and are all upon the file in Heaven; "for God is not unrighteous to forget his work and labour of love which he shewed (upon all occasions) towards his name, in that he ministered to the saints" (and that in a diffusive manner, for instrumentally he ministered to many communions of them up and down in this nation) as well as ministered personally to you here, and that with great assiduity and readiness, till his natural strength abated, and pains and indispositions grew upon him, and checked him.

"As God had rendered him capable of very great usefulness, he accordingly pursued it: he was frequent in his offices of kindness, both more publicly and privately, and always instilling into all about him something for the benefit of their souls.

"As he was richly versed in the language of Canaan, so he was ready to speak it upon all occasions: he was bold and skilful in using this sword of the spirit, and very successful. As he could bring "out of his treasure things new and old," so he readily did it; and as he manifestly aimed at the good of souls in it, so he obtained it; and this, I believe, contributed to the lengthening out of his vivacity and cheerfulness, — for usefulness was his delight and his element!

"You have seen his delight in catechizing. With what pleasure he served the lambs of his flock! How watchful over you too, in season and out of season! and how jealous over you with a godly jealousy! And here, from this place, how often has he broken the bread of life to you!— and with what zeal and concern! How faithfully has he declared to you the whole counsel of God! How did he set before you life and death! — and with what earnestness did he beseech you, in the name of Christ, to be reconciled to God! How did he feed you in the strength of the Lord, and "reprove, rebuke, exhort with all long-suffering and doctrine!

"In prayer how mighty and eminent! What a continual flow and surprizing variety of matter! What high adorations! What strong supplications, and what Israel like wrestlings with God! Here his soul mounted to God in a flame of love, and with an unbounded scope. All his rich expressions and graceful turns were as free and easy as his breathing was, and yet were as cultivated and accurate as the elaborate composures of the age. When did he recal a word? When was there any need of it?

"Go, thou great, thou surpassing genius! Thy memory shall live here, — thy name shall be precious! Thou hast done

singular services, and won unenvied praises upon earth, and thine shall be a distinguishing crown of glory above in Heaven: thy death was in the Lord, thou restest from thy labours, and thy works shall follow thee."

It is much to be regretted, that such a man as Mr Jollie was, so distinguished an example of religion and literature, and so bright an ornament to the Dissenting interest, left no written works "to praise him in the gate." As far as the collector of this imperfect account can learn, he published nothing but a funeral discourse, preached at Althome, after the interment of his venerable father, Mr. Thomas Jollie, in 1704.

Mr. Jollie married the daughter of that faithful and holy sufferer Mr. Fisher; and had a son, called also Timothy, who was some years assistant preacher in his father's church; and in 1720, was invited to London, by the church assembling in Miles's Lane. He was first, assistant to the Rev. Matthew Clarke; and on that gentleman's decease, Mr. Jollie was chosen his successor. In this situation he laboured, in an holy and unblameable manner, and under great bodily afflictions, till his death in 1757, aged sixty-six. The late Dr. Jennings preached and published his funeral-sermon.

Mr. Jollie's church at Sheffield, sustained, after his death, a painful division. The real majority chose Mr. De la Rose as their pastor; but the other party, having the power of the trustees on their side, kept possession of the meeting-house, and introduced Mr. John Wadsworth, of Rotherham, one of Mr. Jollie's pupils. Mr. Wadsworth also was appointed to the vacant tutorship in the academy; and he exercised that function some years. Mr. De la Rose's friends proceeded with great meekness and moderation in maintaining the rights of a Christian community. The case was finally submitted to an Assembly of Ministers and Messengers from many neighbouring churches; who, after carefully hearing both sides, declared the separation to be justifiable, and confirmed their love and communion with the Separatists. Upon this they proceeded and built the Nether Chapel. The succession of pastors in this church of Christ has been,—Mr. De la Rose, Mr. Radford, Mr. Pye, Mr. Harmar, and now the Rev. John Dawson.

ON THE MODERN DRESS OF THE GENTLEMEN.

Mr. Editor,

I AGREE with Moderator, in your Magazine; and lamentable it is, that neither the pulpit nor the press avails in this day of rage for dress. I am not a little concerned that my fair countrywomen so far depart from the characteristic of the English as to drink into the spirit of French levity, at least in their appearance. I apprehend, the duty of Christian parents

is to see their children brought up in the "nurture and admonition of the Lord. As it is the province of the father to provide for the household, so it is the duty of the mother to see that his substance is not wasted; for we are all stewards of the manifold mercies of God. As the sons are more the province of the father, the chief management of the daughters devolves on the mother; and were mothers, Mr. Editor, to bring up their daughters in a proper manner, they would not have so much time for dressing; that is, they should teach them the art of housekeeping, instead of leaving the management of the house to a housekeeper. My dear mother, tho' she could afford to let us appear well in the world, taught us industry, and a capability of supporting ourselves in case of exigency; also a knowledge of pastry, pickling, and every necessary branch of housekeeping. I have followed her example, and hope my daughters will be useful members of society: they adorn themselves in modest apparel; and I have warned them to shun and fly from a fop as they would from a basilisk. Now, should you admit a female pen thus far, I shall take the liberty to proceed.—To speak the truth, our young Christian gentlemen are not far behind the ladies; and as I am an old woman, hope they will not be offended, should some remarks be made that may come rather home.

We will suppose ourselves at a prayer-meeting, and one of our young Christian brethren is desired to exercise his gifts. Let alone his graces, you would suppose, by the *modus* of his head, that he had been terrified with dreams and visions of the night; the neck is so encumbered with muslin, you can scarcely make out his words; he is girt about the *paps*, but not with a leathern girdle; his coat quite as scanty as the ladies gowns; a warm pair of pantaloons, and, for fear the air should penetrate, boots drawn over them. It is a known fact that nothing braces like the air: but should this fashion continue for some years, as one observes, our ladies will bring on old age by dressing airy; and I fear our professing gentlemen will bring up the rear with crutches. This is not all: the conversation of the gentlemen is equally as frivolous as their dress. The reason is, they no sooner commence professors of religion than, instead of putting "on the whole armour of God," they provide themselves with silver slippers. In these they walk from one end of this great city to the other in quest of popular preachers, and to make themselves popular; but in private company, if you talk to them of *the good old way*, you are very unpolite; and as to thorns and briars in the wilderness, they scarcely ever heard or knew there were such things. Should such ever be fathers, I hope God will first shew them the awful state they are in. I would not deprecate the whole:—happy I am to say, many come within my knowledge who do not conform to the world; but are transformed by the Spirit of grace.

Sure, there must be a cause for all this superfluity of naughtiness. I fear our public schools are deficient, in general, in not teaching children what is the chief end of man. Was I the mistress of a boarding-school, my scholars should all wear a plain dress till their education was completed. By that means children would not strive with each other to excel in dress, nor could parents have an opportunity to indulge their children's vanity; and they would have more time to attend to their learning. This is an age of great declension; and as a venerable Divine observes, "Were the apostles to make their appearance on earth again, few of our modern professors would like to associate with them." I always found, in the course of my observation, the plainer the garb the more spiritual the conversation.

Should these hints meet your approbation, I shall think myself highly honoured, and subscribe myself MARY.

REFLECTIONS ON THE DEATH OF DEBORAH.

But Deborah, Rebekah's nurse, died; and she was buried beneath Beth-el, under an oak; and the name of it was called Allon-bachuth. — Gen. xxxv. 8.

WHAT the royal preacher hath said in reference to the works of God, will, with equal truth, apply to the word of eternal life: it is so perfect, that "nothing can be added to it, nor any thing taken from it." As every pin in the tabernacle of old was precious, so not a tittle of the Book of God can be taken from it, without injury to the whole. The text which stands at the head of this paper, may, to a cursory reader, appear insignificant; but infinite wisdom hath recorded it for our admonition, and if he, by whom it was inspired, should condescend to apply it to our hearts, it will assuredly afford us both instruction and consolation.

Before we enter more particularly upon the subject, it may not be improper to glance for a moment or two, at the connection in which the words are placed. The Lord, according to the promise which he gave to Jacob, when he fled from his father's house, had now, notwithstanding the dangers of the way, the hardships which he endured in the service of Laban, and the threatened vengeance of Esau, brought him back to his native land in safety; and one might have naturally supposed, that the first object of his care would have been to perform the vow which he made at Beth-el, when the Lord met with and blessed him; but even Jacob must be reminded of this solemn engagement: "God said unto Jacob, Arise, and go to Beth-el, and dwell there, and build an altar unto God that appeared

unto thee when thou fleddest from the face of Esau, thy brother." The patriarch was not disobedient to the divine command: he arose, and took his family with him to that ever-memorable place; and built an altar to the Lord, who again condescended to meet with him, and bless him there. "But Deborah, Rebekah's nurse, died," &c. Let us now attend to a few remarks upon the passage; and,

1st, It is worthy of our attention, as it shews the freeness with which Divine Grace extends itself to the poor, amongst the children of men, as well as the rich, — to the servant as well as the patriarch; just as the material sun gilds the cottage of the peasant as freely as the palace of the prince! "God hath chosen the poor; and, in his infinite mercy, in the day of his power, "lifts the needy out of the dunghill, that he may set him with princes." Again,

2dly, The passage affords matter of encouragement to the poor and afflicted of the Lord's flock, as it proves that those who are enabled to trust in his promise, shall never be forsaken by him. "Though the young lions lack and suffer hunger, they that seek the Lord shall not want any good thing;" and to his infinite mercy Deborah owed the asylum which she found under the hospitable roof of Jacob, whose conduct towards this venerable domestic deserves the regard of those in younger life, as it exhibits a fine example of filial gratitude and love. The tender attentions of Deborah to his beloved parent were both noticed and rewarded, as if they had been paid to him. "Go, my young reader, and do thou likewise." The conduct of Jacob, in this instance, speaks the language of pointed reproof to those unfeeling masters, who, when their poor domestics have spent their youth and strength in their hard service, and are no longer fit for labour, abandon them in their old age, unpitied and unsheltered, to the pelting storm of adversity: — and, would the mighty conquerors of the earth deign to attend to it, viewed in its proper light, it would afford them also a seasonable and suitable lesson: for alas! in how many affecting instances have those who have reaped their laurels, and been the instruments of their glory, as it is falsely called, been deserted with mangled limbs and aching hearts, to all the miseries of indigence!

> "One murder made a villain, —
> Millions an hero: Princes were privileg'd to kill,
> And numbers sanctified the crime!
> Ah! why will kings forget that they are men?
> And men that they are brethren? Why delight
> In human sacrifice? Why burst the ties
> Of Nature, that should knit their souls together
> In one soft bond of amity and peace!" PORTEUS.

But we return to the subject; and,

3dly, Contemplate the ardent love and zeal which Deborah

manifested for the glory of God. The advanced period of her life, and the length of the journey, might have excused her remaining at home: neither could she be ignorant that the people of the land, through which they had to pass, incensed by the treachery and cruelty of Simeon and Levi, had threatened the destruction of Jacob and his family. Yet, notwithstanding this, the aged matron casts in her lot with them, and goes to Beth-el to meet and worship the Lord. And what was the consequence? The same God who put faith into the hearts of Jacob and his family, put faintness and fear into the hearts of their enemies; for "the terror of God was upon the cities that were round about them, and they did not pursue them." Art thou, my reader, surrounded with dangers and beset with fears? Learn, from the example before thee, to trust in the Lord, and "go forward;" so shalt thou, in God's good time, experience the fulfilment of that precious promise: "I will make darkness light before thee, and crooked things straight. These things will I do unto thee, and not forsake thee*."

4th, The experience of Deborah presents to our view an affecting proof of the uncertainty of human life. Little did she think, when she left the house of Jacob to go to Beth-el, that she should return no more; or that her mortal pilgrimage was so near its close. Well may it be said, 'We know not what an hour may bring forth!' Thus circumstanced, how needful is the counsel which once dropped from the lips of an aged minister of Christ! "Never, let the believer in Jesus leave his habitation without prayer, nor return to it in safety without praise." — Reader, let us each here make a solemn pause, and ask our hearts this important question: "Am I fit to die, should this day prove my last? Have I fled to Jesus as my only refuge and righteousness? Is he my only hope, my joy, my all?"

5th, From this subject we may learn, that when the righteous is taken from the evil to come, it is designed that the stroke should be felt, and the voice of God, in the dispensation, attended to; for religion was never intended to make men stoics. When Deborah rested from her labours, Jacob and his family interred her sleeping dust under an oak in Beth-el, and called it, *Allon-bachuth, i. e. The Oak of Weeping:* a testimony more honourable to her memory than all the united labours of the statuary or poet could have conferred.

6th, We close this short address with reminding the reader, that uninterrupted happiness is not to be expected on this side the grave; for there is here no comfort without its proportionable alloy; and separation from those whom we most tenderly love is the certain lot of mortality! Thus Jacob found it

* Isa. xlii. 16.

scarce had he dried his tears for his aged friend, ere his beloved Rachel died; and shortly after, he was called to close the eyes of his venerable father Isaac. Let this solemn truth awaken our attention to this seasonable admonition: "Arise, and depart, for this is not your rest; because it is polluted:" and be this the sincere and ardent prayer of each heart to God:

"Midst changing scenes and dying friends,
"Be thou my all in all!"

PHILEMON.

THE GOOD DEACON.

THE good deacon was first an eminent Christian: for when the church was about to choose a successor to one who had lately departed, in a special meeting called for that purpose, they read 1 Tim. iii. 8—13. With this picture before their eyes, they were at no loss to choose; for the person whose character I pourtray, immediately struck every one as drawn to the life. This being announced to him, his modesty struggled, and would have refused, had he not lived under the conviction that the graces and talents he possessed were his Lord's, given to be occupied for him till he come. Hence, though ready to plead that he was too young (for he was not forty) that he was too much encumbered with business and a large family, yet not considering himself at liberty to decline the call of God, expressed by the unanimous vote of his church, after lifting up his heart for divine direction, he devoutly accepted the honourable office. On his return home, feeling on his shoulders the weight of the solemn charge, he earnestly besought God to enrich him with grace, that he might "use the office of a deacon well."

He then sat down to study the duties of a deacon, as taught in the Scriptures, and delineated in the best examples. Against these he set off the opposite faults, into which many had fallen; and set them up as beacons, by which he might avoid the rocks on which others split. As he warmly approved the conduct of the church in paying attention, not only to himself, but to his wife and children, in their election of a deacon, he therefore redoubled his attention to his family, that his wife might be grave and neat in her appearance, and prudent in all her deportment; and that his children, being ruled well, might prove their father not unworthy of his office. Nor was his deaconship a less powerful incentive to watchfulness over his own religion; for he said to himself, How would the enemy exult and shout, 'Ah! so would we have it,' if an officer in the church of Christ should fall!

Adverting to the institution of the office, he observed that

deacons were chosen, that ministers might not leave the word of God to serve tables. To these tables, therefore, he gave such attention, that the pastor had nothing to prevent him from "giving himself continually to prayer and the ministry of the word." A conviction that it had a pernicious influence both on himself and on his charge, produced the dislike to a minister busying himself about temporal concerns; which led the excellent deacon, of whom we speak, to take care that his pastor should have no occasion. Hence he always acted as the minister's eloquent advocate whenever he collected the quarterly subscriptions, forcibly representing to the people the unreasonableness of affording only a scanty pittance towards the support of him, whom they professed to regard with affectionate attachment as their best earthly friend. Thus he has induced them to give many pounds, which would otherwise have been lost. Yet, after all, as he considered the sum was small when compared with the merits and occasions of a faithful minister with a family, he took care that it should not become still less by the unreasonable delay, or the ungracious manner of the payment; but punctually on the earliest day, and with all the winning grace of true Christian politeness, he made the minister feel that his salary was worth much more for passing thro' such hands.

The good deacon attended with affectionate diligence to the table of the poor; for he considered himself Christ's steward to provide for his destitute brethren. His first care was to take a full and correct list of their names, places of abode, families, and necessities. Then he studied to become personally acquainted with them; and, by kind condescending behaviour, to acquire their esteem and confidence. He availed himself of his superior advantages in their behalf, by laying in for them a stock of coals, wood, and potatoes before the winter. He had also a method peculiar to himself, of seeing that each one was provided with a Bible and Hymn-Book, the aged with spectacles, and the children with instruction; for he used to say, "That by the Christian rules of consanguinity, the church was bound, as nearest a-kin, to take care of the poor children who were baptized in its communion." Upon the conviction that the New Testament enjoined a particular attention to widows, he always acted. Whenever the charitable contributions of the church were inadequate to the demands of its poor, he made it properly known. Once or twice the minister and deacons having previously advised with some of the more eminent members, our zealous friend of the poor, after distributing the spiritual food at the Lord's Table, rose, and stated the deficiency in the supplies for the poor; exhorting, with such persuasive eloquence, to feed, clothe, and comfort Christ, in his poor members, that the collection has ever since far exceeded its former amount. Too candid and magnanimous to entertain

any little jealousy, either of minister or people, and convinced that an open policy was the best, he insisted upon laying his accounts before them, annually, at a church-meeting. Thus having used the office of a deacon well, he purchased to himself such an honourable eminence, and so great boldness in the faith, that, at his death, the church was at once afflicted as for the loss of a father,—and delighted, as with the dying triumphs of a martyr!

EXPLANATION OF EZEKIEL XX. 25.

Wherefore I gave them also statutes that were not good, and judgments whereby they should not live.

VARIOUS interpretations have been given of these words, in order to obviate the blasphemous inferences which infidels have drawn from them.

The prophet Ezekiel is here reciting what God had done for Israel; and their ungrateful conduct against him. It is said, "They despised my judgments, and walked not in my statutes*." On the contrary, they were wedded to the idolatrous statutes and judgments of their fathers: "Their eyes were after their fathers' idols†." In consequence of which, "I gave them, saith the Lord, statutes that were not good," &c. — that is, say some, "I permitted to be given," or observed, those idolatrous superstitions of the Gentiles, which they could not live in or by. Others think the passage refers to the judgments inflicted by the hand of God; —his statutes or appointments, by way of punishment.

But I conceive the difficulty will be lessened by adverting to the sense of the Hebrew words. The word for *good* signified, in its first application‡, that which *answered the intention* of its creation; and was used in a natural, not a moral sense. *Good* signifies also what is *agreeable* or *acceptable*. In these senses, God gave his people statutes, which were not good; because, through their perverseness, they did not answer the intention of the legislator; neither were they, through the depravity of their minds, good or *acceptable* to them, notwithstanding they were perfectly good in themselves, as all the appointments of Jehovah are.

The latter part of the verse may be rendered, "And judgments they will not live in;" or according to them, as the prefixed ב plainly signifies. I would, therefore, paraphrase the words thus: "I gave them statutes, which, though good in themselves, answered not their design, through the profane and

* Ver. 16. † Ver. 18. ‡ Gen. i. 31.

idolatrous disposition of the people, who abhorred them; and I gave them judgments, in which, through the carnal enmity of their hearts, they would not live." — By this interpretation, the impious charge of God's giving bad laws to his people appears to be totally unfounded. CLERICUS.

REFLECTIONS ON PSALM XVII. 15.

As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake up with thy likeness.

AMIDST all the variety of pursuits in which mankind are occupied, it is easy to perceive that their grand object is one and the same. They are hastily running through a thousand different avenues, each persuaded that the path which he has chosen will ultimately conduct him to that which he is in search of, *viz.* Happiness, or, to use a synonimous term, Satisfaction. The human soul is a very capacious thing; and there is in it an immense vacuum, which must be filled up before true peace of mind can be obtained. This every man feels, and seeks, by a variety of means, to satisfy this craving desire; not considering that the soul, being a spiritual and immortal substance, can never be satisfied by the enjoyment of material and perishing gratifications; being formed for God himself, nothing short of the infinite Jehovah can fill up the mighty void, and afford it complete and suitable satisfaction. David knew this, although he was exalted to the highest pinnacle of earthly honour, had a vast and populous empire at his command, and had obtained such a series of victories over his enemies as few of his fellow-mortals have been able to boast; — although he had wives and children, gold and silver, corn and wine in abundance, and wanted not the means of procuring any temporal good, — he was yet convinced that all these things were insufficient to make him happy; and, therefore, he cries out, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God! When shall I come and appear before God?" And again, "My soul, wait thou only upon God; for my expectation is from him:" — and again, "Thou art my portion, O Lord!" This truth is also well known by every man and woman who is taught by the Spirit of God: they feel that a world, nay, that ten thousand worlds, were inadequate to satisfy an immortal soul; and, therefore, whatever may have been their pursuits, while in a state of spiritual blindness, — however they may have been singing, "Who will shew us any good?" — their eyes are no sooner opened by converting grace

to a sight of their true condition, than their language is, "Lord, lift thou up the light of thy countenance upon us!" And when once brought to this, they soon find, by sweet experience, that in the favour of God is life; and that from him, as the Fountain of all true felicity, such divine streams of consolation and joy flow into the soul, as it is impossible to derive from any other source! Yet the satisfaction even of the good man, in the present state, is necessarily imperfect; not because there is any deficiency in the Most High; — no, blessed be his name, in him there is an overflowing fulness, which is more than sufficient to communicate a plenitude of bliss to every creature he has made; — but because there is a principle of sin still remaining, even in the renewed heart, which frequently interrupts our communion with him; and whenever we get at a distance from him, the centre of happiness, we must of necessity be miserable. This made David, and this makes every child of God, often exclaim, "I shall be satisfied when I awake with thy likeness!" It is in that bright world to which we are journeying, and into which Christ, as our great Forerunner, is already entered, to prepare mansions for us, that we can alone expect complete satisfaction. There the various trials, pains, and afflictions we have groaned under below, shall for ever be done away; and God, even our own God, shall wipe every tear from our eyes. There we shall find a rich and ample provision of every thing that can make us truly blessed, without any toil or labour on our parts! There we shall be constantly favoured with the society which is most congenial to our wishes: our ears shall no more be shocked with the blasphemous and horrid language of the wicked; but we shall incessantly join with angels, and "the spirits of the just made perfect," in recounting the wonders of redeeming love, and singing the high praises of our God! These must be sources of unspeakable delight; but I apprehend the three principal ingredients which constitute the felicity of the heavenly world, are mentioned by David in the passage we have selected as the ground of these reflections. And what are they? — First, "I shall behold thy face in righteousness." Sin, the cause of all my sufferings, and the spring of my greatest grief, shall be for ever destroyed, the war in the members shall be over, I shall no more rebel against an infinitely gracious God, and bring guilt and misery upon my conscience; but, made perfect in holiness, I shall serve him without weariness, and be prompt in the execution of his commands as the angels that surround his throne. Transporting thought! Say, my fellow-Christian, does it not make thy bosom glow? Surely, we can appeal to that omniscient Being who searcheth every heart, that sin is our greatest burden, and that Heaven itself would be no place of happiness to us, if we must carry a sinful nature thither; but to be delivered from

every mixture of corruption, every tendency to evil, — how the soul exults at the idea! — But, secondly, "I shall behold thy face." I shall then, eye to eye, see that Triune Jehovah, — that adorable Saviour, whom here, though unseen, I loved; and to catch a glimpse of whose dear countenance, even thro' many intervening clouds, is now my highest joy; but there I shall behold him as he is, without any separating veil; and bask in the full beams of uncreated glory, through an eternal day! — Thirdly, "I shall awake with thy likeness." Not only shall I see him, but the view shall be transforming, — I shall be like him! This vile body shall be raised like unto his glorious body; and this soul, now contaminated by sin, shall be freed from every spot, and have his own lovely image drawn out in lively colours upon it; the linaments of which shall be still approaching nearer and nearer to perfection, while eternity itself rolls on. Glorious period! Well might David look forward to it with holy triumph, in the anticipation of complete satisfaction! Why, O my soul, why shouldst thou start at Death, which is but the gate that leads to the fruition of such indescribable glory and felicity? Learn to act a more rational, a more Christian part; — make it thy grand business to get a clear and well-founded evidence of thy interest in that precious Redeemer, whose blood and merits can alone give thee a title to those regions of consummate bliss! Then mayest thou live in joyful expectation of the hour that shall burst all thy fetters, and waft thee to his bosom; and cry out, in the language of holy longing, though not of sinful impatience, "Come, Lord Jesus, and come quickly!" E. T.

Sandwich.

A MORNING WALK.

EARLY in the month of June, I rose one morning before my customary hour; and not being particularly engaged, treated myself with a rural walk. Nature was inexpressibly beautiful; the Heavens and the earth were full of their Maker's glory, and every object I beheld inspired me with wonder and joy! The scenes with which I was everywhere surrounded possessed every power to charm; and only absolute despair could survey them undelighted. After walking till I was weary, I came to a valley, in which I rested. The sun having exhaled the moisture, I sat down on the grass and indulged the following meditations: —

In the course of my walk I had ascended a very lofty hill, and taken a view of the neighbouring country; vast dimensions of the sky, and extensive tracts of land presented themselves to my view; long did my eyes travel in every direction,

and exult in the immensity of the surrounding prospects. But I am now in this humble vale, and can extend my views no further than its contracted limits. I can also remember the time when I was happy in religion; I enjoyed my interest in the love of God, and anticipated the fruition of eternal pleasure. From Christianity I derived the firmest supports, and the most exalted delights. Reflecting on the divine perfections, and looking forward to the joys of Heaven, I felt my cares lighten,—the world lost its attraction in my view,—I sustained the trials of life without depression; and even the solemnities of death itself I contemplated without despair. My prospects were pleasing, and my situation was comfortable; but those sacred felicities, and those blissful periods are now no more!—my mind is involved in darkness and perplexity; I deplore my unhappy state, and reflect upon my departed pleasures. "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." But changes are not peculiar to a solitary individual; millions who once stood, proud and prosperous, on the tall eminence of prosperity, are now in the gloomy valley of affliction and woe. Noblemen have been stripped of their possessions, and reduced to wretchedness and want; kings have been forced from their thrones, and levelled with their meanest subjects; men of all ranks have proved the instability of earthly comforts, and have known their brightest sun go down at noon. Of these remarks I perceive the importance, and feel the salutary tendency; created good shall no longer be the centre of my dependence: whatever earth can afford is frail as the *morning-flower*, and fleeting as the *passing wind*. For all my temporal enjoyments, I will cherish constant gratitude; but for supreme happiness, I will apply to a higher source. In the service of God I will seek felicity that cannot be shaken by the storms of life, nor swept away by the floods of death: felicity as extensive as my desires, and as lasting as my existence.

My present situation convinces me of the impropriety of drawing conclusions from mere appearances. Were I here to judge merely from appearances, I should be ready to assert that this blooming vale and yonder scattered huts, are the whole of nature: but a moment's reflection tells me that this is a very small part of creation; that beyond this confined spot are towns abounding with manufactories, palaces sparkling with grandeur, empires wealthy and spacious, innumerable multitudes of living creatures, and an astonishing extent of sea and land. In scarcely any case, merely by appearances, should determinations be made. Few are the objects which the human eye, from any post of observation, can distinctly survey. We see but in part. We look at the government of God; we view him regulating and managing the affairs of the world; but

of his proceedings, only a few circumstances meet our eye. We are not sufficiently elevated, nor are our powers of vision strong enough to see the whole. There are hills and glens, countries and oceans, in the conduct of Deity which we have never seen, and which in time we never shall be able to explore. Circumscribed as our situation and faculties are, we should be careful that we draw no hasty inferences. Cool deliberation, suspended opinion, profound humility, and unreserved submission to the divine decisions, become our capacities and our state. Let man vigorously and rapidly move in the orbit of duty, but never let him start into the eccentrical excursions of precipitate and foreign conclusion. I would not weaken the energies of ardent but modest enquiry. I would do all I can to spur the soul to application and discovery: while she is docile and humble, let her range through all the creation; let nothing check her researches but the extremities of universal existence; I wish only to obstruct her entrance into the regions of unwarrantable presumption. In humility, in holiness, in benevolence, and in usefulness, it is impossible to proceed too far;—on the evil of sin, the advantages of Christianity, the infallible connection between causes and effects, and on every thing which is plain and revealed, to pronounce is not arrogant, to decide is not criminal; but to determine on whatever can be only partially seen and imperfectly known, is to step into a province that belongs not to man. Certainly where reason cannot explain, where philosophy cannot penetrate, and especially where Revelation has been silent, we should pause and adore.

It is now morning. Three hours ago that darling luminary arose and dissipated the shades of night; in every direction he diffuses his splendor, and innumerable creatures rejoice in his beams; the birds honour him with their music, and the whole creation welcomes his rising; but the sun will soon finish his diurnal task, and retire to the chambers of the west; the skies will lose their lustre, and the clouds array themselves in doleful black; the birds forget their notes and hasten to their silent nests; the flocks be consigned to their pens, and the shepherd trudge home to his hut; the crowds of the city will be dispersed, and all the business of the day terminated:—a general inactivity, and a deep silence will overspread the world. Striking emblem of myself, when I shall be overtaken by the night of death! I am now in the enjoyment of health; I experience the bounties of Providence, admire the beauties of nature, and feel the supports of religion: but in a little while I shall be involved in the shades of death! To my habitation and my garden,—to my pulpit and my study,—to my books and my walks,—to my relations and my friends, and to all my terrestrial pursuits, I must bid an everlasting farewell: death will lay a long embargo on my

tongue, disconcert my present plans and arrangements, and deprive me of all my earthly possessions. For that solemn event, how great should be my preparation! and, till it arrive, how eminent my piety: a thousand considerations should excite my diligence; but I hope nothing should induce me to despair. If the Saviour be my friend, the dark valley will not be terrible; an exchange of worlds will not be disadvantageous; Heaven will open to my view, and I shall rise to its happy fruitions. There, desire is crowned with enjoyment; hope expires in possession, and faith will be lost in sight! There, the sun no more goes down, spring never fades, and the absence of felicity is never lamented! Millions of delights encircle each mind, and immortality is the date of every joy."

When I had concluded these reflections I returned home, I hope, considerably benefitted by my morning ramble.

Winborne, Dorset. J. F.

PARABLE OF THE SOWER.

WAY-SIDE HEARERS. MAT. XIII. 3, 4, 18, 19.

When Jehovah Jesus dwelt with men upon this earth, he spake as never man spake; and taught divine things as one having authority, not as the scribes. In all the actions which he performed, and in every word which proceeded from his gracious lips, the holiness of his heart, and the heavenly frame of his mind shone forth conspicuous. His very enemies wondered at the gracious words which he spake; while those who had spiritual discernment, felt convinced in their conscience that his was the voice of God, and not of a mere man. The fowls of the air, the flowers of the field, the fishes of the sea, the bread which he did eat, the water which he drank,—these all were improved by his holy and heavenly mind, for conveying spiritual instruction and edification to the souls of men. Even the returning seasons of the year, seed-time and harvest, were introduced by him as similitudes, to present to the view of men the all-important truths of the gospel, and the solemn realities of the eternal world.

Many things did he speak in parables to the multitudes who assembled to hear him; and to his disciples he explained and unfolded the meaning of them. The time when he spake this parable, was probably the spring season, when beholding the husbandmen casting the seed into the ground, his heavenly mind would from this common action, shew the different effects of his gospel on the hearts of men, in every age of the world.

The Sower is our Lord Jesus Christ, first in his own personal ministry, afterwards by that of his apostles and by gospel ministers in every succeeding age, to the end of time. The seed

is the word of God, the gospel of the kingdom; and the reason why it doth not produce fruits of righteousness in all who hear it, is not on account of any bad quality in the seed, but it is owing to the soil in which it is sown; that is, the depraved tempers and dispositions of them who hear it. It is the very same seed in quality, which from the hand of the husbandman falls upon the way side, the stony ground, the thorny, and the good ground. The same Gospel of Christ, which, to some hearers is "the savour of life unto life," is to other hearers, "the savour of death unto death."

By this parable, four different classes of hearers of the gospel are described, and of those, one class only hear with "the hearing of faith, and to the saving of the soul:" the other three sorts of hearers, though they hear the same word of eternal life, hear to no saving purpose. What a serious consideration! how loud a call for self-examination by every hearer of the gospel! It may be observed also, that as unfruitfulness is not owing to any bad quality in the seed, neither is it imputable to the sower. Jesus, we all know, was a most faithful and indefatigable preacher, and yet many who heard the gospel preached by him, into whose lips grace was poured, did not receive it in faith and love; and their souls are this day in Hell. Paul and his fellow-labourers preached Christ crucified as the grand appointment of divine wisdom for the salvation of sinners; but while this doctrine was to some the power of God, the wisdom of God, to many others who heard it, it was a stumbling-block, and accounted foolishness. At the same time, it must be observed, that if any, under the name of servants of Christ, preach another gospel, or are unfaithful and indolent in sowing the good seed of the word of God, success is not to be expected; and awful indeed will be the doom of such characters! But the labours of faithful and diligent ministers, in preaching the gospel of the kingdom, cannot render it effectual to the salvation of the hearers. Under a deep impression of this, they, by fervent prayer, look up to the God of all grace, who alone can give the increase.

Those represented by the way-side, are the first class of unprofitable hearers of the gospel. It is no wonder that the seed which falls on the way-side should be unproductive: for (ver. 4.) "the fowls came to devour it up;" which our Lord thus explains (verse 19.) "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he who received seed by the way-side." The *wicked one* is Satan, that great enemy of God, and of the souls of men, one in nature, though myriads in number. Two reasons are here assigned for unfruitfulness in this sort of hearers of the word of God: one is in themselves, and the other is the agency of infernal spirits: they hear the word of the kingdom, but un-

derstand it not. There is in the human mind, by nature, as real an unfitness to receive the truth in the love of it, as there is in a beaten path to receive and nourish seed. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The truths of divine revelation cannot be understood but by the teaching of the Spirit of God. But this class of hearers will not be convinced of this; proud of their own wisdom, they do not pray that their understandings may be opened to understand the Scriptures Besides this natural darkness of the human mind, with respect to things spiritual and eternal, there is a wilful or voluntary blindness. They shut their eyes against the light of divine truth, and love darkness rather than light. When Jesus and his great salvation are sounded in their ears, they are careless and stupid, to listen with no more concern of mind, than if these were matters in which their souls were no way interested. Is the law preached to them as holy, just, spiritual, taking cognizance of every thought of the heart? they will not lay their conscience open to its voice, as the law of their Creator and Judge. Is Christ in his full, free, and eternal salvation proclaimed in their hearing? They see no beauty in him, why he should be desired.—Strange infatuation!

Another reason assigned, why the salvation preached is not effectual to the salvation of this kind of hearers, is, "The wicked one catcheth away that which was sown in his heart." The word is sown in their hearts, but doth not sink into it. It lieth on the surface as seed on the way-side, which is picked up by the birds of the air. It is a very serious and very awful consideration, that infernal spirits are always present when the Gospel of Christ is preached; as the fowls of the air hover about while the husbandman is sowing the seed. Our adversay, the Devil, goeth about, and never more busy than in the house of God, to catch away the word preached, and thus render it unavailing to the soul. He is a determined foe to mens profiting under the gospel. We impute no blame to the fowls of the air for picking up that seed which hath fallen on the way-side: they act according to the instinct which the Creator hath given them. "They sow not, neither do they reap, nor gather into barns; yet, in this way, our Heavenly Father feedeth them." But Satan has no need of the gospel: he knows that he can never receive any benefit from it: his only motives, in catching away the word, are malicious opposition to the glory of Christ, and to the salvation of men. It is his wish and unceasing endeavour, to render every human being as miserable as he is himself.

When it is said, "He catcheth away the word," it intimates, that, in order to carry into effect his hatred to the salvation of men, he practiseth a great variety of devices. Never did a fowler in laying a snare, nor a fisherman in arranging his net,

discover so much cunning as this great adversary doth, in catching away the word of the kingdom. To recount all his devices and wiles would be an impracticable task. Nor can we explain the agency of infernal spirits on the souls and bodies of men, any more than the ministrations of good angels to the saints! The mysteriousness of a truth is, however, no sufficient reason for the denial of it. We may see and feel the effects, and yet not be able fully to explain the cause and the manner of its operation.

May not some of Satan's devices, in catching away the word of the gospel, be the following? In the time of sermon, suggesting to the mind thoughts about worldly business,—turning the attention to what we see, — who are in the house of God to-day, — who are absent, — what is the reason of absence; — there are some strangers, — who may they be? — from whence have they come? If the preacher be one whom we have not heard before,—let us see how he will acquit himself.—By these, and a thousand other trifles, doth Satan engage the attention of many in the house of God, while the all-important doctrines of the gospel, and the awful realities of the eternal world, are sounding in their ears. May it not be added, as a question,— Has Satan no agency in that drowsiness and slumbering, which is more prevalent in the church than, I suppose, in the theatre? — more prevalent in the house of God than in any other assembly, civil or political? Is not this one of the wiles of that arch enemy, to catch away from us the word of the kingdom? When sermon is over, and public worship closed, the devices of Satan are not ended: he follows us from the church to our houses. Under his agency, co-operating with the depraved inclinations of the human heart, many hearers, so soon as they have left the church, instead of seriously communing with their own hearts, or conversing with their fellow-worshippers on the truths which they have been hearing, their eyes are turned to behold vanity; their conversation is concerning the news of the day, the matter of this perishing world, and, in short, any thing but Jesus and his salvation; and when arrived at home, instead of solemn meditation on the interesting truths which they have heard, and fervent prayer to God that they may be impressed on their hearts, their inward thoughts often are, 'What shall we eat, what shall we drink? Ah! what a weariness is the Sabbath! when shall it be over?'— and discourse concerning the business, the fashions, the news, the amusements of this transitory world, occupy the evening of that holy day, till languor and weariness dispose them to retire to sleep, and often earlier than on any evening of the week.

These are only some of the devices by which the wicked one catcheth away the word of the kingdom from this sort of hearers: — and as it can be no matter of wonder that seed sown

on the way-side and picked up by the birds of the air, doth not spring and grow to maturity,—so neither is it any wonder that, in such hearers, the gospel of Jesus produceth no fruit of love to God, to Jesus the Saviour, to his people, to his commandments; no godly sorrow for sin,—no spiritual and heavenly mindedness,—no forgiveness of enemies,—no zeal for the glory of the Redeemer,—no weanedness of heart from this world,—and no fervent longings for the heavenly state.

This part of the parable affords much serious instruction to the ministers, and to the hearers of the gospel. Let those who serve God in the gospel of his Son be instructed, what need there is of much fervent prayer in preparing for the pulpit, in the pulpit, and after they have been sowing the good seed of the word of God, that the God of all grace may prepare the hearts of men to receive the truth in the love of it. A Paul may plant, and an Apollos may water, but only God can give the increase.

Let every hearer of the glorious gospel examine himself, as in the sight of God, To which class of hearers do I belong? Have I hitherto been only a way-side hearer? Am I only a barren and unfruitful professor? or, What fruits of faith, love, zeal, patience, gentleness, meekness, holy obedience to the commandments of Jesus do I bring forth under the dispensation of the gospel? Finally, Let us all, before we go to the house of God, in the house of God, and after we return from it, watch against the wiles of the wicked one. Let us pray to that God who has Satan under his controul, that he may not be permitted to catch away the word of the kingdom, and so render it unproductive of good works.

D. H.

ANSWER TO A QUERY.

Mr. Editor,

In your last Number, J. W. B. wishes for an explanation of Exod. xxxiii. 19, where God says, "I will shew mercy on whom I will shew mercy;" and of Rom. ii. 11, where Paul says, "For there is no respect of persons with God." Unless you receive a better elucidation than the following, it may induce you to gratify J. W. B. by inserting it in your work.

The former passage is applied by Paul*, to illustrate the doctrine of absolute and sovereign election, independent of any excellencies in man. A paraphrase may perhaps be as follows:—"I, the Lord, will consult only my own will and pleasure, as to the objects of my sovereign favour, without

* Rom. ix. 15.

being determined by any external circumstances in the objects themselves."

Methinks I hear J. W. B. saying, "There seems to be a contradiction between this paraphrase, and God being no respecter of persons." But let him consider that προσωποληπτης, *a respecter of persons*, is used in a forensic sense, and belongs to a judge, not to a sovereign; nor have I ever met with it in the Bible, where election is professedly discussed. This is its meaning in many parts of scripture †, particularly in the passage before us, where St. Paul is proving that the Jews, with all their boasted privileges, shall be judged, as well as the Gentiles, on the last day.

A respecter of persons is one who, from some qualities, external or internal, which he beholds in a person, is led to swerve from justice, which ought to be executed in the most impartial manner, independent of all false grounds. Thus St. James reproves some for giving honour exclusively to the rich, on account of their outward shew, when the poor had an equal claim; and calls it *respect of persons*. Had the circumstances, as well as the claim been equal, it would not have come under this appellation.

The source of J. W. B.'s perplexity seems to be in taking the word *persons*, to mean abstractedly the individuals themselves; whereas it refers to the moral qualities, and attendant circumstances in life. If individuals, as such, be understood, he may well have his *mind exercised*, as he complains; for in this sense it would not be true that God had no respect of persons. The histories of Noah, Abraham, Jacob, David, and in fact the whole Jewish church, prove the contrary; and in election it is still more evident, how much sovereignty makes men to differ. If your querist will consult Beza on the place, and especially on Mat. xii. 14. he will find these assertions confirmed.

The first of these passages, therefore, refers to the sovereignty of God; the latter to his justice. The one points out the source of election; the other, if indeed it must be applied to this doctrine, shews the manner in which it is made, viz. that God will not confer his favours, nor withhold due punishment, on account of any external circumstances. Where then is the contradiction between these passages? Nowhere: they confirm each other; for God "will have mercy on whom he will have mercy," because, with him, "there is no respect of persons."

I am, Mr. Editor, yours,

West Malton. TYRO.

† 2 Chron. xix. 7. Deut. x. 17. Eph. vi. 9. Col. iii. 24, 25. 1 Peter i. 17.

ON THE DOOR-KEEPERS AND PEW-OPENERS PETITION.

Mr. Editor, ———

Would it not have been more consistent with the professions of humility and contentment, expressed by the door-keepers in the beginning of their Petition, in your last, that they should have kept their complaints from the public view? Might they not have made private application for redress to those who are *so ready* to grant indulgences, which are not inconsistent with their *own convenience?* But, Sir, the matter having been made public, it appears to me necessary that somebody should point out the *unreasonableness* of their request. Let them recollect then, "that they are not obliged to retain their situations; and that whenever they relinquish them, others can be found to take their places." But, in order to avoid hurting the consciences of any, of which you will see I am exceedingly tender, would it not be best to follow the practice of some Jews, who keep servants of a different persuasion from themselves, that such may freely labour on their Sabbath, of which they are so scrupulous? This might be effected by employing for door-keepers and pew-openers such as are *of no religion at all;* and such persons, surely, could not complain of being disturbed, while *we might enjoy our privileges.*

It appears to me, Sir, that to grant the Petitioners all they wish, would fall particularly heavy on our sex, for whom there is certainly not sufficient allowance made; notwithstanding which, I believe we are, generally, very punctual; and sure not to be too late. I can assure you, Sir, that if engaged to make an excursion into the country to a religious meeting, or what is called *A Party of Pleasure*, I am sure to be early enough; nor, on such occasions, need to be called in the morning, as at other times: and at any *extraordinary service* I am not satisfied to be present merely before it begins, but can sacrifice any of my meals, tea not excepted, that I may be there one, two, or even three hours waiting, if necessary, to procure a *good place.* Why then such a serious complaint, because we may sometimes be later than we wish in our *ordinary* Lord's Days' attendances at chapel? I can safely say, Sir, that I have not, for the last twelve months, gone to worship *more* than *three* or *four* times *after the conclusion* of the prayer before sermon; and even then, I have got there before the hymn was finished, so as to be in *good time for the sermon.* Have we not, Sir, the examples of the respectable religious families to shew that such a practice is not *held* criminal? I know for a fact, that Mr. Goodman's daughters, who would not on any account attend

where the *whole* of the church service is not read, would alarm the congregation if they were to get to their pews before the second lesson was finished: indeed, it must be imputed to the speed of their clock at home, or the drawling of the reader, if in general they hear above one-third of the Litany. Mr. Goodman himself, it is true, goes in time for the service; but then Mrs. Goodman does not always accompany him; and his daughters never. His conduct, indeed, in this instance, much as I respect him, is not exactly to my mind, as it tacitly throws the blame *somewhere*.

I know, Sir, that some persons will censure us for not being in time to hear the Scriptures read at the beginning of the service; but you know we *can* read them at home;—and pray, Sir, make a little allowance for our sex, who have always so much to do, even now our dress is so much *simpler* than in former days: indeed, I cannot conceive, if we had as much to *put on* as formerly, how we could go at all, or at least to the morning-service.

But, Sir, give me leave to ask, How it is, if going after the commencement of service be so reprehensible, that Ministers so rarely notice this irregularity? It is true, I have heard our Minister (but not often) rebuke his hearers for *late* attendance; but I concluded that he meant the censure for those who came in after he began his sermon; and could not suppose he intended that those who generally arrive about the *middle* of his prayer should feel it.

I must, however, confess that many persons, *especially gentlemen*, might attend public worship earlier than they do; and such I think ought, as far as *convenient to themselves*, to endeavour to lessen the inconveniences complained of; yet I think that those who have wives or daughters may be excused, as the early attendance of such might excite reflections not a little invidious.

But some may say, that of our sex, there are many who do attend public worship early. I allow it, Sir; but do you not suppose, that they plume themselves thereupon?—and are not such very liable to what we so often hear spoken against, I mean Pharisaism? Now, I presume, Sir, that at present, I am not in much danger from that quarter; and you see, no doubt, how willing I am to steer clear of it.

It may be, Sir, that some of your readers may not have observed, that the Petitioners do not confine themselves to the morning-service, but speak generally, without making allowances for any detentions by friends, who may dine or take tea with us; and whom to hurry away would be rude, except on a particular occasion. Besides, Sir, as it is genteel to make our meals as late as can be, I think some indulgence ought to be granted, as I do not suppose that you would have us, on *ordi-*

nary occasions, always watching the clock; and when there is any *service out of the usual way*, you may depend upon it there shall be no occasion for rebuke against,

Sir, yours very respectfully,

LUCY LOVESELF.

LETTER FROM THE REV. ARCHIBALD HALL

(late of Wells Street, Oxford Road)

To Mrs. A——.

My dear Friend, ——

I HAVE been rather long in fulfilling my purpose in writing you a few lines; but what is delayed is not always forgotten. I suppose you have heard we have had a journey to Margate, and that the bathing, walking, and country air have agreed with us, and I hope have been of service to our health. These things are pleasant to nature, but must be abundantly more delightful, when viewed by faith, as the indulgent favours of the Father of Lights; and as bearing their place, though it be only an inferior place, among the sure mercies of David. The crazy tabernacle may be patched and propped, but the leprosy having infected it throughout, it must be pulled down. But let us be glad, and rejoice in the prospect of "an house not made with hands, eternal in the heavens, and of an undefiled inheritance, purchased by the blood of Jesus, and prepared by God's own Son, the heir of all things." The best of this world is only a wilderness, a pilgrimage, and a condition of absence from the Lord. Should we not look forward with desire and expectation to the better country, that blessed rest which remains for the people of God? Happy days, when sin shall be expelled, death destroyed, the tempter for ever bruised under foot, and, what is the sum of all felicity, the glory of God and the Lamb shall beam forth with such radiant lustre, as to set the soul at an unchangeable and everlasting distance from all darkness, from all discouragement, and from every appearance of spiritual death. Till that day break, and till the present shadows flee away, let us study to live and walk by faith. A bank-note is worth its value either in gold or goods to a man in business; and surely the precious promises of a faithful God are a sufficient equivalent to all the glories of Heaven! O let us be ambitious to honour the word of God, by depending upon it in the most discouraging circumstances. Who can comprehend the abundance of consolation wrapt up in that word *abideth**! He abideth faithful, he cannot deny himself. Let unbelief, the devil, and flesh and blood, be liars; but God abideth faithful; and he is ever mindful of his covenant. Here let us drop our anchor, and let our only enquiries be, What

* 2 Tim. ii. 19.

hath God spoken and promised in his word? and what does his gracious promise exhibit to us? But let us never presume to put away or reject the counsel of God against ourselves.

I remain with affection and esteem, my dear friend,
yours with regard,

Margate, Aug. 29th, 1772. ARCHIBALD HALL.

ANECDOTES.

DANGER OF DRINKING SPIRITS.

A GENTLEMAN travelling in Essex some years ago, called at the house of a friend, where he met with a young minister who was just going to preach in the neighbourhood. The good lady of the house kindly offered him a glass of spirits before he entered upon his work; which offer he accepted. An elderly man, who was present, thus addressed him: — "My young friend, let me offer you a word of advice respecting the use of liquors. There was a time when I was as acceptable a preacher as you now may be; but by too frequently accepting of the well-designed favours of my friends, I contracted a habit of drinking, so that now I never go to bed sober, if I can get liquor. I am, indeed, just as miserable as a creature can be on this side Hell!"— About two years after this, the traveller just mentioned had occasion to call again at the same house, and made enquiry concerning the unhappy drinker; when he learnt that he had been some time dead; and, no doubt, in consequence of his intemperance. He was informed, that towards the close of life, he had not drank to the same excess; but it was only because he could not obtain spirituous liquors.

This awful fact loudly says, "Beware of indulging in strong liquors;" the habit of which insensibly steals on a man, and who is too often not aware of the danger, "till a dart strikes through his liver." Prov. vii. 23.

MR. WHITFIELD relates, in one of his sermons, the conversion of a Mr. Crane, who was afterwards appointed Steward of the Orphan-house in Georgia. Being determined to spend an evening at the play-house, he went first to Drury Lane; but the house being quite full, he resolved to go to Covent Garden: having got thither, he found that house full also, so that he could not gain admittance. He was determined, however, to get entertainment some how or other; and therefore set off to hear Mr. Whitfield. It pleased God to set the sermon home on his heart; he was truly converted, and became an eminent Christian! — "I am found of them that sought me not." Isaiah.

Obituary.

MR. S. BRIDGMAN, jun.

He was, from his infancy, brought under the sound of the gospel by his parents, and had the advantage of early instruction in the fear of God; but gave no evidence of seriousness till the spring of the year 1800, when he was attending at Spa-Fields Chapel, to hear Mr. Glasscot preach a Sermon to young people from the words of Solomon, "Remember now thy Creator," &c. It pleased the Lord to seal the word upon his conscience: he from that time began to manifest deep seriousness; tho' he did not appear to experience alarm and terror, but was wrought upon by the secret drawings of the love of God. But as a work of this nature is best known by the effect it produceth on the life and conduct, it may be observed that his conversation and pursuits manifested a deep change. He was found searching the Scriptures daily, and attended to hear the word of God with great seriousness. This vital principle, now formed within, gave him a desire to be useful to his fellow-creatures; and he shortly after engaged as a teacher in the Sunday School, established in Golden Lane, Old Street. This duty he followed with great zeal; and devoted the principal part of the Sabbath to the employ. Some time after this, however, unhappily giving way to indifference, he lost his seriousness, and became negligent of every means of grace. He continued in a backsliding state till the 3d of May 1801, when attending with his parents at Spa Fields Chapel, Mr. Roby was preaching a sermon from 1 Sam. ii. 25. "Notwithstanding, they hearkened not unto the voice of their Father." The Lord was pleased again to accompany the word preached with power to his conscience. He returned to his home full of grief and sorrow, on account of his having backsliden from the ways of God. He was brought, like Peter, when he had denied his Lord, to weep bitterly; and his comforts were in a short time restored. A few days after this, in a Letter to a Christian friend, who manifested great concern for the welfare of his soul, he says, "On Sunday evening last, the Lord was pleased graciously to awaken me to a sense of my sinfulness, in having so long strayed from him. — May the precious blood of Christ cleanse my heart from all my sin, and carry on the work which he has so graciously begun!"

In the latter end of that year, during an interval of his father's absence from town, he regularly prayed with the family with great propriety and devotion. But in the early part of the following year, he formed a connection with several gay and irreligious young men, whose corrupt influence soon drew him again into the world. During the time he was thus living at a distance from God, a succession of violent colds brought on a consumptive complaint, which eventually carried him to the grave. No marks of returning seriousness could be observed till about nine months before his death; at which time he began first to think his life in danger; and he evinced some concern for the salvation of his soul. He was naturally of a very reserved disposition; which will account, perhaps, for his not disclosing the feelings of his mind to his family; but he was frequently (when he thought himself in secret) overheard pouring out his supplication at a throne of grace and mercy, in the most fervent manner. Sometime in July 1804, he went in the country to try a change of air; but, in a short time, he was obliged to return home worse.

Upon his return to town he was visited by Dr. B—, a gentleman of the faculty (as a friend); who having seen, and had some conversation with him, one morning

in the latter end of September, closed the discourse, by saying, "Samuel, if you was my son, I should wish you to consider yourself as a dying young man." This faithful declaration of the doctor made a deep impression upon his mind; and he was shortly after seen in tears on the account. However painful such a circumstance might at that time have been to himself and friends, those who had his best interests at heart, now find abundant cause for thankfulness on the account, as it was the means, in the hands of God, of creating in his mind a greater earnestness to make his "calling and election sure." From that time his seriousness and devotedness much increased; and peace and an assurance of salvation, through Christ, were soon afterwards communicated to his mind. His affliction gained fast upon him, and was attended with the most acute pain of body; but those only who saw and were with him, can form an adequate idea of the patience and serenity of his mind. His affections now appeared to be weaned from the world; every thing captivating and alluring that it contained, he could yield into the hands of his Divine Master, saying, "Not my will, O Lord, but thine be done." Thus he died to things temporal, and waited patiently for the moments when he should depart to be with Jesus.

On Tuesday, November the 27th, in the evening, whilst sitting with his family, he was obliged to be carried up to his chamber, — from whence he never returned. Being visited by a friend on the Saturday evening following, he appeared particularly impressed with the thought of his approaching dissolution, and declared he longed to be dissolved, that he might be with Christ; and then repeated, with particular fervour,

"Jesus, lover of my soul,
Let me to thy bosom fly."

On the following morning he said he was still looking up to Jesus, who was all his hope. At this time, in the prospect of death, those beautiful words of the psalmist, "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," appeared very precious to him; and he more than once repeated them, after a conversation of nearly half an hour, in which he spoke much of the Lord's gracious dealings towards him, and his assurance of his love.

Between this time and his death he was several times visited by the Rev. Mr. Foster and the Rev. Mr. Charles; the latter he requested to preach his funeral-sermon, from the words of Solomon, which were first blessed to his soul. He changed again for the worse, towards the latter end of December, and lingered till the 1st of January last, when his happy spirit took its flight

Far from a world of grief and sin;
With God, eternally shut in."

—— E. F.

ANN COLBOURNE.

[*In a Letter from Mr. Hillyard, Missionary at Newfoundland.*]

Rev. and dear Sir,

AT the close of the last year I wrote to you and Mr. Hardcastle, informing you that, by the advice of friends in this place, I had removed from Harbour Grace to St. John's, with a view of supplying three out-harbours occasionally, the nearest of which is nine miles distant; and with divine assistance I was enabled to accomplish this work, and was generally pretty well attended.

In April I wrote to you, by way of Boston, an account of my proceedings the other part of the winter; and shortly after I wrote that letter, I set out to visit Twillingate, the place of my former destination, where I met with a cordial reception from that people; and hope that my labours among them were not entirely in vain. I am happy to say that the members of the small church which the Lord enabled me to plant in that place, appear to be walking worthy of the vocation wherewith they are called; and I hope an impression made upon the minds of several of them, by the death of a young woman in the last winter, who, though not

a member, died rejoicing in the Lord, will not easily be effaced. — Ann Colbourne, youngest daughter of one of the principal planters at Twillingate, whose wife had become a member of the church soon after it was first formed; this daughter and her two sisters, one of whom afterwards joined the church, came to school to me the first winter I was at Twillingate: she from a child appeared serious, and was naturally of a sedate turn of mind; but the first durable impression, as she afterwards acknowleged, was made upon her mind one afternoon when in the school; she was then only in her fifteenth year; and as she could read pretty well, I had set her to read for that afternoon-lesson, one of the Rev. Mr. Gentleman's Addresses to Youth. I remember it was founded upon Mat. xi. 28. "Come unto me all ye that labour," &c. In reading, I observed that her voice faltered more than usual; and looking up, perceived that she was greatly affected; and her impressive manner of reading the remainder of the discourse, had a remarkable effect upon several of the children; so that most of them were in tears. This scene was so affecting to my own mind, that I said afterward to the person with whom I lodged, that could I see it the same every day, I would not change my situation for all the riches and honours in the world.

After this she was always serious, taking no delight in those vanities which are too generally followed by young persons of her age; but made rapid improvement in writing and arithmetic, and got so far as to be able to keep her father's accounts. She constantly attended at the Experience Meeting; and tho' she said but little, yet always seemed to listen with pleasure to what was spoken by others. During the time I was in England, she was married to a serious young man, who had joined the church some time before I left Twillingate; and when I was there last summer, appeared very happy in that connection. After my return to Harbour Grace, she wrote me a sensible letter, in which she lamented that she had not profited more by the means of grace she had enjoyed; and closed with hoping that we might live to see each other again, if it were the Lord's will; and if not, that we might joyfully meet in the world to come, never to part. After this a distressing circumstance happened at Twillingate: her father being high constable, was opposed in attempting to apprehend a criminal; and one person belonging to the opposing party being killed, he was seized, and brought round to St. John's to be tried. His much agitated daughter, fearful of what might befal her father, and being near the time of delivery with her first child, it had such an effect on her, that she never recovered the shock, although she was afterwards safely delivered, and there appeared for the first few days no very alarming symptoms: she however always entertained the idea that she should not recover. During her affliction she was remarkably patient and resigned, tho' her pains were sometimes very great. She spoke feelingly to all who visited her; especially to young persons, warning them all to watch and pray, and not drive off a concern for their souls until laid upon a sick bed; and particularly recommended to the young to seek the Lord while in their youthful days. She expressed an earnest desire that her father's troubles might work for his good. It appeared at times before her death, that her sins lay upon her mind with great weight, especially, as she expressed herself, "her sins of omission;" and frequently the enemy, as she said, was very busy, in tempting her to doubt of a gracious reception at last; but for the most part the Lord seemed to be near, as her present help in her time of trouble.

In her last moments she was asked if she had comfort by trusting in the Lord? She emphatically said, *I have*; and after repeating, three times, "Dear Lord Jesus, receive my spirit!" with a smile on her countenance, she breathed her last Jan. 14th, 1805, in the 20th year of her age; and, as is hoped by her surviving friends, sweetly slept in Jesus.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Treatise on Religious Experience; *in which its Nature, Evidences, and Advantages are considered. By* C. Buck, 12mo, *p.* 330, *Price* 3*s.* 6*d.*

"THE religion of Jesus Christ," says our author in the commencement of this work, "forms a most beautiful and complete system, worthy the investigation of the wise, the admiration of the righteous, and the reverence of all. It is not, however, a system formed for the mere purpose of speculation. There are many grand objects in nature which strike us with wonder, many specious schemes in philosophy which court our attention, and many productions of art which gratify our curiosity; but which, after all, leave us without that aid which our present imperfect state requires. But this divine scheme not only claims our regard as consisting of every thing great and sublime, but it is admirably adapted to our wants and circumstances as fallen, helpless creatures. It is not, therefore, an object, the beauty of which merely presents itself to the mind, but contains blessings, promises, and prospects suited to the heart: hence arises the necessity and propriety of experience. The report of these blessings, or the intelligence that provision is made for guilty man, can be of no avail without a real participation of them. We must not perceive only, but we must feel; and, feeling, of course we experience."

The author then remarks, that he does not confine the word *experience* merely to the enjoyment of the blessings of the gospel; but takes it in a more enlarged sense, as "referring to all that knowledge which the Christian derives from his various trials or circumstances; and all those feelings occasioned by his being in a state of warfare with the world, the flesh, and the devil."

The first chapter of this treatise describes the nature of religious experience in general, unattended with any remarkable circumstances; and which may be applied to Christians at large. The author then proceeds, in the successive chapters of the work, to point out, 2, The Advantages of Experience; 3, The Young Christian's Experience; 4, The Experience of the Christian in Middle Age; 5, Distressing Experience; 6, Happy Experience; 7, Remembrance of Past Experience; 8, The Relation of Experience; 9, The Aged Christian's Experience; 10, Dying Experience, including some charming expressions of departing saints; 11, Advice respecting Experience; and, finally, 12, The Evil of the Want of Experience.

Under each of these interesting particulars, the reader will find many serious and judicious remarks, strictly consistent with the analogy of faith, and correspondent with the uniform experience of the people of God. We doubt not this book will be perused with great advantage by all classes of Christians; the young will be guarded against mistakes common to their standing; the aged will set their seal to the truth of the author's observations; and professors, in all the varied circumstances of the divine life, will find, that "as face answereth to face in a glass, so doth the heart of man to man." The whole is, in our opinion, pious, evangelical, spiritual, and useful.

Simplicity recommended to Ministers of the Gospel, *with Respect to their Doctrine, Method, Style, and Delivery in Preaching; with Hints on other Branches of the Ministerial Office. Second Edition enlarged, with an Appendix*, 12mo, *pp.* 156, *Price* 2*s.* 6*d.*

WHOEVER candidly suggests judicious hints, whereby the ministry of the gospel may be rendered acceptable and useful, performs a task of no small importance; and which will be peculiarly grateful, especially to those humble and devoted servants of Christ who desire that "the ministry be not (justly) blamed."

The author observes in his Preface, that "anonymous publications generally come into the world under many prejudices; partly from a desire which mankind usually feel of knowing with whom they converse; and partly from a suspicion that there is some unfavourable reason for the author's concealment: but it is presumed, considerations may sometimes be justly urged to remove these prejudices. On some subjects, delicacy seems to require a writer of moderate abilities to conceal his name; and the following is presumed to be one of these: — for a discussion of the sacred duties of ecclesiastics might be thought no small presumption in a Layman; and a Preacher would naturally be criticised by his own rules."

Allowing the author thus to remain concealed, we proceed to notice the substance of the work, which, by the way, seems more expressly intended for Dissenting Ministers, especially those who have not enjoyed the advantage of a regular education.

The author considers Simplicity as "an imitation of Nature;" and as opposed to "heavy dulness" on the one hand, "and affected ornament on the other." With this definition in view, he proceeds to treat of simplicity in *doctrine*, *method*, *style*, *delivery*, &c.

Simplicity in *doctrine* is to be pursued by a careful distinction between the truths of Scripture and human explications of them; between doctrines of greater or less importance; and by avoiding the common fault of widening the unhappy differences which already subsist between serious Christians. The preacher is also cautioned against attempting to explain those things which exceed the limits of human capacity, or which are not clearly revealed; and he is advised to state and defend the doctrines of the Bible in plain and easy terms.

Simplicity of *method* is strongly recommended; and a variety of suitable directions is given, which are well worthy the student's attention, as sermons are certainly best remembered when the method is easy and natural.

To render the *style* simple, the author maintains that it must be perspicuous, correct, pathetic, pious, scriptural, varied, and not too figurative.

To constitute simplicity in *delivery*, which certainly is of great consequence, it must be easy, natural, and grave; a due measure of deliberation is also necessary; and suitable pauses must be observed, without which almost the whole effect of an excellent discourse may be lost. The want of attention to these rules has rendered the efforts of many a good man nearly useless, and some ones disgusting. While "the man of God" ought to shun the studied and affected manner of the stage, he ought to dread "the nasal twang," and other ridiculous habits, for which *the conventicle* has been so much despised. We are glad to find that "lectures on Elocution" have lately been given at some of the Dissenting seminaries; and we trust that the good effect of these will recommend a general attention to the subject; while pious students will, we hope, carefully remember when in the pulpit, that they are not merely *orators*, but preachers of the gospel; and that their studies in elocution are chiefly intended to facilitate their acquirement of simplicity.

The author's hints respecting simplicity in *public prayer*, deserve attention. Disagreeable whining tones are to be avoided, a familiarity bordering on profaneness; a mere chatting with the Deity is insufferable; a preaching method, expressing rather the mind of God to the people, than the mind of the people to God, is also very reprehensible; and the affectation of fine language, polite phrases, and philosophical ideas, which we have lately observed, with much concern, have been adopted by some, is also to be avoided. Nothing can compensate for the want of simplicity in public prayer.

The writer also gives some good hints on reading the Scriptures, expounding, preaching on particular occasions, on the use of notes, length of sermons, administering the Sacraments, catechising, &c. &c.

The Appendix is intended to illustrate and confirm the author's own remarks, by quotations from respectable writers. On the whole, we cannot but express our warm approbation of the work; and recommend it to the attention of all young ministers who wish to avoid improprieties, and to excel in their manner of performing every branch of their highly honourable office.

A Great Work described and recommended, *in a Sermon preached at the Rev. Mr. Thorpe's Meeting-House, New Court, Carey Street, before the Members of the Sunday-School Union. By* Jabez Bunting, *6d.*

The Sunday-School Union consists of teachers, and others actively engaged in Protestant Sunday-Schools. The Union was formed for the purpose of stimulating and encouraging each other in the instruction of youth; for mutual communication and improvement; and for opening new schools, wherever it may be deemed expedient. We believe this is the second sermon preached before them. The preacher founds his remarks on the words of Nehemiah (vi. 3.) "I am doing a great work." He accommodates the text to the work of instructing children; and considers it as to its nature, and the magnitude of its importance. Under the first of these he observes, that the office of the instructors consists in teaching them to read the best of books, — the Bible; in communicating to their minds the most interesting and moment-

ous instruction; and in promoting the formation of the most valuable and important habits. The importance of it appears, as it is a work of indispensable *obligation*, of pressing *necessity*, of great *utility*, and of singular *piety*. Mr. Bunting improves the whole by observing, "That the magnitude of the undertaking demonstrates the propriety of their Union, suggests the necessity of inviting a more extensive co-operation, calls for prayer, and excites to diligent perseverance." This appropriate and sensible discourse is well calculated to impress upon the reader the importance of the subject.

The History of the Asylum for the Deaf and Dumb; *to which is added, A Sermon, preached at the Anniversary of the Charity, in the Parish-Church of St. Giles, Cripplegate, on May* 19, 1805, *by* R. Hawker, D. D. 12*mo*, 1*s*. 6*d*.; 8*vo*, 2*s*. 6*d*.

[Printed for the sole Benefit of the Institution.]

It is properly observed, in the former part of this pamphlet, that the Asylum for the Deaf and Dumb puts in a strong claim for a portion in the public favour, amidst the many admirable charities which are supported by British liberality. The grounds of that claim are distinctly considered; and a pleasing account is given of the origin and progress of the Society: 106 children have been received during a period of thirteen years. The Managers now wish to extend the charity by erecting a much larger building; and admitting, if possible, all who apply.

The Sermon, which is entitled, "Witnesses for God," is founded on Isa. xliii. 8—10, "Bring forth the deaf that have ears: ye are my witnesses, saith the Lord," &c. The preacher takes occasion, from these words, to shew that the Lord hath not left himself without witness, even in the common circumstances which arise out of those events, in the world of nature and providence, referred to in the text. He then takes up the subject in reference to the world of grace; and shews, that when the spiritual faculties are quickened into apprehension, witnesses that arise therefrom do shew that the Lord he is God.

Before entering on the third part of his discourse, which was to desire each of his hearers to make a personal application of the doctrine, he called upon one of the children to repeat the Lord's Prayer; which was done in an affecting manner, and improved by the preacher as an evidence that the Lord, "out of the mouths of babes and sucklings, perfecteth his own praise."

We shall rejoice to find that the Institution derives as much advantage from the publication as it did from the delivery of the Sermon; and that the Conductors are enabled, by the increased munificence of the Public, to support and extend the charity according to their liberal design.

Lyra Evangelica, *or an Essay on the Use of Instrumental Music in Christian Worship. By* Jos. Jefferson, 8*vo*, 1*s*. 6*d*.

Though the ingenious Author hath chosen a very unpromising subject, and hath taken the unpopular side of the question on it, yet, by a variety of anecdote and observation, he hath contrived to make it more interesting and entertaining than we could have supposed. Both *tweedle-dum* and *tweedle-dee* are alike inadmissible in his plan of Christian Worship; nor will he allow us to retain even the "divine box of sounds" itself. It does not consist with our plan to enter into the merits of the argument; but our musical readers will, doubtless, be glad, and we ourselves should not be sorry, to hear that some conceited son of Apollo enter the lists against him, since he has not only excommunicated all our big and little fiddles, pipes, and organs, — but even (presumptuous mortal!) unstrung all the celestial harps above!

The Circle of the Sciences *consecrated by the Cross: a Brief Attempt to exhibit the First Elements of Science, and to shew how every Branch of useful Knowledge may be made subservient to the best Purposes. Second Edition enlarged*, 12*mo*, 3*s*. 6*d*.

The laudable design of this performance, is "to give a general idea of the Sciences to young persons of limited education, and to form a useful memorial for those who have already studied them."

The subjects contained in this little volume are very numerous (more than thirty) and consequently must be treated in a very brief manner; but they are managed with ability, and may be very useful to young persons who have not opportunity to read larger treatises; and will serve as *memoranda* to those who have already trodden "the Circle of the Sciences." In *consecrating* these to the service of the *Cross*,

the author shews how almost every science may be rendered subservient to the interests of true Christianity. Beside a number of occasional reflections throughout the work, the concluding section is particularly devoted to this end. We shall give one paragraph only by way of specimen, which conveys a very striking and important reflection for literary and scientific men! —

"Science simply considered, and with a view to no moral end, is, indeed, "trouble and sorrow," — "vanity and vexation of spirit." To survey the world of Nature, and not to examine ourselves; to study the heavenly bodies, and remain ignorant of God and Christ; to speak all the languages of antiquity, and not converse with Heaven, — is, indeed, the height of human infatuation. What madness, to devote all the powers of the human mind to investigate the secrets of Nature, and to make no inquiry into the mysteries of the gospel! What an awful thought for a man, to have a name enrolled on the records of Fame, and handed down to the admiration of posterity, while he is himself suffering the torments of Hell, for rejecting and despising the doctrine of the cross!

"But with the believer the case is far otherwise; having his eternal life secured, he treads the paths of Science with new interest; and he views Nature with other eyes. Let us follow him in his studies. Does he turn over the pages of History? He may — he must drop a tear, when he surveys the miseries of mankind in every age and country; but the glory of Calvary throws new light on the government of the world: he sees that the whole is under the direction of Supreme Power and Wisdom; in the Book of God he sees a plan, "drawn by the eternal pen," of all the revolutions of human affairs; and views them hastening to that consummation ("most devoutly to be wished!") when the miseries of human nature shall terminate in the eternal happiness of the just. — Does he turn the globe to study Geography? He views, with grief and pity, the extensive countries yet unenlightened by the gospel; and he prays and plans, if possible, some liberal scheme to extend its blessings through the world. — Does the Christian explore the secrets of Natural Philosophy, and investigate the laws of Nature? These discoveries expand his mind, and afford new matter of admiration and of praise. — Does he point his glasses to the skies, and survey the celestial bodies? Devout Astronomy elevates his soul to Heaven, and fills him with astonishment and praise. "Lord, what is man that thou art mindful of him!"

Theology in Miniature, *or a Brief View of the Evidences and Doctrines of Revelation*, 12mo, 6d.

This article is an extract from the preceding; and is printed separately, for the use of those who have studied every other science but Divinity; which has been too often the reproach of our youth of liberal education. Either this, or the work from which it is extracted, would form a very suitable present to a young person of either sex at boarding-school.

LITERARY NOTICES.

A New Periodical Work has lately appeared at Charlestown (Massachusets, North America) entitled, "The Panoplist, or the Christian's Armory," intended for the defence of the doctrines of the Reformation. It appears to be conducted with considerable ability.

An interesting Sermon by Dr. Dwight, President of Yale College, on Duelling, was lately preached and printed at New York.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

The Traveller, or Meditations on various Subjects; written on board a Man of War: to which is added, Converse with the World unseen. By Js. Meikle, late Surgeon at Carnwath. To which is prefixed, A Life of the Author, 12mo, 4s.

Five Sermons on Important Subjects. By the Rev. W. Pryce, Perpetual Curate of Loudwater, 18mo, 3s.

A Repetition Sermon on the Promises of God (lately discovered in MS.) containing the Heads of Forty-two Discourses. By the Learned and Rev. M. Henry. 1s.

The Christian Parent, or short and plain Discourses concerning God, and the Works and Word of God. A cheap edition (being the 5th) for Sunday-Schools. Price 1s.

An Essay on the Institution and Management, with the History of a Sunday-School, &c. 1s. bound.

Familiar Dialogues between Children. 1s. bound.

Anecdotes of Pious Children. 1s. bd.

Dialogues between a Child and its Parents. 1s. bound.

*** The last Four Articles from the Sunday-School Miscellany.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

Extract from the Report of the Directors to the Eleventh General Meeting of the Missionary Society, held in London, May 8th, 9th, and 10th, 1805.

After a short introduction, in which the Directors advert to the Principles on which the Institution was formed, they proceed to give an Account of the Present State of their respective Missions.

OTAHEITE.

In the course of the last year, we have received the Journals of the Missionaries from October 1802, to April 1803. The civil war, which had placed our brethren in a critical situation, having been happily brought to a close, they were enabled to pursue the object of their mission without the least molestation. The brethren Jefferson, Nott, Bicknell, and Wilson, made preaching-tours through different parts of the island, and published the glad tidings of salvation to the natives, some of whom gave them an attentive hearing; but the greater part treated their message with levity and disregard. They had an opportunity to address nearly 4000 adult persons, which is more than half the total inhabitants of the island; for by the ravages of war and disease, the inhabitants are reduced to 6 or 7000.

An important event took place on the 3d of September 1803. The Dart, an English brig, touched at the island; from which our brethren received a small supply of necessary articles. When the Dart was about to sail, the Chief, Pomarre, was proceeding in a canoe to the vessel with two of his people; but being suddenly attacked by a violent pain, he dropped the paddle from his hand, fell down on his face in the canoe, and shortly expired.

This Chief having long been the protector of the Missionaries, it was natural for them to feel some apprehensions on his death. They, therefore, requested the captain to defer his sailing till they ascertained whether they might hope for safety under his successor. The result of their enquiry was, "they trusted they might rely on the assurances of Otoo and Edea, that they should remain unmolested in the exercise of their mission, whatever changes might take place in the government.

The Directors regret that they have received no communications of a later date than Sept. 3, 1803; and it was no small addition to their concern, to be informed that the supplies sent out in the ships Albion and Cato, in 1802, and forwarded by the Alexander, Captain Rhodes, had not been landed at Otaheite; for the captain, hearing of the renewal of the war, relinquished his design of going thither, and returned to Port Jackson; in consequence of which, the goods were relanded, much damaged. A further supply was sent out in November last, by the Argo, Captain Baden; but of their arrival at New South Wales, the Directors have not yet been informed.

The Directors feel a painful concern for their brethren, whose patient continuance in well-doing, entitles them to every exertion in their behalf that can, with propriety, be made. It is to be regretted, that the means of intercourse with them are so difficult: nor can the Directors conceive of any practicable mode of communication, but by encouraging some mercantile persons in New South Wales to fit out a vessel from thence, to be employed in the seal-skin trade, and who may thus be induced to visit Otaheite, and convey to them the needful supplies, and thus open a channel of communication with the Society. This important measure is now under consideration.*

* A circumstance of a pleasing nature lately occurred. When the Spanish frigates detained by the British government were brought into port, it was suggested by a friend, that, as the frigates came from Monte Video, in South America, to which place our Missionaries were taken after their capture by a French privateer, in the year 1799, it was probable that some persons of that place might be found among the prisoners, from whom our captive Missionaries derived assistance and friendship when there. Upon enquiry, at Plymouth, it was found that Admiral Bustamente, the Commander of that squadron, had been Governor of Monte Video at the time above mentioned, and that through his friendly influence the Missionaries were permitted to land, retained part of their property

NORTH AMERICA.

In the island of Newfoundland, Mr. Hillyard is still diligently employed in the work of the Lord: he has preached at Harbour-Grace, Twillingate, and at several harbours in the upper parts of Conception Bay.

Mr. Pidgeon is engaged in preaching the gospel in the province of New Brunswick; Mr. Mitchell now labours at Amherst; where, in a tour through part of New Brunswick last summer, he met with a great number of persons who heard him gladly, and who longed for the preaching of the gospel among them; but who are at present as sheep without a shepherd. From other quarters also, the Directors are informed how much the ministry of the word is needed in that country.

AFRICA.

The Directors next advert to the state of our Missions in South Africa, of which, however, through the interruption of communication with the Cape, they are not enabled to speak so particularly as they wish. From Dr. Vanderkemp no intelligence has been received later than Feb. 29, 1804; that intelligence, however, affords fresh occasion to thank the Lord of the harvest for the powerful influences of the Holy Spirit crowning his labours, and those of Mr. Read, his faithful colleague, with considerable success; so that the kingdom of grace was spreading more among the poor Hottentots. The progress also of the scholars, in learning to read and write, and in acquiring religious knowledge, was astonishing to our brethren, considering the peculiar languor, stupidity, and aversion to every exertion, mental or corporeal, which characterizes the natives; which indeed proves, "that nothing is impossible to God."

"We regret that we are not able to report the state of the other Missions in Africa; the suspension of correspondence leaves us wholly unacquainted with the circumstances of our brethren Bekkar, Verster, Tromp, Vanderlingen, Anderson, and Kramer; as also of the operations of the South African Missionary Society, who, we trust, are all at their respective posts, labouring unceasingly in the work of the Lord.

FRANCE.

The continuation of war with France has totally suspended that intercourse which was necessary to completing the printing of the Bible, and to the effectual dispersion of the New Testament, which was long since finished. The Directors have been disappointed in their expectation, that a Society on the Continent would undertake this service. They trust, however, that

received great kindness from the inhabitants, and were, probably, preserved from the miseries and destruction which would otherwise have befallen them, if carried to Cayenne, as was, it is said, intended. The Directors sought an interview with the Admiral, who behaved in the most friendly manner; and had the goodness to accept a small present (a gold watch) from the Directors; which they thought it their duty to offer as a token of gratitude. The Directors were favoured with the following note from the Admiral: —

To Joseph Hardcastle, Esq. Treasurer, — and the Rev. George Burder, Secretary to the Missionary Society, London.

"Gentlemen, *London, Feb.* 11, 1805.

"The favourable opinion which the Directors of the Missionary Society are pleased to express in your letter of the 9th instant, respecting my conduct towards their Missionaries, whom the chance of war carried to Monte Video, in a state of captivity, while I was Governor of that town, greatly exceeds the merit which I could claim on that occasion. I only followed the plain dictates of humanity, strengthened by the duties of my situation; and had merely the accidental advantage of possessing power to render effectual the regard I shared in common with all the inhabitants of the district, over which I had the honour to preside, and to which the respectable character of the sufferers was so eminently entitled.

"Whatever my services to your Missionaries might have been, I consider them as fully rewarded by your kind interpretation of the circumstances concerning the part I acted; and I cannot but receive the memorial you are pleased to offer me, more as a mark of the liberality of your sentiments, than as an acknowledgment to which I may have any pretensions. I accept it as such, and beg leave to return to the Directors my unfeigned thanks for this honourable testimony of their attention; and to assure them that I shall always preserve it, with the most sincere and ardent wish for their prosperity.

I have the honour to be your obedient humble servant,

JOSEPH DE BUSTAMENTE Y'GUERRA."

matters are now in a train to effect the accomplishment of the work, by means of Christian friends in Switzerland, who, having opportunity of maintaining correspondence with Protestant clergymen of France, will thereby be enabled to extend the circulation of the Scriptures, to promote the general interests of pure and vital religion.

ASIA.

The Directors wish, in the next place, to invite the attention of the Society to the eastern world; presenting to the Christian mind many millions of our fellow-men, long immersed in vice, error, and superstition, and for whose conversion few attempts have hitherto been made. The miserable condition of these nations, and particularly of those whose commercial connection with this country affords a strong claim to our regard, has seriously occupied the minds of the Directors. Their efforts have been principally directed to the eastern and western coasts of the great peninsula of India, and to the important island of Ceylon, nearly connected with it.

The Society is already acquainted with the steps which have been taken as to the island last mentioned. The Rev. Mr. Vos, formerly a faithful minister in South Africa, superintends this Mission. The German brethren, Ehrhardt and Palm, accompany him; together with these, the Rev. Messrs Ringletaube, Desgranges, and Cran, have sailed for Tranquebar; they are intended to labour on the continent of India: they sailed in the Danish ship King's Packet from Copenhagen, April 20, 1804. The Directors had the pleasure of finding by the Cape Gazette, that the ship had arrived safely at the Cape on its way; but no information has yet been received of their arrival in India.—The Society has since heard of their safe arrival.

Another Mission has been determined upon since our last General Meeting. A memoir having been presented, recommending to their attention the populous city of Surat, the Directors were so fully convinced of the eligibility of this station, that they immediately determined on a Mission to that place.

Surat is said to contain more than an hundred thousand inhabitants; its situation appears to render it peculiarly favourable for the introduction of the gospel. Religious *of various descriptions* are fully tolerated, affording free access to the Heathen, while there is every reason to expect the protection of the Government. Many of the inhabitants being acquainted with the English language, the Missionaries may probably enter upon their labours immediately; and should the gospel be successful in this place, it may probably be from thence extended through all the north-western parts of India, Cabul, Candahar, Persia, and Arabia.

Dr. Taylor and Mr. Loveless, after having been solemnly set apart to the work, sailed in an American vessel, the Allegany, Capt. ——, for Tranquebar, in December last.

The Directors conceive they have been discharging a duty of the first importance, in the preparation of these Missions. The objects presented to the view of the Society in Ceylon, and on the two opposite coasts of India, are in their view, of the first magnitude; and such as will, they trust, be favoured with the approbation, and with the earnest prayers of the whole Society; the fields so widely extended, promise, they trust, a glorious harvest. In this hope, they are encouraged by the success with which it has pleased God to favour Missionary efforts already made in these populous regions, not only by the Baptist brethren from England, but by various other labourers for a long season. On this head the Directors derived much satisfaction from a letter received from some venerable Danish Ministers at Tranquebar, in which they favoured us with some account of their mode of proceeding and success. They invite our further exertions, and express a pious wish, that persons of influence were duly sensible of the great advantage which the gospel would prove to the whole country. "If," say they, "the European Governors and Rulers of the country could be persuaded that true Christianity would render them still greater and happier than they are, and what a blessed influence the propagation of it would have on the general welfare of the nations which they govern, and especially if they would countenance it by their own example and influence,—there is no doubt that the different nations would soon submit to the yoke of Christ, and shake off the miserable burden of heathenish superstition, vice, and vanity."— What Christian does not cordially unite in a sentiment so just and benevolent? May He, who has all hearts in his hands, so dispose the minds of men of eminence in wealth and influence!

CHINA.

The immense population of China, and the deplorable darkness by which

it is enveloped, are so generally known, that it may be reasonably expected that any well-formed plan for the communication of Divine Truth to that country, will find a powerful advocate in the breast of every Christian.

It is of infinite importance, that those who direct a measure so intimately connected with the future interests of Christianity in the Empire, should proceed on such principles as may be likely to convey the pure oracles of truth, unalloyed with error or mistake: in order to which, it appears requisite, in the first place, that the individuals who are to be employed, should be well grounded in the Christian doctrine. It is also of high importance that they should possess a knowledge of the language adequate to the undertaking. Without the combination of these qualifications, no translation of the Scriptures can prove satisfactory to the religious public. With these principles in view, the Directors wish to proceed in the selection of suitable instruments, and in the situation best adapted for the acquirement of the language. On this latter point they have considerable reason to believe that, at the Prince of Wales's Island, they will find the most eligible station for every purpose of a preparatory nature. There are also some collateral objects, highly interesting to the cause of Christ, which seem to be connected with this situation, and capable of being pursued at the same time, and by the same instruments; particularly the Malay nations, containing an immense population in numerous islands from the Bay of Bengal to the coast of New Guinea. The Malay language may be easily acquired, and become the medium of great and extensive usefulness. These people are acquainted with letters; and thus, by means of a printing-press, the views of the Missionaries may be explained, Religious Tracts circulated, the Holy Scriptures translated, and future Missions prepared. The Directors earnestly pray that the Great Head of the Church, would incline the hearts of others to come forward: they also look to Christian Societies, and, on this occasion especially, to Evangelical Seminaries, for persons who to the radical qualifications of a Missionary unite a facility in the acquisition of languages, and who may thus be peculiarly fitted for a service so distinguished and useful in the Christian Church.

The Society, desirous of furnishing future Missions with tried and able instruments, have, for some years past, supported a number of young men at the Seminary at Gosport, under the tuition of our highly valued brother, Mr. Bogue. The Directors regret much that so few persons have hitherto offered themselves as candidates for Missionary services, especially when the great advantages which this Seminary offers, as preparatory to the work, are so easy of access. There are now at Gosport only six students: some of whom will soon be at liberty to enter upon the great work; particularly Mr. Frey, one of the children of Abraham, and now, by grace, walking in the steps of that great father of the faithful. It is with peculiar satisfaction that they concur in the desire expressed by Mr. Frey, to communicate to his brethren the knowledge of Christ, and to be the means of removing from their hearts the veil of ignorance and unbelief. They are thankful to the providence of God, who has furnished them with an instrument so much adapted to this important occasion:—None can so well enter into the feelings, the principles, and the strong prejudices of a Jew, as one who has himself been educated in that religion, and has also been converted to the faith of the Gospel:—None can be expected to commiserate with such strong sympathy their moral state,—or devote himself to their relief with more ardent solicitude, than one of their own nation, who has himself been melted into contrition by looking unto Him whom their fathers pierced. It will also be a source of satisfaction to the Society, that a ministry is thus to be opened, which is immediately addressed to the ancient people of God, and thus a commencement made towards the discharge of that immense debt of obligation and gratitude which Christians are under to the Jews, as the medium through which they have received the sacred oracles. The degree of success which may ultimately arise out of this endeavour to promote their conversion, we cheerfully refer to Him whose wise and sovereign purpose has connected the salvation of Israel with the fulness of the Gentiles; and thus held out the encouraging intimation, that the extensive communication of the gospel to the heathen, is the signal which invites the exertions of Christians in favour of the Jews also. If this humble attempt should become the occasion of impressing more generally upon the hearts of Christians their duty with respect to this people, — if it should excite more solemn and stated prayer for their conversion, — if it should lead to more general and enlarged measures to promote this end, we shall unite in thank-

fulness to Him who despises not the day of small things.

It would afford the most cordial satisfaction to the Directors to see a larger number of godly young men offering themselves to the service of our adorable Saviour, in the extension of his kingdom among the Heathen. From the number, the piety, and the zeal of our congregations, it might have been expected that many, very many, would have become candidates for this honourable work; but they still find the labourers few: they not only join with all their fellow-Christians, in imploring the Lord of the Harvest more copiously to pour out his Holy Spirit on the churches, powerfully constraining an host of willing labourers to say, "Here are we, send us;" but they also earnestly recommend it to their reverend brethren to encourage and stimulate, by their animated exhortations and Missionary fervour, persons in their connections, of piety and talents, to come forward to the help of the Lord against the mighty; for they are assured that it is not so much a want of zeal as of information that keeps them back; and that a proper representation of the great variety of countries in which the gospel is needed, to which access may be obtained, where protection may be expected, and where the prospect of success is flattering, would incline many to press to the work, especially when they are informed, that in the Missionary Seminary they may probably acquire that degree of fitness for the work, an apprehension of the want of which, at present, operates as a discouragement, and keeps them back.

The Directors having thus stated the principal occurrences of the past year, with the prospects that are opening on the Society, conclude their Report with thankfulness to God for the help hitherto afforded, and the encouragement with which he has favoured them. They trust, the Society will be enabled to press forward with increasing ardour in the glorious cause. What God hath wrought, connected with the consideration of the greater things he has promised, and in the fulfilment of which he will make use of the instrumentality of men, are sufficient to engage our hearts, our hands, our substance, our influence, our example, our all for the glory of Christ, and the salvation of men!

*** *Since the above was written, much important Intelligence has been received from several of the Missionary Stations in Africa, &c.*

FOREIGN INTELLIGENCE.

We have the pleasure to report, that Letters have been just received from the Rev. Mr. Vos, who, with his companions, Mr. Erhardt and Mr. Read, landed at Ceylon, January 25, 1805. They were introduced to the Governor, the Right Hon. F. North, who having read the Letter of Recommendation from the Secretary of State, and their Instructions from the Missionary Society, received them with great kindness, and provided them lodgings.

They have already entered upon their labours. Mr. Vos is appointed Minister of the Dutch Church at Point de Galle, with liberty to do all the good he can in that district. Mr. Read is appointed a Catechist among the Cingalese; and is learning their language. Mr. Erhardt remained, for the present, at Columbo.

Interesting Letters and Journals have also been received from South Africa, which, when translated, will be laid before the Public. — It will afford our Readers peculiar satisfaction to learn, that the valuable Missionary Dr. Vanderkemp, with his associate Mr. Read, continue their faithful labours at Bethelsdorp with considerable success, as appears from the following Extract of a Letter, dated January 8, 1805:

"The beginning of this year is crowned abundantly with new blessings from on high; and fresh streams of converting grace have been poured upon us. We number ten or twelve to whom, we hope and trust, the power of God's holy arm is revealed. — May the first fruits of this season be the presage of a plentiful harvest!"

Extract of a Letter from Mr. Loveless to his Friends, dated Cape Town, Cape of Good Hope, April 25, 1805.

We did not expect to touch at the Cape; but as our live stock and other provisions grew short, it was requisite to put in here for fresh supplies. Since we left Teneriff, we have been favoured with an opportunity of preaching to the crew on the deck every Sabbath. We have distributed the Bibles and Hymn-Books, and occasionally some Religious Tracts among them. It is a pleasing sight to see them sitting around us with their books in their hands, listening to the glad tidings of salvation, while sailing on the mighty ocean. O that by the powerful influence of the Holy Spirit, the word may be made the power of God to their salvation!

From the time we lost sight of the Canary Isles till we made the Cape, we saw neither ship nor island. You may judge therefore how gratifying it was once more to see land, after a passage of nine weeks. I was kindly received by Mr. Stockborough, the President of the South African Missionary Society; at whose house I lodge during our stay. Here I had the happiness of meeting with dear Mr. Kicherer, and the other Missionaries who sailed from Holland: John the Hottentot, Martha, and Mary, are at a farm-house, about sixteen miles in the country, until Mr. Kicherer returns to Zak River.

We found at the Cape many truly pious people, and many warm friends to the Missionary Cause; and though there are many enemies to it here, yet the gospel of Christ among the Heathen prospers. Mr. Kicherer and his fellow-labourers are going to their different stations in two or three weeks.—Dr. Vanderkemp and Mr. Read are well, as are also the other Missionaries at their different stations; one of whom, Mr. Kramer, from the Great Orange River, is now here on a visit.

We have had an excursion into the country to Stellenbosch, about twenty miles N. W. of Cape Town, in company with Mr. Kicherer and other friends. We were drawn in a light waggon or caravan, by eight small horses; and were frequently employed in singing hymns, our friends in Dutch, and we in English. We staid at the house of a pious farmer, who treated us with great affection and kindness.—Here we met with the Missionary Bekkar; and rejoiced to learn from him that his labours are not in vain in the Lord. We had the pleasure of singing with the Hottentots that hymn, "Salvation! O the joyful sound!" O how pleasant to unite with converted Heathens in the praises of Immanuel!—O that in Surat we may have the satisfaction of doing the same with converted Hindoos, Persees, and Mussulmen!

AMERICA.

[*Extracted from the Assembly's Missionary Magazine, Philadelphia, June* 1, 1805.]

"At the late session of the General Assembly, the Standing Committee of Missions made their Report, which contained sundry interesting articles of intelligence, and was accompanied with the Journals of most of the Missionaries who have been in the service of the Assembly during the last year.

"In this Report it was stated, that the Missionaries have performed the services assigned them with diligence and fidelity; that, although their Journals mention no instances of extraordinary revivals of religion, yet they uniformly represent that the Missionaries were received in a friendly manner, and treated with respect; that their congregations were, in general, attentive; in some, great solemnity prevailed; and in a number of instances, the word appeared to be accompanied with power. The Committee, upon the whole, were of the opinion, that the seed which has been sown is springing up; and that the prospect of a harvest is such as to encourage to continued diligence and more vigorous exertion. Parts of the Missionary Journals were then read.

"The Committee informed the Assembly, that they have published a pamphlet, under the title of "Glad Tidings;" containing a narrative of the state of religion, and particularly of Missionary efforts for its advancement, which contains such information as they apprehend will be particularly grateful to the pious mind, and have a direct tendency to promote the Redeemer's interest in the world: also, that they have divided among the Presbyteries, within the bounds of the General Assembly, for the use of the poor, a quantity of religious and moral books and tracts, which the benevolence of individuals had, during the past year, committed to their care for gratuitous distribution; and that a part of these books have been presented to two female associations in Philadelphia, who have instituted a school for the education of female children of the poor.

"It was also stated to the Assembly, that the Committee had endeavoured to

establish an extensive correspondence with Missionary Societies in the United States and in Europe; and that from some of them they had received answers to their communications.

"Some of these answers are, one from the Missionary Society in London, and one from the Moravian Missionary Society at Bethlehem.

"The Committee further reported, that they have received several small donations for the support of Missions; and some assistance from the United States, and the Missionary Society of New Jersey, for the support of the Indian School among the Cherokees, which has thus far surmounted the difficulties attending all new institutions of the kind, and will, perhaps, soon be firmly and prosperously established. They also report that they had, agreeably to the directions of the Assembly, commenced the publication of a Magazine, which they flattered themselves would, under the Assembly's patronage and support, become so productive as to make a valuable addition to their funds for pious uses."

MISSIONARY COLLECTIONS.

	L.	*s.*	*d.*
Glasgow Committee of the Missionary Society in London —	23	10	0
Rev. Mr. Clark and Congregations, Brigg and Wrawby —	11	12	0
Rev. Mr. Shaw and Congregations, Ilkeston and Moor Green	8	12	0
A Friend to the Cause, by the hands of Mr. Ebenezer Morris	10	0	0
David's Mite —	1	0	0
Some Friends at Berwick upon Tweed —	1	1	0
A Bank Note, by an Anonymous Friend —	2	0	0
Rev. Mr. Hopkins and Congregation, Linton, Cambridgeshire	7	15	6
Mr. S——, a Friend —	55	5	0

HOME INTELLIGENCE.

IRELAND.

A CONSIDERABLE number of Bibles and Testaments are already received, in consequence of the Letter signed HIBERNICUS, inserted in a former Number. We trust that the liberality of the Religious Public will still be continued, as well in the country as in town. The donors may depend upon a faithful application of their truly Christian gifts.

Some time ago, a number of persons went on a fishing-party, in the neighbourhood of Coventry; and having for some time tried the canal, observed a pit within a few yards of it. A man passing by was asked, Whether there was any fish in the pit? to which he replied in the affirmative. He was then asked, Whether he had ever been in it? He imprudently answered, "Yes; I have been at the bottom many a time" (meaning when he was employed to get stone out of it.) One of the men then said, 'I will be at the bottom too;' and being naked, except a waggoner's frock, plunged in. The man not rising, the rest were alarmed; and exclaimed, "He is not come up again!" A youth, about twenty-three years of age, the only son of a respectable tradesman of this city, directly took off his coat, waistcoat, and hat; and after swimming across the canal, being on the opposite side to the pit, said, 'He shall not perish;" and leaped in with a design to recover his companion. He also perished in the attempt; and as the bodies were an hour before they could be found, all means used to restore animation were in vain. — This fatal providence had a striking effect on the minds of many; and was improved by suitable sermons preached in different chapels; and by Mr. Evans on the Lord's Day evening following, in the open air, on the spot where this awful event took place, to a solemn assembly, consisting of between 4 and 5000 hearers. — May a divine blessing follow, and the death of these two men prove the means, under God, of spiritual life to many!

The Ministers of the West Kent district, united for extending the preaching of the gospel, met at Chatham, April 9; where the business of the Association was transacted. Mr. Ralph, of Maidstone, preached from Deut. xxxiii. 3; Mr. Poppewell, of Marden, from 2 Cor. iv. 7; and Mr. Kent, of Gravesend, from 1 Cor. ii. 12. — The next Meeting to be at Maidstone, on Tuesday, Nov. 5. Mr. Knott is appointed to preach in the evening; or, on his failure, Mr. Drew.

The North Wilts Religious Society held their Fifth Quarterly Meeting at Swindon, June 27. Mr. Barclay, of Malmsbury, preached in the morning; Mr. Frome (at present supplying Farringdon) in the afternoon; Mr. Clift in the evening. — According to an invariable rule, the business of the Society was transacted in the afternoon; but that time not being sufficient, the even-

ing and the next morning were employed in considering the best means of promoting its interest. It afforded the Members great pleasure to observe, that, with finances too inconsiderable to be mentioned, they had accomplished every object of their original plan; and hope to be able, at their next Meeting, Tuesday, October 8, at Mr. Barclay's, Malmsbury, to lay before their friends a pleasing account of their proceedings.

July 21. A chapel was re-opened at Lewes, in Sussex: on which occasion three sermons were preached by the Rev. G. White. The congregations were numerous and attentive. — This chapel was built about thirty years ago, and supplied by a succession of Ministers in the late Countess of Huntingdon's connection; at which time their preaching proved a blessing to many. For some years past it has been occupied by Mr. Jenkins, of Lewes, who has lately left it, in consequence of the Trustees interesting themselves in the business, and who are determined to keep it open according to their original design.

Aug. 1. A small neat chapel was opened at Chinnor, in Oxfordshire. In the forenoon Mr. Lovegrove, of Wallingford, preached on the Love of God; and in the afternoon, Mr. Cook, of Maidenhead, from Psalm lii. 8. Mess. Scott, of Woburn; Edwards, of Marlow; Davis, of Waddesdon Hill; Evans, of Goring; and Paul, minister of the place, engaged in the other services of the day. — The cause of God at Chinnor began under the ministry of Mess. Whitefield, Cenneck, &c. and has been preserved in unity ever since; but till now, the people could never obtain a convenient place of worship.

Aug. 14. Mr. *Phillips* (late of Bermondsey) was set apart to the pastoral office of the particular Baptist church, New Hall Street, Birmingham. Mr. Burford, of Tamworth, began the service with reading, &c.; Mr. L. Butterworth, of Evesham, described the nature of a gospel church, asked the questions, &c.; Mr. Upton, of London, offered up the ordination-prayer, and gave the charge from 1 Thes. ii. 3, 4; Mr. Keeble, of London, preached to the people from 1 Cor. xvi. 13, 14. — Mr. Upton, preached in the evening, from Ps. cxxxvii. 5, 6.

The Northern Evangelical Missionary Society held their Eighth Annual Meeting at Broughton, in Cumberland, Aug. 14. Mr. Stillman preached on the preceding evening from Ps. i. 6. — On Wednesday morning Mr. Hill and Mr. Kay preached: the former from Mark xvi. 20.; the latter from Jude 3. In the evening Mr. Carlson and Mr. Whitfield preached: the former from John vi. 37.; the latter from Acts iii. 19. During the interval, several other brethren were engaged in prayer. Their next Annual Meeting is to be held on the second Wednesday in Aug. 1806, at Parkhead, in Cumberland, Messrs. Peel and Ruston to preach.

Aug. 20th, was re-opened for divine worship, the Independent Meeting-house at Tetbury, Gloucestershire, after having undergone a thorough repair. In the morning, Mr. Pain, of Forest Green, engaged in prayer; and Mr. Thomas, of Cam, preached from 1 John ii. 3. In the afternoon, Mr. Harries, of Stroud, led the devotional part of the worship; Mr. Lewis, of Wotton Underedge, preached from Heb. ii. 1; and Mr. Flint, of Uley, concluded. In the evening, Mr. Jeary, of Rodborough, prayed; and Mr. Bennet, of Dursley, preached from Phil iii. 9. — The interest of Christ in this place, from a variety of causes, had been reduced to a very low state, and the meeting-house rendered unfit for divine worship; but by the exertions of Mr. Davis, the present Minister, in obtaining pecuniary assistance from the benevolent public, the edifice is formed into a commodious place of worship.

Aug. 25. A new and neat chapel was opened at Hastings, in Sussex, a town in which the preaching of the gospel was much needed. Mr. Burder, of Fetter Lane, London, preached in the morning and evening; Mr. Thomas, of Lothbury, London, who had last summer preached several Sabbaths at Hastings, and whose labours happily proved introductory to the erection of a chapel, preached in the afternoon, and several succeeding Sabbaths. A worthy gentleman of London, who resided at Hastings a few weeks, after Mr. Thomas had been preaching there last August, perceiving how much a chapel was needed, generously offered 200*l.* towards it; and afterwards, two other gentlemen 50*l.* each: in consequence of which the building was erected. As the town is much frequented for bathing, and a great number of the inhabitants have long been immersed in Heathenish ignorance, it is earnestly to be wished that the word of the Lord may have free course, and be glorified in the salvation of many souls. It is somewhat singular, that this chapel, which is formed chiefly of timber, was framed in

London; and conveyed to Hastings by sea, in a vessel hired for that purpose. — At the close of the evening-service, a number of Tracts were given away at the doors, explaining the great doctrines of the gospel; by which means all the inhabitants may have an opportunity of knowing for what purpose the chapel was erected. Were this method generally adopted in new places, many misapprehensions might be prevented, many prejudices obviated, and much information communicated. From the numerous list of the Religious Tract Society, many suitable papers for such a purpose may be selected.

Sept. 4. The Ministers of the Lincoln Association met at Great Grimsby. On the preceding evening, Mr. Norris delivered a discourse from Mat. xxv. 23. Wednesday morning the ministers met for prayer, &c. Mr. Bean preached from Luke xii. 34. The ordinance of the Lord's Supper was administered; and it was a time of refreshment from the presence of the Lord. — In the afternoon, Mr. Hobson preached from 1 Cor. v. 7; Mr. Norris concluded. The ministers then retired for conference; when it was resolved, That the next Meeting of this Association shall be held at Huttoft, on the last Wednesday in April, 1806, at Mr. White's. Mr. White preached in the evening, from Ps. lxxxix. 15; Mr. Clark from Isa. ii. 3; Mess. Richards, Clark, Hobson, Norris, engaged in the devotional parts of the several services; and Mr. Smelle concluded with a short address and prayer.

DAY OF THANKSGIVING *FOR THE HARVEST*, PROPOSED.

Rev. Sir, *To the Editor.*

AMONG many excellent observances which the early Protestant Nonconformists in this country were in the practice of attending to, that of Supplication in Spring, and Thanksgiving after Harvest, was one peculiarly laudable. It was the custom of the congregations in general, at those periods, to set apart solemn days for public prayer and praise. How much is it to be lamented, that this practice should have become, in any place, or in any degree, obsolete!--As your valuable Magazine, Sir, has been the instrument of great benefit to the followers of Christ, in a variety of important respects, — Would it not be an object worthy of your attention, to invite the people of God, throughout the land, to unite in a general Concert of holy Thanksgiving for the uncommon mercy *at* this moment experienced, of a Harvest rich and abundant beyond the example of many former years? The propriety of thus spending a day must be obvious to any reflecting Christian. In this way did God *command* his ancient people to honour him; and why should we, under the brighter dispensation of the Messiah's reign, be strangers to so delightful a service, to which every motive of gratitude, duty, love, and interest so loudly invites us?

As it is now too late for a co-operation of ministers, throughout the United Kingdom, to be effected for the purpose of fixing on a day, there seems to be no method so expedient as for you to nominate a day in the approaching month; and to invite the congregations of Christians of all denominations, to unite in its observance. You are, therefore, earnestly desired to do this, for the honour of an all-gracious and prayer-hearing God, and for the edification of thousands of his people. Surely, the present is an occasion of most singular public mercy. The dread of invasion from a cruel and unprincipled enemy is suddenly and wonderfully turned away; and Plenty, in a remarkable exuberance, has crowned our isle. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

In the hope of your compliance with this request, and that you will thereby attract the thanks of innumerable grateful hearts, I am,

dear Sir, yours,

Sept. 28, 1805. AGRICOLA.

THE Editor returns thanks to Agricola for the pious proposal of a day of Thanksgiving; but feels himself obliged to decline the mention of a particular day. Many congregations in the country continue to observe a day of prayer in the Spring, and of thanksgiving in the Autumn; the latter, he believes, generally in the month of October. Were all the congregations to unite in the observance of a specific day, it would, doubtless, be very gratifying to serious minds; but this is now impracticable. The essential object of Agricola's request may nevertheless be obtained by the publication of his letter; and by thus inviting *all Evangelical Ministers and Congregations* to set apart a day, according to their convenience, each for themselves, and to observe it as a season of holy rejoicing and thanksgiving.

July 30. The Trustees of this Magazine met for the Distribution of the Profits.

Cases.	Denominations.	Recommended by the Rev.	L.	Cases.	Denominations.	Recommended by the Rev.	L.
M. S.	Independ.	G. Burder	5	M.	Baptist	J. Townsend	5
K.	ditto	J. Cockin	5	B.	ditto	ditto	5
B.	ditto	A. Fuller	5	L.	ditto	ditto	5
S. M.	ditto	ditto	5	B.	ditto	Dr. Ryland	5
A.	ditto	E. Parsons	5	Da.	ditto	C. Buck	5
P.	ditto	ditto	5	U. R.	Methodist	M. Wilks	5
W.	ditto	T. Beck	5	T.	ditto	ditto	5
M.	ditto	M. Wilks	5	J. Y.	Presbyterian	A. Waugh	4
A. C.	ditto	J. Townsend	5	R.	ditto	ditto	4
M. J.	ditto	W. Roby	5	F.	ditto	ditto	4
J. R.	ditto	G. Lambert	5	S. G.	ditto	J. Cockin	5
W.	ditto	J. Hinton	3	H. L.	ditto	A. Fuller	5
S. D.	Baptist	G. Collison	5	E. C.	ditto	R. Hill	4
A. P.	ditto	J. Townsend	5	C. G.	ditto	G. Lambert	5
M.	ditto	A. Fuller	5	I. G.	ditto	Dr. Ryland	5
A. K.	ditto	ditto	5	G.	ditto	W. F. Platt	5
S. B.	ditto	ditto	5	M.	ditto	Duncanson	5
E.	ditto	Dr. Ryland	4	M'K.	ditto	D. Bogue	5

List of Lectures in and near London for October.

1. *Tu. M.* Broad Str. Mr. Clayton.
2. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Hutchings's.
3. *Th. Ev.* Fetter Lane, Mr. Burder, — The Nature of the Rewards promised to the Righteous.

6. Lord's Day Ev. Broad Street, Mr. Thorp; Hare Court, Dr. Young; Palace Street, Mr. Atkinson; Chapel Street, Mr. Stollery; Dean Street, Mr. Brooksbank; Peter Street (Africans) Mr. Spilsbury; Devonshire Sq. Mr. Platt.
7. *Mon. Ev.* Missionary Prayer-Meeting, Spa Fields Chapel.
8. *Tu. M.* Broad Str. Mr. Goode.
9. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Wall's.
10. *Th. M.* Monthly Meeting (Indep.) at Mr. Burder's, Mr. John Clayton to preach. — The Scripture Doctrine of Election.
    Ev. (same place) Mr. Ford. — The Believer's Union with Christ.

13. Lord's Day Ev. Broad Street, Mr. Hughes; Hare Court, Mr. Burder; Crown Court, Mr. Greg; Dean Street, Mr. Humphrys; Orange Street, Mr. Townsend; Chapel Str. Mr. Buck; Peter Street (Africans) Mr. Campbell; Devonshire Sq. Mr. Powell.
14. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
15. *Tu. M.* Broad Street, Mr. Ford.
16. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Dore's.
17. *Th. Ev.* Fetter Lane, Mr. Clayton. The Sin and Danger of confounding Distinctions.

20. Lord's Day Ev. Broad Str. Mr. Gaffee; Hare Crt. Mr. Thorp; Crown Court, Mr. Gore; Chapel Street, Mr. Buck; Orange Str. Mr. Burder; Palace Str. Dr. Duncan; Dean Str. Dr. Jenkins; Peter Str. (Africans) Mr. Bryan; Devonshire Sq. Mr. Atkinson.
22. *Tu. M.* Broad Str. Mr. Humphrys.
23. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Gaffee's.
24. *Th. M.* Monthly Meeting (Bap.) at Mr. Rance's, Mr. Burnside to preach. — The Fruits of the Spirit, &c.
    Ev. Fetter Lane, Mr. Hughes. — The Superiority of Christianity to Judaism.

27. Lord's Day Ev. Broad Str. Mr. Dore; Hare Court, Mr. Lyndall; Crown Court, Mr. J. Clayton; Palace Street, Mr. J. Thomas; Chapel Street, Mr. Atkinson; Dean Street, Mr. Wall; Devonshire Sq. Mr. Shenstone.
29. *Tu. M.* Broad Street, Mr. Ford.
30. *Wed. ev.* Prayer-Meeting for the Nation, at Mr. J. Clayton's.
31. *Th. ev.* Fetter Lane, Mr. Townsend. — Heaven.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Bull. — Mr. Parsons.
Surry Chapel, Mr. Griffin, of Portsea.
Spa Fields, Mr. Finley, of Chichester.
Sion, Mr. Phillips, of Norwich.
Hoxton, Mr. Hordle, of Harwich.

POETRY.

GOD IN CHRIST.

A SACRED ODE.

Almighty Ruler of the skies,
Thee, by what name shall mortals call?
Th' Unseen, Immortal, only Wise,
The great First Cause, or Lord of all!
Creator of yon vast expanse,
Where planets trace their mazy dance;
Enkindler of the vital flame
Which animates the human frame,
Maker of ev'ry beast that moves,
Of ev'ry bird the air who roves,
And fish that in the ocean play,
And insects in the solar ray;
With all the fruits, the herbs, and flow'rs,
Which decorate this world of ours;
And all the hosts, and suns, and stars,
That shine in more exalted spheres!
Or all-pervading quick'ning soul
Which moves and regulates the whole!
Jehovah, Elohim, I Am,
The name high over ev'ry name!
All these, and more, unknown to song,
To thee, Great First and Last, belong!
Yet is there One, all these above,
That claims our highest praise and love:
To this our souls in sweetest homage bend,
And hail thee God in Christ, our Father, and our Friend!

This is the name to sinners dear, —
The name that calms each rising fear,
And bids us come, and sweetly prove
The riches of thy pard'ning love!
Here all thy bright perfections shine,
No less harmonious than divine!
Justice relents, and yields to Grace, —
Stern Wrath and smiling Peace embrace;
And God, unblemish'd, can decend,
The guilty rebel to befriend!
No more on Sinai's awful brow
The thunders roll and lightnings glow;
No more the vengeful fiery flood
Precedes the angry frowning God;
No more the law its curses pours
On these devoted heads of ours!
No; Jesu's blood has quench'd the flame,
And spoke the tempest into peace:
His merits our acceptance claim,
And to our pray'rs ensure success!
Now to the throne of grace our joyful feet répair,
And to our God in Christ our lov'd thank-off'rings bear!

Immanuel, Father, Saviour, Friend,
Each soft endearing name we blend,
And sweetly mix in one:
To Thee our Prophet, Priest, and King,
Our sacrifice of praise we bring;
O deign our songs to own!

With humble love our bosoms glow,
For much we to thy mercy owe;
And fain we would a tribute raise,
Worthy of thy exalted grace:
But ah! we must the hope forego,
Our tunes are all too mean and low:
The theme, too mighty, far outsoars
The utmost bounds of mortal pow'rs!
Nor Gabriel's most seraphic lays
Can half express thine equal praise!
Yet, O all-condescending Lord,
Accept the lispings of our tongues,
And let us thus thy love record,
Till we can tune more noble songs!
When rais'd, before thy glorious throne
To cast our blood-bought honours down,
And some less faint resemblance bear
To thy own lovely image there,—
Then will we join the harps on high,
Thy name, thy grace to magnify;
And while eternal years their endless circles roll,
We will our Jesus praise,—our God in Christ extol!

Sandwich. E. T.

SUNDAY-SCHOOL HYMN,

Sung at Paradise Street Chapel, Birmingham.

To God, who dwells above the skies,
Our hymns of grateful praise shall rise!
The strain indeed is flat and low,—
Thy boundless mercy far below;
Yet while our little all we bring,
Dear Saviour deign to hear us sing!

Altho' we're not possest of wealth,
We thank thee, Lord, for food and health!
O give us all our life, we pray,
The bread we need for ev'ry day!
To thee the hungry ravens cry;
O richly all our wants supply!

May those who kindly undertake
The work of love for Jesu's sake,
To teach poor children how to read
The word of God, be blest indeed!
We cannot pay them for their care,—
O let them all thy blessings share!

Pour out thy Spirit, Lord, on all
Who hear to-day the Gospel Call!
Thy tender mercy let them know,
And let them tender mercy shew:
As stewards of thy providence,
Their bounty lib'rally dispense!

And now with all thy saints we join,
To praise thy matchless love divine,
Which sent thine only Son to save
Poor sinners from the gloomy grave:
To Him, great Father, and to thee,
And Spirit equal glory be!

Birmingham. W. W.

ON DEATH.

Surely the bitterness of Death is passed.
1 Sam.

When bending o'er the brink of life,
My trembling soul shall stand;
Waiting to pass Death's awful flood,
Great God, at thy command!

When weeping friends surround my bed,
And close my sightless eyes;
When shatter'd by the weight of years
This broken body lies;

When ev'ry long-lov'd scene of life
Stands ready to depart;
When the last sigh that shakes the frame
Shall rend this bursting heart,—

O, thou great source of joy supreme,
Whose arm alone can save,
Dispel the darkness that surrounds
The entrance to the grave!

Lay thy supporting gentle hand
Beneath my sinking head;
And with a ray of love divine,
Illume my dying bed!

Leaning on thy dear faithful breast
May I resign my breath!
And, in thy fond embraces, lose
"The bitterness of Death!"

W. B. C.

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Ridley sc

Revd James Clark,
Brigg.

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THE

EVANGELICAL MAGAZINE.

NOVEMBER, 1805.

THE LIFE OF DR. SAMUEL FINLEY,

LATE PRESIDENT OF NEW JERSEY COLLEGE.

Mr. Samuel Finley was born in the year 1715, in the county of Armagh, in Ireland; and was one of seven sons, who were all esteemed pious: his parents possessed the same character. They gave him such an education as their circumstances permitted; and, in a country-school, at some distance from home, he was early distinguished for close application to, and uncommon proficiency in, his studies. He left his native country when he had attained only his 19th year, and arrived in Philadelphia on the 28th of September 1734. — It had pleased God to awaken and convert him very early in life, and, by many and various dispensations of his providence, to prepare him for those important stations which he afterwards filled. He first heard a sermon when he was six years old; and not long before his death was heard to say, that he well remembered the text, and that from the day on which he heard the sermon he conceived strong desires to be a minister; and accordingly, almost as soon as he was capable of forming any resolutions respecting himself, he determined to devote himself to the service of the sanctuary. With this view he spent several years after his arrival in America in completing his studies; during which he was particularly attentive to theology.

After a due course of presbyterial trials, he was licenced on the 5th of August 1740, to preach the gospel; and was ordained on the 13th of October 1742, by the Rev. Presbytery of New Brunswick. The first part of his ministry was employed in long and fatiguing itinerations; and the records of several of the churches which he visited, contain honourable memorials of his diligence, fidelity, and success. A little before this time a remarkable revival of religion had commenced, which yet continued: in this Mr. Finley was a coadjutor with Messrs. Tennent, Whitefield, and others; and his labours were remarkably blessed at Deerfield, Greenwich, and Cape May, in New Jersey. He preached likewise with great acceptance, for six months, as a stated supply to a congregation in Phila-

delphia, of which Mr. Gilbert Tennent afterwards had the pastoral charge. In June 1744, he accepted a call to Nottingham, in Maryland, on the border of Pennsylvania, where he continued near seventeen years, faithfully discharging the duties of his sacred office; and had the pleasure to see the work of the Lord prospering in his hands. During his residence at Nottingham he instituted an Academy, which acquired great reputation, and attracted students even from distant parts. Mr. Finley was justly famed as a scholar, and eminently qualified as a teacher *. Under his instruction many, very many youths received the rudiments of an education, and correct moral sentiments, which have since placed them amongst the most useful and ornamental members of society.

Upon the death of President Davies, the Trustees of the College of New Jersey elected Mr. Finley, as his successor in that important office. Great were the struggles of his mind on this occasion. His love to his people, and theirs to him, were of the most tender kind, having long been nourished by the affectionate assiduities of uninterrupted friendship; but a prospect of more extensive usefulness, and in that way in which Providence had already so remarkably succeeded his labours, inclined him to think it his duty to remove: he therefore accepted the invitation given him by the trustees, and removed to Princeton in July 1761. Upon this event, the hopes of the wellwishers to the College revived; and the clouds which had so long hung over that nursery of religion and learning, began to be dissipated. Exalted expectations were formed by Mr. Finley's friends; and they were not disappointed. Under his care the College flourished, and acquired additional reputation; and his own fame became much more extensive: he was known in various parts of Europe, and corresponded with many eminent men there: among whom was Dr. Samuel Chandler, of London, who in all his letters evinced the most sincere esteem for this his distant friend. Such was the opinion his friends in Scotland entertained of him as a Divine and a Scholar, that, without his knowledge, they procured for him the degree of Doctor in Divinity, from the University of Glasgow. He received his Diploma in 1763.

Unremitted attention to the duties of his station very sensibly affected Dr. Finley's health, and produced a fixed obstruction in his liver, which put a period to his life on the 17th of July 1766, in the 51st year of his age, at Philadelphia, whither he had gone for medical assistance.

He was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly an help-meet for him. By her he had eight children, of whom one only is

* He possessed great knowledge of the human heart; and although strict as a disciplinarian, he never failed to secure the love of his pupils.

now living. She died in the year 1760; and in 1761, Dr. Finley married Miss Ann Clarkson, a daughter of Mr. Matthew Clarkson (formerly an eminent merchant in the city of New York) and a lineal descendant from David Clarkson, B. D. who was ejected for Non-conformity, in England, in 1671. This lady still survives.

As a Divine, Dr. Finley was in sentiment a Calvinist. He was a scribe, instructed unto the kingdom of Heaven. His sermons were not hasty productions, but filled with solid good sense and well digested sentiment, expressed in a style pleasing to the man of science, yet perfectly intelligible to the more illiterate: they were calculated to inform the ignorant, to alarm the careless and secure, to comfort and edify the saint, and to make the sinner in Zion tremble.

As a man, he was remarkable for uncommon sweetness of temper and polite behaviour; given to hospitality, charitable without ostentation, diligent in the performance of the relative duties of life, and in all things shewing himself a pattern of good works.

When the Doctor first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near as it afterwards appeared; for he observed to his friends, "If my work is done, I am ready. I do not desire to live a day longer than I can work for God; but I cannot think this is the case as yet; God has much for me to do before I depart hence."

About a month before he died, his physicians informed him that his disease appeared to them incurable: upon which he expressed entire resignation to the divine will; and from that time till his death he was employed in setting his house in order.—On being told by one of the physicians, that, according to present appearances, he could live but a few days longer, he lifted up his eyes, and exclaimed, "then welcome Lord Jesus."

On the Sabbath preceding his death, his brother-in-law, Dr. Clarkson (one of his physicians) told him that he perceived a visible alteration; from which he apprehended his death was at hand. "Then," said he, "may the Lord bring me near himself! I have been waiting with a Canaan-hunger for the promised land. I have often wondered that God suffered me to live; I have more wondered that ever he called me to be a minister of his word. He has often afforded me much strength; which though I have abused, he has returned in mercy. O faithful are the promises of God! O that I could see him as I have seen him heretofore in his sanctuary! Although I have earnestly desired death, as the hireling pants for the evening-shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair. — Lord, let it suffice" Here he sat up, and closed his eyes, and prayed fervently that God

would shew him his glory before he should depart hence:—that he would enable him to endure patiently to the end, and particularly, that he might be kept from dishonouring the ministry. Then he resumed his discourse, and spoke as follows: "I can truly say, that I have loved the service of God. I know not in what language to speak of my own unworthiness. I have been undutiful. I have honestly endeavoured to act for God, but with much weakness and corruption." Here he lay down and continued to speak in broken sentences, as follows: "A Christian's death is the best part of his existence. The Lord has made provision for the whole way: provision for the soul, and provision for the body. O that I could recollect Sabbath blessings! The Lord hath given me many souls as crowns of my rejoicing. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies: I was ashamed to take rest here. O that I could be filled with the fulness of God: that fulness which fills Heaven!"—Being asked if it were in his choice whether to live or die, which he would choose,—he replied, "To die; though I cannot but say, I feel the same strait that St Paul did, that he knew not which to choose; "for me to live is Christ, but to die is great gain:" but should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me: I have loved it much. I have tried my Master's yoke, and will never shrink my neck from it. His yoke is easy and his burden light." He then put his hand to his mouth, and pulling out a loose tooth, said, "Here is one of the pillars of the tabernacle; the whole frame will soon fall to pieces." 'You are more cheerful and vigorous, Sir,' said one of the company: "Yes," he replied, "I rise or fall, as eternal rest seems nearer or farther off." It being observed to him, that he always used the expression, 'Dear Lord,' in his prayers, he answered, "O! he is very dear—very precious indeed!—How delightful it is for a minister to die on the Sabbath! I expect to spend the remaining part of this Sabbath in Heaven." One of the company said to him, 'You will soon be joined to a blessed society; you will for ever hold converse with Abraham, Isaac, and Jacob, with the spirits of the just made perfect, with old friends, and many old-fashioned people.' "Yes, Sir," he replied with a smile," but they are a most polite people now."—He expressed great gratitude to friends around him, and said, "May the Lord repay you for your tenderness to me! may he bless you abundantly, not only with temporal but with spiritual blessings!" Turning to his wife, he said, "I expect, my dear, to see you shortly in glory." Then, addressing himself to the whole company, he said, "O that each of you may experience what, blessed be God, I do, when you come to die! may you have the pleasure to reflect in a dying hour, that with faith and patience, zeal and sincerity, you have endea-

voured to serve the Lord! that each of you may be impressed, as I have been, with God's word; looking upon it as substantial, and not only fearing, but being unwilling to offend against it." Upon seeing a member of the second presbyterian church in Philadelphia, he said, "I have often preached and prayed among you, my dear Sir; and the doctrines I preached to you are now my support; and, blessed be God, they are without a flaw. May the Lord bless and preserve your church! he designs good for it yet, I trust." To a person from Princeton, he said, "Give my love to the people at Princeton, and tell them that I am going to die, and that I am not afraid to die."— He would sometimes cry out, "The Lord Jesus take care of his cause in the world!"

Upon awaking the next morning, he exclaimed, "O! what a disappointment I have met with!—I expected this morning to have been in Heaven!"— Great weakness prevented his speaking much this day; but what he did say was the language of triumph.

On the following morning, with a pleasing smile on his countenance, and with a strong voice, he cried out, "O I shall triumph over every foe! The Lord hath given me the victory! I exult! I triumph! O that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell: I think I have nothing to do but to die; yet, perhaps, I have:—Lord shew me my task!" After expressing some fears lest he did not endeavour to preserve his remaining life, through eagerness to depart, and being told that he did nothing inconsistent with self-preservation, he said, "Lord Jesus, into thy hands I commend my spirit! I do it with confidence; I do it with full assurance. I know thou wilt keep that which I have committed to thee. I have been dreaming too fast of the time of my departure, for I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time."

When one who attended him, told him that his pulse grew weaker, he cried out, "That is well."

In the afternoon the Rev. Mr. Spencer called to see him, and told him, 'I have come, dear Sir, to see you confirm, by facts, the gospel you have been preaching. Pray how do you feel?' To which he replied, "Full of triumph! I triumph through Christ! Nothing clips my wings but the thoughts of my dissolution being prolonged. O that it were to-night! My very soul thirsts for eternal rest." Mr. Spencer asked him what he saw in eternity to excite such vehement desires in his soul?—he said, "I see the eternal love and goodness of God: I see the fulness of the Mediator: I see the love of Jesus!—O, to be dissolved and be with him! I long to be clothed with the complete righteousness of Christ!" He then desired Mr. Spencer to pray with him before they parted; and told him, "I have gained the victory over the Devil! Pray to God to

preserve me from evil, to keep me from dishonouring his great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of Death."

He spent the remaining part of the evening in bidding farewell to and blessing his friends; and exhorting such of his children as were with him. He would frequently cry out, "Why move the tardy hours so slow?"

The next day, July 16, terminated his conflict. His speech failed him. Although he made many efforts to speak, he could seldom do it so distinctly as to be understood. A friend desired him to give some token whereby his friends might know whether he still continued to triumph; whereupon he lifted up his hand, and said, "Yes." — In the afternoon he spake several sentences; but little could be collected from them. Some of the last words he uttered concerning himself were, "After one or two engagements more, the conflict will be over." In the evening about 9 o'clock, he fell into a sound sleep, and appeared to be much more free from pain than he had been for many days before. He continued to sleep, without changing his position, till about one o'clock, when he expired without a sigh or groan.

During his whole sickness, he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow.

He was interred in the second presbyterian church in the city of Philadelphia, adjoining his once intimate friend, the Rev. Gilbert Tennent. The excessive heat prevented his being removed to Princeton, where the dust of his predecessors lay; but many of the students came from thence to pay the last tribute of respect to the remains of him, whom living, they admired and loved. Eight of them carried the corpse to the grave; and a sermon, suited to the occasion, was preached by the Rev. Richard Treat, of Abingdon.

A Tomb-Stone, with an English inscription, covers his grave in Philadelphia; and at Princeton, the Trustees of the College of New Jersey have erected a Cenotaph to his memory, with an inscription in Latin.

THE WITNESS OF THE SPIRIT.

The privileges of believers are truly glorious! They are all the children of God by faith in Christ Jesus; and if children, then heirs, — heirs of God, joint heirs with Christ, and heirs of Heaven: and no real evil can, in the mean time, be-

fal them; nor any plague come near their dwelling. Their heavenly Father will not fail to protect them, to provide for them, and to bless them. He will guide them by his counsel; and afterwards receive them to glory. They may, therefore, regard with indifference the riches, honours, and pleasures of the world, — knowing that they have in Heaven a better and an enduring substance: they may be cheerful, and even joyful, amid all the ills of life, — knowing that all such things work together for their good, and that sorrow and sighing shall soon flee away: and they may look forward without dismay to the approach of the King of Terrors, — knowing that, with regard to them, he hath lost all power to hurt; but is sent from above, as a friendly messenger, to bring them out of this valley of tears, and conduct them to the realms of light and bliss!

But how may believers know that they really belong to the number, and so that they are really interested in all the privileges of the children of God? This is, no doubt, a matter of great importance, and nearly connected with their peace and comfort; and St. Paul informs us of the gracious provision which the blessed God hath made for the peace and comfort of all his children: "The Spirit himself beareth witness with our spirit, that we are the children of God." While believers are anxiously enquiring into their real state and character, the Divine Spirit himself comes forward and gives evidence in their favour, and makes it appear that they are really the sons and daughters of the Lord Almighty.

We are not to imagine that the Divine Spirit bears this witness by any immediate suggestion to that effect; for this would ascribe to them the prophetic gift of inspiration: nor are we to imagine that he does so by the ministry of an angel, or by a voice from Heaven; for such extraordinary modes of intercourse have long since ceased: — but he does so by working in them all those holy tempers which the Scriptures make the distinguishing characters of the children of God; and by leading them to attend to, and enabling them to observe the coincidence between what he has wrought in their hearts, and what he has declared in the word.

Pride ill becomes a creature, and especially a fallen creature; yet pride is natural to the heart of man. We are all naturally disposed to think of ourselves more highly than we ought; to think that we are persons of some worth and consequence; that we deserve to be esteemed and honoured; that God himself must surely regard us with so much complacency, as to overlook any improprieties with which we may be chargeable. We think that we are rich, increased with goods, and have need of nothing; but poverty of spirit is one of those holy tempers which the Spirit works in believers; and by which he bears witness with their spirit, that they are the children of God. "Blessed," says our Lord, "are the poor in spirit,

for theirs is the kingdom of Heaven." They see something of their own meanness and littleness as creatures; and then see something of their own vileness and wretchedness as sinners. They know that they have, in ten thousand instances, in heart and in life, broken the commands of that God in whom they live, move, and have their being, and who hath been daily loading them with his benefits; and that in doing so, they have been altogether inexcusable, and have justly deserved to be made monuments of his vengeance. They are, therefore, disposed to loathe themselves, in their own sight, for their iniquities and for their abominations; and to acknowledge that, in themselves, they are wretched, miserable, poor, blind, and naked.

Natural men may be awakened to a sense of their danger as sinners, as transgressors of God's righteous cause, and obnoxious to his avenging justice; but, in that case, God is to them an object of terror. They regard him as an exasperated and implacable enemy: they would wish to flee from his presence; and hide themselves, if possible, even under the rocks and the mountains, from his all-seeing eye. But filial confidence in their heavenly Father is also one of those holy tempers which the Spirit works in believers, and by which he bears witness that they are the children of God. They have not received the spirit of bondage again to fear; but the spirit of adoption, whereby they cry *Abba*, Father. As no part of the renewed nature of believers is indeed perfect, no more is their filial confidence; but though doubts and fears may often assail them, faith and hope in God habitually prevail. They see that their sins are indeed immensely great; but they see that the divine compassions are greater still; and that the righteousness of the Lord Jesus is a robe so awful and glorious, that, being arrayed in it, all their sins are covered, and they appear excellent and comely in the eyes of Infinite Purity. They, therefore, exercise filial confidence in God as their heavenly Father. They pray to God, through the Lord Jesus Christ, having by him received the reconciliation; believing that he will allow them to want no good thing; that he is not more able than willing to supply all their need, according to his riches in glory by Christ Jesus.

If natural men presumptuously imagine (as they sometimes do that they are the children of God, the objects of his peculiar favour, they are disposed to lay aside the fear of him. They regard him without that awe which should ever accompany the thoughts of him in the greatest and most excellent creatures. They approach him with unhallowed familiarity and boldness; they forget that they are sinful dust and ashes; they forget that he is a consuming fire: but filial reverence of their heavenly Father is likewise one of those holy tempers, which the Spirit works in believers. Hence they are so often

called in Scripture "the Fearers of God," and "the Fearers of his Name." They study to be in his fear all the day long; they are afraid of doing any thing to dishonour and displease him; they endeavour to have their thoughts, words, and actions conformed to his will. When they draw near before him, they are careful to do it with profound reverence, to have all vain imaginations banished from their mind, to be filled with a sense of his presence, and to worship him in spirit and in truth.

Natural men would gladly banish all thoughts of God for ever from their minds, if they might be but allowed to gratify, without fear, the desires of the flesh and of the mind. They are lovers of pleasure more than lovers of God: their carnal mind is even declared to be enmity itself against God. But filial and supreme love of their heavenly Father, is another of those holy tempers which the Spirit works in believers; and by which he bears witness with their spirit, that they are the children of God. Hence they are called in Scripture, "them that love him, and that love his name." They love him, because he is infinitely glorious and excellent, the only living, the only wise, and the all-sufficient God, holy, just, good, and true. They love him, because he is their Maker and Preserver; because he gives them all things richly to enjoy; and more especially, because he hath redeemed them. They love him, because he hath made him, who is the brightness of his glory, and the express image of his person, to be sin for them, that they might be made the righteousness of God in him; because he hath saved them, and called them with a holy calling; and because he hath constituted them the children of his family, and the heirs of his kingdom. They account him their exceeding joy; — they desire, above all things, to be near him, and to be like him. They give diligent attendance on all those ordinances of his institution, in which his gracious presence is to be enjoyed, and by which conformity to his image is to be promoted. They are habitually disposed to address him in the words of the Psalmist, "Whom have I in Heaven but thee? and there is none on earth that I desire besides thee!"

Since the entrance of Sin, this world has been one widely extended scene of affliction and sorrow. "Man is born to trouble as the sparks fly upward;" and the children of God are by no means excepted. Their bodies are as liable to the inroads of pain and disease; their names are as liable to be loaded with unmerited reproach; their circumstances in life may be as narrow as those of others around them: they are as much exposed to vexations, disappointments, and difficulties. But filial submission to the will of their heavenly Father is likewise one of those holy tempers which the Spirit works in believers, and by which he testifies that they are the children of God. They know that all the ills which befall them are by

divine permission and appointment; that they are all inflicted in paternal kindness for their correction and instruction in righteousness; that God hath promised to be with them in all their afflictions, to support them under them, to secure the sanctified use of them, and, in due time, to compass them about with songs of deliverance; and that the trial of their faith, being much more precious than gold which perisheth, will be found unto praise, honour, and glory at the appearance of Jesus Christ. They are, therefore, disposed to acquiesce in the will of their heavenly Father, saying, "The will of the Lord be done." "It is the Lord, let him do what seemeth him good."

The heart of man is by Nature utterly impure. It is a cage of every unclean and hateful bird: it is filled with all unrighteousness. Evil thoughts, corrupt affections, vile imaginations spring up there in horrid luxuriance. But purity of heart is one of those holy tempers which the Spirit works in believers, and by which he bears witness with their spirit, that they are the children of God. "Blessed," says our Lord, "are the pure in heart, for they shall see God." The hearts of believers indeed are not perfectly pure: a principle of impurity still lodges and works in them; but they are habitually and prevailingly pure. They connive at no vain wicked thoughts and dispositions, but sincerely hate and oppose them: they are daily grieved with their remaining impurity; and are daily bewailing it in the presence of their heavenly Father: they are daily endeavouring to have all the powers, and all the exercises of their souls, "holiness to the Lord;" and of the habitual purity of heart, they give satisfactory evidence in the holy circumspectness of behaviour in the world: they are denied to all ungodliness and worldly lusts; and live soberly, righteously, and godly. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." In this the children of God are manifest.

Love to the brethren is also one of those holy tempers which the Spirit works in believers; and by which they are proved to be the children of God. "We know," says St. John, "that we have passed from death unto life, because we love the brethren." Believers love the brethren, not merely because they may be connected with them by blood, by acquaintance, or by being of the same party, or because they may be possessed of many amiable qualities; — they love them because they are the children of God; because they are beloved of God; because they have been redeemed with the blood, and have been sanctified by the Spirit of God; because they bear the image, and are devoted to the service of God. They, therefore, account them the excellent, the honourable of the earth; worthy of being known, esteemed, and loved; whose society ought to be coveted, and whose temporal and spiritual well-

being it becomes them assiduously to promote; and they conscientiously conduct themselves towards them accordingly.

The love of peace is another of those holy tempers which the Spirit works in believers; and by which he bears witness with their spirit, that they are the children of God. "Blessed," says our Lord, "are the peace-makers; for they shall be called the Children of God." God is the God of Peace; and all his children are like him in this, that they are lovers of peace. Whoever are the promoters of discord in families, or in civil or religious societies, this, assuredly, will not be the conduct of God's genuine children. They are disposed, if it be possible, as much as lieth in them, to live peaceably with all men. Instead of causing, they study to be healers of breaches wherever they come, — to remove from the breasts of men those mutual misapprehensions, which are the frequent sources of heats and jealousies, — and to diffuse universal harmony and happiness around them.

Since then the Divine Spirit has wrought so many holy tempers in believers, by which he marks them out the children of God, in the due use of means, by comparing his work in their hearts with what he has declared in the word, believers may be comfortably assured of their heavenly adoption; and if they may be thus comfortably assured, how earnestly and how diligently should all who account themselves believers, seek after such an assurance! If they be indeed believers, the investigation will much redound to their establishment, furtherance, and joy of faith; and should they ever be found to be hypocrites, — better, surely, be brought to the true knowledge of their character while they may have access to God for pardoning mercy and sanctifying grace, than to rush blindfolded into bottomless perdition!

Let believers then abound in careful self-examination, according to the rule of the word; and since the more grace is in exercise, a comfortable issue will be the more speedily obtained; How diligently should they stir up the gift of God that is in them! How carefully should they keep themselves from iniquity! How eagerly should they endeavour to bring forth more abundantly all the fruits of righteousness! And how fervently should they implore copious communications of the influence of the Spirit, to strengthen all those holy tempers which he has abundantly wrought in their souls, to draw them forth into more lively and vigorous exercise, to render them more and more discernible amidst all the remains of corruption, to assist and direct them in enquiring into their state and character, and to watch them to bring their enquiries to a comfortable conclusion!

They who enjoy a comfortable assurance that they are the children of God, should labour to maintain it. By careless-

ness and inattention this excellent attainment may be lost. If they be found chargeable with disorderly walking, this spring of unspeakable and glorified joy may cease to flow. The evidence of their adoption may be sadly obscured; their souls may be filled with anxiety and fear; they may be made to roar by reason of the disquietude of their hearts. Let them diligently labour then to maintain a comfortable assurance that they are the children of God, by carefully avoiding all evil, and all appearance of evil; by taking the word of God for a light to their feet and a lamp to their path; and by living near to their heavenly Father, daily looking to him and depending upon him for his gracious aids. "They that trust in the Lord shall be like Mount Zion, which cannot be removed, but abideth for ever!"

ARNON.

Scotland.

THE CHARACTER OF SOME MODERN RELIGIONISTS.

[Extracted from Hayley's Life of Cowper.]

"I SAY amen with all my heart, to your observations 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 neighbour; 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."

COPY OF A LETTER FROM THE LATE REV. MR. TANNER.

Rev. Sir, *To the Editor.*

Observing in your Magazine for September an account of the late *Mr. Tanner*, of Exon, I thought of an excellent Letter of his, a copy of which is now in my possession. It was sent to a brother in the ministry, then a neighbour of mine. You will find in it such expressions of a lively faith in the sure promise of our God, and so firm a reliance on his wise providence, as can hardly fail of encouraging the fearful, and strengthening the weak. It furnishes the godly reader with so clear an insight into that venerable man's principles of action, as is greatly calculated for the benefit of the church of Christ. Wishing that its more general circulation may make it more extensively useful, I send it you; thinking its speedy insertion may be timely, just after the death of its excellent writer.—May the Holy Spirit render it, both to the transcriber and to every serious reader, the happy mean of exciting us constantly to "live by faith!"

Yours respectfully,

Westbury. J. LAMB.

Dear Brother, *Exon, Aug.* 20, 1796.

By favour of ——, on the 8th of June, I received half a guinea, as coming from my friend and brother ——; but who my kind benefactor is I know not; only the source I know (through grace): my heavenly Father knows my wants; for, being saved by grace, I am supported by his bounty every day. I am called to live the life of faith, both for temporals and spirituals; to bless my God for this day's provisions, and trust my benevolent God and Father for fresh supplies to-morrow. He knows that I am naturally of a prodigal extraction, therefore, will not trust me with two days allowance; yet he hath promised me that I shall never want any good thing, but am always to be looking up to him by faith. Thus have I found him faithful to his promise for fifty years, the 26th ult.; that is, ever since I knew I was his child. He bade me go and dig in his vineyard forty-four years ago. I muttered in my own mind, and said, "I will not go;" but an alarming monitor disturbed all the inhabitants within my mud-wall cottage: indeed, I did not know whether it would not have tumbled down, and destroyed all within it. Then I was obliged to turn out; and it is surprizing how my will was changed! I never yet repented of it: but my mission was to feed the poor; and I met with many poor proud folks: but I was fixed among them, and there to remain. The rich people in those parts have no relish for the gospel. I can assure you it is wholesome food (and

that is all I can say of it); but it is primitive, therefore does not please the modern taste. I can assure my friend, that although I have ever since laboured day and night, in season and out of season, for the first eighteen or twenty years, and with great success too (as many precious souls can witness) I do not remember that I received eighteen pence; but laboured with my hands to support my family (a wife and six children) and discharged the necessary expences of the church, &c. But, since my natural age and infirmities have forbid my manual exercise, being now in my 77th year, and a few members, somewhat more respectable, have joined the church, they have formed a small subscription for these seven years past; at first 22l. 10s. 6d. but by removals and deaths, it is now reduced to 14l. 9s. my house-rent and taxes 12l. Now, I suppose, my dear brother is somewhat puzzled in his thoughts, thinking, "How can this man and his family be supported?" and well you might, for mine is a hidden life; as in grace so in providence, "hid with Christ in God." He said, "Go, work:" and though it was against my inclination, it would have been a very high affront to his Majesty to have said, "But who will pay me? or, how am I to be supported?" therefore I feebly attempted to obey; and at my first entrance on the work, on a sudden a rushing torrent of divine love deluged my soul; which surprized almost all the congregation into a flood of tears: and I must say, that I never felt the like before. I have ever since found the word of promise sure: and though my situation is disagreeable to nature, yet it is a means of keeping me alive, and lively too in God; for my circumstances are such, that I am obliged to have frequent recourse to my Banker: he gives me great encouragement: "Ask, and ye shall receive." His promise is ever sure: I have times without number found it so; but he will answer it in his own time and way, and generally in such a way as I least expected; which makes me write in this dialect, not knowing but the Lord may open some hearts in the line of your acquaintance; for my Lord has many stewards, in whose hands he entrusteth a large share of this world's goods; and when my creditors (rent, baker, &c.) are pretty full, I cry hard, and my omniscient Friend and Father hears, and touches the hearts and pockets too of his stewards, who are therefore made willing to send what he opens their hearts and hands to do. I do not know my kind benefactors, nor they me personally; but my Father sends some one or other to inform them, it is when my wants make me cry hard; and indeed my wants often come "as an armed man;" for self, wife, and daughter have felt the chastening rod of my heavenly Father, in afflicting our bodies ever since the year commenced. Yet the voice of the rod is 'Love, love!' It is, I must confess, grievous to the flesh, but profitable to my soul, and profitable to the church too. How I am supported in my Master's work, is to

me, and to all, no less than a miracle, through all the complicated disorders of my body and the infirmities of age: — to preach three times on the Lord's Day, and twice in the week; and what is very remarkable is, that the Lord should again revive his work by the same, though aged instrument, in an extraordinary manner, to the awakening of many precious souls.— My covenant God is fulfilling his promise, which he applied to my soul at a time when some evil-disposed persons strove hard to tear the church to pieces, and did make a great rent; then these words were applied to my soul, "Those that be planted," &c.* I find, the genuine nature of faith is no other than to take God at his word; and this opposes sense and carnal reason.— But I am afraid I shall intrude on your patience; therefore, may this find yourself and spouse on the wing for God and glory, basking in the beams of everlasting love, taking your flight from this perplexing, dunghill world, towards the mansions of an eternal one (and if you are not very rapid, I shall be received in before you): there I shall meet my dear brother and spouse amidst the triumphant throng, striving which shall excel in loud hallelujahs to God and the Lamb. Till then I remain ever yours, &c. H. TANNER.

* Psalm xcii. 13, 14.

INSTANCES OF IGNORANCE *AMONG THE IRISH PEASANTRY.*

IT is well-known, that many of those people are in the most sad ignorance concerning the first principles of natural religion and morality. Being shut out from the opportunity of reading the Bible (1st, By want of education; 2dly, By the principles of their church; 3dly, By their want of Bibles) they have not an idea of the simplest part of the history of our Lord, or the principles of morality; and the heathen, in some respects, are not more ignorant of the nature of God: — they have many legends concerning our Lord and the Virgin Mary, who is their Queen of Heaven; such as, that she and her Son were one day going to *mass* together (for there never was any thing but mass until Luther's time); and they met this person and that person, and had this and that conversation, and made promises to them concerning certain superstitions, that such and such good things should not fail if they did so and so, &c.—The writer of this had a conversation with a woman among them, of high repute for holiness and knowledge; and, among many legends of our Lord, she told the following, which is quite received among the lower orders in the country: — That when

our Lord was lying in the grave, the Virgin Mary and Mary Magdalene were sitting over him, mourning and sinking with affliction, when he sent forth from his mouth a puff of something, that revived them very much. They immediately asked him, What *that* was which revived them so? He answered from the grave, That it was a puff of tobacco; and that for the future, they should smoke tobacco for their comfort; and that it should be the comfort of all distressed people from that time forward. — This was the origin of smoking; with many other stories equally as absurd and ridiculous!

This poor woman was persuaded, that when she prayed earnestly to the Virgin Mary, and her prayers were heard, that she used to hear the rustling of her silks behind her, which was the answer: for they always picture her in Heaven dressed in the finest silks. This is not at all surprizing, when we know that in Italy they paint her image, patch her, and dress her out in the highest fashion.

Some ladies in the south of Ireland having gone to see a nunnery, entered into conversation with some of the nuns, who spent their time in educating poor girls that came to the nunnery. After some conversation on the advantage of education to the poor, one of the nuns said, "Ladies, you have no idea of the ignorance of the poor in some things: there are many of the parents of these poor children, who could not tell you whether there were four or five Gods; and were I to say, Are you sure there are not six or seven?— they would say, 'Indeed I don't know: I am not learned; but you know best!'

There was a clergyman, a short time ago, listening to a priest preaching a charity-sermon for the sick poor. The man preached well, though vulgarly; and in the course of his sermon, mentioned that the most deplorable thing of all, concerning the people he was pleading for, was, their utter ignorance of religion. "There are many of these people," said he; "that know not whether there are seven, eight, or nine Gods!" Seeing some persons smile at this, he again repeated "nine Gods;" and then said, "Smile at this if you dare: these people are on the brink of the grave;" and went on to blame those who ought to have instructed them; for there are many of their priests that lament much the ignorance of the people. — Indeed thousands, it might be almost said the generality of the peasantry, know or think nothing more of religion than repeating a certain number of prayers they are taught, principally to the Virgin Mary; hearing mass on Sundays; and going to confession once or twice a year, when they receive absolution, and think all is settled for that year. There are

some who are fond of performing penances and rites at certain places, in which they are as superstitious as the very heathen, and submit to such absurdities as shew the human mind to be in a dreadful state of degeneracy.

[In our next will be given a surprizing instance of the power of Divine Grace, in the Conversion of a Papist, by hearing the Bible read to him by a boy.]

AN ORIGINAL LETTER FROM MR. ISAAC WATTS,

FATHER OF THE REV. DR. WATTS,

Written to his Children when driven from his Family by Persecution;

WITH SOME ANECDOTES OF THAT EXCELLENT MAN.

My dear Children,

THOUGH it hath pleased the only wise God to suffer the malice of ungodly men, the enemies of Jesus Christ (and my enemies for his sake) to break out so far against me as to remove me from you in my personal habitation, thereby at once bereaving me of that comfort which I might have hoped for in the enjoyment of my family in peace, and you of that education, which my love as a father and duty as a parent, required me to give; yet such are the longings of my soul for your good and prosperity, especially in spiritual concernments, that I remember you always with myself in my daily addresses to the throne of grace. Though I cannot speak to you, yet I pray for you; and do hope, that my God will hear me, and, in due time, bring me to live again amongst you, if he shall see such a mercy fit to be bestowed on me or you. Howsoever, we must endeavour, by patient waiting, to submit to his will without murmuring; and not to think amiss of his chastising us, knowing that all his works are the products of infinite wisdom; his designs are the advancement of his own glory; and his ends towards his people their sanctification and salvation, which shall certainly be accomplished at last, however his great providences may seem contrary to it as to our apprehensions.

My dear children, since in this my absence from you, it is the desire of one of you (that is my eldest son) to have a line of counsel from his father, I hope he has but mentioned it as the mouth for himself and the rest of you that are anywise capable of understanding, and that it will be acceptable to you all, and regarded by you: and, therefore, I shall write in general terms to you all that can understand it at present; and to the rest as they grow up to understand it, if you will keep it, or copy it for them; for though I am not altogether with-

out hopes of seeing you again, yet I am nowise certain of it, all our time being in God's hand; but I would have you know that you have yet a father that loves you. I am glad to hear such a desire from any of you; and willing heartily to comply with it, so far as my time and the many disadvantageous circumstances that attend me will permit; which take as followeth:

1st, I charge you frequently to read the holy Scriptures; and that not as a task or burden laid on you, but get your hearts to delight in them: there are the only pleasant histories which are certainly true, and greatly profitable; there are abundance of precious promises made to sinners, such as you are by nature; there are sweet invitations and counsels of God and Christ to come in and lay hold of them; there are the choice heavenly sayings and sermons of the Son of God, the blessed prophets, and apostles. Above all books and writings, account the Bible the best, read it most, and lay up the truths of it in your hearts: therein is revealed the whole will of God for the rule of man's faith and obedience, which he must believe and do, to be holy here and happy hereafter. Let all the knowledge and learning you attain by other books, both at school and at home, be improved, as servants to help you the better to understand God's word in all the several tongues wherein you read it. I am the larger upon this head, because therein you may come to know your duty to God and man; and, indeed, the sum of all the counsel I can give you, necessary for the regulating your behaviour towards God and man, in every station, place, and condition of your lives, is contained in that blessed word of God, which pronounceth a blessing to those that read and hear it, and keep the things that are therein written *.

2dly, Consider seriously and often of the sinful and miserable estate you are in by nature, from the guilt of original sin, which came in by the fall of our first parents; also of the increasing of that guilt by your own transgressions, and that you are liable to eternal wrath thereupon; also think of the way of fallen man's recovery by grace, according to the foundation-principles of the true Christian religion, which you have learned in your Catechism; and beg of God, by prayer, to give you understanding in them, and faith to believe in Jesus Christ, and an heart willing to yield obedience to his gospel-commands in all things.

Though you cannot tell how to pray as you should do, nor in any order, yet, be not afraid nor ashamed to try. Go aside, my dear children, and think in your minds what it is that you want to make you holy and happy. Tell God that

* Rev. i. 3.

you want pardon of sin, a soft, tender, and sanctified heart, a portion of the Spirit, &c.; and then beg God to help you to pray for those things, and to teach you to pray and to pardon the iniquities of your prayers. My children, though it may want a form of words, yet if the heart be in it, this is prayer, and such a prayer too as God will hear and accept; for he despises not the day of small things, nor little ones; but loves to see them come and tell him what they would have. Tell him you would pray better, but you cannot, till he pleases to help you. My children, if you do but use this way, you shall find that in time you will come to have praying gifts and praying graces too; "for to them that ask, it shall be given *:" it will be your excellency, your honour, and your great profit to begin betimes to be praying Christians. Prayer is the character of a child of God, the best remedy for soul-diseases, and the best weapon for a saint's defence! "God will pour out his wrath upon them that call not on his name †."

3dly, Learn to know God according to the discoveries he hath made of himself, in and by his word, in all his glorious attributes and infinite perfections; — especially learn to know him in and through the Lord Jesus Christ, and to be acquainted with this blessed Redeemer of God's elect, who hath paid so great a price as his own blood for the ransom of your souls; thereby satisfying Divine Justice, purchasing peace and reconciliation for sinners. Labour to believe that this was done for your souls; and look upon yourselves bound, as the Lord's redeemed, to walk in all holy conversation and godliness. Know, that if Jesus Christ had not come and suffered in the flesh, thereby undertaking and accomplishing the work of Redemption, there had been no remedy; but you must have perished for ever!

4th, Remember that God is your Creator, from whom you received life and being; and as such, you are bound to worship him; — much more, when you consider that he is your Benefactor, from the fountain of whose goodness all your mercies come. Now, upon both these accounts, the best of your time and abilities are required in his service; and the earlier you begin to devote yourselves to his service, the abler you will be to perform it, acceptably, the greater will be your honour here, and your glory hereafter: though you must not expect to merit aught at his hands, by way of merit for what you can do, yet certain it is, that Jesus Christ will reward every one according to his works; and we are bidden to look to the recompence of reward, in that sense, after Moses's example ‡; and it is no small commendation and honour to be an old disciple of Christ.

* Mat. vii. 7. † Jer. x. 25. ‡ Heb. xi.

5th, Know this, that as you must worship God, so it must be in his own ways, with true worship and in a right manner; that is, according to the rules of the gospel, and not according to the inventions or traditions of men. Consider, that Idolatry and Superstition are both abominable to God. Now Idolatry is the worshipping of idols, images, pictures, or any creatures or representations, as the Heathens do; or crucifixes and consecrated bread, as the Papists do. Either to worship these as God; or to worship God by and under them, as the children of Israel did the molten calf; or to worship God in a false manner,— is idolatry; and no idolaters must enter into Heaven. Superstition is to make additions of ordinances or ceremonies to God's worship more than he hath appointed, though they have ever so fair pretences for them. — Take heed, my children, of these things. It is not enough to say that such things are not forbidden in Scripture; but you must see whether they are commanded there, or else obey them not.

6th, Entertain not in your hearts any of the Popish doctrines, of having more Mediators than one; namely, the Lord Jesus; — of praying to the Virgin Mary, or any other saints or angels; for saints and angels, though in Heaven, yet they are creatures; and prayer is a divine worship due to none but God the Father, Son, and Spirit: also avoid their doctrine of meriting by works of obedience; for there is some sin that pollutes our best duties, and we can deserve nothing at God's hand but wrath: — all the good we receive comes of his free grace. Their doctrine also of Purgatory is abominable; for there is no middle place for souls to go to, — there is only Heaven and Hell: also, their doctrine that the Pope can forgive sins is a lie; for he is a wicked man himself, and must go to Hell, unless God forgive him: also, their turning the bread into the very body of Jesus Christ by a priest's words, — this is a falsehood, and notorious idolatry. Many other erroneous and damnable doctrines they own, which I cannot enlarge upon; but you must receive no doctrine, but such as is rightly built upon the holy Scriptures. My children, pray to God to give you the knowledge of the truth, and to keep you from error, for it is a very dangerous time you are like to live in.

7th, Do not entertain any hard thoughts of God, or of his ways, because his people are persecuted for them; for Jesus Christ himself was persecuted to death by wicked men, for preaching the truth and doing good; and the holy apostles and prophets were cruelly used for serving God in his own way †. The wicked ones of the world are the seed of the serpent; and they will always hate the people of God, torment and seek

† Heb. xi.

to destroy them; and God suffers them to do so, not for want of love to his people, but to purge their sins by chastisement; — to try their graces and fit them for Heaven, till the wicked have filled up the measure of their iniquities, and many other holy reasons: therefore, if you should come to live very poor, for the gospel's sake, be contented with it, and bless God for every mercy you receive; and know this, that poor ones are heirs of glory as well as rich ones*.

Lastly, I charge you to be dutiful and obedient to all your superiors, — to your grandfather and both grandmothers, and all other relations and friends that are over you; but, in an especial manner, to your mother, to whose care and government God hath wholly committed you in my absence; who, as I am sure, dearly loves you, so she will command and direct you to her utmost ability in all ways, for your good of soul and body. Consider, she is left alone to bear all the burden of bringing you up; and is, as it were, a widow: her time is filled up with many cares, and therefore do not grieve her by any rebellious or disobedient ways; but be willing to learn of her and be ruled by her, that she may have some comfort in seeing your obedient carriage; and it will rejoice me to hear it. Avoid bad company of wicked children; abhor swearing, lying, and playing on the Sabbath-day, and all other wicked courses, so shall you grow in favour with God and man. Love one another. You that are eldest help to teach the younger; and you that are younger, do not scorn the teachings of the elder. These things I charge and command you with the authority and love of a father. Now, commending you to God, and what I have written to his blessing upon your hearts, through Jesus Christ, with my dear love to your mother, my duty to your grandfather and grandmothers, and love to all other friends, being indifferent in health, I rest your very loving father ISAAC WATTS.

London, the 21st of May, 1685.

* James ii. 5.

Mr. Isaac Watts, the father of the celebrated Dr. Watts, was master of a very flourishing boarding-school at Southampton; which was in such reputation, that gentlemens' sons were sent to it from America and the West Indies for education†. He was a most pious and exemplary Christian, and an honourable deacon of the church of Protestant Dissenters in that place. He was imprisoned more than once for

† It was therefore invidious in Dr. Johnson, who had read the above, to mention "a common report, that he was a shoemaker." See the Life of Dr. Watts, by Dr. Johnson, with Notes, correcting the mistakes of that writer, who has, however, done the Doctor great honour.

his Nonconformity; and during his confinement, his wife has been known to sit on a stone near the prison-door suckling her son Isaac.

To the above account, taken from Dr. Gibbons's Memoirs of Dr. Watts, may be added, that he was held in such esteem for his judgment and prudence, that many persons resorted to him, in difficult cases, to ask his opinion and advice. In connection with this account, the following singular Anecdote may not be improperly introduced, the authenticity of which may be depended upon, as the writer had it from Mr. Parker, who was Dr. Watts's Amanuensis: — A person in Southampton, who was a stone-mason, and who had purchased an old building for the materials, previous to his pulling it down, came to Mr. Watts, under some uneasiness, in consequence of a dream, viz. that a large stone in the center of an arch fell upon him, and killed him. Upon asking Mr. Watts his opinion, he answered him to this effect: "I am not for paying any great regard to dreams, nor yet for utterly slighting them. If there is such a stone in the building as you saw in your dream (which he told him there really was) my advice to you is, that you take great care, in taking down the building, to keep far enough off from it." The mason resolved that he would; but in an unfortunate moment he forgot his dream, went too near this stone, and it actually fell upon him, and crushed him to death! — The reader is left to make his own reflections.

Mr. Watts had nine children, four sons (of whom the Doctor was the eldest) and five daughters; one of whom, Sarah, the second, was married to Mr. Brackstone, a draper in Southampton, and not a Dissenter. Two of their daughters are now living in London, who have in their possession the Original Letter of their grandfather, Mr. Is. Watts, of which the before mentioned is a copy, which will afford our readers some illustration of his history and of his character.

From a high respect to the character of Dr. Watts, we feel ourselves constrained to inform our benevolent readers that the above Relations are in circumstances of poverty and distress; and that they would thankfully accept of the smallest Donations for their relief. Any sums which may be contributed, will be received for their use by the Rev G. Burder, Islington; the Rev. S. Palmer, Hackney; and the Publishers of this Work.

To the Editor of the Evangelical Magazine.

Dear Sir,

WILL you permit an old Correspondent to say, that I was sorry you so far deviated from your *usual* caution and moderation, as to insert in your Number for April, p. 186, the testimony of an *individual* and *anonymous* preacher, against a

number of preachers of *different* denominations in Vermont. This concern was also increased, by seeing how eagerly your information was caught at and improved by the conductors of another publication, who never fail to *observe* any thing that can blacken all denominations but one. What you confined to one new State they vaguely extend to some *parts* of America; and say, "It corresponds so exactly with information which has reached us from other quarters, that we are *inclined* to regard it as a just representation." Of their inclinations I have no doubt; but of the justice of vague and general insendoes of this sort, I have great doubt: and I am grieved and astonished, that so little regard is paid to the Divine Command, "Thou shalt not bear false witness against thy neighbour." I know the edge of that prohibition is often attempted to be turned by an old Query, "Who is my neighbour?" But you, my dear Sir, know, that as a Jew in distress would be willing for a Samaritan to consider him as a neighbour, so also ought the Jew, if the case were inverted, to consider the Samaritan as his neighbour. I solemnly affirm, that ever since the application for the repeal of the Test Act proved the occasion of so much jealousy between godly Churchmen and Dissenters, I, a staunch Dissenter, have, times more than I can number, earnestly opposed the sweeping censures passed by *some* Dissenters and Methodists on Evangelical Clergymen, as our bitterest enemies. If there are individuals of that description, let every man bear his own burden. I will not give credit to general charges, unless I see a necessary tendency in the principle to the effect. A truly Christian Episcopalian shall be my brother; and though I should find ten or twenty of his brethren infected with one disease, yet I will not, without clear evidence, charge him with the same. I trust also, that the last day, or even an earlier period, will prove to some, who now query the right of any man to preach the gospel who has not had episcopal ordination, that many Presbyterians, Independents, Baptists, and Methodists were their brethren, who must inhabit the same mansions, and sing the same song for ever. In the meanwhile, I do earnestly wish I could do somewhat to prevent good men from readily taking up an evil report against their neighbours; or believing and spreading this sort of reports, on very slight and superficial grounds. I do believe that a man of another denomination may be my neighbour; an inhabitant of America may be my neighbour; a person who is a little fonder of metaphysics than I am may be my neighbour; or a man who does not reckon so many articles indifferent, may be my neighbour: yet, when meditating on this rule (or rather when overlooking it) "he taketh not up an ill report of his neighbour,"— the want of friendship for the Church, on the one hand; or the Dissenting in-

terest on the other; the living on the other side of the Atlantic; the nick-name of a Bigot; or the *hocus pocus* term of Metaphysics, by which some blacken all that carry their researches into Theology farther than themselves,— shall be found sufficient to excuse professors in spreading suspicions, jealousies, and detestation of those who, in spite of all these variations, will be found not only neighbours now, but will be very near neighbours to eternity.

Excuse me, honoured Sir, if the next time an article of this sort is offered you for insertion, I should recommend you to enquire, How many persons am I about to censure on the information of one individual? How far can I ascertain the freedom of my informant from prejudice? How far can I rely on his judgment? What good end is likely to be answered by inserting his opinion? Is it expressed so cautiously and tenderly as to be likely to do them good, if it should ultimately fall into the hands of the persons accused? Or, if they are never likely to see it, who else is likely to be benefitted by it?

I am the more concerned on this account, as some may think all whose names are inserted on your Covers, to be accountable for the Contents of the Magazine. I have no doubt, indeed, of one point. If you were to do, what I am sure you will not, to suffer any writer to blacken the Evangelical Clergy, on account of the bodily agitations among the hearers of good Mr. Berridge, or on account of some incautious expressions of the seraphic Hervey, to represent all of them as holding that Assurance is the Essence of Faith, you would be treated as responsible for this, by those who have, through the mouth of Mr. Lesley, loaded the Presbyterians with odium, for the bodily effects attending the glorious revival of religion which began at the kirk of Shots; and grossly misrepresented the body of Independents, as if they generally defined Faith like Mr. Marshall.

Yours, &c.

ON THE LORD'S PRAYER.

Sir, *To the Editor.*

If you deem the following Elucidation of the Lord's Prayer (translated from a foreign Commentator) worthy a place in your Magazine, you will have the goodness to insert it. J. H.

"The word *Father* is here placed at the head of the prayer, which our Lord and Saviour has given us as a model; because it incloses those two general sentiments which ought to be the foundation of all our prayers: 1st, That tender and

respectful love which we ought to feel towards God; such as the love of a dutiful child toward an affectionate parent: and, 2dly, A perfect confidence in the love which God bears to us; such as the confidence which children have in their parents. Thus all the petitions of this prayer have a connection with the character of Father, with this difference, the three first bear directly upon the love which we have for God; the three last, upon the confidence which we have in the love of God toward us."

FORMER DAYS CALLED TO REMEMBRANCE.

RUMINATING on my situation, and the sensible difference I felt in my Christian experience, from what I had heretofore known, and which was exceedingly distressing, I was forcibly impressed with the apostle's advice: "Call to remembrance the former days." I instantly determined to undertake the painful but profitable exercise; but no sooner had I formed the resolution, than I found a something within, greatly averse to the mortifying task. A suggestion from an enemy, said, "Retrospect is not always pleasing. On a review of past days, you will discover much ambition, folly, and ignorance interwoven with the *best* actions of life; and a view of this chequered piece will only pain and distress the soul." I began to hesitate: — Reluctance had almost conquered me; when I heard an heavenly Counsellor say, "Let not the children of this generation act wiser than the children of light." I observed the worldling comparing, examining, and adjusting his accounts; ascertaining his gain or loss: the former yielding pleasure, — the latter exciting to diligence and care. "If this man," said I, "is so interested in things that *perish*, how earnestly ought I to be concerned about those things that are of *infinite importance!*" This reflection overcame my reluctance, and I re-resolved to "call to remembrance former days."

Passing by those days which I devoted to carnal pursuits, when I lived "without God, without Christ, and without hope in the world," I began to reflect on my first exercises of mind, when (after the Holy Spirit convinced me of sin, humbled me at the Divine footstool, and led me earnestly to cry, "Lord, save, or I perish!") I was favoured with a rich display of pardoning love, through the precious blood of Jesus. My fears vanished; I arose from the ground, wiped away my tears of grief; and, realizing the infinite mercy of God in Christ Jesus, I exclaimed, "Is not this a brand plucked from the fire!" Wrapt in an extacy of joy, and desirous that the whole creation should assist my grateful soul in celebrating the praise of my Lord, I exclaimed, "Sing, O ye Heavens, and be joyful, O

Earth, for the Lord hath redeemed Jacob, and glorified himself in Israel!" The chains of Unbelief and the fetters of Guilt being knocked off, my eager soul enquired, "Lord, what wilt thou have me to do?" My busy thoughts were contriving to spread the fame of my much-beloved Saviour. I hailed those around me, and said, "Come hither all ye that fear God, and I will tell you what he hath done for my soul." I was ready, on all occasions, to speak to poor sinners of a precious, precious Saviour. Fired with zeal, I made my way amidst opposition from the world, sin, and Satan; not intimidated by difficulties, I endured, "as seeing Him that is invisible; confident of a Saviour's love, I boldly pressed forward, endured the cross, despised the shame, and exclaimed, "Who shall separate me from the love of Christ?" My soul was alive to spiritual exercises, and lively in them. O how welcome was the return of each Lord's Day! "I was glad when they said, Come, let us go up to the house of the Lord." What happy days I then enjoyed!—"how sweet their memory still!" Then I could lay aside the trifling concerns of this world, and gladly meet the people of God for social prayer and praise! What delight did I find in associating with experimental Christians! — what pleasure did I enjoy in retirement!—what holy indignation against sin did I discover! — and how animating were the thoughts of Heaven to my soul, as a place of perfect holiness and eternal happiness!

But ah! where are all these seasons of enjoyment now? — where is the blessedness I knew, when first I made a profession of attachment to Jesus Christ? — Alas! where is now my zeal for the dear Redeemer, my delight in Sabbaths, my affection towards experienced Christians, my readiness to seize opportunities for prayer, my patience under sufferings, my deadness to the world, my devotedness to God? Ah, my soul, what an affecting reverse has taken place! "O that it were as in months past!"

And what is the cause of this painful change? Is there not a cause? Doubtless, there is; and thou, my soul, canst trace it out. "Call to remembrance the former days, when thou wast shy of thy closet; when secret prayer was frequently omitted; when the precious Bible was seldom consulted; when unnecessary association with worldly men commenced; when shyness towards the Lord's children was discovered; when family prayer was neglected (at least, once a day); when Christian watchfulness was disregarded; when worldly cares were cherished; when sin was trifled with; when remonstrance from conscience was in vain; when —— O, my soul, I tremble to finish the melancholy picture! I remember past days, and am troubled! This day I remember my sins, and my spirit within me is humbled. O fascinating, bewitching world! O deceitful and desperately wicked heart, what have

ye done for me! — how have ye wounded my peace, and overwhelmed me in distress! And is there no hope for a soul thus fallen? — must I yield to black Despair? "Call to remembrance, my soul, the former days," and encourage hope in "the God of all grace." Thou hast been brought low, but the Lord hath helped thee. "I will look again to his holy temple." Who can tell but he will again restore my soul? — His arm is not shortened; his ear is not heavy; his bowels of compassion are not exhausted; he is still full of compassion, — plenteous in mercy; "he waiteth to be gracious;" his promise is sure; his covenant is immutable: — why then, O my soul, shouldst thou despair? "I will arise, and go to my Father." He that pitied the prodigal will not reject thee, when, like him, thou castest thyself at his feet in sorrow, and supplicatest his mercy. Hark! he invites thee to return. "Take with you words, and turn unto the Lord: — say unto him, Take away all iniquity, receive us graciously, and love us freely." Behold, dear Lord, I come to thy footstool, — O heal my backslidings, restore my soul! I have sinned, and done evil in thy sight; but "thou art a God, full of compassion and gracious, long-suffering and plenteous in mercy and truth. O turn unto me, and have merey upon me! Shew me a token for good!" ZAIR.

ANECDOTES.

IN the vast country of Louisiana, in America, a Catholic Missionary had been sent for the conversion of the Indians; but some of the most ferocious tribes surrounded him, and were just about to put him to a cruel death. Having a small looking-glass, which he had artfully concealed beneath his clothes, and placing it on his breast, he, in a plaintive tone, remonstrated with them on the cruelty and ingratitude of their killing a man who had them all *in his heart*. The astonished savages, each in their turn, beholding his own figure in the glass (a piece of art they never had seen before) converted their rage into admiration and esteem for a man who thus had them all in his heart! — *Charlevoix's Travels.*

A HINT TO PERSONS WHO COME LATE TO WORSHIP.

A MINISTER, some of whose hearers constantly came very late, even after a considerable part of the sermon was gone through, determined to give them a public and severe reproof. Observing them, one day, enter at a very late period, he immediately concluded his sermon thus: — "But it is time for us to conclude, for here are our friends just come to fetch us home." — *Buck's Anecdotes, vol. ii. p.* 124.

Obituary.

MISS CROSS,

LATE OF WARLEY, BRENTWOOD, ESSEX.

Miss Cross was descended from a French family, who took refuge on the hospitable shores of Britain in times of Popish persecution. Her ancestors had welcomed that light which spread itself so rapidly on the Continent in the sixteenth century. They united themselves with those who dared to burst the bands of ignorance and priestly domination, and to make a glorious stand in the cause of God and of truth. By way of reproach, such faithful worthies were then called *Hugonots*: a name as obnoxious to the enemies of real religion, at that period, as the term *Methodist* is now; and, like the latter, a name given to all who zealously espoused the grand doctrines of Christianity as propagated by Luther, Calvin, and other heroes of the Reformation. But reproach was not all that the followers of Christ had then to suffer. The Popish system of that day sanctioned the most sanguinary acts of persecution. Torture, banishment, and death were inflicted not only without remorse, but with the boastful ardour of those who thought to merit Heaven by the extirpation of heretics. On the revocation of the Edict of Nantes, by Lewis XIV, 1685, thousands abandoned their estates and country, escaped with difficulty from their ferocious pursuers, and fled to foreign lands. The great grandfather of Miss Cross, among many others, was received in this country, — always the asylum of the injured and oppressed, whether Protestant or Catholic. Remarkably has a righteous God "visited the sins of the fathers upon the children unto the third and fourth generation." The Government and Hierarchy of France have suffered the cruelties they then inflicted on the saints! No less remarkably has a God of mercy, in this and many other instances, answered the prayers of fathers in the conversion of their descendants, for more than one or two generations. No doubt, the venerable refugee wrestled much with God in prayer, that his posterity might be a seed to serve him; and what raptures must he feel, when, even from those of the fourth generation, he can welcome one and another into the habitations of the just!

Miss Cross had strong convictions of sin in early childhood, especially after having, at any time, been tempted to lie; but these, like the morning cloud, soon passed away. It pleased God, soon after the age of fourteen, to visit her with a severe and lingering indisposition, which brought her to the gates of Death. She continued labouring under this sickness for a considerable time; yet still, not only insensible to her danger as a fallen creature, but, as she afterwards acknowledged, increasingly hardened. — When thus on the very borders of Destruction, Sovereign Grace interposed by a mean singularly uncommon: — A person, unacquainted with religion, called upon her, in her way to a neighbouring fair; and was influenced, she knew not how, to ask what views she had as to the state of her immortal soul. Though this enquiry was without meaning or motive, on the part of her who made it, it was attended with the most powerful effects. A few minutes before, she had been regretting that she could not join in the amusements of the day; now, her whole soul was roused by other concerns. Alarm and dismay seized on every power within. "The time was now come," says she (in an account she afterwards gave of her experience to the church she joined) "when it pleased the Lord to melt my hard and stubborn heart by the power of his Spirit. My secret and open sins, with their several aggravations, crowded into my mind, and racked my very soul;

I was smitten to the heart, and obliged to acknowledge myself guilty: I could not lift up my mind but with sighs and tears: I saw myself exposed to the wrath of a just God, whom I had grievously offended; and I was conscious that, if I died in that state, I must eternally perish. An inexpressible sense of guilt now pressed my awakened conscience: I felt the truth and meaning of that text, "A wounded spirit, who can bear?" The night following was to me the hour and power of darkness: I suffered the greatest agonies, both in body and soul; and strove to pray, but could not. Satan seemed to set upon me with all his fury; and, for some days, I laboured under the most acute sensations of guilt, lamenting over myself as the most vile and wretched of all the human race; and earnestly imploring the divine forgiveness. When it pleased the Lord to restore my health, I became a constant attendant on the Established Church; but the doctrine I heard was not calculated to afford comfort to my distressed mind, nor to remove the load from a conscience laden with guilt. I began to see more and more of the evil of sin; and my inward depravity occasioned me much uneasiness. Vain thoughts and wanderings of affection, even in my most retired moments, filled me with the greatest distress: but the more my distress increased, the more I sought for life by the works of the law; and being thus harrassed by inward corruptions, I endeavoured, by fasting and other bodily austerities, entirely to mortify them: but this experiment nearly cost me my life, and left me as destitute of the object of my wishes as before. My sins continued to lie heavy on my mind; my spirits were greatly depressed; I grew melancholy, having no minister or religious friend to whom I could communicate the burden of my soul; but, after very many discouragements and temptations, he who pities the weary and heavy laden pitied me; and led me into the acquaintance of a Dissenting family, through whose instrumentality I was first made acquainted with the truth as it is in Jesus. Through their persuasion, I was first brought under the sound of the gospel; and when I was enabled to behold Jesus, with extended arms, ready to receive sinners, my heart was filled with joy, — my burden was removed, by a believing view of the efficacy of his blood. The Saviour now became increasingly precious: his name was the theme on which I delighted to dwell. I was enabled to walk under a sweet sense of the love of God; and have frequently, while engaged in duty, been indulged with such a sight of my Redeemer's glory, and such a taste of his grace, that I have wished, if it were his will, I might never return to the world again."

Some time after this, Miss Cross joined the church under the care of Mr. Smith, of Brentwood, whose ministry had been singularly blessed to her; and continued for some years to adorn the doctrines of God her Saviour in all things; ever careful to strengthen the hands of her minister, and to recommend, by every means in her power, the gospel she professed.

In the spring of last year, she was attacked by that invidious and fatal foe to youth, a pulmonary consumption. From the first, she thought it a summons that would be decisive; and received it with that calm dignity of soul which habitual faith and resignation to the divine will produces. Though diligent in her attention to every means calculated to counteract or remove the disorder, she felt a prevailing desire to depart, and be with her Lord. She anticipated her dissolution as the most welcome and glorious event; and talked of it, not only with firmness, but delight! Often would she enlarge upon the joys of the blessed in Heaven, and her own extreme unworthiness to share them. Her habitual and fervent devotion, her exalted intercourse with the Father of her spirit, filled her soul with peace, and gave an elevation even to her countenance: even after nights of unceasing restlessness and pain, a smile of gratitude and joy diffused

itself over every feature. When she came from her closet, her face shone; and it was evident to every serious observer, that, like Moses of old, she had been on the mount. No murmur escaped her lips. Her constant theme was the mercy of God; and her only source of regret, that she could do so little in her afflicted state to glorify him. Two hymns were her peculiar favourites, and seemed to express the very feelings of her soul. The one begins thus:

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the grave,
And long to fly away!"

The other thus:

"Sweet the moments rich in blessing," &c.

When visited by any of her near relations or friends, she received them with affection and composure; and when some of them have been bathed in tears before her, she united, with the finest sensibility, the fortitude of a martyr. Ardently and incessantly she longed for the conversion of her dear friends. When expressing her hopes and fears respecting a brother or a sister, she would say (and she spake in the sincerity of her soul) that she would most gladly sacrifice a hundred lives for their conversion. Her prayers of faith will be answered.

When she drew near the close of life, her pain of body increased much beyond what is usual in such disorders; and she solicited the prayers of friends about her, that her patience might not fail; but at the same time observed, that she felt no wish to have a less degree of pain, or of less duration, than the Lord pleased. Her will indeed, on every occasion, seemed lost in the divine will. The constant and lively exercise of faith kept up an uninterrupted harmony and submission within. When at any time asked, Whether she was troubled with fears or unbelief?—she would reply, that, with her view of the promises and faithfulness of God, she dared not, she could not, disbelieve or fear for a moment.

About a week before her death, however, considerable darkness for a few hours clouded her soul; but this last attack of the enemy made no abiding impression. Soon did he, when resisted, flee from her; and her evening sun was serene and bright. As her bodily pain increased, she was favoured with growing confidence and support; and though her sufferings were great, she observed to a friend, that they would not be long.—From that kind declaration made to the church in Egypt, she had received peculiar comfort: "I have seen, I have seen the affliction of my people," &c. With such energy and satisfaction, she said, were those words applied to her mind, that they seemed as if spoken to her by the cheering voice of the Saviour himself; but still she would express her wish that she might suffer as well as do the whole will of God.

In the morning of that day on which she died, the friend, at whose house she had been for some time, went to her bed-side, and enquiring how she was, she answered to the following effect: "I have had a night of excruciating pain; but how can I call it Pain, while so abundantly strengthened! Never had I consolation so great from the precious word of God! All the promises of Scripture, in their rich fulness and variety, have crowded into my mind, and filled me with joy unspeakable!" After family-worship, she was assisted to rise, and take her seat, as before, at the fire-side. A respectable female friend, to whom she felt the warmest attachment, and who was indeed a kindred spirit, visited her about noon. Though excessive languor prevented her from saying much, the remarks she made in conversation were strongly expressive of her confidence. About three o'clock, being left with her nurse, she arranged some papers that were by her; and having desired that some of them should be given to a friend whom she mentioned, and the rest to her sister, she requested to lie down. As if conscious the time of

her departure was at hand, she placed herself in the most easy posture on the bed, and reclining her head on her arm, seemed free from all sorrow or pain. A little before six o'clock in the evening, without a struggle or a groan, she sweetly fell asleep in Jesus, — her face still retaining the same glowing smiles of affection and hope; — even the rude hand of Death was unable immediately to efface the strong impressions of joy and gladness her triumphs left on her countenance. The same elevated views seemed to animate and beam through every feature!

Thus died this eminent disciple of Christ! Few, in these times of lukewarmness, have experienced such uninterrupted peace of mind through life, or such strong support in death. Her views of the doctrines of the gospel were clear and scriptural; and these doctrines had their genuine influence upon her temper and conduct to an unusual extent. For some years before her death, she had been almost entirely free from all legal hopes and fears, and rejoiced in the assurance of her interest in the free and full salvation of Christ; yet none more diligent in the use of means, none more watchful against sin, or more careful to flee from its very appearance. She was frequent and fervent in prayer, attended the ordinances of God's house with exemplary punctuality, and seized every occasion of faithfully but affectionately reproving sin. Much was she grieved when she heard of any who professed the gospel, and yet resolved all their faith into mere notions. She lived not like these scourges of the church, upon her views of the truth; but upon the truth itself: and as its energy was felt in her heart, it manifested itself in an humble, a holy, and a circumspect walk.

Her love to the saints, and the ministers of Christ, shewed itself in her whole deportment. To promote peace in the church and among her acquaintances, she would sacrifice any thing but truth. Her own minister she highly regarded; and she endeavoured continually to encourage him, and strengthen his hands.

At her request, her funeral-sermon was preached at Brentwood, by her pastor, from a text of her own selecting (1 Pet. iv. 11) "That God in all things," &c.; and on the Sunday following, as she had also requested, her death was improved at Upminster, a neighbouring place, by the Rev. J. Atkinson, of London, at whose house she died, the 1st of Dec. 1804, in the twenty-sixth year of her age. J. A.

SAMUEL WHITE.

Dec. 3, 1804, died at Woodbridge, Suffolk, S. White, in the fifty-seventh year of his age. He had for many years attended upo the preaching of the gospel; but for a long time laboured under doubts and fears concerning his eternal interest. About five years back, the Lord, in great mercy, removed his doubts, and gave him to see clearly, "that whosoever believeth in him should not perish, but have everlasting life." He patiently endured much bodily afflictions; and he experienced much of the divine presence. It might be truly said, that the word of Christ dwelt in him richly, in all spiritual wisdom, according to that wisdom which the Holy Ghost teacheth, — comparing spiritual things with spiritual, which was the daily delight of his soul. A few days before his death, he was confined to his bed by sickness, which he believed would end in his death; but he said that he had no will of his own, and was perfectly resigned to the divine will. About three o'clock on Monday morning, the 3d of December, he said to a friend that was present, "The Lord is the same: he is unchangeable in all his purposes! Christ is truly precious to my soul!" About eight o'clock in the morning he departed this life, with a hope full of blessed immortality, leaving an afflicted widow to lament his loss.

R. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon *preached at St. Ann's, Blackfriars, June 4, 1805, before the Society for Missions to Africa and the East, at their Fifth Anniversary. By the Rev. John Venn, M.A. Also, the Report of the Committee*, &c. 8vo, 1s.

THIS discourse is founded on 1 Cor. i. 21, "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." The nature of true reformation, — the inefficacy of every method of reforming man but one, — and the divine efficacy of the gospel, form the principal topics of the sermon. The moral improvement of man is considered under four different aspects: as it relates to *himself*, to *his fellow-creatures*, to *his Creator*, and to *another life*. The preacher then surveys the *means* which were employed for this purpose before the coming of Christ; and here he exhibits, in an affecting manner, their utter insufficiency; proving that the Pagan system of religion was so far from being connected with Morality, that it debased and degraded it. The assistance afforded by lawgivers and philosophers was equally fruitless: the latter were few in number, destitute of zeal to do good, took no pains to suppress vice, disregarded the poor, and were extremely erroneous in their views of moral obligation, the nature of morality, and the character of the Deity.

The author then proceeds to shew, that the gospel is admirably adapted to produce a full and complete reformation of man. "A grand and distinguishing feature of the Christian system is, that it honours God as the only source of all good."—"The foundation of the reform and salvation of man was to be laid in the knowledge of the glorious gospel, — a system calculated to open views entirely new to man, to excite affections of the most powerful kind, and to instil principles the most pure and efficacious." Each of these important particulars is amplified in a suitable manner; and particularly in reference to the object of the Society, before whom it was preached.

We have been much pleased with this pious and able discourse; and hope it will contribute to promote the great cause of Missions, which is the cause of Christ and of benevolence. We present our readers with the following animated paragraph, which concludes the sermon:

"I beseech you, brethren, by that abundance of spiritual mercies which you possess in Christ Jesus, that you will shew compassion to the millions of your fellow-creatures who are destitute of them. You are called regularly each week to the house of God, to hear the glad tidings of his gospel; but, throughout the vast continent of Africa, no joyful bells are ever heard to summon the assembly of Christians to his temple. You enjoy the rest, the peace, the delightful tranquillity of a Sabbath; but a *Sabbath* is a word unknown there; and of the blessings which it communicates, millions there are wholly ignorant. You have the Bible in your hands, the charter of salvation; and there you daily read with delight the promises of a gracious God, and enjoy the treasures of mercy which are displayed in Christ Jesus! Ah! think how many are totally unacquainted with these treasures!—how many have never heard of a promise of God, have never known that he sent his Son for the salvation of man. Are you in distress? You flee to God in Christ as your refuge; you repose on his mercy, and are at peace: but they know of no such mercy; they suffer without comfort; they sink without hope. When you are called to the closing scene of life, what consolations surround you, and brighten your dying moments! You reflect on "the blood of Christ, which cleanseth from all sin;" you commit yourself to him who, you are persuaded, is able to keep that which is entrusted to him: you look forward with hope to the joys ready to be revealed. But are they lying upon a death-bed? No kind friend soothes their departure, by encouraging hope and strengthening faith. — Are they alarmed? No sacrifice for sin is presented before them. — Are they anxious about their future state? All is dreadful darkness: not a ray of light, not a beam of hope, shoots through the obscurity which surrounds them. Oh, pity their state! Deny them not the crumbs which fall from your table. Suffer them not to say, "We stretched out our hands in vain to the disciples of Christ; we perished, as it were, in their sight; calling on them, but they refused to help us." Let no person

here incur such guilt. As you have received mercy, impart mercy. As Christ has been full of compassion to you, be you compassionate to these your destitute and perishing brethren."

The Progress of Error concerning the Person of Christ; *represented in a Sermon delivered at the Unitarian Chapel in Essex Street, March* 31, 1805. *By* T. Belsham. 8*vo*, 1*s*.

Adherence to Christian Truth, *recommended in a Discourse delivered to the Unitarian Congregation at Hackney, May* 5, 1805, *upon the Resignation of the Pastoral Office in that Society. By* T. Belsham. 8*vo*, 1*s*.

THE subjects and the occasions of these two pamphlets point out the propriety of our noticing them together. The first is the author's Inaugural Sermon, on taking charge of the congregation from which Dr. Disney, and before him Mr. Theoph. Lindsey, have retired. The second, though delivered a month *after* the other, is his Valedictory Address to the people, with whom he had been previously, for a number of years, connected. The design, tendency, and character of both discourses are the same. The one indirectly, and the other directly, is an enforcement of Socinian opinions, under the name of Christian Truth. They both tend to the display of the same favourite notion, that *Unitarianism*, as it is improperly called, comprizes almost all the wisdom, truth, and integrity in the Christian world. They are both marked with address and talent (alas, how misused!) with glowing party-gratulation, and with high contempt, or rather desperate and blasphemous enmity against those celestial truths which, we are persuaded (and we have the same right to express our persuasion as Mr. Belsham possesses to proclaim his own) will outlive the impotent enmity of apostate and corrupted Christianity, and will shine in clearer light and fuller evidence when the gates of Hell have exhausted their resources for assault.

Mr. Belsham builds a smooth and fair hypothesis on the supposed corruption of the notion of the mere humanity of Christ, through the intermediate gradations of the miraculous conception, Gnosticism, the personification of the *Logos*, Arianism, Nestorianism, and Eutychianism, into the doctrine of a proper Divine Person incarnate. All this is confessedly borrowed from Dr. Priestley; and, in our opinion, it is at bottom an airy vision, essentially repugnant to many strong facts in primitive Christian history. Mr. Belsham thinks, that if Jesus *could have foreseen* the gross delusions of his professed disciples in after-ages, it would have filled him with astonishment and horror; and, if any thing could have done it, would have excited in him a sentiment of regret at having undertaken the office to which he was appointed by the Father!!! What! is this the greatest of all prophets, who "needed not that any should testify of man, for he knew what was in man?" Did he not promise to be "where two or three are gathered together in his name," and to be "with his disciples always, even to the end of the world?" Most unfortunate of men!—not to foresee that his doctrine, which he professed to be "spirit and life, and the truth itself," should prove the occasion of an idolatry the most extensive and the most dishonourable to God! Were we to adopt Mr. Belsham's blasphemies against the Lord of glory, we could never have the inconsistency to think ourselves his followers, nor the face to call ourselves so: we should feel impelled to say, on very different grounds from those of the Pharisee, "This man, if he were a prophet, would have known" the tremendous moral evils, of which he is about to be the occasion; and would, at least, have entered his most emphatical protest against them.

In the second of these discourses, Mr. Belsham appears very desirous of throwing into obscurity the testimony of the prophets to the person and character of Christ; and though he does not directly reject, he assigns it a very low degree of honour; and he ventures to "wish that the argument from prophecy had been more distinctly stated in the New Testament." We do not wonder at this feeble attempt to cover that which the *Spirit of Christ* in the Jewish prophets "did signify, when it testified before hand the sufferings of Christ, and the glories that should follow." The prophetic testimony brings with it an argument which tears up the foundation of the pretended Unitarian system; and answers, in the shortest way, all its ostentatious phalanx of plausibilities and probabilities, of cunning sophisms and daring assertions. That Jesus is the true Messiah, our opponents confess *in words*, and zealously plead for. But what ought we to understand by this term, the Messiah, the Christ, the grand object of

Christian confession? Let the prophets, who first used the term, explain their own meaning. To the Messiah, whom they predicted, they did not hesitate to apply the names *Jehovah* and *God*, in instances most abundant.—See, as examples, Ps. xlv. 6. cii. 24 to 28. Isaiah vi. viii. 13, 14. xl. 3—5, 10, 11. xlv. 21—25. Malachi iii. 1.

Mr. Belsham earnestly exhorts both his late and present flock to the study of the Scriptures. In this advice we sincerely join him; being fully persuaded that the knowledge of the holy Scriptures, in their genuine sense, combined with those dispositions of humility and holiness which are congenial to the spirit of revelation, will ever prove a sovereign remedy against the poison which these pamphlets are intended to diffuse.

The Temper of Jesus towards the Afflicted: *a Sermon preached at Salem Chapel, Leeds, Feb.* 24, 1805, *before a Collection for the General Infirmary. By* Edward Parsons. 8*vo*, 1*s*.

From Isa. lxiii. 9, "In all their affliction he was afflicted," the author treats his highly interesting subject, the benevolent sympathy of Jesus, as originating in pure affection, a prominent feature in the gospel-history, according with the dignity and rectitude of the Redeemer's government, applying to every state of our existence, unremitted in its operations, and supremely efficient of all its grand and gracious purposes. "Such was the temper of Jesus towards the afflicted! Go, and do thou likewise." You cannot imitate him in the exertions of his power, or in the abundance and extent of his munificence; but you may, you must, as his followers, imitate him in temper, and aim at the nearest attainable resemblance of their all-perfect original. Of the many dreadful and prevailing delusions of the day, there is none of greater magnitude, or that will prove more fatal in its issue, than a pretended confidence in the atoning death of Christ, while the governing tempers and dispositions of his life are totally renounced and despised. This awakening thought the author applies with great strength and pathos to a variety of characters; but particularly to the revengeful, the covetous, the proud, and the bigotted.

The sentiments of this discourse are highly just, appropriate, and affecting. The reprehension of ungodly dispositions, under the mask of a Christian profession, is peculiarly solemn and universally important. The characters are drawn to the life; and their inconsistency and odiousness pourtrayed in the most vivid colours. O that every hard-hearted and avaricious professor would read and lay to heart this eloquent and animated address! The style is dignified and sententious; but we think that it is occasionally deficient in ease and natural simplicity. We wish also, that the much-respected author had, in his Introduction, distinctly established the application of his text to the Lord Jesus, in his mediatorial capacity. We have no doubt of the propriety of that application; but for the sake of diffusing scriptural knowledge and just criticism, as well as to preclude any enervating objection, it is desirable that its principles should have been satisfactorily laid down.

An Attempt to rescue the Holy Scriptures *from the Ridicule that the many incorrect Translations have occasioned the Inconsiderate to fall into. By* R. Tomlinson, a C. R. N. 8*vo*, 7*s*.

Dr. Watts observes, "Since the translation of the Bible into the English tongue is so excellent a performance in itself, and so necessary a service to the church, I feel a sensible regret whensoever there is occasion to complain of it, or to correct it. In the main, I may venture to say boldly, it teaches us all the necessary doctrines and duties of Christianity in a very ample and complete manner; and sets them in an evident light: and what the Spirit of God spoke in ancient times, in Greek and Hebrew, is sufficiently manifested to us, for our salvation, in the English Bible." While we cordially subscribe to this sentiment, we think those learned and ingenious men, who have laboured at a clearer illustration of the more difficult and obscure passages of the Scriptures, either by improving the translation or otherwise, deserve well of the church; and merit the thanks of every intelligent and candid reader, provided they pursue their enquiries with becoming modesty and caution.

Critical Notes on the Bible, by a Captain of the Royal Navy (for so we understand the initials C. R. N.) are indeed a curiosity, only to be paralleled by Devotional Meditations, written on board, by the surgeon of a

man of war †. But as there is no place which excludes the divine presence, so there is no station in which the study of the Scriptures may not be pursued with profit to ourselves and others. The author before us has been many years a student in the Hutchinsonian School; and hath here collected a great number of criticisms and new translations in favour of that system, interspersed with many original observations of his own. He begins with *Aleim*, *Jehovah*, and *Adoni*, which he interprets according to the above scheme, rejecting the authority of the Masoretic points. It is difficult to estimate in the gross the merit of a work constructed of such various materials; and our narrow limits will not permit minute examination. The author has discovered much laborious research, and his sentiments are evangelical; though we confess, that some of his versions appear to us fanciful and distorted. We exceedingly regret the inattention of the printer, to whom, on account of the author's distance, the correction of the press was imprudently entrusted; by which means there is an uncommon number of errors, particularly in the Hebrew and Greek words. These are but partially corrected in a long table of *errata*, which indeed the careful reader would do well to transcribe into their proper places before he begins the book; which we would particularly recommend to students in divinity, cautioning them at the same time against an implicit dependence on the writer's judgment, who claims no such confidence, often proposing his emendations under the modest form of conjectures only. In the study of the Scriptures, we should "call no man Master upon earth;" but refer ourselves to divine teaching only.

The General Preface, which extends above 100 pages, contains a great deal of curious and useful literature, in defence of the truth and necessity of Divine Revelation; at the same time, the author guards his readers against the danger of nominal religion only. A Christian with him is, according to Luther's definition, "a new creature in a new world!"

As many of our readers will wish to see a specimen of our author's labours, we shall conclude with a few verses of this corrected version, omitting the critical notes, as too long for our Miscellany. We should remark, the new translations are inserted in the order of the sacred books.

Gen. i. 27, &c. "So God created the man after (his) external form; according to the image of God he created him," &c.

Gen. ii. 2, "And by the seventh day the Aleim perfected his work which he had made."

Ver. 3. —— "which the Aleim had created to act."

Ver. 7, "And Jehovah Aleim formed this very Adam from the dust of red earth; and he breathed into his nostrils a spirit of lives, therefore, that Adam became a living soul."

Gen. iii. 22, "And Jehovah Aleim said, Behold, the man hath been as one from us, who must experience good and evil."

Ver. 24, —— "an emblematic instrument of fire turning itself to direct the way to the tree of lives."

Gen. iv. 1, —— "I have gotten a person of the very Jehovah."

Gen. vi. 6, "Nevertheless, Jehovah was consoled for having made man on the earth, though he had idolized himself in his heart."

Gen. ix. 21, "And he (Noah) drank of the wine and was satisfied; and he uncovered himself in the midst of the tabernacle."

Interesting Conversations *on Moral and Religious Subjects, interspersed with Narrative. By a* Lady. 12mo, 5s.

As it has been the policy of Satan to pervert things in themselves innocent to the worst purposes, so it is the study of good men to restore those perverted objects to their original design. We see in the Scriptures the origin of poetry, of dramatic composition, of allegory, of fable, or fictitious narrative, and of every legitimate species of composition; and because the enemy of mankind hath dressed Vice and Licentiousness in these engaging forms, must we therefore wholly surrender them to his service? By no means. Rather let us restore them to the cause of Virtue and Religion. Upon this principle it is that Mrs. Hannah More and others have written sacred dramas and religious tales. Upon the same principle Mr. Hill has favoured us with Village Dialogues; and this Lady with Interesting Conversations. The human mind being devoted to entertainment, the object of such publications is to make that entertainment wholesome

† See Meikle's Solitude, Remains, Traveller, &c.; some of which we have reviewed, and others lie before us.

and nutritious; or, in other words, to entice young and gay minds into the paths of truth and wisdom.

The narrative before us is perfectly natural and truly dramatic. The interest, so far from flagging, keeps increasing to the last; and a more tempting literary bill of fare we never remember seeing than is presented in her table of contents.

The principal characters are as follow: Miss Flirt, a young lady of gay education and disposition; and her guardian, Mr. Blunt, who follows her into several situations, where his appearance has a ludicrous effect, in order to guard her from the suspected seduction of Capt. Frippery. The Widow Meanwell and Mr. Wisely, a Socinian Minister of the Priestleyan school, who solicits her in marriage; but is disappointed through the interference of Mr. Blunt, who is a Calvinistical Dissenter of the old school; and points out the dangerous tendency of his theological sentiments. As a contrast to Mr. Wisely, we have the character of Mr. Zealous, an evangelical clergyman, drawn at some length, with his persecution for his liberal and religious conduct, the reward of his sufferings in the approbation of his diocesan, and his promotion to a wider scene of usefulness and comfort. A variety of inferior characters are introduced, so that every chapter is full of business. The language is perspicuous and appropriate, and the sentiments are such as we can most cordially recommend. The reader will often be reminded of some personages in the Village Dialogues; at the same time he will, if we mistake not, find more reason to admire the dexterity of our fair authoress in avoiding plagiarism, than for censure, in sometimes tracing similar features in the *dramatis personæ*. Upon the whole, we consider this as a work of peculiar interest, and uncommon merit.

LITERARY NOTICES.

A new and interesting Number of the Missionary Transactions (XIII.) will appear about the same time as this Magazine.

The Proprietors of the New Edition of Dr. *Watts's Works*, having just completed what they originally intended to comprehend under the title of *Practical Works*, in three vols. 8vo, will pause a few weeks, to receive Subscriptions for the *Whole* Works; which, it is estimated, will make (on the handsome type on which this edition is printed) ten large 8vo volumes. (*See the Advertisement on the Cover.*) For though the sale has been considerable, there have not yet been sufficient *names* received to sanction a publication of such magnitude. A Life of Dr. Watts is also preparing for this edition.

A new and corrected edition of Mr. Buck's Theological Dictionary will appear early in next year.

The Rev. Mr. *Townsend*, of Rotherhithe, will in future superintend the Sunday-School Miscellany.

Mr. Cox, of Clipstone, has in the press an Essay on the Excellence of Christian Knowledge; which will contain a Defence of Sunday-Schools and Missions.

Mr. Sutcliffe, of Halifax, is engaged in translating a *new* volume of Saurin's Sermons, on the most important Doctrines of the Gospel, which is nearly completed, and will shortly appear, uniformly printed, to correspond with the six volumes already published.

Mr. Jay's First Volume of Sermons has been reprinted at Boston, in New England.

The Life of the late Rev. and Eminent Dr. Hopkins, of New England, has lately been published there, by Dr. West, of Stockbridge.

SELECT LIST OF RELIGIOUS PUBLICATIONS.

Essays, in a Series of Letters to a Friend. By J. Foster, 2 vols. 12mo, 7s.

Pious Meditations, Religious and Select. By the Rev. W. Kirkpatrick, Liverpool. 12mo, 4s. boards.

The Victory of Truth, or Goliath slain with his own Sword. By T. Parish, 12mo, 1s.

The Minister's Farewell to his People: a Sermon at Whitechapel, Leeds. By G. Wilson, 8vo, 1s.

A Work without Words, 12mo, 2s.6d.

Lectures on Truth, by the Rev. G. Wilson, 12mo, 4s.

An Exposition of Solomon's Song, two vols. 8vo, 12s.

An Essay towards a connected Elucidation of the Prophetical Part of the Apocalypse. By Mr. Morell.

Hymns and Spiritual Songs. Book IV. By Is. Watts, D. D. Compiled and arranged by J. Dobell. Bound, 2s.6d.

The Mysteries of Providence: a Sermon on the Death of Mrs. Brooksbank, by the Rev. W. L. Collyer, 8vo, 1s.

Pilkington's Sunday-School Lessons, 12mo, 6d.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OTAHEITE.

LETTERS have just come to hand from Mr. Hassel and other Friends at Port Jackson, New Holland, dated May 3, 1805; containing much interesting information, communicated to them from Otaheite by several of the Missionaries there, dated December 18, 1804.

The Directors have the satisfaction of learning, that the Missionaries remained in peace and safety, no alteration in public affairs having taken place since the death of Pomarre, in September, 1803. The Harrington, Capt. W. Campbell, having touched at the island, the Missionaries obtained a seasonable supply of such articles as they needed; but neither the supplies nor the letters, repeatedly sent out from England, had reached them. The Missionaries continue their labours among the natives. "Some preach the word, while others catechize the children: the latter (says one of them) is most likely to succeed, as knowledge will be increased, and a foundation laid for future improvement."

MR. Turnbull has lately published (in three volumes, 12mo) "A Voyage round the World during the Years 1800 to 1804;" his observations are principally directed to the colony of New South Wales, and to the islands of the South Seas, particularly the Society and the Sandwich Islands.

In the course of his voyage he repeatedly visited Otaheite; and resided there for several months; during which he had an opportunity to observe the behaviour of the natives, and the commendable conduct of the Missionaries; of whom he speaks in the most honourable terms.

"We cannot omit," saith Mr. Turnbull, "to do justice to the amiable manners, and truly Christian deportment of these men, who, like the apostles of old, forego ng all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe; and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment: like their holy Master, they have to preach to the deaf, and exhibit their works to the blind. . . . . .

"It may be satisfactory to the friends of the Missionaries, to learn that their prayer-meetings and public ordinances were constantly kept up, the morning and afternoon of every day, and on Sundays three times a day. The natives, however, did not attend. The brethren took it by turns to visit all the parts of the island within their reach on that day. The preaching, or rather the example of the Missionaries, is not however wholly without effect. The Sabbath is called by the natives *Mahanate Etooa*, "The Day of God;" and however little attention, in every other respect, they pay to religion, their conduct, in the immediate neighbourhood of Matavai, on this day, is more sedate and orderly than on any other. The Missionaries have, doubtless, gained a small victory over them in this point, as likewise in another of still greater consequence: the greater part of their former obscenity in their public dances has disappeared; and in the neighbourhood of Matavai, the Sunday has something of the semblance of a Christian Sabbath. . . . .

"From the evident advantage which the royal family derive from their joint partnership with the Missionaries, I have little doubt that the purpose of Pomarre, in the encouragement of the Missionaries, was wholly political. The Missionaries, indeed, neglect nothing to render their Mission successful: on every Sabbath-day they range the country, two by two, in different directions. But I repeat, that I fear their efforts will, for a long period, be unsuccessful. They consider the Missionaries as very good men, and love and esteem them accordingly; but they do not comprehend, and therefore do not

believe, the Articles of their religion. . . . . .

"One Sunday evening, Mr. Jefferson requested permission to exhort Otoo and Terinavonra, with all their followers. Otoo sent a messenger to me on the occasion, saying he wished to see me. I accordingly went; and found Mr. Scott and Mr. Jefferson in the act of exhortation. Their congregation might amount to about fifty. Upon its conclusion, I demanded of Otoo what he wanted with me. He asked me, upon the departure of the Missionaries, whether it was all true that they had preached. I replied in the affirmative: it was strictly so, according to my own belief, and that of all the wiser and better part of my countrymen. He demanded of me where Jehovah lived. I pointed to the Heavens. He said he did not believe it. His brother was, if possible, still worse. Edeah was looking on, with a kind of haughty and disdainful indifference. It was all *knavery* or falsehood; adding, they would not believe unless they could see: and observed, we could bring down the sun and moon by means of our quadrant, why could we not bring down our Saviour by similar means?"

While we give full credit to Mr. Turnbull as a historian, we are obliged to dissent from the opinion which he expresses in the above passage, viz. "That they do not *believe*, because they do not *comprehend* the Articles of the Christian religion;" and again, "It is indeed *impossible* for them to believe what they cannot comprehend, and to which they can find no analogy in their own country." He adds, "It is not until the lapse of many years, that, in the true sense of the word, the Otaheitans *can* become Christians. The first converts of the apostles were the citizens of the most learned and polite nations of the ancient world."

If by *comprehending*, Mr. Turnbull means *perfectly understanding* the doctrines of revelation, we are persuaded no believer can be found on earth; for "who, by searching, can find out God to perfection?" or fully comprehend the doctrines which Mr. Turnbull specifies "the Trinity and the Incarnation?" These surpass the comprehension of a Newton or a Locke, as they do that of an Otaheitan. The true obstacle to believing is, not the incomprehensibility of the gospel; but the opposition of the carnal mind to its humble and sanctifying truths: an obstacle common to all nations, civilized or rude, learned or ignorant; but we have abundant evidence, ancient and modern, that this obstacle is not invincible, however formidable; and, the gospel has been rendered, by the Spirit of God, his power to the salvation of the most barbarous as well as the most polite: witness the numerous converts in Greenland and in Africa; witness the Hottentots, who are surely not superior to the Otaheitans, many of whom cordially embrace the gospel of salvation.

On this head we beg leave to transcribe the following passage from Mr. Venn's Missionary Sermon, just published (p. 422.) "This view of the gospel obviates an objection which has often been made against preaching the gospel to nations in a state comparatively uncivilized. Civilization is attended with various and great advantages: it is useful to soften rugged manners, to furnish external conveniences, to facilitate social intercourse, to repress, in some cases, the violence of a blind prejudice; but it cannot be too strongly inculcated, that Civilization and Christianity are entirely distinct from each other. Christianity, indeed, tends more speedily and effectually to civilize a country than any other means of civilization: but civilization does not of itself reform mankind. Some of the most civilized nations, as those of Greece and Rome, have been most corrupt. Civilization may facilitate the introduction of Christianity, by exciting a spirit of rational enquiry, by teaching men to lay aside prejudices, by disposing them to listen to reason; but a nation may give a candid hearing to Christianity, fully understand its doctrines, and sincerely obey its precepts, even though its manners be rough, and its knowledge of sciences rude. It is the excellence of Christianity, that while it is adapted to a state of society the most highly polished, it may be received with equal delight and benefit by nations comparatively barbarous."

Mr. Turnbull, however, highly applauds, as they deserve, the unremitted endeavours of the Missionaries, who, we trust, do not despair, as he does, of the conversion of the Otaheitans, because of their uncivilized condition.

"Most of the Missionaries had made great advances in the Otaheitan language; and their companions were studying it with indefatigable industry.

"The Missionaries had made the circuit of the island twice, during the time we had been amongst them, preaching from district to district; and seconding their exhortations with presents. If zeal in the discharge of their

duty could ensure success, the Missionaries would not preach in vain.

"In their circuits, they have successfully endeavoured to come at the exact number of the people. It is melancholy to add, that the population has diminished in a degree which threatens to render the country a desert. Capt. Cook computed them at upwards of 200,000: the population has now dwindled to 5000. On the arrival of the Duff, they exceeded triple this number.

"Mr. Jefferson had opened a school; but only one native attended: this was the daughter of a European, one of the crew of the Matilda.

"They apparently live together in the greatest love and harmony; and all of them present a laudable example of industry. Their situation, however, is by no means so comfortable as many of our countrymen may be inclined to imagine; for as their stock of European articles decreases, they must proportionately lose their influence over the natives."

Mr. Turnbull happened to be at Otaheite when the regent, Pomarre, died; and was the person who brought the intelligence of that event to the Missionary Society. Of this, he gives a fuller account than we believe has hitherto appeared:—

"He (Pomarre) had got his hogs in the canoe, and was half-way to the ship, when he was seized suddenly with a fit; and falling with each hand on the side of the canoe, expired. The poor fellows in the canoe immediately paddled back as fast as possible to his house at Oparie; where, in her way to the ship, Edeah had by this time arrived. Messenger after messenger was dispatched to the Missionaries and their surgeon: they were earnestly intreated to hasten to the house of Pomarre. The surgeon happened at this time to be on board the ship, taking a farewell of us on our departure. We earnestly advised him, should he find Pomarre still alive, not to venture to prescribe for him; as in the case of his death, the natives would not fail to impute it to poison, and perhaps avenge his supposed murder on the Mission. Not one moment was lost by the surgeon; who, on his arrival, found the whole family in the deepest distress. The brother of Pomarre was deaf to all consolation; and could scarcely be withheld from suicide. Some imputed his death to one cause, some to another; but the opinion of the majority was, that he had offended the gods, though they could not agree by what means, except by his human sacrifices. They had recourse to a most singular remedy:—The body of a human victim, which he had sacrificed about three weeks before, was brought and stretched prostrate under him, in hopes of appeasing the offended divinity. His sudden death was not very unreasonably imputed by some to the enormity of his crimes, as well in this as in other instances. Should these impressions continue, the most beneficial effects may be expected. None had more cause of regret than the Missionaries, whose friend he had ever been: their loss, I fear, is irreparable. He was a savage of unusual address, and indeed grace and majesty: he had the appearance of an uncommon man. The most singular *trait* in his character was a species of prudence and foresight: a mind capable of forming and adhering to a certain proposed rule of conduct. His behaviour to the Europeans and countenance of the Missionaries, were the effects of his political genius. Resisting the first impulse, which would have tempted a savage to plunder them without delay, he formed a more refined plan, that of encouraging and going shares in their present and future stock. This as effectually answered their purpose as his."

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THE Report of this Society, published with the Annual Sermon, by the Rev. Mr. Venn (see our Review, page 512) states, that their two Missionaries, Mr. Hartwig and Mr. Renner, sailed from Portsmouth, March 8, 1804, and arrived, April 14, at Freetown, Sierra Leone; where they were received in a friendly manner by the gentlemen of the colony. They had regularly performed Divine Service on board during the passage; and narrowly escaped being captured by a French privateer.

We are sorry to find that Mr. and Mrs. Hartwig had been severely attacked by the fever of that climate, in the commencement of the rainy season in June; from which they did not recover till the close of the year. Since which, Mr. Hartwig has been able to proceed, according to the intention of the Society, into the Susoo country; where, it is probable, that a Missionary Settlement will be formed at Wonkapong, on the river Quiaport. The head man at this place is Fenda Modu, a person of influence, and favourably disposed towards the colony: there is

reason to hope that he will patronize the Missionaries, build one a house, and give them land. Here it is expected that the Missionaries may reside together for a time, acquire a knowledge of the native language and customs, and make occasional excursions among the people of the neighbourhood. It appears expedient, that the first settlement attempted should be where the Missionaries may maintain their intercourse with the colony, in a populous part of the Susoo nation; and where excursions may readily be made into the interior: — all which advantages appear to meet in Wonkapong, which is within a few days sail north of Sierra Leone, and contains about 3000 inhabitants.

Mr. Renner (extracts from whose Journal are inserted after the Report) resided, for the present, at Freetown, where he had happily escaped the usual fever; and, the colony being destitute of a chaplain, had undertaken the charge of its spiritual concerns while he continued there.

Five Missionaries, of the Seminary at Berlin, are engaged for the service of this Society, who are now in London, acquiring the English tongue. Four of them have been ordained ministers of the Lutheran church. They will continue in this country until a favourable opportunity occurs for their removal to Africa.

The Society has procured 750 copies of an Arabic Tract, written against the Mahometan errors, by Mr. Brunton, now a Missionary from the Edinburgh Society at Karass; which will be distributed in Africa.

The Funds of the Society have been considerably augmented during the past year.

AMERICA.

Extract of a Letter from Virginia, dated September, 1804.

"It gives me pleasure to be able to inform you, that the revival of religion, of which I have formerly spoken, continues to extend. There is every reason to hope that its effects will not be transitory; for, in many parts of the country, decent houses for public worship have lately been erected; and where such accommodations are wanting, multitudes assemble, and continue encamped for days in the open fields. This is a crisis of which enlightened and influential Christians should avail themselves."

Extract of a Letter from a Clergyman in the Western Part of the State of Philadelphia, near Young's Town, Feb. 18, 1805.

"I HAVE no doubt but it will be satisfactory to you to hear that there are still favourable appearances in the church, in this western country. Extraordinary bodily exercises are not so common as they have been; yet, as far as I can learn, there are still some who are exercised in this way in almost every congregation where this work has formerly prevailed. Many of the subjects appear to give scriptural and comfortable evidences that they have really experienced a work of grace. The enemies of the work continue to make violent opposition; some to such a degree, as to manifest a malicious disposition against those who are its friends. — I have just finished visiting and catechizing the people of my charge; and am happy to say, that there are promising appearances among a number of them. I find that the books given by the General Assembly to this Presbytery, answer a very valuable purpose; as they are circulated from one to another of those who are, in a great measure, destitute of books, and of means to acquire them. They not only have a tendency to excite their attention to divine and eternal things, but their attachment to the Presbytery Cause; while they discover the attention of the superior judicatory of our church to their spiritual interests."

Extract from the Minutes of the Meeting of the Presbytery of Philadelphia in April last.

WHEREAS it was stated, that some of the congregations belonging to this Presbytery, in consequence of the difficulty of assembling on a week-day, are not in the habit of meeting quarterly, for joining in the Concert-Prayers for the Revival of Religion and the Extension of the Redeemer's Kingdom, which is observed by some churches, much to their Christian comfort and edification, —

Presbytery, therefore, resolved to recommend, and do hereby recommend, to the pastors of the said congregations, to employ a part of the Sabbath preceding the first Tuesday in every quarter, in calling the attention of their people specially to this subject in their discourses; and by setting apart some portion of the day for special prayer, for the effusion of the

spirit of grace on themselves, on their sister churches, on Missionary efforts for the conversion of the Heathen, and that the knowledge of God may cover the earth as waters do the seas.

Dec. 5, 1804. The new Episcopal church in Arlington, Vermont, was dedicated to the service of God.

Dec. 18, 1804. The new Independent church at Beaufort, South Carolina, was opened. The Rev. Mr. Palmer, the pastor, preached from Ps. lxxxii 7.

On Saturday, March 2, the new Baptist church at Blockley, near Philadelphia, was opened. Dr. Rogers preached from Ps. lxxxiv. 4. On Sunday the 3d, the Rev. Mr. Rutter preached in the morning; and the Rev. Mr. Hey (formerly of Bristol, England) pastor of the Independent church in Philadelphia, in the afternoon.

March 3. A new church (eighty feet by sixty) was opened in the north part of Philadelphia. Dr. Green preached in the morning, from 2 Chron. vi. 40, 41; and the Rev. Jacob Janeway in the evening, from 1 Kings viii. 20.

The following Ministers have lately finished their course in America:

Dr. Eli. Forbes, at Gloucester (Massachusets) aged seventy-eight. He was formerly a Missionary to the Oneidas; and planted the first Christian church at Onoquagie, on the river Susquehannah.

The Rev. Nathan Ker, at Goshen, Orange County, aged sixty-nine.

The Rev. Seth Higby, of Wallingford, Connecticut.

BAPTIST MISSION.

Part of the last Missionaries sent out by the Baptist Society, have arrived safely at Serampore. M. and B. stopped at Madras, on account of Mrs. M.'s lying-in. They all narrowly escaped being taken by the French. They were within hearing of an engagement with a privateer, that had been very successful against the English; but which was taken after a hard fight.

EARTHQUAKE.

"When the judgments of God are in the earth, the inhabitants of the world will learn righteousness."—This is unquestionably the duty of all men. Divine judgments are calculated to rouse the careless, to alarm the guilty, and to bring sinners to repentance. The judgments referred to in the scripture just quoted, seem to be the destruction of cities, by whatever means effected: "for he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it to the dust." (Isa. xxvi. 5.) Such has lately been the fate of several towns and villages in Italy, by the dreadful earthquake which happened there on the 26th of July last; some account of which, we suppose, will be acceptable to our readers.

Extracts of Letters from Naples.

"In the morning of July 26, we felt a heat much greater than the preceding days. About six in the evening a north-west wind arose, bringing with it some thick clouds; but which insensibly dispersed. At three quarters after nine, the sea, which had been extremely tranquil during the day, began to be disturbed. Several persons, who were bathing, felt the earth fail them under their feet; and the fish mounted to the surface of the water, greatly agitated.

At three minutes before ten, a shock was felt, at first, with a slight trembling; and afterwards with a strong undulation, which lasted from forty-five to fifty seconds. At eleven there was another shock, but weaker; and at three quarters past twelve a third, still slighter. The sky was perfectly serene; but, on the surface of the earth, there was a sort of fog, from which emanated a strong smell of sulphur. The first shock shook all the bells; which rang spontaneously. All the clocks and dials in the city stopped at three minutes before ten,—the precise moment of the first shock.

The Queen, the Princesses, and Prince Leopold took refuge in the King's stables; and passed the night in different carriages. More than 200 houses have become uninhabited; among which are those which were the most solidly built; and 4000 are said to be damaged. Forty churches have been shaken to their foundations. Few persons, however, lost their lives: it is said, only four; and the number of wounded is inconsiderable: a circumstance almost miraculous in the midst of so many ruins, and so much tumult.

"For some days after this event, Naples presented an unusual and awful spectacle. The inhabitants remain night and day without their houses, in

the plains and roads; and sleep in carriages, or on the ground. The general distress rose to the highest pitch; and, it is certain, that if the earthquake had been succeeded by some more shocks, the whole city of Naples would have been destroyed. The greatest order, however, was happily preserved among the populace; and not a single robbery or murder committed.

The damage done in other parts of the country is far more dreadful: — At Capua, twenty soldiers perished under the ruins of the barracks. The town of Isernio, which contained 7000 inhabitants, is entirely destroyed; and upwards of 1500 persons perished. At Campo Basso, and at Bajano, most of the inhabitants were destroyed. Avelino, Montesarchio, Benevento, and Averso, have suffered amazingly. At Caserta, the upper stories of the houses tumbled down; and the Palace is so much damaged, that it cannot stand. Bassanello, Loppozuto, Pieriabondaure, Macchia, and several other small places, in the county of Molise, are also nearly destroyed.

This is the most dreadful earthquake that has visited this country since that of Calabria, in the year 1783; and it is supposed that 20,000 persons have lost their lives in various places.

ERUPTION

OF MOUNT VESUVIUS.

Extract of a Letter from Mr. Falconet, a respectable Merchant at Naples.

"*Naples, August 13.*

"I expressed to you by my former letter my regret that no eruption of Mount Vesuvius took place, and that, on the contrary, the little columns of fire that arose now and then were less since the earthquake, and how desirable it was that a vent should be given by an eruption to the inflammable matter that seemed to exist in the bowels of the earth. I did not expect to have this day to announce to you, that my wishes were accomplished last night, by an abundant eruption of lava from Mount Vesuvius, which, though we did not feel any fresh shock of earthquake since July 26, yet now relieves us, in my humble opinion, from any further apprehension of new shocks.

"In the course of yesterday, till seven o'clock in the evening, Vesuvius was very quiet, emitting but little smoke; it then increased with flames at intervals; past nine o'clock, they became frequent, and I observed, when they fell, that the mouth of Vesuvius appeared still as a furnace. I was then on the terrace of my country-house, at St. Jeriv, west from Vesuvius, and very near it. Mrs. Falconnet had just left me to sit down to supper in the dining-room next the terrace, and wished me to come; but the awful scene kept me some minutes longer: I joined her, and had not sat down a minute when her English maid called to us that the eruption was beginning. In an instant we were on the terrace, and observed its having overflowed on the same side as last year, and rushed down with such rapidity, as to run more than half a mile in ten minutes; and in a very short time it reached the valley towards Torre del Greco. This stream of lava was immense, and extended with amazing rapidity over the country: it divided itself into three branches, one of which, beyond the Torre del Greco, surrounded the country-house of the cardinal archbishop of Naples; and before morning reached the sea, and continued running into it. The stream of lava is much diminished; but when it broke out last night, about ten minutes after ten o'clock, until twelve, it was a grand and splendid sight; and as it ran from north to south, and I was west of it, it represented the back scenery of Hell at an opera!!! Figure to yourself an immense sheet of flames rising at least half a mile from the ground, and crowned by a black cloud which vanished by degrees!

"Many very valuable vineyards and farm-houses have been destroyed; and as the lava rushed out with very little noise and great rapidity, I am afraid some habitations on the brow of the hill have been surrounded before the people could be aware of the danger, or had time to escape; but a great part of the lava ran on that of the year 1779, which renders the mischief less. It surprizes many strangers how people will cultivate and live on such a spot, as the lava constantly takes that direction, south and south-east; but the land is so very productive, that the temptation is not easily combated.

"All my family were perfectly composed during the whole of the eruption, and returned quietly to bed at midnight, as I had often taught them to wish for it since the earthquake, as a security from new shocks.

"One cannot but regret that a beautiful country as this, blessed with an

admirable soil, fine situation, healthy climate, and pure sky, should be liable to such drawbacks and convulsions of nature. But in this world we cannot expect enjoyments without some alloy; and we must submit to Providence, who has perhaps decreed in its wisdom, that a people too much inclined to vice and immorality, should be now and then called to a sense of its duties by such uncommon events, which happen when least thought of."

Another eye-witness of this awful scene, who, with some of his friends, was about to visit the Crater, gives the following account:

"We set off immediately to see this wonderful and tremendous phenomenon nearer. From the place of our departure we saw the whole course of the lava, which extended already two miles from the crater to the houses that join the two towns. The sight was the most magnificently frightful that could be seen. I contemplated the cascades of flame pouring from the top of the mountain, and shuddered at seeing an immense torrent of fire ravage the finest fields, overthrow houses, and destroy, in a few minutes, the hopes and resources of a hundred families.

A line of fire marked the profile of the mountain; a cloud of smoke, which seemed to send forth, from time to time, flashes of lightning, hang over the scene; and the moon appeared to be pale. Nothing can adequately describe the grandeur of the spectacle, or give an accurate idea of the horror of it. As we approached the spot ravaged by this river of Hell, ruined inhabitants having quitted their houses---desolated families trying to save their furniture, or provisions, last and feeble resource---an immense crowd of curious persons, retreating step by step from the advancing lava, and testifying, by extraordinary cries, their wonder, fear, and pity---the frightful bellowing of the mountain, the frequent explosions which burst from the bosom of the torrent, the crackling of the trees devoured by the flames, the noise of the walls falling, and the lugubrious sound of a bell, which the religious of the Calmadules, isolated on a little hill, and surrounded by two torrents of fire, rang in their distress: such are the details of the frightful scenes to which I was a witness.

The moment we arrived, the lava was crossing the great road below Torre del Greco. To see it better, we got into a beautiful house on the road-side. From the terrace we saw the fire at no more than 15 paces from us: in a minute we descended, and 20 minues afterwards there remained of the house but three large walls. I approached as near as the heat and flow of the current would permit me; I attempted at different times to burn the end of my handkerchief in it: I could only do it by tying it to my cane. The lava does not run in liquid waves: it resembles an immense quantity of coals on fire, which an invincible strength had heaped up, and pushed on with violence. When it met with a wall, it collected to the height of seven or ten feet, burnt it, and overthrew it at once. I saw some walls get red hot, like iron, and melt, if I may use the expression, into the lava. In its greatest speed, and on an horizontal road, I reckoned that the torrent travelled at the rate of eighteen inches a minute. Its smell resembled that of iron red hot."

On perusing this tremendous relation, may not the reader say with the prophet, "O Lord, I have heard thy speech, and was afraid?" How awful is the voice of God in these destructive judgments! and who will not fear him who can so readily turn a fruitful country into a heap of ruins, and desolate in an hour the garden of Europe? *Before him went the* (earthquake as well as the) *pestilence*; and, in this case, literally, *burning coals went forth at his feet*. How awful is this God, when "he arises to shake terribly the earth!" "The mountains quake at him, and the hills melt, and the earth is burnt at his presence. Who can stand before his indignation? — and who can abide in the fierceness of his anger? His fury is poured out like fire, — with an over-running flood he will make an utter end of the place thereof. He looks on the earth, and it trembles! he touches the hills, and they smoke!"

"Arise then, O sleeper, and call upon God!" Flee to Christ, the only refuge for a sinner. "He is a hiding-place from the wind, and a covert from the tempest."

And thou, O believer, rejoice, and be exceeding glad; for "God is our refuge and strength; therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. The Lord of hosts is with us, the God of Jacob is our Refuge." "Blessed are all they that trust in him!"

MISSIONARY COLLECTIONS.	L.	s.	d.
Collection at the Independent Meeting, Gloucester, by the Rev. Wm. Bishop —	20	0	0
Rev. Mr. Cox and Friends, Farcham —	3	3	0
Rev. J. W. Percy and Congregation, Salem Chapel, Woolwich	26	8	8
Congregation at Hammersmith, under the Care of the Rev. W. Humphryes —	40	10	0
Perth Society for propagating the Gospel, by the Rev. J. Willison	40	0	0
A Friend by the Rev. Mr. English, Woburn, Bucks —	10	0	0

HOME INTELLIGENCE.

IRELAND.

An Address to the British Public, on the Moral and Religious State of Ireland, has lately been circulated among the Friends of the Gospel in London, with a view to the formation of a Society for the more general diffusion of religious knowledge in our sister country. A Meeting for this purpose will, we understand, be held in the course of the present Month.

WESLEYAN METHODISTS.

From the Minutes of their last Conference, held at Sheffield, July 29, &c. it appears that the number of persons in their Societies are as follows:

In Great Britain	—	101,915
Ireland	—	23,321
Gibraltar	—	40
America (includ. 2265o coloured people and blacks)	—	124,978
Total	—	250,254

Fifty-eight new chapels are now building; sixteen new preachers have been admitted (in England and Ireland) during the last year. Of their preachers, Richard Seed, John Atkin, Thomas Hanson, Christopher Watkins, Joseph Algar, Joseph Pescod, and James M'Mullen, died in the past year.

Among the new Regulations, we observe the following: — "Let no instruments of music be introduced into the singers' seats, except a base-viol, should the principal singer require it." "No *Pieces*, as they are called, in which *recitatives* by single men, *solos* by single women, *fugueing* (or different words sung by different voices at the same time) are introduced, be sung in our chapels."

"Let the original, simple, grave, and devotional style be carefully preserved; which, instead of drawing the attention to the singing and the singers, is so admirably calculated to draw off the attention from both, and to raise the soul to God only."

"Let no *Musical Festivals*, or *Selections of Sacred Music*, be either encouraged or permitted in any of our chapels; in which performances, the genuine dignity of spiritual worship is so grossly abused, under the pretence of getting money for charitable purposes; which we have sufficient proof has been procured as amply where nothing of the kind has been introduced, but the charity recommended to the people in the name of God."

For the support of Foreign Missions, an *Annual Collection* in their congregations is to be made, as well as *annual subscriptions* by individuals.

Monthly Fasts and Weekly Prayer-Meetings are to be continued, and diligently observed. — The next Conference is to be at Leeds, on the last Monday in July, 1806.

June 2. A neat and commodious chapel was opened in Bird-Port Street, Worcester, in the connection of the late Countess of Huntingdon. Three sermons were preached on the occasion by the Rev. W. Brown. The necessity of accommodation for the poor, with an increasing congregation, have influenced the friends of the gospel in that city to exert themselves for the erection of this place of worship, with the liberal assistance of the religious public. Connected with the chapel is a dwelling-house for the minister, and two plain rooms for the Sunday-Schools, which now amount to 120 children.

July 10. The Annual Association of the Independent Ministers of the county of Kent, was held at the Rev. G. Townsend's meeting, at Ramsgate. Mr. Beaufoy preached on the preceding evening, from Mat. xi. 28.; Mr. Slatterie in the morning, from Gal. iii. 13.; Mr. Ralph in the evening, from 2 Cor. v. 17. After the morning-service, a collection was made for the support of the gospel at Lydd; to which the London friends, who were down at

Ramsgate, contributed with their usual liberality. Lydd is one of the darkest and most depraved towns in the county of Kent; and being a place of considerable population, the Association at Greenwich determined, if possible, to introduce the gospel there; and the preaching of the word has, under the divine blessing, met with a very favourable reception. Mr. Lodson is now labouring there; and many more come to hear than the present place can possibly admit. —The next Association will be held at Maidstone, on the Wednesday after the first Sabbath in July, 1806; when Messrs. Young, Bickerdike, and W. Mather are appointed to preach on the Prophetic, Priestly, and Kingly Offices of Christ.

Sept. 17. The Half-yearly Meeting of the Essex Association of Ministers was held at Mr. Craig's, at Bocking. Mr. Frost, of Dunmow, began the services of the day with prayer and reading the Scriptures; Mr. Bass, of Halsted, prayed; Mr. Douglas, of Chelmsford, preached from 1 Thes. i. 9, 10.; Mr. Taylor, of Colchester, concluded. On the preceding evening, Mr. Parker, of Barking, began the service with prayer; Mr. Jennings, of Thaxted, preached from Rev. xix. 6, and closed the evening-service with prayer. —The next Meeting of the Association is appointed to be held at Mr. Douglas's, in Chelmsford, in the month of May next.

On Tuesday, Oct. 1, a large and respectable body of ministers and private Christians assembled at West Mersey, upon the opening of a new meeting there. Several of the inhabitants of this island were in the habits of attending upon the ordinances of public worship in Colchester; but the obvious inconveniences of travelling sixteen or eighteen miles on the Lord's Day, in all seasons of the year, in all circumstances of the weather, in all states of the tide, and under every domestic event, were long felt. This erection, therefore, was deemed peculiarly necessary. Mr. Cover, late Missionary at Otaheite, has been chosen to dispense the word of life unto them. In the morning-service, Mr. Hobbs, of Colchester, began with prayer; Mr. Stevenson, of Castle Hedingham, preached from Hag. ii. 7.; Mr. Crathern, of Dedham, concluded. In the afternoon-service, Mr. Newton, of Witham, began with prayer; Mr. Morell, of Little Baddow preached from Acts xx. 32.; and Mr. Kemp, of Colchester, concluded.

Oct. 9. The Associated Ministers of the county of Dorset, held their Half-yearly Meeting at Stalbridge. The Rev. R. Keynes, of Blandford, preached in the morning, from Ps. cx. 3.; the Rev. Mr. Tracey, of Yeovil, in the afternoon, from Ps. lxxii. 17.; and the Rev. Mr. Cracknell, of Weymouth, in the evening, from 1 Thes. ii. 19. The devotional parts of the several services were conducted by the Rev. Messrs. Page, Rogers, Banister, Herdsman, Prankard, Howell, and Western. The county business of the Association was transacted in the afternoon.

On Monday, Oct. 21, the Rev. John Rae, late Minister at St. Andrews, in consequence of a deed of translation by the Associate Synod, was introduced to the pastoral charge of the church of Christ in Miles's Lane, London.

Oct. 22. The foundation of an Independent Meeting-house was laid at Southgate, Middlesex. Many persons attended; and an Address was delivered from Isa. xxviii. 16, by the Rev. John Fowler, of Edmonton.

SUNDAY-SCHOOLS.

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 9th of Oct. 1805, Ambrose Martin, Esq. in the Chair, the Committee reported, That, from the commencement of this Institution in 1785, the Society had afforded aid, either in books or money, to 2451 Schools, containing 219,099 scholars: for whose use they had distributed 7,109 Bibles, 48,405 Testaments, and 211,176 Spelling-Books; besides a sum of 4,147l. 8s. 5d. for the payment of such teachers as could not be obtained without pecuniary remuneration. The Committee further reported, That in conducting the various concerns of the Society, they have seen additional evidences of that demand for Sunday-Schools in many remote parts of the country, of which they had repeated occasion to make mention in their former Reports: and that it was with real satisfaction they had now to report, that Seventy-one Schools had been established within the last six months (being a larger number than in any similar period since the Society was instituted); and that, within the same time, they had likewise given repeated assistance to Forty-six other Schools formerly established.

An Association has lately been formed in London, for the purpose of contributing to the Fund of the British and Foreign Bible Society. The following are some of the Regulations:

1. Each Member to commence with a donation of not less than 2s. nor more than 7s.; and to subscribe, monthly, not less than 6d. nor more than 1s.; — 2. Each Member to be a Collector in his turn; to collect from eight members, including himself; to be changed annually, proceeding alphabetically; — 3. The Collectors shall deliver the subscriptions received to the Secretary, in sufficient time for him to pay it to the Treasurer at the quarterly meeting; — 4. The Secretary shall issue the Notices, receive the Collectors' Accounts, &c. gratuitously; — 5. A Committee shall be appointed to conduct the business of the Association, consisting of thirteen members; — 6. The Association shall meet Quarterly; — 7. The Money to be paid by the Treasurer, annually, to the Collector of the British and Foreign Bible Society, &c.

This Society, composed of young men, &c. whose circumstances may not enable them to become direct Members of the British and Foreign Bible Society, have discovered, by this plan, a laudable zeal to promote its welfare. We sincerely wish them success; and shall be glad to see similar Associations, in town and country, for the same charitable purposes; and also for the support of the Missionary Society, &c.

Society for the Benefit of the Poor Natives of Africa, and their Descendants, resident in London.

We have already mentioned the generous accommodations afforded to the poor Africans, by the Scots Church in Peter Street (see our Magazine for June, p. 278); and we are desired to give the following farther explanation of their benevolent design:

The object of this Society is to take under humane consideration the situation of the above afflicted people. Removed to a distance from their native country and connexions, without any prospect of return: some of them without money, friends, or protection; without the means of instruction in the first principles of religion, —they present an object which peculiarly claims the sympathy of social benevolence, and the commiseration of Christian charity.

The accumulated distresses of poverty, nakedness, hunger, sickness, and the most deplorable ignorance, which this unhappy class of people frequently experience, even in this country, present a forcible appeal to those who believe, that when the Son of Man shall come in his glory, and all his angels with him, he will acknowledge the pious labours of his disciples with this Address: — "I was an hungered, and ye fed me; I was naked, and ye clothed me; I was a stranger, and ye took me in."

The design, therefore, of this Institution is, first, To endeavour to teach them to read the sacred word of God; and, by catechetical instruction, to impress on their untutored minds the knowledge of the true God, their need of a Saviour, and the way of salvation by the Lord Jesus Christ. By the persevering attention of teachers, who have kindly offered their services for this important purpose, it is hoped, that, by the Divine Blessing, some among them may be brought to the knowledge of the Christian faith, and to the practice of their duty to God and to their neighbour.

2dly, The next object of the Institution is, to enquire into their temporal circumstences, and afford them that relief which they may stand in need of in poverty, sickness, infancy, or old age.

Among the Rules of the Institution are the following:

1. The Natives of Africa, and their Descendants, who regularly attend the school, and the Scottish Church, in Peter Street, Soho, and who subscribe One Penny a week or more, shall, at the expiration of three months, be deemed Members of the institution.

2. A Committee shall be chosen annually, by the European Subscribers, to manage the concerns of the Society, and appoint proper persons to visit the sick and aged, and afford them discretionary temporal relief. The Committee (two to be a quorum) shall meet in the vestry, every Tuesday evening, if necessary, where subscriptions are received.

A considerable addition has lately been made to the number of Missionary Students at Gosport. Beside Four pious brethren from Germany, several promising young men of our own country have lately been sent to that Seminary. Thus is "the Lord of the Harvest" answering the prayers of his people for "more labourers!"

List of Lectures in and near London for November.

3. LORD'S DAY Ev. Broad Street, Mr. Collison; Hare Court, Mr. W. Smith; Palace Street, Mr. Fryer; Orange Str. Mr. Thorp; Chapel Street, Mr. Stollery; Dean Street, Mr. Taylor; Crown Court, Mr. Knight; Peter Str. Soho, Mr. Jerment; Devonshire Sq. Mr. Gray.
4. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Buck's, Wilson Str. Finsbury.
5. *Tu. M.* Broad Str. Mr. Humphrys.
6. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. Knight's Borough.
7. *Th. M.* Monthly Meeting (Indep.) at Mr. Humphrys's, Union Street, Borough, Mr. Goode to preach. — In what does Evangelical Humiliation consist? &c.
   Ev. Fetter Lane, Mr. Stollery.— Christian Zeal.

10. LORD'S DAY Ev. Broad Street, Mr. Booth; Hare Court, Mr. J. Thomas; Crown Court, Mr. Webb; Dean Street, Mr. Shenstone; Orange Street, Mr. Townsend; Chapel Str. Mr. Stollery; Peter Street, Mr. Smith; Devonshire Sq. Mr. Gould.
11. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
12. *Tu. M.* Broad Street, Mr. Barber.
13. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Tim. Thomas's, Devonshire Square.
14. *Th. Ev.* Fetter Lane, Mr. Nicol.— Prayer of the Penitent Thief.
17. LORD'S DAY Ev. Broad Str. Mr. Townsend; Hare Crt. Mr. Stollery; Crown Crt. Mr. Collyer; Chapel Street, Mr. Thorp; Orange Str. Mr. Burder; Palace Str. Mr. Ivimey; Dean Street Mr. Clayton; Peter Street, Mr Brown; Devonshire Square, Dr. Jenkins.
19. *Tu. M.* Broad Str. Dr. Fisher.
20. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Waugh's, Wells Street, Oxford Street.
21. *Th. M.* Monthly Meeting (Bap.) at Mr. Tim. Thomas's, Devonshire Sq. Dr. Rippon to preach. — Duties which Believers owe to the Spirit.

24. LORD'S DAY Ev. Broad Str. Dr. Rippon; Hare Crt. Mr. Berry; Crown Court, Mr. Stollery; Palace Str. Mr. Austin; Chapel Str. Mr. Brookshank; Dean Street, Mr. Collyer; Peter Str. Mr. Rea; Devonshire Sq. Mr. J. Thomas.
26. *Tu. M.* Broad Street, Mr. Barber.
27. *Wed. Ev.* Prayer-Meeting for the Nation, Mr. Button's, Dean Str.
28. *Th. Ev.* Fetter Lane, Mr. Collison. —The Restitution of all Things.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Parsons, of Leeds.
Surry Chapel, Mr. Griffin, of Portsea.
Spa Fields, Mr. Charles, of Bala.
Sion, Mr. Brown.
Hoxton, Mr. Richards, of Stourbridge; Mr. Slatterie, the 10th and 17th.

POETRY.

A WARNING TO GREAT BRITAIN.

BRITAIN! my country! whence these dire alarms
Of angry nations rushing on to arms?
Why loudly thunders War's destructive roar
From Albion's coast to Gaul's extensive shore?
And why opposing thousands stretch the wing,
And death's war-whoop in strains tremendous sing? —
Is Pride, that bane to peace, the awful source
Whence Envy its vile mandates madly force?
Or doth fell Faction drive the hostile car,
And plunge the nations into ruthless war?
Or both unite to swell the sable cloud,
Where woes on woes in myriads closely crowd?
Till bursting devastation swiftly spreads,
And whirls destruction on ten thousand heads.

Both may be means, but the essential cause
Is Heav'n's resentment at her impur'd laws!
Yes, Heav'n resents—ungrateful Britain, hear
The hov'ring rod, and drop the contrite tear.
Favour'd by Heav'n beyond the nations round,
In vice immers'd, — in guilty follies drown'd!
Thy blessings as the stars which gild the skies;
Thy sins more num'rous, more conspicuous rise!

And shall not Heav'n avenge? It must! it will!
Haste, then, thy measure to the brim to fill;
Fill up thy cup! then wrath divine shall fly,
Like vivid lightnings, through the flaming sky!
The gath'ring clouds cast now a solemn gloom,
Dark as the horrors of the silent tomb.
Where will it end? — shall we escape the storm?
Vain hope! without a grand, complete reform.

Shall God, unheeded, see his word despis'd,
His precepts scorn'd? (by saints how highly priz'd!)
Shall infidels reject his sacred code,
His statutes spurn, his holy truths explode?
Shall greedy Av'rice, with rapacious hand,
The poor oppress, and vex th' impov'rish'd band?
Shall worldly priests Time's vainest fashions ape,
Innocence bleed, and Violence escape?
Shall base adult'ries stain the titled name,
And fornicators glory in their shame?
Shall filthy drunkards, stagg'ring, reel at noon,
And midnight revels shame the setting moon?
Shall rage, in years, instruct our youth to swear,
And with unhallow'd breath pollute the air?
Shall fields and woods our broken Sabbaths mourn,
And fools that sacred day to riot turn?
Shall fraud and falsehood, with ten thousand cheats,
Stalk all the day, and nightly range our streets?
Shall those black crimes, conjoin'd with thousands more,
Range, uncontroul'd, on Britain's favour'd shore?
If this thy hope, thy sure destruction's near,
And vengeance soon shall strike thy deafen'd ear.
The tempest bursts! — and at the destin'd time,
The circling storm will reach our guilty clime!

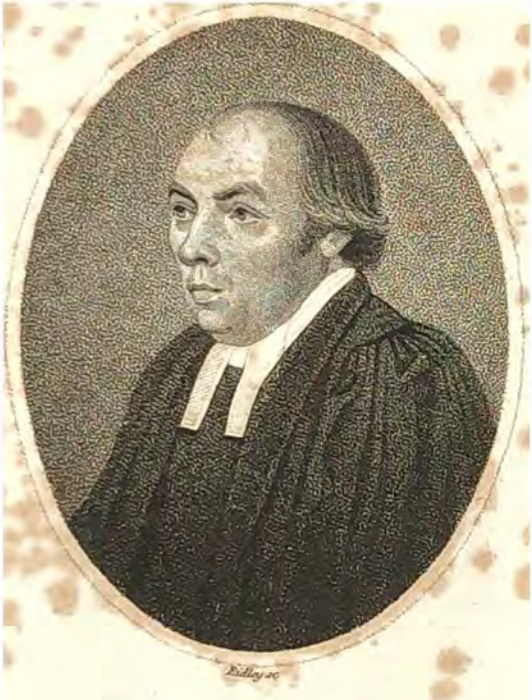
One way, and only one, may yet be found
To ward the blow, and heal the desp'rate wound;
Would ye avert the dread impending rod,
Let Reformation spread her wings abroad:
Let ev'ry bosom heave the plaintive sigh;
With deep resentment from transgression fly.
Let conscious Guilt provoke the briny tear;
Lie low in dust, and sable sackcloth wear:
Let humble cries besiege kind Mercy's throne;
And if thy crimes thou dost with sorrow own,
Thy God will see, will hear, each tear and groan.

If, humbly penitent, you thus reform,
His sov'reign word shall quell the threat'ning storm;
The clouds shall scatter, and dispel the gloom,
And Peace again her native seat assume.

Thus Nineveh, of old, when humbled round,
A quick reprieve from threaten'd judgments found.

But if with harden'd necks you still rebel;
And those loud warnings stubbornly repel,
The gath'ring tempest shall more frowning lour,
And Heav'n's just wrath in furious torrents pour. W. T.

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Wem.d Shropshire.

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THE

EVANGELICAL MAGAZINE.

DECEMBER, 1805.

MEMOIR

OF

THE LATE MR. JOHN WHITTENBURY,

OF MANCHESTER.

To praise the dead, whose lives have been unholy, is a very common and dangerous sin. How often are they, who have lived and died enemies to God, extolled as the virtuous and pious! Such false encomiums tend much to delude the ignorant; and they who pass them, act a more uncharitable part than even the lost spirits in Hell: for Dives would gladly have sent a messenger to warn his brethren. But to record the excellencies of eminent saints, whose deaths are precious in the sight of the Lord, is a duty. Their memory is blessed. To grace alone all their real worth was owing; and grace is honoured in recording their excellencies. Of this latter character was the subject of the following Memoir.

He was born in the year 1743, of pious parents, who brought him up in the "nurture and admonition of the Lord." In the sixteenth year of his age, soon after the death of his father, he came to London to be an apprentice. Although the religious principles in which he had been instructed, had not hitherto been effectual to his conversion, yet they proved very useful in restraining him from many sinful practices, and preserving him from the influence of error. This powerfully recommends the furnishing young minds with evangelical sentiments: for being taken to a place of worship where the gospel was not preached, he said, "This preaching is not such as I have been used to hear: it will not suit me." He was advised by a friend to hear Mr. Hitchin, minister of White Row Meeting. Thither he went; and there the Lord met him in mercy. In one of his papers, containing an account of his conversion, he thus writes: — "The place was crowded; and I was forced to stand upon the head of the gallery-stairs. I was first struck with Mr. Hitchin's portly appearance; then the thunder of his voice, the solemnity of his prayer, the liveliness of his de-

livery, and the energy of his expressions, thrilled through all my soul. He prayed, and I wept: he preached, and I cried for mercy." Mr. Whittenbury continued a long time in a state of distress, bordering almost on despair. He had dreadful apprehensions of a judgment to come; and he has said, that the least noise sometimes made him tremble, and look round, fearing that Satan was coming to seize him. At this time he was awfully tempted to cherish Atheism in his heart: his sins, which had appeared dead, revived, and struggled with ten-fold vigor: he summoned every excuse which he could plead, for their indulgence: he was afraid of reading his Bible, lest he should find his favourite carnal pleasures condemned by the word of God: he prayed that he might forsake every sin; but, with the famous St. Augustine, it was with this secret reserve, "Lord, not yet." He was greatly perplexed about the doctrine of Election. Being naturally very shy, he could not open his case to every one. To use his own words: "Like a lonely dove, in silent grief he bewailed his depravity and wretchedness." This shews the importance of persons under convictions of sin, disclosing their feeling to some judicious Christian friend. However, the Lord at length shone into his mind, and he was enabled to believe the gospel-testimony. He found, that faith in a crucified Saviour mortified those corruptions, which neither vows, repentance, nor his own strength could subdue. He saw that salvation was entirely of sovereign grace, which, traced up to its source, was no other than eternal electing love. After the death of Mr. Hitchin, he sat under the ministry of Mr. Romaine, whose public and private instructions were greatly blessed in confirming Mr. Whittenbury in the faith of Christ.

In the year 1778, he removed to Manchester, where he continued till his death. He carefully observed the apostle's direction: "Not slothful in business, fervent in spirit, serving the Lord." He was a striking proof, that a person may *use* the world, and not *abuse* it; may be assiduous in his temporal concerns, and yet pay supreme regard to his immortal interests. For though Mr. Whittenbury was very extensively engaged in commercial affairs, yet he generally devoted three or four hours every day to reading. He was, therefore, very frugal of time. His favourite authors were the most celebrated of the Puritans and Nonconformists. Possessing an enlarged capacity and a retentive memory, he became skilful in the word of righteousness. For many years past, he had been accustomed to write skeletons of sermons, on which he enlarged on Lord's Day evenings, in his numerous family. Being mighty in the Scriptures, and having considerable power of language at command, on these occasions he was very edifying. Indeed, a day seldom passed on which he did not compose some pious meditations:

a specimen of this sort is the following, called "A Saturday Evening's Meditation," from Amos iv. 12, "Prepare to meet thy God."

"Awful thought! awakening call! — to meet thy God! Where? when? and how? To meet thy God! Who speaks? Art thou conscious he sees thee, knows thy ways, and notices thy designs? And dost thou listen to his calls? — calls of his word, calls of his rod, calls of his providence, by which he repeatedly, yea, continually, says, "Where art thou? Behold, I come quickly!"

"Now I come in mine ordinances to refresh thy soul, to hear thy prayers, to accept thy praises, and to smell the fragrancy of my own graces in believing exercise within thy breast. These are the pleasant fruits I delight to find flourishing in those who are planted in my house; and I will meet thee there.

"The day which I have consecrated for thy rest is at hand; — the day on which I rose from the tomb, the Conqueror of Death and Hell for you; —the day on which I made myself known to my first disciples, to their exceeding joy; — the day on which my people now meet to contemplate my works, and commemorate my love. Wilt thou neglect to prepare thyself for these enjoyments? When I knock, must I wait for admittance until my locks be filled with dew, because thou art too lukewarm to rise and let me in? Must worldly cares, with which the temple of thy heart has been defiled, still occupy my throne, and their foul stains remain unwashed by blood divine, by secret prayer, and pious meditation? Are these the returns of my love to thee, thus to make me serve with thy sins? Thou wilt outwardly adorn thy body, to appear decent with thy fellow-worshippers to-morrow; — and must my temple remain a den of thieves, filled with buyers and sellers, or more filthy guests? Retire, retire.

"Seek the purifying influences of my Spirit; — entreat his enlivening and enlightening rays; — plead to enjoy that liberty of access to thy Father, which he only can give; — request him to shew thee my glory, and communicate to thee a fresh taste of my love. Oh, ask him to unloose thy bonds, to enlarge thy heart, to assist thee to ascend the Mount of Communion, that thou mayest, in lively faith, get near to me, and with holy boldness in my name, cry *Abba* Father!

"Have I not presented thee before him without spot, and caused thee to triumph in my righteousness? Hast thou not known the unspeakable sweetness of sitting at my feet, and receiving the law at my mouth as a law of love, when I have admitted thee into my banqueting-house, and caused thee to cry out, My Lord and my God? And wilt thou not prepare thyself for the renewal of these enjoyments, which are foretastes of the pleasures at my right hand for evermore? Have I promised, in vain and for nought, that they who seek shall find, — and that I will come in and sup with him who heareth and attendeth to my voice, and openeth unto me? Trust, and put honour upon my faithfulness. Now I stand at the door, and knock again. What says thy sluggish soul?

"Lord, I obey thy call. I would prepare thee room: I would gladly entertain thee! Awake, O north wind, and come thou south! blow upon my garden, that the spices thereof may flow out; let my beloved come into his garden, and eat his pleasant fruits. I long to meet thee in thine earthly temple, to see thy glory, and feel the power of thy love as in days past! Oh, my soul, prepare him room! Bid him welcome. Entreat him to draw near, to unveil his beauties, to let thee gaze upon his lovely face, to view the love-prints in his hands and pierced side; from whence flows that precious blood, the price of thy redemption, — that blood divine, on which he calls thee to exercise thy faith whenever thou comest to his church, — that mount Zion which he loves, that mountain of

myrrh and hill of frankincense, whereon he will appear as a Lamb that has been slain, until he descends in awful majesty and glory as Judge of quick and dead; of which event he says, "Behold, I come quickly!" My soul, hearest thou? Art thou preparing hereunto? Art thou daily, by faith, washing in his blood, — putting on his righteousness, — exercising the graces of his Spirit, — desiring a renewal in his image, and an increasing sanctification through the belief of the truth? Hast thou a stedfast faith of being perfectly and eternally accepted in the Beloved? Art thou habitually waiting for the coming of thy Saviour, thy Judge? Does thy heart echo, "Come, Lord Jesus, come quickly?" Amen.

"Look well, my soul, that this be thy state; that thou art building upon this foundation, and hast no other hope. Examine thyself often, and keep thy evidences bright with constant use. Thy Lord hath said, "I will shortly call thee by death, and then thou shalt meet me in judgment." Oh! consider thy latter end! Death is advancing; wait for it, expect it, look for it daily; for then thou must undress. This mortal body will drop into the tomb, and return to dust; but thy disembodied spirit will fly to realms unknown. Where will she rest? — in what will she find her happiness? If unrenewed her state, and unatoned her guilt, where a holy God is she cannot come; but will flee like Adam from the presence of Jehovah! And if she fly to hide herself from God, whither, but to the abodes of Death and the horrors of damnation, will the fallen angels convey their lawful captive? And canst thou dwell in the devouring flames? My soul, how feelest thou under these reflections?

"If thou hast no desire to meet thy God now, in the way of his appointments on his Sabbaths, thou wilt not be meet to enter into his rest at death. If not disposed for the employments of perfect holiness, as the perfection of thy immortal spirit, must thou not be banished from him for ever? Therefore, try thyself by this unerring touchstone. Rest assured, if Death summon thee, unprepared, to meet thy Judge, that horrors will seize thy conscious breast, when he declares, "I never knew thee!"

"Let these reflections stir thee up to seek the Lord while he may be found; and call upon him while he is near. Now is the accepted time; this is the day of thy salvation! Wherefore, draw nigh to the throne of grace; and if thou hast not liberty, try to use in faith the following breathings, in order to excite in thee a spirit of supplication suited to thy present frame.

"Oh, Father of mercies and God of grace, look upon me a guilty worm, in the Son of thy love, in whom thou art well pleased, in whom I trust! May the eternal Spirit enlighten my mind in the knowledge of Jesus, and assist me afresh to exercise faith upon him whom my soul loveth, that I may discover more of his beauties and excellencies, and attain a more animating assurance of my interest in him as my Saviour! May I cleave unto him with real affection, and be helped to yield up all my powers without reserve to his service, that the fragrance of his graces in lively exercise may send forth a sweet savour unto my Lord! Oh, bless me with such an increase of faith and fervency of mind, that, in the spirit of prayer and love, I may plead the promises, till I attain a full assurance of their fulfilment, and find a Heaven of joy in my soul! Lay me lower and lower in mine own eyes, while I contemplate the exceeding riches of the glory of that grace whereby I, a Hell-deserving wretch, am become an inheritor of Heaven; and now feel an earnest of the eternal enjoyments which are at thy right hand for evermore!

"Gracious God! thus let it be with me, in some measure, on the ensuing day, that thine ordinances may be to me as a feast of fat things, with wine on the lees well kept. May my soul be so refreshed, and my spiritual strength so renewed, that I may be enabled, as one on eagles wings, to soar in holy contemplation to the mount Zion above, — to run in

thy commandments without weariness, and to carry whatever cross thou layest upon me without fainting! Even so, amen."

Mr. Whittenbury was an admirer of the sacred muses: he himself had no inconsiderable poetic talents. On every New Year's Day he presented his friends with an Ode, comprehending the events of the past year. Many of these effusions would have done credit to names of high repute among the poets; but he had so mean an opinion of his own productions, that he never suffered any of them to pass beyond the circle of his most intimate friends.

Though he possessed a large share of religious knowledge, yet he was a remarkably candid hearer of the gospel. While a captious conceited person might pretend that he was not benefitted unless he heard novelties, set forth in a flowery style, Mr. Whittenbury was always pleased and edified, if the preacher's aim were to do good to souls, and to honour Christ and the Holy Spirit. Sometimes he said, that he feared ministers, in their sermons, did not sufficiently dwell on the need of divine influence; and he often mentioned, with peculiar pleasure, that Mr. Hitchin almost invariably offered up a few petitions for the assistance of the Spirit, before he entered on the discussion of his text.

Mr. Whittenbury greatly excelled in prayer. In confession of sin he was very minute; and discovered a deep insight into the deceitfulness of the human heart. He delighted in meetings for social prayer: he was uncommonly pathetic in bewailing indwelling sin, and in pleading for mercy. The souls of many have been moved by his holy ardour. He loved the habitation of God's house: nothing kept him from it but severe affliction. Throughout his life he had sharp trials, in consequence of a nervous disorder, which grew worse with his years. Hence, he experienced many a cloudy sky. Although the Sun of Righteousness often broke through on his soul, and enabled him to see that his darkness arose from the humours of his body,—yet whenever the light withdrew, his anxiety instantly returned. This made him nearly all his days a mourner in Zion.

His last illness continued but a fortnight. His disorder was a carbuncle in his neck. Neither he nor his friends supposed it to be dangerous, till about a week before his decease. Extraordinary advice being called in, he was abruptly told, "It is a lost case!" The unexpected news produced no agitation: his mind was kept in perfect peace; he commended himself and all his family, separately, into the hands of God. For the space of half an hour, he was most earnest in prayer: it astonished all who were present; — it seemed as if he was indulged with a temporary inspiration from on high.

An operation in the neck, it was suggested, might issue fa-

vourably. It was, therefore, proposed to him by one of his attendants, a very eminent surgeon, but of undisguised sceptical principles. Mr. Whittenbury said, that he had always seen it his duty to use means as they were connected with the end. He was, therefore, willing for the trial to be made; but he added, that for the success, he depended entirely on God. The gentleman seemed to be powerfully impressed, and, incapable of making any reply. Mr. Whittenbury then fervently prayed that wisdom and integrity might be given to those who were going to operate. He bore the whole with invincible patience; and, while his wound was dressed, he sang part of an hymn.

In conversation, he said, "I must come to the Saviour as a poor sinner; for if the least degree of merit were required to recommend me, I have none to bring: I must perish!" — On the Lord's Day evening he said, "I thank my God, that thro' the whole of this day, I have not had one unbelieving thought: I have not had one temptation to question his faithfulness!" — On another occasion, when he had been severely exercised with pain, he said to those around him, who wondered at his composure, "Religion brings this peace!" — On the day before his death, he appeared as though he were expiring; and while all his family were about his bed, waiting to see him breathe his last, he rose up, walked across the room, and joined in singing the sixteenth and sixty-fifth of Dr. Watts's Hymns, Book II. When he came to the words, "When I can say my God is mine," one observed, 'I hope you can say he is yours?' With energy he replied, "Do you doubt it? What, but an assurance that he is mine, could have supported me in my affliction?" After a few struggles, on the 10th of March, 1805, his spirit fled into the arms of his Saviour. On the following Lord's Day, the Rev. S. Bradley, his pastor, improved the providence, in a discourse from John xi. 28, "The Master is come, and calleth for thee:" words which he often repeated in his illness.

Mr. Whittenbury was a man generally respected: his integrity was inflexible; his attachments were cautiously formed, but unshaken; his manners were unaffected, yet dignified; he despised all cunning and art, especially under the cloke of Religion. For many years, he was the Treasurer to the Lunatic Hospital in Manchester. He felt a lively concern, and took an active part for the welfare of that important institution. He often visited and conversed with the lunatics; and he was greatly beloved by them. His family have received a very handsome testimonial of the honour with which he discharged that delicate and responsible station.

From a review of the experience of this good man, a few reflections arise, suited especially to Disconsolate Christians.

We see that an intelligent and spiritually-minded person may be the subject of long and painful mental distress. This may proceed, as in the case before us, from corporeal or physical causes. The connection between the mind and body is very close; and, as an excellently fine-stringed instrument of music becomes relaxed in a damp atmosphere, and incapable of producing harmonious sounds, so the strings of very sensible minds are often untuned by the vapours of the body. Many attribute their unhappiness to the withdrawing of God's presence, which ought rather to be ascribed to their bodily indisposition. They go to a minister when they should apply to a physician. Disease increases their distress, and distress aggravates their disease: — believing their darkness to spring from a spiritual cause, they are unwilling to use those remedies which would dispel their gloom. Like Asaph, their soul refuses to be comforted; but let such persons remember, that their case is not singular. Many, now in glory, wept through a long night; but joy came in the morning. We also see, that God gives to his people dying strength in a dying season. Numbers, who through the fear of death, were all their life subject to bondage, have found the supposed King of Terrors to be the Harbinger of Peace. With wonder they have said, "Can this be death?" Recollect him who hath promised, "When thou passest through the waters I will be with thee. Fear not, for I am he that liveth, and was dead; and behold I am alive for evermore!"

A FRAGMENT.

ON READING LUKE XXII. 14—34.

WHAT holy rapture and heavenly pleasure, with a mixture of sorrow and wonder, must have filled the minds of the disciples, when Jesus, taking the bread and wine, said, "This is my body given, and my blood shed for you!" — and yet what a gloom must it have cast upon their spirits to hear the intelligence, "The hand of him that betrayeth me, is with me on the table!" How eagerly must the enquiry have circulated, "Lord, is it I?—Is it I?" But we learn that, in the most holy duties, when the soul feels least attached to earth, and ascends most after heavenly joys, Sin creeps in, and Satan attempts to destroy the peace and harmony of religious societies; for here, while in the act of contemplating the wonders of divine love, while in the very presence of him, "in whom dwells all the fulness of the Godhead bodily," a most insignificant question disturbs them; and they dispute among themselves "which

shall be accounted greatest." Oh, the heart, the heart! What will not the depraved heart suggest! We cannot wonder, if in every society are found, those of whom it shall hereafter be declared, though having eaten and drank at the table of the Lord, "I know you not:" for here, even in this little number, is one who partook of the same bread, and drank of the same cup with the rest, in whom Satan had entered, to lift up his heel against the Lord, to seek how he should betray him. How important, therefore, it becomes to ask our own hearts, "Is it I?" And upon examination, how often shall we find ourselves among the betrayers of Jesus! Paul says, "Let a man examine himself, and so let him eat," &c. Examination, therefore, becomes an act of importance in sitting at the table of the Lord. Nor need we be surprized, if those who boast most of their attachment and fidelity, should give awful proof of the danger of self-importance. Peter, the most forward to speak of the greatest apparent abilities, the first to defend his Master, is informed, that Satan has desired "to sift him as wheat." How delightful the reflection, that the intercession of Jesus must prevail; for Jesus informs him, "I have prayed for thee, that thy faith fail not." Peter seems astonished that his Lord should doubt his zeal, exclaiming, "I will follow him to prison and to death!" But he who knew all things, says, "The cock shall not crow before thou thrice deny that thou knowest me." The event proves the truth of the assertion. Oh then, "let him that thinketh he standeth, take heed lest he fall."

We learn also the advantage of love to one another. All concerned in one cause, worshipping one God, travelling one road, possessing the same promises, enjoying the same privileges, looking for the same kingdom, how natural seems the conclusion, that love should abound! Oh, let us then forget the name of Party, while remembering we shall ere long enjoy the same glory in a world where sin cannot enter, where love and praise will for ever abound! The new command, therefore, given by Jesus Christ becomes important to us while on earth, "Love one another!"

To sum up all: this little society, consisting but of twelve in number, gives a striking picture of the present state of the Christian church. Satan is apt to stir up strife among the members;—deceivers, alas! will always be found among them; — the most shining professors are liable to make a slip; — and we often need the admonition, "Love one another."

It is our greatest mercy that "Jesus has prayed for us," that he has died and shed his blood for the remission of our sins, and that "through him we have access by one Spirit unto the Father." — May we be anxious to pass humbly through life, to examine ourselves, to take heed lest we fall, and to love one another!

J. G.

ON THE EXISTENCE AND INFLUENCE OF SATAN.

In the present age of Infidelity, the notion that there is no Devil is become very prevalent. Profane men, indeed, have him constantly in their mouths; but the levity with which his name is repeated, shews that he is no more the object of their dread than God is of their worship. Some also, who are called *Christian Divines*, have endeavoured to persuade men that the term *Devil* must be understood in a figurative sense, as signifying nothing more than the evil propensities of a depraved mind; but Mr. Baxter has well said, "He that believeth not that there is a Devil, proveth it to others, by shewing how grossly the Devil can befool him." Nothing can be more certain, than that this evil spirit and his agency are frequently referred to in the sacred Scriptures: to have just views on this subject, must, therefore, appear to every sincere friend to divine Revelation to be highly important. With respect to the being of Satan and of evil spirits that act in conjunction with him, we pretend to no certain and decisive evidence, except what is derived from the sacred volume. It is a probable conjecture, that every part of the universe is inhabited by animate and rational natures; but the Scriptures make mention of no other intelligent beings but God, good and evil angels, and man.

The angels appear to have been created before the formation of the earth *. They are an order of beings much superior to man, both in wisdom and strength. Some indeed have supposed (as the term Angel signifies *Messenger*) by angels we are to understand the spirits of departed saints, who are employed to minister to their brethren here below; but the office appointed for them by Christ, at the final judgment (to say nothing of other arguments) clearly proves the erroneousness of this sentiment †. The angels were created not only intelligent, but holy; but we are told in Scripture of some of them that kept not their first estate ‡. How long they retained their innocence, — how many of them fell, — by what particular sin they fell, — and how it happened that, in beings of spotless purity, inclinations to evil should spring up, are questions which we cannot answer. It is, however, intimated §, that pride occasioned the condemnation of the Devil; nor is the supposition of our incomparable Milton at all improbable, that Envy at the dignity, and resistance to the Son of God, deprived the Devil and his companions of their glory ‖. "God spared not the angels that sinned; but cast them down to Hell, and

* Job xxxviii. 4. 7. † Matt. xxiv. 31. ‡ Jude 6.
§ 1 Tim. iii. 3, 6. ‖ 2 Pet. ii. 4.

delivered them into chains of darkness, to be reserved unto judgment."

Of these fallen spirits, one seems to be superior in ability and influence to the rest. In truth, we do not discover perfect equality in any species of created beings. In vegetables and brutes, some have much more beauty and strength than others: among men, some soar aloft in the regions of intellect, and approximate to angels; others are so feeble-minded and limited in their views, that they seem but a few degrees above irrational creatures. The holy angels, there is reason to believe, are not in all respects equal. The Scriptures speak of principalities and powers, and might and dominion in heavenly places *. One of these exalted spirits is described as an Archangel, who shall sound the trump of God, when the Lord Jesus Christ shall descend, and summon all nations to his tribunal. In like manner, among apostate angels, one evidently takes the lead, whose pre-eminence in hostility against God and man, is strongly marked in Scripture. He is described by different names, which denote his subtilty, malignity, and power. In Rev. xii. 9, he is called "That Old Serpent, the Devil and Satan, which deceiveth the whole world." In Rev. ix. 11, he is called a King, which is the angel of the bottomless pit, whose name, in the Hebrew tongue, is *Abaddon*; but in the Greek tongue, his name is *Apollyon*, a Destroyer. The Jews called him *Beelzebub*, the Prince of the Devils †. He is spoken of, in Eph. ii. 2, as the Prince of the Power of the Air, — the spirit that now worketh in the children of disobedience. But nothing more strikingly proves the superiority of Satan to the rest of the fallen spirits, than where the latter are described as his angels ‡.

But it is of importance to consider the influence of these malignant spirits; and if any regard is due to divine Revelation, it must be admitted that they are busily, and often successfully employed in attempting to involve men in guilt and misery. It will, perhaps, be objected, How can Satan be suffering in Hell, and yet exercising his influence on earth at the same time? Do you ascribe omnipresence, an attribute of Deity, then, to this abandoned Spirit? Here it is proper to observe, that as Heaven is a state as well as place, so Hell must be considered in this two-fold view. That there is a local Heaven, where angels and "the spirits of just men made perfect" usually reside, is evident from many parts of the sacred volume; and is it not equally clear, that the good angels are employed on messages of mercy to the children of God in the present world? "Are they not all ministering spirits, sent forth to minister to them that shall be the heirs of salvation §?" But is it to be

* Eph. i. 21. † Mat. xii. 24, &c. ‡ Mat. xxv. 41.
§ Heb. i. 14.

supposed, even for a moment, that the spirits thus employed are less happy than those that are in the local Heaven? "In thy presence," says the Psalmist, "is fulness of joy;" and cannot an omnipresent God communicate this fulness to his faithful servants in any part of the universe? And where is the difficulty in believing, that while Satan is permitted to go to and fro upon the earth, and walk up and down in it, that conscious guilt, malignant passions, and the avenging hand of God, may torment him as much as though he were constantly in the local Hell, in whatever part of the universe that may be? But some will say, You represent the Devil as tempting all mankind, and that they are constantly exposed to his temptations; but how is this consistent with the idea of a finite spirit, however capacious his powers? To this it is replied, that the injurious influence of apostate angels upon the children of men, is principally ascribed to Satan, because he is the leader in all wickedness, and the other fallen spirits act in subordination to him. As to his own individual influence, it is impossible to say how far even that may extend. With the rapidity of a solar ray, for aught we know, this "Prince of the power of the air" may convey himself from one place to another; and besides this, What limits can we fix to the number of evil spirits that obey his mandates? A legion of Devils entered into a herd of swine, and hurried them into the great deep. Satan is represented as having a kingdom *. Who can say that the angels that sinned are not much more numerous than the whole human race, at any given period, on the face of the earth?

But what are the nature, tendency, and effects of Satan's influence upon the children of men? It springs from hatred to God, and a malevolent wish to bring men into the same condemnation with himself. This infernal temper betrayed itself almost as soon as the first human pair were formed, and placed in the garden of Eden. Sometimes, evil spirits have been permitted to injure the bodies of men. "So Satan went forth from the Lord, and smote Job with sore boils, from the sole of his foot unto his crown †." During the time of our Lord's incarnation, and even after that period, the bodies of many were possessed by unclean spirits; and in all ages of the world, Satan has been attempting, by deceit, to ruin the souls of men. We are not ignorant," says St. Paul, "of his devices ‡." On the subject of Witchcraft (which is condemned in Scripture under the severest penalties §) and on the Heathen Oracles, something might be said to illustrate the pernicious designs of Satan; but want of room prevents. For the present, it may suffice to observe, that if Scripture-representa-

* Mat. xii. 16. † Job ii. 7. ‡ 2 Cor. ii. 11.
§ Exod. xxii. 18.

tions merit any attention, all men are in danger of being drawn into sin by the temptations of the Devil *. The precise mode by which his influence as a Tempter is exercised, whether by impressions on the body, or exhibitions to the imagination, we cannot assert, so imperfect is our acquaintance with the powers of good and evil spirits, and the laws to which their benevolent or malignant operations are subject. One thing, however, is certain, that though Satan may allure, he cannot compel men to sin. It is suited to the present state of probation, that they should be subject to temptation; but that they should have no means of resisting it, would ill accord with that natural liberty which renders man the subject of moral government, and with the perfections of God. The Tempter of the souls of men is subtile, malicious, and unwearied. That his natural powers are great cannot be questioned, when we consider the rank he once held among the angels in Heaven, who are said to excel in strength †. He has lost his purity, but not his understanding; though not wise, he is crafty; and revolving years, by adding to his experience, must have increased his skill as a tempter.

The question, How are we to distinguish between the temptations of Satan and the evil suggestions of our own hearts?—is perhaps rather difficult; and the truth is, that we have always reason to suspect ourselves and Satan too. Our adversary adapts his temptations to the different ages, characters, and situations of men. Sometimes he transforms himself into an angel of light; and at other times, goes about "as a roaring lion, seeking whom he may devour." The Proteus-like shape that he assumes, is fully illustrated in his temptation of our Lord (which, by the way, proves the absurdity of those who assert that the Devil means not a person, but an evil propensity in the mind,—no such propensity being found in the mind of Christ). Having artfully tempted the Son of God, first of all to distrust, and then to presumption, he throws off the mask, and audaciously calls upon him to fall down and worship him.

The existence of evil spirits, their unabated torments, and their persevering efforts for the destruction of mankind, should excite in our minds a variety of reflections How awful are the consequences of sin! — how art thou fallen from Heaven! O Lucifer, Son of the Morning! And, in the continued rebellion of Satan, do we not see the utter insufficiency of mere punishment to bring sinners to repentance? Let not the wretched children of men flatter themselves with the hope, that if they should die in their sins, the horrors of the bottomless pit will change their evil tempers, and so alter their condition. In a future state, if they now repent not, they will be

* Eph. ii. 2. 2 Tim. ii. 26. 1 Pet. v. 8. † Ps. ciii. 20.

in the awful situation of fallen angels, whose impiety is increased by the horrors of despair.

And are we beset continually by these evil spirits, who aim to deceive in order to destroy? What is more dangerous than carnal security? — how pitiable is the situation of those who are blinded by the god of this world! — and oh, how happy are they that are made partakers of Christ Jesus, who hath triumphed over all the powers of darkness, and promised that his sheep shall never perish, neither shall any pluck them out of his hands! J. H.

LETTER FROM THE REV. ARCHIBALD HALL

(late of Wells Street, Oxford Road)

To Mrs. A——.

My dear Friend, ——

HAVING an opportunity to send you a few lines by Mr. Hastie, I cheerfully embrace it. I am much better since I left London: though the cough is not quite gone, it is certainly abated much. What may be the design and will of Providence concerning me, is only known to him who doth according to his will in the armies of Heaven, and among the inhabitants of the earth. My only wish is, that, in every point, by his grace, he would enable me to submit my will to his will. O cursed pride and selfishness, that presume to censure or direct the ways of God towards men! Good is the will of the Lord in the adorable mystery of redemption; and no less good is his will in his works of providence. Faith eyeing a God of love at the helm of Providence, soon brings the troubled soul to a quiet haven; and without such views of a correcting God, the mind is overwhelmed with the deepest discouragement. An attempt or a wish to live any other way in this world than by faith, embracing and trusting in the promises of a faithful God, is exceeding sinful, and exceeding hurtful to our comfort. That people is blessed who know the joyful sound: they shall walk in the light of God's countenance! Now abide faith and hope, these grand means of joy and patience in this present world; hereafter full enjoyment, and an abundant supply of every sensible, spiritual comfort. Until the happier day-break, and the shadows flee away, let our minds be attentively fixed on the encouraging and precious promises of the God of truth. Let our cry be, "Lord, encrease our faith, and help our unbelief." O what reason to praise God for our Bibles! and, alas! how much reason to lament, that when the God of all grace speaks of himself and of his Son, and of the blessings of the gospel to us, we neglect the great salvation! Alas! that the consolations of God are so small to us! Read at your leisure the twenty-seventh

Psalm. May the consolations that are in Christ rejoice your heart, and comfort you in all your tribulations! Remember me at the throne of grace, where we may meet together, tho' the distance were an hundred times greater than between Bristol and London. — Believe me to be,

Madam,

Hot Wells, Bristol,
Aug. 29, 1776.

your assured Friend
and Wellwisher in the Lord,
ARCH. HALL.

REMARKABLE INSTANCE OF A PAPIST BROUGHT TO THE KNOWLEDGE OF THE GOSPEL, BY HEARING THE BIBLE READ.

The following extraordinary instance of the power of converting grace on a very aged man, by no other means than hearing the Scriptures read to him by a boy, is communicated to us by an Evangelical Clergyman of undoubted veracity, who frequently conversed with him; and is presented to our Christian Friends as an inducement to vigorous exertions, for the purpose of a general circulation of the Bible in Ireland.

A CLERGYMAN in the south of Ireland was called on to go and see a child in a popish cottage, that had fallen into the fire, and was badly burned*. Walking about the cottage while they were undressing the child, he heard a muttering noise in one of the bed-rooms, and looking in, he perceived an old man sitting up in a bed, praying most fervently; but took no more notice of him, as the old Papists are much in the habit of this. Calling another day to see the child,—while he was dressing her, which took up much time, as there were many different sores, the old man, who was blind, groped his way to the fire-place, and sat down. The clergyman had heard that he was between 90 and 100 years of age, and addressed him by remarking that he was a very old man. He answered, "Aye;" and, after a short pause, he said, "It is well for me that I lived to be old; but (with a low voice) it was bad for Solomon." The clergyman asked him what reason he had to say that. He answered, "If Solomon had died when he was young, he would have been one of the greatest men in the world;—but if I had died when I was young, I should have gone to Hell. Solomon lived to disgrace himself; I have lived to obtain glory."—Being asked what reason he had to hope for glory, or on what that hope was built,—he answered, "On the

* This clergyman was in the habit of affording medical assitance to his poor neighbours.

love of God my Saviour; for (says he) when I think that the Lord Jesus Christ died; that he shed his precious blood on the cross for sinners, I am astonished that any one can ever perish. Oh that blood! that blood! sure it would wash away the sins of millions of worlds:—but God has said that some will perish; and I must believe God."

Being asked what reason he had to think that he had an interest in Christ, and was accepted through his blood, he answered, he was sure of it; he felt it in his heart, he knew that no person that called on Jesus Christ, and depended upon his blood, would be lost. He was then asked how he came by this knowledge; he answered, "Through the Holy Ghost, to be sure; it is the Holy Ghost has done all for me; I know it is the Holy Ghost; though some people, and learned people (meaning the priest and his landlord) would persuade me that the Holy Ghost did not do such things now; and I often told them, that if he did not, we must all perish in Hell; for we never could either turn from our sins or love God, if he did not incline our hearts; and that I never would give up to any man, let him be who he may, that it is the Holy Ghost alone that made me know the love of God, or can make any man, or can do any good in us."

He was then asked whether he had heard any person speak of those things; he said, No. Then, how he came to the knowledge of the Bible-texts which he had quoted. He said, that about five years before, having become blind, and desiring to prepare his soul, he caused a grandchild of his, that could read, procure a Bible, which he made him read to him constantly; and that, through reading the Bible, the Lord opened his heart, and made him feel his love; and then broke out into many expressions of praise.

Being afterwards asked, whether he put any trust in the ceremonies of his church, he said, No; he trusted in nothing but Jesus Christ: what other trust had he? that surely this was sufficient.—As this conversation was often interrupted by the dressing of the child, it was observed that he was much in prayer during the intervals; and in many conversations that were afterwards held with him on this subject, he always appeared much engaged in prayer; and never was observed an instant, except when speaking or listening, that he was not muttering prayer or praise.

As the clergyman had some opportunities of seeing him afterwards, in every conversation with him he found that he evinced the most confirmed faith in, and a clear view of, the fulness and sufficiency of the atonement, and the free mercy of God in Christ.—Speaking one day to him on Peter's walking on the water, the clergyman remarked, that the moment he doubted, he sunk: the old man was then leaning on his crutch; and raising it up and striking the ground, he cried out, "And

the moment we now doubt, we sink. Why should we doubt? Is not God love? Is not Christ love? Was he not love upon the earth? and surely he has not less love now. Yes, Sir, I told that to a man, who said to me, he admitted sinners upon the earth, for he was then humbled in our flesh; but now he is in glory, we cannot go so freely to him. What! said I, Christ lessen in love or mercy to sinners! No: if he increases in any thing, it is in mercy; I think his love is greater and greater every day;"—and then broke out in much praise, which he was constantly doing in all his conversations; while his countenance shewed more happiness and delight in the hope he possessed, than seemed possible in so old a man.

Some months after the clergyman first met him, it pleased God to restore him again to his sight and strength; so that he was able to see, and walk as upright as ever he did. He then went constantly about among his neighbours, praying them to turn to God, and seek the mercy he offered in Christ Jesus: he used also constantly to tell the priest that he did not preach the gospel! and one day told him so at the altar, and that he was always representing God as a severe and terrible God, whom the people might be afraid to approach; while he never told them how full of love that God was, what mercy he was willing to shew, and how sufficient the blood of Christ was to wash away all sins. He likewise continually reproached the priest with denying the special operation of the Holy Ghost, in order to turn a man to God, change his heart, and enable him to believe on his son Jesus Christ; and from the manner he constantly spoke of the operation of the Holy Ghost, and the joy and peace he constantly felt, it is to be supposed that he must have enjoyed much of the fellowship of the Spirit, and much communion with God.

In his conversations he seemed to have a very great knowledge of the Bible, and used to quote the promises and passages that spoke of the tender mercies of God, and make simple remarks on them, — which shewed that he was truly taught of God; and when it is considered that this man never had any intercourse with any person that knew even the first principles of the gospel, living in a retired place, and entirely surrounded by Papists, and five years before had not an idea of religion; that he was brought to this light and knowledge at the age of 90 or more years, it magnifies truly the mercy of God and the power of grace, and shews the necessity of sending the word of life, through the circulation of the Bible, to the children of God which are scattered in the lands of darkness, that they may be gathered to the Shepherd and Bishop of their souls, and be enabled here to feed on the pastures of life, and rejoice in the view of the fulness of him who is their living head, and in the sweet words of peace and eternal life he speaks through his word.

A few pious clergymen who have seen this man, found his spiritual knowledge far above what was described to them; and had reason to praise God in him for his wonderful works.

He died in about a year and an half after the clergyman first met him; who regretted much that his distance from him, and other engagements, prevented him having many conversations with him, and an opportunity of bringing him to hear the gospel preached, which he purposed; but the Lord, when he left him long enough to be a witness among the people, took him to join the song of the redeemed.

ON THE RURAL RETIREMENTS OF PROFESSORS.

Rev. Sir, *To the Editor.*

With great pleasure I have observed many Hints in your useful Repository, for doing good to the souls and bodies of our indigent fellow-creatures; nor is it among the least causes of such pleasure that those hints have not originated from sectarian views, or been intended to promote the interests of a party. I have long wished to see a few observations on the subject, which now occupy my thoughts; but not recollecting that any one has noticed it, I venture to solicit the attention of your readers for a few minutes.

I have observed, in the conduct of many wealthy Christians, a disregard to the example of Him "who went about doing good," particularly in the exercise of self-denial.

There are many persons, who have long been the ornaments of London churches, to whom "the God of the whole earth" has distributed abundantly, preserved by real godliness from those ways which not only endanger the soul, but waste the property. These persons, excited by the same divine principles to proper carefulness and industry, have been enabled to lay up the means of retirement, and, in the course of time, have indulged a disposition to leave their former busy scenes to their children, or faithful domestics, and resort to some country town or village to spend the remainder of their days in a more recluse way. Such among these are the subjects of the present remarks, who are disposed to make to themselves friends of the mammon of unrighteousness, — to employ what God has given them to some useful purpose, remembering that we are to labour, not only to supply our own wants, but "that we may have to give him that needeth." It may be asked then, What is the cause of complaint? I answer, It is not their pious endeavours that I complain of; but the preference they give to certain spheres and methods before

those which appear to me to promise far more extensive usefulness.

Such persons, when they are about to remove, generally enquire, What town contains the most united church, — the most numerous and flourishing congregation, — the most popular preacher? Where, say they, shall we meet with the most agreeable society, — the most respectable and consistent professors, — a community which labours under no disgrace, — a people looked upon with respect by the other inhabitants of the place? These enquiries, we must all confess, are in some respects good; but let us ask, Whether, in the instances wherein the enquirers have been answered according to their wishes, they have not lessened their opportunities of usefulness in the church of God? and whether they should not rather enquire, Where they can introduce the gospel, — can hold up, by their pecuniary assistance and advice, the hands of some poor but faithful minister, — where, by constantly resorting with their families to the place of worship, they can set an example to the rest of the village or town? — where they can open and support a school for the benefit of the poor inhabitants, and their children? — where, in short, they can, in any measure, make "the wilderness and the solitary place glad for them, and the desert rejoice and blossom as the rose?" I am thankful, as no doubt many of my fathers and brethren in the ministry are, for the liberal assistance received from those who have retired into the places where the Lord of the vineyard has called us to labour. Many of them have added to the comfort, union, and prosperity of both ministers and people; but how many places are there, after all the exertions that have been made, where the gospel is not, but *might* be introduced!—how many, where the gospel already is, who appear only to want the presence and patronage of some pious and liberal family to make the interest flourish! There certainly are many numerous and rich congregations in our large towns and cities, which could, without any material detriment, spare a few of their members for the blessed purpose of distributing more widely the treasures of godliness? — and how many instances are there, wherein the conduct now recommended has been abundantly blessed, and after a few poor but pious persons have been labouring in vain for many years to augment their number, and gain the attendance of their neighbours at the sanctuary, the sudden residence of a respectable individual or family among them has been the means of animating their feeble endeavours, and answering their ardent wishes and prayers! Several instances of this kind might be mentioned within the circuit of a few miles, and which have recently taken place: at the same time, there are many wherein persons of fortune, talents, and piety have fixed with churches, which did not so much stand in need of their aid,

and appear deaf to the cries of many declining or destitute places around them, "Come over, come over, and help us!"

I hope there is not a minister among us who would not be willing, having a moderate income himself, to sacrifice a little, in order that his ignorant neighbours might share in those blessings which local circumstances and stated labours prevent his personally communicating to them; and the respectable individuals here addressed, may be assured that their absence from larger churches would be far from desirable, but for the probability there is of greater good being done by such a plan. Let the men of the world indulge an inglorious ease; but let it never be said of the Christian, that, growing weary of the pursuit, he stops short of the object he professed to have in view. Nothing is so likely to prevent invasion, and put a stop to war, as the extensive dissemination of gospel principles. It will be clearly seen, that these remarks do not apply to those who are engaged in business. We rejoice that many of these, unable to grant their presence in the villages, endeavour liberally to support itinerant institutions; but to others we would say, "Disperse, fix on these spots, not where you can gain most ease, but where you can do most good."

Yourself, Sir, and your readers will, I trust, be convinced that I wish not to encourage a versatile disposition,—but those endeavours which are calculated more widely to promote the honour of that Name which is above every name.

Yours,

Southampton. H. L.

THE ANXIOUS PARENT.

THEOPHILUS is a father who feels deeply for the spiritual interests of a numerous family: this sometimes casts a sadness over his countenance, which he cannot always conceal. With some professors, this is a great crime. They will admit that a man may look sad on account of the loss of worldly property; or if some favourite scheme fails of success; or if he has six or eight children lying under a deadly disorder, and is uncertain as to the issue; or if any of them are not prospering in the world: but he must not go mourning from day to day, because his children are neglecting the great concerns of their souls, because of the bad success of parental instruction, and from the consideration of their being dying creatures, and exposed to the wrath of God. The truth is, with a certain description of persons, a man may be serious about any thing but religion: he may grieve for the loss of any thing but spiritual blessings. S.

ON THE ESTABLISHMENT OF *NEW SUNDAY-SCHOOLS.*

Mr. Editor,

Having heard of the very good effect produced by the visit of a young Female Friend of mine into Pembrokeshire, in the year 1803, I solicited her to let me have a narrative thereof, in order to its insertion in your Magazine. I was induced to do this, with a view of stimulating other Christians to follow her example when they visit the dark and barren corners of the land. The following Letters will furnish abundant proof of the good which may be done by an individual, in stirring up the zeal, and giving a suitable direction to the exertions of serious persons in forming Sunday-Schools, even in places where, at first sight, there seems the greatest scarcity of both teachers and money. The extensive and lasting good likely to arise from the visits of this young Lady to the places where she has been the instrument of forming Sunday-Schools, is, both in a moral and religious point of view, more worthy of being recorded than either the travels or voyages of the most enlightened or celebrated hero of modern history. J. T.

Bermondsey.

No. I.

Dear Sir,

I SIT down to comply with your request, by giving you some account of my visit to Tenby. I fear some things will appear too minute, while others will confirm you in what you already believe, that "with God, all things are possible." When he has any work to be done, how often does he employ means which seem to us the most unlikely to become effectual *.

I left home on Friday evening, July 29, and arrived at Tenby on Lord's Day, after a fair and pleasant passage; but was too much fatigued to attend the preaching, in a room at the lower end of the town. The next morning my object was to procure lodgings; and, if possible, with serious people. In this I was highly favoured, there being an apartment vacant in the house where the preaching was the evening before. I passed the week very pleasantly with the daughter of my landlady, a serious young woman. On Saturday I began to feel myself low and uncomfortable, with the thoughts of having no food for my soul on the approaching Sabbath; but, in this instance, I found the promise verified, "They that hunger and thirst after righteousness, shall be filled." When making my feelings known to my young friend, she informed me that the gospel was preached at a little village, called St. Florance, about three miles and a half from thence; and if I wished to

* 1 Cor. i. 27, 28.

go, she would accompany me. I gladly accepted her offer. The chapel was small, but well filled with plain and pious people. Mr. B. Davis, of Haverfordwest, preached from Jer. xxxii. 39: — it was to me "a time of refreshing from the presence of the Lord." In the afternoon, returning with Miss H. we conversed on the importance and utility of Sabbath-Schools. Grieved, indeed, was I to find, that there was no such thing for many miles round that neighbourhood; and at the same time, abundance of children who, at four or five years of age, learned to swear. In the evening Mr. Davis came to Tenby, and preached in the house where I lodged. The room was quite full, and many standing at the windows.

On the Sabbath, Aug. 21, I went again to St. Florance with Miss H. when we renewed the subject of Sabbath-Schools. I gave her several instances of their utility in London, Bristol, and Scotland. She was pleased; and expressed a wish that something could be done there. Mr. J. Davis, from Bethlehem, in Carmarthen, was the minister that day. The word was attended with power. — The people are poor in general, as to this world's goods; but many of them, I trust, are rich in faith. O how did it delight me to see them hanging upon the lips of the preacher, afraid to lose a single syllable — and some of them bathed in tears, adding their hearty Amen to many of the sentences he dropped among them! At this time I was favoured with the opportunity of sitting at the Lord's Table with the members of this infant church, nine in number: it was a feast indeed! Being in the habit of receiving in a church where there are 2 or 300 communicants, it appeared strange to me to see an halfpenny roll and a pint-bottle of wine produced on such an occasion. One circumstance occurred, that I beg leave to mention, because, by it I think you will be able to form an idea of the simplicity and honesty of these poor people: — After the elements were distributed, the plate was handed round for the collection to be made for the poor. Being a stranger, it was presented first to me. I put in my shilling. The good man whispered me, "A penny is enough;" and finding I still left it, when going out of the chapel, he overtook me, and told me, I was going without my change. — O, Sir, what pleasures do the people of God enjoy, that the world knows nothing of! One is fed with the finest of the wheat, whilst the other is only filling himself with husks.

In the evening I went to a poor weather-beaten cot at the lower end of the town, and heard Mr. Davis again; but how was my heart affected when he asked for a Bible to read his text! Several houses were sent to before one could be procured; if I mistake not, seven or eight. After the service, I was asked to spend an hour with Mrs. H. and Mr. Davis; also with Mr. Arnold Davis, at that time an itinerant in South Wales. As soon as I entered the room, Mr. Davis said, he had

been informed, I was a great advocate for Sabbath-Schools, &c. We talked the subject over largely; and it was judged, by several who were present, that it was impossible for any thing of the kind to succeed in Tenby: if it answered at all, it must be at St. Florance; and even there, they had their doubts. However, they would make a trial, provided I would put them in a way of getting books; and also give them some Rules, whereby to form themselves into a Society. It then growing late, we proposed to meet the next morning at eight o'clock, to form some plan of proceeding. Mr. J. Davis said, if he could be put into any way of procuring Welch books, he would open a school immediately among his own people. Mr. A. Davis kindly offered to take his horse and go over to St. Florance, propose our design to the people there, and see how they took it. The following Friday he called on me to say, he met with a far better reception than he expected: he first called upon the churchwarden, who also is overseér of the poor: he promised to be friendly; and said, he would have the stocks put in order; and that any child belonging to the school who was at play on Sunday, should be made fast in them. — How evident is it that the hearts of all men are at the disposal of that God who sees the end from the beginning! Mr. Davis also informed me, that he had published his intention of preaching a sermon the following Sabbath to Parents and Children; and desired all who wished to be admitted into the school to be at the chapel by two o'clock. — I leave you to guess my feelings; they are not to be described.

Aug. 28th, at half past one o'clock, Miss H. two or three friends, and myself, arrived at the chapel, — where we found good David Phillips and several children, over whom were shed many tears of joy. We went for half an hour to a neighbour's, to wait for Mr. Davis; and when we returned to the chapel, what astonishment filled our minds when we found seventy children, and the churchwarden at the head of them! We exclaimed, "Surely, the work is of God!" Mr. Davis opened the service with a very appropriate prayer; and then preached a sermon, calculated for great usefulness, from Deut. vi. 20, 21. His address to the parents was very affecting indeed: many tears were shed by most present. He then addressed the children, who were come for admission; and, lastly, a word or two to those who might feel disposed to come forward as teachers. He concluded with reading a paper to the congregation, stating some of the beneficial effects arising from similar institutions. Our good friend the churchwarden then spoke his approbation; said, it was not in his power to take an active part, but he would use all his influence to promote the children's attendance; and begged to have his name entered in the book as a wellwisher. David Phillips was chosen President and Secretary, nine friends came forward as

teachers, and fifty-three children entered their names as scholars! Yet, notwithstanding this pleasing prospect, one thing seemed as if it would prove an hinderance to the progress of this infant cause, namely, the poverty of the people, it being very evident they could do nothing towards purchasing books. However, a few, who esteem it their honour as well as privilege to help the needy, kindly lent their aid; and they obtained a sufficient supply to begin this labour of love. I left them the next day; and by a letter since received, find they are going on satisfactorily. Should any thing particular occur, I will take the liberty of sending you a further account of their proceedings.

Let me beg an interest in your prayers, that from this small beginning we may have the pleasure of seeing much good done among a people who appear desirous, as far as they have it in their power, to be useful to the rising generation.

With Christian regards to Mrs. T. and family, I subscribe myself yours respectfully,

A FRIEND TO YOUTH.

[The further progress of this work in our next.]

QUERIES ANSWERED.

PROPOSED IN OUR NUMBER FOR JULY LAST.

If faith and repentance be the duties *of men (as I admit they are) how can that idea be reconciled with those passages of Scripture which speak of them as graces, or the gifts of God?*

THE Querist, and the readers of this work in general, will, perhaps, be more satisfied with the answer of Dr. Owen on this subject, than with that of a modern and private individual. I will, therefore, transcribe from his "Discourse on the Spirit," some passages which appear to me much to the purpose.

In that part of his work, in which he treats of "Life and Death, Natural and Spiritual, compared," after proving that "there is no principle of spiritual life in unregenerate persons," he introduces the ordinary objection:—"But it will be objected, as it has been ever since the days of Pelagius*, that

* The learned reader will not be displeased to see what Augustine, the champion of the doctrines of grace against Pelagius, says on this head:—Magnum aliquid Pelagiani se scire putant quando dicunt, non juberit Deus quod scit non posse ab homine fieri, quis hoc nesciat? Sed ideo jubet aliqua quæ non possumus ut noverimus quid ab illo petere debeamus. Ipsa enim est fides quæ orando impetrat, quod lex imperat.

August. de Grat. et lib. Arbit. cap. 16.

O homo cognosce in præceptione quid debeas habere, in correptione cognosce tuo te vitio non habere, in oratione cognosce unde accipias quod vis habere. — *Idem de Corrupt. et Grat. cap.* 3.

this renders all exhortations, &c. vain and useless. To what purpose is it, to exhort blind men to see, or dead men to live? I answer (1.) Nothing is requisite in the application of means to an end, but that they are suited to it, and that the subject to be wrought on is capable of being affected by them. Now exhortations, &c. are suited as moral instruments to produce the effects of faith and obedience; and the faculties of the soul, understanding, will, and affections, are meet to be wrought upon by them. (2.) Exhortations, &c. primarily respect our *duty*, not our *ability*; not what we *can*, but what we *ought* to do. (3.) God is pleased to make these *(vehicula gratiæ)* means of communicating life and strength; and he has appointed them to this end, because they are suited to our moral and intellectual faculties. Hence those effects are ascribed to the word, which are actually wrought by the Spirit. — Jam. i. 18. 1 Pet. i. 23.

"It is further objected, That if men are utterly devoid of all power to live to God, is it righteous that they should perish eternally, merely for not doing what they are not able to do? I answer (1.) Mens' disability is their sin: it came upon us by the sin of our nature in our first parents, all whose consequents are our sin and our misery *. Had it befallen us without a guilt truly our own, according to the law of creation, the case would have been otherwise. — (2.) Men have a power in sundry things relating to obedience and salvation, to comply with his mind and will, which they voluntarily neglect; and this alone is sufficient to bear the charge of their eternal ruin. — (3.) No man is so unable to do any thing for God, but he is able to do any thing against him. There is no command but he can put forth a positive act of his will in rejecting it. This is the scriptural account of the matter, by some traduced as fanatical and foolish, which the Lord Christ must answer for, not we; and the day will determine where the blame must lie."

This judicious Divine afterwards says, "Preachers of the gospel have sufficient warrant to press upon all men the duties of faith, repentance, and obedience, though they know that in themselves they have not sufficient ability for their due performance. For (1.) It is the will and command of God that so they should do. They are not to consider what man can or will do, but what God requires. To make a judgment of mens' ability, and to accommodate the commands of God unto them accordingly, is not committed unto any of the sons of men. — (2.) They have a double end in pressing on men the observance of duties (with a supposition of the state of impotency before described); to prevent them from such courses of sin as would harden them, and render their conversion more

* Rom. v. 12.

difficult; and to exercise a means appointed of God for their conversion, or the communication of saving grace unto them. Such are God's commands, and such are the duties required in them. In and by them God doth use to communicate his grace to the souls of men, not with respect to *them* as their duties, but as they are always appointed and sanctified by *him* unto such an end; and hence it follows, that even such duties as are *vitiated* in their performance, are yet of advantage to them by whom they are performed; for by attendance unto them, they are preserved from many sins; and especially from the great sin of *despising God*, which commonly ends in that which is unpardonable; and they are also made useful unto others; and they are kept in God's way, wherein they may gradually be brought over unto a real conversion to him." — *Book iii. p.* 249.

The apprehension, constantly entertained by some professors, that there is a kind of opposition between *grace* on the part of God, and *duty* on our part, is extremely prejudicial to their edification under a practical minister of the gospel; for they are always apt to conceive that he disparages the grace of God by the mention of a believer's duty. To such persons, the serious perusal of the following passage from Dr. Owen is affectionately recommended: —

"And here we may digress a little, to consider what regard we ought to have to the *command* on the one hand, and to the *promise* on the other; to our own *duty*, and to the *grace* of God. Some would separate these things as inconsistent. A *command*, they suppose, leaves no room for a *promise*; and a *promise*, they think, takes off the influencing authority of a *command*. If holiness be our *duty*, there is no room for *grace*; and if it be an effect of *grace*, there is no place for *duty*. But all these arguings are a fruit of the "wisdom of the flesh:" the "wisdom that is from above" teacheth us other things. It is true, that works and grace are opposed in the matter of justification, as utterly inconsistent: "if it be of works, it is not of grace; and if it be of grace, it is not of works." But our duty and God's grace are nowhere opposed in the matter of sanctification; for the one supposes the other. Neither can we perform our duty herein without the grace of God; nor does God give us his grace to any other end than that we may rightly perform our duty. He who denies either that God commands us to be holy in a way of duty, or promises to work holiness in us in a way of grace, may with as much modesty reject the whole Bible. Both these, therefore, we must duly regard, if we intend to be holy. In our regard to the *command*, our consciences must be affected with the authority of it as the command of God; for holiness is obedience, and obedience respects the authority of the command. We must also see and understand the reasonableness, equity, and ad-

vantage of the command. Our service is a reasonable service, the ways of God are equal, and in the keeping of his commands there is great reward: and hence we love and delight in it as holy, just, and good,—because the things it requires are upright, equal, easy, and pleasant to the new nature, without any respect to the false ends before exposed: and we have a due regard to the *promise*, when (1.) We walk in a constant sense of our own inability to comply with the command in any one instance, from any power in ourselves; for "our sufficiency is of God."—(2.) When we adore that grace which has provided help and relief for us;—seeing, without the grace promised, we could never have attained the least degree of holiness; and seeing we could never deserve the least dram of that grace, how ought we to adore that infinite bounty which has freely provided this supply!—(3.) When we act faith in prayer and expectation on the promise for supplies of grace for all holy obedience.—And (4.) When we have a special regard to it in particular temptations and particular duties; when, on such occasions, we do not satisfy ourselves with a respect to the promise in general, but exercise faith on it in particular for aid and assistance." G. B.

Sir, *To the Editor.*

I SHOULD have been glad if some Correspondent, better qualified than myself, had undertaken to answer the enquiry inserted in your Magazine for last July, as to the Prohibition of Images in the Second Commandment; but, as I have not observed any notice hitherto taken of that request, I trouble you with a hint or two on the subject.

The Prohibition of Images is, in Exod. xx. 4, given very distinctly: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them," &c. This is repeated in Deut. v. 9, in the same words; but in Lev. xxvi. 1, the precept is recorded somewhat differently, yet with an evident attention to accuracy and precision: "Ye shall not make to yourselves idols; nor an image, nor a statue (or standing-stone) shall ye not erect to yourselves; nor a stone with Talismanic characters shall ye not place in your land, *to bow down over against it.*" In this passage the *bowing down* is clearly intended as the purpose for which the stone is consecrated by its votaries; so that if a memorial-stone were erected in commemoration merely, and not for the purpose of being either an object, a medium, or a place of *bowing down*, it would be no transgression against this precept; and indeed, we know that Joshua did, after these precepts were given, erect a commemoration-

stone *(a)*; nay, a whole circle of stones was erected *(b)*. The *Ebenezer* of Samuel was of this nature; so that it is clear that these chiefs of the people did not understand the law as prohibiting the erection of stones, without reference to their intention and purport. The same may be said of the Brazen Serpent, which clearly was an image erected by Moses; and which also was, very innocently, preserved among the Israelites for many ages, as a memorial; but when it ceased to be considered in that simple light, and improper honours were paid to it, either by actually *bowing down* before it, or by what was equivalent, then this image itself was destroyed; because it contributed to transgression against the divine law *(c)*. Moreover, it cannot be denied that the Cherubim in the Tabernacle, made by Moses, and in the Temple of Solomon also, were images; and, probably, graven images; at least, they were of "cunning work *(d)*" and of "beaten gold." This implies great attention employed to execute them skilfully. It appears, therefore, that neither were images, as images universally forbidden.

There is, however, a remark to be made on this part of our subject, that no one of these images was made by a private individual *to himself*, nor by the people *to themselves*; but each was an act of a public person, representing the whole nation: neither was any one set up for the purpose of being *adored* in any manner whatever. They were all erected to the honour of the Lord.

But this leads to the enquiry, Whether images were extant among private persons? — and it is certain that they were, if *teraphims* were images. We cannot adduce the theft of Rachel, who stole her father's *teraphim*, as an instance in point; because that occurred before the law was promulgated: nor that of Micah, in Judg. xviii. as it appears to be irregular But, *query*, was it so? That David had *teraphim* in his house, appears from the substitution of an image of this description for that hero, by his wife *(e)*; and among the threatenings pronounced against Israel by the prophet Hosea (chap. iii. 4.) that people were to continue "many days without an ephod and *teraphim*;" which shews that images of this kind were in use for many ages; and that the privation of them was inflicted as an evil.

If we turn from statues to pictures, we may find the same rule holds good as to them. In the tabernacle and temple were images, or sculptures embossed, of palm-trees; and certainly Solomon could never have spoken of all trees from the palm and the cedar to the moss on the wall, without possessing delineations of them; especially as he arranged the whole of

(*a*) Josh. xxiv. 26. (*b*) Josh. iv. 8, 9, 20. (*c*) 2 Kings xviii. 4.
(*d*) Exod. xxvi. 1. (*e*) 1 Sam. xix. 13.

his natural history systematically, into four divisions. We find also, that maps of countries and plans, &c. of buildings, were in use among the Israelites (*f*): and as the drawings necessary for the temple included of course the decorations (palm-trees, cherubims, lions, balls, &c.) of that edifice, it is highly reasonable to conclude, that these delineations were executed by professed artists, who had made the imitative arts their study; and indeed it is supposed, that artists of this character are enumerated among those carried away from Jerusalem by Nebuchadnezzar (*g*) for the purpose of adorning his capital city Babylon; also, that Bezaleel was "filled with the Spirit of God for cutting of stones and carving of timber, to work in all manner of workmanship (*h*)."

If the people were prone to idolatry before the Babylonish captivity, it is agreed, that no such charge attached to them after that period. Now, on the coins of the Maccabees, Simon, Jonathan, and others, we have embossed or sculptured representations of palm-trees, bunches of grapes, and other devices, but no living animal; nor any portrait, except the tomb of the Maccabees (or such a building) may be so termed. It is true, that in the days of the Herods, we have Cæsar's head on a coin; but this must be taken as a mark of flattery to the Roman government; perhaps as a case of necessity, since the Romans would insist on this compliance with their customs and opinions. Yet, on other coins of an earlier date, we have figures of palm-branches, helmets, cups and jugs, umbrellas, sheaves of corn, wreaths, and garlands; but, as I said before, no *living figure*. We have, nevertheless, reason to suppose that coins struck by foreigners resident in the towns of Judea, as Ptolemais, Gaza, Askelon, Joppa, Heshbon, &c. which had figures on them, did, notwithstanding, pass current among the Jews: though some writers have doubted of this; but with no more reason than we have to doubt whether that "tribute-penny," which had "the image and superscription of Cæsar (*i*)," was current money at Jerusalem.

Thus it appears, that all kinds of representations were not considered by the Governors of the Jewish people as being absolutely excluded by the divine law; but whenever they were applied to a bad purpose, whenever they contributed to lead astray the hearts of the people, immediately they became liable to censure, and even to destruction.

I am unwilling to occupy more of your pages, Sir; but would refer you, as further illustrating this subject, to the oxen which supported the Brazen Sea, for which no divine authority appears (*k*); and more decisively to the sea and the twelve lions appended to the throne of Solomon, which certainly were

(*f*) 1 Chron. xxviii. 11, *et seq.* (g) 2 Kings xxiv. 14.
(*h*) Exod. xxxi. 1—6. (*i*) Matt. xxii. 17. (*k*) 1 Kings vii. 25.

made to himself, as an individual; and had no express sanction from God (*l*) For portraits (but probably brought from foreign parts) *vide* Ezek. xvi. 17. xxiii. 14; — for coins, *i. e.* the *dram* or *doric*, some of which are yet extant, *vide* 1 Chron. xxix. 7 Ezra ii. 69. These have figures on them; and so probably had the *keshitah* of Job, in chap. xlii. 11.

I am, Sir,

yours, &c. S. R.

*** Instances of Jewish coins may be seen in Calmet's Dictionary of the Bible; and instances of foreign coins, struck in Judea, are expected in another work of the same nature, now going on.

(*l*) 1 Kings x. 19, 20.

ANECDOTES.

On the top of a hill, near Hoddom Castle, stands a square tower, over the door of which are carved the figures of a dove and a serpent, and between them the word *Repentance*; whence the building is called *The Tower of Repentance*. It is said, that Sir Richard Steele, while riding near this place, saw a shepherd-boy reading his Bible; and asked him what he learned from it. "The way to Heaven," answered the boy. 'And can you shew it to me?' said Sir Richard, in banter. — "You must go by that tower," said the lad, pointing to the Tower of Repentance.

A MINISTER, lately about to preach at a country village, to a considerable number of people, was naming his text, *viz.* "The 1st Epistle to the Corinthians, the 15th chapter," — *and the 24th verse*, cried a man aloud, as he stood at the preacher's elbow. Mr. F. the preacher, with admirable presence of mind, instantly replied, "You are nearly right, my friend; but not quite exact: it is the 34th verse; and the words are these, "*Some men* have not the knowledge of God;" and looking at him, tapping him at the same time on the shoulder, "I speak this to *your* shame." The people smiled; became attentive; the man was delighted with Mr. F's friendly manner, calls him his Parson; and says, Whenever he preaches, he will come and hear him again.

HINT TO PERSONS WHO COME LATE TO WORSHIP.

A WOMAN, who always used to attend public worship with great punctuality, and took care to be in time, was asked, How it was she could always come so early? she answered, very wisely, That it was a part of her religion not to disturb the religion of others. — *Buck's Anecdotes.*

Obituary.

ROBERT BELMAN

Was a native of Milthrop, Westmoreland: his father died when he was very young. He served his apprenticeship with a coachmaker at Liverpool; after which he removed to Manchester, where he continued about three years without feeling much concern for the welfare of his soul; but one Lord's Day, when taking a walk, he slightly hurt his ancle, by getting over a stile; which, in a few days, obliged him to keep at home. He now began to reflect on his past conduct, and particularly his Sabbath-breaking. He began to perceive that he was a greater sinner, and in a worse state than he had been aware of. From this time it appeared that the Lord was carrying on "the work of faith with power in his heart;" for he thus expressed himself in a letter to his brother: "In your last, you desired me to give you an account of the Lord's dealings with me. O what trouble have I been in since then! No religious friend to speak to, and almost in despair! But, glory be to God, there was a Saviour, who then had an eye over me, who, in his kind providence, led me among his dear people; where I found that glorious liberty which I so much wanted: and now do I see the folly of taking delight in the pleasures of this world, which are followed by nothing but misery and destruction! Thanks be to God, he has opened mine eyes, and not sent me to eternal misery, which he might in justice have done!"

In another letter he says, "It hath pleased the Lord to afflict me again. The disorder lay chiefly in my head, which was continually racked with violent pain, so as to banish sleep from me for ten or eleven nights together. No medical assistance could give me any relief; yet, blessed be the Lord, I had many sweet refreshings of his heavenly love, so that I found rest in him."

In April 1800, he undertook a journey to ——, thinking that a change of air might be of benefit to his health; and there he ended his painful course. His sufferings for a considerable time before his decease were greater than words can describe. Nevertheless, that promise, "My grace is sufficient for thee," &c. was so wonderfully verified in his experience, that, notwithstanding his racking pain, no murmuring word escaped his lips; nor did his patience ever appear to be in the least abated; nor was his temper in the least ruffled. Before his dismission he was confined to his bed about a month. During that time, he had pleasing prospects of the heavenly rest; sometimes saying, "I shall soon step into the river: it is almost over now!" A few days before his departure, and when it was supposed he would speak no more, to the astonishment of persons who were about his bed, he broke out into a rapture of joy. Lifting up his pale and cold hands, and clasping them together, he repeatedly said, "Ah, my dear brother, what a sight! — what a sight! — that dear face, which was spit upon, and which was covered all over with blood! — what a sight! I shall soon see it. Yes; there are the patriarchs, and prophets too, of whom we have heard so much; but that is not all, there is the Master, — that is it!" His strength being exhausted, he lay still for a while. Then calling for the children, he took an affectionate leave of them separately, giving them his dying advice (God help them to remember it!) Then taking his sister in-law by the hand, who had long been his sympathizing companion in his affliction, he took an affectionate leave of her, saying, "You will not be long after me;" which was literally the case: and then putting his arm

round his brother's neck; tried several times to speak, but could not articulate. He was asked, If he had any fears? He said, "No." Also, If he was happy? He said, "Yes;" which was the last word he uttered. He lay quite composed till about the middle of the next day, when, without a sigh, his willing soul took its flight to that place where "the inhabitant shall not say I am sick." The Sunday after his funeral, his death was improved at Everton, from Psalm xxviii. 7, to a crowded audience.

MRS. BARTLETT.

Mrs. Bartlett attended the ministry of the word among the Dissenters at Henley, Oxon, about fifteen years ago, when she received some slight convictions of sin, which, however, so declined, that she became very remiss in her regard to the worship of God in general, till within nine months of her decease.

In Feb. 1804, the minister, hearing that she was seriously ill, paid her a visit; when he found her sensible of her sinful and dangerous condition, acknowledging with shame and grief her long declension from the ways of God, and that she never had attained any settled peace of mind or regularity of conduct. To another friend also, she expressed the most distressing fears and apprehensions. She was reminded that Jesus Christ came to save the chief of sinners; and advised to adopt the Publican's prayer as her own. She replied, that she used to think she had prayed to God; but now thought that she had never truly prayed in all her life,—that she had long struggled with a hard heart,—that she was destitute of the love of God,—and that salvation was a blessing too great for her to expect. She felt distress also on account of her neglected children. "They will rise up in judgment against me," said she, "for neglecting their souls. O eternity! eternity! when I think of eternity I am quite overwhelmed!"

To the minister, on another visit, she expressed her earnest desires for Christ and salvation. "Could I know," said she, "that God is reconciled to me through Christ, I could bear all things, and fear nothing." She was encouraged to look to Christ, as provided of God for sinners; and to pray for grace to trust in him.

Soon after this, she began to entertain a ray of hope respecting her state: that promise in Isa. lv. 7, "Let the wicked forsake his way," &c. was peculiarly encouraging. "That sweet sentence," said she, "*he will abundantly pardon*, sounds continually in my ears." At another time she said, "Oh, God is kind; he has been very merciful to me; he has brought me back when I wandered far from him. I can now look at Christ; and then at Death and Eternity with composure!"

To her minister she said, on another occasion, "Last night I experienced so much bodily weakness, that I once thought I could not have struggled through it. Had it been with me as it was in my carnal state, I should have been like a wild bull in a net; for depraved nature is apt to rebel against God; but now, by his help, leaning on Christ, I was carried through the conflict, and enabled to rejoice in God as my support and deliverer!"

Shortly before her death, she said to a friend, "O the goodness of God to such a poor sinner! He has been with me to-night, and made me comfortable in thinking on what he has done for me! A few more rolling suns, and I shall be with him. O, if professors knew what it is to feel the reality of God's love, they would not be so cold as they are!"

The next day, being much worse, she could speak but little, but seemed tranquil; and on the ensuing day, June, 1804, she departed. Throughout her illness, that passage in Isaiah xlii. 16, "I will bring the blind by a way that they know not," &c. was remarkably useful to her; and she desired it might be improved for the good of others after her removal; which was accordingly attempted.

MISS ISABELLA WHITE.

Feb. 18, 1805, died Miss Isabella White, after having endured a painful illness of three years with exemplary patience and resignation. She had been sixteen years a respectable Member of the Independent church at Durham; and gave evident proofs of the sincerity of her profession. She was well informed, and established in the doctrines of the gospel: — upright, blameless, meek, and humble in all her department; and, when not prevented by illness, indefatigable in attending the means of grace.

At the commencement of her indisposition, few were apprehensive that it would terminate in a dissolution. At intervals, there were some flattering symptoms of convalescence. Her friends, however, were disappointed: a cancer, which had been gathering in her breast, hastened the termination of her life. During her long confinement, the writer of this short account had frequent and pleasing interviews with her. In that solitary state she appeared sedate, humble, and submissive; expressing a deep sense of her unworthiness, and always thankful to God for his tender mercies; rejoicing in hope, and patient under her severe afflictions!—In a letter to a friend, who sent her an account of the death of Lady Ann Erskine, she wrote thus: "It is indeed a very remarkable account: I think each of us may learn some lesson of instruction from it. Surely, it speaks to us in a language louder than thunder, "Be ye also ready; for in such an hour as ye think not the son of man cometh."

A few weeks before her death, she appeared as lively and as happy as ever she had been during her illness. When the writer expressed a hope of her recovery, she said, "I have no such hope: I would not have you pray for it any more. I can truly say I have no wish to be restored: if it were left to me, I could have no choice; but would leave it entirely to the Lord to do with me as it seemeth good to him." Her imbecility and bodily pains gradually increased; but she was kept, for the most part, in a sweet composure of mind. A few days prior to her dissolution, fearing she might not have an opportunity of seeing her Christian friends, she desired her servant-maid to inform them all that she was truly happy in the Lord, — wishing, if any thing should be mentioned in public after her demise, that nothing should be advanced in her commendation, but that these words be commented upon: "And he shall bring forth the head-stone thereof with shouting, crying Grace, grace to it." (Zech. iv. 7.)

Two days before her death, she became sensibly apprized that her departure was at hand; and was exceeding happy at the prospect of it. She had a glorious view of Christ, and of her interest in him!

In a short time afterward she was once again embarrassed with fears; and cried out, "O Lord, thou wilt not leave me now to the suggestions of Satan! Forsake me not now, my dearest Lord." Then she said, "Get thee behind me, Satan; thou art a liar from the beginning. The Lord hath gotten the victory, and thou art a conquered enemy." Her fears being dispelled, she said, "The marriage-covenant is close and binding; but nothing so firm as that covenant-union between the Lord and my soul The Lord is my husband; he hath told me so: he is mine, and I am his; — every tie is unloosed, and every bar removed. I am ready; I wait; I long for thy coming! O Lord, why dost thou delay?"—She continued very happy the rest of that forenoon; and sometimes appeared as if she anticipated the triumphant song of the redeemed in glory; but in the afternoon the disorder affected her intellects: she became insensible, and could not distinguish or recollect any of her attendants. In this state she remained, at intervals praying, from Tuesday afternoon till the following Thursday night, a little past twelve o'clock, when she fell asleep in Jesus. On the Lord's Day after her interment, the solemn dispensation was improved in a sermon delivered at Framewellgate Meeting, from the text which the deceased had chosen. L. J.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Works of Robert Leighton, D. D. *sometime Bishop of Dunblane, afterwards Archbishop of Glasgow. A new and enlarged Edition, together with the Life of the Author, by the Rev.* George Jerment, 8vo, *Vols. I and II. (Ogle's Edit.)* 14*s*.

THE character of Leighton is well known in the churches of the saints. While the most artless simplicity of manner, strong powers of bold and original thinking, accompanied with a vein of piety all his own, continue to please men of spiritual taste and discernment, Leighton must maintain the distinguished place he has long held among writers on Practical Divinity. By a careful search among the manuscripts in the Bishop's library at Dunblane, lately made, at the desire of the publisher of this edition, by the commissary of that district, a considerable number of valuable expositions and tracts, in Leighton's own hand-writing, have been recovered, and sent for publication to London. Independent of this external evidence, the writings approve themselves to be his, by the same exalted and devout spirit which breathes through his works already published. You feel the powerful tendency of every page to lift and lead the heart to God.—We shall select, in illustration of this, a few sentences from the second of the two volumes already printed, on the Eighth Psalm, p. 349. Speaking of the space of time in which the Almighty Creator made all things, and of the divine wisdom therein discoverable, he says, "But in part, we may observe some advantage in that way, that he made so many days work of it, and proceeded by degrees to bring it to perfection, that we might the more clearly perceive, and the more distinctly consider, the greatness and excellency of the work, and wise contrivance of it in the parts and progress, which we could not so well comprehend altogether. Now we consider him first framing one great mass; and then proceeding to beautify it: first, with that which is indeed the first beautifier of all things, *light*; and then ordering the successive interchange of it with its opposite darkness, that sets it off, and makes its beauty appear the more, giving their terms in *Day* and *Night*: then proportioning and dividing the rooms of the great house into upper and lower, according to his model and design; then decorating them with rich furniture, and providing all kind of store in great variety and abundance: and thus having first prepared all, having built, beautified, and replenished so stately a palace; then framed he the guest for whom he intended it, and appointed to dwell in it. "Then he said, Let us make man after our image." Thus the work of itself, and the order of it, and all the parts, carry on them *His* name that formed them. How do his power, wisdom, and goodness appear in them! and yet, how little do we see and observe them! They shine brightly in all his works; but we are blind, — we look on them and see him not! O, what a childish trifling thing is man, in all his ways, till he learn to remark God in all; and have his soul, upon all occasions, musing and admiring, and sweetly losing itself in God, that immense sea of excellencies! What a bottomless wonder is that Power, from which, by a simple act of will, issued forth all being! This vast fabrick, and all things in it, he willed they should be; and where never any thing was, *there* appeared on a sudden Heaven and Earth! The earth settled upon his word, that it cannot be moved; and enriched with such a variety of plants, flowers, and fruits growing forth, and springs and mines within the bowels of it. The seas fitted for navigation, and the multitudes of creatures in it, small and great, and the impetuousness of it, yet confined and forced to roll in its channel, but cannot go forth, — the small sands giving check to the great waters! Oh, how strong and large that hand which, without help, expands the Heavens as a curtain! Look up and see, consider their height and soundness, — such a glorious canopy, set with such sparkling diamonds! — then, think how swift is their motion, and yet unperceivable to us, no motion here below comparable, and seem not to stir at all! — and in all, their great Lord Jesus so conspicuous! And yet, who looks on them with such an eye as to behold him as David here, "When I consider thy Heavens, the work," &c. He is admirable in all; the very lowest and smallest creatures have their wonders of Divine Wisdom in their frame

more than we are able to think: *magnus in minimis.* He is great in the least of his works. The smallest flies, how strange the fashioning of organs of life and use in so little room! The man who is still in search of wisdom, will find a school and a lesson in all places; and see everywhere the greatness and goodness of his God. If he walk forth in the evening, when this lower world is clothed with the dark mantle of the night, yet still he can look upwards to the pavement of the throne of God, and think how glorious it is on the other side, when the moon and stars make this side, even in the night, so beautiful! and this view of David looks like a night-meditation, by the view of moon and stars. Thy Heavens; these thy works so glorious, thou, therefore, infinitely more glorious! — then can I not but increase in wonder, that dwelling above these Heavens, thou regardest so poor a worm as man, creeping on this earth!"

Missionary Transactions, No. XIII. 8vo, 1s.

THIS is the continuation of a work published occasionally, under the direction of the Missionary Society, in which the most important transactions of that body are officially communicated to the public, and far more largely than can be expected in this, or any other Magazine, comprizing a variety of subjects.

The present Number contains Extracts from the Journal of Mr. Kicherer and other Missionaries from Holland to the Cape; — Proclamation of the Dutch Governor at that place; — the Report of Dr. VanderKemp and his colleague, Mr. Read, for the Year 1804; with Letters from other labourers there; — Interesting Letters from Missionaries lately gone out to the Coromandel Coast in India; and to the island of Ceylon, where Mr. Vos and others are gone to labour; — A Letter from Mr. Hillyard, Newfoundland; — and a General Account of the State of the Mission at Otaheite.

To those who earnestly desire the extension of the Redeemer's kingdom in the world, and the translation of immortal souls out of darkness into marvellous light, these communications must be much more interesting than the most important of those political occurrences which engage and agitate the world. The increasing efforts of the Society to diffuse the knowledge of the Saviour in India and Ceylon, will excite earnest prayer to God for success. The preservation of Mr. Kicherer and his companions in a most dreadful storm, will call forth many thanksgivings; while the patient perseverance of the Missionaries at Otaheite, notwithstanding all their discouragements, will occasion mingled sensations of pity and admiration. Extracts from their Journal, with the particulars of several tours made through various parts of the island, the character of Pomarre, and other curious particulars, will form, we are told, a future Number of the Missionary Transactions.

Twenty Short Discourses, *adapted to Village Worship, or the Devotions of the Family. Published from the Manuscripts of the late Rev.* B. Beddome, A. M. 8vo, 3s.; 12mo, 2s.

CONTENTS: Sermons I and II, Self-Examination. Ps. cxxxix. 23, 24. — III, Desireableness of Christ's Presence. Luke xxiv. 29. — IV, Sinful Excuses answered. Luke xiv. 19. — V, The Penitent. Luke vii. 38. — VI, The Power of Conscience. Rom. ii 15. — VII, The Compassion of Christ. Isa. xlii. 3. — VIII, Necessity of Holiness. Jer. xlii. 27. — IX, The Important Question. John ix. 25. — X, Waiting on God. Hab. ii. 3. — XI, The Christian's Complaint. Ps. cxlii. 4. — XII, The Impotent Man. Acts iii. 8. — XIII, Motives to Usefulness. Mark xiv. 8. — XIV, The Last Passover. Luke xxii. 11, 12. — XV, Peter's Confession. Luke v. 8. — XVI, Hypocrisy exposed. — XVII, Reconciliation to God. 2 Cor. v. 20. — XVIII, Self-Love. 2 Tim. iii. 2. — XIX, Spiritual Convictions. John viii. 2. — XX, Excellency of the Law. Ps. cxix. 66.

The author of these Sermons has long since finished his mortal course, and entered into his rest. He was much respected whilst he lived, nor less lamented when he died. He was of the Baptist denomination, a serious experimental Christian, and a sound preacher, in every sense of the word. As a true disciple of the old school, he implicitly followed his Bible wherever it led him; and reposed unshaken confidence in his guide. On the one hand, he never shunned a full declaration of his belief in the doctrines of the Trinity, the Divinity of Christ, the Atonement, Justification by Faith, the

Necessity of Regeneration, &c. On the other, he was not afraid to press on his hearers with becoming earnestness, all those experimental and practical parts of the inspired volume, necessarily connected with a scriptural and genuine belief of the truth as it is in Jesus. He maintains, that, to be a real Christian, the mind must be enlightened into a knowledge of the gospel, feel the energy of it upon the conscience, and bring forth all the fruits of it in a holy and godly life; and by thus blending the principles, the experience, and the practice of religion together, Mr. Beddome necessarily became an acceptable and a useful preacher.

Although a man of learning and talents, he was too wise and too grave a minister to make any ostentatious display of them in the pulpit; but that dignified simplicity and elegant plainness which characterized his Sermons, gave them weight and energy. They exhibit no *traits* of novelty, no laboured efforts at ingenuity: they contain no brilliant or sparkling sentences, which flash on the mind like the passing meteor before the natural eyes; but in these Sermons Mr. B. aims at the heart, using no other weapon in this holy warfare than that of which it may be truly said, "There is none like it;" namely, the sword of the Spirit, which is the word of God. Another recommendation of these discourses is, that the subjects are all important; and the length of them well adapted to family-exercises. On this, as well as on other grounds, we recommend them to the perusal of serious Christians; and hope the editor will favour the public with a second volume.

A System of Prayer; *composed chiefly of Scriptural Expressions, for the Assistance of those who take the Lead in Social Worship; which may also be useful to Private Christians in their Daily Meditations and Devotions. With an Appendix of Prayers. By the Rev.* William Smith, A. M. 8vo.

PRAYER holds a high place among the exercises of a Christian, whether viewed in the light of a duty, or of a privilege. The Spirit of God helpeth our infirmities in this exercise; for we know not what we should pray for as we ought. By means of the approved petitions of holy men, whom he inspired, and whose devotions are recorded in the sacred Scriptures, he teacheth us what we should ask of our Father in Heaven; in whose name we should plead; in the exercise of what tempers and dispositions we should draw near; and with what pleas we are permitted to urge our requests on the gracious notice of our God and Saviour. The holy Scriptures are the divine source of supplications suitable to fallen man: — thence our ideas and sentiments ought ever to be brought. By the scriptures, as the infallible standard, should all our petitions be regulated and adjusted. Inattention to this, especially in ministers who use extemporary prayer, and whose imaginations are warm and excursive, has issued in excesses that have given just scandal to grave and sober Christians, and furnished ample materials to the unhallowed wit of the ungodly. Even in the very language of the Bible, there is peculiar sublimity, energy, and suitableness. It was a proof of the spiritual discernment and good taste of the compilers of the Liturgy of the national church, not only to incorporate the distinguishing doctrines of the gospel into that daily part of the service, but to express those sentiments as much as possible, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." To assist the mind in our approaches to the throne of our heavenly Father, Mr. Smith, by much labour and industry, has formed and judiciously arranged the collection which is before us. His work deserves well of the Christian church, particularly of the minister of the sanctuary, and of heads of families. It is a very useful book to be put into the hands of young men, as fitted to form their taste and prepare their minds when they come to preside in families of their own, for offering up the daily sacrifice of domestic devotion.

Mr. Smith has wisely availed himself of the treatises of Dr. Watts, Mr. Henry, and Bishop Wilkins, in collecting and arranging his materials; and if "he has employed, with unremitting diligence, the space of two years," in a state of seclusion from society, till he brought the work to a conclusion, we are warranted in affirming that he would have had no reason to regret, tho' he had spent double the space on so important a work. He has subjoined an Appendix; containing a specimen of a Prayer for each Day in the Week; in which the sentiments are all conveyed in the language of the Scriptures, and appositely put toge-

ther as one congruous whole. Did our limits admit, we should gladly insert one of them, that the reader might judge for himself.

A Defence of the Christian Doctrines of the Society of Friends, *against the Charge of Socinianism, and its Church Discipline vindicated, in answer to a Writer who styles himself* Verax; *in the Course of which the Principal Doctrines of Christianity are set forth, and some Objections obviated. To which is prefixed, A Letter to John Evans, the Author of A Sketch of the Denominations of the Christian World, and Strictures on the Eighth and Ninth Editions of that Work. By* J. Bevans, *jun.*

In the early part of the history of this Society, there were many warm controversies between them and other denominations, on various Christian doctrines. Of late years their doctrinal principles appear to have attracted less attention, and to be but little understood. A case of discipline, however, which occurred in 1800 and 1801, has occasioned an ample discussion among themselves.

One of their female preachers, Hannah Barnard, a native of America, coming over a few years since, after she had travelled some little time in England, began to be suspected as to her soundness in the Christian faith, as professed by the Friends. She was first privately admonished; but without effect. In 1800, she requested of the yearly meeting the usual certificate, to enable her to visit Germany. This request, calling for a public acknowledgement of the unity of the Friends in England with her ministry, was objected to by some, on the ground of her not being of the same faith with the Society. A full investigation of the truth of this charge followed: the result of which was, a certificate was refused her; and she was advised to return home to her habitation. Dissatisfied with this advice, she appealed to some farther hearings in their different meetings; but every investigation, it seems, came to the same conclusion: her sentiments being avowedly Unitarian, and in many things Deistical, she was first silenced as a preacher, and in the end disowned as a member.

Being thus disappointed, the friends of H. Barnard (for she had her friends) resolved on an appeal to the public. Her principal advocate signs himself *Verax*; and has written more than once. The design of his pieces is to prove, that the first founders and most able writers of the Society were favourable to Unitarianism; and that the late proceedings contained a departure from both their doctrine and discipline. Verax was answered by a writer who signs himself *Vindex*; and the present performance follows on the same side, containing a review of the case from first to last, as to what was done in England.

The controversy thus far appears to have been confined to those who were, or had been members of the Society: but Mr. J. Evans, in a new edition of his "Sketch of Denominations," sided with H. Barnard and her advocate, complaining of the Society for their proceedings respecting her; and adding, "We used to think that the Quakers abhorred every thing which bore the most distant resemblance to persecution; and we still indulge the hope, that, laying aside all prejudice and passion, they will return to that perfect freedom of sentiment which constitutes the glory of unadulterated Christianity." On this occasion the Letter contained in chap. i. was addressed to Mr. Evans; and as in the following editions of this work he did not make such alterations in his statements as were satisfactory, our author has added Strictures on those editions, and upon the Work itself; shewing, as we think, by the clearest evidence, that he has not only misrepresented the Quakers, and endeavoured to give their opinions a Socinian cast, but that his whole performance is "evidently devoted to the cause of the Socinians and Universalists."

After having shewn, in his Introduction, that the proceedings with H. Barnard were in perfect harmony with the rules of discipline established in the Society, our author proceeds, in chap. ii, iii, and iv, to give evidence that the doctrinal principles of the early Friends were not Socinian. The second chapter contains An Examination of the Principles of W. Penn respecting the Trinity, the Divinity of Christ, &c. In perusing it, we are satisfied that Penn was not a Socinian: he believed Christ to be "God, equal with the Father;" but his opposition to the Calvinists led him, in the heat of controversy, in a work entitled "The Sandy Foundation shaken," to express himself in a manner very much resembling one, and incapable of being thoroughly defended by a Trini-

tarian. He, however, in a subsequent publication, entitled, "Innocency with her open Face," rejected the Socinian construction which his opponents affixed to his former piece. His disusing the term *person*, provided he retained the idea conveyed by it, namely, that the distinction between Father, Son, and Holy Spirit is more than nominal or official, ought not to subject him to the charge of Anti-Trinitarianism; but his objecting to it, as not used on the subject in Scripture, would seem to imply that we ought not to express what appears to us scriptural ideas in any other than scriptural terms: yet he himself did not confine himself to those terms; nor was it possible he should. He says, "The Father, Word, and Spirit, are of one nature, as well as will." Very good; but the term *nature* is no more applied to this subject in Scripture than the term *person*. The words of Scripture are to be preferred before all others, "except in confessions of faith, where the meaning of those terms is the matter of dispute, and where the professed object is to declare in what sense we understand them." To confine ourselves to the words of Scripture, in this case, is to refuse to make any confession, farther than that we believe the Scriptures. The early Friends and the modern Unitarians, each plead for confessions of faith in the words of Scripture; yet it is observable, that both our author and Mr. Evans are fully aware that, so far as this is the case, the confession stands for nothing. Hence the latter, in order to prove the confessions of Barclay to be neutral, alleges that he "used only the words of Scripture, without declaring the manner in which he understood them;" and the former, to prove that they were not neutral, very properly alleges, that he had used other words (p. 1, 2. See also p. 207 and 156, note.) There will be no end to controversy, if we refuse to define our terms. There may, indeed, be subjects so much above our comprehension, that we must needs feel at a loss in forming clear and satisfactory ideas concerning them; and of course, if we speak of them, are in danger of "darkening counsel with words without knowledge." But where this is the case, it becomes us to end the dispute by ingenuously acknowledging, that though we believe such passages of Scripture to be true, yet that we do not at present understand their meaning.

Remarks nearly similar might be made on Barclay, Fox, Claridge, &c. whom our author vindicates in chap. iii and iv, against the allegations of Verax. They appear to have been of one mind. Barclay certainly believed in the proper deity of Christ; nor did he, as Mr. Evans, contrary to truth and evidence, asserted, and continues to assert he did, "use only the words of Scripture on the subject, without expressing the manner in which he understood them."

[*To be concluded in the Supplement.*]

To the Editor of the Evangelical Magazine.

[*This Letter was received too late for insertion in its proper place.*]

Sir,

We rejoice that it has pleased the Father of Lights and Fountain of Mercy, through the love he bears to his intelligent creatures, to open *two* grand sources of knowledge, Revelation and Science, for their intellectual improvement and final happiness.

That his gracious designs may be accomplished, the means of useful and ornamental knowledge are placed within the reach even of the most illiterate, by the numerous works of benevolent and scientific men, who have written not for fame (though this they have ultimately secured) but from a sincere desire to diffuse useful knowledge among every class of the community. This, without hesitation, we ascribe to his kindness, who is "the Author of every good and perfect gift."

We have also reason to rejoice, that the means of religious knowledge (the γνωσις σωτηριας, *science of salvation*, Luke i. 77.) are placed equally within the reach of the great mass of the people, by a universal spread of the word of God through every part of the land. It is well known, and with

gratitude may it be acknowledged, that vast multitudes of Bibles are distributed *gratis* by different benevolent Societies; and that others are sold at such low prices, that the meanest peasant may provide himself and family, at a very trifling expence, with a complete copy of the whole revelation of God! It is an honour to our nation that the Bible is by far the cheapest publication in the land. To this manifestation of the divine goodness we may add, the incessant labours of many regular Ministers and itinerant Evangelists, who, in almost every part of the land, are calling sinners to repentance, and building up believers on their most holy faith.

It would be very strange, Sir, seeing God has sown so much good seed in his field, if an enemy had not also sown tares. This, indeed, has been done, and with considerable success.—Tares have been sown in the field of *Science*; and *False Philosophy* has usurped, on many occasions, the seat of *True Wisdom*, to the great annoyance of public and domestic peace;—*False Theology* also, has taken the place of *Sound Divinity*; and "the abomination that maketh desolate," has diffused either anxious doubt, or carnal security through the minds of the simple and unwary.

Though this corruption of truth has had a wide spread, and men of no mean note in the Republic of Letters have not only countenanced, but propagated false opinions in Science, and heterodoxy in Religion, yet Truth is still unaltered, and *librata ponderibus suis*, maintains her ground against all opponents.

As different periodical publications, especially Magazines and Literary Journals, had, in this country and on the Continent, recommended and disseminated pernicious principles in Science, and destructive doctrines in religion, it became highly necessary that the friends of unsophisticated learning and unadulterated Christianity should step forth, stand between the living and the dead, and in the name of God and Truth, resist the incursions of the Alien armies; and by a similar mode of conveyance, spread the antidote where the poison had most prevailed.

A noble and honourable attempt has been lately made to defend Religion and Literature against their pretended friends and open enemies, in a work entitled THE ECLECTIC REVIEW, in which sound learning and genuine Christianity have coalesced; and by uniting the rays of their respective glories, in this reputable work, promise fair to pour out a flood of increasing day upon the people of this highly favoured land. Wishing well to this infant undertaking, my heart prays, May its goings forth be more and more luminous and extended, till it shall attain its meridian of light and heat; from which may it never expeperience any declination or shadow of turning!

I rejoice, Sir, to find that this useful work is to be continued, especially as some suspicions had been circulated that it would not maintain its ground; and that it is likely to come forth in the ensuing year with many improvements; and may we hope with increasing energy and effect!

A work of this nature has been long a *desideratum* in this nation: — a Review established on the principles of Evangelical Religion, Sound Philosophy, and Classical Literature; in which justice is done to religious publications (the neglect of which past times have had much reason to deplore) and the various productions of Science are rendered subservient to the best interests of man. God forbid that such a work should ever lack encouragement, or that its supporters in the land should be few!

I submit it to you, Sir, and your numerous readers, Whether it be not the duty of every friend to this Union of Religion and Literature, to recommend the work to all sects and parties of the community? — and to adviso parents and heads of families to introduce it into their respective houses, as a mean of directing the taste and guiding the religious principles of the rising generation? This, I apprehend, may be done with perfect safety, as the work at present wears the most promising aspect; and seems to be conducted by men who are impartial in their judgments, disinterested in their views, and sound in their theological principles.

I am, Sir, yours,
PHILALETHES.

We heartily concur with Philalethes *in his good wishes for the increasing success of a work so much needed, so long desired, and so well calculated (considering its infant state) to accomplish the laudable purposes of its pious and benevolent projectors. It would be a lasting disgrace to the religious world if such a design should fail, for want of due support and encouragement.*

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

OTAHEITE.

DURING the past Month, an Official Letter from the Missionaries, dated December 5, 1804, has been received by the Directors; together with their Journal for two years preceding that date. The information, as stated in our last, communicated by private letters from Port Jackson, is fully confirmed; and the Missionaries are persisting indefatigably in the instruction of the natives; but, we are sorry to repeat, with little encouragement. Their endeavours to catechize the children are truly laudable. — An Extract from the Journal will, probably, form a future Number of the Missionary Transactions.

The Society, considering themselves pledged to the Missionaries at Otaheite, to send out a medical man to join them, have, for two or three years past, been training up Mr. Gregory Warner, under able teachers, for that purpose. His medical studies being finished, he was solemnly designated to the work of a Missionary, in the usual manner, at Spa Fields Chapel, on Monday evening, October the 7th, a numerous congregation uniting in fervent supplication to the God of Heaven for his safe voyage and future success. — Upon application to the Secretary of State, leave was generously granted for his free passage in the Sinclair, a large ship sent by Government to Port Jackson, with Capt. Bligh, the newly-appointed Governor. This vessel has since sailed for the colony; from whence Mr. Warner will take, if the Lord permit, the first opportunity of proceeding to Otaheite.

Mr. Kicherer's Voyage.

FROM the Missionary Transactions, No. XIII, just published, we select a few particulars of Mr. Kicherer's voyage, with the Hottentots, and several new Missionaries, from Holland to the Cape, assured that the favourable impressions made on the public mind, by the appearance of that valuable Missionary and the African Converts in London, will render their remarkable deliverance peculiarly interesting.

Our worthy friends, having taken an affectionate leave of their dear connections in Holland, sailed from the Texel in the American ship Silenus, Oct. 21, 1804. On the 25th, a heavy gale blew from the S. W. all the day; which, towards evening, became exceedingly violent. About midnight there was a general consternation among the sailors, in consequence of seeing a light; for they perceived they were too near the shore, and in danger of being driven upon it. The captain, who had been very ill, and confined to his cabin, immediately went upon deck, and took the direction of the vessel. In about half an hour after, another light was perceived on the other side of the ship:— the confusion and distress was now doubled, as they were between the isles of Scilly and the Lizard Point of Cornwall. Mr. Kicherer was desired by the captain to communicate to his companions their imminent danger. He performed the melancholy task; and added, "My dear brethren, we have, at all events, a Saviour, who is all-sufficient, living and dying: in the utmost danger we shall experience his all-sufficiency!"

The brethren were alarmed, yet composed. They gave themselves up to the Lord's disposal, intreating him to save their lives, or else to receive them into the arms of his mercy; and, tho' the confusion of the ship was great, they united together in prayer.

"The vessel," to use their own words in the Journal, "was now carried down into the abyss, and then raised up again towards Heaven, by

the waves, which often broke upon the deck. It was everywhere dreadful! — O how terrible was the darkness of the night, the roaring of the waves, and the howling of the storm! Our ship resembled a house plundered by thieves: every thing frangible was broken to pieces, and every thing moveable turned upside down. We kneeled down a second time and prayed. We all agreed to sit down on the floor, even those who were very ill, that we might die in each other's arms. What a dreadful spectacle was it, to behold the terrified mothers bringing their children in their arms to the spot, — now looking at their children, then at their husbands, then again at their friends, and then towards Heaven, praying for protection! Mr. Kicherer had the child of Mrs. Vos in his lap: Mary sat near him, and appeared very composed. Each blow of the waves (violent beyond description) was expected to be the last: the vessel seemed, every moment, as if it were going into a thousand pieces! We were now sitting under the sentence of Death, every moment expecting the execution of it. The captain sent down very frequently to ask the hour, — so ardently did he long for day-break. We prayed the third time to Him who alone was able to save us. At length, about six in the morning, the wind shifted, and became a little more moderate; and the hope which we began to entertain was visible in every countenance.

"How wonderful are the works of the Almighty! Who does not see that it was the Lord alone who saved us? Dear brethren and sisters, assist us in praising the Lord for his goodness. We cannot do it as we ought: but we have resolved, annually, to keep this day for solemn thanksgiving; and wish our dear brethren in Holland to do the same."

The worship of God, morning and evening, was constantly kept up among themselves, in reading, prayer, singing, and exhortation; and on the 9th of November, when they obtained better weather, divine service was performed before the whole crew. This continued, at proper seasons, throughout the voyage; and there is reason to hope, that the labours of Mr. Kicherer and the brethren were not in vain.

On the 14th of November they arrived at Madeira, and went on shore. Here they obtained suitable refreshments; and proceeded, on the 15th, on their voyage.

On Christmas Day (when about the latitude of 13° 38′ the weather being very warm) they celebrated the birth of Immanuel in a very pleasing and edifying manner.

New Year's Day was also spent in a truly religious manner. The ship's crew seemed much pleased with their devotions, were uncommonly friendly, and spent their time with becoming cheerfulness.

On the 19th of January, about nine o'clock in the morning, they discerned, with great joy, the Cape mountains; and sang, with hearts much impressed, the thirtieth psalm. An officer from the shore came on board, to ascertain the state of their health; and finding all well, they obtained permission to go on shore. All were landed by half past three in the afternoon. "It is impossible," say they, "to express what we felt when we set our feet on shore. We embraced each other for joy; and had it not been for the people about us, we should have kneeled down to give utterance to our hearts in the acknowledgment of gratitude to our dear and praiseworthy Deliverer, who guarded and protected us, who comforted us when we mourned, strengthened us when weak, healed us when sick, and granted us life when in the midst of death; yea, to be brief, for words cannot express the sensations of our hearts, through his mercy, we are come hither safe and well; and are received here with open arms and joyful hearts by many dear brethren and sisters.

"The next day, being Sunday, we went together to the house of God.— O how pleasant to go up with the blessed host of God into his house, to give thanks, and to exalt his holy name!"

Shortly after their arrival, Mr. Kicherer took a journey to Zak River, to visit his flock; who received him with joy. We understand, he found their state better than he could have expected; but the particulars have not yet come to hand. Mr. Kicherer then returned to the Cape; where, we hear, he married a lady, the widow of an officer, who had been dead three or four years. With her, we doubt not, he soon after proceeded to Zak River with the Hottentots, &c.; and, we hope, is diligently employed in the duties of his Mission, with the assistance of the new labourers from Holland.

DISTRESS IN GERMANY!!

Copies of Letters relative to the Sufferings of the People in Germany.

Savoy, Strand, Nov. 21, 1805.

My dear Friends,

PERMIT me to send you the inclosed letters, and respectfully to request the favour of your communicating their contents to any of your friends. They contain some facts, which will afford an additional proof to your readers of the indescribable mass of human misery which at present overwhelms my poor afflicted native country. They will undoubtedly excite in the breasts of British Christians, feelings of unfeigned gratitude for the wonderful protection they have hitherto experienced, and the uninterrupted enjoyment of those inestimable privileges, both civil and religious, by which your long-favoured island is so eminently distinguished. But they will also occasion feelings of the truest commiseration towards the sufferings of their continental brethren, and inspire the sympathizing hearts of British Christians with a sacred flame of fervent prayer and supplication in behalf of their German fellow-Christians, who but lately, when England was threatened with invasion, so often interceded for them at a Throne of Grace in their behalf; — and perhaps prompt some of your benevolent Friends to afford the sufferers relief in their present distress.

I am, with equal respect,
your affectionate Friend, &c.
CH. T. A. STEINKOPFF,
Minister of the German Lutheran
Chapel in the Savoy.

To Messrs. Hardcastle and Reyner, Old Swan Stairs.

Extract of a Letter from Mr. Jung, Aulic Counsellor, Heidelberg.

October 23, 1805.

BUT six weeks ago the Emperor Napoleon was at Boulogne; and now he is in the heart of Bavaria, at the head of 140 or 150,000 men; and the Austrian army is either killed, taken prisoners, or dispersed. How will this end! The whole of Germany and the northern nations are in arms. It is awful indeed; for all the violence of this tremendous storm falls upon our poor native country!

Last summer there was such a scarcity in several parts of Saxony, Lausatia, Silesia, Bohemia, Austria, and other neighbouring provinces, that many baked bran for bread, and used grass for vegetables; some people even went to those places where dead horses were thrown, and fed upon their flesh! Now, in addition to the usual population of the country, there are 150,000 men coming from the west, and more than 100,000 from the east, who must also be fed; and in the northern parts the harvest has again been very scanty.

My very heart bleeds at the sight of this universal distress. Oh that some relief might be afforded us! and, perhaps, our hopes of receiving some assistance from England may not be disappointed, as it will be universally acknowledged that *we suffer*, in order to avert the storm from them.

Extract of a Letter from a Gentleman in Germany, dated Nuremberg, Oct. 19, 1805.

THE Lord our God gives victory to whom he pleases; therefore, let us not murmur, but let us leave our cause to Him. O, may England in particular, do so at the present time! May *all* the people of that country, with mercy so much and so long blessed, open their eyes to see that it is high time to seek the Lord; and to humble themselves before Him, who alone can and will protect them, if they come but in the right manner to Him!

The French troops are victorious. They have made a very great number of the retreating Austrians prisoners; and the situation of this poor people is very, is exceedingly calamitous. I have been an eye-witness to many scenes of misery; and, therefore, my communication on this subject may be believed.

I do not not know what to say to all this; but I know well what to hope of God our Lord: and, "In the name of our Lord Jesus Christ, I beg of the children of God in England, to remember their suffering brethren in Germany," — particularly those who stand as shepherds of the Lord's flock, the situation of some of whom is truly deplorable.

The dear children are safe in the country of Saxony †; and if any thing should happen there, I shall immediately take them to some place where they may be secure. The Lord bless you, and all the dear children of God! I add no more. Pray! pray!

† The writer has the care of some children, to whose parents, in London, this Letter is addressed.

Extract of a Letter from Stuttgardt, October 14, 1805.

WHAT would you feel, could you now see our city! It has quite the appearance of a camp, 20,000 French soldiers having been quartered upon us. We have two officers and twelve privates in our own house; and some of our neighbours had from thirty to forty. Provisions became so scarce, that they were hardly to be procured. There are some districts in the vicinity of Ulm, in which every thing is entirely consumed; and we have to fear a general famine. The vintage of this year has also failed.

London, Nov. 22, 1805.

IN consequence of the above and similar information, a Meeting of a few Friends was this day held at Messrs. Hardcastle's and Reyner's,

G. WOLFF, Esq. in the Chair;

Many particulars were detailed, of the extreme distresses experienced at this time in various parts of Germany; of which most authentic accounts have been received from different quarters.

Foraging parties of soldiers have traversed the country in various directions; and, at the point of the bayonet, have compelled the farmers to thresh out their grain for the use of the French army; — the season too has been so unfavourable, that the vintage has failed, — therefore, the poor inhabitants can now, neither get bread for themselves or their children to eat; nor their common beverage, of low wines, to drink. As to animal food, the armies have, in many places, cleared away most of the cattle. There are numbers of very pious people in the utmost distress, for want of the absolute necessaries of life.

The Company present, feeling the pressing urgency of the case, and sensible that not a day should be lost in sending some relief to the poor sufferers, most heartily determined, To guarantee the payment of a considerable sum of money, which was specified (*on the expectation of its being raised by Subscriptions and Public Collections, in the United Kingdom of Great Britain and Ireland*) and to give orders by this night's post, to some confidential friends on the Continent, to expend that amount in the purchase of provisions, and otherwise, as they shall be directed.

The following Gentlemen were appointed a COMMITTEE, *to receive Subscriptions, and to apportion future Relief, to be sent to various Places and Persons on the Continent:* —

George Wolff, Esq. America Square
J. Hardcastle, Esq. Old Swan Stairs
Joseph Reyner, Esq. Old Swan Stairs
R. Lea, Esq. Alderman, Old Jewry
Alex. Maitland, Esq. Peckham
R. Steven, Esq. Upper Thames Street
T. Wilson, Esq. Artillery Place
Christopher Sundius, Esq. Fen Court
Alex. Shirreff, Esq. Fenchurch Street
Herman Schroeder, Esq. College Hill
John D. Hose, Esq. Ludgate Hill
The Rev. C. F. A. Steinkopff, Savoy
Mr. Butterworth, Fleet Street.

Subscriptions will also be received at the following Bankers:

Messrs. Down, Thornton, and Co. Bartholomew Lane
Messrs. Hankey and Co. Fenchurch Street
Messrs. Hoare's, Fleet Street.

The following Sums have been already subscribed:

		L.	*s.*	*d.*
George Wolff, Esq.	—	20	0	0
R. Lea, Esq. Alderman		20	0	0
J. Hardcastle, Esq.	—	20	0	0
J. Reyner, Esq.	—	20	0	0
A. Maitland, Esq.	—	20	0	0
J. D. Hose, Esq.	—	10	10	0
Mess. Sundius and Shirreff		21	0	0
R. Steven, Esq.	—	10	10	0
Herman Schroeder, Esq.		20	0	0
Rev. C. F. A. Steinkopff		5	5	0
A Friend	—	1	1	0
A Friend	—	2	2	0
Mr. Butterworth	—	10	10	0
A Friend	—	1	1	0
A Friend	—	5	5	0
Mr. Middleton, Fleet Street		10	10	0
T. Wilson, Esq. Artillery-Pl.		20	0	0
Collected Nov. 24, 1805, at the Rev. G. Clayton's Chapel		36	8	0
Ditto, the Rev. J. Campbell's		24	3	9
Capt. J. Wilson	—	20	0	0
Mr. H. Churchyard	—	5	0	0

The Rev. Mr. Burder and the Publishers of this Magazine, will also most gladly receive Subscriptions for this truly benevolent purpose.

N. B. It is believed, that a more general Collection at Places of Worship will be made, at least, in and about London; but there had not been time to make the affair generally known when this account was sent to press. We hope, in our next Month's Magazine, to announce such a Subscription as will manifest the influence of Christianity in this country.

VICTORY ASCRIBED TO GOD.

After the late very important action at sea, wherein that great instrument of our national defence, Lord Nelson, lost his valuable life, and by which so glorious and decisive a victory was obtained over the Combined Fleet of our enemies, the Commander in Chief, Admiral Collingwood, published the following General Order to the Fleet, which we insert with peculiar satisfaction, rejoicing to find a British Admiral, in the moment of triumph, ascribing to the Lord of Hosts the whole glory of his success, and calling on the brave Seamen to humble themselves for their sins, and to seek forgiveness at the hand of God:

GENERAL ORDER.

"The Almighty God, whose arm is strength, having of his great mercy been pleased to crown the exertions of his Majesty's fleet with success, in giving them a complete victory over their enemies, on the 21st of this month; and that all praise and thanksgiving may be offered up to the throne of grace for the great benefits to our country and to mankind, —

"I have thought proper, that a day should be appointed of General Humiliation before God, and Thanksgiving for this his merciful goodness, imploring forgiveness of sins, a continuance of his divine mercy, and his constant aid to us, in the defence of our country's liberties and laws, without which the utmost efforts of man are nought; and direct, therefore, that † be appointed for this holy purpose. — Given on board the Euryalus, off Cape Trafalgar, the 22d of October, 1805.

(signed) C. COLLINGWOOD.

"*To the respective Captains and Commanders.*"

This victory was immediately followed by another; in which Admiral Sir R. Strachan, with four sail of the line, captured four of the enemies men of war, which escaped in the former action, and brought them into port.

On account of these two signal victories, his Majesty has been pleased to issue his Royal Proclamation, appointing Thursday, December 5, to be observed as a day of Public Thanksgiving to God for the late signal victory at sea. The national gratitude will, no doubt, induce all who fear God, to keep the appointed day with peculiar and unfeigned devotion.

† The fleet having been dispersed by a gale of wind, no day could then be appointed for the above purpose.

MISSIONARY COLLECTIONS.	*L.*	*s.*	*d.*
Rev. Mr. Griffin and Congregation, Portsea (received Oct. 15)	34	0	0
Rev. Griffith Hughes and Congregation, Crosswen - -	21	16	0
Rev. John Davies and Congregation, Alltwen - -	7	8	0
Rev. David Davies and Congregation, Swansea - -	17	12	6
Rev. Mr. Smith and Congregation, Leek, Staffordshire, by the hands of the Rev. Mr. Moseley, Hanley - -	8	3	9
Aberdeen Society for Foreign Missions, by the Rev. Js. Bentley	25	0	0
Paisley Missionary Society, by the Rev. W. Carlisle - -	50	0	0

*** In the last Number, *for* "40l. 10s." as the amount of a Collection at Hammersmith, *read* "41l. 10s."

HOME INTELLIGENCE.

An Address to the British Public, on the Moral and Religious State of Ireland.

[*Abridged from a Pamphlet lately circulated in London by the Gentlemen who propose to form The Hibernian Society, for the general Diffusion of Religious Knowledge in Ireland.*]

"TRUE Charity, ever active, disinterested, and industrious even to seek its objects, can never want opportunities of exertion so long as our world is the abode of guilt and misery. In

the subjects to which British benevolence is now called, require no laborious search to ascertain them: they appeal to feelings not of pure disinterestedness alone; and they present a fair prospect of success to measures of active diligence, comparatively very easy and moderate.

"Britons, Ireland is now your sister! Out of the dust of spiritual misery she lifts up her head, she stretches forth her suppliant hands to you, she cries for that help which you have richly the power to bestow; — and shall she cry in vain? No. It is yours to say, "Her bread shall be given her, and her water shall be sure." It is yours, under the smiles of Providence, to deal out the bread of Heaven to her famished children, and to turn the streams of salvation into her parched fields.

"Subjects of one Sovereign, and now united under the same legislature, the friends of Great Britain must be the friends of Ireland. In addition to the strong bonds, so powerfully felt by every enlarged mind, which unite Christian benevolence with every child of Adam, and prompt to seek the highest interests of "all nations of men, whom God has made of one blood to dwell upon the earth," there are, in the present case, the most awakening reasons of moral and political interest, to rouse the immediate attention and the most zealous labours of British Christians.

"Hibernia has groaned for ages under an oppressive load of Anti-Christianism, contrived with systematic dexterity to fetter every energy of the human mind, to undermine the only true grounds of sound morality, and to root out the best and tenderest charities of the human breast; an apostate and pernicious superstition, the enemy of rational piety and scriptural knowledge, of arts and improvement, of civilization, industry, and commerce. From various causes ever to be deplored, the blessings of the glorious Reformation have never yet flowed through our sister island in any other than a very shallow streamlet. Nearly 300 years have now elapsed since that memorable period; — but what have British Protestants done for the instruction of their Irish brethren? Alas! the question raises a reply of grief and shame. In future times, it will appear scarcely credible that this enlightened nation, itself possessing so richly the treasures of scriptural truth and Christian freedom, could have been so completely unconcerned as to any attempts for extending those blessings to its own brethren. And what have been the consequences? Such as might have been with reason expected. Ignorance, vice, wretchedness, and credulous bigotry have maintained, and even extended their ascendency. Civil discontents, inflamed by the animosity of religious dissention, have ferociously torn and trampled upon the very ties of Nature and Society. Our restless national foe saw and seized the inviting opportunity. The demon of rebellion howled the signal; and the fair fields of Ireland were drenched with the blood of her children! Has not such a country, in such circumstances, the most commanding claims on the affection, the commiseration, the unceasing prayers, and the generous labours of British Protestants?

"Let the following simple statement of facts have the consideration which it merits: —

"According to the latest and best authenticated accounts, the whole population of Ireland is nearly 5,400,000 souls. Of this large population, four-fifths are Roman Catholics; and the remaining fifth, though nominally Protestant, is seriously apprehended to include but a very small minority of such as practically exemplify the superior purity of their religion.

"The greatest proportion of Protestant inhabitants is found in the eastern part of the province of Ulster; for many of the inhabitants of that district are the descendants of settlers from Scotland, who still retain the Presbyterian profession. Yet even there, the Roman Catholics are supposed to be more numerous than the aggregate of Protestants of all denominations.

"The province of Leinster contains a much greater proportion of Protestants than Connaught or Munster. The parish of Tullow is considered as the most Protestant one of the diocese to which it belongs. The number of families which it contained in the year 1795, was 1009: of which, only 154 were Protestants. So that, even here, the Catholics were to the Protestants as upwards of *six* to *one*. — In the county of Kilkenny, there were, in the year 1800, 17,212 families; of which only 941 were Protestants. That is above *seventeen* to *one*. — In the parish of St. Mullin's, there are 4000 Roman Catholics, and but *one* Protestant. — In the diocese of Kilmacduagh, the number of Protestant and Roman Catholic families was, in 1795, eighty-five Protestant, 4,408 Roman Catholics.

That is nearly *fifty-two* to *one*. — In several districts in the provinces of Leinster, Munster, and Connaught, the average number of Roman Catholics to Protestants, is nearly as *twenty to one*.

"If the existence of these facts be matter of painful reflection to every serious Protestant, what must be his feelings on being informed, that this superiority of numbers is, in a great measure, owing to the accession of numerous converts from Protestantism? Yet such is the melancholy case! — From the scarcity of Bibles, from the great deficiency of a pious Protestant ministry, from the practice of non-residence in some of the clergy, from the absolute want of churches in many parishes, together with the unremitted activity of the priests, and the effect of intermarriages with Catholics, — hundreds of families, once Protestant, have joined the communion of the church of Rome! The little Protestant colonies which were planted at different periods before the year 1731, especially in the provinces of Munster and Connaught, have, with very few exceptions, *totally disappeared*. It is also well known, that in towns wherein the Protestants were far more numerous than the Catholics, about the beginning of the last century, the latter are at present more so than the former.

"Ireland would be a singular exception to the experience of ages, if it did not manifest the baneful influence of Popish error and superstition, in the intellectual and moral condition of those who belong to that communion.

"Undoubtedly, among the higher classes, there are many individuals of liberal education, and minds well-informed on subjects of general science; though, with respect to the knowledge and use of the holy Scriptures, there is reason to apprehend that Roman Catholics, in the most respectable ranks, are awfully the subjects of darkness and pernicious prejudices.

"But the great body of the Irish Catholics is of the lower classes; and in their enslaved minds the grossest ignorance undeniably reigns. With respect to the perfections of God, the requirements of his law, the nature of sin and holiness, the work of the Saviour and of the Holy Ghost, they, in general, entertain conceptions scarcely more just than those of the benighted Heathen. Many, even of the priests, appear to know little more on these important subjects than the laity. Thousands of the common people are persuaded, that Protestants do not believe in Christ, and are enemies to the cross. But all that these poor people know of the cross is, the idolizing of its image, and the tracing of its form with their fingers; and their acquaintance with the history of Jesus Christ is, in a great measure, made up of certain legends about Him and his Mother going to mass; and other fictions equally monstrous.

"Another distinguishing feature of Popery, is the subjection of the conscience, as well as of the understanding to the sovereignty of an unscriptural church, which usurps an absolute dominion over the faith and practice of its members. The lower classes of the Catholics in Ireland, *regularly* go to confession once or twice a year. Their standard of morality is derived chiefly from the connection of certain actions with the prison or the gallows, and from the obligations of confession and penance. This latter part of the standard cannot but appear very defective, if it be considered that great numbers of people are known to go through the whole service of confession, absolution, &c. for the sins of the preceding six or twelve months, in a time so short as to be almost incredible: and when a poor Papist has performed the expiatory actions or sufferings which his spiritual father has prescribed, his solicitude is generally at an end.

"In this abject state of mind, it cannot but follow, that Vice must reign almost without controul; that useful arts can make but small advances; that every effort for civilization of manners must be materially frustrated; and that the enemies to the peace and happiness of the Empire, will have every facility to invite and to aid their designs of sedition and rebellion."

[*To be concluded in the Supplement.*]

THE JEWS.

Mr. Frey commenced his Lectures to his countrymen, the Jews, at Mr. Ball's chapel, in Jewry Street, London, on Saturday evening, July 6; and has continued them regularly ever since. For several weeks, 2 or 300 Jews, it is supposed, were among the numerous congregations that attended; and it was affecting to behold the aspect of the audiences on those occasions. Much attention was excited: some behaved very seriously; while others, like their brethren of old, "contradicted and blasphemed." A considerable sensation was certainly observable among the numerous body of Jews in London; which soon gave occasion to some measures among them

rulers to prevent their attendance. What these were we cannot positively assert; but it is said, that the rich Jews were prohibited from attending, under the penalty of 100l. each; and that the poor people were threatened with total excommunication, and the loss of all their Jewish privileges. — Since this period, but few, comparatively, have ventured to hear; in general, twenty or thirty at most. A few, however, have constantly united with Mr. Frey at his weekly meetings for prayer; some of whom, there is good reason to hope, have received spiritual benefit, so that his labours have not been altogether in vain.

We trust, that all who love the Lord Jesus Christ and immortal souls, will continue in fervent prayer for the conversion of the poor benighted children of Abraham, that they may no longer "abide in unbelief, but be grafted in the good olive-tree; for God is able to graft them in again."—Rom. xi. 23.

Mr. Frey has removed to Mr. Smith's, No. 105, Bishopsgate Street.

List of Lectures in and near London for December.

1. LORD'S DAY Ev. Broad Street, Mr. Brooksbank; Hare Court, Mr. T. Thomas; Palace Street, Mr. Dunn; Orange Street, Mr. Thorp; Chapel Str. Mr. Stollery; Crown Court, Mr. Greg; Devonshire Sq. Mr. Platt; Peter Street, Dr. Duncan.
2. *Mon. Ev.* Missionary Prayer-Meeting, at Mr. Jones's, Silver Str. Wood Street.
3. *Tu. M.* Broad Str. Dr. Fisher.
4. *Wed. Ev.* Prayer-Meeting for the Nation, at Mr. Coxhead's, Wild Street.
5. *Thurs.* THANKSGIVING DAY. *Ev.* Fetter Lane, Mr. Thorp. — Christ the Brightness of the Father's Glory.

8. LORD'S DAY Ev. Broad Street, Mr. Collyer; Hare Court, Mr. Newman; Dean Street, Mr. Barker; Orange Street, Mr. Townsend; Chapel Str. Mr. Burder; Devonshire Sq. Mr. Powel; Palace Street, Mr. Stollery; Peter Street, Mr. Dunn.
9. *Mon. Ev.* Prayer-Meeting for the Nation, Surry Chapel.
10. *Tu. M.* Broad Street, Mr. Clayton.
11. *Wed. Ev.* Prayer-Meeting for the Nation, at Dr. Trotter's and Mr. Nicol's, Swallow Street.
12. *Th. M.* Monthly Meeting (Indep.) at the Rev. Messrs. Towle and Barber's, London Wall, Mr. Kello to preach. —Vital Christianity, &c. *Ev.* Fetter Lane, Mr. Goode.— The Fall of Peter.

15. LORD'S DAY Ev. Broad Str. Mr. Hutchings; Hare Court, Mr. Humphreys; Crown Court, Mr. Gore; Chapel Str. Mr. Thomas; Orange Str. Mr. Burder; Palace Str. Mr. Thorp; Dean Street, Mr. Upton; Devonshire Square, Mr. Atkinson; Peter Street, Dr. Young.
17. *Tu. M.* Broad Str. Mr. Goode.
18. *Wed. Ev.* Mr. Collyer, at Mr. Wall's, Moorfields. — Slavery and Deliverance of Israel in Egypt.
19. *Th. M.* Monthly Meeting (Bap.) at Mr. Dore's, Maze Pond, Dr. Rippon to preach. —The Witness, Zeal, and Earnest of the Spirit. *Ev.* Fetter Lane, Mr. Waugh.— The blessedness of those who love the Lord Jesus Christ.

22. LORD'S DAY Ev. Broad Str. Mr. Newman; Hare Crt. Mr. Webb; Crown Court, Mr. J. Clayton; Palace Str. Mr. Brooksbank; Chapel Str. Mr. Dunn; Devonshire Sq. Mr. Shenstone; Peter Street, Mr. Pidnett.
24. *Tu. M.* Broad Street, Mr. Clayton.
25. *Wed.* CHRISTMAS DAY.
26. *Th. Ev.* Fetter Lane, Dr. Rippon. — Directions for the profitable hearing of the Word.

29. LORD'S DAY Ev. Crown Court, Mr. G. Clayton; Hare Court, Mr. Shenstone; Palace Street, Mr. Bryan; Dean Street, Mr. Hutchings; Chapel Street, Mr. T. Williams; Peter Street, Mr. Platt; Devonshire Square, Mr. Upton.
31. *Tu. Ev.* Broad Street, Mr. Goode.

MINISTERS SUPPLYING AT

The Tabernacle and Tottenham, Mr. Parsons, of Leeds.
Surry Chapel, Rev. Rowland Hill.
Spa Fields, Mr. Charles: Mr. Wilkins.
Sion, Mr. Brown.
Hoxton, Mr. Johnson, of Warrington.

POETRY.

FOR THE THANKSGIVING-DAY.

PSALM XLVI. 7—10.

Words and Music by the Rev. Dr. Haweis.



Come, behold the desolations
Hateful war hath made around;
Yet, amidst the suffering nations,
We have yet deliverance found!
God hath spoken, and 'tis done,
Hither, and no farther come!

Welcome days of peace returning;
Never may the trumpet more
Wake the rage of warriors burning,
Drench the earth with human gore!
Snap the spear and break the bow,
Burn the implements of woe!

Be thy holy name exalted, —
Thou art God, and thou alone!
High above the Heavens vaulted,
Seated on thy glorious throne!
Ye that dwell on Britain's shore,
Know your mercies and adore.

ON WINTER.

Now Winter with his hoary train
Drives o'er the waste and scours the plain,
Whilst Borean furies roar;
Tears the old offspring of the year,
Scatters the foliage far and near,
And beats the rocky shore.

The pouring deluge whelms the plain,
The shepherds seek their flock in vain;
They find a wat'ry grave:
Then sweeping on the northern blast,
Arrests the overflowing vast,
And stops the rolling wave.

The woodlands bare, no shelter yield,
The mountains bleak, the barren field,

And ceas'd the vocal lay;
The hidden sun forgets to rise
Whilst gloomy shadows veil the skies,
And give lone night for day.

Now shelter'd in his well-built dome,
Man finds his comforts great at home,
Nor tempts the stormy wild.
The glowing hearth, the genial fire,
Love, joy, and friendship free inspire;
Domestic pleasures mild.

So man, without the heav'nly shine
Untaught, unblest, by grace divine,
Finds winter in his soul;
His passions rage and break his rest,
And pride uprears its lofty crest,
Nor bears a kind controul.

And frozen oft, the mind not knows
A tender care for others woes,
Nor seeks the refuge kind:
A willing stranger to the sun;
His beams divine for ever shun
Where joy and peace combine.

When Death's sad glooms and sorrows rise,
And veil earths prospects from his eyes,
No helper waits his calls:
Bewilder'd in the swelling tide,
And beating blasts so long defy'd,
His sandy refuge falls.

But where the strong foundations rest
On him, the rock of ages blest,
Sweet calms attend his soul:
Then let the tempests roar around
And wrecks of worlds with horrors sound,
Disolving nature roll.

See how he smiles beneath his wing,
Where honour'd saints and seraphs sing
With animated joy:
Well shelter'd there, let sinners go,
Unfriended, helpless, 'mid their woe,
Which never knows alloy.

SERENA.

AN EVENING HYMN.

Softly the shade of evening falls,
Sprinkling the earth with dewy tears,
While Nature's voice to slumber calls,
And silence reigns amid the spheres.

The silv'ry Moon, with ray serene,
Glitt'ring in Contemplation's eye,
Illumes the solemn, shadowy scene,
And drives his chariot thro' the sky.

And while creation round me sleeps,
Soft stealing slumbers seize me too;
Forgetfulness my temples steeps
All night in her oblivious dew.

Soon shall a darker night descend
And veil from me yon azure skies:
And soon shall Death's oppressive hand
Lie heavy on these languid eyes.

Yet when beneath that dreadful shade
I lay my weary frame to rest,
That night shall not make me afraid,
That bed the dying Saviour press'd.

Once more emerging from the night,
I, like my risen Lord, shall rise:
Once more drink in the morning light,
Pure at its fount above the skies.

W. B. C.

ADDRESS TO VICTORY.

(Occasioned by the Naval Engagement of the 21st of October.)

VICT'RY, we hail thee to our native shore!
While to our God we give our heartfelt praise:
But ah! the gallant NELSON is no more!
See Britain weep, and yet her God adore!

When Glory, stooping from the azure sky,
Twin'd the last laurel round her Hero's brow,
Didst thou not turn thy quick triumphant eye,
And drop a tear to see our NELSON die?

Swift wheel'd thy chariot through the troubled air,
Till thy white wings o'er happy Albion spread:
But what that horrid scroll of black despair?
Ah me! thy conquests, Death, are number'd there!

CORNELIA.

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TO THE

EVANGELICAL MAGAZINE

FOR THE YEAR 1805.

A SHORT MEMOIR

OF

THE LATE DAVID SAUNDERS,

THE SHEPHERD OF SALISBURY PLAIN.

True Religion is like the cut diamond, which reflects a lustre in whatever position it may be placed. Religion gives dignity to the meanest condition of life, and confers happiness without the aid of riches. A striking proof of this occurs in the instance of David Saunders, of West Lavington, Wilts, better known to the world as "The Shepherd of Salisbury Plain;" being the undoubted subject of the beautiful tract, which, some years since, issued from the ingenious pen of Miss Hannah More, under that title.

David Saunders was born about the year 1717; and, in his youth, enjoyed the then distinguished privilege, among the lower class, of being taught to read, and particularly to read his Bible: and here we may observe the mistake of those persons who are afraid to teach children to read in the Scriptures, lest it should give them a dislike to them in after-life. It is easy, from other principles, to account for this distaste: the carnal mind has no natural relish for divine truth; and when men become vicious in their conduct, they very naturally become inimical to the Bible, because it will not tolerate their sins. There are innumerable instances, however, of the advantages of an early acquaintance with the sacred volume. How often has an awful text, rivetted on the mind of youth, checked the career of Vice! — or a pertinent circumstance of Scripture-History guarded the mind from temptation, or supported the sinking spirits above despair! And when, in after-life, it has pleased God to renew the heart, in circumstances unfavourable to reading, O what a treasure has the Christian found already stored in his memory, though hitherto but seldom recollected; for the traces of our first reading are generally the easiest to be recovered, and the last to be forgotten.

In early life, David was greatly afflicted with the leprosy; which, mentioning one day to a pious young man who was walking with him, he told him he had a much worse leprosy in

his soul than in his body; and affectionately recommended him to the good Physician. He was prevailed on to go to hear a person preach in one of his master's fields; where he found out both his soul's disease and remedy. It may deserve mention, as an awful circumstance, that a gentleman's servant, who violently opposed this minister, was soon after seized with the frenzy-fever, and died insane. We should not be hasty in pronouncing such cases instances of divine judgment, but we have often occasion to remark, that the same word which is made the savor of life to one person, is the savor of death unto another, through their rejection of its blessings.

While our young shepherd lived at Imber, which was before he married, after he had done work in the evening, he used to walk about eight miles to meet the people of God at Sceend; and return again the same night to be ready for his business early in the morning: — an admirable example of prudence, industry, and zeal united. — More than thirty years was he employed as the shepherd upon one farm. A long life of rural occupation must afford many materials for reflection; and his particular employment gave him much leisure for it. Besides, David conversed daily with his Bible, and always found matter there for his meditation; while every object in the field, the sheep, the pasture, the surrounding horizon, and his own occupation, had all a tendency to bring to his recollection a psalm, a prophecy, a parable, or some other blessed portion of the Scriptures.

Notwithstanding his humble situation and scanty means for supporting a family, David Saunders married. He did not reason as many do, who seem to consider the increase of wealth as a grand object in entering upon this state: he considered the lilies of the field, how they grew; and he saw how the birds of the air were fed. God blessed him with a most excellent wife and a numerous offspring: he had sixteen children born, all baptized at the parish-church; and twelve of them at one time, were "like olive-branches round about his table." It is not to be supposed that a poor shepherd, with such a family, could be without his difficulties, especially as his wife suffered much from sickness: but she was a most pious, notable woman; and all the children were brought up in early habits of industry. When trouble used to prey upon her spirits, her constant method was to repair, with cries and tears, to her husband's large Bible, which he used to keep in the thatch of his cottage; and there, as her daughter has since informed the writer, she always found something to comfort or support her.

Her husband, good man, fled to the same resource in all his trials: his salary being but 6s. 3d. weekly, out of which he was sometimes obliged to pay a boy for assistance; but when times of peculiar necessity occurred, God always raised him

up a friend. Dr. Stonehouse (afterwards Sir James) repeatedly assisted him; and sometimes his good neighbours, in humbler life, united to supply his wants. In one of his letters, in his old age, he thus writes, with much Christian simplicity: "As for my part, I am but very poorly in body, having very sore legs; and cannot perform the business of my flock without help. As to the things of this world, I have but little share,—having my little cot to pray and praise my God in, and a bed to rest on: so I have just as much of this world as I desire. But my garment is worn out; and some of my Christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter: so I can say, Good is the Lord!—he is still fulfilling his promise, "I will never leave thee, nor forsake thee *!"

At one time, having been obliged to apply to the parish-officer for assistance, he was cruelly repulsed, under the pretence that he was a preacher, and got money by his preaching. David was compelled to summon the officer before a magistrate, where he made the same plea; but the good man denied the charge. He acknowledged, indeed, that, on a Sabbath-morning, before he went out to attend his sheep, he used to read his Bible, and sing and pray in his family; and if any of his neighbours came in to unite with him, as sometimes many of them did, they were very welcome; and he did not know that he offended any law. The worthy magistrate, struck with the good man's simplicity, reproved the unfeeling overseer; telling him, he had better employ himself as well; and ordered him to give all the relief desired.

Good David Saunders was remarkably spiritual in his conversation; and though worldly business sometimes necessarily engrossed his attention, when that was done, he would say, "Now let us have something profitable;" or he would ask his Christian friends, "Is it agreeable to spend a little time in prayer?" When Mr. Stedman went to the neighbouring village of Cheverill, to settle as curate there to Dr. Stonehouse, the first person he met in that parish was our shepherd, who told him, in a conversation he had with him some time afterwards, that, taking the stranger to be the minister expected there, he could not help repeating to himself these words of St. Paul, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The same clergyman adds, that he "had acquired a surprizing knowledge of the Scriptures, readiness in prayer, and spiritual conversation." By "reading" his Bible "and prayer, he seemed to keep up a constant communion with God †."

* See a Letter from the Shepherd, in the Evan. Mag. for 1803, p. 476.

† Letters from the Rev. Job Orton and Sir J. Stonehouse to the Rev. T. Stedman, vol. i. p. 22, note.

This good man was a happy instance of the attractive power of true religion: wherever he went, he was admired and beloved; even when he visited distant parts with his master's sheep for their wintering, the good people all around used to caress him, and delight to hear his pious and simple conversation; and when, about a year before his death, the loss of sight totally incapacitated him for his pastoral office (as it may be called) the neighbouring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not let him long struggle with death, or lie long ill, to be troublesome to his friends; and the Lord granted his request.

Being on a visit to one of his friends at Wyke, the dear aged saint united, as usual, with the family in prayer; and was afterwards heard to pray with extraordinary fervency in his own room: he slept with the son of his kind host; and after he was in bed, began to open to him the things of God, and talked to him of the blessed Jesus till he fell asleep,—to wake no more till the resurrection of the just; for in the morning he was found dead! At the joint expence of his friends, and as a mark of their particular respect, his remains were conveyed to his own parish, where they were interred with more than usual solemnity, about the middle of September, 1796, and in the eightieth year of his age. Thus was he, as a shock of corn fully ripe, gathered into the garner of the Lord!

Miss More's admirable tract, before referred to, contains a just delineation of this extraordinary person; and tho' for many of the incidents we are, doubtless, indebted to her elegant and inventive pen, the reader will peruse it with new interest, when he finds the outlines to be faithful, and the conversations recited in perfect harmony with the real character of the man; for though "simple and unlearned," as the world would call him, he possessed uncommon natural abilities; and, what is far better, was endued with a large portion of that "wisdom which is from above,—pure and peaceable!"

THE SCHOOL OF JUDGMENT.

The judgments of God are now abroad in the earth! That scourge, with which the Almighty lately afflicted Holland, Italy, and Switzerland, is now laid upon Germany, with a heavy hand. From the reports that have reached us, armies have been almost annihilated, cities taken, villages abandoned, the wise frustrated in their councils, and the valiant have let those weapons fall from their hands with which they hoped to defend their country. Judgments, long threatening Britain, have, for the present, fallen upon Germany; but have we any

assurance that they will be there exhausted? Who can tell, but before the storm is entirely spent, through a sudden turn of the winds of Providence, it may be directed to our own land? But, be that as it may, we have another warning,—a longer season is granted us to repent, reform, and learn righteousness. The finger of God is *now* writing his will, and our warning, instruction, and duty, in those calamities which are inflicted upon other nations. The cup of his wrath has already been handed from country to country: they have pledged each other therein, with a kind of intimation, that it was to pass from hand to hand till the contents should be exhausted. Thanks be to God, it has not yet come to us; but, while we rejoice, we tremble, recollecting, that the nearer it comes to the bottom, the more bitter the mixture will be found. "In the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them*." Let us, therefore, listen to God's warning voice, and place ourselves under his wise instructions, that, as individuals we may not only find profit, but prevail for the happiness of others, adopting as our own those words of the prophet Isaiah (chap. xxvi. ver. 9) "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for, when thy judgments are in the earth, the inhabitants of the world will learn righteousness." From these words, the following instructions are held out to us: —

1st, That righteousness is happiness. The revealed will of God, as Governor of the Universe, is, that it is his pleasure to lead men to happiness by the way of righteousness; and all his secret influences and operations upon the human mind, tend to the accomplishment of this grand and gracious design. Sin is properly the misery of a creature, whether we view it in its principle, its operation, or its effects. All the misery experienced by fallen man, or apostate angels, whether present or future, on earth or in Hell, during time or for eternity, is to be traced up to this bitter fountain; as, on the contrary, all the felicity of saints upon earth, or of the spirits of just men now in Heaven, is the proper fruit and effect of righteousness. By righteousness, we are to understand all the happy effects of a soul's union to Jesus Christ; comprehending the way in which it is constituted and considered righteous before God, as Judge; as also gradually sanctified, so as finally to be made meet to enjoy Him as its portion. In order to a guilty fallen creature being made righteous, sin must be pardoned, a righteousness not his own placed to his account, and both of them conveyed in a way which will not infringe upon one

* Ps. lxxv. 8.

of the divine perfections, but glorify them all. He must be made a partaker of the spirit of faith and of supplication: — a faith which more than assents to the propositions of divine truth, by entering into their very spirit, and thence deriving influence to subdue sin, sanctify the powers of the soul, and enable it to bring forth the fruits of righteousness by Jesus Christ. Such are justified by faith, stand in grace, work by love, are sanctified through the truth, and, finally, perfect holiness in the fear of God. But without the shedding of Christ's blood, there is no remission of sin; without remission, no acceptance before a holy God; without acceptance, no participation of a divine nature; and without holiness, no seeing of God to the creature's happiness. Thus is the principle confirmed, that righteousness is happiness. If further evidence be thought needful, we behold it confirmed in Adam, while he remained in the state in which he was created. Created in righteousness and true holiness, he was happy in his union to God, and communion with him. While the law of God was in the heart, he stood firm on the foundation of his created righteousness: his mind in unison with the will of God, in full subjection to him, and happy in his dependence on him: he was holy, harmless, undefiled, and wholly separated for God. So long as he continued in this righteous state he was happy. The experience of all those who are brought to believe in Christ unto righteousness, in some measure, confirms the same. "Being justified by faith, they have peace with God, through the Lord Jesus Christ *." In him they find righteousness, refuge, and rest. Accepted in him, who is the beloved of the Father, grace is glorified; God is their friend. O what a privilege! Their Father, — what an honour! Their portion, — what a goodly heritage! Once he was angry with them; but now his anger is turned away, and he comforts them: he is reconciled to them after all they have done unto him! To learn righteousness then, is to learn the only way to be happy! — If from individuals we turn our attention to whole communities or nations, it is sin that debases and gradually sinks a people into ruin; — as, on the other hand, it is righteousness that exalts them to honour. "Righteousness," says Solomon, "exalteth a nation; but sin is a reproach to any people †." It must, therefore, be the greatest reproach to that people who have the means, the invitations, and the encouragements to become righteous.

Secondly, Of this lesson the inhabitants of the world are generally very ignorant. They have to learn righteousness, for, by birth, there is none righteous; no, not one. The miseries of men, as individuals, and of whole communities, arise either from their ignorance of righteousness, or from their aversion to it. Happiness, indeed, is the desire of all; but their ideas

* Rom. v. 1. † Prov. xiv. 34.

of its nature, or of the particular object in which it is to be found, are as various as their country, customs, or constitutions. With all, however, happiness is "the one thing needful;" but were men deeply convinced that righteousness is the only introduction, the proper earnest, and even a degree of real happiness itself, what a change would be produced in their characters and conduct! Such a conviction would turn this vale of tears into the region of peace and prosperity! But, alas! were we to traverse the globe, in many of the nations we should find some of the inhabitants, and in most of them, all, who, from the early dawn of life to the last decline of old age, are crying, "Who will shew us any good?" These men, therefore, are the greatest friends to mankind who discover a concern to have them enlightened by the "ministrations of righteousness" and of salvation. Already, Paganism has stretched its devices to the utmost extent; Popery has introduced its pictures and images to amuse the minds of men; and Mahometanism has held forth its sensual paradise to allure the voluptuous: but nothing short of the pure, unadulterated gospel of Christ can shew men the way to righteousness, or insure to them the inheritance of perfect happiness! This is a lesson of which men are awfully ignorant: — but,

Thirdly, God is the effectual Teacher of this truly interesting lesson, although he sometimes employs the severe method of his judgments to impress this truth upon the mind. If he lift up his hand, he expects us to take notice of it; — his judgments are neither to be despised nor trifled with. Should men, therefore, resolve to shut their eyes when his hand is lifted up; and stop their ears, that they may not hear the voice of his rod, — they shall feel the smart of the one by the weight of the other. By his judgments now in the earth, God has opened a school to impart instruction to men. "These judgments are intended to warn the careless, to alarm the thoughtless, to rouse the secure, and to quicken the dull." He then that is wise will observe these things; but no man will learn this lesson properly, but he that is taught it of God. He smites one nation to instruct another: "because they have no changes, therefore, they fear not God *." When prosperity keeps a settled course, the earth is at rest and quiet; but when extraordinary turns of Providence, or judicial changes occur, then judgments produce fear; fear, repentance; repentance, prayer; and all of them issue in the bringing forth of righteousness. The cry is then heard, "Who would not fear thee, O Lord, and glorify thy name; for thy judgments are made manifest †!" — To this school of judgment, God sent his own Son, to learn what that righteousness was which was requisite to justify the ungodly. Though he were a Son, yet learned he obedience by the things which he suffered ‡; and by what he suffered, we

* Ps. lv. 19. † Rev. xv. 4. ‡ Heb. v. 8.

are taught the holiness of the divine law, the evil that there is in sin, the rights of justice, and the riches of grace and mercy. By his judgments now in the earth, we also are taught the necessity of repentance, of personal and national reformation, and of immediately breaking off iniquity by righteousness. The present voice of his rod, now laid on the nations, addresses both our crimes and consciences, saying, "Shall I not visit for these things? Shall I not be avenged on such a nation as yours?" To learn righteousness, is the only way of averting ruin. — May God write his instructions on our hearts! — for,

Fourthly, Sooner or later, the grand end of all God's judgments shall be accomplished in the inhabitants of the world learning righteousness. We seem, at present, to have made little progress in this divine science; yea, have let slip things which we have learned; but this divine Teacher fainteth not, neither is he weary. A great work is now before him: much he has to bear from the untoward disposition of his scholars; but he keeps adding line to line, and precept to precept: if one class receives not instruction, he dismisses that with displeasure, and introduces another. Thus will he go on to instruct, to correct, to dismiss, or to introduce, till the people become all righteous, and the kingdoms of this world become the kingdoms of our God and his Christ; and ignorant, wicked, yea, rebellious as the world is at prosent, the day will come, "when, from the rising of the sun to the going down of the same, his name shall be great among the Gentiles; and in every place, incense shall be offered to his name, and a pure offering; for his name shall be great among the Heathen §." We may not live to see the day when God does this; — but,

Fifthly, It is a blessing to individuals, and may prove of advantage to many, if even a few are brought to say, "With my soul have I desired thee in the night, when others seek their rest or pleasure; and with my spirit within me will I seek thee early, when in the morning others return with eagerness to the world."—The vehemence of desire is here expressed by retired thoughtfulness; for when the soul is said *to do*, what nothing but the soul *can do*, it supposes the most ardent exertions of the soul put forth in seeking the Lord. To desire with the soul, evidences the sweetest delight, and the highest expectations in the object desired. It is in effect, saying, Teach me, Lord, by the voice of thy judgments, — cause me to learn righteousness, — make me humble and holy, — hide me in thy pavilion, in the secret of thy tabernacle hide me, — set me upon the rock ‖. Thus will the Christian seek to hide himself; pleading also for the peace of the place, and for the prosperity of the nation in which he dwells. He will give the Lord no rest, night nor day, till he establish Zion, and make it a praise throughout the world! AGNUS.

§ Mal. i. 10. ‖ Ps. xxvii. 5.

REMARKS ON 1 COR. XV. 24, 25, 28.

[Extracted from the late Dr. Erskine's Sermons.]

Sir, *To the Editor.*

To the subjects of the King of Zion, every thing relative to his kingdom is deeply interesting: the more clearly they understand the nature, laws, immunities, and duration of this kingdom, the more are they struck with the exalted glory of their King, and of their own inexpressible felicity as ranking among his subjects. Whatever is calculated to throw light upon passages of Scripture connected with the subject of the Redeemer's kingdom, unquestionably merits attentive regard. Of this description is that noted passage 1 Cor. xv. 24, 25, 28, confessedly difficult; upon which, it is hoped, the subjoined Remarks of the late pious and learned Dr. John Erskine will be found to throw some light; and of course will prove acceptable and profitable to your readers, as they have to others, and to yours, &c.

Leeds. W. F.

"CHRIST's power over all flesh shall appear in ruling his church in Heaven, and imparting to them the blessings of his glory. "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." It seems absurd to suppose that he, who is emphatically termed the Prince of Peace, shall enjoy his power only while wars and oppositions remain; and shall be divested of it when enemies are conquered, and peace established by their destruction. No; he shall for ever continue the king of his church, the channel thro' which all their bliss is conveyed, the bond of their union with God, the medium of their access to him: the spring and security of all the happiness of saints in Heaven, is shortly this: "The Lamb, which is in the midst of the throne, shall feed them, and lead them unto living fountains of waters *." Every enjoyment will be enhanced to them, and doubly relished, when received from the hands which, for their redemption, were nailed to the accursed tree. Scarcely could Christ be said to give eternal life to as many as were given him by the Father, if he only bestowed on them the first fruits of that life, — not the full harvest. Imagine not that when Christ conducted you to the palace of the Father, his relation to you as a Mediator, and his acts of kindness to you in consequence of that relation, cease. No; he ever liveth to make intercession for us! His throne is for ever and ever; and it is the everlasting kingdom of our Lord and Saviour Jesus Christ, into which an

* Rev. vii. 17.

entrance shall be ministered abundantly. Christ is called our life †; which, as is evident from the context, must mean, That as he now imparts to us the blessings of his grace, so, hereafter, he will impart the blessings of glory. When the marriage of the Lamb is come, the church will not receive less from her heavenly Husband than when she was only espoused to him; and when the redeemed shall reign for ever and ever, surely the Redeemer shall not cease to reign!

"I know that many learned and pious divines have taught a different doctrine, and argued speciously in support of it, from 1 Cor. xv. 24, 25, 28. But in matters of faith, calling no man Father, we ought to bring every opinion to the touchstone of the sacred oracles; and to explain what is more dark and obscure in a way consistent with what is more clear and explicit. Christ shall deliver up the kingdom to God, even the Father; but as the Father did not cease to reign when all power was given to Christ in Heaven and in earth, so neither shall the Son cease to reign when he delivers up the kingdom to the Father; as the Father's reign shall not then begin, so the Son's reign shall not then terminate. The kingdom, therefore, in this passage, means *The Subjects of the Kingdom.* Christ having completed the salvation of every one of them, shall present them all to the Father, saying, "Behold I and the children which God hath given me." He shall give an account of what he did on earth, in consequence of the trust committed to him; and shall claim, that the purchase of his blood and the conquests of his grace, may inherit the kingdom to which they are thus entitled, and for which they have been thus prepared.

"The King of Zion must reign till he hath put all his enemies under his feet; but to infer from this, that he must reign no longer, is as absurd as it would be to infer from Michal, the daughter of Saul, having no child unto the day of her death *, that after her death she had a child! David says, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Lest this should lead to false notions of the duration of Christ's kingdom, we are told "He for ever sat down on the right hand of God §."

"We are informed, that "when all things shall be subject to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all." But this neither proves that Christ's power over all flesh ends, or that his subjection to the Father commences with the general resurrection. Both in the purchase and application of salvation, Christ always acted as the Father's righteous servant; and in the Scripture, things are often said to happen when they are

† Col. iii. 3. * 2 Sam. vi. 23. § Heb. x. 12.

known and made manifest. We have three instances of this in one chapter*: "Yea, let God be true, but every man a liar;" *i. e.* Let God be acknowledged true, and every man accounted a liar who arraigns the divine faithfulness: — "What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God;" *i. e.* May appear to be guilty, — may have their guilt manifested:—"That God might be just;" *i. e.* That he might appear to be just.—Let me apply these observations to the present subject. The apostle to the Hebrews having told us, that "God hath put all things under Christ's feet, yea, left nothing that is not put under him †," immediately adds, "But now we see not yet all things put under him:" in like manner, if we know the Mediator's subjection to the Father, it is now by faith, not by sight; but, after the resurrection, when Christ shall give an account of all he hath done for the salvation of those given him by the Father, that subjection shall be more fully manifested to the whole rational creation. Thus the spirits of the prophets are said to be subject to those other prophets who judge what they have spoken §. Indeed, the Son, as Head of the redeemed, shall, through all eternity, acknowledge that, in the glorious scheme of man's redemption, all things are of God; and shall lead the worshippers of the higher house, in their expressions of reverence, love, and subjection, to his Father and their Father, his God and their God! Thus there is nothing in this passage inconsistent with the clear declarations in other passages of Scripture, that Christ's mediatorial relation to his people shall continue for ever; and that he shall eternally exert his power, in consequence of these relations, for their benefit; and if this is indeed one branch of the Redeemer's revealed glory, doubtless, it concerns us to ascribe it to him."

* Rom. iii. 4, 19, 26. † Heb. ii. 8.
§ 1 Cor. xiv. 32, compared with ver. 29.

No. II.

ON THE ESTABLISHMENT OF *NEW SUNDAY-SCHOOLS.*

Dear Sir,

YOUR enquiry, as to the Present State of the School at St. Florance, encourages me to send you the following pleasing account; but I cannot proceed without saying, that nothing but your kind solicitations would have induced me to give you the information I have received, fearing it might appear too much like a spirit of boasting. I trust, however, I shall not incur

a charge so foreign to my sentiments; for, if my heart does not deceive me, I think I can say I am filled with astonishment, that an instrument so feeble and unworthy should be employed in so great and good a work.

I have already sent you the account of the formation of the School at St. Florance; and am happy to tell you they go on well. The present number of Children is Sixty-four; and the Teachers are steady and attentive. By the kind assistance of friends, they have been pretty well supplied with books. I think I mentioned to you that, when I was with them, the number of church-members was nine: they are now increased to between twenty and thirty. About six months since they had a young man ordained over them as their pastor; to whom they allow the sum of 5*l.* per ann.:—a sufficient proof that it is not in their power to buy books for the use of the children.

In January 1804, I received a letter from Mr. J. Davis, of Bethlehem, saying, he had opened a school among his own people, — having procured books at his own expence: that there were 120 children catechized by, from seven to ten teachers, as circumstances permitted; and he also adds, "We have the pleasure of seeing many *old* people very anxious to be taught in things connected with their everlasting salvation, who have altogether been ignorant of them till of late!" I am told this school also continues in a flourishing state. How they are supplied with books, I have not lately heard: I know, at first, they obtained help from the Sunday-School Society in London, who generously gave them 100 English and fifty Welch Spelling-Books, and twenty English and ten Welch Testaments.

How wonderfully does a little leaven leaven the whole lump! The March following I had another application, on behalf of a school opened at Templeton, near Narboth; I think about eight or ten miles from Tenby. The success attending the school at St. Florance encouraged them to make the attempt; and they have reason to be thankful that their labours are not in vain. It is a populous village; and their present number of children is 180: they have occasionally collected a *few shillings* among themselves, for the purchase of books; and one circumstance has recently occurred that, I doubt not, will give you pleasure: — Three young men have employed a friend to procure them a Bible a-piece, with marginal references, that they may have it in their power to compare Scripture with Scripture, and thereby obtain more Bible-knowledge. There is a great enquiry in that neighbourhood for the word of God; and I humbly hope, that time is not far distant when the desires of these poor souls, who are hungering for the bread of life, will be abundantly satisfied!"

Thus, my dear Sir, I have given you the account of my excursion into Wales, with no other view than a hope that it

may stir up others to try what they can do towards promoting the knowledge of a crucified Saviour. The number of hearers in each of these villages is increased, in consequence of the attention that is paid to the children. — You may naturally suppose, it would afford me much pleasure to renew my visit into Pembrokeshire; but, at present, it is impracticable: — should a door in providence be opened for me to take another tour, I shall, probably, have it in my power, as an eye and ear-witness, to say, "What has God wrought!"

Praying that a blessing from on high may rest upon this and every similar institution, I again subscribe myself

yours, in Christian bonds,

A FRIEND TO YOUTH.

P. S. Permit me to remark, that it was not till within the last two years that any of these poor people ever saw a Religious Tract: the eagerness with which they were at first received, will never be forgotten by the friend who distributed them.

CONVERSION OF A PAPIST,

BY READING THE BIBLE.

As a clergyman, in the south of Ireland, was walking one evening in the month of August, 1803, to a village where he had some people assembled for lecture, he met a labouring man, who seemed as if he wished to speak to him. Having asked him, if he wanted any thing, — the man, with some confusion, said, He heard that he gave away Bibles; and that if he would be so good as to give him one, he would be obliged to him for ever. The clergyman told him, that if he waited until the lecture was over, he would give him one. The man walked about until he saw the clergyman returning; and followed him up to his house. In the way, the clergyman dropped a few words to him concerning the truths he should look for in the Bible, desiring him to read it, with prayer to God to enlighten him. The man seemed very ignorant; but took the Bible very joyfully, and went away with many thanks. As he lived some miles from the clergyman, he never had an opportunity of seeing him until about the next Easter; but once he met him on the road, and spoke a few words to him; to which the man scarce answered a word but blessing and thanks, with some confusion. However, after Easter, the man came to him; and told him he wished to become a Protestant. The clergyman then entered into a long conversation with him, on the views he had of religion; and was filled with much praise to find, that he had got the clearest views of the

corruption of the heart of man, and his condemnation, and at the same time of the fulness and sufficiency of the Saviour, of his love and willingness to save, of the deep abomination of applying to any other refuge, or calling on any other mediator. He several times expressed his deep repentance that he had so long called on other mediators, felt that it was the worst working of unbelief, and praised God much who brought him to see that he had such a Saviour. The clergyman then gave him some Tracts; and he went away very happy. In a few days after, he met him, and again entered into conversation with him: he told him, that when he was brought to see the abomination of Popery, he wished to have an excuse to break off with the priest: so he went to him at Easter Confession; and after he had confessed, as the priest was about to give him absolution, he stopped him to tell him he had only a certain sum of money, which was not above half what the priest claimed as his due. The priest asked him, Why he did not bring it all? The man said he had a large family, and nothing to support them but his daily labour; and that he could not afford more. The priest expressed some anger. The man said, that he ought rather to give him some charity, knowing his large family, than expect any thing from him. The priest became more angry; and bid him go away directly, and bring his whole due, or he would not give him absolution. The man expostulated for a while; but the priest would not listen. Then the man got off his knees, and said, that since the grace he had was not to be got without money, he must needs go and seek grace where it was to be got "without money and without price;" and he blessed God, that he knew One who would give him grace, mercy, and pardon freely; and that he would apply to him who "in nowise would cast him out." He likewise told the clergyman, that he had a great cross with his wife, who was a bigotted Papist: that when he was at his prayers, she used to come and drag him off his knees, and abuse him sadly: that he was obliged to hide his Bible; and the only place he could read it was in the fields, or in some place where his wife could not find him out. It pleased God afterwards to take her away; for she died in child-birth, and has left him five young children, whom he intends to rear in the Protestant faith; and rejoices now exceedingly that he can do it without any interruption. The man seems daily growing in grace, and in the joy and peace of believing. He suffers much persecution in the country, and particularly among his relations; but none of these things move him: he often speaks to those around him to turn from their vanities to the living God, — tells them of the mercy of Christ, — and is likely to be an instrument of some good in the country.

THE ELDER BROTHER,

IN THE PARABLE OF THE PRODIGAL. — Luke xv. 25, &c.

Sir, *To the Editor.*

ONE of your Correspondents wishes for an explanation of these verses: there is no difficulty in them. By the Prodigal's Elder Brother, our Lord intends the Jews, particularly the Pharisees, who were highly offended and enraged when they heard of God's shewing mercy to the Gentiles. They could not bear the thought of the despised Heathen being put on a level with themselves, much less being preferred before them †.

The Elder Brother also represents all Pharisaical Moralists, who are greatly offended at the doctrines of God's free and sovereign grace to the vilest and unworthiest of sinners; and who, through their pride and envy, reject Christ and the gospel, to their own perdition.

That this is the scope of the parable is plain, from the beginning of Luke xv; for the Lord delivered this parable and two others to vindicate his conduct, when the Pharisees said, "This man receiveth sinners, and eateth with them."

B.

† See Acts xiii. 45, and xxii. 21—23.

EXPLANATION OF 1 COR. VIII. 11,

IN ANSWER TO THE REQUEST OF A CORRESPONDENT, in our Magazine for September last:

MIRIUM *will be much obliged to any of her Evangelical Friends for their Thoughts on* 1 *Cor. viii.* 11, "*And through thy knowledge shall the weak brother perish, for whom Christ died?*"

IN the passage from whence the above text is taken, St. Paul is considering the case of a Christian's eating part of an animal which had been offered by a Heathen to an idol; particularly, sitting down to partake of it in a Heathen temple *.

It was customary among Pagan idolaters to offer sheep, oxen, and other animals to their fancied deities. Part of these was consumed on the altars; part was divided among the priests; and the offerers, with their friends, feasted on them in their own houses, or in the idol temple; and what was not so disposed of was sold in the market.

Now it appears from ver. 4 and 10, that some of the Corin-

* Ver. 9.

thians, who professed Christianity, made no scruple of eating such meat; for they argued thus: "An idol is nothing in the world;" and, consequently, the flesh offered to it is neither the better nor the worse. We can, therefore, sit down in the Pagan temple, and eat of the sacrifice, without paying any religious honours to the idol.

But this compliance was dangerous; for some professors had not this knowledge. Some weaker Christians, who took this liberty, did eat of the things in question, "with conscience of the idol †;" that is, with consciousness of some religious regard to the idol, intending a degree of homage to it; and thus "their conscience," being too weak to withstand a temptation to what, in their circumstances, is really evil, "is defiled," and brought under a terrifying load of guilt. This practice, therefore, was reprehensible; for it emboldened such weak persons to venture to the idol temple, and border at least on superstitious regard to an idol. The apostle, therefore, expostulates with this venturesome professor, on the danger of his conduct as to others: "Through thy knowledge shall thy weak brother perish, for whom Christ died?" The apprehended difficulty is, Can a soul perish, for whom Christ died?

I answer, That, strictly speaking, *he cannot*; for Christ, speaking of his sheep, for whom he died, says, "They shall not perish; but have everlasting life ‡." But I take his meaning to be this: "Do not, by the use of your liberty, tempt your weaker brother to sin; and to contract such guilt as, in the nature of things, *tends to his final perdition.*"

It is not affirmed, nor necessarily implied, that any person for whom Christ died shall perish. The caution is, not to tempt a brother to a sinful action. We ought, in a judgment of charity, to conclude, that he who professes the faith, is one of those for whom Christ died; but we cannot be sure of it. The hopeful professor may be tempted to sin, continue in it, apostatize, and perish. His persisting in sin gives us reason to conclude he was not one of the redeemed; and nothing but the faith that is connected with a holy life can prove that we are of that number.

Some judicious persons think, we are not to understand by the *perishing* of a soul here, *eternal perdition*, — but the loss of his peace and comfort; as, probably, that parallel text ought to be understood: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died §;" that is, Destroy not his peace and comfort, by staggering his faith and wounding his conscience; or, as it is in verse 20 and 21, do nothing "whereby thy brother *stumbleth*, or is *offended*, or is *made weak*; but

† Ver. 7. ‡ John x. § Rom. xiv. 15.

follow after the things which make for peace and edification*."

In a word, if the former passage be understood of finally perishing, it is the perdition of a mere professor, who, in the judgment of charity, was deemed one for whom Christ died. But if we understand the apostle to speak of a real Christian redeemed by the blood of Christ, then his perishing can only refer to his being tempted to an evil action, which, in its natural tendency, leads to ruin; but which the pardoning mercy and sanctifying grace of God shall prevent.

C. C. D.

* Ver. 19.

THE DANGER OF DEPARTING FROM *THE SIMPLE AND OBVIOUS MEANING OF* SCRIPTURE.

Mr. Editor,

I SHOULD be sorry to see the Evangelical Magazine turned into a vehicle of dispute; but I cannot think it right to pass unnoticed a Piece in your Number for September, signed H. H. in which Dr. Watts's Fifteenth Psalm, L. M. is handled in a manner rather extraordinary. It professes to be "a bold attempt;" and this I do not dispute. It would have been full as modest, however, if the writer had forborn to change the sense given, not only by Dr. Watts, but, I am inclined to think, by every other expositor of note, as "downright perversion;" and if, instead of accusing the Doctor of "gross absurdity," for making the party profess his dependence on grace alone, he had given something like proof of the position on which this severe accusation is founded, it had been quite as consistent with his profession of having "closely read, and seriously searched into the true import" of the psalm. There is no absurdity in what Dr. Watts has written, but upon the supposition that "the Psalm describes a perfect character;" and for this we have only H. H.'s gratuitous assertion.

What this writer calls "a moral and accommodated sense," may be found to be the true and only sense of the inspired writer; and if "gross absurdity and downright perversion" attach to either of the meanings, it may be to that which he has advanced.

That the law and the prophets, and more especially the Psalms, testify of Christ, is readily admitted; but it does not follow, that *all* of them are to be applied to him. There is nothing in the Fifteenth Psalm but what is as applicable to every true citizen of Zion as are the characters described in the Beatitudes, in our Lord's Sermon on the Mount; and

which might equally be said to "describe a perfect character." There are some passages in that Psalm, particularly those respecting usury and bribery, which must be greatly forced ere they can be applied to Christ; and as to the Twenty-fourth Psalm, which our author considers *as one* with the other, tho' the latter part of it sets forth the entrance of *the King of Glory* into the gates of Zion, yet it is not him that is described in the former part, — but his faithful subjects. It does not require much *close reading*, nor very deep researches into the meaning of the Psalm, to perceive this. After the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"— it is answered, 'He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Then follows the very sentiments contained in Dr. Watts's Fifteenth Psalm, ver. 7, which this writer calls *a gross absurdity*. "He shall receive the blessing from the Lord, and righteousness from the God of his salvation;" — and that this language describes "a character which is applicable to *many*, and not one certain identical person," is manifest from what follows: "This is the *generation of them* that seek Him, that seek thy face, O [God of] Jacob!"

Several good expositors have considered the latter part of this Psalm, though referring to the removal of the ark into the city of David, yet as typical of the ascension of Christ; but none that I have met with have imagined what is said in the former part, to be any other than a description of the true citizen of Zion.

There is nothing in the descriptions in either of these Psalms, but what is characteristic of good men. It is true, they are not couched in New Testament language, nor do they enter into the whole of the godly man's character; but are mostly confined to what is moral, rather than ceremonial; and to what relates immediately to men, rather than to God: but if this be any objection to its being a description of good men, it must be still more so to its application to Christ, as he was more devoted to God than any of us. The truth is, I apprehend, the design of these descriptions is to hold up the importance of that *particular part* of the good man's character, which relates to his conduct towards his fellow-men, in opposition to a notion which has in all ages been prevalent; and which, in a people whose worship abounded with positive rites, was not a little dangerous, namely, that "the essence of religion lies in ceremony."

Your Correspondent seems to think, that righteousness and goodness toward our fellow-men, may exist in persons whose hearts were never "purified by faith." There is no doubt but that the semblances of these things may do so; and that which among men may pass for the things themselves: but of whomsoever it can be said, He "walketh uprightly, and worketh

righteousness," he is a true Christian, and will be saved; not on account of his righteousness, but by grace alone. We are taught in the Scriptures to consider all unbelievers as "far from righteousness;" and that every man that "feareth God and worketh righteousness," is accepted of him.

I do not accuse your Correspondent of any ill design; but am persuaded it is of a mischievous tendency to explain away those parts of God's word which require a holy practice as the proof of faith, and to represent them as either below the Christian standard, and so practicable by unbelievers; or above it, and so practicable only by Christ. "Little children, let no man deceive you: he that doeth righteousness is righteous as he is righteous. Whosoever doeth not righteousness is not of God."

GAIUS.

A QUERY ANSWERED.

EPSILON, in your Magazine for August, asks, "Can a person be considered as having an interest in Christ, who rejects the atonement he has made?"

I answer, He gives no evidence of his interest: — secret things belong to God; and we know not what God may hereafter do for such a person; but we are warranted to say, he gives no evidence of interest in Christ. A belief of the truth (and this is eminently the truth *) is essential to a state of salvation; and "he that believeth not shall be damned." "Except ye eat the flesh, and drink the blood of the Son of man, ye have no life in you †." This passage plainly refers to the atonement of Christ; and signifies the use that a real Christian makes of it. Many, very many, other Scriptures clearly prove the necessity of "receiving the atonement ‡," in order to our personal salvation. We must tremble, therefore, for a Socinian, or any one who neglects this great salvation.

Epsilon, in the latter part of his Query, adds, "Is it more criminal or dangerous to reject the atonement of Christ than it is to reject his justifying righteousness?"

This question appears to me needless. By the righteousness of Christ we are to understand "his obedience unto death," — all he did and all he suffered for his people. Redemption is more frequently, in Scripture, ascribed to his blood than to his obedience; because his death was the crowning act of it; but his active obedience is always supposed and included. To separate, therefore, what God has joined, is doing violence to Scripture; and shews as much want of judgment as of faith. If the Querist wishes to see this subject fully treated, let him read Hervey's Theron and Aspasio. D. O.

* Gal. iii. 1. † John vi. 53. ‡ Rom. v. 11.

ON SUDDEN DEATHS.

Sir, *To the Editor.*

The notice you take of Sudden Deaths, in your Magazine for September last, is calculated for usefulness. If you please, you may insert the following. Yours, &c. H. L.

I HAVE been, during the last fortnight, at a town about forty miles from London. On arriving there, I heard of the sudden death of an old inhabitant having just taken place: — and in less than eight days, four more persons in the neighbourhood were unexpectedly called into the eternal world. One of them, a young lady, was killed at the races; — the second, an old man, died on the morning that he intended to go to the same dissipated place; — the third, a poor man, was taken out of a river in a drowned state; — and the fourth, a young lady, after appearing well at the chapel on the Sabbath-evening, was, on the Monday morning, suddenly seized with a pain in her head, and expired. — Such instances have a loud voice; and their language to all is, "Prepare to meet thy God!"

MEDITATION ON CHRISTMAS-DAY.

TIRED of the bustle of a noisy world, the whirl of folly and dissipation on the one hand; and the accounts of "wars and rumours of wars' on the other, I welcome the season which calls my thoughts away from all these vain and painful objects to themes of the most momentous importance, — transactions in which my soul has the deepest interest. I am sensible of the objections urged by some, against attending to particular times and seasons; nor would I plead for a superstitious observance of "days, months, and years," — yet it is pleasing to call back to remembrance the most remarkable epochs in the life of an endeared friend, especially of *that* Friend to whom I stand indebted for all I enjoy here, or hope for hereafter; and as I cannot ascertain the exact days which saw his entrance into our world, or sorrowed for his exit hence, I readily join with my brethren of the Establishment in commemorating those of their appointment. Come then, my soul, let us rise on the wings of holy Meditation, and haste to humble Bethlehem: there, in that wretched manger, behold the wondrous Stranger whom Heaven, and the Heaven of Heavens, cannot contain; and whom all the celestial hosts continually adore; — but who has now so divested himself of his glory, that a cradle serves him for a resting-place; and so

veiled the effulgence of his beatific presence, that a superficial observer can see in him nothing more than a smiling infant of the race of David! Amazing condescension! — stupendous miracle of compassion! That he, who formed all worlds, should stoop to be himself formed of the substance of a woman! — that he who turns the wheels which set in motion the whole system of Nature, should submit to be carried about by his virgin mother, — to be supported on her knees, and nourished at her bosom! — that he, who is the "Most High God, the Possessor of Heaven and Earth," whose is the gold and silver of a thousand mines, and the cattle on a thousand hills, should so debase himself as to share a miserable shed with those very cattle, — cast out and disregarded by the creatures whom his power had called into existence, whom his goodness sustained therein, and whom he was now come down to save from endless ruin and despair! Well may the mind be lost in the contemplation of such a subject! Far, far indeed, does this article of our faith surpass the comprehension of a finite intelligence! How the eternal Jehovah could take upon him a human body, and so intimately unite it to his divine nature as to incorporate them into one person, and thus be born, suffer, agonize, and die, it is impossible for me to understand! But why should I start at this, when I find myself unable fully to conceive of, or explain almost every thing around me? The stars, which shine with such resplendent lustre above my head; many of which, I have no doubt, are suns enlightening other worlds; — the trees, flowers, and shrubs, which delight my eye with their variegated beauties, and refresh me with their aromatic fragrance; — the very blades of grass which are woven into a verdant carpet for my feet, — all, all are inexplicable and amazing! Nay, I am a wonder unto myself: I am a complex being, made up of a soul which can think, deliberate, will, and resolve; and of a body which, at the command of my soul, can move, act, and perform all the functions necessary to my present state of existence. All this I know; because experience and matter of fact every moment give me the most incontestible proofs of it: but how all this is done, — the nature of the union between this soul and body, — how a spirit acts at all, — and much more, how it can act upon matter so as to direct and govern this ponderous machine of clay, I am utterly ignorant of.

Again, Even this body, which is so intimate a part of myself, and so much more an object of sense than my soul, soon puzzles and confounds me when I attempt minutely to examine its several properties. I cannot tell how it is, that the various kinds of food I eat are, by the action of the stomach, co-operating with the digestive fluid, reduced into pulp, and then dissolved to chyle; or how that chyle is again transmuted into blood; or that blood sent out by the heart, through innum-

bered veins, to the very extremities of the frame; and again brought back, by the arteries and valves, to undergo a second process in the heart and lungs! I know not by what secret power the muscles act, so as to produce every necessary motion, without any pain or difficulty to, nay, frequently without even intention or consciousness in, myself. I cannot conceive how my mind can convey its ideas to the organs of speech; or how these organs can so modulate sounds as to form those ideas into words, and render them intelligible to others; or how the ear can communicate sounds from without to the mind, and thus lay them up in the memory, as in a storehouse, to be called forth as occasion may require! In these, and a thousand other particulars, I am forced to confess my ignorance: nor could the greatest philosopher that ever trod the globe fully satisfy all the enquiries, or solve all the doubts of an inquisitive mind upon these subjects; and shall a worm of the earth, incapable of comprehending or defining itself, dare to aim at scanning Infinity, and presumptuously sit in judgment on *his* ways, whose word declares them to be past finding out? What impious effrontery! Yet how often is this done by the proud idolizers of human reason! Well, my soul, let them, if they please, still vaunt that they will believe nothing which they cannot comprehend: be mine a different part! I too, will use reason; but it shall be not as the judge and censor of Faith, — but as her humble handmaid. I will teach her, or rather pray to the Spirit of God to teach her, to bow whenever the sacred word of truth calls for submission. Then, while the Sceptic may cavil, the Socinian sneer, and the Atheist rave, I will, with reverential gratitude, receive and rejoice in the glorious though mysterious doctrine of "God manifest in the flesh;" and in the lowly Babe of Bethlehem, welcome and adore the self-existent Jehovah, "God over all, blessed for ever!" This I am constrained to do, because, throughout the sacred pages, I find this important truth written as with a sun-beam; because, in the life and miracles of our dear Redeemer, I see the incommunicable attributes of Deity shining in meridian splendor; and because I feel that none but God could have accomplished the deliverance I wanted. Let others, if they can, trust their salvation in the hands of a creature: I know no mortal, no angelic Saviour. The pit into which, by the fall of Adam, I was plunged, was too deep for any arm shorter than Omnipotence to have reached, and drawn me out. The burden of my original and actual sins was too heavy for any but an almighty shoulder to have borne! But blessed, for ever blessed, be the name of our Immanuel! He who thought it not robbery to be equal with the Father, has condescended to "take upon him the form of a servant; and to suffer and die, the

just for the unjust, to bring us to God!" Shout, O Earth!—exult, O inhabitants thereof! — we have been visited by such a guest as the whole creation could not have afforded.

Yes, dearest Jesus, we fear not to exalt thy name too high; but often are we constrained to mourn in the dust before thee, because we do not magnify it as we ought! We hail the day that witnessed thine Incarnation! — we adore the grace that brought thee from above! O help us to keep this sacred festival as becomes those who are deeply sensible of the importance of the events it recalls to our remembrance; and who esteem an interest in them more ennobling than earthly crowns and sceptres! Forbid it, Lord, that noisy Mirth or intemperate Rioting, should disgrace the anniversary of thy birth! We will rejoice; but it shall be with holy joy, the same in nature, though inferior in degree, to that of angels and glorified spirits, who surround the throne on high! — we will cultivate cheerfulness and hospitality; but it shall be such that we can invite thee, the great Master of the feast, to preside at our social banquets! — we will partake of the good things bestowed upon us by "thy Father and our Father," with moderation and gratitude, and "send portions to those for whom nothing is prepared;" still remembering, that every blessing in providence, as well as every gift in grace, comes to us free and undeserved, through the medium of thy precious blood! Thus will we commemorate thy matchless love, still looking and longing for the time when we shall meet before thy face, to feast on higher and richer dainties, and to sing thy praises in louder and sweeter strains, not for a season only, but so long as eternity shall last! E. T.

Sandwich.

ANECDOTES.

THE BACKSLIDER.

A CERTAIN person, a member of a religious society, who had walked for several years in the comforts of religion, was one day passing along the street, and observing a pretty bird singing very sweetly in a cage, was so captivated with the little songster, that he determined to purchase it. Some time after, supposing it would be happier with a companion suited to its nature, procured him a mate. A little brood was the fruit of this union. But another consequence happened, little expected by the owner: — The birds, by degrees, so engrossed his attention, as to draw his heart from the concerns of religion. Together with this inward declension, he neglected wholly the ordinances of God's house; and his old tempers all returned.

His wife, a pious woman, after many fruitless attempts, at length prevailed upon him to go and hear a celebrated preacher, on condition of her staying at home to take care of the birds. He went. In the interim, his wife resolved on a bold expedient, which was to dismiss his idols. She immediately opened the cages, and gave liberty to all the little captives.

While the husband was at the house of God, the word was applied to his heart with power by the Holy Spirit He was reclaimed: he was brought back as a wandering sheep to the fold of Christ. He returned to his habitation; when his anxious wife, full of apprehensions, met him, and frankly told him what she had done. He heard her tale with perfect composure; and told her the happy effect of God's good word on his heart. "It is true," said he, "the birds have been my snare; and now let us both go and kneel down, and praise our God for his great deliverance."

Christians, beware of Backsliding! and remember the words of St. John: "Little children, keep yourselves from idols." A little thing may become a great idol. Lawful things may become idols: — a little bird, or a little child. It was well said, to fond mothers, by a certain minister, "Beware of the idols in white frocks!" In short, would we not "draw back to perdition," we must "watch and pray, lest we enter into temptation!"

THE SHEPHERD'S BOY READING TO THE POOR WIDOW.

[From Robinson's Village Discourses.]

We had in our congregation a poor aged widow, who could neither read the Scriptures, nor live without hearing them read: so much instruction and pleasure did she derive from the oracles of God. She lived in a lone place, and the family where she lodged could not read; but there was one more cottage near; and in it a little boy, a shepherd's son, who could read: but he, full of play, was not fond of reading the Bible. Necessity is the mother of Invention. The old widow determined to rise one hour sooner in a morning, to spin one halfpenny more, to be expended in hiring the shepherd's boy to read to her, every evening, a chapter: to which he readily agreed. This little advantage made her content in her cottage, and even say, "The lines are fallen to me in pleasant places." — You little boys, learn to read, and read the Scriptures, to comfort the old people about you. Perhaps, you may make lame and blind people say, for your sakes, "The lines have fallen unto us in pleasant places; yea, we have a goodly heritage."

THE DANGER OF TRUSTING TO IMPULSES.

[From the same.]

SEVERAL of you knew a good old man, who departed this life twenty years ago, and who often exhorted you to live by the Ten Commandments, and not by impulses. He used to tell, you know, how he got free from that delusion fifty years before. Then he was pious and poor; and thought (although only a lad) that all suggestions in Scripture-style came from Heaven. Walking in the field, in want of firing, by the side of a neighbour's hedge, he wished for some of it to burn; and the word came, "In all this Job sinned not;" and in the faith of this he began to make free with his neighbour's wood: but presently he discovered his error, tried his impulse by the Eighth Commandment, "Thou shalt not steal," and so got rid of an error which might have led him out of the church into the jail!

To the Editor.

Rev. Sir,

THE pious and grateful manner in which our brave Admiral Lord Collingwood has acknowledged the goodness of Divine Providence, in the late signal victory which God has given us over the fleet of our combined enemies, has warmed my heart, in common with my countrymen, and reminds me of the following animated Prayer, which was offered up by Henry the Fourth, of France, at the head of a vast army, just before a battle: —

"O Lord of Hosts, who can see through the thickest veil and closest disguise, who viewest the bottom of my heart, and the deepest designs of my enemies, who hast in thy hands, as well as before thine eyes, all the events which concern human life, if thou knowest that my reign will promote thy glory, and the safety of thy people, — if thou knowest that I have no other ambition in my soul but to advance the honour of thy holy name and the good of this state,—favour, O great God, the justice of my arms; and reduce all the rebels to acknowledge him, whom thy sacred decrees and the order of lawful succession have made their sovereign: but, if thy good providence has ordered it otherwise, and thou seest that I shall prove one of those kings whom thou gavest in thine anger, take me, O merciful God, my life, and my crown; — make me this day a sacrifice to thy will; — let my death end the calamities of France, — and let my blood be the last that is spilt in this quarrel!"

The king uttered this generous prayer in a voice and with a countenance that inspired all who heard and beheld him with like magnanimity; and they obtained a complete victory.

Yours, PHILEMON.

Obituary.

MARY RIDLEY.

The following instance of God's converting grace, displayed on one, whose peculiar afflictions renders the case rather extraordinary, will, I hope, interest my young friends, and cause a serious consideration, that if an individual, under such disadvantages, acquired so great a share of spiritual knowledge, what the Lord may justly require from those whom he constantly permits the privileges of hearing and enquiring about the things on which depend our eternal salvation.

MARY RIDLEY was a very active healthy child; and perfectly exercised all her faculties until seven years of age. The Lord was then pleased to visit her with an incapacity of either speaking intelligibly, or hearing correctly. This gradually increased to total deafness and dumbness, notwithstanding her parents tried electricity, and every other means recommended for her recovery. Elizabeth does not appear to have shewn, at this time, any peculiar concern about religion; but by degrees, as she afterwards received instruction, it seemed impressed, by God's holy Spirit, on her mind and conscience. She was taught to write; and, in some measure, recognize objects, according to the method pursued in Bermondsey Deaf and Dumb School. Her conceptions of God, of an evil spirit, of the soul's immortality, and its eternal existence in a state of future reward or punishment,—were clear; and she frequently described, by signs, the sins of lying, stealing, drinking, passion, &c. at which she intimated God was highly displeased; and that those who did such things would go down, pointing with her finger.

Some of my readers may perhaps think their spiritual knowledge greatly exceeds this: so it ought; but we must remember, Knowledge without practice, avails nothing. Our blessed Lord said, "Not if ye know" merely, but "if ye do these things, happy are ye." Mary shewed a sincere desire after holiness; and her conduct was not in any respect unworthy a Christian, excepting occasional indications of impatience, when she wished to be assisted, and found a difficulty in making it understood; but on being reminded this was wrong, she became calm, and never appeared sulky, or desirous of vindicating herself.

Mary's general attendance on public worship was rather extraordinary, considering that she could not possibly hear the organ, much less a single prayer or sentence; but understanding this ordinance to be of God's appointment, and seeing many whom she esteemed there, her behaviour was always serious, and apparently attentive. Indeed, on a Sabbath-day morning, if the family happened to be late, she would busy herself with the greatest alacrity, that they might not omit, or be beyond time in their attendance. She appeared to practise, and very well understood the necessity of private prayer; frequently urging others to be observant of it, and describing the future miserable state of those who neglect it.

At the age of thirteen, Mary was taken into Bermondsey Deaf and Dumb School; but in about half a year after her admission, a cough, shortness of breath, and other symptoms of consumption appearing, she returned to her mother. The time she lay ill after this, was so short, that the writer had only once an opportunity of seeing her; and then, for want of proper *pictures* at hand, could enquire little as to her increased knowledge on spiritual subjects: but by conversing since with a young person, educated at the same school, have every reason to believe her ideas, particularly on

the great work of redemption, much more just, enlarged, and scriptural than we could certainly ascertain.

During Mary's illness, the complaint on her lungs constrained her to lie constantly on one side: this frequently occasioned great pain and restlessness; but when her mother intimated how little could be done to alleviate these distressing circumstances, recommending her at the same time to pray, she always did so; and the Lord answered her petitions; for afterwards she either seemed easier, or fell into a gentle dose.

Mary was perfectly aware that her illness would terminate in death; yet she appeared to have no wish or anxiety about it, only during two or three days before her dissolution, she was much disturbed; and frequently made signs to her mother, describing the Devil. From this we gathered, that the great enemy of souls, who, when permitted, delights in harrassing God's children, without regard to age or affliction, was depressing her mind, either with friglitful representations, or dark and gloomy suggestions concerning her future state. Mary's mother, and other serious friends, now earnestly entreated the Lord that she might not be finally removed, without some clearer evidences of her being accepted, thro' the merits of a crucified Redeemer; and our kind heavenly Father, who says, "Ask and ye shall have," through the intercession of his dear Son, in due time fulfilled these desires; for before her death, she made repeated signs that the tempter was quite gone; and on the morning of her departure, though for some days before unable to move without help, she raised herself upright in bed, and looking up with great earnestness, made signs that her mother should do the same. Mrs. R. thinking she might wish for something they could not understand was, at first, only anxious to know what she desired; but Mary indicated she wanted nothing; and still, with an animated countenance, pointing upwards, seemed, as far as could be judged by her signs and motions, as if she had some anticipation of the heavenly glory. After remaining up a few minutes, she gradually sunk down, quite serene; and shortly after, as we confidently hope, her happy spirit was conducted to Immanuel's presence.

MRS. ANN HANCKES,

died September 19, 1805,

AGED SIXTY-NINE.

Precious in the sight of the Lord is the death of his saints.

Mrs Hanckes was called by divine grace in the early part of life, under the ministry of that indefatigable servant of Christ, the Rev. Geo. Whitfield, whose preaching was rendered peculiarly useful in establishing her faith in the glorious truths of the gospel. She stood by Mr. Whitfield when he laid the foundation-stone of Tottenham Court Chapel, London; and was a constant attendant upon the gospel there, till prevented by indisposition. God gave her ability and an heart to favour the cause of Christ by pecuniary aid; of what the Lord had mercifully given her, she cheerfully gave to assist the best of causes. Her trials, during her short pilgrimage, were many and great; but her mercies were more numerous; — though tribulation abounded, consolation much more abounded; and under all her sufferings, she "endured as seeing Him who is invisible!" Early in life her troubles commenced: — At the age of twenty-seven she was left a mourning widow; and was delivered of a child on the day her husband was buried. She remained a widow to her death; and through all her widowhood, she experienced the care and compassion of the best Friend of sinners, both towards herself and her fatherless children. Her attention to the exercises of religion was regular: it was her constant practice to begin each day with prayer and reading the Scriptures. She was favoured with the gift and the grace of prayer; and when supplicating the throne of mercy, she frequently wrestled with Jehovah for the prosperity of Zion,

— the ministers of the gospel, — the afflicted family of Christ, — for her children, and her childrens children (God of mercy, grant that her prayers may be answered in their conversion!) This excellent Christian was favoured with peculiar tokens of the love of God to her soul; yet her enjoyments were not uninterrupted,—darkness struggled with light; and she sometimes cried, "O that I knew where I might find him!" At one period of her life, she was indulged with an almost continual enjoyment of the Lord's gracious presence for near two years: during which time her heavenly Father was preparing her for a trying scene; and which she clearly saw, when the time of trial came. About eighteen months before her death, she experienced a paralytic stroke, by which she was deprived of the use of one side. For many months she suffered extreme bodily pain; yet the sensible communications of grace to her soul sweetly supported her under all her sufferings, and led her to say, "The Lord is to me as the dew unto Israel: though wave after wave roll over me, I am not drowned; — I am like the burning bush, yet unconsumed!" In the spirit of resignation she could say, "Thy will be done!"

How much she felt the importance of eternal things, may be seen by the following extracts from her Diary. At a time when afflicted, she wrote thus: "I have taken some medicine that has done me good: I seem like an old ship put out to sea again. Blessed be the Lord I have a good hope thro' grace, — I am fixed on the Rock of ages!" "I have been enabled to wait on God at his house of prayer. If it be so sweet to join with saints below, what will it be to join with them above!" — "Three nights past I have been much distressed by the powers of darkness. Well might the apostle say, "We wrestle with principalities, and powers, and spiritual wickednesses in high places." "As the hart panteth after the water-brook, so panteth my soul after thee, O God!" — "Now I know, thou precious Saviour, that thou art the only begotten Son of God. I now understand the meaning of that promise, "I and my Father will come, and make our abode with you." — "My God has been pleased to make an application of many precious promises to my soul, and I am enabled to put my trust in him for time and eternity. Glory be to thy name, my God and Father!" — "Some days past I have been very ill. This morning the great Physician has visited my soul: I found his everlasting arms of mercy around me, and his bosom a resting-place for my weary head! O how sweet will it be to die in the arms of Jesus Christ! How blessed to dwell with him for ever!"

How mysterious are the dealings of a covenant God with his dearest children!—After all the enjoyments with which Mrs. Hanckes was favoured, her heavenly Father was pleased to suspend, for a season, the wonted smiles of his countenance. As to the safety of her state, she never doubted. She knew, that the covenant of grace is ordered in all things, and sure, — that the love of God in Christ toward his people, is "from everlasting to everlasting;" yet she could not be happy without the enjoyment of his presence, which is better than life! After a lapse of five months, during which period she went "mourning without the sun," the Lord again mercifully appeared in answer to her request, — and gave her to experience "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness." She sweetly proved that, "though weeping may endure for a night, joy cometh in the morning!"

During her last confinement, when those about her mentioned any thing relative to the house and worship of God, she would burst into a flood of tears, and lament that she could not enjoy the means of grace. She seemed almost impatient to be gone to her much-loved Saviour. When the writer of these lines visited her, she said, "O how have I been disappointed! I thought, some time since, that I

was near home: the door seemed opened to me, and my soul was exceedingly happy in the thought that my sinning and suffering were just at an end; but my Lord permitted me not to go. He still keeps me here." She then wept; and lifting up her eyes, exclaimed, "How long! Lord Jesus, how long!" I reminded her of the submission and patience of Job, who said, "All the days of my appointed time will I *wait* till my change come;" — she replied, "It is hard work to exercise patience: I want to be gone, — I want to get rid of this cumbersome body, and of the body of sin and death, that I might praise my Lord as I desire to do!"

A few days before her death, on a friend going to her bed-side, she put out her hand, and said, "'Tis hard work; but all is peace within. I know in whom I have believed." When near her last moment, her confidence in God her Saviour was strong; and she cried with a loud voice, "O thou eternal God, deliver me from this body!"—which request was soon granted; and she closed her eyes and saw her God.—"Blessed are the dead that die in the Lord!"

MR. JAMES MONK

DIED in the twenty-second year of his age. He had, from his childhood, manifested a peculiar degree of seriousness, though blended with a becoming cheerfulness; was especially dutiful to his parents, and watchful against those sins which too frequently overcome youth, even though, like him, they have had the advantage of religious instruction. Such a conduct was the happy result of a love to his Bible; on the constant reading of which the Lord was graciously pleased to pour out his blessing, according to his word, "I love them that love me; and those that seek me early shall find me." In the latter years of his short life, he became more particularly serious; and our gracious Lord seemed to be preparing him for that important change which he experienced, after an illness of only two weeks, of an inflammation in his bowels.

During his affliction, he expressed in strong terms his fears, lest he had not been sincere in his religion. When his mother, after endeavouring to administer consolation to him, finding the disorder assume a serious aspect, sent for a minister, who, after some introductory conversation, enquired how matters stood between him and God, — he answered, "Oh, Sir, I know, I feel that I am a sinner of the deepest dye; and I know from the word of God, and from the experience of others, that Jesus is the only Saviour, the sure foundation; and that other foundation can no man lay than that is laid, even Jesus." He then exclaimed, "I want to know this Jesus, that I may find he is a refuge for *me*, and, as I am dying, would be my eternal home: but, alas! I am not sincere; and, therefore, fearful there is no salvation for *me!*" He earnestly requested that the minister would pray for him, that the Lord would give him a knowledge of himself, and chace the clouds of darkness from his mind. After which this dawn of hope appeared; and he was heard to exclaim, "Oh, no! I am determined I will never let him go: — if I perish, I will perish at his feet!" Upon asking his mother, if she thought he would recover; and being answered in the negative, — he replied, "Come life, come death, all is well; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord!" — and laying his hand on his breast, said, "Religion is a reality that is to be experienced. What does it signify if I die at twenty-two years of age, instead of living to sixty-two? I shall be forty years sooner in Heaven!" Another time he was heard to say, "My heart was as desperately wicked and prone to evil as

others; but thou hast kept me, Lord; and I thank thee for it." Again, apparently reflecting on the opinion which worldly men, with whom he was connected in business, had formed of his character, he said, "Singular! I am determined, should the Lord raise me up again, I will be more singular than ever; — would live more to the glory of God than ever!" Then praying earnestly for his mother, he concluded, "May the Lord bless you, and keep you, and bring down your grey hairs with *joy* to the grave!"

On seeing a person who had been murmuring at the prosperity of the wicked, he called her to his bedside, saying, "I will tell you why it is that the wicked prosper: it is because they have their portion in this life; and a poor portion it is! They have no God to go to!" To a Pharisee he said, with peculiar emphasis, "You are seeking salvation by the merits of your own supposed righteousness; but depend on it, it will avail you nothing unless you are washed in the blood of Jesus Christ, and justified by the imputation of his righteousness; for except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter the kingdom of Heaven." To the servant he said, "You are young, and many temptations await you; but I charge you to fear God in your youth, and wait on him in his ordinances; and should you continue with my dear mother, be kind to her." The girl being at that instant called away, he said, "But I have more to say to you;" for which he never had opportunity, on account of the increase of his disorder.

On being requested to restrain speaking, on account of his extreme weakness,—he replied, "Has the Lord opened my mouth, and shall I not speak? Send them all in, and I will tell them what God has done for my soul." On the evening preceding his death, finding convulsion-fits coming on, he cried out, "Now, dear Lord, I beseech thee help me!" — which was, in substance, repeated as the fits came on during the night; and as the fits left him, he used to say each time, "Lord, I thank thee: thou hast given me a little strength!" — and looking at his mother, he exclaimed, "What a mercy is it, my dear mother, that I have the use of my senses! — my disorder might have been in my head." To an enquiry, What he would take for his portion in Christ?—he replied, with energy, "Not a million of worlds! I have found him whom my soul loveth; and of whom Moses, in the law and the prophets, did write." Early in the morning, he repeated,

"Jesus is all my hope,
His death is all my boast;
But for his sov'reign grace
I should be ever lost!
Redeeming blood and dying love
Here be my theme; and when above,
All that remains for me,
Is to love and sing!"——

When, being overpowered by convulsions, his voice failed him, and his lips afterwards being observed to move, the person attending him listened, and heard him articulate the words "Precious, precious!"—with which he fell asleep in Jesus.

RECENT DEATHS.

DEAN KIRWAN, the very celebrated preacher of Charity-Sermons in Dublin, died in the vicinity of that city, on Sunday, Oct. 27. His disorder was a fever, which carried him off in a few days. The charitable institutions of Dublin, for which he was so powerful an advocate, will long lament his loss. Many of them owe their existence and prosperity to his unparalleled exertions; for which, regardless of his infirm state of health, to use the language of Mr. Grattan, "in feeding the lamp of Charity, he almost exhausted the lamp of Life."

Oct. 30, after a lingering illness, which he bore with exemplary submission, died the Rev. *W. Sutcliffe*, of Chinley, Derbyshire; of whom a brief Memoir may be expected in a subsequent Number of this Magazine.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Defence of the Christian Doctrines of the Society of Friends, &c. By J. Bevan, *jun.*

[*Continued from our last*, p. 564.]

Concerning the atonement or satisfaction of Christ (p. 76—80.) Penn and Claridge profess to reject what they term "The vulgar Doctrine of Satisfaction;" and our author allows them to have disowned "vicarious atonement," and "the appeasing of vindictive wrath." We should be sorry to affix ideas to terms which were not in the mind of the writer; but if we understand them, atonement is reparation made to the injured authority of the divine law. *Vicarious* atonement is for that reparation to be made by a substitute, who endures the curse of the law in the sinner's stead: and the appeasing of vindictive wrath, is not the changing of God's mind from hatred to love; but having expressed his displeasure against sin in the death of his Son, Justice is satisfied; and he can now consistently express his compassion to sinners for his sake. We do not think it was the intention of any of these writers to favour the Socinian doctrine; but in opposing the crude notion of Christ having so paid the debt, as to lay the Governor of the world under a natural obligation to discharge the debtor; and that immediately, or without the intervention of repentance and faith, we cannot but think they have made very near advances to it. We earnestly intreat our author and his connections to reconsider this subject; and carefully examine whether they may not renounce this notion without giving up our Saviour's "vicarious atonement," or his having endured the curse of God's righteous law in the sinner's stead? Were we to abandon this idea, we could affix no meaning to a great part of the fifty-third chapter of Isaiah; nor should we feel any solid ground on which to rest our everlasting hopes.

In chap. v and vi, our author proceeds to examine the sentiments of the early Friends, concerning the Scriptures. On this subject Verax has found a new source of accusation. Penn, Barclay, &c. were certainly not Socinians on this any more than on the foregoing topics; but they wrote much to prove that the Scriptures were not the only, nor the primary rule of faith and manners; which honour they ascribed to the Spirit as dwelling in men. This position, though wide of Socinianism, yet led them to write in a manner very capable of being turned by an ingenious Socinian to the advantage of his cause.

It is with pleasure we find the early Friends acknowledging the Scriptures to have been written by divine inspiration, — to be the words of God, — and that "whatever doctrine or practice, though under pretensions to the immediate dictates and teachings of the Spirit, is contrary to them, ought to be rejected as false and erroneous." (p. 101.) But we do not perceive the consistency between this and their denying them to be the principal rule of faith and manners: that is, the principal rule by which the other is to be judged of. Ought we to try the truth of the Scriptures then by their agreement with what we suppose to be the dictates and teachings of the Spirit within us? or the truth of these supposed dictates and teachings by their agreement with the Scriptures? The above concession appears to us in favour of the latter, and so to decide the question.

We readily admit that the Spirit of God is greater than the Scriptures, as God is greater than his greatest works: and that by his renewing influence the mind is taught to know what it would never form just conceptions of without it. This we consider as that anointing, of which the apostle speaks: by which believers are said to "know all things." But we do not perceive the propriety of calling this "a rule of faith and manners." The extraordinary revelations of the Spirit, such as those to David, concerning his pursuit of the Amalekites; and to Paul, respecting his going into Bithynia: — were indeed a rule to them, as much as a written revelation is to us: but it is very unsafe to reason from them to the ordinary teachings of the Holy Spirit, since the "sealing up of vision and prophecy." The one was a revelation of new truths to the mind: —the other enables us to discern the glory of that which is already revealed. The former supplied the want of a perfect rule, while the sacred writings were incomplete: the latter teaches us how to walk by it, now that it is completed. The teaching of the Holy Spirit, we

RELIGIOUS INTELLIGENCE.

Annual Report of the Missionary Establishment at Bethelsdorp, near Algoa Bay, South Africa, for the Year 1804.

Jan. 1, The Hottentot Abram Piet from Graff Reinet, arrived at our settlement, conducted as a prisoner by a Constable, having been taken by order of the acting Landdrost of that district. We received him with joy, and immediately set him at liberty. He had been brought to a knowledge of himself and of Christ, at that place, by means of Brother Jochem Vogel, with several other Heathens. From that moment he began to recommend Christ to others, as the Saviour of sinners; and was for that reason cast into prison and abused. Brother Jochem, however, made his escape.

"On the 11th the Commissary General De Mist inspected our establishment, and delivered to us the ratification of the charter granted by the Governor for this institution, and honoured it with a present to the value of 250 rixdollars. The same day Brother Vanderkemp baptized Abram Piet. Next month Mary Staffels, of about fourteen years of age, was baptised. We had taken her into our family, and educated her, after her father was killed in the insurrection of the Boors at Graaff Reinet; and observed, soon after, evident traces of the grace of God in her heart. Among those who in this year were called to a knowledge of Christ, was the wife of Brother William Boog. Formerly she was eminent in wickedness, but not too wicked for the grace of God. Now "she loveth much," for "many sins are forgiven her."

"Hannes Trompetten was even in the present year captain of a horde of plundering Hottentots. One of his sisters belonging to the same gang, became herself last year to our institution. In the present, a second followed her example, and also her aged father. At last, Hannes himself resolved to give up his fugitious employment, and endeavoured, with four of his brethren, to join us. In the execution of this plan, his brethren were killed by the Caffres; and he alone escaped and carried his point. In both his sisters the almighty power of God's grace is glorified. The first was baptized in March, the second in April. In that month the Lord displayed his power in the conversion of our people in a singular manner; and we saw therein eleven added to the assembly of those who shall be saved; but since that time, the increase has been much less rapid.

"In the same month one of our sisters to whom we had committed the spiritual inspection of our women, returned from an excursion she had made to Graaff Reinet. Our hearts rejoiced when she reported that the work of God amongst the Heathen in that place still continued, and that also two of the white inhabitants seemed to be under serious impressions.

"May 15, The wife of Brother Read was delivered of a daughter. It cannot be said that she was brought to bed; for the very morning of her delivery she ran quite alone to the river! Brother Read gave to this child in baptism the name *Soesji-karoossin*, signifying *speedily delivered*; not only alluding to the quickness of her delivery, but also expressing his ardent wishes, that this first fruit of his marriage might early be rescued by grace from the power of Satan, and the dominion of sin.

"As there are several of the baptized, besides others among our people, who understand no other language than the Hottentot, we have drawn up and printed in that language, the Outlines of the Christian Religion, in the form of a catechism, under the title of *Tzitzika Thuickwedi mika Khwekhwenama!* (*Principles of the words of God for the Hottentot Nation.*)

"In September, Brother Boezak and Stampen returned from hunting elephants. In their journies, it seems they had with faithfulness and liberty conversed with several Colonists and Heathens on the subject of their eternal interests. When some of the first-mentioned disputed with Brother Boezak, and maintained that man must be saved by keeping the ten commandments, he answered, "If this be the way, then Christ is of no use to us." His discourses seem to have made deep impressions upon a young peasant, called Bronhout, a Hottentot, and two Hottentot women. On a subsequent hunting party he had a narrow escape from being killed by an elephant. He, assisted by two other brethren, had shot a female, and whilst they were engaged in cutting the animal to pieces, the male approached them so secretly through the bushes, that they

did not observe him before he got at them within the distance of twenty paces. He then fired at the animal, and wounded him in the breast. The wounded creature then ran straight on him, with a dreadful shriek, and all imaginable fury. In this critical moment the two others, who already had fled, turned about, and killed the elephant by their shots.

"About this time we received a letter from the Governor, in which he signified, that our Hottentots, who voluntarily had engaged themselves on military service by the armed corps of that nation, were to be highly commended for their exemplary conduct, and excelled the rest of their countrymen; and that one of the Moravian Brethren was daily expected, in quality of Field-preacher, by that corps, in order to prevent immorality, &c. This last step not only then gladdened our hearts, but afforded us additional comfort, when afterwards we were informed, that the Batavian Republic had decreed to send two Roman Catholic Ecclesiastics, at the public expence, into this country, in order to preach the Roman Catholic religion to those in the army, and others who are inclined to it. We saw the fulfilling of the prophecy, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

"October 27. We were informed by a letter from Brother Vos, written at the Cape, of the death of that faithful servant of Christ, Rev. Mr Eyre, our friend and wellwisher. The next day Brother Read communicated this melancholy news to our congregation, celebrating the memory of a sincere friend, to whom he was so much indebted, in a sermon on Rev. xiv. 13.

"The number of those who have been baptized this year, amounts to 5 Brethren and 17 Sisters, besides 14 children: in all 36.

Extract of a Letter, dated Bethelsdorp, April 2, 1804.

"OUR Bethelsdorp is lately considerably altered and increased; three nations are now mingled together; so that a stranger is not able to say whether he is in an establishment of Caffres, Gozakas, or Hottentots. The congregation of our church increases continually, and the power of grace; by which the Lord from above gives evidence, that our preaching of the gospel is not in vain. Within these last two weeks the grace of God has been so manifest to five young women, besides others whose conversion is still doubtful to us, that I have not been able to deny them the water of baptism.

"Our Brethren who have been at Graaff Reinet, have brought us the agreeable intelligence that the preaching of the gospel is gradually blessed, and that the Lord makes use of our humble Brother Jochem in a striking manner. We may ask now, Where is the wise? where is the learned? Out of the mouths of children of fourteen or fifteen years old, we hear the praise of God!

"My Brother Read longs with me for the arrival of two or three faithful Missionaries, to whom we could transfer the care of this infant congregation, that we may, if God opens the door, attempt a missionary excursion either into the more northern, and entirely unknown parts of this continent, or to Madagascar, with a view, however, to return to our present station.

"The number of our inhabitants increases but very slowly, and amounts at this time to 320 in all. The wandering spirit and unsettled mind of the Hottentots, permits them not to stop long with us; and more than 300 have left us since the erection of this institution. There are, however, a few exceptions.

"At Graaff Reinet, where the labours of my dearest Brother Read have been so eminently blessed among the English soldiers, the spiritual seed now springs up among the Heathen. This poor flock is without a pastor; but the Great Shepherd watches, no doubt, over their souls. Now and then our Hottentot brethren visit them, and afford them spiritual food.

"The ground which Government has assigned for our institution, and which we now occupy, is about ten miles in circumference, but very barren, and seems to be unfit for the subsistence of a people who, in their present state of imperfection, can live only upon cattle and corn. Their stock of the former is inadequate to maintain them, though, by our care, it gradually augments; and the experience of two years successively, in which our harvest has totally failed for want of water, leaves so little hope of procuring the latter, that there is much reason to fear a famine. This prospect contributes much to the dispersion of our people among the colonists; and the rest, who continue with us, show, not ambiguously, a strong desire that this institution may be transferred to a more convenient spot. As every

acre of arable ground in this country is in the possession of the inhabitants, we see no possibility of procuring such a spot, except it be purchased from the actual possessor, unless the Governor should be inclined to give us some piece of ground which may be at his disposal; which case exists when a colonist abandons his farm beyond a certain and fixed time. While the Directors are deliberating upon the propriety of the first expedient (to which I see no objection except the sum of money which it will cost the Society) I will propose the latter to the Governor, and I will leave the issue to the direction of Providence, whose care and guidance we have hitherto in so many remarkable instances experienced, trusting that our Lord will not leave nor forsake us.

Remember me respectfully to all the Directors and Friends, especially those with whom I am more particularly acquainted.

I am, Dear Sir,
Your faithful Servant,
and Brother in Christ,
J. T. VANDERKEMP.

AFRICA.

Mr. Mungo Park, who went from England, about the beginning of the year, to renew his researches into the interior of Africa, when the last accounts left that country, had proceeded from Goree, accompanied by thirty-five soldiers, under the command of a lieutenant, to Fatatenda, on the river Gambia, where he had safely arrived; and whence also he had set out, after the necessary arrangements had been made, for the nearest point on the river Niger; on the banks of which it was his intention to encamp during the rainy season; and afterwards to proceed to explore the course of that river. One man of his party had died before he left Fatatenda, which was about the middle of April.

We trust that the researches of this able and enterprizing traveller will not only increase our geographical knowledge, and extend our commerce, but also prepare the way for the enlargement of the Redeemer's kingdom in those almost unknown regions.

MONUMENT OF LUTHER.

A subscription, it is said, is now carrying on in Germany, for erecting a Monument to the Memory of that illustrious Reformer, Dr. Martin Luther. The last amount advertised was 15,510 Rix-Dollars (4089*l.* 15*s*). Doubtless, if any man ever deserved such a public mark of respect for the beneficial effects of his conduct to posterity, both in a civil and religious view, it is that bold and enterprizing man of God, *Luther!* The attention of the Protestants on the Continent to this subject, after a lapse of 260 years, has been roused by a Prize in one of the foreign universities, for the best Essay on the Influence of the Reformation upon Europe.

We are greatly concerned to hear that, in the beginning of October last, the Yellow Fever, that dreadful scourge of America, again prevailed at New York and Philadelphia.

HOME INTELLIGENCE.

An Address to the British Public, on the Moral and Religious State of Ireland.

[*Continued from our last, p.* 573.]

"Yes, ye wise and generous Christians of Britain, these facts address you in the language of high and solemn appeal. It is not for the political and religious interests of a sister country alone that your aids are invoked; it is for your own security and national prosperity; it is for yourselves, your families, your churches, your religion, that your prayers and labours are now demanded. The late important Act of Union has *identified* Ireland with Great Britain. If Ireland be now left by you to become the prey of ignorance, vice, and superstition, the deluded victim of artful agitators and French ambition,—will the danger dwell only in apprehension? Will it be restrained in bounds assignable by you? No. You have the bread of life in your hands. Your brethren, dying of hunger, crave your impartation of that bread, for the salvation of their souls. If you any longer withhold it,—look at the history of Providence, learn by the examples of fallen nations, and dread the tremendous retributions of righteous Heaven. Those who, instructed and saved by your piety

and zeal, would be your most immoveable, your most affectionate, and most grateful friends, will assuredly become the fearful engines of Divine Vengeance, for your guilty and cruel indifference!

"Yet, however, there is hope; there is encouragement. Various circumstances now exist, which render the present moment inviting for exertion. If they should be neglected, you will not need the gift of prophecy to foretell the consequences. If they are seized and properly improved, you may certainly calculate on the happiest effects.

Some of those circumstances shall be briefly stated.---

"Previously to the late rebellion, the poor Catholics in Ireland very loudly complained of the rapacity of their priests; and their complaints were urged with such effect, as to obtain a considerable abatement in the fees of their clergy. The rebellion furnished an opportunity to the priests for raising their demands to a more exorbitant pitch than ever; and at this rate they still continue. But, if the internal peace of Ireland be happily preserved a little longer, as the present exactions are really beyond the power of the poor generally to comply with, a spirit of dissatisfaction with their deplorable superstitions may be excited, and a favourable state of mind may be expected for listening to the voice of scriptural truth. How desirable, that the friends of the gospel should have every advantage to avail themselves of this approaching opportunity!

"In several parts of the country, some excellent persons have lately set up Protestant Schools, where the children of the poor are taught gratis.* To these institutions, notwithstanding the opposition of the priests, and the erection of free Popish Schools, a manifest preference has been given by the poor Catholics. The reason of which is, the superior care and advantages of tuition: and where no such opportunity of option is afforded, the fact must be attributed to the *earnest desire of these poor people to obtain some education for their children.* The existence of this eager desire is a circumstance of great importance. Let it only be met by the presentation of correspondent opportunities, and then the inestimable seeds of religious knowledge and sound principles may be plentifully sown.

"It was before observed, that the Catholics are generally taught to regard the Protestants as deniers of Christ. Now it has been observed that these poor people indicate surprize and pleasure, when by any casual opportunity they are brought to hear the gospel preached in purity and simplicity. Such instances, indeed, are not very frequent; but they have occurred sufficiently to establish the general fact.

"The principal ways of access to the Catholics are, the distribution of Bibles, New Testaments, and small religious publications; the establishment of free schools; occasional opportunities of friendly conversation with the Roman Catholics; and the faithful preaching of the cross of Christ, *especially at funerals*, which are often attended by many Catholics, who would on no other account join in Protestant worship.

"But great hopes cannot be entertained from the most pious and diligent ministry, so long as the people remain destitute of the Holy Scriptures. It was the liberal circulation of those Divine Oracles which established the Reformation in Germany, England, &c.; and where the same means have been employed by individuals in Ireland, the same happy effects have been observed to follow. Though the priests have compelled some persons, to whom Bibles had been given, to return them, this is not generally the case; and there are some happy instances in which the reading of the sacred volume alone has been the instrument of apparently sincere conversion.

"In most of the Irish cottages, one or more may be found who can read English. When such persons can get a book, they are delighted in shewing their superiority by reading it to their neighbours, who flock eagerly around them. Unhappily, they seldom obtain any thing but the vilest trash of immoral and infidel pamphlets. But, if the country shop-keepers and hawkers found it their interest, by an increase of profit, they would circulate New Testaments, and valuable religious publications, in this very extensive manner. And the poor Roman Catholics will almost always sacrifice their prejudices to the pressure of their poverty, in buying books for their own reading, or for the education of their children. It seems extraordinary, but it is true, that the man who would perhaps shed his heart's blood, in defence of what he calls the holy church,

* More of these benevolent institutions would very soon be established, if pious and competent masters could be found; and for this purpose a plan is in agitation.

will gladly save a few pence by the purchase of a Protestant, rather than a Popish school-book!

"It is, on the whole, manifest that no methods, *except the diffusion of the Scriptures, particularly the New Testament*, will ever have due effect in removing the prejudices, civilizing the manners, and enlightening the minds of Three Millions of our fellow-subjects. Liberally pour among them this light of heavenly truth, and the dominion of darkness, and the impositions of priestcraft will fall before the testimony of God. They will then be capacitated to attend with profit on a faithful Protestant ministry, they will hear with understanding, they will compare what they hear with the pages of inspired wisdom, and they will believe with the heart unto righteousness."

IRELAND.

Early in the Month of January, a Public Meeting will be called, of which due notice will be given, for the purpose of establishing a Society to diffuse the Knowledge of the Gospel in Ireland. Numerous as are the claims on British Liberality, we doubt not, that this will meet with ample support.

Aug. the 8th, was ordained at West Melton, Yorkshire, Mr. *Wm. Moorhouse*, jun. late student at Rotherham, to the pastoral office over an Independent church at that place. Mr. Bruce, of Wakefield, began with prayer, &c. Mr. Boden, of Sheffield, delivered the introductory discourse, proposed the questions, &c.; Dr Williams, of Rotherham, offered the ordination-prayer; Mr. W. Moorhouse, sen. of Huddersfield, the father of the candidate, delivered a very solemn and impressive charge, from 2 Tim. iv. 5, latter part; Mr. Toothill, of Hopton, preached to the people, from 2 Thess. ii. 19; Mr. Dawson, of Sheffield, concluded; Mr. King, of Doncaster, preached in the evening, from Ps. lxxxiv. 10.

A new and commodious place of worship, capable of accommodating about 800 persons, was opened, Aug. 29, at Whitby, in Yorkshire. In the morning, Mr. Lambert, of Hull, preached from Exod. xxv. 8.; and in the evening, two discourses were delivered: the former by Mr. Willoughby, of Pickering, on Zech. x. 8.; the latter by Mr. Bottomley, of Scarborough, from Eccles. v. 1.—This interest, which was reduced to a low state, has been much revived during the two last years, under the ministry of Mr. J. Arundel, late student at Rotherham. — The inclination of the people to hear the gospel is much increased; and it is hoped that "the glory of this latter house will be greater than that of the former."

Tuesday, Oct. 8, the Rev. *H. Lacey*, late of Winchmore Hill, was solemnly set apart to the co-pastoral office at Southampton, with the Rev. W. Kingsbury. Mr. Adams, of Winchester, began with prayer, &c.; Mr. Bennet, of Romsey, delivered the introductory discourse; Mr. Kingsbury prayed; Mr. Buck, of London, addressed the minister; Mr. J. Winter, of Newbury, offered the intercessory prayer; Mr. Bogue preached; and Mr. Tyreman concluded. — It is worthy of remark, that the day was the *fortieth* anniversary of Mr. Kingsbury's Ordination.

On Tuesday, Oct. 9, the Half-yearly Meeting of the Wilts Association was held at the Independent chapel at Frome. Mr. R. Elliott preached in the morning, on Christian Prudence, from Prov. xiii. 16; Mr. Jay in the afternoon, from Luke i. 74, 75.; and Mr. Lowell in the evening, from Isaiah xxviii. 22. Messrs. Honywell, Priestley (of London) Herdsman, severally engaged in administering the ordinance of the Lord's Supper; and Mess. Lewis, Jones, Sloper, Claypole, Williams, and Lamb, engaged in prayer. — The next Meeting of the Association is appointed to be held at Swindon, on the Wednesday in Easter Week, 1806: Mr. C. Muston to preach in the morning, on Sincerity; Mr. Priestley in the afternoon; and Mr. Jay in the evening.

On the 23d of October, was opened at Bodmin, in Cornwall, a new and spacious chapel: — and at the same time and place was held the Association of the County-Ministers. Mr. Wildbore, of Falmouth, preached in the morning, from Isa. lxvi. 1, 2.; and Mr. M'All, of St. Ives, administered the Lord's Supper; Mr. Moore, of Mevagissey, preached in the afternoon, from Mal. xxiv. 14.; Mr. Cope, of Launceston, in the evening, from Isa. xxxv. 1.; Mess. Wildbore, jun. Rooker, Angear, Davey, and other brethren engaged in prayer. The Accounts of the State of the Congregations afforded comfort; and another additional itinerant minister is expected by Christmas. It was proposed, that Penryn-chapel (now building) should be opened, and Mr. Wildbore, jun. be or-

dained on the 1st of January next.— The Spring Association was fixed to be held at Truro, on the Tuesday after Whitsunday.

Oct. 23. The Rev. Mr. *Alexander* was ordained pastor of the Independent church lately formed at Prescot, Lancashire. It may excite the gratitude and the prayers of our readers in behalf of this little Christian Society, when we inform them, that we can discover no traces of the period when the gospel was preached in it's purity in this town, till within a very few years past. Mr. Roby, of Manchester, gave the introductory discourse, on the Nature of a Christian Church; Mr. Sharp, of St. Helens, offered the ordination-prayer; Mr. Charrier, of Lancaster, gave the charge, from 2 Tim. ii. 21.; Mr. Ralph, of Liverpool, preached to the people, from 1 Thess. v. 13. — The Methodists very liberally granted the use of their chapel for the service of the day.

On Sunday, the 10th of Nov. was opened for public worship the new Independent Meeting-house at Woodbridge, in Suffolk. The former house, which stood on the same scite, was built in the year of the glorious Revolution: though by no means small, was extremely inconvenient, and going so fast to decay as scarcely to be considered perfectly safe. The present erection is decently plain, and conveniently spacious; and we are happy to add, that so acceptable are the services of the minister, the Rev. Mr. Price, that it is likely to be well attended. On the day of opening, two appropriate sermons were preached by Mr. Lowell, of Bristol (the former pastor) and by Mr. Newton, of Witham, in Essex. So numerous, however, were the auditories, that many persons could by no means gain admission.

Oct. 28th, a Sermon was preached for the benefit of the Society for Missions to Africa and the East, at the Rev. Mr. Storry's Church (St. Peter's) Colchester, by the Rev. Basil Woodd, of Bentinck Chapel, London; when a collection was made, amounting to 66*l.* 13*s.* 6*d.* beside New Annual Subscribers to the amount of Ten Guineas. A great part of the collection was contributed by a family of high rank, residing at Colchester.

LONDON.

Oct. 23. The Rev *G. Greig* was set apart to the pastoral care of the Scots Church, in Crown Court, Russell Street, Covent Garden. Mr. Brooksbank began the service with prayer and reading the Scriptures; Mr. Simpson asked the questions, and addressed the minister in an appropriate and pathetic manner, on the Duties of the Pastoral Office; Mr. J. Campbell engaged in the ordination-prayer; Mr. J. Townsend delivered a very suitable discourse, from 2 Cor. vi. 1.; and Mr. Collyer concluded with prayer.

The Rev. Mr. Thorp, pastor of the church in New Court, Carey Street, London, has accepted of a call to the church at Castle Green, Bristol, late under the care of the Rev. Mr. Hey, now pastor of an Independent church at Philadelphia, in America.

A few Sabbaths ago, as Mr. Flower, formerly of Canon Street, London, was returning from worship at Mr. Jennings's Meeting-place, Islington, to his lodgings in Wells's Row, he was seized, when crossing the field, with a sudden disorder, fell down, and expired immediately. — This affecting providence admonishes us to attend every divine ordinance with seriousness, not knowing how sudden a transition we may be called to make from the house of God to his immediate presence!

EXECUTION.

When Harding and two other malefactors were executed, before Newgate, on Wednesday, Nov. 17, the Drop fell before the usual signal was given, and before Dr. Ford, the Ordinary, who was reading or speaking to the unhappy sufferers, had retired back from the part of the floor which fell; by which accident he was precipitated to the bottom (about eight feet) and severely hurt. — We mention this only to notice the affecting instance of human depravity exhibited by the gazing multitude on that occasion, who, instead of discovering a Christian sympathy for the dying criminals, or a due concern for the clergyman, indecently burst into a loud laugh. We are sorry to record such an instance of brutal folly in a British multitude.

POETRY.

ON THE VICTORY AND DEATH OF LORD VISCOUNT NELSON.

Once more triumphant on the tides,
Britain's unconquer'd Navy rides,
And fills her foes with shame!
Thrice Nelson fought in England's cause:
And Europe heard, with wide applause,
The terror of his name!

Shrinking from his victorious sword,
France fled dismay'd; — twice Britain heard
His fame with growing pride:
The third time floating o'er the wave,
Arriv'd the tidings, that to save
His country, — Nelson dy'd!

Their force destroy'd, their colours torn,
Our foes with heartfelt anguish mourn
On ev'ry hostile shore:
But Britain bows her conquering head,
And o'er her laurels tears are shed,
That Nelson is — no more!

And Time shall spare his honour'd name: —
His deeds, his worth, his deathless fame,
Each future age shall seize;
And men and babes delight to tell
How Britain reign'd, tho' Nelson fell,
The Mistress of the Seas!

While bending o'er the warrior's grave,
A thousand sable honours wave,
Saviour, I turn to thee!
The patriot for his country dy'd;
But life rush'd through thy bleeding side
For enemies,—for me!

A grateful country's tears are shed
Upon the fallen warrior's head,
When low his glory lies;
And let your grief begin to flow
For him who bore your load of woe,
To raise you to the skies!

Peckham. W. B. C.

ON PSALM CVII. 7.

'Twas a right way by which the Lord
His chosen people led,
Though it could neither drink afford,
Nor furnish common bread.

When brought into the mouth of straits,
With rocks on either hand,
Before them, lo! the sea retreats,
And leaves the open sand!

Where never foot before had trod
They safely pass along;
They saw the wondrous pow'r of God,
And then his praises sung!

Yet when one bitter draught they taste
At Marah, they repine,
Forgetting, in their sinful haste,
Their Leader was divine.

The brackish waters soon made sweet,
Their raging thirst relieve;
Ere long they cry aloud for meat,
Still backward to believe!

Not from the ground alone the Lord
Can man with bread supply;
He can to myriads food afford,
Descending from the sky!

The flinty rock, at his command,
A copious stream shall yield;
The man of God lifts up his hand,
And Israel wins the field.

Such was the way their faith to try,
Jehovah's pow'r to show,
To raise his matchless glory high,
And lay their boasting low!

ש כ

IT IS I, BE NOT AFRAID.

Written during a violent storm of Thunder and Lightning.

When storms arise and tempests howl,
And clouds obscure the sky;
When lightnings flash and thunders roll,
Be not afraid, 'tis I!

If doubts about a future state
Extort th' serious cry,
"What shall I do? my sins are great!"
Be not afraid 'tis I.

While Satan aims a fiery dart,
Temptations make thee sigh;
Believe in me: — I'll keep thy heart,
And fear not, it is I!

Should health, and wealth, and friends forsake,
Yea, dissolution nigh,
And Death's cold hand make Nature shake,
Be not afraid, 'tis I.

'Tis I who liv'd, 'tis I who dy'd,
That thou may'st reign on high;
Behold my hands, my feet, my side,
And be convinc'd 'tis I. J. M.

A PASTORAL DIALOGUE
ON THE NATIVITY OF CHRIST,

BETWEEN THYRSIS AND MIRZA.

MIRZA.

Oh, Thyrsis, I behold thy face o'erjoy'd!
Unnumber'd terrors my repose destroy'd.
Say, gentle boy, what cause yet unexplain'd,
Upon the frozen hills thy steps detain'd?
To what must I attribute thy delay?
Thou welcome messenger of comfort, say.
Long I withstood my fears; but when dark night
Came on, and thou wert absent from my sight,
I thought thee helpless, in some devious way,
To savage bears or fiercer wolves a prey!
Since thou art safe, with speed, dear youth, declare,
Has some mischance befall'n our fleecy care?

THYRSIS.

Unhurt, within the fold, thy sportive lambs
Securely play, and drain their milky dams.
No thieves approach, their freedom to molest,
To steal the flocks, or break the shepherd's rest!
Such ills, oh, Mirza, caus'd not our delay!
E'en God himself commanded us to stay!
Soon as the night around diffus'd her shades,
Forth from the skies a flood of light invades!
To paint its lustre, words would strive in vain, —
Religious horror chill'd each prostrate swain!
Lo! from a golden cloud a cherub broke,
And, smiling, thus in mortal accents spoke: —
"Fear not, ye shepherds, hear a friendly voice,
All worlds in my glad tidings shall rejoice!
At length the day is come, so long foretold
By saints divine and prophecies of old,
When to the earth a healing Saviour's giv'n,
The Son of God and future Lord of Heav'n!
The great, the glorious Christ, at length is shown,
And born in regal David's ancient town!
That star shall guide; forsake your bleating care,
Go hence to Bethlem! — seek your Shepherd there!
In a rude stable the young child behold,
Whose limbs as yet the winding swathes infold:
There, in a manger laid, your Saviour see!
Adore Him, shepherds! — for that Babe is he!"
Scarce had he said, when thro' the 'splendent air
Legions of angels round his form repair!
Myriads of seraphs wav'd their downy wings,
And warbled sweetly to ten thousand strings!
Sudden, their dulcet voices all conjoin'd, —
Extatic rapture overwhelm'd the mind!
God uncreate the heav'nly chorus sung:
Th' Almighty's praises flow'd from ev'ry tongue!
His praise, who gave his only Son, to prove
His boundless mercy and amazing love!
Rising, they chaunted, — till the countless host,
High in the Heav'ns, amid the clouds was lost;
Yet could we hear their songs, and all around
The floating æther trembled with the sound!
To Bethlem's city straight we bent our way;
Beheld the God, and blest the glorious day!

MIRZA.

Thy tale, O Thyrsis, with more joy has fill'd
My glowing breast, than if my herds should yield
Threefold increase, and crowd my ample field!
For ever hallow'd be this sacred morn!
God dwells on earth! — the Lamb of God is born! G. M.

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END OF VOL. XIII.

ERRATA.

Page 45, line 15, *for* "How floating" *read* "Yon floating"
337, *for* "E. Middleton, B. D." *read* "E. Middleton, A. B."
502, line 30, *for* "daughters" *read* "grand-daughters"

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